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St. Luke's, Leamington.

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THE
GOSPEL MAGAZINE.

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

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

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

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The Family Portion;

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

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

ON THE MOUNT WITH JESUS.

"*Master, it is good for us to be here.*"—MARK ix. 5.

STRANGERS and pilgrims—and such are all the people of God—are prepared to endure privations on their journey. It is "through much tribulation" that the saints enter the kingdom. Wayfarers, whose feet, through Divine mercy, have been guided into the narrow way that leads to the heavenly Jerusalem, are trained by practical experience to look less at the things which are seen, and are temporal, than at the things which are not seen, and are eternal.

The Lord, too, knows well the way His followers take. As He Himself—Son of Man—was made "perfect through suffering," so He leads His brethren in similar paths. It is very blessed, however, to note how mindfully He maps out their journey in the wilderness, and sets one incident in it over against another. There are blessed compensations in His providential dealings. The way is not one wholly of thorns and briars. Neither does it always lead into valleys and solitary places. There are times when Jesus takes His disciples up into the holy mount, as He literally did Peter, James, and John.

That wonderful scene in the mount of transfiguration was designed, amongst other reasons, to cheer the Church of God in all after ages; illustrating, as it still does, the occasional "helps by the way" which our tenderly compassionate Lord and Master affords His footsore and weary disciples.

Let us, then, beloved fellow-pilgrims, pause a brief space, and note some of the precious lessons afforded us by the unspeakably glorious transaction which took place in the mount, when Jesus, Moses, Elijah, Peter, James, and John communed together. Observe:—

1. *This remarkable assembly*—including the Son of God, the

Mediating Law-giver, the translated Prophet, the first Preacher of the Gospel in this New Testament dispensation, the ardent "son of thunder," and "the beloved disciple"—represented the "whole family in heaven and earth" (Eph. iii. 15). The "quick" were there, for such were the three Apostles. The holy dead were there in the person of Moses. The translated were there, in Elijah. Heaven itself was represented by the Lord of Glory. Thus, even in the days of the humiliation of Christ there were not wanting fore-views of the final convocation of the now scattered members of the redeemed Church of God, in the presence of their adorable Redeemer. No condition or state of those called by Divine grace was absent from that remarkable gathering in the mount. Jesus was the centre—the all-absorbing centre—of the assembly. And Jesus will be the supreme attraction of heaven when the perfected hosts of God's elect enter into the joy of their Lord. Yes; to see Him "face to face" Whom having not seen, as yet, we love, will constitute the eternal bliss of our souls. If Peter found it "good" to be on the mount when the subject of converse was the "decease" of Jesus, who can affect to tell the experience of joy which will be the portion of blood-ransomed sinners, when they converse with their exalted Saviour on the *victorious effects* of that meritorious "decease" of His?

The Holy Spirit tells us that the Apostle Peter was overwhelmed with the excellent majesty of the scene in the mount, and that the utterances of his lips were supernatural. This fact is fully accounted for. Peter was yet "in the body." Few examples can be found in the Scriptures of persons on earth beholding the Divine glory otherwise than with feelings of overwhelming awe and self-abasement. Nevertheless, Peter and his brethren found, as grace enabled them, that Jesus in His exaltation continued to be the same accessible Lord and Master as He was in His lowest estate. On the mount, or in the valley, He was the Well-beloved of their souls. And so, for ever and ever will He remain—"this same Jesus" (Acts i. 11).

2. *The Apostle Peter's testimony is rich in instruction for us, as evidence of the deepness of the impression made upon his soul by the ineffable glory of Jesus.* "And Peter answered"; that is, he responded to the wondrous surroundings of his position, for no one had apparently spoken to him so much as a word. He was inwardly moved while he mused on the celestial scene, and heard the heavenly words that were spoken. The cloud of glory which enwrapped him shut out effectually the things of time and sense, and he fain would have tarried "in such a state of bliss." And are there not times—occasional, indeed—when the believer's heart joyously "answers" to the operations of the glorious grace of God within, and fellowship with Jesus is so real, so sweet, so

powerful that only the words of the Song of Solomon, can adequately describe the experience? "Or ever I was aware, my soul made me like the chariots of Amminadib" (vi. 12). How deep and lasting the effects of the scene on the mount were in the soul of the Apostle we readily gather from the records of his second Epistle, in which—after an interval of thirty-four years—he writes of the transfiguration and its precious lessons in terms of holy rapture. "For," says he, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (2 Peter i. 16-18). Time and many changes failed to dim the brightness of the transfiguration scene in the mind of Peter. So many a child of God, who has been favoured with special communion in the mount, and has, by faith, beheld the altogether Lovely One, retains the vividness of the blissful impressions in his mind as long as time lasts.

3. Next, we note that *it was Jesus Himself whom Peter addressed*. True, Moses was there, and Elijah was there. But the eyes of Peter, and doubtless those of John and James also, were fixed on Christ glorified. There was no beauty in any other comparable to His! "And Peter said to Jesus." Yes, even in the full effulgence of celestial glory, JESUS will hereafter absorb all the adoration and praise of the hearts of those whom His blood redeemed and washed, and whom His righteousness justified.

"Rabbi!" exclaimed the ecstatic Apostle. "My Master!" The heart of a true child of God is always ready to own subjection to Christ. "The love of Christ constraineth us." Peter dare not dictate to his Lord. His prayer therefore took the form of loyal acquiescence in whatever Jesus might determine. Oh, brethren, we do wisely and well when we so shape our petitions as to leave the Master to decide for us in His sovereign grace and unerring wisdom. "Not my will, but Thine be done." Yet, observe that the Apostolic prayer arose from a lively experimental sense of the blessedness of being an eye-witness of Christ's majesty. Nothing rejoices the heart of a true believer like the sight of Jesus exalted. We must be glad—if we love Him—to see Him who so humbled Himself for us, honoured, magnified, and glorified. The songs of the redeemed hereafter, as we gather from Revelation v. and vii., will find their inspiration in the meritorious exaltation of the once despised Son of Man. "And they shall look upon Me whom they pierced" (Zech. xii. 10).

4. Again, *to be with Jesus in the mount was good—very good—as Peter bore witness*. "Master! it is good for us to be here,"

or, as the order of the words is in the original, "Good is it for us here to be." Indeed, it was good, every way. The language used by the adoring disciple spoke *perfect satisfaction*. The whole soul was filled with a sense of the preciousness and excellency of Jesus. The exclamation of Peter was one of a supernatural character. Like Paul, when caught up into Paradise where he heard wordless words—such heavenly things as words were too weak to utter—the Apostle Peter "knew not" (after the manner of men) "what to say." His soul was in a transport of bliss. "It is good to be *here*"—with Thee, and to behold Thy glory, and "the beauty of holiness" in which Moses and Elijah worship Thee! Oh, beloved in Christ, have not we, too, tasted a sip of this cup? Have there not been times when under the melodious sound of the preached Gospel our spiritual vision actually penetrated the veil, and we gazed in wonder on the enthroned Lamb? And did we not find it "good" to be there? Can we not recall occasions when, in private, we meditated on our beloved Lord in the Word until our souls became aglow with spiritual fire, and we knew not whether we were in the body or out of the body? It was verily "good" to be there! Fellowship with God has sometimes proved to us so real, so circumstantial, so personal, that the mercy-seat before which we bowed stood out in all its blood-sprinkled glory as the very abode of the Godhead of the Eternal Three! We can testify, with deep, deep meaning in the words, "It was *good* to be there!"

5. In the last place, *we can sympathize with the reluctance of Peter and his fellow disciples to leave that sacred scene.* "Let us make three tabernacles [*tents*], one for Thee, and one for Moses, and one for Elias." Christ first. Moses and Elijah, whom Christ was entertaining, must take their subordinate places. They were but grace-saved sinners, like Peter, James, and John. Yet, they had been sent by the Father to bear witness concerning the coming death of Jesus at Jerusalem. They were a heaven-commissioned embassy. Their converse with the blessed Redeemer, who was about to give His life for the sheep, was a deep mystery, far beyond the spiritual apprehension of the three Apostles, yet it savoured of the beloved Master's coming victory, and that was enough. There are certain truths in the Word of God which we own are utterly beyond our present ken, yet our hearts delight to associate them with the coming exaltation of Jesus when "He shall see of the travail of His soul and be satisfied." Peter significantly omits all reference to himself and his brethren. He doubtless felt that between themselves and their transfigured Lord, with His two heavenly witnesses, there was, morally speaking, an immeasurable distance. It was, however, good to be eye-witnesses of such a celestial conference. Might they not make provision for the prolongation of the transporting vision? But the will of the Lord is to employ such occasions as

preparations for coming conflict, affliction, service, and testimony. Our times of spiritual prosperity are designed to fit us for approaching adversity. We needs must come down from the mount, and go in the strength of the meat there received "many days." This is not our rest. Were it granted God's people to settle down in some favoured spiritual spot here below it might abate the ardour of their desire for the heavenly Canaan. Our God and Father knows this, and, therefore, while granting "a season of clear shining to cheer us *after* rain," He, by some special revelation of His love and mercy, nerves us for another storm. The way of the called in Christ Jesus is not one wholly of sunshine or of storm. Soon—soon—the last tempest shall beat upon us, and then "in the mount of the Lord it shall be seen" that He regulated and administered our time-state experience according to His infinite wisdom and love, and that not a single incident in our lot could have been omitted, or another added, without some violence having been done both to the Divine glory and our highest well-being. It is best, then, that the present experiences of believers should be varied rather than uniform, contrastive rather than harmonious, and changeful rather than abiding. Let us, therefore, beloved fellow-pilgrims, seek to be content to accept the daily appointments of the Divine Covenant which is "ordered in all things and sure," and when our loving Master leads us down from the mount of glory into the valley of tribulation to respond in a spirit of trusting acquiescence—"It is the Lord; let Him do what seemeth *Him* good."

THE EDITOR.

THE LATE REV. J. A. WALLINGER.

BY THE LATE REV. D. A. DOUDNEY, D.D.

SPEAKING of this beloved servant of God, my dear friend, the Rev. GEORGE HEWITT, of Brighton, said, "A short time before he was called home he invited me to dine, and after dinner he gave out the hymn commencing thus—

"Yes, I shall soon be dying,
Time swiftly glides away,
But on my Lord relying,
I hail the happy day—

"The day when I must enter
Upon a world unknown;
My helpless soul I venture
On JESUS CHRIST alone."

"He seemed greatly to exult in the prospect before him, and, with the utmost calmness, as if already divested of any repugnance in the prospect of the cold grave, said he should require but a small spot for his poor body to rest in. Oh, how great the mercy to be able to say with the Apostle, 'We know that when the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens'; or, as he again expresses himself, 'For I am now ready to be offered, and the time of my departure is at hand'" (2 Tim. iv. 6).

Wayside Notes.

"OUR DAILY BREAD."

(LUKE xi. 3.)

How tenderly gracious was the Lord Jesus to frame a prayer—a perfect prayer—for the Father's family, one which only they might use. "Our Father!"

"None but *children* 'Abba' say."

But it is no *mere* saying. They have right and title so to address the Most High. They have been born "of God." As the beloved Apostle speaks, "We are of God." The simple words, "Our Father," contain an infinite depth of Divine truth. They involve the exercise of the *will* of God. Thus, "Of His own will begat He us." They proclaim an experience of that vital change without which no man can enter into the kingdom of heaven. They include the sweet truth that all who have passed from death unto life are the very "sons and daughters of the Lord Almighty." And all such as have been made "partakers of the Divine nature," and have the witness of the Spirit that they are the children of God, give evidence of their adoption and new birth by hungering after the True Bread that cometh down from heaven.

"Give me *Christ*, or else I die," is the invariable cry of the merest babe in Christ Jesus. This blessed fact was one of which, beloved readers, the Lord Jesus took full account when He framed this prayer for the Father's household. "Give us this day *our daily bread*." He well knew that He Himself is the Portion of His people. He also knew that His brethren would be needy, and in hungerings "oft." By sin we have lost all title to the Bread. Christ can only be received as a *gift*. Hence, Jesus teaches us to *ask*—"Give us." It is instructive also to notice that believers, who are but "strangers and pilgrims in the earth," must live by the day.

"Day by day the manna fell;
Oh to learn this lesson well."

There must be a daily exercise of faith in the Covenant promises. God wills to be a *daily* God to His people. Let us, in reliance on the guidance of the Holy Spirit, trace this important truth throughout the Scriptures. It will serve to wean us away from earth, and to keep us in mind of our entire dependence on the Lord Himself.

1. Now, observe, first, the saints subsist on *daily supplies*. "Our *daily bread*" is the bread appointed by our unerring heavenly Father. This will not fail. "Bread shall be given them," is as sure a Covenant promise as "My Word shall not pass away." God will have His own without carefulness. He bids them be assured that He will provide. We have reason to believe that Satan dreads to hear us feelingly and believingly sing that precious Zion-song—

“Though troubles assail, and dangers affright,
 Though friends should all fail, and foes all unite,
 Yet one thing secures us, *whatever betide,*
The Scripture assures us, ‘The Lord will provide.’”

It is most sweetly true, and, beloved in Christ, it will be true, “day by day” unto the end.

There is a remarkably suggestive incident recorded in the closing verses of the Second Book of the Kings, concerning Jehoiachin, king of Judah, who had been carried captive to Babylon. Evil-Merodach, king of Babylon, in course of time released the royal prisoner, and “He spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments: and *he did eat bread continually before him all the days of his life.* And his allowance was a *continual allowance* given him of the king, a *daily rate for every day, all the days of his life.*” All this our God has graciously undertaken to do for His once-captive people. He has set them free, through the merits of His Son. He has changed their prison garments. They are clothed with the goodly raiment of salvation. The seamless robe of Christ’s imputed righteousness renders them fit guests to sit down *daily* at the table of the King of kings. A royal “allowance” is apportioned their souls. Christ—measures of Christ—are freely granted them continually, “a daily rate for every day,” and “all the days” of their life on earth. The gift of Christ includes all other things. “How shall He not *with Him* freely give us all things?” “I am the Living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever.” Oh, dear people of God, how generous, how Divine, is the daily allowance granted to us. “*Eat, O friends,*” is the bountiful invitation of Him who presides at the daily banquet. “The King” Himself “sitteth at the table” (Sol. Song i. 12).

2. Then those who daily feed by faith on Christ find themselves growing up into Him. They can speak of *daily renewings*. Thus the Apostle Paul writes, “For which cause we faint not; but though our outward man perish, yet the inward man is *renewed day by day*” (2 Cor. iv. 16). New life and vigour are daily imparted to the spiritual man while he feeds on the risen Christ. There is a replenishing of spiritual strength to do, and to suffer, for Christ. It is an experience opposed to fainting. “We faint not,” we are revived “day by day” for “Christ dwelleth in us.” He is “formed in the heart.” Be it, then, our daily prayer, “Give us this day our daily bread.”

3. So also the mercies of our heavenly Father are *daily mercies*. Thus the Psalmist blesses his prayer-hearing God, “Blessed be the Lord, who *daily* loadeth us with benefits, even the God of our salvation” (Psalm lxxviii. 19). Or, as the Revised Version renders the passage, “Blessed be the Lord, who daily beareth our burden,” and in the margin thus, “Blessed be the Lord day by day: if one oppresseth us, God is our salvation.” In each case it is a *daily mercy*—a mercy for the day, and according to the day. Oh, how delightful it is to live on mercies “new every morning” (Lam. iii. 23), and to know that they continue to be granted “all the days.”

Thus the believer, as taught by the Holy in-dwelling Spirit, goes on his way. His creed is a very brief one, as has been observed—"Bread for to-day, and faith for to-morrow." This is best for wayfarers. Israel carried no reserve stores in the wilderness. They cleared the platter day by day. Theirs had been indeed a life free from anxiety and care, had they accepted their daily portion in a spirit of gratitude. Alas! how prone, brethren, are we also to murmur at our daily lot. Shame upon our hardness of heart! Oh, what marvellous forbearance does our faithful God manifest towards us, His ungrateful children! Were it not for the blood-cleansing fountain in which we daily wash, how utterly hopeless must our case become!

Let us, then, mark well the teaching of the Word concerning ourselves and our walk "day by day."

(a) *Daily prayer* must characterise our conversation. "Give us, *this day*." Note the holy habit of the Psalmist, "Be merciful unto me, O Lord; for I cry unto Thee *daily*" (Psalm lxxiii. 3). Again, "Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait *all the day*" (Psalm xxv. 5), while Infinite Wisdom declares, "Blessed is the man that heareth Me, watching *daily* at My gates, waiting at the posts of My doors" (Prov. viii. 34). Prayer is in season at early morning, and late at night, and all the day long. "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up" (Psalm v. 3). "Pray without ceasing"—that is, let prayer become the *habit* of the soul—is the mind and Word of God.

(b) And as prayer is thus to be the *daily* habit of our hearts, dear brethren, so is also *praise*. The Old Testament saints were remarkably full of praise. "Let my mouth be filled with Thy *praise* and with Thy honour *all the day*" (Psalm xxi. 8). And again, "*Every day* will I bless Thee, and I will praise Thy name for ever and ever" (Psalm cxlv. 2). Praise is to be the eternal employment of the Lord's redeemed. Let us often ask for heart and will to praise our God and Father *now*. "O Lord, open thou my lips; and my mouth shall show forth Thy praise." Daily supplies, daily renewings, daily mercies, demand daily praise and gratitude. Oh for hearts tuned by the Spirit for this reasonable service! Praise is comely in the recipients of such constant blessings as those with which He loads us from day to day. O our God! "praise waiteth for Thee in Zion."

(c) Further; there is a *daily boasting* proper to the Lord's own people. While all self-boasting is excluded, there is a holy boasting in Jesus, which glorifies His name and rejoices His heart. "In God we *boast all the day long*, and praise Thy name for ever and ever" (Psalm xlv. 8). We cannot exalt too highly Him who is worthy of all honour, and glory, and dominion for ever and ever. He has, as yet, been but poorly glorified on earth. Did His people more openly boast in Him, and proclaim His perfections in the work of His great salvation, how many of the humble would be made glad, and how much more of heaven should we enjoy in our own souls. Why should we not, day by day, tell out before all men the glories of His Person, the greatness of His love, the splendour of His kingdom, and the blessedness of being numbered among His favoured followers?

(d) But we may not overlook another *daily* exercise. It is *daily discipline*. "And He said to them all, If any man will come after Me, let him deny himself, and *take up his cross daily*, and follow Me" (Luke ix. 23). Here are the footsteps of the flock. Paul could affirm his experience in this matter thus:—"I die *daily*" (1 Cor. xv. 31); and "for Thy sake we are killed *all the day long*" (Rom. viii. 36). The daily cross is no outward ornament. It is worn and borne *within*. It is not manufactured by art or man's device. The spirit in which a true-born child of God "endures the cross" and follows his Master is one not of *submission* only. It is rather a spirit of *acquiescence*. Unconverted persons often naturally *submit* themselves under trial. But only a Spirit-quickened and Spirit-enabled man will *acquiesce* in appointed chastisement and tribulation. This is what Jesus intended when He spoke of a man's "taking up" the cross. It is a daily vocation. Each day brings with it a cross of its own. We need daily discipline and instruction—the Lord knoweth. Hence, the cross must be taken up "daily."

