



# Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

Food for

My Flock













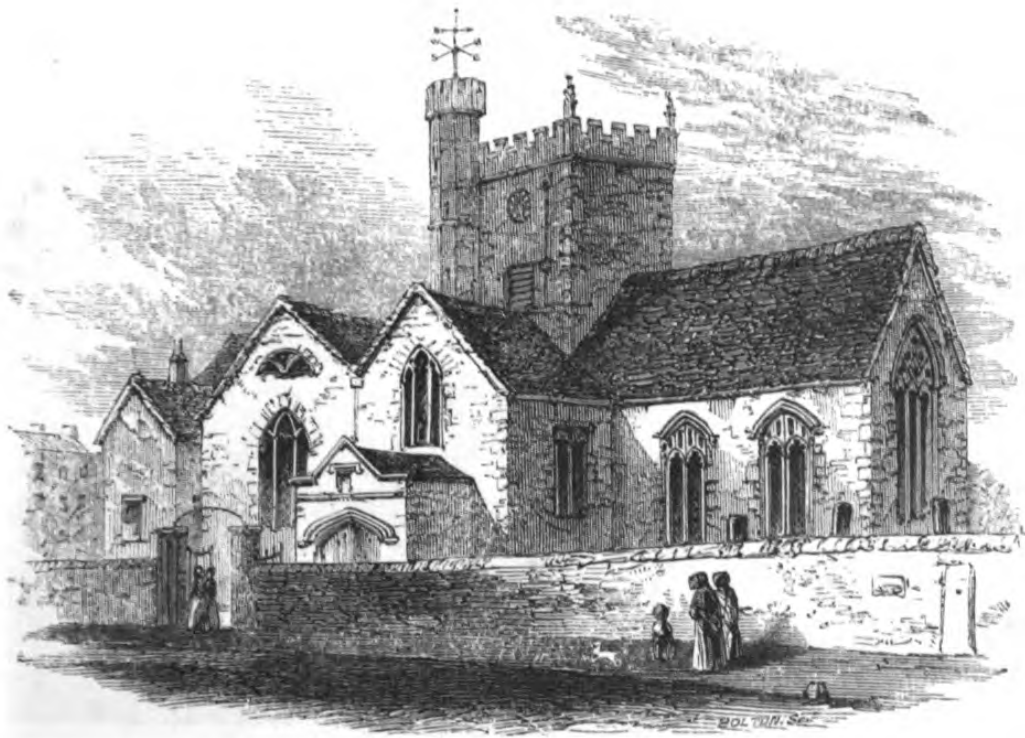
FOOD FOR MY FLOCK.





*FOOD FOR MY FLOCK:*  
**SERMONS**

PREACHED IN



**HAVANT CHURCH**

BY

**T. GOODWIN HATCHARD, M.A.**

RECTOR OF HAVANT,  
AND DOMESTIC CHAPLAIN TO THE MARQUIS CONYNGHAM.

*LONDON:*

**T. HATCHARD, *Piccadilly.***

1854.

*100.3.203.*





**LONDON:**  
*Printed by G. Barclay, Castle St. Leicester Sq.*

## TO MY PARISHIONERS.

---

DEAR FRIENDS,

*THE retentive memory of some among you will recognise in this volume several Sermons which, at the time of their being preached, called forth numerous requests that they might appear in print. Up to this period various engagements have prevented me from complying with that encouraging desire. A reluctant, but necessary abstinence for a season from parochial labour, has now enabled me to prepare the present volume for the press. At the same time the desire, more than once intimated, of a beloved parent, (with whose slightest wish both affection and duty bid ready compliance,) has tended par-*



*tially to overcome that fear and trembling which I naturally felt at sending forth a selection of practical Sermons, claiming no high pretensions, but composed by me with the view of feeding my flock with Scriptural doctrines in plain English phrase.*

*Should its contents be perused with as much attention as they were heard, I shall feel hopeful that a blessing from the Chief Shepherd and Bishop of Souls will accompany their publication.*

*I beg you to unite with my prayers that this desired result may ensue.*

*I am, my dear Parishioners,*

*Your Pastor and Friend,*

**T. GOODWIN HATCHARD.**

*February, 1854.*

# CONTENTS.

---

## SERMON I.

### BRICKS WITHOUT STRAW.

*There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.—Exod. v. 16 . . . P. 1*

## SERMON II.

### SIN GRADUAL.

*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

*But his delight is in the law of the Lord; and in His law doth he meditate day and night.—Psalm,*

*i. 1, 2 . . . . . 23*

## SERMON III.

## EARTHLY AND SPIRITUAL JOY.

*Thou wilt show me the path of life: in thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.—Pſ. xvi. 11 . P. 45*

## SERMON IV.

## OUR FATHER'S ROD.

*Before I was afflicted I went astray: but now have I kept Thy word.—Pſalm cxix. 67 . 69*

## SERMON V.

## OUR FATHER'S APPEAL.

*My ſon, give me thine heart.—Prov. xxiii. 26 . 99*

## SERMON VI.

## OUR FATHER'S GRACIOUS ADMONITION.

*Seek ye the Lord while He may be found, call ye upon Him while He is near:*

*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.*  
—Isai. lv. 6, 7 . . . . . P. 123

## SERMON VII.

### NATIONAL DECLENSION.

*Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?—Jer. v. 9 . . . . . 151*

## SERMON VIII.

### DAVID'S LORD AND DAVID'S SON.

*While the Pharisees were gathered together, Jesus asked them,  
Saying, What think ye of Christ? whose son is He? They say unto Him, The son of David.  
He saith unto them, How then doth David in spirit call Him Lord, saying,  
The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?*



*If David then call Him Lord, how is He his son?  
And no man was able to answer Him a word,  
neither durst any man from that day forth ask Him  
any more questions.—Matt. xxii. 41-46 . P. 177*

## SERMON IX.

### TRANSFIGURATION OF JESUS.

*And Peter answered and said to Jesus, Master, it  
is good for us to be here: and let us make three  
tabernacles; one for Thee, and one for Moses,  
and one for Elias.—Mark, ix. 5 . . . 197*

## SERMON X.

### THE COMMUNICATIVE VIRTUE OF JESUS.

(LENT.)

*And when the woman saw that she was not hid,  
she came trembling, and falling down before Him,  
she declared unto Him before all the people for  
what cause she had touched Him, and how she  
was healed immediately.*

*And He said unto her, Daughter, be of good com-  
fort: thy faith hath made thee whole: go in  
peace.—Luke, viii. 47, 48 . . . 217*

## SERMON XI.

## THE DYING LOVE OF JESUS.

(GOOD FRIDAY.)

*Then said Jesus, Father, forgive them: for they know not what they do.—Luke, xxiii. 34 . P. 243*

## SERMON XII.

THE LAYMAN SEARCHING, THE MINISTER  
TEACHING.

*Understandest thou what thou readeſt? And he ſaid, How can I, except ſome man ſhould guide me?—Acts, viii. 30, 31 . . . . 269*

## SERMON XIII.

## GOD'S FREE GIFT, AND SIN'S EARNED WAGES.

*For the wages of ſin is death; but the gift of God is eternal life through Jeſus Chriſt our Lord.—Rom. vi. 23 . . . . 293*



## SERMON I.

---

### BRICKS WITHOUT STRAW.

---

*There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.—Exod. v. 16.*

THE circumstances and condition of the children of Israel, when under the bondage of Pharaoh, may afford, under God's blessing, some instructive topics of meditation. Egypt, the scene of their slavery, was, by its geographical nearness to the land of Israel, and as such interwoven with the history of

that people, frequently alluded to in messages of Holy Writ.

The twenty-ninth and three following chapters of Ezekiel are full of remarkable statements connected with it. One of these is, "All the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel:" *i. e.* as we find from the next verse, a deceiving support; "When they took hold of thee, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou breakest." It was to be a base kingdom—no more to exalt itself among the kingdoms—that there should be no more a prince of the land of Egypt. It is now, as we know, though struggling for independence, ruled by a viceroy who receives his authority to govern from the Sultan of the Ottoman Empire. The people, too, are base and ignoble. Ancient



writers speak of them as superstitious and luxurious (Strabo)—as an unwarlike and unserviceable nation—as a faithless and fallacious nation, always meaning one thing and pretending another—as lovers of wine and strong drink—as cruel in their anger—as thieves, tolerating all kinds of theft. Still blacker characteristics are ascribed by modern travellers.

“ The people of Egypt, generally speaking, are all exceeding wicked—great rogues—cowardly—lazy—hypocrites—robbers—treacherous—so very greedy of money, that they will kill a man for a very trifle.” A visit of two months in their country impressed me with the same views. When persons of such a character govern, they invariably tyrannise ; and such they appear to have done when they domineered over the children of Israel. Hard and irksome labour did they inflict, and to add

to its burden they withdrew from their bondsmen the means of accomplishing their work. The bricks they had to make were of mud, dried in the sun and rendered compact by admixture of straw. This straw was taken away, so that they had to manufacture without material, or to find it for themselves at great labour.

The buildings, like the manners of the people, seem to this day to have undergone little change. Their dwellings now are of the same material as of old. The Pyramids also, which I cannot but believe were partly accomplished by Hebrew hands, are of the same fabric; they are, indeed, in some instances, cased over with a mail of huge stones, but in others they are pointed masses of sunburnt brick only, with the straw still retaining its appearance; and it is not uninteresting or unprofitable to remark, that on one of the pyramids was inscribed the

number of workmen employed in its erection, and the cost of the "leeks, onions, and garlic" supplied to the sons of toil. We all remember, that when delivered from bondage, and when in straits in the wilderness, these were the very productions of Egypt specified as the objects of Israel's longing and regret.

Arbitrary conduct still marks the sway of the ruling powers now. Districts of the country are farmed out, as it were, to men who are bound to render a certain sum to the Pacha, or supreme ruler. These have subordinate exactors under them, and the poor serfs groan by reason of their bondage under their foreign masters, each rank in turn being subject to the bastinado if they fail. So with the Israelites: Pharaoh gave orders to the officers—the officers to the taskmasters—the taskmasters to the poor Hebrews.

“The Egyptians made the children of Israel serve with rigour; and they made their lives bitter with hard bondage, in mortar and brick.” Mocking and misinterpreting the very proper desire of the Israelites to go and worship their God was another instance of tyranny. “Who is the Lord?” said Pharaoh, when Moses and Aaron asked permission for the people to keep a feast to the Lord. “Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.” “Ye are idle, ye are idle,” the king replied, when they craved permission to go and do sacrifice.

But while all this was going on, it was not unnoticed or unheeded by Israel's God. They cried unto the Lord in their trouble, and He delivered them out of their distresses. He regarded their affliction when He heard their cry.

Then, by the power of Jehovah, was the mighty and wondrous deliverance of Israel from Egypt accomplished; and may we not, brethren, in contemplating this history, thank God that our lot has not been cast under so arbitrary a rule, that our hands are not unwillingly forced by the sway of a despot, or our shoulders weighed down by the infliction of a haughty God-defying tyrant? Many, however, think, or pretend, that ours is a land of bondage. Let them go into other places, where even to possess or read the Bible is a crime worthy of prison, and the impression is removed. Liberty we have, but not license. Liberty to do everything, except what is wrong. False ideas of liberty—born abroad and fostered here sometimes—lead bad men to think it consists in the privilege and power of doing every abomination. Such liberty as that ends in the straitness of sieges, the



government of muskets, or, still worse, the lawlessness of sanguinary assassins, and the galling yoke of ignorant and cruel upstarts.

How is it with us in regard to the worship of the Lord our God? No Pharaoh forbids us go: our own vine and fig-tree— emblems of peace and quiet—afford us safe protection. We worship God in His holy temples, no man daring to make us afraid; and this liberty which we use ourselves is allowed to all others. We serve the Lord in the way many call heresy; we know it to be the old paths of truth and gospel light. Others seek to serve God in their way. Happy in a consciousness of our own safety, we judge not them. We bring no railing accusation against others— would God they did not so against us; our worst wish to them is, that they belonged to us. We would not by violence extirpate them—would that they abstained from

clamoring about rooting up that reformed branch of the universal Church which God's providence has allowed to be established in these realms !

We believe, however, and trust, and hope for the good of our nation, that the wide-spreading and fruit-bearing tree of England's Church, being purged as we would wish to see it of all dead boughs, and pruned of wild extravagant shoots, may yet, by the enriching dews of God's blessing, bring forth still more and more fruit to His glory, and, by leading more and more lost sinners to the all-sufficient Saviour, gather multitudes for whom Christ died into the safe-keeping of the Lord's garner.

Having regarded the passage before us in its literal application to the Hebrew people, we turn from that, and from the incidental remarks which have arisen as we

proceeded, to consider the spiritual instruction which the bondage of the Israelites is capable of, and is intended to afford us who are, as we trust, children of Abraham by faith.

Let us note the contrast between the benevolent ordinances of our Heavenly Father and God, and the harsh commands of tyrants. Pharaoh makes his serfs toil without remission or rest—they are goaded on—forced to produce their tale of bricks, even though materials are denied. But Almighty God is ever considerate of the infirmity of His creatures ; “ He knoweth our frame, and he remembereth that we are but dust,” and although He has ordained labour to be the lot of man, in pity to our sinking frames He has set aside one day in seven for cessation from toil, and for sending the thoughts from this world’s doings to heavenly things. He has marked

off a portion of our time and made it His own enclosure. He will not allow intrusions on it. We are to keep our foot from trespassing on it, and blessings temporal and spiritual attend its observance. Should we not deem it one of the highest boons which God could confer on our mortal race, that He should command and ordain abstinence from toilsome labours and from carnal pleasures? And yet, how do men receive it? It is spurned and abused. One would think, that the man of business would not be so wedded to his counter that he could not leave it on God's day; and yet, for a few pence, he incurs God's displeasure and loses the privilege of rest from his work, as well as placing snares in the way of others to go astray. I would, dear brethren, that this sin were not committed as it is amongst us, feeling sure that God frowns on such disobedience to His plain com-

mands. I would, too, that parents, in the exercise of their solemn trust, would lead their children aright, and keep them from games, and sports, and other sins on God's day. Breaking the Sabbath in youth is opening the door to the Devil, and preparing the way for every crime, as thousands have testified.

To resume: The servitude in Egypt, then, should remind us of the slavery of Satan; the grinding cruelty of Pharaoh, of the insufferable yoke of sin; that burden which our Church characterises in the Communion office, and which we, if true members, feel to be intolerable; that remembrance which is grievous. Yes, brethren, there is a fault and corruption of the nature of every man who comes of Adam's offspring. By it man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the



flesh lusteth always contrary to the Spirit ; and, therefore, in every person born into this world, it deserveth God's wrath and condemnation.

Now the great difference between physical and moral slavery, between taskmasters who beat the body, and sins which torment the soul, is this—that men are fully and at once aware of bodily bondage, but of Satan's yoke they, long time and often, are ignorant ; they go about dreaming they are free, but all the while are vassals of this world's prince—serfs on his estate. The liberty wherewith Christ emancipates His servants they know not, and, not knowing it, they do not desire it. But this ignorance and want of desire does not do away either with their need, or with the reality of this spiritual freedom : bondage is sweet to them, and although Christ offers deliverance, they still prefer clanking in chains,

with fullen countenances, as behind a task-master armed with a lash, to freedom from captivity. Not only are the fleshpots, and the leeks, and the melons pleafant, but the tyranny, the tortures, the bricks without ftrow, are preferred to the milk and honey of the promifed inheritance; and while people thus long, prophets thus proclaim : fo that, inftead of the good tidings of good, the voice of deliverance, the joy of refcure, a theology, Egyptian both in its darknefs and hardnefs, often mifleads the burdened foul; and the immortal being, which fhould crave for and be fupplied with the bread of life, loves and is fupplied with the ruthless ftone of heathenifh hardfhips. Morality is put for holinefs; fomething we can do, in the place of Chrift and what He has done for us; and men go grovelling on, as under a hard mafter and an auftere man, getting no peace, deprived of all

heavenly consolation, and unacquainted with that holy relationship which reckons the believer as a son and not a slave, and which enables the faithful to behold in God a gracious Father, and not a Pharaoh-like tyrant. Do this, and that, and the other, men are told ; but no adequate motive is supplied, no strengthening power referred to. Now, as according to Holy Scripture and our Church (Art. X.), the condition of man after the fall of Adam is such that he cannot turn and prepare himself by his natural strength and good works to faith and calling upon God ; and since we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that will ;—now, since such is the case, it is mockery to tell men to do what they never can do without aid from

sources external to themselves: as easy to make bricks without straw, or earth either, as to do this;—yet it is such mockery as many like. Were I to tell you, Set about this, and accomplish the other; earn heaven for yourselves, and let Christ make up your deficiencies; it would be an acceptable song, but still a smooth thing—smooth and dangerous. You might say the sermon was practical, but still no practice would follow it. That sermon is practical which elevates the soul, which moves the man's heart. You may set the hands of a clock right, they will be momentarily correct; but unless the mainspring be at work there they will remain, and thereby they will deceive. Thus, if that mighty lever of man's actions, his heart, is touched, if his soul is stirred within, then he will begin to act; but his service to God will not be with self-inflicted tortures, or putting himself under a yoke

which neither he nor his fathers could bear ; it will show itself with the alacrity we see in a loving and dutiful child, in a son who loves and reveres his father, and whose anxiety is to obey, even before his father's wish is expressed. The same almighty Power which alone could deliver Israel has been exercised in our behalf. We are adopted children ; trees taken from a barren and dry land or desert, and planted in the well-watered garden of the Lord. We are beggars, made to partake of not only the hospitality, but of the family privileges of a prince. Henceforth He calls us not servants, but sons ; and if we have the spirit of true sons in us, as loving sons shall we obey, as loving children anticipate, what our Father in heaven would have us to do. If more of this feeling should flourish and abound—and it will abound in us if we are true children of the Lord Almighty—if this should



flourish in us, we should hear less of men enumerating what they do. Instead of boasting, or congratulating ourselves on our obedience, we shall lament how little return we have rendered to Him who hath so loved us. True gratitude to God does not make a solace and boast of what it has proved, but it grieves that its return is so inadequate to the undeserved, unmerited, infinite love bestowed. Hearty affection thinks all it has done, or can do, as nothing; where self-gratulation is, love is cold. Do not mistake. Believing in and loving the Lord Jesus Christ, we are constrained to serve Him: without belief in and love towards Him, it is impossible to please Him. Empty faith, uninfluential love, are as useless in the matter of salvation as works apparently good are without faith. We must be up and be doing also, but we may not confound believing and acting. God



will not bless us unless we work, and without love and faith we cannot work for God; and certainly all we do will be nothing, unless God bless and approve. The battle is the Lord's, but unless we fight we win no victory. David's warrior, Eleazar (2 Sam. xxiii. 10), "arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord," we read, "wrought a great victory that day." Man works, you see, and God enables; just as with our own gallant army, they fought bravely, devotedly, the Lord of Sabaoth looked on, and stood by them, and the victory was theirs: had they not fought, and well too, they had not conquered; had not the Lord aided, they had been carried captive. It is not otherwise in the great spiritual combat which each soldier of Christ is called on to wage. Our strength is not our own; all we have is perfect weakness: but we are not for that without

strength, because, when we were thus, Christ died for the ungodly—died that, having conquered and become the Captain of our salvation, He may uphold, cheer on, and impart strength to His faithful but often fainting soldiers. We know that the victory is of God, and yet we strive as if it all depended on ourselves. To work out our own salvation with fear and trembling is part, and only part; and if we exclusively dwell on parts of truth, and try to square the Divine plans to finite minds, we fail, and rightly, for our presumption. We work, indeed; but we know that it is God who worketh in us, both to will and to do of his good pleasure. Thus, while there is no room for idleness or abuse of God's grace, there is no room for boasting: boasting is absolutely excluded from the Christian code, because, even if we have done all that is commanded us (and who that knows the strictness and spirituality of God's law

can deceive himself as to how he has fulfilled every command?), — even if we had done all, still we are unprofitable servants. Experience shows, that the less men do for Christ the more are they apt to boast. The holiest saints are the humblest, while he who only cleanses the outside says, “God, I thank Thee, that I am not as other men.” The proud Pharisee, who has done nothing but deceive others and himself, boasts; the holy, indefatigable, self-denying Paul, is, in his own eyes, less than the least. Which character of these two shadows forth yours, my beloved brethren? Before you answer that inquiry before God, beg Him to remove self-complacency, pray Him to teach you self-knowledge, beseech Him to enable you to answer truly and safely, and you will find that God resisteth—and who can stand against Him?—He “resisteth the proud, but giveth grace unto the humble.” The proud He knoweth afar off, but with the humble

He condescends to dwell. "To this man will I look," He says, "even to him that is poor and of a contrite spirit, and trembleth at my word." Thus actuated, thus taught, dear brethren, under the cheering generalship of our Great Captain, and endued with strength which He alone can give, we may go forth conquering and to conquer. He approves, He strengthens. Our task may be great, our burdens heavy, even heavier than of Israel in Egypt, but in the might of the Lord we may and shall prevail; we shall be delivered, and then we shall not only hear and read, but prove by happy experience, that God's strength is made perfect in our weakness. If moved by the potent impulse of God's Holy Spirit, if constrained by the love of the Lord Jesus Christ (His love to us and ours to Him), it will be our happy lot to know also that we can do all things through His strength given unto us.

## SERMON II.

---

### SIN GRADUAL.

---

*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

*But his delight is in the law of the Lord ; and in His law doth he meditate day and night.—Psalms i. 1, 2.*

**I**T is encouraging to observe that the opening of the Book of Psalms, like the commencement of the Lord's sermon on the mount, is a beatitude. "Blessed is

the man," writes the Psalmist; "Blessed are they," spake Jesus Christ.