Thus, then, beloved friends, we gather from this one petition of the Prayer—"Give us this day our daily bread"—that it is the will of our Father in heaven that His family on earth shall live by the day, work by the day, suffer by the day, and daily wait on Him for all their supplies, both temporal and spiritual. May the Spirit bless this "Wayside Note" to the Lord's wayfaring sons and daughters.

J. O.

PRAISE.

"All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee."—PSALM cxlv. 10.

To Jesus, for all His kind acts,
A note of thanksgiving we'll raise;
But all that we hear of Him now,
Is only a part of His ways.

His majesty, goodness, and power,
In all the vast universe meet;
Herides on the breadth of the storm,
And the clouds are the dust of
His feet.

The heavens are the work of His
hands,
Their wonders His glory display;
'Tis seen in the lamps of the night,
And shines in the blaze of the
day.

The infinite atoms of life,
Which people the globe where we
dwell;
All creatures in concert unite
His wisdom and glory to tell.

Scarborough.

But what are these wonders to me,
Compared with the mercies I
prove,—

A brand from the spoiler redeemed,
And saved by omnipotent Love!

He sought me when wand'ring
away,

A rebel determined to roam;
He took me, in rags, to His heart,
And brought me, in love, to His
home.

He cleansed me from ev'ry vile
stain,

He gave me the robe of a king;
And tuned my poor wandering heart
For ever His praises to sing.

And thus His dear name I'll adore
(No subject so pleasant as this),
Until I behold Him at home,
In mansions of perfected bliss.

W. S. ROBINSON.

Pilgrim Papers.

SANCTIFICATION.

THAT beautiful order which characterizes all God's work is seen in the carrying out of the salvation of His people, in which sanctification follows justification as effect follows cause. Justification is a judicial act of God, imputing the righteousness of Christ to His chosen; and on the ground of this gracious imputation, declaring the law to be satisfied, their sins atoned for, and their persons accepted. Justification, then, consists in God's accounting and constituting His people righteous through the righteousness of His Son. As an act of grace, it commenced in eternity; and it is apprehended in time by *faith*, which is both its evidence and manifestation. All justified persons are in due time brought under the experience of the sanctifying power of the Holy Spirit. Sanctification is the manifestation of justification. Justification is the saint's *charter of freedom*, and sanctification is the bringing of the redeemed soul into the *experimental realization of his liberty*. By it his interest in the covenant of grace is made clear. The doctrine of sanctification (like other vital truths) is but imperfectly apprehended at the present day, for want of the Divine anointing which teacheth all things, of which the effect is to establish the soul in the truth of God. There are especially two views of the subject, which, though opposed to each other, are equally erroneous, and they must be pointed out before proceeding.

ERRORS.

First, some hold that sanctification is not anything which takes place *in* a sinner, that it has nothing to do with the Holy Spirit's work within, but that it is alone in Christ Jesus. The extreme wrongness of this opinion is clearly proved by the numerous passages which distinctly and unmistakably refer to it as a work carried on in the souls of vessels of mercy. See, for example, 2 Thess. ii. 13; 1 Peter i. 2; Eph. v. 26; John xvii. 19; and 1 Thess. v. 23. In face of these Scriptures, this opinion is a virtual denial there is such a thing as sanctification.

Secondly, others think that sanctification is a process of inward purification, meeting with various degrees of success, and sometimes rendering the person perfectly and inherently holy even in this life. It is supposed to consist in the re-modelling of the old man, in the extirpation of sin from the flesh. But, "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. xiii. 23.)

All the Scriptures which speak of indwelling sin always existing in all, and of the sinner's powerlessness to cope with it, disprove this extravagant opinion. See Rom. vii.; 1 John i. 8; and others.

Our inquiry must be, What saith the Scriptures? The surest way to overthrow error is to confront it with the truth it opposes. The Lord can and does guide His teachable children into all truth (John xvi. 13).

DEFINITION.

Sanctification is the setting apart, or separation from an unholy service or use, of a person or thing; which separated object is

dedicated or consecrated by special anointing to a holy and sacred service and use. This dedication and consecration does in the sight of God render holy and acceptable whatever is thus dealt with. The following points are involved in sanctification, namely: 1. Separation; 2. Dedication on the anointing; 3. Growth in grace; 4. Holiness; 5. Perfection (in Christ); 6. Preparation for glory.

SEPARATION.

1. *Separation* is the primary meaning of the word sanctification, and it is the first act of God in respect to it. The vessels of the tabernacle were sanctified or set apart—that is, separated from a profane use—for the service thereof,—as the altar (Exod. xxix. 36), tabernacle (ver. 44), and the holy things (1 Chron. xxiii. 13), &c. In like manner persons were sanctified, both collectively and individually,—as the nation of Israel (Exod. xix. 10), the first-born (xiii. 2), and the priests (xix. 22). Then, in respect to the spiritual Israel, the Church of the living God is sanctified (Eph. v. 26), also the individual members thereof (John xvii. 17-19; Rom. xv. 16; 1 Thess. v. 23). This setting apart of the elect is emphatically the work of the Holy Spirit of God (2 Thess. ii. 13). When He, the quickening Spirit, in regenerating a soul, takes up His abode therein, separation from the pleasures, practices, profession, and spirit of the world, necessarily and immediately results. The man becomes a new creature in Christ Jesus (2 Cor. v. 17; Gal. vi. 15). His will is brought into subjection to God (Psalm cx. 3), the eyes of his understanding are enlightened (Eph. i. 18), and his affections are (in measure) set on things above (Col. iii. 2). Such are sanctified by the Father, in His having set them apart in the councils of eternity, by His immutable love and sovereign choice; they are sanctified by the Son, who *in Himself* separated His people to Himself (Eph. v. 26); and they are separated from the world by the Holy Spirit's efficacious operations on their hearts. This brings us to the next point,

DEDICATION.

2. *The Dedication*, or consecration, of the separated ones accompanies their being set apart. It is effected by a special anointing. Everything appointed for the Temple service was consecrated in the ordained manner. The act of sanctification includes a consecration to a holy service, as well as a separation from an unholy service. This truth needs to be considered. It is highly important. Mark, the consecration of the holy vessels was accomplished by a *person* and *means* exterior to the thing sanctified. The means by which the sanctuary and all pertaining to it were dedicated to God, was the anointing with oil, and the application of blood. The person who performed the act was the high priest. In the spiritual analogy, sanctified persons are those who have received the anointing of the Holy Ghost (1 John ii. 27), and who have experienced the wondrous efficacy of the application of the blood of sprinkling (Heb. x. 22, xiii. 12; 1 Peter i. 2). Such become "servants to God, and have their fruit unto holiness" (Rom. vi. 22). The effects of this we shall see further on. We look now at the anointing. John writes to

true believers: "Ye have an unction from the Holy One" (1 John ii. 20), which is said to "abide" and to "teach" its possessor "all things" (1 John ii. 27). Wisdom's lessons are learnt "line upon line; precept upon precept; here a little, and there a little" (Isaiah xxviii. 10). This divine teaching constitutes a gracious inward experience, which must necessarily bear fruit in the outward life and walk. Sanctification, as experienced in the soul, consists in the mortification of sin, and dying to it, which is otherwise described as the "putting off the old man" (Eph. iv. 22); and this entails a perpetual conflict and warfare, because the flesh "lusteth," or strives, against this work of the Spirit (Gal. v. 17). To die to sin (Rom. vi. 6) is to have the power of sin so far subdued that it has not dominion over us (Rom. vi. 14); to feel a hatred of it in our hearts, and an earnest desire to be preserved from it in our lives. To "put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24), is to be so quickened by the power of grace as to love the Lord Jesus in sincerity, which is manifested by a humble following of Him day by day in the paths of Gospel-obedience, with a sincere desire to glorify the Lord in all things, and to show forth His praise (Isaiah xliii. 21). Then follows,

GROWTH IN GRACE.

3. *Growth in grace.* Now, the "new man" feels, embraces, esteems, and desires spiritual things; in itself the new creation is perfectly sinless (1 John v. 16, 17); and sanctification consists in the *growth* or development of this new nature imparted at regeneration, which (as the late Mr. PARKS, of Openshaw, well said), "Is exhibited by clearer light in divine things, deeper convictions of the great truths of revelation, more intense longings for the realization of the promises, more heartfelt sorrow for sin, and increased desire to walk closely with God." In this manner saints *grow in grace*; and we may adopt the language of the Apostle Peter in the assurance that, "If these things be in you and abound, they make you that ye shall neither be barren (Greek, *idle*) nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter i. 8). This work is marked by that essential attribute,

HOLINESS.

4. *Holiness.* Sanctification implies also the making holy of the persons dealt with; by which they became *saints*; and this is the Lord's own prerogative. Ruined sinners cannot make themselves holy, and yet as unholy they can never enter into His august presence (Heb. xii. 14). Therefore saints are by virtue of the imputed righteousness of the Lord Jesus Christ, through faith in Him (Acts xv. 9), which is the fruit of the operation of the Holy Ghost (Col. ii. 12), accounted holy and accepted in the Beloved (Eph. i. 6). Now, all the work of God is also distinguished by

PERFECTION.

5. *Perfection* characterizes the work of the Holy Spirit *in* the saints as much as the work of the Lord Jesus *for* the saints (Heb. x. 14). If one grace is in us, then have we all graces in essence. The smallest

spark of grace in the soul is a sinless, deathless principle, perfect in kind, though *not* in degree. The brightest Christian who manifests most Christ-likeness is most ready to confess the imperfection of his attainments in divine things. The fact is, that sanctification is the growth, the struggling upwards, of the holy principle of life and grace, amidst the felt sense of the corruptions of the heart, and all the weakness and vileness of the flesh. Its consummation in glory is awaited often with groans and sighs. Nevertheless, we must remark that sanctification extends to spirit, soul, and body, the saint being sanctified wholly (1 Thess. v. 23). The body is sanctified because it was included in the love of the Father, and the redemption of the Lord Jesus Christ (which is the ground of the certainty of the saints' resurrection). It is the temple of the Holy Ghost (1 Cor. vi. 19), and "the temple of God is holy" (1 Cor. iii. 17); its members are made instruments of righteousness unto God (Rom. vi. 13; 1 Thess. iv. 4), and the body itself will ultimately be made like unto Christ's glorified body (1 Cor. xv. 49; Phil. iii. 21). One sings—

"My soul anticipates the day,
Would stretch her wings and soar away
To join the song, a palm to bear,
And bow, the chief of sinners, there."

The work of sanctification here below is a

PREPARATION.

6. *Preparation* for glory ultimately, but it is also a preparation for service, whilst the saint remains in the Church militant. The sanctification of the holy things and of the priests was their initiation *into* and preparation *for* the service of the Temple. Moreover, whenever the Lord designed a special revelation of Himself, or was about to bestow a special blessing upon His Israel, as a preliminary they were always sanctified. (See Numb. xi. 18; Josh. iii. 5.) Thus sanctification is a preparation for service and for blessing as well as for glory. This very brief hint is commended to the reader's earnest consideration, with the assurance that it will well repay thought prayer, and searching of the Word.

EVIDENCES.

Pursuing our subject, let us now proceed to note some of the *fruits and effects of this great work of sanctification*, which constitute sure and certain evidences of an interest in it, and are its true marks. When the anointing is experienced, the heart is softened and humbled, the spirit becomes broken and contrite, and the conscience is made tender. Humility and love attend the powerful reign of grace within, the understanding is enlightened in the truth of God, and there is a real heartfelt love to the Word of God, the people of God, and the ways of God. Sin is hated, self loathed, righteousness followed after, and the Saviour loved. There will be an avoidance of all appearance of evil. A spirit of watchfulness and prayer will be manifested. The desire of the sanctified soul is to cleave to all that is of God, and to leave all that is not. He will delight in doing good, will be patient under reproach, and will seek to maintain a conversa-

tion becoming the Gospel (2 Cor. vii. 1 ; 1 Peter i. 14). True sanctification is altogether opposed to the prevailings of (what is known as) *spiritual pride*. Let the man who thinks he is better taught, or more spiritually-minded than others, know that he is very, very far from the gracious experience of true sanctification, for this ever lays low and humbles in the dust of self-abasement all those who are the subjects of it.

CONCLUSION.

The sum of the whole matter is, that all the blessings of the Gospel are treasured up in the Lord Jesus Christ for believers (Eph. i. 2), and sanctification is the mode by which those blessings are communicated to them, *faith* being the hand of the soul which reaches forth after them in desire and prayer, and which receives them and lays hold of them when bestowed. Sanctification involves the separation and anointing of elect vessels of mercy by the Holy Spirit, by which they are made partakers of true holiness experimentally, and are thereby prepared for service here below, and for glory hereafter above. This being apprehended by "precious faith," leads to a showing forth of His praise who hath called the believer out of darkness into His marvellous light. Thus, genuine believers are real saints, sanctified in body, soul, and spirit.

May Jehovah, Father, Son, and Holy Ghost, bless these few remarks on a most important subject.

Bath.

E. C.

WELL-SPRINGS.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him."—ISAIAH lxiv. 4.

THESE words flowed in upon my heart recently whilst sitting upon the promenade of one of our West of England watering-places, watching a glorious sunset across the ocean. It was a glory-gilded sky and a sunset serene, calm, majestic, over and above which the grey-shadowed clouds of evening were tipped and streaked with gold. *The sun is behind the cloud*, I thought, and what is beyond life's sunset—what is above these lower regions, so frequently darkened by the sun's withdrawal, by sorrow and trial, adversity and death? Far above all heavens, untouched by all these changing scenes of time, is my Father's house, the many mansions He has promised, the glorious inheritance of the saints, the vast multitude of the redeemed, the angelic host, and, centre of all, Alpha and Omega of their joy and song of salvation, the Lamb upon the throne, the Christ of God.

Thus a further glimpse was granted me in these lowlands at the moment when, as the poet says, the sun "dropped down into the night," and there was darkness because the sun was hidden. No longer could the natural eye follow his path. The shadows of evening were stretched out and the brightness of the day gone, because the sunshine had disappeared. And, in a train of meditative thought, the words came, What is beyond this glorious cloud? What is after this brief day of life? "Eye hath not seen, nor ear heard, neither have entered

into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 9).

Far beyond the ocean's wide-beat shore; fathomless abyss of the mystery of love, immeasurable height; the very eternity hid in Jehovah Himself, unspeakable, inconceivable, unpronounceable; high as the heights of Heaven, and deeper than the depths beneath, is this glory yet in store to those eyes which as yet have not seen, and to those ears which as yet have not heard. Glorious scenes yet to come, and "which things the angels desire to look into," and yet,

"No angel in the sky
Can fully bear the sight,
But downward bends his wondering eye
At mysteries so bright."

Sweetest music yet to hear, joyous truths yet to learn, beloved. It is worth all the waiting and anticipation. It may be to some of us much nearer than we think. At best it can be

". . . but a little season,
And these dim eyes of mine,
Aroused from dreams of reason,
Shall wake to things divine.

"Then all that faith now looks upon
Shall prove for ever true,
And all that love has cherished
Shall burst upon my view."

Another thought of joy is that some—yea, many—of our once best beloved on earth, and loved none the less now that they are gone, have realized all this blessedness, are drinking in full draughts of bliss, have gone from glory unto glory, and with a vision eternal, never more to be dimmed, are gazing on the King Immanuel, He of whom it is said "only hath immortality, dwelling in the light which no man can approach unto" but those to whom it is revealed by His ingathering Presence and right royal mandate, "Father, *I will* that they whom Thou hast given Me be with Me where I am, that they may behold My glory." "I will dwell in them, and walk in them, and they shall walk with Me in white." What can we think of this whiteness?—the purity of holiness, the beauty and glory of sinlessness, of unsullied bliss, where God dwelleth! But they have seen, who are with Him, and there, too, we hope to be one day to

". . . see His face,
And never, never sin,
And from the rivers of His grace
Drink endless pleasure in."

Job uses a similar train of thought as the Prophet Isaiah, when he says, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." Naturalists will tell us of the piercing eye of this bird, its penetrating glance, its living high up in the craggy rocks, and yet, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." It is said the eagle alone can look

at the sun, can mount the nearest; and that in faith is granted, now and then, to God's redeemed children to catch a glimpse of the Sun of Righteousness, to give that happy foretaste of what remaineth for them when time shall be no more. Oh, we are not selfish, I hope, when we mourn our beloved ones. It is nature to miss them, and *Jesus wept* in that little abode at Bethany with the sorrowing sisters. But we turn from our sorrow, and wipe our weeping eyes, to think of their joy—their blissful eternity, knowing as they are known, loved with a love that knows no beginning, end, nor change; seeing with eyes that are never dimmed; praising with songs that never tire; following with unwearied steps the Lamb whithersoever He leadeth, and from glory unto glory, feasting their eyes on the King in the beauty of holiness. Oh, with these thoughts uppermost, with this hope before us, how is it that we grovel here below! How is it that these feet are so travel-worn, and these eyes so earth-bedimmed! How little do we live in the future, in the anticipation of it all, and how much in the present teasing, troublesome, little insignificant worries of life, forgetting its transitory, fleeting nature, and the durability and unchangeableness of that yet to be fulfilled in us! Dear SPURGEON once soliloquized, at the Lord's table—

“If now with eyes defiled and dim
We see the signs but see not Him,
Oh, may Thy love the scales displace,
And bid us see Thee face to face.

“O heavenly Bridegroom of our hearts,
Thy present smile a heaven imparts;
Oh, lift the veil, if veil there be,
Let all Thy saints Thy glory see.”

May it be our desire thus to win more and more of the smiles of Jesus—our hope and joy to gaze by faith on our Immanuel here; and as the vessel is thus prepared and made meet to be filled with Heaven's fulness, the glorious image of Him in us shall reflect His own face, and then, “in a moment, in the twinkling of an eye,” from earth's sins, sorrows, sufferings, and death, to Heaven's heights of glory! It was with a voice tremulous with weakness, joyous with anticipation, just three days before *God took her*, that my beloved mother read aloud, and for the last time, the hymn—

“Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.

* * * * *

“When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All glorious as Thou art.”

And when these glories were about to be revealed to her long waiting soul, she spoke for the last time those blessed words, “The Lord shall be unto thee an everlasting light, and thy God thy glory.”

And this is reserved for every heir of promise. It is held in store,

and soon this our earthly sun shall set once more for ever, and then, "The struggle o'er, the victory achieved, and this *for ever*; glory to know no end; oceans of joy, unbounded by a shore; one endless Sabbath, and that Sabbath love *for ever*." "Until that day break, and the shadows flee away," may the contemplation of what we now take on faith, which eye has not yet seen, but which we know our Father has prepared, and will reveal in us, keep us looking for and hastening unto that day, when we shall see and know in the light of eternity, without the shadow and the sun's decline, all that He shall delight to bestow upon His blood-bought and redeemed and ransomed host, and whose hallelujah song shall be, "Salvation, and glory, and honour, and power unto the Lord our God." R.

A BRANDED BODY.

"From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."—GALATIANS vi. 17.

No one can read these words, I think, without realizing in them a dignity of language which is intensely Pauline in character. They are undoubtedly the words of one strong in the faith, and of one who has waged a mighty warfare. And what is the life of a Christian but a warfare? The young believer, when he passes from death unto life, says frequently to himself, "Now the warfare is ended, Christ alone is now my Master. Him only will I serve." But before he has gone far on the new path he discovers that the old nature will again and again strive to assert itself, and a warfare of a very real character is being waged—a warfare, indeed, that he was an entire stranger to before his conversion.

In the earlier part of this Epistle, St. Paul had been admonishing the Galatians, who had fallen into error by false doctrine, as well as in matters of ritual. They were substituting justification by works for justification by faith, as well as bringing themselves into ceremonial bondage, and to these he primarily addresses these memorable words, "From henceforth let no man trouble me." Such false teaching, not only on the part of the Galatians, but also on the part of other Christian Churches, had, from time to time, been a very real source of trouble and anguish to St. Paul, and it would seem, as it were, that matters had now reached a culminating point, that his cup of sorrow on this score was well-nigh full, and that his soul could only find expression in the dignified words before us, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

Dear reader, have you been similarly troubled? For he who follows the Lord must expect that some will try to trouble him by the way. Let us consider at a few of the voices that have from time to time endeavoured to ensnare us; and in considering these we must ever bear in mind, that when they contain a mixture of truth they are the more dangerous. We are far more likely to be deceived by the devil when he comes as an angel of light than when he comes as an open foe. In the former case the influence is often so subtle

that it would seem to require a Paul to withstand his wiles, and only those who have a well-grounded faith can come out of the combat unhurt; but as an open foe, we are not so likely to be ignorant of his devices, although even in this we need much of the grace of God to keep us. "Let him that thinketh he standeth take heed lest he fall."

Well, the first voice we will consider is *false doctrine*, and in passing we will note the prominence St. Paul gives to doctrine, by referring to 2 Timothy iii. 16: "All scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness." It seems difficult for us to imagine how these well-instructed Galatians could have fallen into such an obvious trap as to substitute justification by works for justification by faith, the chasm dividing the two thoughts seems so wide. Ah! you say, the tempter would never catch me thus. Well, perhaps he will not; but, dear reader, he can put a bridge over the chasm, and just whisper in your ear, "It is partly works and partly faith." And now he comes as an angel of light. The tale is so plausible, that many will now listen to him who would before have turned a deaf ear to his promptings. In such a suggestion as this God is not entirely ignored, and, on the other hand, man is made something of, and that is just what he wants, and consequently is but too ready to drink in the thought.

I have often been struck with the dislike the world seems to manifest to that beautiful word "*grace*," one of the most beautiful words in the English language.

"Grace, 'tis a charming sound,
Harmonious to the ear."

But one need not be long in discovering the reason of this. It makes everything of God and nothing of man. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And in the same way, doubtless, these Galatians, in substituting works for faith, had for their motive the extolling of man; for St. Paul says (Romans iii. 27), "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Human pride was just the pivot that the whole temptation turned upon, and we shall generally find that this is the case if we listen to the voice of false doctrine in any form whatever.

I have not space to go at length into all the forms of false doctrine extant, and I do not know that I should serve any particular purpose by so doing. We will just take a cursory glance, however, at a few of them. Perhaps, one of the most glaring of these errors is when men tell you that you can be saved to-day and lost to-morrow. They tell you that so long as you do your duty, and lay hold of Christ, you are safe, but directly such a course ceases, you are lost. But Jesus says, speaking of His sheep, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand." Surely such a statement as this from the lips of the Divine Master ought to be quite sufficient to at once dissipate such God-dishonouring thoughts. If any reader has any doubt upon this subject, I recommend him to read the booklet, *Never Perish*, written by the beloved BISHOP OF

LIVERPOOL. I have largely distributed it, and found that it has been most helpful. Many who have read it have resolved that henceforth no man shall trouble on this subject, at any rate.

David says, Psalm xl. 2, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock." Ah! my fellow-sinner, it would have proved of little avail if God had merely taken us out of the pit, if He had not placed our feet upon a Rock. That Rock, my brother, is Christ, and depend upon it, when we are safely landed there, we are safe for ever, and neither God nor man can then bring anything to our charge. "Who shall lay anything to the charge of God's elect?" We may slip on the Rock, and doubtless shall many times, but fall off it we cannot.

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

The final perseverance of the saints is through the final perseverance of God, who, having begun a good work in us is not going to leave us at the last.

"And could He have taught me to trust in His name,
And thus far have brought me, to bring me to shame?
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me right through."

And then we have the so-called "higher criticism," which reduces part of the Old Testament to a mere allegory. And the annihilation of the wicked, whereby men seek to prove that to the lost death only means a mere cessation of existence. But if any one favours the idea of non-eternal punishment, he must certainly also remove eternal life from the Scriptures, for the same Greek word answers for both. Others favour the notion of a hope beyond the grave for those who have not found Christ here, but we can certainly find no scripture to favour such a vain delusion. And our Church of England Article No. XXII. expressly states that "Purgatory is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

And then, again, one meets with many who tell us that part of the Scriptures is not inspired, especially the Book of Revelation. But these are only a few of the voices that would seek to draw us aside from the truth as it is in Jesus, and to all such I would reply quoting from a recent editorial in *The Truth*, "If anyone can show from the voluminous writings of 'higher criticism,' or modern thought, the least manifestation of concern for the salvation of souls, or the attempt to convince men of their sin and need, or the setting forth of the blood of Christ as the price paid for redemption, or the necessity of the new birth by the Holy Spirit, or the advice to the Christian how to live, or a word of comfort to the bereaved or of hope to the sorrowing, or assurance of eternal life, and a blessed resurrection, and a glorious immortality to the dying,—he is entitled to a good reward." Yes, dear reader, these are the fundamental needs

of men, and are the great and glorious subjects brought out in God's inspired Book. Their complete absence from the so-called "higher criticism" and modern thought at once serves to prove the uselessness of such man-made inventions. To all such voices let us once and for all say, "From henceforth let no man trouble me."

And these Galatians had gone astray in the matter of *ritual*. St. Paul says to them (chap. iv. 9), "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" In this respect they resemble the Ritualists of to-day, who tell us that they require aids to worship. The "sacraments," they say, are all that is necessary for salvation and the maintenance of life in the soul. The new birth as the work of the Holy Spirit is apparently quite ignored. Would that the Bishops and the Evangelical party of the Church of England were more alive to the dangers to which they are exposed by these traitors in the camp. If disestablishment ever comes, it will be the product of Ritualism rather than Nonconformist agitation. One thing, however, is certain, that no one who holds the doctrines of grace can be other than a staunch Protestant.

We will now consider the last part of our verse, "For I bear in my body the marks of the Lord Jesus." The Greek word here used for "marks" is *στίγματα*, signifying the marks a slave was branded with, to show that he was the property of his master. St. Paul literally bore some of these marks upon his body, marks which were indelibly identified with his service to his Master. There were the scars which he had worn since the day when they beat him at Philippi, since the day when they stoned him at Lystra, since the day when he was shipwrecked at Melita, all of which events had happened since that memorable day when the Lord met with him on the road to Damascus. Prior to this he suffered no persecution, but directly he became a follower of the Lord all was changed. And so it is with us, dear reader, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12).

Of course, it does not fall to the lot of every Christian to bear such marks as I have just referred to, yet there are marks, surely, which every true believer should bear, and which should be manifest in his life, walk, and conversation. His life should reflect the new life that has been imparted to him through the Holy Spirit, and men should be able to take knowledge of him that he has been with Jesus. His walk should bear the stamp of consecration, his conversation should be chaste, and the communion of saints should be his delight. If he bear such marks as these, he can take up the language of St. Paul without egotism, and say, "I bear in my body the marks of the Lord Jesus." And such an one, at length wearied and worn out by the vagaries of man, turns a deaf ear to all that does not savour of Christ, and with a resolute determination bursts forth, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." And will not such a warfare as this, think you, leave its marks upon the soul too? Yes, most assuredly it will, and the efficacy of the atoning blood of Jesus will be more sweetly realized than ever it was before.

PASTORAL NOTES.

ON GROWING OLD.

"NEVER wish for old age," said an aged Christian man to me one day, "because it brings with it so many infirmities, that it is not worth having." But whether one wishes for it or not, if one's life be spared, old age will come creeping on, very gradually, perhaps, and almost imperceptibly, but surely, and its infirmities will then be experienced, and they must be borne.

There seems to be a perceptible difference between the way in which old age is spoken of in the Old Testament and in the New. In the Old Testament it is spoken of as a desirable thing and as a reward; thus we read:—"Thou shalt come to thy grave in a full age, like a shock of corn cometh in in its season"; of wisdom's ways it is said, "Length of days and long life shall they add to thee"; of the Psalmist and of others it is said, "He died in a good old age, and full of days"; and the shortening of life is spoken of as being a punishment; for example, we are told that "bloody and deceitful men shall not live out half their days." In the New Testament we do not find such statements as these, but rather such as the following:—"Having a desire to depart and to be with Christ, which is far better"; "To die is gain"; "Absent from the body, present with the Lord"; "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"; "We that are in this tabernacle do groan, being burdened; earnestly desiring to be clothed upon with our house which is from heaven, that mortality might be swallowed up of life." What is the reason of this difference? Is it not because "life and immortality have been brought to light," as they never were before, "through the Gospel"?

No doubt old age brings with it many sorrows and disadvantages. "I cannot *rise above* my troubles now, as I used to do," said a dear old Christian man to me. He had experienced trouble in various forms, but he had been wonderfully helped; and being naturally of a sanguine and buoyant disposition, he had rapidly risen above his troubles, like a buoyant vessel rising above the waves; but, oppressed by the infirmities of advancing years, this buoyancy disappeared, and the dear old man keenly felt the difference. "I find that I cannot take the interest in many objects which I used to take," said another aged and wealthy Christian man; "My gardens, my greenhouses, my horses, and suchlike things, used to be a source of continued interest and pleasure to me; but they are not so now; I scarcely care for them at all." How striking is the description of old age given in the last chapter of the Book of Ecclesiastes! It is expressed in figurative language, but every particular is true to life.

The aged complain sometimes that they are not sympathized with and felt for as they ought to be, and that the young, and even the middle-aged, are selfish, and do not understand them. But the truth is, that it is extremely difficult to sympathize with feelings which you have never experienced, and only the aged themselves can know by actual experience what their feelings are when infirmities come creep-

ing upon them, when their bodily powers begin to fail, and when their capability for work or for enjoyment becomes curtailed.

Old age comes on so gradually that in some cases it is very difficult to realize its approach. A good old Scottish lady described her intense surprise at hearing herself spoken of for the first time as an "old lady." "She could hardly imagine," she said, "that the expression could apply to herself;" and even many years afterwards she was known to say, "I have seen eighty summers, and yet *I do not feel old.*" It is a mercy that such is the case, for if old age came very suddenly, it might give a great and a dangerous shock.

But even though it does come on so gradually, it is sometimes deeply felt. The young seem to think that it is strange that the aged should complain when infirmities appear, and when their powers begin to fail; they seem to think that they ought to take this as a matter of course; and that having had the full use of their powers for so long a time, they ought not to be surprised or to murmur when they find them beginning to fail. But nevertheless, when that failure comes, it is sometimes very trying. It is by no means a pleasant thing unexpectedly to find that your sight is becoming feeble, and that you must seek the aid of spectacles; and although the optician whom you consult perhaps tells you that you ought to be very thankful that such aid is to be had, his remark does not make the fact any pleasanter. You can scarcely rejoice when first you notice that sounds are not so distinct to you as they used to be, and when you are gradually forced to the conviction that your hearing is not as good as it once was. It is not pleasant to observe that your memory is becoming less retentive, or that your right hand is slightly—although perhaps very slightly—losing its cunning. You have been thankful, perhaps, for your walking powers; how often has your daily walk refreshed and invigorated you, and you have returned from it to your business or to your home with renewed energy and cheerfulness. You cannot help then experiencing a feeling somewhat akin to a pang, when you find that such a walk is beginning to be too much for you, that it wearies rather than refreshes you, and that therefore it must be curtailed or discontinued. And if you knew that these were only temporary failures of your powers, and that they would in time be restored to you, you would not care so much; but when you learn from the experience of others, and from your own experience, that they will never be restored to you in this life, and that those failures which you notice are only the beginning of much more serious and further failures in the future, how can you help experiencing a feeling of regret? If this be the case also in some circumstances, how much more must it be so in others? for example, if your whole livelihood depends upon the full exercise of your powers, and the livelihood of many who are very near and dear to you. If you are independent, and have a competence, be it ever so moderate, you may be extremely thankful; but if you have not, and if you have to rely wholly upon your personal labour, your case may, humanly speaking, be a very hard one. I called the other day upon a poor tailor, who has a large family almost wholly dependent upon him; and I was touched with the account which his poor wife gave me of the failure

of his eyesight. She described some of his hopes and fears, and the efforts which had been made to restore his failing powers, and then the dismay at finding that all was in vain. How bitter the sorrow contained in such a tale!

It is undoubtedly an immense advantage to have some provision made for old age; and it must be a great comfort, when failure of bodily powers begins to be observed, to know that that failure need not be accompanied or followed by poverty. It would be well if this fact were more remembered or anticipated than it appears generally to be, in early and in middle life. We may rejoice in connection with this thought, to recognize the valuable work which is accomplished by the Aged Pilgrims' Friend Society, in providing pensions and homes for the aged poor. It is satisfactory also to notice that several proposals have been lately brought forward for the provision of some State aid for thrifty and deserving aged persons. We hope that ere long these proposals will be carried out in some practical manner.

It may be said that the young live in an ascending scale, and the old in a descending; that is, in a temporal and an earthly point of view. The young certainly have the pleasure of finding that their powers are continually increasing and developing, whereas the aged experience the drawback of finding that their powers are continually decreasing and failing. How great the difference! It is no use, also, for the aged to struggle against this decrease and failure, or ignore it. I heard of a good man lately, a worthy pastor, who was exceedingly fond of athletic exercises; it may be that in his early life he found them to be really beneficial to him. As he advanced into middle-age, he thought that he had better give them up, and he did so for a time; but afterwards he resumed them with renewed vigour and interest. The effort, however, was too much for him, and he suddenly died. A useful life was thus, to all appearance, cut off prematurely.

Another drawback to old age is the loss of the companions of youth and middle-age, besides the loss, perhaps, of many dear relations. The celebrated WILLIAM WILBERFORCE seems to have felt this deeply, and he alluded repeatedly to the impression which it made upon him. Thus, when inquiring, in his later years, after numbers of his former acquaintances and friends, the answer which he said he received again and again was, "Oh, he has been long gone," or, "He died years ago." These statements, Mr. WILBERFORCE said, referred in ever-so-many cases to persons who were much younger, and who had been apparently far more robust than he had been, and he could not help feeling greatly moved by them.

"I have not a single friend, relation, or acquaintance of my youth now surviving," said a very aged man to me; "every person whom I can remember to have known in my early life, and the chief part of those whom I knew in middle-life, have all passed away." What an affecting and a solemn reflection!

The present day is in some respects a particularly hard one for the aged, through the keen competition which exists in all kinds of business. In that competition the weak have to give place to the strong; and there seems to be an increasing tendency to require the old to

give place to the young. In our standing army there is scarcely an old man to be found, and short service and raw recruits are the order of the day. Veterans are considered to be of no account, and nothing is thought of their experience or powers of endurance. WELLINGTON or NAPOLEON would not have approved of this. They knew too well the value of seasoned veterans. They knew that although young soldiers might be full of fire and energy, and very useful under some circumstances, they were not to be compared to tried and experienced soldiers in steadiness and in bearing the hardships of a prolonged campaign. Similarly, now-a-days, when a multitude of young workers are waiting to enter into ever-so-many different employments, and are always to be had, and perhaps at a cheap rate, the older workers, although they may be ever so useful and of the most sterling worth, are always more or less liable to dismissal.

This is the case with pastors now-a-days sometimes. Young pastors in the present day, seem to be, generally speaking, far more popular than old. What do ordinary congregations care for ripened experience or extensive knowledge? They must have youthful pastors with fire and energy, and perhaps with some novel ideas; and the old pastors, no matter how wise, how able, how faithful, or even sometimes how eloquent they may be, must give place to them. I have marvelled to hear a saintly man, of ripened experience and rare gifts of pulpit power and eloquence, preach a most able and deeply impressive sermon, to a mere handful of people, in his large place of worship. How could it be, one naturally asked, that in a great city such a man could have so small a congregation? and the answer seemed to be that he was too old to be popular! Other circumstances, probably, had something to do with it, but this seemed to be the chief reason. It must be a trying moment in a pastor's life, when a deputation waits upon him from his congregation, to intimate that, as he is getting old, his services might advantageously be dispensed with, and a younger man take his place. I was told lately of a much wiser and kinder course adopted by a congregation some years ago. When their pastor, who had served them faithfully for many years, began to show signs of approaching age, they went to him, and they said, "Would not an assistant-pastor be a help to you? We do not want to lose your services, as long as ever you can render them to us; but if you will select an assistant, we will provide his salary, and then we shall hope that the help thus rendered to you will lighten your labours and greatly prolong your life." The pastor gratefully accepted the kind offer, and consequently, instead of leaving his people, he stayed with them, and presided over them to the end of his days.

Yes; old age brings with it many drawbacks, and the aged ought to be much sympathized with and felt for. But there is nothing in old age to be ashamed of, and it is extremely foolish of some persons to attempt, by various artifices, to hide its evidences, and to endeavour to make themselves appear to be younger than they really are. Of course, it is peculiarly trying when old age comes—as it does come sometimes—prematurely, and there may be, perhaps, some little excuse for them under such circumstances, but certainly there cannot be much

excuse. I was sorry for a bride, who, on her wedding day, made a false statement as to her age, in the presence of her husband and of her friends; and shortly afterwards, when she required a certified copy of the register of her marriage, she was obliged to come and confess her falsehood, and to request that the entry of her age in the register-book might be corrected. Not to speak of the sin of such misrepresentation, all such attempts generally fail in their object, and are extremely foolish.

The child of God need not be ashamed of old age, nor regret it. Time passes steadily and quickly, but what is it doing to him? Is it not bearing him to his Father's house, and bringing him to the end of his warfare, his toil, and his trials? Why then should he regret its flight? Is not each day to him, "A day's march nearer home"? May he not exclaim,

"The world, with all its joy and sorrow,
Is but a bridge o'er time's deep flood,
Which I, a cheerful pilgrim, borrow
To bear me to my home and God"?

Ore, Hastings.