In what is called "The Reformers' Bible," the following forcible and true description of the scope of the Psalms occurs—(those who enjoy the high poetry and deep spirituality of Israel's melodies, will gladly hear quoted expressions which so well give utterance to the feelings of every devout Christian):—"The Book of Psalms is set forth unto us by the Holy Ghost, to be esteemed a most precious treasure; wherein all things are contained that appertain to true felicity, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisdom are set open for us, to take thereof most abundantly. If we would know the great and high majesty of God, here we may see the brightness thereof shine most clearly. If we would seek His incomprehensible wis-



dom, here is the school of the same profession. If we would comprehend His inestimable bounty, and approach near thereunto, and fill our hands with that treasure, here we may have a most lively and most comfortable taste thereof. If we would know wherein standeth our salvation and how to attain to life everlasting, here is Christ, our only Redeemer and Mediator, most evidently described. The rich man may learn the true use of riches ; the poor man may find full contentment. He that will rejoice shall know the true joy, and how to keep measure therein. They that are afflicted and oppressed shall see wherein standeth their comfort, and how they ought to praise God when He sendeth them deliverance. The wicked and the persecutors of the children of God shall see how the hand of God is ever against them ; and though He suffer them to prosper for

awhile, yet He bridleth them, infomuch that they cannot touch a hair of one's head, except He permit them ; and how in their end their destruction is most miserable. We may here have present remedies against all temptations, and troubles of mind and conscience ; so that, being well practised therein, we may be assured against all dangers in this life, live in the true fear and love of God, and at length attain to that incorruptible crown of glory which is laid up for all them that love the coming of our Lord Jesus Christ."

Is it your wish, then, dear brethren, to know and enjoy that which constitutes true blessedness? Do you crave after a state of mind which you do not at present possess, and after future bliss, which, as far as present appearances indicate, you may have but small prospect of enjoying? Then, learn from our text the infallible rule for attain-

ing both? It seems to consist, in part at least, in ceasing to do evil and learning to do well; in eschewing that which is evil and following after that which is good; in laying aside every weight, and running with patience the race set before us; in relinquishing, as distasteful and injurious, the pursuits of carnal enjoyment, and in setting the affections on things above; in renouncing the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; and in steadfastly believing all the articles of the Christian faith. You thus observe, that the blessedness of which the Psalmist speaks consists of negative and positive duties,—shunning the ways of the godless, and walking in the way that leads to everlasting life. Blessed is the man that walketh not—that standeth not—that sitteth not. These doings are laid aside, and, on the other hand, “his delight is in the law

of the Lord ; and in His law doth he meditate day and night.”

The difference, then, between the servants of God and the ungodly is not only nominal, or one of state, it is an actual difference of character. “ Old things are passed away ; behold, all things have become new.” If any man be in Christ, he is a new creature ; not only transposed from the wilderness world into the enclosure of the Church, but more than this, his nature, his tastes, his objects and motives, are renewed by the Holy Spirit. From having lived to himself, he has learned to live for God. The truant dictates of his perverted will are under the control and constraint of a high celestial principle ; his thoughts are brought into captivity to the law of Christ. In short, it is the difference between death unto sin and a new life unto righteousness : it is a crucifixion of the flesh with its affec-

tions and lufts, in place of pampering and indulging the natural tendencies of man, which incline him to evil. The existence of this new life may be tested by the criterion of the text before us. The unconverted man does walk in the counsel of the ungodly, does stand in the way of finners, does sit in the seat of the scornful. The converted man does delight in the law of the Lord, does make it the constant subject of his meditation ; and the result is obvious in his life, conduct, and conversation. It is no ineffective principle, but an operative, energetic power, which is as manifest as the fruit on a healthy tree. For the Psalmist goes on to say, ver. 3, " And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper."

Let us now notice the terms in which



the character of finners is expressed. They are spoken of as at first ungodly — devoid of God-fearing hearts — indifferent — not absolutely revelling in active depravity, but ungodly. God is not in their thoughts — without God in the world — deficient in sanctity, but not yet wallowing in sin. Then they become finners, *i. e.* positively wicked in conduct—infringing God's law—guilty of sin against Him—finners—and the next phrase is “scornful:” more than ungodly — more than finners — actually scornful — revelling in wickedness, and scornful of God and holiness: fools making a mock of sin.

Oh, how painfully frequent are characters who illustrate this gradual departure from God! Sin is first placed before them as pleasing; as Satan did to Eve—the tree was pleasant and good for food—to be desired. Imagine the case of any sinner



— *e.g.* a drunkard — as affording a ready and forcible illustration. Pleasing to him is the first unnecessary draught: for there is a pleasure in doing wrong. A kind of satisfaction is experienced by our evil-inclined hearts, which rejoice in iniquity, although the conscience may remonstrate. But he may determine to shun the next time, although it is more probable he will crave for the repetition. But when the next time comes, the jeer of some comrade, the challenge of a boon companion, makes that, about which at first there was a scruple, easy and palatable. No difficulty or obstacle is now placed in the way, and that which was once tolerated becomes delightful. Pleasure without compunction is experienced; no jeer, no challenge is now needed. The needless potation is called for at once, and from being delicious it becomes a matter of frequent occurrence.

Intervals were once observed, but are now laid aside ; a craving and artificial thirst is impatient of them. Frequency becomes habit. Once and again has the snare been gradually coiled round in increasing folds, and the escape which once seemed easy now seems impossible. The habit, loose at first, by degrees is confirmed. No Samson's strength avails to snap the cords. The Philistines are upon him ; he may try to escape—try to break the bands, but they resist all efforts. The vile habit is confirmed. It becomes needful to the man's depraved existence. The more it is indulged, the more it craves ; yea, demands pampering. Conscience has all this time become weaker and weaker ; the voice, ever still and small, ceases to remonstrate ; the sinner becomes impenitent. His heart is seared—sorrow for sin finds in him no place. He is without repentance—he re-

lents not—remorse is gone. He glories in his shame. He who was a man has, step by step, levelled himself to such habits as even inferior animals do not acquire. Having become impenitent, he refuses to hearken to remonstrance or the voice of warning. The terrors of hell move not, nor the sweet voice of tender mercy. He wishes there may be no hereafter, and he persuades himself to believe there is none—no punishment, no wrath, no judgment-seat. He is now obstinate in his iniquity—dogged—immovable—unimpressible—twice dead—apathetic to the most urgent entreaty. He repulses all overtures. He shuts the door which mercy would open—flams it—resolves never to repent—is given over to a reprobate mind. The time is come which is described by the Spirit of the Lord in Prov. i. 24-31, “Because I have called, and ye refused; I have

stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Then is the wicked man turned into hell, to join the other people who forget God. Are not such examples to be met with? Not only in the debasing sin of drunkenness — that disgracing blot in the character of our

countrymen—but in other evil propensities and doings, such as sabbath-breaking, uncleanness, theft, or lying. A man sins once, yea twice, and says within himself he will leave off; but the hill is too steep—the downward path too slippery; he cannot stop, and the foaming torrent at the base whirls him to destruction.

Not only is the character of the wicked portrayed in terms which denote gradual imbuing with wickedness, but the modes of action and life which are adopted by them are here similarly set forth. Notice the expression. First, the Psalmist speaks of “walking” in the counsel of the ungodly; then of “standing” in the way of sinners; then of “sitting.” Each one, you observe, more indicative of remaining than the one which preceded. “At the window of my house,” writes Solomon, “I looked through the casement, and beheld among the sim-



ple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner." Yes, walking in the counsel of the ungodly—walking at the brink of a precipice. Then he stands to speak with the tempter. Then he falls into the snare of the devil. "Her house is the way to hell, going down to the chambers of death." (Prov. vii. 27.) Just as you may see now: youths, void of understanding—simple ones—walking, fauntering on the Lord's day, idling, presenting themselves as easy prey to the watchful emissaries of Satan. Instead of wending their way, as they should do, to the house of God, to be taught the things of God and fortified against the attacks of sin, they walk in the way of the ungodly. Then do they stand at lurking corners of the street, in the way of finners. They converse—they listen to



suggestions. To such the wise man says (Eccles. xi. 9), "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk [yes, walk in the counsel of the ungodly] in the ways of thine heart, and in the sight of thine eyes." (How many follow this process!) "But," continues the Preacher, "but know thou, that for all these things God will bring thee into judgment." Aye, they walk, then they stand still, and next we find them sitting down among the scorers — mocking God, mocking sacred things, mocking religion and its followers; scorning the being of God in such a way as to exemplify the text, which declares, "The *fool* hath said in his heart, There is no God." But his saying it will not make it so. Before that God whom he has mocked will the scorer have to stand face to face in judgment, and receive the

just, the unalterable decree of eternal banishment from God's presence, where alone is perpetual happiness to be found. "Bind him hand and foot, and take him away, and cast him into outer darkness, where there shall be weeping and gnashing of teeth."

Are such persons blessed? The question is mockery. No. Blessed is he who walketh not—standeth not—sitteth not—sitteth not in the seat of the scornful. Eternal ruin awaits one course—endless blessedness the other. "Blessed is he that has delight in the law of the Lord, and in His law doth he meditate day and night." We may interpret the expression, "the law," as the moral rules of government which God has laid down to guide men's obedience; or, in a more extended sense, as that whole sacred volume of Revelation which contains not only the law of God, but sets before us

means, motives, encouragements for obedience to it, as well as points out a refuge to lost man, who, whenever he sins, transgresses the law. Taking it in either sense, it is a forcible contrast to the pursuits and habits of the ungodly. In the 19th Psalm we find it stated that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." The marginal reading is, "the doctrine of the Lord is perfect." The true man of God delights in the law of God. It affords scope for meditation and study. The busy hours of day are hallowed by its leaven; the lengthened watches of the night are occupied in its contemplation. It imbues his conduct, breathes into his words, sanctifies his thoughts, gives wisdom to his counsels. It is profitable to him for doctrine, for reproof, for correction, for instruction in

righteousness, and this, with a view that he may be perfect, thoroughly furnished unto all good works.

Are you then, dear brethren, among those who value this law — this word of God? Do you use and appreciate your treasure? Is it your solace? Are its sacred pages your counsellors? Do you not only advocate the right, but practise the duty of comparing doctrines with Scripture? Do you search the Scriptures? Would it be your direst calamity to be debarred from your Bible? Or will the poor, dark Italians, who are denied its enlightening possession, rise up against you in judgment? It is an unspeakable blessing to have an open Bible in a tongue all can understand, and at a nominal price which all can afford; but it is a privilege for which we shall have to render our account. The Holy Scriptures received with faith were

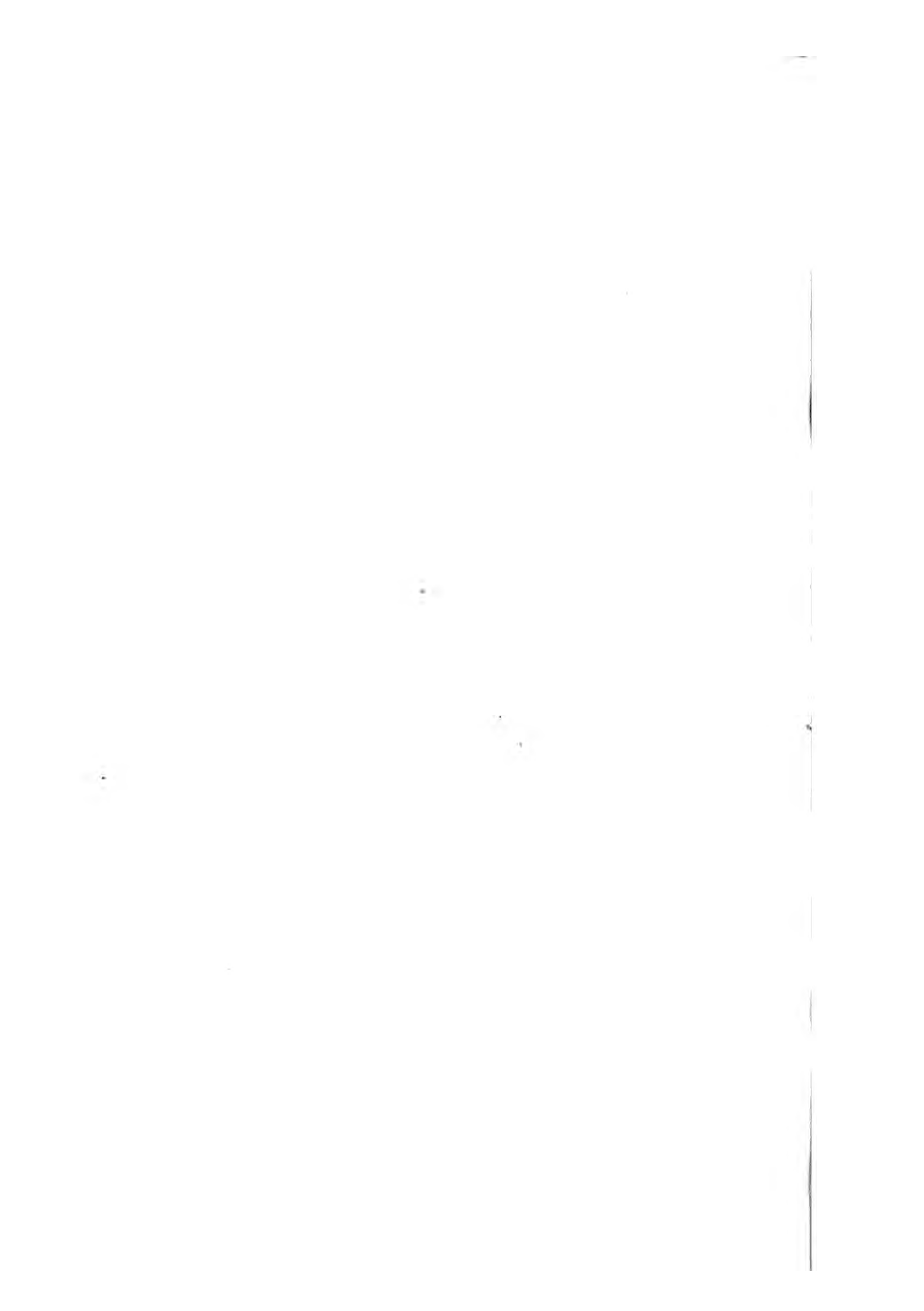
able to make Timothy, taught by maternal piety, wise unto salvation. If you are still ignorant of salvation, how will you plead excuse? Oh, that more prayerful meditations were brought to bear on the word of God! It would be a sedative against the stimulants of the age, and the best preventive against being carried to and fro by the various doctrines that blow over the Church's floor. By them we may be wise unto salvation, through faith which is in Christ Jesus. By them the man of God may be perfect, thoroughly furnished unto all good works. What higher testimony could be desired—a testimony written by the finger of God? Where, then, have you classed yourselves, dear brethren? Amongst the students of God's word—valuing it above rubies—seeking from it your guidance in life and your comfort in a dying hour? Or have you found your-

felves in either of the three gradations of alienation from God? Ye who are walking in the counfel of the ungodly, part company with them; and as Enoch did, walk with God—live the life of the righteous, in order that you may die his death. Or, are you halting—ftanding in the way of finners—liftening to them—fymphathizing with their fentiments, and about to adopt their practices? Rather “ftand faft in the faith;” watch ye; be ftrong; “for now,” as St. Paul fays, “we live, if we ftand faft in the Lord.”

Are ye even fitting in the feat of the fcorners? “How long will the fcorners delight in their fcorning, and fools hate knowledge? Turn you,” pleads God, “turn you at my reproof: behold, I will pour out my Spirit unto you. I will make known my words unto you.” (Prov. i. 22.) In your prefent character you are



repulsive to God, for He scorneth the scorners, but to the lowly He giveth wisdom. Turn ye, then; turn ye: for why will ye die? Seek that Spirit which God promises to such as seek aright — the Spirit of contrition — the Spirit that will take of the things of Christ and show them to you — who will pluck you even as a brand from the burning, that you may be pardoned from all your sins, sanctified wholly, body, soul, and spirit, and be preserved blameless until the day of Christ.



## SERMON III.

---

### EARTHLY AND SPIRITUAL JOY.

---

*Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.—*

Pfalm xvi. 11.

**T**HE title of the psalm from which my text is taken is “Michtam of David”—that is, being interpreted, “a golden psalm.” It contains indeed wisdom more precious than gold, yea than fine gold. May it be our privilege to search out and appropriate to

ourselves the treasures contained in that part of it which I have read. Its chief value consists in its prophetic allusions to the Son of Man—its secondary importance in the reflected reference it has to the faithful believers in the Lord Jesus Christ. That it refers to Messiah, is ascertained beyond dispute by the quotation made from it by St. Peter, in Acts, ii. 25, 26, 27, 28, and 30, 31:—“For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the way of life; thou shalt make me full of joy with thy countenance. . . . Therefore being a prophet, and knowing

that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” It refers to the human body of Jesus Christ, who was laid in the tomb after crucifixion, and raised from that tomb by the power of God before the taint of corruption had passed over it. The Holy One of God, being unstained by the contamination of sin, partook not of that revolting result of sin, namely, the returning of our bodies to the earth to be prey to the devouring worm. But for us, brethren, “ashes to ashes, dust to dust,” is what will be said over each one of us, when our spirit has departed from its frail tenement. The rattle of the falling earth will sound in mournful sadness to our friends around the

grave, but our ear will hear it no more. The trumpet of the archangel will be the only sound which shall recall our departed bodies ; and at that call, brethren, we shall arise from the dead. “ Though after my skin worms destroy this body,” writes Job, “ yet in my flesh shall I see God.” He that raised Christ from the dead (Rom. viii. 11), shall also quicken our mortal bodies by His Spirit that dwelleth in us. This corruptible shall put on incorruption — this mortal shall put on immortality.

The “ *path of life* ” was shown to the Lord Jesus by the Father. He was led through the valley of the shadow of death to fear no evil. His flesh did rest in hope. “ He ascended into heaven ; He sitteth on the right hand of the Father, God Almighty : from whence He shall come to judge the quick and dead ; ” at whose coming all men shall rise again with their bodies. And thus,



and therefore, brethren, we embrace the consoling doctrine of meeting our brethren in Christ after death in our own bodies, glorified indeed, and relieved of all earthly incumbrance, and presented spotless before the throne of God.

Of this we are reminded each time we join in the Apostles' Creed, "I believe in the resurrection of the body." Yes, brethren, as much and as firmly as "I believe in the life everlasting." In the glowing words of Bishop Horne, "The return of Christ from the grave is beautifully described by Jehovah 'showing' or discovering to Him '*a path of life*' leading through the valley of the shadow of death, and from that valley to the summit of Mount Zion, or to the mount of God in heaven, on which He now sits enthroned. There, exalted at the right hand of the Father, that human body which expired on the cross, and slept in

the sepulchre, lives and reigns, filled with delight and encircled by glory incomprehensible and endless." "Through this, Thy beloved Son," he continues, "and our dear Saviour, Thou shalt *show us* likewise, O Lord, the path of life: Thou shalt justify our souls by Thy grace now, and raise our bodies by Thy power at the last day; when earthly sorrows shall terminate in heavenly joy, and momentary pain shall be rewarded with everlasting felicity."

Now, brethren, it is an acknowledged fact, that all men hope and cherish a kind of vague anticipation of some time or other, and by some means or other, partaking of these heavenly joys.

But we must not forget that "the path of life" is narrow, "and few there be that find it." Our Master, who led the way for us to follow, is *absent from us*. He has intrusted to each of us talents of various

kinds and degrees. The abuse and neglect of those gifts is not the way to receive His approbation when He shall come again. The diligent—those who are faithful, even though it be over but few things—they alone shall hear Him say, “Well done, good and faithful servant; enter thou into the joy of thy Lord.”

To enter finally into this “JOY OF THE LORD,” is so stupendous a truth, that we hardly conceive its force. Men are far more inclined to enter into the “joy” which the prince of this world offers, than to defer their period of joy until that prince is overcome, and the Prince of Righteousness reigns in his stead. Why is this? Because temporal things are *seen*—temporal joys are *present*, and beguile the unwary. Eternal things are *unseen*—they require the eye of faith to behold them; and faith is scarce among men, and where found it is

often weak, and so surrounded by murky atmosphere that it is only by occasional glimpses that it beholds that which is unseen. But though men are led aside by earthly joys, of what real value are they? Behold the pleasures of sense and their votaries! From the most grovelling indulgence of carnal pleasure to the highest gratification of exalted taste, each one finds that his object of desire, after a while, vanishes from him. If a brief indulgence is obtained, it is gone, and a dreary blank succeeds. If a man determines to take his fill of earth's delights, the more he grasps the more does he find their insufficient nature; nay, more, there is that in earth's delights that causes them, when abounding, to cloy and nauseate the palate—their plentifulness renders them less valued; and not only do many of them pall on the taste, but they vitiate and destroy the power of

entering into their delights. The slave of indulged and unrestrained sensuality, of whatever kind, entails on himself loathsome punishment ; the drunkard becomes fottish and repulsive ; the unclean, a mass of corruption. But, ascending higher in the scale of the joys which earth can offer, we find hollowness is still their characteristic. The most alluring of the pursuits of time induce apathy, and the keenness of their fascinations becomes blunted as time goes on ; so that no man is more destitute of true joys than he who has long been able to command their abundant continuance. The stimulus loses its potency, and the craving after it destroys any delight in sober realities. But, higher still, the lofty aspirations of a cultivated intellect, rich as are the mines they unfold, and pure as is their pursuit, the power to pursue, in time, fails ; the senses, which purvey to the mind, become dim ; or



the attention, and with it the memory, becomes feeble ; and at the decline of life, and on the bed of death, when joys are craved after, the reed on which the man leaned is found to be broken and unfound. Or, if we regard other joys which are afforded to us in time, such as the delights of family affection and love, (and what on earth is more pure than that?) even that sweet cup is not without its bitter ; those dear ties are not for ever ; when most valued, they may be snapped : the circle is broken in upon by Death, and nought can ever fill it up as before. Or, loved ones go astray, and those whom we would see around us at the domestic altar, or in the sanctuary of the Lord, remind us, with sad force, that unmixed joy is not found in that fountain. Adam had to mourn of his Cain ; David over his Absalom ; the parents of her who was a sinner, over their wandering daughter.