D. A. DOUDNEY.

(To be continued.)

OUR OLD DIVINES.

"Christ is best."—PHILIPPIANS i. 23, 24.

To be with Christ is to be at the spring head of all happiness; it is to be in our proper element. Now, Christ is the element of the Christian. It is far better, because to be with Christ is to have the marriage consummated. Is not marriage better than the contract? Is not home better than absence? To be with Christ is to be at home for ever. What are riches? What are the worm-eaten pleasures of the world? What are the honours of the earth, but mere shadows of good? At the right hand of Christ are pleasures indeed (Psalm xvi. 11); honours indeed, riches indeed; there is reality. If we speak of grace and good things, it is better to be with Christ than enjoy the graces and comforts of the Holy Ghost here. Why? Because they are all stained and mixed. Here our peace is stained with desertion and trouble; here the joys of the Holy Ghost are mingled with sorrow. Here grace in the Christian is a combat of flesh and spirit, but in heaven there is pure peace, pure joy, pure grace; for what is glory but the perfection of grace? Grace, indeed, is glory here, but it is glory with conflict. Beloved, perfection is better than imperfection, therefore to be with Christ is far better. Why should the Christian fear death? It is but a passage to Christ; it is but a departure to a better condition. It is now become a sweet friend, and is one part of the Church's jointure. Considering that death is but the way for us to be with Christ, which is far better, this should sweeten the prospect of death to us, and we should comfort ourselves daily that we are so much nearer happiness.—*Extract from a Sermon by the Rev. Dr. Sibbes, 1632.*

GOD IS LOVE,

NOTWITHSTANDING ALL CONTRARY SEEMING.

Too like my England's changeful skies
 The fitful frames that in me rise;
 Too apt my thoughts in English ways
 To wrongly give the blame or praise,
 And, when our skies are drear and dun,
 To say, "His majesty the sun
 Has idly failed to mount his throne
 And make a shivering world his own."

Yet always shines the sun the same,
 Quite guiltless of least cause of blame;
 And 'tis alone our earth-born clouds
 Cause gloom, which nature's face enshrouds.
 And thus it is with God's great love—
 Supremely changeless—far above
 The influence of man's changeful mind,
 That deems God more or less unkind.

Oh for the grace to rise to thought,
 With such enduring gladness fraught,
 All mortal moods and griefs above,
 Always—for ever—GOD IS LOVE.
 The mists of doubt may hide His face,
 Or we may fail His hand to trace;
 O'er storm and tempest He rules yet,
 His own He never will forget.

All must come as His wisdom plann'd,
 And steadfast in this truth we'd stand;
 Then shall be given to our eyes,
 Across our sorrow-darkened skies,
 Writ, "GOD IS LOVE," in stars all bright,
 That prove the fountain of true light
 Beyond our earthly skies has source,
 Springing with sure, unfailing force.

In depths and heights no creature span
 Can e'er presume to sound or scan;
 So, when life's sky seems cloudless blue,
 All glorified with sun-gold hue,
 When—peace within and peace without—
 There is no shadowing cloud of doubt,
 Then, "GOD IS LOVE," is not more true
 Than when dark storm-clouds way pursue—

Athwart a tempest-blackened sky,
 Whence joy, peace, hope, seem far to fly.
 Oh, then to shelter in the Rock
 That stands unmoved by tempest shock!
 And through wild storms hear grand refrain,
 The chorus which all things sustain,
 Chanting, all other sounds above,
 "Always—for ever—GOD IS LOVE."

FOOTSTEPS OF THE FLOCK.

(Concluded from page 538.)

I KEPT on the farm until my children were all educated and my sons placed out, and then I removed to Leicester, to be nearer the house of God, and to give up some of the business cares into other hands. One remarkable Word followed me in those days, "Thou art My battle-axe and weapons of war." It so perplexed me, I went to ask Mr. HAZLERIGG what he thought it could mean. He looked anxiously at me and said, "I certainly suspect you have some battling to do, or the Lord would not promise you such weapons"; and so I shortly found it. Many hated my religion, and waited for my halting, but "by my God I have run through a troop."

A sermon of our pastor's at this time was most helpful to me, from the words, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be." And also sermons from the words of Amos, "Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken that dwell in Samaria"; and, "As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver; and passing over He will preserve it." My soul was brought into a good pasture; the Word of the Lord was greatly blessed to many, and I saw them brought into the fellowship of the Gospel, which made me more earnestly long to be numbered amongst them, and to be able to say, "God is my salvation." As I entered my fiftieth year, I was greatly exercised about my state, entreating the Lord to make it a jubilee indeed to my poor cast-down soul, as I sadly felt it *my case*, "The harvest is past, the summer is ended, and I am not saved." I wanted the Lord to make it clearly known to my soul that He was leading me and that I was His; and, to the praise of His sovereign grace, He gave me my request. I remember going into the chapel on that never-to-be-forgotten Sabbath, bowed down in spirit, pressed with cares, often wondering where the scene would end with me, and fearing I was deceived altogether, when the text was given out, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." In this blessed sermon all my conflict, temptations, and exercises were opened up, and at the close the minister said, "If there is a poor burdened soul here that understands this conflict, and is grieved at heart on account of it, I have good news for him: 'If you are led by the Spirit, you are not under the law,' you shall never be condemned with the wicked; the truth shall make you free; you shall be free indeed." I felt completely melted down under the blessedness I realized, while I abhorred myself at the same time. It was just as if the Holy Spirit took me by the hand, and showed me all the way He had been leading me, and my poor helpless but ransomed soul was was "not under the law"; and I begged my

precious Lord to spare my life, to confess Him, and declare what He had done for my soul, no longer wishing to hide myself under a non-profession.

"I would tell to sinners round,
What a dear Saviour I had found."

I hurriedly left the chapel; everything seemed to rejoice with me in praising my God; the journey never seemed so short, and my happy soul soared upward to my precious Redeemer, like a bird let loose. I went the following Wednesday to hear Mr. HAZLERIGG preach in the barn at Wigston, and hoping to meet him at tea at a dear Christian friend's house, where he sometimes came; but he was not there, and I was greatly discouraged, thinking it could not be of the Lord, who knew for what purpose I desired to meet him, or He would have brought him there. I went, however, to the service, and after hearing Mr. HAZLERIGG preach from Jabez' prayer, "Oh that Thou wouldest bless me indeed," I was again encouraged; and after the service, I stayed to tell him my exercises, and my desire to cast in my lot with the Church, over which he was the minister, at Alfred Street, Leicester. He received me kindly, ascribing all the glory where alone it is due, while he seemed encouraged in his ministry and glad in the Lord, which strengthened me. Mr. HAZLERIGG fixed the day for me to meet the deacons in the vestry at the chapel, which I accordingly did; and it was arranged that I should go before the Church at the next Church meeting. Between that night and the night of the meeting, my faith was sorely tried, and Satan was permitted to assault my soul, and bring every possible and impossible obstacle before my mind, to hinder me from taking this step. He said the time was so badly chosen; the winter was keen; probably I could not get through the snow; that all my children would be at home from boarding school for their Christmas holidays; and, worst and fiercest of all, the temptation that my case was so exceptionally bad, that the dear minister would be sure to be put to silence and not able to preach, and that I should thereby be publicly confounded. But through all these crowds my soul was compelled to press; and never shall I forget the relief to my mind, when the Holy Ghost applied these words, on the morning of the day I was to go, "I will satiate the soul of the priests with fatness, and *My* people shall be satisfied with *My* goodness." I believed from that time the dear minister would be helped to speak, and that it would be the goodness of the Lord, and not my goodness, that would satisfy the minds of the people. I could say but very little before the Church, beyond the exercises I have spoken of, and the hope that I was "led by the Spirit." I had not yet had the pardon of my sin sealed home on my conscience, and of what is called a law-work I feared I knew but little; but I did pray that the people might be given to judge righteous judgment concerning my case, and if they decided that it was best for me to wait longer, I was willing to do so. I was, however, accepted, and my baptism was fixed for the following Thursday. None of my children were with me on the night of that blessed ordinance, but never did I have them so laid on my heart; and as I stood by the pool, my

heart went up in prayer for them, that they might be manifested as the purchase of His precious blood. The Lord since then has granted my petition, in some of them, and in others permitted me to see the good work begin in their souls.

The sermon before my baptism was upon "The sealing of the Spirit," which is "the earnest of our inheritance." Oh, how my heart leaped as I felt I had this blessed earnest in my own breast; as I stood in the water my soul was filled with peace and love, and the words came sweetly on my heart—

"Oh, my Jesus, Thou art mine,
With all Thy grace and power:
Thou art mine, and shall be mine
When time shall be no more."

And as I came up from the pool, the pardon of my sin, for which I had so longed, was sealed on my heart, enabling me to say—

"The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood,
Hide all my transgressions from view."

And then the verse—

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

I returned to my home, accompanied by the dear and faithful friend the Lord had given me (Mr. COLTMAN, of Wigston), rejoicing in the Lord. It was the day of my espousals, and, in the gladness of my heart, all things seemed to wear another aspect for me, and I knew that night what it is to enter into a little of that blessed "Peace that passeth all understanding." So all-glorious was my Lord, and so near to my soul in those days, that he was no wonder I was like the poor man who "prayed Him that he might be with Him"; but He gave me the same answer, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

It is now nearly thirty years ago since then, and many a conflict, many a trial, many a sorrow has my precious Jesus brought me through. It will take an eternity to tell all He has done for me. He is my faithful, covenant-keeping God.

"And though I have Him oft forgot,
His loving-kindness changes not."

Out of the many marvellous things He has done for me, I must try and briefly record two that were memorable times to my soul. There came a time when my guardian thought it needful to sell a portion of the farm, in order to settle family affairs; this troubled me greatly, and would considerably lessen my income: and the day after the sale, as I stood on some rising ground and looked over the pretty meadow, with the winding brook and the field of waving corn beyond it, that had been in the family three hundred years, both

gone, the rebellion and grief of my desperately-wicked and unbelieving heart sunk me very low. A very rich neighbour bought it, to add to his abundance, and Satan was close at hand to tempt me to say, my good God had dealt hardly with me, when, all in a moment, my ever-blessed Redeemer came into my heart, and with one solemn sentence changed my wretched feelings, and softened my hard heart, "This is their portion." Oh, how I blessed Him for that that was left! for He showed me that He had permitted it to be taken from me in love, and gave me the promise, which to this day He has fulfilled, "The barrel of meal shall not waste, nor the cruse of oil fail, until the Lord send rain upon the earth." I went back to my home, rejoicing in *my* blessed portion, feelingly saying, "All this and heaven beyond it!" and wondering at the Almighty grace that could work such a change in my heart in a moment.

Another very great trial to me was the failing health, ending in the death of my dear son John. His father being dead, he was sent out into the world very early, and being a very forward youth, I fear he was physically and mentally overtaxed. He married early, and the many cares and pleasures of a large family engrossed him. He had been the subject of many prayers for years, and now and then the pressure of his dear hand, or a falling tear when talking to him of the things of God, encouraged me to hope the Lord was preparing the ground of his heart to receive the incorruptible seed; but when I first saw the symptoms of his sore affliction, my heart went out in continual prayer to the Lord for his soul, and that He would not take him out of this world without giving me some ground of hope that he was redeemed by precious blood.

He seldom or ever went, in those days, to any place of worship; the pain being in his head, he could not listen for long, but he would come and read the Word with me whenever he could, for he still kept on with his business up to nine weeks before his death. After several attacks of partial paralysis, accompanied with acute pain in the head, the doctor advised change and rest, and my dear son decided to go down to Brighton for six weeks, accompanied by his sister, the one out of my eight children the Lord has left me to be the comfort and succourer of my old age. She was only just recovering from a sanctified affliction, and I was full of anxiety for both of them, but it was faith's answer to the Word of the Lord given to her, "*Take care of him.*"

On their return journey, my dear son's wife met him in London, to spend a week with him, at some relatives in Loughborough Park, and it was during that week the Lord granted me the desire of my soul, and I record this for the help and encouragement of any of my dear ones who may hereafter be disheartened by a long delay.

"Who waits for Thy salvation, Lord,
Shall Thy salvation see."

The answer of my God was contained in a letter I received from my dear boy one week before his death. He wrote:—

"MY DEAR MOTHER,—I am thankful to God for enabling me through much pain and great tribulation, to pray to Him when I awake in the

night-time, and I ask Him to be merciful to me, my wife, and dear family. I am feelingly poor in spirit and very weak in body, but I believe God has looked down upon me and given me a blessing. I said in my heart, 'Thou art my very, very God, and I love Thee. Spare me as one of Thy servants, through Jesus Christ our Lord.' My only hope now is joy in the God of Israel, and I continually desire He will send His love into my fearful, sinful heart, and change it into a heart that will always seek to do good, and find out those things which will make me truly happy. I prize your prayers, my dear mother, for my soul, and beg that you will ask that I be made one of the children of God. I said to my wife, 'I believe God has granted me His pardon.' I have such nice feelings and revelations in the fear of God, asking salvation through Jesus Christ our Lord, who is always with us, even when sin and bad thoughts get uppermost in our bad hearts," &c.

After my dear son's return, I was permitted to see him for one happy day, when all he had written was confirmed. The next time I saw him he was unconscious, and entered into rest on the 21st of November, 1881.

* * * * *

Here the account in my dear mother's own handwriting closes. She was at that time in her seventy-ninth year, and, to her own apprehension, very near her end. She had for many years been subject to serious attacks of bronchitis, from one of which she was recovering then. The Lord again graciously strengthened her, and two years later He opened a way for us to remove, for the benefit of my health and her own, to the drier soil of Balham. This was a great undertaking, at my dear mother's advanced age, and the step was a subject of long exercise to us both. But at this time, as well as in the past, I found it a most helpful feature in my dear mother's character, that when once she felt to get the mind of the Lord in a matter she never swerved. He has greatly blessed the change to us both, and brought us into fellowship with the little Church here, under the pastoral care of Mr. NUGENT. Most of our near family ties at Leicester had been broken by death or removal, so that our greatest regret in leaving was severance from the dear pastor and Church with whom we had been united so long. My dear mother and I have often been melted, and wept together at the wonderful goodness of our God in continuing us in such happy fellowship together, and in strengthening me for the last affliction, and preparing me

"To yield the Saviour, without grudge,
The purchase of His pains."

After we had been in Balham about six months, I was exercised about joining the little Church here, and though I was taking the matter daily to the Lord, I scarcely ventured to hope my dear mother and aunt, at their advanced age, would join any other Church. But one Sabbath morning the Lord came so powerfully and sweetly into my dear mother's heart, under our dear pastor's sermon, from the words, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy," that she

asked me to take her to see Mr. NUGENT the next morning, and her willing soul rejoiced to tell out once again a little of what the Lord had done for her.

At Christmas, 1891, we were, with my aunt, once more united in the sweet bonds of Church-fellowship, and my dear mother was fed, and often greatly blest, under the ministry of our dear pastor. She became greatly attached to the little chapel, and looked forward to the services with anticipation nearly to the end of her affliction; and in speaking one day to Mr. NUGENT of her decease, she said, "When the end comes, take me to our little chapel, where the Lord has so blessed my soul, and from thence to my grave"—which request was kindly granted.

When my beloved mother, in October, 1894, first heard something of the nature of her affliction (cancer of the tongue), and that an operation might be needful, she was greatly affected, and waited anxiously for the coming of the specialist, who was to meet her own doctor for consultation and decision. But oh, how blessedly near was her dear Saviour at that time! Her prayers were remarkable. She seemed to cast herself upon His covenant love and care with such a child-like trust, yet the thought of an operation distressed her greatly, and her sweet face was clouded with an anxious dread. My dear sister, Mrs. BOWMAN, was present when the doctors returned to give their opinion, that, on account of her great age, they had decided that it was best not to use the knife, but take every means to relieve, and retard the progress of the disease; and we shall neither of us forget the happy and sweet change that passed over our dear mother's face when she heard this, saying to the doctors, "I do desire to accept this affliction at the hand of my merciful Covenant God."

For eight months everything that skill and kindness could devise was tried for her relief, the Lord so blessing the means that it was not until the last week of her life we were compelled to resort to the dreadful morphia. What I could say of these last blessed but suffering days would make a volume. The indulgent smile of her loved Emmanuel was so constantly upon her. She did not in this affliction dwell on death, but resurrection was her constant theme. She was greatly refreshed by our dear pastor's sermon, in the afternoon of our chapel anniversary, on Easter Monday, from the words, "The Lord is risen indeed"; and her message to our many kind friends was generally, "Tell them, *All is well* with me; 'I know whom I have believed'; and He sometimes tells me that where He is there I shall shortly be."

I must pass on to the last time she was in the house of God, on the first Sabbath in May (4th). This was a conspicuous answer to prayer. She had asked to be indulged to sit down once more at the table of the Lord with His people here, and I think many will remember the remarkable solemnity of that ordinance, the pastor afterwards saying, he felt sure it was her last on earth—and so it proved.

My dear mother's last day upon earth was marked by several little occurrences that yielded her great pleasure, causing her continually to ejaculate, "My merciful Covenant God!" or, "My God who performeth all things for me!" One of the things was tidings from

my only brother, in Australia; another, the coming of my aged aunt, whom she expressed a great desire to see. Our dear pastor was her last visitor, and after he had read and prayed with her, a great calm came over her, and she asked to be prepared for the night. My dear sister, Mrs. MARLOW (whose return from abroad, just a month before the end, was such a joy to our dear mother and help to me), assisted me to get her out and in to bed again, when she slowly fell into a dose and then into sound sleep. I looked at her many times in the night, but she slept sweetly on. At four in the morning I perceived a change pass over her dear face, and called my sister to help me raise her a little. In an hour from that time she had passed peacefully and blessedly away, with the calm and happy smile upon her face that often made it radiant on earth, whilst listening to the voice of her Beloved through His ministers. Thus my dear mother's oft-repeated desire, that her death-bed might be a chamber of peace and praise, was granted. Tribulation's days were shortened, and she was "called home" before the sufferings of her painful malady reached a greater height!

On the first of June her loved remains were taken into the chapel for the funeral service, where a goodly number of friends were gathered to pay her the last tribute of respect, and she was afterwards interred in the cemetery at Abney Park, Stoke Newington, in the eighty-fifth year of her age.

Sarsfield Road, Balham

M. P. ALLEN.

APOSTASY.

(HEBREWS vi. 4-20.)

THE Hebrews had become lukewarm, negligent, and inert; the Gospel, once clearly seen and dearly loved by them, had become unto them dim and vague; the persecution and contempt of their countrymen a grievous burden under which they groaned, and in which they did not enjoy fellowship with the Lord Jesus. Darkness, doubt, gloom, indecision, and consequently a walk in which the power of Christ's love was not manifest, characterised them. Now, if they continued in this state, what else could be the result but apostasy? Forgetfulness must end in rejection, apathy in antipathy, unfaithfulness in infidelity. Such was their danger; and if they succumbed to it their state was hopeless. No other gospel remained to be preached; no other power to rescue and raise them. They had heard and known the voice which saith, "Come unto me, and I will give you rest." They had professed to believe in the Lord who died for sinners, and to have chosen Him as their Saviour and Master. And now they were forgetting and forsaking the Rock of their salvation. If they deliberately and wilfully continued in this state, they were in danger of final hardness of heart. The exhortation must be viewed in connection with the special circumstances of the Hebrews.