And, once more, even the happiness which is found in acts of benevolence and charity is not without alloy ; the best intentions are deceived, or ingratitude chills, or slanderers misinterpret. And so it would be found, brethren, if we were to examine every cup of earth's joy. We have noticed but a few, and found, without effort or exaggeration, that each one has its peculiar deficiency ; but I have not mentioned two grand points, in which the character of all falls short of perfectness. Not one is complete in its satisfying nature,—either in itself, or from some cause in us, each one is insufficient, and not one is continuous. Every one comes to an end—some more quickly than others ;—but a boundary line arrests them all. This is a plain truth ; but what is its result ?—what the inference ? Why, this, brethren : that they cannot be the true food for man's soul, which is immortal—never

dying. To fill our souls, brethren, we require something which shall be commensurate in existence with those souls. If our joys leave us as the soul departs from the body, or before, of what worth are they?—will they answer our requirements? No, brethren. Whither, then, shall we turn? The soul is made for, and is capable of, enjoyment: what spring is sufficiently inexhaustible to supply its cravings? Here, brethren, we have it,—“Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” There is “fulness of joy:” at the right hand of God are pleasures—never-failing delights—pleasures for evermore.

But, brethren, before I touch on these joys, let me meet a thought which may have occurred to the minds of some: “If this be so, are we to be doleful and

wretched here below? If all things are so gloomy, how miserable is our condition!" And this thought is partially true, for we are in a world of sin, and consequently it is one of misery; and if you look to those sources of joy alone to make you happy, you are of all men the most miserable, though you know it not. But, in another sense, the higher pleasures I mentioned are bestowed on us by a merciful God, and are to be valued and enjoyed as coming from Him. Thus, the Christian, as regarding earthly blessings in their proper and subordinate position, alone is the happy man; the faithful believer, he alone is blessed. Relaxation is enjoyed by him, as fitting him for fresh duties; and all relaxation which has a contrary effect is eschewed. Family ties call forth the tenderest exercise of love, a characteristic of heaven, which shall exist and flourish when faith and hope shall

be no more. Intellectual researches enable him more and more to worship and reverence the High and Holy One, and the exercise of a cheerful benevolence exhilarates him with the happy knowledge that his "God loveth a cheerful giver."

The faithful servant of God is called on to be joyful even here. "Abraham rejoiced to see the day of Christ; he saw it, and was glad:" maybe his vision was but imperfect. Prophets and kings desired to see the things which we see, and did not see them: our joying, then, should have its source in "the glad tidings of great joy" which have been made to the world. This is a high kind of joy, of which worldlings know nothing. The word of God, too, affords joy to the Christian. The saints of old constantly spake of this. David says, over and over again, "The statutes of the Lord rejoice the heart;" and Jeremiah,

“Thy words were found, and I did eat them ; and thy word was unto me the joy and rejoicing of mine heart.” (Jer. xv. 16.) Yet the Christian’s joy is one of reverence ; it is quiet, not ecstatic ; tranquil, abiding ; and it is mingled with awe. “Rejoice with trembling !” Why ? Because he knows that here all is brief and definite ; though he reap in joy, yet has he to sow in tears. “These things have I spoken unto you,” said our Lord, “that my joy might remain in you, and that your joy might be full ;” and yet, though the faithful inherit the promises hereafter, it is “through much tribulation.” So that while the Christian has many sources of joy here, though passing through the valley of Baca he make it a well, yet it is true that

“The path of sorrow, and that path alone,  
Leads to the world where sorrow is unknown.”

Here is a marvel, which, like the white stone, he alone knoweth to whom it is given. To rejoice in tribulation requires spiritual discernment to comprehend, but it is not the less true. Behold a servant of God in temporal trials: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk, iii. 17, 18): and Job (a notable example of strong confidence), "Though he slay me, yet will I trust in Him;" and if, on the other hand, the blessings of Providence descend on a Christian, it is his duty to rejoice.

There is an affected and morbid feeling abroad that a Christian must go mourning all his days, with the face of a martyr,



though surrounded by blessings, spiritual and temporal. But self and pride are often evident in the downcast countenance, and a pharisaic heart scarcely concealed by an assumed appearance of ascetic humility. Rather, my brethren, let the faithful "heartily rejoice in the strength of our salvation." Let us come before God's presence with thanksgivings, and show ourselves glad in Him with psalms. "Bless the Lord, O my soul; bless His holy name: who forgiveth all thine iniquities; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." And where specially shall the Christian feel elevated into joy? He may receive it in circumstances of great earthly trial; as, for example, did the apostles in prison. But in the sanctuary of the Lord, brethren, there it abounds. "I was glad when they said unto me, Let us go into the house of the Lord."

Here it is, although not here only, that we seek to “serve the Lord with gladness, and come before His presence with a song.” Here it is we pray, “Endue thy ministers with righteousness, and make thy chosen people joyful;” the joy of the Lord is our strength. Yes, if ever a foretaste of heaven is allowed, it is in the courts of the Lord’s house. If ever a beginning of the eternal Sabbath is vouchsafed, it is on the Lord’s holy day on earth. Those who love the Lord, love His day and His service. To those who have not this love shed abroad in their hearts by the power of the Holy Ghost, public service is a dead form—a ceremony gone through—a penance endured—a painful sacrifice offered, rather than the joyful service of a willing heart; and in no point does the joy of the worldling and that of the believer stand in greater opposition than in the feeling with

which the Lord's day is regarded. Many find it a long, wearisome time, difficult to be got through; and though the clear waters of life are flowing out, they must be found dabbling in the impure cisterns of the world's doings. The tidings from distant countries is greedily sought after, the glad tidings of great joy are neglected and refused. The columns of the Sunday journal are poured over, and, of course, the pages of God's Holy Book are distasteful. What would such persons do with themselves in heaven? Why, it would be the dullest place imaginable. There the praises of God fill the mouths of all; there purity and holiness pervade the serene atmosphere; there is a perpetual Sabbath, the world's turmoil is over—it is rolled up as a scroll: and if all these worldly interests which are so transient are still so dear, how irksome you would find it to be without them.

You cannot, then, fail to see that you must, in tastes and habits, be prepared for heaven, as well as heaven prepared for you. The Lord's day is mercifully given us as a special time for this preparation, and its precious hours are but few and fleeting: why, then, pervert them, and make them a curse and not a blessing? Pray for higher and holier tastes—pray that the root of the matter may be set right; not only that this or that outward observance may be kept, but that the love of Christ within the heart may constrain you; then you will call the Sabbath a delight: it will be one of those joyous refreshments which our gracious God has provided for our sustenance in the journey through this wilderness to heaven. The day will be holy unto the Lord, and honourable; you will, according to command, “keep the Lord's Sabbath and reverence His sanctuary.”

In God's presence is fulness of joy, and at His right hand are pleasures for evermore. Yes, brethren in Christ, we shall there see face to face Him who sitteth on the right hand of God; where He is, there shall we be: now we see through a glass darkly, then shall we know even as we are known. We shall enter into the height, and length, and breadth, and depth of that love which now passeth knowledge. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love Him." Those heavenly mysteries shall we then behold; we shall join in the heavenly song; we shall be re-united to those near and dear to us, who have before us departed hence in the Lord; and the river of the water of life, clear as crystal, shall flow on for eternity, and all who drink of it live for ever. Joy shall be full—pleasures for evermore;

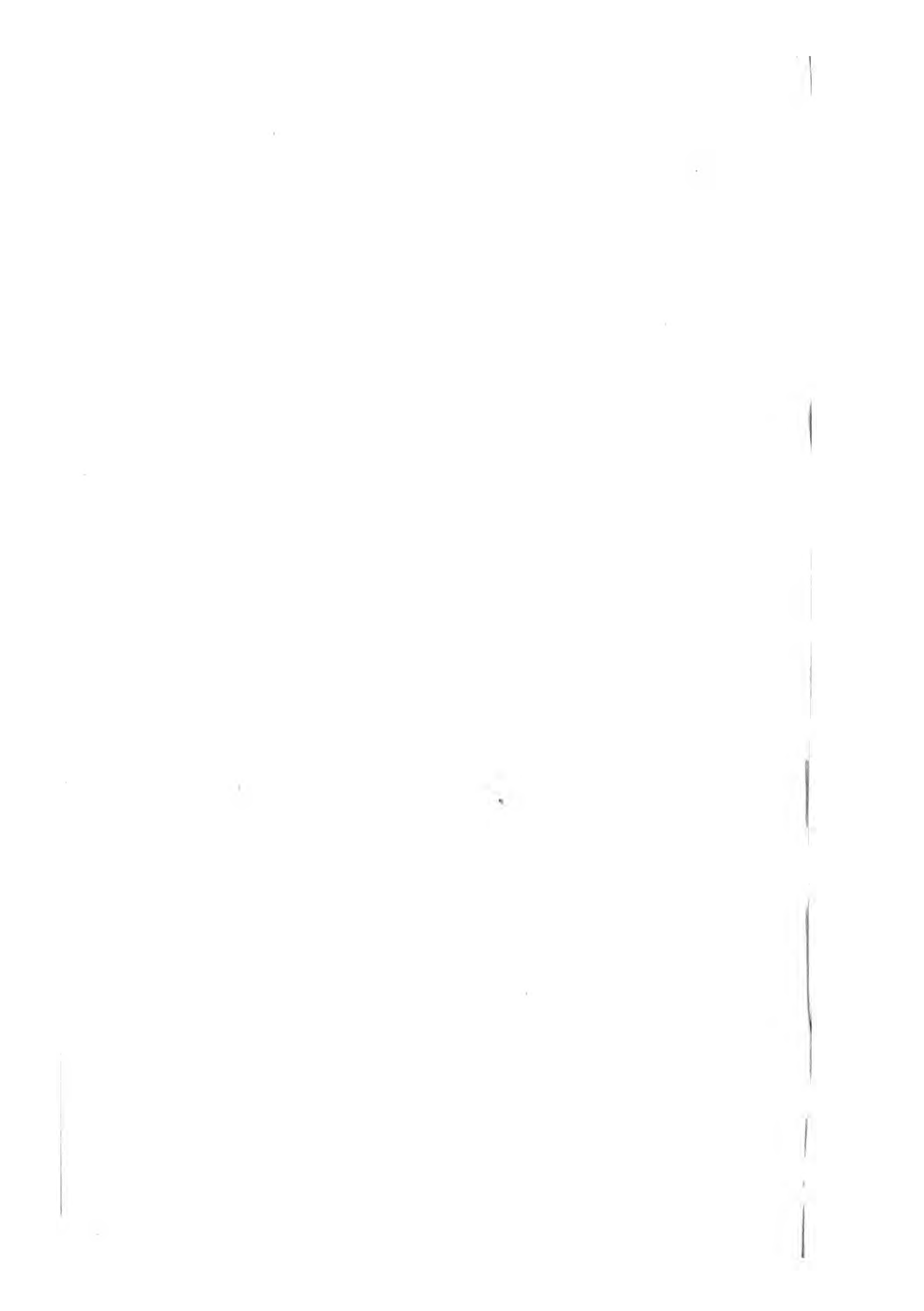


holy joy and holy pleasures for holy inhabitants : but the Christian's chief joy will be to be with the Lord Jesus, to behold His glory, and to join in that song of salvation to our God and to the Lamb,—“ Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God and unto the Lamb, for ever and ever.” And, brethren, who will join in that song? Those who have washed their robes and made them white in the blood of the Redeemer's sacrifice; those for whom His sacrifice and mediation have procured pardon; those whom His Spirit hath purified and made holy. Remember, again, you must be prepared in heart for heaven's joys, as well as heaven's joys prepared for you.

“ Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with



exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”  
(Jude, 24, 25.)



## SERMON IV.

---

### OUR FATHER'S ROD.

---

*Before I was afflicted I went astray : but now  
have I kept Thy word.—Psalm cxix. 67.*

THE harp of Israel's sweet Psalmist ever awakes responsive chords in the hearts of God's true servants ; and when they peruse in David's inspired compositions his ever-varying experience, they behold, as in a glass, a corresponding counterpart to their own. It is this which renders the Book of Psalms so valuable to the Christian—this which applies them to the soul, with a deep

power and mighty force, which scarcely, if at all, belongs to any other composition. Here he finds that he is a member to a true brotherhood; that in the Jewish Church and people were sentiments held and uttered kindred to all that is high and noble in hearts energized by the love of the Redeemer. Our possession of the Book of Psalms, in common with the ancient people of Israel, and our equal reverence with them for its sublimities, together with the fact, that to them, humanly speaking, we owe them (as, indeed, all the Divine oracles); and that, as these psalms are appointed to be read in churches, so are they read and sung in synagogues, adds an additional weight to the lasting gratitude due from the Church of Christ to that people, and a strong ground why, above Turks, infidels, and heretics, they call for our special sympathies and efforts. "Their brotherhood

with us is of a very peculiar kind ;” and in proof of this, among other facts, “ their having amongst themselves the fixed forms of all devotional expression which the heart of every Christian man, just in proportion as it is thoroughly imbued with the Holy Spirit, naturally takes as the best and most chosen mode of expressing its own desires—all of these bind us to this ancient people of God by a special tie of brotherhood. Every one of us, who, standing over the open grave to which we have been committing the bodies of those dear to us, has felt that the words of the Psalm which we then recite in our Liturgy, have been the very words above all others in which he would desire to offer up his heart’s submission to God, must feel that he has a duty to that ancient people. Every one who has wept in secret, and smitten upon his breast in the consciousness of transgression, must feel that the brethren

of that Royal Psalmist, from whose broken heart the Spirit of Jehovah drew forth the fifty-first Psalm, is ours in an especial brotherhood—ours in the brotherhood of repentance, in the unity of a wounded spirit.”

Ours, too, I would add, in the gentle sympathies which the scourging hand of a common Father is wont to create—ours to acknowledge, “Before I was afflicted I went astray: but now have I kept Thy word.”

And now, brethren, while we consider the short description which David gives of his character and life in the text, every faithful child of God will trace the resemblance to himself—the spiritual family likeness (if I may so speak) which distinguishes those who, in hearty affection, are privileged to address Jehovah as “Our Father!” “Abba, Father!” Three states or divisions of his life are referred to by David :



First. The period of going astray “before he was afflicted.”

Secondly. The time of his affliction.

Thirdly. The result of it in his character. “Now have I kept Thy word.”

First. The period before affliction, when the heart goes astray: “Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls,” writes St. Peter.

Now, when we speak in this figurative language of “going astray,” we encounter no opposition in the hearts of unenlightened men. The painful truth declared in the expression is not so evident as when clothed in language divested of metaphor. Accordingly, multitudes will join in the confession of our Church, “Almighty and most merciful Father, we have *erred* and *strayed* from thy ways like lost sheep.” (The very same idea and expression.) But yet, when

pressed to acknowledge this confession *individually*, many and varied are the tortuous methods by which minds, flimed over by the subtle serpent of Eden's garden, slip out of and elude the clenchings of the application: "Well, they don't know if they have been so very bad, after all; certainly they are no worse than their neighbours;" and a variety of such-like heathenish pleas of self-defence are produced. I can only say that such persons, if they ever thoughtfully respond at all in the humble confession of our public service, must think that the words are singularly inapplicable to their case. How can a pharisee, of self-applauding notions and high ideas of excellence—how can such an one allow "that he has followed too much the devices and desires of his own heart—that he has offended against God's holy laws—that he has left undone those things which he ought to have done, and

done those things which he ought not to have done, and that there is no health in him?" How can such cry out, "Have mercy on me, a miserable offender!" when the secret of his heart is, that he is clear of offence?

But it is no natural acknowledgment for a man to say, "I went astray." He must first be acquainted with the strictness of God's holy law—he must be taught of God's Spirit that "sin is the transgression of the law:" the law is, as it were, a decisive line of demarcation—one side is right, the other wrong. He that transgresses, or steps across from one side to the other, from right to wrong, he breaks the law—he sins—he goes astray, and is guilty in God's sight. When a man has learned this lesson, and has proved, by sad experience, that, according to this code, no man that breathes is free from sin, then he begins to acknowledge that he has indeed

“gone astray.” “Enter not into judgment with thy servant, O Lord; for in Thy fight shall no flesh living be justified.” This is then his cry. “By the law does he obtain a knowledge of sin.” By the broken law he feels condemned, so that he cannot stand before God’s tribunal while the sentence of “Guilty!” is recorded against him; and thus the law, as it were, by the instructions, not unaccompanied by the flagellations of a schoolmaster, brings him to Christ—brings him there as a penitent—as feeling himself undone. The bite of the serpent has wounded him, spiritual death is gnawing him, and the lifting up of the Son of Man becomes as certainly curative to his sin-stricken soul as the brazen serpent of Moses was to the dying body of the Israelite, whose eye, even now glazed by coming dissolution, still had strength and faith enough to turn towards the emblem of salvation, and live. “All we like sheep,” says Isaiah,

“have gone astray; we have turned every one to his own way; but the Lord hath laid on Him the iniquity of us all.” Does it seem hard that the least infraction of the law should be condemnatory and fatal to a man’s righteousness before God? Then remember, if the disease is dire, the remedy is effectual. We may not fight against God, but in thankful humility, while we confess our going astray, accept the satisfying declaration, that on Him who died on the cross on our behalf, the Lord hath laid the iniquity of all who believe in Him.

“But,” say some, “you can’t mean that we who have been such good neighbours, and done nobody any harm, are to confess that we have gone astray like lost sheep? It may apply to the abandoned of both sexes to say thus; but for moral, upright folks, it is out of the question.” Ah, beloved brethren, in feeling such a sentiment,



and in making such a statement, you little know in what company you place yourselves. The chief priests and Pharisees were excellent people, no doubt—good neighbours, good livers; but in Matthew xxi. 31, you will find that our Lord solemnly declared to them, “Verily, I say unto you, the publicans and harlots [those are the basest of both sexes] go into the kingdom of God before you.” Their pride kept them from Christ. They did not feel to require a Saviour. What should such good people as they were do with pardon? Not having done much or any harm, it was not wanted for them. So they rejected the King of the Jews. They abhorred that Holy and Just One. They crucified the Lord of Glory. They would not have that man to reign over them.

Simon the Pharisee entertained the Lord in his house, but omitted the due courtesies



of life. The woman that was a sinner received Him into her heart; and, while Simon denied Him the usual water of civility, she bathed His weary feet with her tears, and wiped them with the hairs of her head. "He is gone to be a guest with a man that is a sinner," said they, when Jesus went to the home of Zaccheus, and in so doing brought salvation to his house. He was a publican, (*i.e.* one who farmed taxes under the Roman government, and therefore obnoxious,) and he was blessed by the Redeemer who had come to Zion.

In these two characters we find instances to prove that publicans and harlots entered, because they, having much to be forgiven, valued pardon; while formalists, who trusted in themselves that they were righteous, were shut out of the kingdom, because they sought it, as it were, by the deeds of the law, and stumbled at that stumbling-stone.

Individuals among the publicans and harlots confessed that they had gone astray and were lost. They confessed, believed, and were pardoned. The others, who had also gone astray, though, maybe, not so far into the wilderness, imagined that they had never left the fold, and so refused and forfeited the offices of the Good Shepherd, who came expressly to seek and to save that which was lost.

Ofttimes the bitter straitness induced by sin's inevitable consequences becomes, under God's mercy, the means of bringing back the wanderer. The swines' husks—the beginning to be in want—the contrast of his present to his past condition—the recollection of paternal love and the plenties of home, compared to his pressing, self-incurred distresses, “when no man gave to him,” were the bitter discipline which taught the prodigal to say,—“ I will arise,

and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." In like manner, many a one, when gone astray, has been brought home by being weighed down by affliction.

We are now led on to the second portion of my subject. And here let us observe, that when so visited of God — visited, I mean, by His afflictive hand — we may indeed receive it as a proof of God's love, but, at the same time, of His displeasure. A judicious parent will love his child, and that very love will cause him to chasten him for his profit; and the chastisement, while exhibiting the father's love, at the same time proves that the child has in some way offended: "whom the Lord loveth He chasteneth; and scourgeth every son whom He receiveth." But many lose

fight of the truth that God has somewhat against them when He visits. It is, indeed, His love, but not His approving love, that is thereby shown. He may, *e.g.* observe that one whom He loves is forgetting His Maker. His mind may be soaring in the aspiring pride of unhallowed intellect — setting reason above God — his own carnal imaginings against God's revealed will; or, on the contrary, the mind, intended for homage to God, may be debased to impure readings — to low and degrading imaginings. False philosophy may lead it to call evil good and good evil, and a base ambition may cause it to disseminate, as far as its abused powers are able, the satanic poison of its own unhallowed crucible. Or a man's body, which should be the chastened servant of the renewed spirit, may become, by the indulgence of evil passions and depraved tastes, far lower in creation's

scale than brutes which have no soul. Gluttony, drunkenness, fornication, may pollute that form of which, with His other works, the Almighty Maker once said, "It was very good." Or a man's condition or estate may cause him to revel in imaginary independence. And here is no small danger of forgetting God. We may well pray, "In time of our wealth," *i.e.* of our well-being, "good Lord deliver us."

I am reminded here of a true anecdote related concerning one of the merchant princes of Great Britain—a man whose means were scarcely equalled by his generosity. He was in the act of relieving some one who was in need. The amount bestowed was considerable; and after he had given the cheque, and while the man was returning his thanks, news was brought in that one of the merchant's ships was wrecked. He then said, "Sir, I must

trouble you to return my cheque." The man did so, but naturally lamented the loss of his present. The merchant's object was, however, very different from that he supposed. He took away the cheque, indeed, but immediately wrote another of double the amount; adding, that by the loss of his ship God was teaching him that he did not give enough away. This was a Christian's method of interpreting an afflictive loss.