After the rejection of the Messiah by Israel, the Gospel had been preached unto the Jews by the Apostles, and the gifts and power of the Holy Ghost had been manifested among them. The Hebrews

had accepted the Gospel of the once crucified and now glorified Redeemer, who sent down from heaven the Spirit, a sign of His exaltation, and a pledge of the future inheritance. Having thus entered into the sphere of new covenant manifestation, anyone who wilfully abandoned it could only relapse into that phase of Judaism which crucified the Lord Jesus. The true explanation seems to be that the Apostle uses expressions to describe what the Hebrews were in profession and outward appearance. He describes them as we describe our fellow-Christians—as they appear to us, as they themselves profess to be, and as we think of them from their words and actions.

But let us consider now the other and the higher aspect of truth. The children of God are born again of incorruptible seed, and they can never die. They that believe in Jesus, who really, and not in word only, trust in the Saviour, are born of God, and they cannot sin, because the seed of God abideth in them. They who belong to the flock of Christ can never perish. Have you noticed the use of the word "sheep" in Scripture? We read of true disciples and of false disciples, of wise virgins and of foolish virgins, of faithful stewards and of unfaithful stewards; but we never read of sheep in any other sense than as the elect, who are saved with an everlasting salvation. "For My sheep hear My voice, and I know them, and they follow Me: and I give them eternal life; and they shall never perish, and none shall pluck them out of My hand. My Father, who gave them Me, is greater than all." The sheep of the Lord Jesus Christ are saved by the blood of Jesus, chosen by the Father from all eternity, and quickened by the Holy Ghost; in vital union with Him who is the resurrection and the life, they shall receive that blessedness which is eternal and full of glory. In like manner, the Lord Jesus Christ says that in the latter days there shall be many false Christs, many false teachers, so that they shall lead astray many, and, "if it were possible," even the elect. What is the meaning of that "if it were possible"? The meaning of it is simply, that it is not possible; that the elect of God are perfectly safe; that if it were not for the power of God that keeps them, the sophistry and the fascination of false teachers would certainly lead them astray; but because God holds them, and the Holy Ghost seals them, therefore they cannot fall away.

ADOLPHE SAPHIR.

AN EXTRACT.

SOME night, it may be very soon, or it may be after a long march, God knows; but some night you will say, "A day's march nearer home" for the last time. You will sleep the last sleep and wake in glory, and find yourself at Home for ever. Then the days of your mourning shall be ended. Oh, think! to step on shore, and that shore Heaven! to take hold of a Hand, and find it God's Hand! to breathe a new air, and find it Immortality! Oh, think! to pass from a storm and a tempest to one unbroken smile, to wake up and find it glory!—From "*Re-union in a Tearless Home.*" By Nettie.

Sermons and Notes of Sermons.

SERMON.

BY THE LATE REV. R. HALE.

[“The author [the REV. R. HALE, A.M., vicar of Harewood] designed to have preached the substance of these pages in his church, on September 13, 1835, when their ROYAL HIGHNESSES THE DUCHESS OF KENT and the PRINCESS VICTORIA were present, but was prevented doing so by His Grace the ARCHBISHOP OF YORK, who, notwithstanding a respectful remonstrance made to him, for reasons best known to himself took possession of his pulpit; but whether by a legal right, or by an assumed power, remains a doubtful point. It is at the request of a few friends who attended his ministry, that the author has now drawn these pages from their obscurity, and added them to the number of his tracts, and the public will be able to judge whether the doctrines contained in them are such as needed any violent measures to prevent them from being obtruded on Royal ears.”—R. H.]

CHRIST GLORIFIED BY THE SPIRIT.

“*He [the Spirit] shall glorify Me: for He shall receive of Mine, and shall show it unto you.*”—JOHN xvi. 14.

BEFORE I endeavour to explain the meaning of this gracious promise you must first let me say a few words about the persons to whom the promise was made; and then, in order to throw light upon it, pass a little time over the context. Our Lord made this promise to His disciples: those persons who, through grace, had become true believers in Him; of those, we learn from the tenth chapter of St. Luke, our Lord chose seventy to go forth and preach the Gospel in Judea; and from them the twelve Apostles were chosen to be the stewards of His most secret mysteries (Luke vi. 13). But those who bore the name of disciples were not confined to the number of seventy, for in the sixth chapter of the Acts, we read of the number of the disciples being multiplied. Neither did all who took to themselves that name deserve it; and Christ, who as God knew all things, knew who they were that believed in Him and belonged to Him, and who did not; for as it is written, “Jesus knew from the beginning, who they were that believed not, and who should betray Him” (John vi. 64); and when speaking of His people under the figure of sheep, He said, “I know My sheep, and am known of Mine” (John x. 14); and then addressing those that professed to believe in Him, but who did not, He said, “Ye believe not, because ye are not of My sheep” (John x. 26).

Of the multitude that frequently followed Him, and of the many who professed to believe in Him, there were but few, comparatively speaking, that were given Him of the Father to belong to Him in the relation of sheep to their Shepherd, and whom He had called by His Spirit and grace internally, to belong to Him, to suffer for His name's sake, and to be His disciples through evil report and good

report. Of the multitude that followed Him, some probably did so from curiosity to *hear* Him preach; though they soon left Him when He preached truths offensive to the pride of man; and this was the case even with some that called themselves His disciples; for you will find it recorded in the sixth chapter of St. John, that when upon one occasion He preached, saying, "No man can come unto Me [believe in Me] except it were given unto him of my Father," "from that time many of His *disciples* went back, and walked no more with Him." Some probably followed Him from curiosity to *see* the miracles which He wrought; others that they might be *fed* by them; accordingly, when a multitude followed Him upon one occasion to Capernaum for this end, knowing their motives, for, as God, He knew what was in their hearts, He said to them, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John vi. 26).

Nay (and a great mystery it is), even of those whom Christ chose out of His disciples to be Apostles all were not true believers in Him, for Judas, one of them, was a devil, and betrayed Him. Nor was this a chance or accidental thing, but that the Scriptures might be fulfilled which foretold that event (Matt. xxvi. 56). And after he had betrayed Him, and sold Him for thirty pieces of silver to the chief priests, he hanged himself; and it is mentioned that he thus fell "that he might go to his own place" (Acts i. 25). No doubt the place assigned him in the purpose and decree of God from everlasting, as being one of the reprobate, whom the Apostle Jude describes as being "fore-ordained to condemnation," or, as the Apostle Paul describes them, as "vessels of God's wrath, fitted to destruction" (Rom. ix. 22).

So things were during Christ's personal ministry in the world, and things have gone on much in the same way from that time to this. It is true there has always been a multitude who *make no profession of religion at all*, who are intent on making provision for the flesh, to fulfil the lusts thereof, and who look for nothing beyond the loaves and fishes of the present time. And there are many, a great many—for the world at present abounds with them—who profess to be the disciples of Christ and to believe in Him, and make a fair *show* for a time, with apparent zeal for the cause of Christ and for the spread of the Gospel, but "the root of the matter" (as Job calls it), the work of grace not being in them, when the humbling truths of the Gospel are preached to them they soon go back to the world, and you hear no more of them. The Apostle John speaks of some in his time who answered to this description. "They went out from us," says he, "but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John ii. 19). These persons, it seems, had made profession of belonging to the Church of Christ, and had been in external communion with it, for otherwise he would not have said that they went out from them; but they were no better than hypocrites who were not truly regenerated by the grace of God, and, notwithstanding their profession, were of the world, and went back to it, and thus it became manifest that they were not of God's elect, for of such God has promised, saying, "I will not turn

away from them, to do them good; but I will put My fear in their hearts, and they shall not depart from Me" (Jer. xxxii. 40).

Now, my text is one of the gracious promises which Christ made before He left this world, not in a general way to all men, or even to all that professed to be His disciples, but to those that were truly so, even to those persons whom in eternity God the Father chose into Christ, and gave to Him to be saved by Him, and who in due time, through grace, had come to Him or believed in Him, according to His own words, "All that the Father giveth Me shall come to Me" (John vi. 37), and who, by a new, holy, and divine principle implanted in them, followed Him cheerfully and willingly in humble evangelical obedience to His commands. These were the persons to whom the promise in my text was made, and all who bear this character to the end of time may take it as no less made to them, and to whom it shall surely be fulfilled.

But before I attempt to explain this promise, and in order to throw light upon it, you must let me first refer you to the context, and we shall find that when Christ made this and some other sweet promises to His disciples, it was to comfort them when in sorrow, for it seems they were made sorrowful by some things which He had said to them. He had forewarned them of the troubles and persecutions which they would meet with from the men of the world, because chosen out of the world to be a peculiar people for Himself. "If ye were of the world," said He, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service." Moreover, He told them that He was about to leave this world, and that, notwithstanding the sorrow they might feel on that account, it was expedient that He should do so. "Now I go my way to Him that sent me," said He, "and because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come to you; but if I depart, I will send Him unto you." It was expedient on more accounts than one that He should leave this world by death, and then ascend unto His Father. It was expedient with respect to Himself, that he might fulfil an engagement he had made with the Father in covenant before the world began, that He should suffer death as an atonement for the sins of those given Him. And it was expedient for them that He should die, for without such an atonement or satisfaction to the justice of God, He could not have pardoned their sins, and they must have suffered in their own persons, in common with others, death—the wages of sin. And it was no less expedient for them, after He had suffered death, that He should go to the Father, for the Father had promised Him in covenant, that when He had finished the work He had given Him to do, even to work out eternal redemption for the chosen ones, by His obedience, sufferings, and death, and was exalted at His right hand, that He should then receive gifts for the chosen ones, and dispense those gifts to them (Psalm lxxviii. 18); not only repentance and remission of

sins—as the Apostle says, “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts v. 31)—I say, not only repentance and forgiveness of sins to the chosen ones, but the gift of the Holy Ghost, for He was not to be given till He was glorified; and so it is written in St. John vii. 39, “The Holy Ghost was not yet given, because that Jesus was not yet glorified.”

The Holy Ghost was IN BEING as a Divine Person, equal with the Father and the Son, and had been bestowed in His grace upon the Old Testament saints, and rested in His gifts upon the Prophets of that dispensation; but it was reserved for the time of Christ's exaltation at the Father's right hand, that He should receive this gift from the Father, and give it to His redeemed ones, in a *larger measure*, and more abundantly, in His graces, and comforts, and consolations, than aforesaid. It was to be, *and appear to the Church to be*, a gift bestowed in consequence of His sufferings and death, and through His mediation and intercession, and for His glory.

Accordingly, soon after His exaltation from this world to the Father's right hand in heaven, even on the memorable day of Pentecost, He shed forth the Spirit abundantly, to the conversion and sanctification of three thousand of His people, under the ministry of the Apostle Peter, and which led the Apostle to say to them, “Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He had shed forth this, which ye now see and hear” (Acts ii. 32, 33).

Three thousand of the Lord's people were, on this memorable day, convinced of their sins by the Spirit—it is said they were pricked in their hearts—and thus were fulfilled the words which Christ had spoken to His disciples, which you will find in the context: “When He [the Spirit] is come, He will reprove the WORLD of sin” (the elect world, or His people in the world).

And Christ has gone on from that day to this, and will to the end of time, pouring forth the Spirit, in His gifts and graces, upon His redeemed people; first to convince them of their sinful state by nature, and then to be a Comforter, by applying the gracious promises of the Gospel, as sweet cordials to their fainting souls; and to be a Guide unto them; to direct them in the way in which they should walk, and instruct them in the sublime truths and mysteries of the Gospel, according to that gracious promise which Christ makes in the context (verse 13), saying, “Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.” And let me just observe as I go along, that this is the true reason why false teachers never do succeed in deceiving the elect people of God, whatever mischief they may do to others. They have the Spirit of truth to guide them into all the essential truths of the Gospel, so that it is not possible that they should be deceived by them. “There shall arise false prophets,” said Christ, “and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matt. xxiv. 24).

God indeed *could*, if He *would*, preserve *all* in like manner from being deceived by Satan, and those false teachers who do his work—but it is

not His will. He only takes care of His elect, and suffers Satan, the god of this world, to blind the minds of others, lest the light of the glorious Gospel of Christ should shine unto them (2 Cor. iv. 4). Nay, He does more—He does more than suffer Satan to blind their minds, for as the Apostle says, “He sends some strong delusion, that they should believe a lie: that they all may be damned who believe not the truth, but have pleasure in unrighteousness” (2 Thess. ii. 11, 12). Those are wonderful words which Christ spake to His disciples upon this subject, when they asked Him why He spoke to the multitude in parables: He answered, “To you it is *given* to know the mysteries of the kingdom of God; but unto them that are *without*”—not included in the Covenant of grace—“all these things are done in *parables*: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them” (Mark iv. 11, 12). And then it is added in the 34th verse, “When they were alone, He expounded all things to His disciples”; for be it observed, the disciples had not yet received the Spirit to guide them into all truth.

It is a plain case then that it is not the will of God that all who hear the Gospel preached should understand its sublime truths and mysteries, or that all should be converted by means of the Gospel, and their sins forgiven them, but *some only*—the elect family—and to these the Spirit is given to guide them into all the sublime truths and essential doctrines of the Gospel; and no man in his nature-state, whatever his talents or abilities may be, or however his mind may be cultivated by education, can do this; as there must be a natural faculty to discern natural objects, which a man born blind has not, so there must be a spiritual faculty to discern spiritual things, which the natural man has not till *given him*. St. Paul says, “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. ii. 14). But the persons thus privileged above others, to whom it is *given* to know the mysteries of the Gospel, and who have the Spirit to guide them into all truth, are spoken of in Scripture by a definite character, as *children of God by adoption*. So speaks the prophet Isaiah, in the 54th chapter, 13th verse, “All thy children shall be taught of the Lord;”—taught, what human teaching cannot give,—taught to know themselves as the vile, sinful sons of fallen Adam,—and taught to know God as their Covenant God and Father in Christ, pacified towards them for all that they have done, or may yet do, for Christ’s sake;—a God who pardoneth iniquity, transgression, and sin for Christ’s sake,—and who hath made them heirs of an eternal inheritance in heaven through Christ. If it should be asked, How came they to be the children of God? I answer, God the Father, in eternity, so loved some of the sons of men, that with a foreknowledge of Adam’s fall, He chose them into Christ to be preserved in Him and saved by Him from death, the wages of Adam’s sin. And thus early determined that they should be His children by adoption, and by virtue of their union to Christ, being chosen into Him. And this Paul, under the Spirit’s teaching, made known to the children at Ephesus, at the very beginning of his letter to them: “God hath chosen us in Christ,” says he, “before the foundation of the world, having predestinated us

unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace." If it should be asked, How do the children *know* their adoption, or to claim the relationship in which they stand to God, or to pray to Him, as their covenant God and Father in Christ? I answer, God, in His own good time, enables them to do this, and reveals to them the secret of their adoption into His family, by sending forth the Spirit of His Son into their hearts; and this He had done for His children in Galatia, of which Paul reminds them in the fourth chapter of the letter which he wrote to them: "Because ye are sons," says he, "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." And let me observe, that these were the persons—the adopted children of God,—and who had received the Spirit as the Spirit of adoption into their hearts, whom Christ instructed how to pray to their Father, in that prayer usually termed the Lord's prayer: "After this manner pray ye," said He, "*Our Father*, which art in heaven, hallowed be Thy name," &c. (Matt. vi. 9-13). And let me add, that if any presume to take this prayer within their lips, and to call God their Father, who have never received the Spirit of adoption, and who, by their worldly lives, show plainly that they are of the world and not of God, they do it at their peril.

Now when our Lord, as it thus appears from the context, had made these promises to His sorrowing disciples, that when He had left this world, and was exalted at the Father's right hand, He would, among other blessings of grace, send the Holy Ghost to them to comfort them under all their trials, and afflictions, and persecutions, which they would be called upon to endure for His sake; and that when no longer with them to expound or explain the sublime truths of the Gospel, the Holy Ghost should be a Guide also to them, as well as a Comforter. He mentions, in the words which I have taken for my text, some further operations of the Spirit when He should send Him from heaven. "He shall glorify Me, for He shall receive of Mine, and shall show it unto you." On consulting the original Greek, I presume to translate my text thus: "He [the Spirit] shall glorify *Me*, for, or *because*, He shall receive of *Me*; and what He receives of Me, He shall *show*, or declare, unfold, or reveal to you who are My disciples, or true believers in Me to the end of time, and thus glorify Me." It appears then in the promise which Christ here made to His disciples, that the Holy Ghost should glorify Him in two ways: first, in showing or unfolding to them His glorious Person, "He shall glorify Me." And this the Spirit has done in the Gospel; for, as St. Paul says, "The Gospel is the ministration of the Spirit" (2 Cor. iii. 8). The Spirit then glorifies Christ by showing that He is God, and has all that the Father has, and is possessed of the same Divine perfections, and that the same worship is due to Him as to the Father, for that He and the Father are one.

The Spirit glorifies Christ in the Gospel, by showing Him to be the only Saviour and Redeemer of lost sinners—that pardon is only by His blood and atonement—justification solely by His righteousness; that He is the only Mediator between God and His sinful people, through whom all the mercies and blessings of grace flow to them, and through whom only they have access unto the Father; and whose prayers, indited by

the Spirit, are answered through His intercession at the Father's right hand. The other Gospel, as Paul calls the compound mixture which false teachers preached in Galatia—that other gospel, as I may call it which is preached by Socinians, Papists, and Arminians in general—cannot be the ministration of the Spirit, for so far from glorifying Christ, it robs Him of His glory. The Socinian's gospel does this, for it sets Him forth as a mere man, sent to teach men moral righteousness, and how they may get to heaven by a ladder of their own making. The Papist's gospel robs Christ of His glory, for it makes the Virgin Mary and departed saints joint mediators with Him, and invites them to pray to them, and thus, like Israel of old, to make gods for themselves. The Arminian's gospel robs Christ of His glory, for it denies that the justification of sinners is by His righteousness only, and denies to Him the glory of that finished salvation wrought out for His people by His obedience, sufferings, and death: grace and work, law and Gospel—it is a sad compound mixture of Christ and Moses.

But according to the promise which Christ made in my text, the Holy Ghost should not only glorify Christ in the ministration of the Gospel, by showing forth His glorious Person, offices, grace, and redemption-work; but that He should also glorify Him in showing and unfolding to His people the spiritual blessings treasured up in Him for their benefit. "He shall take of *Me* [or of *Mine*], and show unto you." That He should do this for the Apostles and all succeeding ministers of Christ, called and sent forth by Him to preach the Gospel, in order to fit them for their work; and that He should do it for His people generally, by blessing the Word thus preached, and by giving them in and through that Word clear and spiritual apprehension of the same. And I believe it is according to the experience, more or less, of all the Lord's people who have been regenerated or born again of the Spirit, that the Spirit does this in the ministration of the Gospel, that He takes or shows them their interest in all those spiritual blessings stored up for them in Christ before the world began—pardon, justification, adoption, and eternal life.