The worldling may, indeed, build and rebuild his barns, and say, "Take thine ease," to his soul. But what ready artillery has God to bring against these strongholds of sin, when the small still voice whispers in vain, and is once and again drowned in the din and bustle of this present world? Then, it may be, God calls the man to a sick room. He is prostrated on a bed of illness. Once inflated with pride, he now eats the bread and drinks the water of afflic-



tion. The busy and loved scene is shut out. The long hours force on him thought and meditation. The sleepless night bids the soul consider, and then, when all is hushed around, a voice says: "Child of Adam, I have somewhat against thee. The world in which thou delightest is even now gliding from thy enjoyment, and will soon fade as thine eye closes. What profit is there in those things? Come, let us reason together. Thy sins, ay, those appalling sins which now rise up in such hideous magnitude and number, they are dyed deep as scarlet. They are red like crimson. They will ruin thee. But they may be made white as snow or wool."

But it is not always so. God sometimes hides His face in displeasure, and the long-despised voice of mercy is silent. A sinner may be so joined to idols as to be let alone, and how awful this! How sad and melan-

choly to hear of worldlings living in pleasure, and therefore dead while they live! What warning, the fate of one of whom we lately read! Talents and accomplishments abused—a life of worldliness and the world's gewgaws purchased but not paid for, with the selfishness induced by sin—flying from one scene of dissipation to the depths of another—just commencing a renewed career of frivolity, and in a moment—no preparatory note—no sickness and solitude for repentance and meditation—but in a moment launched from earth's elysium into the awful ocean of eternity; and where will that eternity be spent?

But the mercy of God delights in gracious warnings; and they may be extended to him who revels in sensuality. The body which he indulges, and in the gross pampering of which the man has centered his delights, is suddenly smitten with some fore

disease. The cravings after long-indulged evil remain, with all their intensity; but the power of satisfying them is gone. This slight foretaste of hell's sufferings may arouse the degraded animal, and remind him of his former self, and whisper to him that he has abused the power which God gave him—that he has sacrificed the higher portion of his nature to the inferior; and, instead of seeking conformity to the character of an exalted and lofty model, he has levelled himself with those who have no soul, and so, no immortality. And he, too, who has perverted the intended use of mental power, and abused it to the peril of his soul, he may receive some blow of afflictive mercy to bid him take heed. His idolized powers may be weakened (for God's discipline is often gained from the very sins which he would expel); his memory enfeebled; his imagination clouded

over. Yes, brethren, whether from the tempter's power or our weakness, or both, we are allured into devious paths: then God looks on us in mercy and love, He will surely afflict us. The sinner may be clad with the closest panoply ever forged at Satan's anvil; but the bow is ready, yea bent, and the shaft prepared, which shall wing its swift and resistless course to smite the ungodly between the joints of the harness. The nodding plume shall be brought low—the mighty man made to bite the dust—his heart, which he had hardened against God, is found still vulnerable; maybe, the idol of his earthly affections, which usurped the place of Jehovah, is removed from the shrine, and the dethroned majesty of God is vindicated by Dagon's demolition; or some prop of this world, on which he leaned, and thought he could never spare, and which, by its very

comfort and value, has made him forget to lean on the arm of God, is found broken in twain. The waves and billows go over him ; his bark is wrecked ; his hopes gone ; he is cast alone, helpless, wretched, on a rock. But he is on a Rock—a safe, sure rock ; on that barren spot he will find a truer friend than any of which he was ever deprived. The buffetings which he has undergone, while they bruised, wounded, and well-nigh destroyed him, taught him at last that he was trusting to that which would fail him, and reposing for happiness on that which was transitory ; and now, finding himself to be miserable, poor, naked, and forlorn, he will be ready to listen to the gracious admonition offered to him by God : “ I counsel of thee to buy of me gold tried in the fire, that thou mayest be rich : and white raiment, that thou mayest be clothed.”



Thirdly. Brethren, when he who has gone astray is aroused by some afflictive dispensation, what is the object thereof, and what should be the result? Satan and a treacherous heart will tell people that their affliction will save them from punishment hereafter, by atoning somehow for their sins. I grant that the gracious intention of it is, that those who are visited thereby may seek the Lord while He may be found, and call on Him while He is near; but that affliction however deep, or trial however painful, or penury however pinching, will of itself produce that result, as a Christian I must deny. *Sanctified* affliction, which removes all other stays and supports, and which leads a sinner to trust wholly and solely in Christ's sufferings in his behalf, as the atonement for all sin,—this is, indeed, a disguised blessing; and happy, though agonized, is the soul which receives



it as from the Lord. Such tribulation will work patience, and patience hope, and hope maketh not ashamed. It will bid the soul be resigned, not with the resignation of a dogged fatalist, who knows he cannot help it, therefore it is no use opposing; not the rebellious murmur of Cain, "My punishment is greater than I can bear;" not the proud look and high stomach, which shows a heart still unhumbled, and which, unless left in wrath to itself, will assuredly yet feel more deeply still the chastening rod of the offended Father; but a resignation which acquiesces, the expression of which will be, "Not my will, but thine be done." It will make a man pray God to show him the design He has in sending sorrow to him—to teach him what sins want special watching—what weaknesses removing—what omissions filling up. "Lord! what wilt thou have me to do?" he will say.

“ Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting ;” and thus, by God’s mercy, it will greatly improve the Christian’s character. If he outlive it, it is intended to fit him for more faithful service than he has yet rendered ; if it follow him to his latest breath, then it was sent to ripen him for glory to come. And we may not forget, that if afflictions do not improve, they impede the soul ; if they do not soften, they tend to harden the heart. “ O Lord, are not thine eyes upon the truth ? thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction : they have made their faces harder than a rock ; they have refused to return.” (Jer. v. 3.) The effect, too, is not to be of a temporary nature ; the result is not to

be effaced as easily as the tear which flowed from the eye. "Now have I kept thy word," is the proper result. If God remove a bough, it is that the tree remaining may bring forth more fruit the year to come. If His wisdom spare awhile, it is that renewed vigour may be produced; that the incentive of gratitude may be added to that of Fatherly correction.

And what, dear brethren, more tends to God's glory or to our edification than the sight of a chastened and yet cheerful servant of God; one whom trial has kept low, and yet taught to love; whom faith has taught to trust; whom affliction has softened, not soured; whose tender spirit anxiously heeds the slightest intimation of the heavenly Father's will; whose docile heart has attained to the spirit of St. Paul? "But what things were gain to me, those I counted loss for Christ. Yea, doubtless,

and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. iii. 7-11.) Such characters there *have* been and *are*. Regarded in the light of future bliss, "their comparatively light affliction, which endureth but for a moment, shall work out for them a far more exceeding and eternal weight of glory."

And now, dear brethren, of those before

me there are few, if any, who have attained years of maturity, who have been untouched by sorrow or trial. Suffer me to ask, What use have you made of it? How have you received it? What have been its results on your character? God does not willingly afflict. He had some object in view,—your welfare and improvement; even the moulding of your soul for eternity. For if from the pages of inspiration you would hear the things that shall be—if you would know the character and occupation of the Church triumphant, then, “he that hath ears to hear, let him hear.” “After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God

which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any



more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes." (Rev. vii. 9-17.)



## SERMON V.

---

### OUR FATHER'S APPEAL.

---

*My son, give me thine heart.*

Prov. xxiii. 26.

“**BELOVED,**” says St. John, in addressing the general body of Christian people, “now are we the fons of God.” Once children of wrath, as others, now are we the fons of God. “No more,” as writes also St. Paul, “servants, but fons ; and if fons, then heirs of God through Christ. Even as many as are led by the Spirit of God,

they are the fons of God." Mighty privilege! A child of misery and sin, taken out of that state, received into the keeping, and adopted into the family—not of an earthly friend, nor of an earthly prince or potentate, but of the Lord God omnipotent—the Maker and Creator of all things—the King eternal, immortal, and invifible!

Therefore God dealeth with us as with children—encouraging or chaftening as our cafe may require; encouraging, if we can bear it without being puffed up—chaftening, and that bitterly, if our need demand it. At one time holding out the fceptre of His acceptance, at another the rod of His reproof, but both in unerring wifdom and love. His fmiles ftimulating our fidelity, His chaftifements working our good; and, more than this, proving to us, were our moral eyefight clear enough to perceive it, that He thus correcteth, not in anger, but

in reproofing affection: affixing, as it were, His seal to our adoption, and giving the strongest proof that He receiveth us and acknowledgeth us as His own. "For what son is there whom the father chasteneth not?"

In the words I have read to you as our text, Solomon appears to be giving a parental admonition. He is urging the necessity of following the path of holiness, and of being aware of the false lips of the destroyer. This is the primary acceptation of the verse, and many useful lessons might be gained from it in this sense. But this is not my present intention. Like many other passages of Holy Writ, it is capable of affording us a double portion of instruction. Yea, a greater than Solomon is here speaking. Not his wisdom, but the Wisdom of God addresses us, each one of us, with an individual application, and says, "My son, give me thine heart." God speaks to

us, my brethren; may He enable us to hear and obey! He tells us His will. He informs us how He would have us love and serve Him. He gives us every encouragement. He holds out many promises to stimulate us. He announces threatenings to warn us. He leaves us without excuse. We know of His doctrine; we know what should be the result of this teaching in our lives; and if we know these things, happy, and happy only, are we if we do them.

How does the loving mercy of God shine forth in the opening words of the text! “*My son.*” Parents well know what is contained in that expression. A loving child, also, will enter into its force. What a mutual tie of affection does it contain on the father’s side — the yearnings of anxious love—the longsuffering which bears with much folly and ingratitude! “This,



*my son,*” said the father of the prodigal, “was dead, and is alive again.” “I will arise and go,” said the erring child. To whom would he go? To his so-called friends in the strange land—to those whose selfish, feigned regard, his profligate expenditure had allied to him with a feeling wrongly called friendship?—would he in his sorrow go to them? No. There he would have met cold and cutting forgetfulness, and his broken heart would have been more bruised by the flinty hardness of his former companions. “I will go to my father,” he said. He said it, and did it. We all know how he was received. The fatted calf was killed, the ring of forgiveness, the robe of re-adoption, were put on him, and he was restored to his former sonship. We have all erred and strayed from God’s ways like lost sheep. We have left His fold, its green pastures, still waters, and cool shade,

to parch and starve in the dreary wilderness of sin. In the blind pride of our deceived hearts we have quitted our Father's roof, and wasted our substance in riotous living. Our many sins have most justly deserved God's wrath and indignation. "Lord, to whom shall we go?" Shall we seek the supply of our need on earth? Shall we flake our spiritual thirst at dry and broken cisterns which can hold no water? Shall we feed our starved souls on the apples of Sodom and Gomorrah? Shall we solace our aching hearts at barren sources of comfort? Shall we clothe our dismantled souls in the tattered garments of our own doings, and thus make our needy condition more apparent? Lord, to whom, then, shall we go? We have great and urgent wants to supply; we have cravings to satisfy; we have immortality in us yearning for a spiritual satisfaction. "To whom shall

we go? Thou hast the words of eternal life.”