My friends, if it be granted (and it will hardly be denied) that these are spiritual blessings, then it is plain, from what Paul writes to the Lord's people at Ephesus, that these blessings were stored up for them in Christ, when their persons were chosen into Him. "Blessed be the God and Father of our Lord Jesus Christ," says he, "who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world" (Eph. i. 3, 4). Yea, before the foundation of the world, when Christ, as Surety for the chosen ones, engaged to assume their nature, and at once satisfy the holiness and justice of God for them, by His obedience, sufferings, and death; *then* thus early, the Father, taking as it were His bond for the performance of His suretyship engagement, put all these spiritual blessings into His hands to dispense to them as gifts of His grace, and to be for His glory; and it was the office assigned to the Holy Ghost in this Covenant transaction, that He should show to the chosen ones their interest in these blessings stored up in Christ, and apply them with an unction

to their souls; and as He had done this for the chosen ones at Corinth, St. Paul reminds them of it in the first letter which he wrote to them: "Eye hath not seen," says he, "nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love Him." That is, it never could have entered into the heart of man to imagine the spiritual blessings stored up in Christ for those who are the objects of God's love, and who love Him because He first loved them. "But," says he, "God hath revealed them unto us by His Spirit," that is, the Spirit, in the ministration of the Gospel, has made them known unto us. And then he adds, "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God" (1 Cor. ii. 12). As if he had said, "We are not now, as aforetime, under the influence of that evil spirit which so actuates the men of the world for their worldly advantages; but we have received the Holy Ghost which Christ has sent down to us from heaven, that He may give us an experimental knowledge of our interest in all those blessings of grace stored up in Him, and which are freely given us—gifts of grace, and not of our deserving." "He shall glorify me, for He shall take of Me [or of Mine] and show unto you."

Say, my Christian friends, have you not had a testimony of the truth of this text? Has not the Spirit glorified Christ in your own experience by showing you that all your sins were transferred to Christ, and He became answerable for them in Covenant before the world began, and, in the fulness of time, came into the world and on the cross, bearing the ponderous, filthy load, made an ample atonement and satisfaction for them to the justice of God, insomuch that God is pacified towards you for all that you have done or may yet do? And has declared it, saying, "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve" (Jer. l. 20).

Does not the Spirit glorify Christ when He shows you that He engaged in Covenant before the world began, to do that for you which, as the fallen sons of Adam, He foreknew you could not do for yourselves? even to satisfy the holiness of God by a perfect obedience to His law in all its most spiritual requirements, that you might be counted righteous in Him, and righteousness *as Him*—His righteousness being put upon you as a robe to cover all your imperfections; so covered, that God hath declared, "That He does not behold iniquity in Jacob, neither doth He see perverseness in Israel" (Numb. xxiii. 21).

Does not the Spirit glorify Christ when He witnesseth to you that you are the children of God by adoption, and by virtue of your union with Christ, when He is sent down into your hearts for this end, and enables you to claim your relationship to the Father, and to pray to Him as such? And mark what follows sonship. St. Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. viii. 17).

And does not the Spirit glorify Christ in this when He shows to you that the great, grand, paramount blessing of eternal life—the reward

of His obedience, sufferings, and death—is in His hands for His glory, “to give to as many as the Father has given Him” (John xvii. 2)—that He ever liveth to make intercession for you at God’s right hand, that where He is you may be also, pleading on your behalf the Father’s promise, that He should see of the travail of His soul and be satisfied in your eternal salvation?

May the Lord bless this portion of His Word, for the ingathering of His scattered ones, and for the comfort of His called ones, to the praise of the glory of His grace, through Jesus Christ. Amen.

A MEDITATION.

“The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”—ISAIAH xxxii. 17.

THE light of this day assures us that the sun has risen upon the earth. This is not a more evident truth in nature than this in reason—that righteousness, once lost, can never be regained by all that sinful man can do. Consequently, no peace can subsist between a holy, righteous God and guilty, unrighteous man. “There is no peace, saith my God, to the wicked.” But who are the wicked? Even all who, through unbelief, reject the truth as it is in Jesus. It is the essence of wickedness to oppose a righteous God, reject Christ’s righteousness, go about to establish our own righteousness, and not submit to the righteousness of God. Hence the conscience is defiled with guilt, the heart impure, and the life unholy. Yet, pride blinds men’s eyes, and self-righteousness deludes their hearts with a false peace. For as there is but *one* atonement by which guilty sinners are pardoned, so there is but *one* righteousness, even Christ’s perfect righteousness, by which alone unrighteous sinners are made righteous in God’s sight. He accepts no other. His law is honoured by no other. The Spirit bears witness to no other. Sinners have no other to stand in before God, and enjoy peace with Him. But possessing His righteousness by faith, we enjoy a peace which passeth all understanding. There are many things, from a sinful nature, Satan, and the law, to disquiet our minds daily. But the blessed effect of Jesus’ righteousness is quietness to the conscience. This comforting thought, I am righteous; my Father hath put on me that best robe which Jesus, my Elder Brother, wrought out for me, quiets my mind. I am satisfied. I seek no better. I dare trust in no other. And this righteousness is presented with the clearest evidence, the strongest confidence, the fullest assurance. The triumphs of Jesus’ resurrection proclaim its acceptance with God. The Spirit testifies of it in the Word, and gives assurance of salvation by it in believing hearts. Hence the holy boldness and happy rejoicing of faith before a righteous God. David’s addresses to Jesus, “My mouth shall show forth Thy righteousness and Thy salvation; all the day I will make mention of Thy righteousness, even of Thine only” (Psalm lxxi. 15, 16). As there is but one faith, so saints in all ages have had but one object to look to for righteousness, even Jesus. Therefore, with holy Paul we pray, “That we may be found in Christ, not having our own righteousness” (Phil. iii. 9).—*Mason.*

THE LATE REV. H. W. WAKEFIELD.

TESTIMONY.—No. I.

"A minister of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 CORINTHIANS iii. 6.

EXTRACTS from the correspondence of the late Mr. WAKEFIELD, it will be remembered, formed the subject matter of our last article. The series may now be varied by devoting a little space to the reproduction of certain of his pulpit utterances, the writer, through the kindness of friends, having had placed at his disposal valuable MSS. usefully aiding him, in response to his appeal for help in the compilation of this memoir.

From so large and rich a variety selection has not been easy; indeed, to attempt to judge of the relative merits of each with the view of setting one above another, is to enter upon a difficult and invidious task. All of them, however, are excellent specimens of the purity of Gospel proclamation, bearing eloquent testimony to the truth as it is in Jesus, consistent and harmonious in their doctrinal unfoldings of the great scheme of redemption. They are also most interesting as expressive of their author's individualistic style. It was not enough for him to set forth the glad tidings of salvation in terms of definition only, gifted and clear in exposition though he happily was, and precise, too, as was his agreement with the supreme standard to which he would ever refer, "My Book," which, with a sense of acquisitive right to adopt its contents as his own, he would lovingly describe his Bible as being: these, though imperatively insisted on as dogmatic bulwarks of the faith, were, on occasion, taken as it were for granted, and the lessons and teaching deducible from them, applied as Christian tests in gauging the spiritual understandings of the listeners gathered together. Little did it signify the text from which he spoke, for whatever the subject under review, it was rapidly dissected and resolved into its spiritual constituents. Thus was assimilation assisted, in vivifying and strengthening the development of grace within the soul. Dispensed in this way, the "Word," in its honeyed sweetness long drawn out, a refreshing flavour, would commend itself to the sanctified palate, peculiarly piquant in its stimulating power.

In addressing his congregation, Mr. WAKEFIELD was affectionately ever mindful of the different conditions of spiritual growth represented in the diversified experiences of those he saw before him. "The vessels of flagons, the vessels of cups, the vessels of small quantities"—all were there, comparatively known and recognized by him. In this wonderful metaphor we see how capacity varies, yet how also, in a sense, equality prevails. Is not the source of support of each the same? and are not all replenished from the one divine supply? This was with the preacher a particularly favourite text, and one on which he delighted to enlarge. The experimental, then, was the Word best suited to a body of Christian worshippers constituted thus. Here from the babes in grace, "desiring the sincere milk of the Word," to those who having acquired the full measure of stature of men in Christ, and able to partake of the strong meat of the Gospel, these alike with

those occupying stages of intermediate growth, rejoiced in a ministry eminently suited to satisfy their varying spiritual needs.

Experimental preaching is coldly received by the followers of competitive dissent, or the ordinary attendants on the church-going bell. St. Paul divides his hearers into two classes; to the one he was a savour of death unto death; to the other of life unto life. The preacher before us held fast to this distinction. "Real religion," he would say, "must be heart work," and by this he would mean not only conviction of sin in the conscience, in the first instance—a spiritual *sine qua non*, indeed—but all such subsequent conflict as is incidental to the strugglings of a twofold nature, manifested by the workings of grace, and evidenced by the daily consciousness of a law in the members warring against the law of the mind, and producing captivity to the law of sin.

In connection with this phase of his preaching he adopted a manner peculiarly his own. His searching interrogatives, unexpected and always pointed, were skilfully inserted and they invariably struck home. The lukewarm, the self-complacent heard him uneasily, as whilst reasoning of righteousness and judgment to come, he fearlessly plucked away the mask and revealed the hidden leprosy of sin. To those unaccustomed to endure sound doctrine, his experimentalism was too intense, his criterion too vividly real; the wrestlings of the believer were not against flesh and blood, but against principalities and powers; the roaring lion was yet abroad in the earth, the prison-house of Doubting Castle was a dark and noisome dungeon as of old, and the quagmire of Job, the ditch of self-abasement, a spiritual humiliation still.

But if the Pharisee, boastfully thankful that he was not as other men, and ignorantly caring for none of these things, missed the true import of such teaching, the destitute and poor in spirit listened to it and received it gladly. In marking out the footsteps of the flock, the manner of Mr. WAKEFIELD was most happy; assured of the existence of soul-life, the smallest manifestations were cherished as a promise of expansion later on. "Comfort the feeble-minded," was a word which very early in his ministerial course was brought with power to his mind, and which for ever after continued in force with him. How tenderly he dealt out consolation to the weak and timid of the household of faith, only the grateful recipients could ever fully tell. The first faint stirrings of a new and spiritual life! this was what he looked for and rejoiced in; a weak pulsation maybe, but let the throb of the new heart once begin, and nothing could afterwards make the movement cease; it would but intensify itself and grow. "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." Divine mutualities, riveting the golden chain uniting earth with heaven! "Happy are the people in such a case"; "they shall go from strength to strength, every one of them appearing in Zion before God."

But of the weaklings in grace, those throughout their lifetime subject to fear and bondage, "God-fearing souls," the preacher would say, yet rarely or never reaching the summit of the mount of faith's assurance, to each "Much-afraid" and "Ready-to-halt," he would

quote Malachi iii. 16, "Then they that feared the Lord ["You can creep in there," he would quaintly say] spake often one to another ["and there"] and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name [*"Them that thought upon His name"*]; these are the redeemed, the children of God], "and they shall be Mine, saith the Lord of hosts, when I make up My jewels."

The sermon chosen for insertion here is transcribed from notes taken at the time of delivery. It was preached some four years ago, and is a discourse founded on the words of the text from the Canticles, upon the love of God: "Many waters cannot quench love, neither can floods drown it; if a man would give all the substance of his house for love it would utterly be contemned" (Sol. Song, viii. 7).

Going at once to the root of the matter, the preacher proceeds:—

"The love that is enkindled in the heart of the child of God is love of the same kind that glows in the heart of Jesus towards His people. Though, perhaps, some of you will be ready to say, 'Is not this too strong an expression?' I will venture to reassert it. I repeat, that the everlasting love in the heart of God towards His children is the same everlasting love implanted in the hearts of His people. If we turn to Romans viii. 35, we shall find, indeed, the impossibility of getting rid of this view. The question is there asked, 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?' Surely, if such a thing could be, enough is here mentioned calculated to root it all out; but no! 'Through all these things we are more than conquerors,' and the conquering power is this love in the heart. Read, further, the last two verses of the chapter: 'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Compare this with the words of our text, and ask, 'Why is this so?' Because the edict has gone forth, 'Many waters cannot quench love,' and the decree is irreversible. Moreover, should a man try to buy this love, he would only be rejected and despised. The first great demand made by the law of Heaven on the creature, is that the whole of the affections of that creature should be given to the Creator. When the scribe came to our blessed Lord with his question, 'Which is the first commandment of the law?' Jesus answered, 'Thou shalt love the Lord thy God with all thy heart. Is there anything unreasonable in this? Is it not He in whom we live and move and have our being? Why, then, should men refuse their love to Him whose bountiful hand supplies them with all things? (Rom. xii. 1.) The devotion of the heart is infinitely above the greatest sacrifice that man can bring in his hand (1 Cor. xiii. 1-3). The scribe seems to have understood and received what our Lord said, for 'he answered discreetly.' But natural religion teaches man to bring a sacrifice to his God without the love of the heart. 'Where-with shall I come before the Lord?' was asked by the rebellious Jews (Micah vi. 6, 7). 'Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?' This was the practice of the heathen

around, but what do we find in the next verse? 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Whoever, though, yet walked in perfect harmony with the law of Heaven? Solemn is the the testimony of the Scriptures, 'There is none that doeth good, no, not one.' He then that hath the love of God in his heart hath something within which cannot be bought, which is utterly beyond the reach of purchase.

"I. We will consider the soul of the creature possessed of the love of God.

"II. The wondrous blessings the possession of this love secures to that soul.

"I. Love is of God, it is His gift, it is the result of His love towards us, for 'we love Him because He first loved us.' If love be in your heart, it is because His love was set upon you before time was, and brought into your hearts *in* time. Here, although a stumbling-block to many, we have an example of cause and effect. 'I have loved thee with an everlasting love.' Take your stand upon the Book. 'I have loved thee.' Who is here meant? Those whom He has drawn. 'Therefore [because I have loved thee] with lovingkindness have I drawn thee.' Ask thyself then, 'Do I belong to such? Have I known anything of the constrainings of Divine mercy?' If so, for the Lord has put it plainly, the conclusion may easily be reached, 'He has loved *me*.'

"Creature love is a natural passion, and we do much to show our love towards those upon whom we have set our affections. Jacob loved Rachel, and served for her seven years; and they seemed unto him but a few days, for the love he had to her. But the love of God is something very different; a holy, gracious, heavenly and spiritual affection in the soul of man, lifting him far above time, a love which he desires to feel more and more. With God the Father's love shed abroad in his heart, he earnestly desires the knowledge of his personal interest in what Jesus is and does, and he longs to be fed and watered and blessed by the Holy Spirit. These promptings never arose out of the natural heart. No, they are the outcome of a new principle, a principle divine and eternal, the work of the glorious Trinity, never to be rooted out of the soul. It is the element of grace, one of the perfect gifts which come down from above, and which, therefore, no created agency can possibly destroy. 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ.'

"II. Let us examine some of the precious privileges secured in the Word to all those whose love to Christ enables them to say, 'He is the chiefest among ten thousand, and the altogether lovely.' This love being indestructible, the enemies of the cross, although from the beginning they have marshalled their forces against the Church, have never succeeded in their malice, and never will. Psalm lxxxiii. 2, is as true now as when it was written. The foes of the Gospel have, we know, sent home great multitudes to glory, and why could not the flames of persecution destroy their love and allegiance to Jesus? Was it not because of this irrevocable decree, 'Many waters cannot quench love'?

“Neither can floods drown it.’ Waters and floods are used largely in the Scriptures to set forth the calamities of human life. The afflictions of Job were almost overwhelmingly great. They came upon him like the ‘sweepings of the waters,’ but what was his attitude? Was he affrighted, or did he lose his confidence in God? What does he say? ‘Even though He slay me, yet will I trust in Him.’ Trials, then, were powerless to carry him away. David, again, hunted by Saul and three thousand followers, alludes in his distress to the ‘floods of ungodly men.’

“A deep sense of conviction of sin is also compared to floods of waters. ‘Save me, O God, for the waters are come into my soul.’ Satan, the great adversary, and the combined powers of darkness, are also likened thus: ‘When the enemy cometh in as a flood, then the Spirit of the Lord lifteth up the standard against him.’ When John, in vision, saw the woman clothed with the sun and crowned with the stars, the serpent cast out of his mouth water as a flood to destroy the woman (the Church), but the earth helped the woman and swallowed up the water. All these instances, you see, bear upon the point, ‘Many waters cannot quench love, neither can floods drown it.’ Jesus preserves His people in the midst of everything. His love once implanted in the heart, He keeps it there by His power.

“Rightly considered, should not the waters of affliction tend rather to increase this love? How tenderly, when trials arise, is Jesus seen to wipe away our tears, how all-prevailing is His help amid distress! Will not each trouble deepen and intensify our love? ‘When thou passest through the waters, I will be with thee; and the rivers, they shall not overflow thee.’

“But again, the love of heaven will be increased in the experience of the children of God in connection with answers to prayer. Psalm cxvi., ‘I will love the Lord, because He hath heard the voice of my supplication.’ ‘Because He hath heard.’ Yes; love, though the root of the reality of prayer in the first place, is strengthened and confirmed by continuous gracious answers. ‘Therefore,’ says the Psalmist, ‘will I call upon Him as long as I live.’

“Everything around us is changing and decaying except this love; ‘For whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.’ But, Christian, who can destroy the love of Christ towards you, or yours towards Him? You may feel your love to be feeble, but within you it continues to exist; you know that it is there, for it is the fire of heaven, fed by the oil of the Eternal Spirit, and cannot be extinguished. ‘Blessed is the man who endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him’ (James i. 12). Do I love Him? Surely I must know; the love may be weak and faint, but do I in any measure love Him? Do I love His house, His words? Do I love Him as a child of prayer? If so, I shall have the crown of life. But the text says, ‘when he is tried,’ and he is tried in the body, in this time state while on earth. ‘But,’ say you, ‘he does not receive the crown now.’ No; but he shall, when the

Chief Shepherd shall appear, 'a crown of glory that fadeth not away.'

"But the Christian has yet this balance in the midst of all his trials; he knows and feels that deliverance will not be long. Thus, in and through this blest persuasion, he receives his crown, by faith, even now. To such as love God, 'He is a stronghold in the day of trouble'; and 'He knoweth them that trust in Him.' He knows them in a peculiar way, to watch over and deliver them. 'Because he hath set his love upon Me, therefore will I deliver him.' Thus He rewards the soul for the possession of that love which He first of all, by His own work, graciously implants in the heart.

"Another peculiar privilege associated with those who have this love—all things work together for their good. Now, you dare not say you do not love God, for I am speaking to those who have been called by grace; but you say, "The preacher does not know my trial; he sees not the cloud over my pathway; he does not understand how I am inwardly vexed; he is a stranger to all this; it is easy for another to say, "All things are working for good." But what are our marching orders? 'Preach the Word.' The outlook may be dismal, but if you know anything of the love of God it will help you, as it has done in the past, and so to the very end. Go again, then, in prayer and supplication, and all will at the last prove to have been working together for your good. There are some I now see before me who have passed through many dark days, but what is your privilege herein? His love in your heart is an evidence of sonship; and if God is your Father, 'Ye will love me,' said Jesus. You must be His child, then, and as true as He is the Everlasting Father, you must be an everlasting child, never to be lost, never to be parted with. Amidst the deepest gloom the child of God takes his stand at the foot of the cross, while his highest attainment is to be satisfied as to the possession of a brighter world. All is comprehended in 'God is love,' and 'he that dwelleth in love dwelleth in God.'

"But are there not those present who have not this love of God in their heart? Then the love of the world is there. A terrible word it is which closes the letter to the Corinthians, before the salutation, 'If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.' Here are two remarkable words; the first, 'One devoted to the curse'; the other (really, two Syrian words) signifying, 'The coming of the Lord.' Solemn words: 'Let him be accursed at the coming of the Lord!' And He will come, and soon. Nothing can be more confounding, nothing can be more awful, to have sat under the sound of the Gospel, but in the end to die under the curse. God in His mercy forbid it should be so with any here, but may He bring His love divine into their hearts, and water and bless it in the hearts of those who through grace have already believed in His name."

"No tongue this love can utter; this
No mortal page can show;
The love of Jesus, what it is,
None but His loved ones know."

Protestant Beacon.

UNION—TRUE, AND FALSE.

THE POPE, his chief representative in England—Dr. VAUGHAN—and the ARCHBISHOP of CANTERBURY have now respectively expressed their views on the subject of reunited Christendom. It is just, therefore, that others, though humbler luminaries in the ecclesiastical firmament, should, according to their lights, express their convictions on the subject. Honestly, we must ourselves confess that what Christendom is to gain by any scheme of union yet propounded, we utterly fail to discover. Nor, indeed, have the Roman, Greek, and Anglican advocates of the movement attempted to show what advantages would accrue to Christianity, were existing divisions healed. But more than this; the POPE is the sole exponent of any definite scheme of reunion, and his plan certainly possesses the merit of originality. It is, in brief, that all those sections of Christendom which to-day refuse to recognize his universal authority and rule should unconditionally accept his claims, and subject themselves to his sovereignty! The proposition is a bold one, and quite in harmony with the ancient traditions of the Papacy. LEO XIII. openly announces that, like his predecessors in the Papal chair, he is the earthly Vicegerent of the Son of God! As such, he claims to be the supreme head of Christendom, and, therefore, that all baptized persons who refuse to acknowledge his headship are schismatics and rebels. Maintaining this monstrous pretence, then, LEO has no other consistent course open to him than to call upon baptized Protestants, in common with all professing Christians, to enter the Roman Catholic Church.

The entire theory of the Papacy is a parody and a counterfeit of the true Church of God. It is a Satan-invented imitation of that which is true and Divine. United Christendom, gathered under the sceptre of the Papal Antichrist, is an ideal which Romanists have ever sought to see realized. But while the Church of Rome is labouring to obtain this organic union, *the living Church of God possesses it!* All persons who have been vitally baptized into Christ by the Holy Ghost *are* one body. They are fellow-members in Him, their risen and glorified Head. Christ prayed for this spiritual unity, as the seventeenth chapter of the Gospel of John shows us, and we dare not question the *efficacy* of that prayer. A bone of His mystical body cannot be broken. There is no schism in that Church of which it is written, "we are members of His body, of His flesh, and of His bones." Jesus, enthroned at the Father's right hand, is the sole Head of the Bride. It would be contrary to all analogy were the Bride to own *two* Heads—one absent and one present, one visible and the other invisible, one enforcing the doctrines and commandments of men, and the other "the true sayings of God."

The Bible Protestant will always contend for the organic and vital union of Christ with God's redeemed Church. He will, consequently, resist all imitations and counterfeits of that spiritual, heavenly, and indissoluble union. He will call things by their right names. To him,

the Pope, so far from being the Vicar of Christ, is the predicted Antichrist. Christendom and the Church of God are not only not identical; they are practically inimical. The authority and pretensions of the Italian priest, enthroned in the Vatican Palace, being antagonistic to the Christian liberty, they must be resolutely resisted, and the supremacy of the written Word of God must alone be acknowledged.

Should the present agitation regarding Re-union serve to bring these important considerations into more public prominence, great good may result to the cause of God's truth, which, in other words, is the cause of Bible Protestantism.

THE EDITOR.

NUNS AND NUNNERIES.

ALTHOUGH the second edition of the Rev. W. LANCELOT HOLLAND'S powerful exposure of the nunnery system (*Walled-up Nuns, and Nuns Walled-in*) has already been noticed by us, we feel that more prominence than that obtainable from an ordinary review is due to this remarkable book. We consider the work one of the most damaging impeachments ever brought against the inhuman conventual system, and the fact that the Roman authorities have not succeeded in disproving the statements contained in the volume is about as valuable a commentary on Mr. HOLLAND'S pages as could be desired. A debt of gratitude is due to Mr. HOLLAND for the zeal and enterprise which the production of this terrible exposure of English and foreign nunneries involved. With a view of strengthening the hands of himself and his fellow-workers in their inspiring mercy, we reproduce a few concluding passages from the volume. The author says:—

“The Cloistered Nuns are as effectually walled in their convents in Great Britain, as are the criminals in our jails. They are bound by their vows, they are bound by threats of the most terrible kind, they are bound by the anathemas of the Church, and the terrors of damnation; and if conscience cannot be coerced by these, then flagellation, the dungeon, and starvation—in a word, the direst persecution must be employed. And this in our own civilized country! In a country renowned for liberty, humanity, and justice! A country which has led in the van of civilization, and spent millions to emancipate the slave!

“Englishmen! you see these lofty buildings, these high walls! Are they necessary to the protection of willing inmates, for timid women? Frequently their screams are heard by passers by; but those walls which confine the victims exclude the public, and you dare not enter. Why do you tolerate this state of things? Is it because it is a religious question? No! The disestablishment of the Irish Church, your efforts to disestablish the Welsh Church, and your contests over the religious questions in Board Schools forbids such an excuse. The religious scruples of the sect called ‘The Peculiar People’ prohibited medical advice for their children, their wives, or their husbands. But in case of death, under these circumstances, the law knew no more mercy for their conscientious scruples than for the Mormonites or any other law breakers. Then why hesitate to deal with the Convent question?”

THE PORTRAIT.—REV. J. W. DANCE.

IN accordance with our request that this faithful minister of the Gospel of God's grace would furnish us with some particulars of the Divine dealings with him, Mr. DANCE has written us the following deeply interesting letter. It is a great joy to us to introduce our young brother to the scattered household of faith, and to ask their prayers on his behalf at a time when he is patiently passing through circumstances of a peculiarly trying description. Mr. DANCE says:—

“While to write of self is distasteful, to write of the Lord's dealings with my soul redounds, I know, to the everlasting glory of the Triune Jehovah. The Scripture saith, ‘It is good for a man that he bear the yoke in his youth,’ and my soul has found the yoke of Christ easy and His burden light, for the first nineteen years of my life ‘sufficed to have wrought the will of the Gentiles.’ It is given to many to speak of such and such a servant of the Lord as a spiritual father, but not to all, and mine is one of these latter cases. The Lord was pleased to use many means in bringing me to a knowledge of Himself, not the least influential being the tract, *Nothing to Pay*. From the very first, God wrote the lesson of His sovereignty deep upon my heart, and during a period of nearly four years of intense soul trouble, during which my health broke down, He taught me many deep lessons, hard to understand at the time, but blessedly plain now that in His wonderful providence He has put me into the ministry, and sent me anxious souls inquiring the way to our Zion.

“The Lord favoured me to hear many faithful instructors in Christ; especially would I mention the Rev. J. C. MARTIN, to whose church, at Portsmouth, my footsteps were one Sunday evening (without any apparent reason) directed, and from him I first heard of the necessity of the New Birth. The Circus Church was often a place of blessing to my soul.

“At the time when the Lord led me to see my sinfulness and need of salvation, the late Rev. J. A. BAINES was taking the duty. He was a very experimental preacher. His quaint sayings, and dialogues with Paul and David remain fresh in my memory to-day, when many other things of great value have taken flight. The Lord gave my soul liberty at a Bible Class conducted by Mr. MARTIN, through John vi. 37. While the portion was being read, scales seemed to fall from my eyes, and I realized for the first time that I was really a *coming sinner*. This was followed by the application of John vi. 44, and that was followed by Jeremiah xxxi. 3, with such a sweet assurance from the court of Heaven that my soul could not but rejoice.

“Salvation experienced led, in time, to salvation declared, in Sunday-School teaching. Then the door for further usefulness was opened by my taking some of the mission services for Commander B. H. KEY. A desire for the work of the ministry became presently irresistible. With every step by which the Lord seemed to lead me He also applied to my soul the Word, ‘He that believeth shall not make haste.’ Each fresh application of this Scripture led to

renewed heart-searchings and pleadings with the Lord, either to take away from me all desire for the ministry, or to make my way so plain that I could not mistake His hand. He granted the latter, and the way was opened for me to enter King's College, London. There again His good hand was ever upon me. Constantly His Word (James i. 5) was pleaded, and graciously answered, so that the course of training there closed with my obtaining a First-Class Diploma; the M'CAUL Prize for Hebrew; and the LEITNER Prize for an essay upon "Messianic Prophecy."

"My ordination took place at Worcester. It was not a happy time, for it was rendered painful by the extreme Romish teaching of Canon KNOX-LITTLE, who was appointed to give the candidates a series of addresses. So serious was the matter, that six of us felt bound to lodge with the Bishop a protest against such teaching.

"For five and a-half years I laboured as curate at Old Hill, near Dudley, the parish of which the present Editor of the GOSPEL MAGAZINE was the first Vicar.

"In August of last year I was asked to come to Leamington, to take the services at St. Luke's Church, on the first Lord's Day in September. This led to my removal to Leamington to minister to the people who for nearly forty years had enjoyed the faithful ministrations of the late Rev. HENRY FISHER. The congregation have of late been passing through deep waters. Legal difficulties have arisen about the ownership of the church, and the people may once more have to buy the building. It has, nevertheless, been a time of great blessing. The trial of faith has not been in vain. The Lord's presence has been very graciously manifested; the congregations are numerically improving, and souls are being added to the Church of God.

"The doctrines of free and sovereign grace were blessed by God the Holy Ghost to my own conversion, and those truths, much as they are attacked and disliked by many, are most precious to me. They are the theme of my preaching, for I have great reason to believe that they only freely meet the needs of a poor empty, helpless, seeking soul. The fact of my holding those Bible truths has brought me, in common with others of God's servants, much trouble and persecution. We know, however, that our God has promised grace sufficient, and He has never yet failed to make the promise good. At St. Luke's the Lord has given me a people who delight in these holy truths. Man-millinery is unknown amongst us, the prevalent desire of minister and flock being to worship God in spirit and in truth.

"With an apology for the length of these remarks,

"I remain, yours faithfully,

"Leamington."

"JAMES WALTER DANCE."

How can such a wretch as I am have any interest in Jesus? *He is for wretches!*

A SINNER can just as well make an atonement to God for his sins, as he can fulfil the law of God for his justification; both are alike equally impossible.—*W. Mason.*

Leaves for Little Ones in Grace.

THE PITY AND POWER OF JESUS.

To the Editor of the Gospel Magazine.

DEAR SIR,—My late dear and now glorified father ever had the young of Christ's fold much on his heart. He was always anxious to give them a page in the GOSPEL MAGAZINE, especially after once hearing the remark of a little girl whose father was perusing its pages, "Is there anything there for me, father?" This caused him, in taking up the Editorship of the Magazine, to write under the above title, and which met with a ready response and interest, many contributing to its papers, and which I am sure all your readers are glad to see continued under your management. It was whilst hearing you preach that most precious sermon to the young upon the subject, "The Young Man," recently, that it struck me, if I could reproduce a few of your thoughts as then delivered, your young readers of the GOSPEL MAGAZINE might also have the benefit of that discourse.

And may a felt power accompany the Word, and carry with it a rich blessing; and that God may be glorified, is the earnest desire of,

Yours in the truth,

R. C.

"And He said, Young man, I say unto thee, Arise."—LUKE vii. 14.

THE scene before us is a very pathetic one. A funeral procession; a dead man being carried out, and he, "The only son of his mother, and she a widow." Doubtless this widow was one much known and respected in Nain, as we read, "much people of the city was with her," to mourn with her and show their sympathy in this last act towards her beloved dead. There was sympathy, but with Jesus there was all-pitying compassion. "When the Lord saw her He had compassion on her." There is nothing incompatible with manhood in weeping. Jesus was a perfect Man, and yet how intensely He felt for us in our sorrows. There is nothing unmanly to weep with those that weep; to weep in times of sorrow. Did not He weep at the grave of His friend Lazarus? And on beholding the doomed city, that city of the Great King, from the mount Olivet, Jesus, "When He beheld the city, wept over it." And again, in the Epistle to the Hebrews, we read how He "in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, was heard in that He feared." And so when the Lord saw this poor widow woman in her sorrow, "He had compassion on her, and said unto her, Weep not. And He came and touched the bier, and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother." The first face the young man looked upon in his restoration to life must have been the face of Jesus! The first face I long to see when raised in resurrection glory is my Jesus. Doubtless his first words, as yours and mine will be, beloved, were those of *praise*.

Jesus, until then, had the custody of that young man, but He delivered him to his mother. Yes, when he had performed this great miracle, when He had done His pleasure, *He delivered him to his mother.* How touching! What pity and compassion did He show her in her sorrow; and so now He rejoices with her in her great joy. He loves to give beauty for ashes, the oil of joy for the spirit of mourning, life for death, a living son for a dead child. Oh, dear friends, we don't half know how His loving heart joys in our joy and sorrows in our sorrows. Oh, what do they lose who have Him not! If I have Jesus in my sorrow, I have all I need. Do notice the timeliness of the design of the loving Lord to choose that very day and hour to go "into a city called Nain." Jesus is there just as the funeral passes. The day, the hour, yes, and the exact moment does He "draw nigh to the gate of the city" just as the funeral procession is passing out. I have seen an Eastern funeral. They bury their dead on the same day that death takes place, and all is done very quickly. The bearers (generally four) move very swiftly, so that I scarcely realized what it was until it had passed me. These bearers were thus, doubtless, moving along swiftly, but a word arrests them, and they stop. Under the Levitical law it was defilement to touch the dead, so an ordinary Jew would have been defiled, but *He* touched the dead and quickened it, instead of becoming defiled. *He* touched a leper and healed him, instead of becoming contaminated. No. No chance brought him there. He comes at the right time to the right sinner, dead in trespasses and sins, and speaks the right word, with the right result to His own glory. A *young* man! Death is no respecter of persons. Job says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." This we see all around us. We are spared just now, but we cannot trust to to-morrow. "In the midst of life we are in death." Time is the bier, and years, months, days, the bearers, and all are being hastened unto the end, carried to the goal. Such is life! And whither are you going, I would affectionately ask you? What is your hope? Have you got a good hope through grace? The end *must* come sooner or later, and if Christ be not the solid Rock upon which you are building your hopes for eternity, you are building on nought but shifting sand. Do mark the word "I" of resurrection life and power. "*I* that speak unto you am He." "Young man, *I* say unto thee, Arise." Have you heard His voice in the Gospel? It is the Lord Himself; it is His voice spoken in the stillness to my conscience. It is sometimes "a still small voice," barely audible, but there is no mistaking it. He speaks once, and is often silent for a long time after, but once having spoken in power, He has opened the ear to discipline, and He will speak again, and be recognized as the self-same Voice. "My sheep hear My voice; they know Me, and they follow Me." They know there is all the difference between their Shepherd and a stranger. The young man heard that voice of life and power—"I say unto thee, Arise; and he sat up." There is such a thing in the spiritual life as this sitting up, leaving the recumbency of death. When He speaks in resurrection power, there is a rising up, sitting up, loosening from the bands of death, and yet not full sunshine at

once. But now, numbered with the living, "he began to speak." There will be testimony where there is spiritual life. All God's living family utter the language of their own people, the language of Canaan, and the testimony of those quickened ones is, and will ever be, Christ is All to me. He must be mine or I die. He has raised me to life; to Him I owe all. And oh! if we be thus raised from the dead, He will grow increasingly precious, more than our necessary food. "I say unto thee." There is the personal application, and the results follow, and must evidence life. There must be the sitting up, the movement, the evidence of life, and then the testimony. So long as the word was unuttered, the young man lay motionless, but the instant that the Lord of Life and Glory spoke, there was movement. He sat up.

The bearers have no more to do but return to the city, doubtless to bear the news, and bring others out to see Him who had performed such a mighty deed. Like the woman of Samaria, they might cry, "Come, see a Man, which told me all things that ever I did: is not this *the* Christ?" And we may safely conclude that a deep local impression was made at Nain.

And in a far higher sense, a deep impression is made around when the Word of Life has gone forth to a soul, "I say unto thee, Arise." "There is joy in the presence of the angels of God over one sinner that repenteth." Heaven takes a deep interest in the individual sinner saved. Shall not saints enter into the joy that another gem has been added to the Saviour's crown? Is there not joy to the Pastor to see one and another brought in? Oh that this might be His Word to some one now, "Young man, I say unto thee, Arise." I that speak am thy Lord and Saviour. "I say unto thee, Arise." And then we shall see the result—the sitting up, the posture, the looking into the face of Jesus, and the speaking—testimony to Him who has thus quickened the dead sinner, and made him to sit in heavenly places in Christ Jesus.

MUSINGS.

"When thou passest."—ISAIAH xliii. 2.

How frequently I have heard our late dear Editor, the beloved Dr. DOUDNEY, in repeating the familiar passage, Isaiah xliii. 2, lay stress upon the word "*when*." Himself the subject of fear and apprehension so often, he was enabled to see the beauty, and force, and brightness, and significance of that little word "*when*," and he realized the power in no ordinary degree. He, as the inspired Word of God expresses it, in Hebrews ii. 15, "Through fear of death, was all his lifetime subject to bondage." But oh, the victorious close of this mortal life for him! "*Calm as a summer's eve*," joyous, triumphant, radiant with the prospect before him, he was "*more than conqueror through Him that loved him*."

And so shall it be with each dear child of God. He will fulfil His covenant. His "*I will's*" are infallible, but, as the poet says,

*"God never is before His time,
And never is behind."*

So He fulfils His Word exactly to the letter, and His promise is, "*When thou passest through the waters, I will be with thee.*"

Very recently a gentleman in the legal profession related to me how greatly he was impressed once, when calling upon a lady a few years ago upon a matter of business, seeing her calm, placid appearance, although evidently a great sufferer, confined to her room. He ventured to ask her about her illness, and she explained to him that it was of such a nature as to necessitate an operation of a painful character. She was then simply waiting until a bed in the Infirmary should be vacant to which she could be removed, as her medical advisers deemed the operation could be more successfully carried out at the Infirmary than in her own home. He was much struck with her sweet, calm recital, and told her so. She replied, "I am aware the operation is a dangerous one. I hope I shall be brought through; but if not, it will be all right for me on the other side; my safety is assured there." He again expressed surprise that she could look into the possible future with so little trepidation, when she made a remark which impressed itself upon his memory; in fact, the remembrance of it caused him to relate the circumstance—"Grace is always given at the time when needed, and not before."

I may add that the lady sank under the operation; but I may also add with certainty, she found it "all right on the other side," since she was resting upon a procured salvation, the righteousness of Christ.

Again and again has the pilgrim proved the bright light in the the cloud if the cloud has approached, or else the evil he feared has never come at all. God is able to make all grace abound. And His "I will be with thee" is an ever-present fact, since the Holy Spirit recorded the "Lo, I am with you alway" from His own sacred lips.

This recalls an anecdote related not long ago. A clergyman, who had been visiting an aged Christian, on leaving said, "I have greatly enjoyed the sweet communion we have had, and the talk about Jesus. I hope to come again soon. In the meantime, may He himself visit you." "*Visit me!*" exclaimed the old disciple, "why, *He lives with me.*" "*He dwelleth with you, and shall be in you*" (John xiv. 17).

NETTIE.

ONE LANGUAGE.

A HINDU and a new Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was all. At last a happy thought occurred to the Hindu. With sudden joy, he exclaimed, "Hallelujah?" The New Zealander, in delight, cried out, "Amen!" These two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."

To see a Father's love, a Saviour's love, a Comforter's love all encircling my soul in a time of trouble—this is consolation.—*J. H. Evans.*

Passing Events.

A MONTHLY RECORD.

PARLIAMENT has closed its labours for this session, and its members are supposed to be enjoying their autumnal holiday. They will have a good opportunity of considering, ere they meet again, several important subjects of domestic legislation, which will probably then be brought prominently before them. Foremost amongst these is the subject of agricultural depression. This depression is increasing year by year, and becoming more and more serious. Thousands of farmers have been ruined, farms are becoming untenanted, and labourers are being driven from the country into towns and cities. It is extremely difficult to see what effectual remedy can be found for this unsatisfactory state of things, but at least something might be done, and some practical effort made to endeavour to alleviate it. A memorial has been presented to the Prime Minister, signed by a large number of members of Parliament, earnestly begging that the subject may be brought forward at the earliest possible moment. This memorial suggests, amongst other reforms, the following: The relief of agricultural land from its present excessive share of public burdens; the prohibition of preferential railway rates for the carriage of foreign produce; an improved Agricultural Holdings Act; the provision of State-aided Pensions for working men; the marking of all foreign produce, so as to show clearly the country of origin; more effective checks upon the fraudulent sale and adulteration of food; precautions to be insisted upon in the case of meat, milk, and other produce imported from abroad, equivalent to those to which British producers are forced to submit, in the interests of the public health at home; the extension of the powers of the Board of Agriculture, so as to enable it to perform services equal to those which are rendered to agriculturists by similar departments in competing countries; and the transfer to the same authority of jurisdiction in questions, such as light railways, which principally affect the agricultural community. On the other hand, and apart from agricultural depression, it is satisfactory notice that there has lately been a decided revival in trade.

Returns have just been received which enable us to estimate approximately, not merely the harvest of our own land for this year, but also the harvest of the world. What a wonderful estimate it is! How much the world owes year by year to the great "Lord of the Harvest" for the immense provision which He so graciously makes for it! To satisfy the world's wants, it is computed that no less than 2,324,000,000 bushels of wheat are required every year, besides immense quantities of maize, rye, barley, oats, and rice. This year the world's yield of wheat falls short of that amount by something like 225,000,000 bushels; and so poor a wheat harvest has not been recorded for a long time past. But happily there was an extra abundant wheat harvest last year; and as the harvest is gathered in in different

countries at different times, and the produce is now so rapidly transmitted from one country to another, this deficiency will not, in all probability, be much felt. The very thought of such a deficiency, however, may remind us of our continual dependence upon the bounty of Divine Providence. What if the whole of the harvest had failed instead of a part?

An interesting visitor has arrived on our shores, Khama, the most powerful chief in South Africa, accompanied by two of his brother chiefs. Khama is a striking example of the power of Christianity. He is called "Khama the Good," and seems well to deserve the title. A missionary's widow, Mrs. Hepburn, thus writes respecting him:—"It is now nearly a quarter of a century since Khama and I became friends. We were with him—my husband and I—through these long years in sorrow and joy; through times of famine and of plenty; through the miseries of war, and in the quietude of peace and prosperity. We have tasted persecution together; and together we have been permitted to see the desert rejoicing and blossoming as the rose, under the good hand of our God upon us. But more than this; for months at a time, while my husband was visiting the Lake Ngami people, have I been left with my children under Khama's sole protection and guardianship; and no brother could have cared for us more thoughtfully and kindly. During these absences of his missionary, I have often had to assist the chief, interpreting and corresponding for him, &c., and advising him in any difficulties which might arise. And in all our intercourse, I can most gratefully say that he was to me always a true Christian gentleman in word and deed. No one now living knows 'Khama the Good' as I know him. Did they do so, they could not but honour and trust him, as I do from my heart."

Khama's country—Bamangwato—is an immense one; and although some part of it is a desert, the chief portion of it seems to be fruitful and valuable. Khama is described as being "a great hunter, statesman, and warrior," and also "a man of absolute veracity and honour." During the time of the Matabele war he rendered us essential service by supporting our troops with fifteen hundred of his warriors; and throughout his dominions Englishmen are heartily welcomed and treated with the greatest civility, so long as they do not attempt to introduce strong drink. Against this Khama has the strongest objection, because he has seen the fearful evils which, in times past, it has wrought amongst his people. A very pleasing description is given of him by a writer in the *Cape Argus*. He says:—

Any stranger seeing the king for the first time—spare, tall, erect, with thoughtful and even intellectual face, strong jaw, and keen eyes—would be surprised to hear that Khama is sixty years old, has lately married his second wife, and has a son who was himself married in July last. The king is described as a thorough Christian, who for many years has consistently translated his professions into his practice. He rules his people mercifully, justly, and kindly, is friendly towards Europeans and their ways—if these ways be good—and is, though an absolute monarch, one of the most hard-working men living. Very early

in the morning he is up and about his work. First thing in the morning, the people are gathered together in the khotla, or courtyard of the king's house, for prayer—a custom which is followed by the several headmen in charge of the several divisions of the town. Then the king does his business with the Europeans, after which he sits regularly in his courtyard, deciding cases of dispute, trying offenders, and hearing the grievances or requests of any of his subjects who approach him; and the remainder of the day is spent in the work of managing his numerous gardens and lands and cattle posts. In the matter of religious education Khama has shown himself an enlightened ruler by the hearty co-operation he has given to his missionary. Scattered about the divisions of Palapye [his capital] are no fewer than nine or ten different schools, where the children are taught reading, writing, and the Scriptures by native teachers trained by Mr. Hepburn.

We hope that the visit of this good chief to our country will be a very profitable one to him and to his people. It is said that he expresses himself already as greatly pleased with the kind and hospitable manner in which he has been received.

Among many interesting incidents of modern missionary work, we think that the following one mentioned by Mr. Chalmers, a missionary recently returned from the South Pacific, is especially interesting. He states that so great is the love of the natives in the islands there who have embraced the Gospel, for Christian literature, that they never leave their homes for any length of time without taking with them a Bible, a hymn-book, and a copy of the *Pilgrim's Progress*. It is the custom for parties of Christian natives from one island, accompanied by a deacon, occasionally to visit other islands, and hold religious meetings there; the natives from the latter in due time returning the visit. Mr. Chalmers mentions that a party of natives returning from one of these visits were caught in a heavy sea-fog, which entirely obscured their view of land. They steered their canoe as they thought in the course in which their home lay, but when the mist lifted, they found themselves cast adrift in the South Pacific with land nowhere visible, at the mercy of the wind and the waves, their only food being a few cocoa-nuts which they had brought with them. Week after week passed, and still no sight of land; the little party had diminished seriously, several of their number having died through want of proper food, while those that were left were in a very weak state. During the whole of this terrible time they had not forgotten that they had their books, but used them every day and watched them with zealous care. About the seventh or eighth week they were rejoiced to see land in the distance, but when they got closer they found it to be a reef with a terrible sea running round it. But by God's mercy they landed in safety, while their little craft was smashed into a thousand pieces. The natives there were half savages, but the chief invited them to partake of his hospitality and make themselves as comfortable as possible. After a time the deacon determined to teach the inhabitants the Word of God; but first of all it was necessary to teach them to read, and so they used to draw letters in the sand. When they could read, the deacon and the handful of helpers that had survived with him, tore leaves out of the *Pilgrim's Progress*, in

order that the natives might learn some of the noble truths contained, and at the same time they read and explained the Word of God, receiving in return food and lodging.

The Sultan has not yet—at the time at which we write—given his consent to carry out the much-needed reforms in Armenia, and it is stated that he has feebly applied to some of the Great Powers to support him in his obstinacy; but as the latter do not seem inclined to accede to his request, there is every reason to believe that ere long he will be obliged to yield to the pressure which is being brought to bear upon him.

The present year is the centenary of the death of one of the great evangelical worthies of the last century, namely, the Rev. W. Romaine, and it is interesting to recall some of the incidents of his life; but how different those incidents probably appear to us, at this space of time, to the manner in which they appeared to him. His troubles, for example, with regard to his lectureship at St. Dunstan's. The trustees of the lectureship unanimously elected him to it in the year 1749; and for a time all went well; but when a new Vicar was appointed to St. Dunstan's, Romaine's popularity, and perhaps his faithful preaching, were extremely distasteful to him, and he and his churchwardens used their utmost endeavours to annoy the good man and to silence him. The complaint which they brought against him was that "whenever he was expected to preach, the church was so besieged by non-parishioners crowding round the doors an hour before the opening, that the seat-holders were put to the greatest inconvenience, and sometimes deterred from coming to church at all." Surely this was an inconvenience that might have been patiently borne by any who really wished for the spread of the Gospel, and for the profit of precious souls. Romaine's character as a clergyman, a gentleman, and a scholar, called for every effort on their part to devise with him in friendly consultation as much remedy as possible for the inconvenience, while as members of the Christian body they should have been ready to tolerate some portion of it themselves for the sake of others. But all through these troubles there is not the least indication of a considerate disposition on their part or the Vicar's. They engaged in a lawsuit against him, and endeavoured to make his lecture as uncomfortable as possible to all concerned in it. The churchwardens would not open the doors until the jacks overhead struck seven, and would furnish no light. Romaine often held a candle in his hand while he preached. Thus things went on, until one evening Dr. Terrick, Bishop of London, passing by St. Dunstan's while a great concourse awaited the opening of the doors, and learning how things stood with the lecture, interfered for Romaine and got him better treatment. Here was evidence, if any were needed, that the hindrances to which Romaine was subjected, were prompted by hostility to him and his congregation, quite as much as by an intention to remedy an inconvenience to the seat-holders. The compelling of people to

wait outside to the very last moment in all weathers, and the preacher to hold his own candle, were conveniences to no one, and betrayed a spirit which could deceive no one. But the chief point to be noted is the admirable manner in which the good man bore this persecution and inconvenience. He paid a visit to his friend Samuel Walker, the good curate of Truro, and talked the matter over fully with him, and sought for his advice; and he firmly held his ground at St. Dunstan's, because he evidently believed that it was his duty to do so; but by no word or action does he appear to have expressed ill-feeling, resentment, or impatience. After a few years the opposing Vicar resigned, and under his successor Mr. Romaine was permitted to preach in peace.

Correspondence.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the Gospel Magazine.

DEAR SIR,—The following testimonies have recently come to hand, and I hope you will accord them a little space in the valuable Magazine, for which I am very thankful.

FROM A FRIEND.

We have very unexpectedly been called to resign our late beloved Editor of the GOSPEL MAGAZINE. The loss seemed at first irreparable, but how gracious has our heavenly Father been to us in raising up dear Mr. ORMISTON to take the Editorship. On Sunday I was confined by illness, and through rich mercy enjoyed a feast in reading the first two pieces in the GOSPEL MAGAZINE for August.

FROM A MISSIONARY.

I have once more to thank you very heartily for monthly parcel of Gospel literature. The books are greatly appreciated, and there is reason to believe, effecting much good. Truly they are as "bread cast upon the waters, to be found after many days," as they are scattered far and wide amongst sailors. May the Holy Spirit direct them to some poor sinner's heart, leading them to ask "what they must do to be saved." The GOSPEL MAGAZINE is greatly valued, as also the other publications. May the Lord grant His blessing upon the truth that is scattered far and wide.

May God bless and strengthen you in your noble work.

I am, very sincerely yours,

ANN EVERARD BRIDER.

1, Wilton Place, Salisbury, September 6th, 1895.

JESUS caused no love; He was the great effect of the Father's love. I am indebted to Christ for every spiritual blessing but the unpurchased love of God; yet I see that I can only enjoy that love as it flows through Christ. Precious is the source; and precious is the channel.—*J. H. Evans.*

Reviews and Notices of Books.

Making the Most of Life. By J. R. MILLER, D.D., Author of *Silent Times*, *Week-day Religion*, &c. London: Hodder and Stoughton.

THERE is much in this volume which may be cheering and helpful to the heavy-laden and discouraged. The following extract will give some idea of its contents:—

Take, again, life's struggles and conflicts. There are, in the experience of each one, obstacles, hindrances, and difficulties which make it hard to live successfully. Every one has to move upward through ranks of resistances. This is true of physical life. Every baby that is born begins a struggle for existence. To be victorious and live, or to succumb and die, is the question of every cradle, and only half the babies born reach their teens. After that, until its close, life is a continuous struggle with the manifold forms of physical infirmity. If we live to be old it must be through our victoriousness over the unceasing antagonism of accident or disease.

The same is true in mental progress. It must be made against resistance. It is never easy to become a scholar, or to attain intellectual culture. It takes years and years of study and discipline to draw out and train the faculties of the mind. An indolent, self-indulgent student may have an easy time; he never troubles himself with difficult problems; he lets the hard things pass, not vexing his brain with them. But in evading the burden he misses the blessing that was in it for him. The only path to the joys and rewards of scholarship is that of patient, persistent toil.

It is true also in spiritual life. We enter a world of antagonism and opposition the moment we resolve at Christ's feet to be Christians, to be true men or women, to forsake sin, to obey God, to do our duty. There never comes a day when we can live nobly and worthily without effort, without resistance to wrong influences, without struggle against the power of temptation. It never gets easy to be good. Evermore the Cross lies at our feet, and daily it must be taken up and carried, if we would follow Christ. We are apt to grow weary of this unending struggle, and to become discouraged, because there is neither rest nor abatement in it.

But here, again, we learn that it is out of just such struggles that we must get the nobleness and beauty of character after which we are striving. One of the old Scotch martyrs had on his crest the motto, *Sub pondere cresco* ("I grow under a weight"). On the crest was a palm tree, with weights depending from its fronds. In spite of the weights the tree was straight as an arrow, lifting its crown of graceful foliage high up in the serene air. It is well known that the palm grows best loaded down with weights. Thus this martyr testified that he, like the beautiful tree of the Orient, grew best in his spiritual life under weights.

This is the universal law of spiritual growth. There must be resistance, struggle, conflict, or there can be no development of strength. We are inclined to pity those whose lives are scenes of toil and hardship, but God's angels do not pity them, if only they are victorious, for in their overcoming they are climbing daily upwards toward the holy heights of sainthood. The beatitudes in the Apocalypse are all for overcomers. Heaven's rewards and crowns lie beyond battle-plains. Spiritual life always needs opposition. It flourishes most luxuriantly in adverse circumstances. We grow best under weights. We find our richest blessings in the burdens we dread to take up.

The word "character" in its origin is suggestive. It is from a root which signifies to scratch, to engrave, to cut into furrows. Then it comes to mean that which is engraved or cut on anything. In life, therefore, it is that which experiences cut or furrow into the soul. A baby has no character. Its life is like a piece of white paper, with nothing yet written upon it; or it is like a smooth marble tablet, on which, as yet, the sculptor has cut nothing; or the canvas, waiting for the painter's colours. Character is formed as the years go on. It is the writing,—the song, the story put upon the paper. It is the engraving, the sculpturing, which the marble receives under the chisel. It is the picture which the artist paints on the canvas. Final character is what a man is when he has lived through all his earthly years. In the Christian it is the lines of the likeness of Christ limned, sometimes furrowed and scarred, upon his soul by the Divine Spirit through the means of grace and the experiences of his own life.

I saw a beautiful vase and asked its story. Once it was a lump of common clay lying in the darkness. Then it was rudely dug out and crushed and ground in the mill, and then put upon the wheel and shaped, then polished and tinted and put into the furnace and burned. At last, after many processes, it stood upon the table, a gem of graceful beauty. In some way analogous to this, every noble character is formed. Common clay at first, it passes through a thousand processes and experiences, many of them hard and painful, until at length it is presented before God, faultless in its beauty, bearing the features of Christ Himself.

Spiritual beauty can never be reached without cost. The blessing is always hidden away in the burden, and can be gotten only by lifting the burden. Self must die if the good in us is to live and shine out in radiance. Michael Angelo used to say, as the chippings flew thick from the marble on the floor of his studio, "While the marble wastes the image grows." There must be a wasting of self, a chipping away continually of things that are dear to nature, if the things that are true, and just, and honourable, and pure, and lovely, are to come out in the life. The marble must waste while the image grows.

Then take suffering. Here, too, the same law prevails. Every one suffers. Said Augustine, "God had one Son without sin; He has none without sorrow." From infancy's first cry until old man's life goes out in a gasp of pain, suffering is a condition of existence. It comes in manifold forms. Now it is in sickness; the body is racked with pain or burns in fever. Ofttimes sickness is a heavy burden. Yet even this burden has a blessing in it for the Christian. Sickness rightly borne makes us better. It unbinds the world's fetters. It purifies the heart. It sobers the spirit. It turns the eyes heavenward. It strips off much of the illusion of life and uncovers its better realities. Sickness in a home of faith, prayer, and love, softens all the household hearts, makes sympathy deeper, draws all the family closer together.

CHRIST is the elect of God, and we are chosen of the Father in Christ Jesus. In Him we are predestinated unto the adoption of children. Of God we are in Christ; and "of God Christ is made unto us wisdom and righteousness, sanctification and redemption." God the Father gave us to Jesus, even as the Father gave Jesus to us. And because Jesus and the Father are one, the union between the Lord Jesus given unto us by the Father, and the children given unto Jesus by the Father, can never be broken.—*Saphir*.