But, my Christian brethren, how hard and how long it is before we arrive at this knowledge of our soul's wants, and of the insufficiency of aught else but God to supply! How oft and how severely do we need the scourge of our God! How often must the Saviour expel the base intruders from the temple of our hearts! How do we, inch by inch only, submit ourselves to His discipline! Oh, how stubborn and unyielding is our nature! But, even amidst all this, God still addresses us in the language of forbearing love, and He is still graciously open to our appeal, “Our Father, which art in heaven;” and still addresses us in the language of forbearing love, “My son.”

But how came we, who are born in sin, children of wrath, to be the sons of God? Did we do something good in our natural

state to deserve God's mercy and claim admission to His family as a right? No. In the freeness of His unmerited grace He received those of us who were dedicated in faith to Him into His family, ere the dawnings of our reason had made us responsible beings in His sight. Before, as yet, the wild branch had put forth its corrupt fruit, He grafted us into the true stem. We have been watered and nourished by the dews of the Holy Spirit. He looks to see that we bear fruit. He expects that His electing love will not be thrown away on us; that, as we are admitted into the freedom and privileges of His family, we shall conduct ourselves as His children, and dwell in unity and love with one another, and in obedience to Him as our head, and to Jesus Christ as our elder brother.

Look to it, brethren, that ye find not wild grapes on the branch thus grafted into

the true vine. See that, being taken out of darkness, ye walk as children of light; that, being His family by adoption and grace, ye be daily renewed in the holiness of your minds, and bring forth the fruits of the Spirit: and how should we more deeply appreciate this privilege, did we more duly remember the character of that Being by whom it is made ours, and who and what we are who are blessed by it! We, the sinful, polluted, and rebellious race of Adam, with hard, wicked hearts, are the receivers—the Donor is the thrice Holy God, Jehovah, who is purity and goodness itself; and He bestows it on us, not because we loved Him, but because He loved us. He gives it us for the sake of the costly sacrifice made in our behalf by His incarnate, coequal Son; and thus hath He a right to expect that we should at least acknowledge His goodness. Yea,



more, that we should give ourselves to Him; that He, being our Father, we should be his loving, obedient, willing children. But if we are forgetful of our privilege and duty; if we neglect God—and who does not at times?—what is the manner in which God pleads with His unfaithful children? In the midst of their absence from their Father's home, surrounded by the companions of their sinfulness, breaking their Father's commands and despising His love,—in the midst of all this there is often heard a still small voice, whispering among the shouts of revellers and the madness of sin's debauchery, “My son.” How has the heart of many a one ached, while the Holy Ghost has thus pleaded through his conscience! How has he longed to arise and go back to his Father! But the chains of sin were too tight—the ridicule of companions too cut-



ting—the sweetness of the cup of wickedness too intoxicating—and he has gone on still in his wickedness. Does not the experience of some confirm what I say, or something like it? Can you not bear witness to many struggles of conscience—many longings after past holiness—many yearnings after departed peace—many convictions that all is not as it should be? Have you heeded this voice—have you obeyed its dictates, and unreservedly said to God's call, “My son,” “Thou, O God, art my Father; what wilt thou have me do?” If not, if the Spirit of God pleads but you turn a deaf ear, be sure of this, that same conscience, which now bids you repent and turn from your sins, will hereafter rise up in judgment to condemn; and it will form one of the bitterest ingredients of the cup of everlasting sorrows, which the ungodly drink of in the world to come. Beware,

left, like Ephraim joined to idols, you be let alone, left to yourself by your neglected God ; left the longfuffering of your offended Father, great though it be, weary itself, and the sentence go forth that such a one has had every opportunity, every warning, every means of grace, but he only cumbereth the ground ; he must be left alone ; or, even worfe, cut down. Up, then, and be doing, while it is day. Hear the invitation of God, “ My son, give me thine heart.”

“ Thou shalt love the Lord thy God with all thy heart,” is our rule. Would that Christians carried it out in a greater degree ! We should be so much nearer to the holiness of heaven, and so much the more prepared for its happiness. We should come nearer to the pattern of our great Redeemer and example, and should partake more largely of that divine peace,

which He alone can give, and which He only bestows on those who faithfully love and serve Him.

The way of attaining it is to make an entire and voluntary surrender of the heart to God—a willing presentation, not extorted from us, not lightly and as dissemblers, but earnestly, daily. “*Give me,*” He says, “*thine heart;*” and in so asking, He only asks for that which is or ought to be His own. He cannot be benefited by the gift: but there can be no doubt but that we shall be richly recompensed in the bestowal. If we devote our heart to Him, He will purify it. He will expel all that is evil and abhorrent to His nature, and make it partaker of His holiness; yea, a fit temple for the indwelling of the Holy Ghost. And who is there among the earnest followers after Christ’s holiness who does not feel within him that his heart needs purify-

ing—needs cleansing from all the inherent evil still cleaving to it? Who does not feel at times, too, a load of sorrow weighing down the spirit, and causing the grieved one to go mourning all the day? Where shall this sin be expelled? Where this anguish be alleviated? The blood of Jesus Christ cleanseth from all sin. The Spirit of God, the Comforter, pours in the oil of consolation, and the troubled spirit is at rest. But we must remember that it is our heart that God demands, not our lips only. The heart must be made right, or the life never can be. If the works of a clock are filled with dust and impurity, it is sure to go wrong; and it is of little use occasionally putting the hands at the proper hour: for, until the movement within is regulated, it will never perform correctly. So a man may do a few outward actions, apparently right, like the hands pointing

to the hour ; but he will go astray again directly ; the mainspring of his actions is clogged with sinful thoughts, and the wheels and machinery of his heart are impeded by wicked imaginations. These must be removed, and then, with the right motive of love to God, the right way of doing His will follows as surely as a well-regulated timepiece tells the hour. But without this, all will be of no avail. Prayer will not be heard, unless it is the language of hearty faith. The Bible read will not profit—nor the word preached confirm—nor the sacraments administered strengthen, unless the heart be right with God. “ Create in me a clean heart, O God, and renew a right spirit within me.”

And I need hardly say, that poor, and weak, and deceitful as we mournfully allow our heart to be, it is the best gift we have ; it supplies the motive of our actions ;

it is the rudder of our lives: when it is given, we ourselves are given, for all that we have and are will follow; our strength will be spent in God's service; our talents will be devoted to His honour; our time employed in doing good; our property will be at His disposal; Christ will be our all, and all we have will be His; and we may not halt, without seeking to attain this consummation or completion of the Christian character.

This, however short we may come of it, should be our aim,—to grow in grace more and more, to become more conformed to the mind and will of God, and less and less heedful of the customs and false modes of thinking and acting, which the world has established; that every high and unholy thing within us may be subdued to the spirit which was in Christ—the spirit of love, of lowliness, and heavenly meekness.



But can you turn your own hearts? Can God's ministers turn them? No, they are too hard for anything but the power of God! You may desire, and we trust you do desire, that they may be fixed on holiness and the world to come, and we may bid you in God's name, "Set your heart's best affection on things above, and not on things on the earth;" but this is all you, this is all God's servants can do. "The preparations [or disposings] of the heart," it is written (Prov. xvi. 1), "are from the Lord." But of this we may rest assured, that the faintest prayer, so that it be the pleadings of genuine faith in Jesus, and the feeblest aspiration after holiness, so that it be heartfelt, is not unheard, unnoticed, or unanswered by the God of heaven. God is more willing to give blessings than we are to receive them, and His royal bounty is ready to overflow when we hold out our hand to receive it.

So that, he in whose heart the desire of forgiveness is implanted—he who has felt and mourned over the weight of his sins—who wishes to be received once more into former favour with God, need not despair of acceptance; but rather let him take courage and comfort, that “God willeth not the death of a sinner, but rather that he should turn from his wickedness and live.” This, brethren, is the message which it is our joy to deliver to you, that an offended God is ever ready and willing, for Christ’s sake, to receive the penitent sinner, to blot out his sins as a cloud, and as a thick cloud all his transgressions. The sacrifice and death of Christ has opened the way by which you may return and find peace, pardon, and holiness. “Hear what comfortable words our Saviour Christ saith to all that truly turn unto him: Come unto me, all that travail and are heavy laden, and I will refresh

you. So God loved the world, that He gave His only-begotten Son, to the end that all who believe in Him should not perish, but have everlasting life."

But when God says to each of us, "Give me thine heart," from what would He have us draw it away? Would He have us move through life with a stoical want of feeling in its various relationships? Is it His will that we should not only be not of the world, but also scarcely in it? Assuredly not: on the contrary, a heart which is warmed with love to God is sure to glow with good-will to men. It will not annihilate earthly attachments and relationships, but hallow them, and direct them to their proper end. It will make us sincere, genuine, and to be depended upon in all our sayings and doings, and will afford the best security to our fellows that we have their highest interest at heart. The same

gracious God who says, "My son, give me thine heart," says, "By this shall ye know that ye are my disciples, if ye love one another." He would draw our hearts from earthly things to heavenly ones. He would detach them from vain pleasures and pursuits, which deceive and disappoint, to those real and abiding joys, which will more than fulfil all that our hearts have conceived of their greatness. He would have us think lightly of passing scenes, and remember that—to borrow the apostle's illustration—the fashion of this world passeth away, just (as the original imports) as the shifting scenes of a theatre. He would have all our actions centre in Himself, and all our desires meet in our adorable Redeemer. He would have us consult our best and eternal interests, and regard with subdued attention transient matters.

This, Brethren, is something of what

God meant by “My son, give me thine heart,”—give it to me, thy God, thy Father, thy best Friend: although it is mine by creation, redemption, dedication, duty, interest, and gratitude, I nevertheless solicit it at thy hands. I have done great things for thee. Jesus, my only-begotten Son, hath died for thee. Thou wert apostate, hateful, rebellious, but I loved thee, redeemed thee at a cost, oh, how infinite! Thou art my child by adoption; “My son, give me thine heart.” This voice speaks to us all; all ages and conditions may hear the appeal. To the faithful God says, “Love me more entirely;”—to the worldling, “Give up the world, and give me thine heart;”—to the prodigal, “Give not thy substance to strangers, to aliens, but return unto me; for thou art mine;”—to the young He speaks, “Give me the first warmth of thy un-

blunted affection : waste not feelings bestowed for the highest purposes on that which dazzles but deceives ; ” — to the middle-aged, “ Let not this present scene engross you : you are but a traveller, a pilgrim passing onward and not resting ; ” — to the venerable hoar-head, which, if found in the way of righteousness, is a crown of glory, the Lord says, “ If in past time you loved other gods, let that suffice for you ; henceforth ‘ give me thine heart : ’ give me but the wreck of its affection, but give it entirely : without this, there is no mansion prepared for thee in heaven. But he who truly loves me on earth shall dwell at my right hand for evermore.”

May we all have grace to obey the call !  
May we have a treasure undefiled and incorruptible in heaven, and then our hearts will be there also !

“ Lord of all power and might, who art



the author and giver of all good things ;  
Graft in our hearts the love of thy Name,  
increase in us true religion, nourish us with  
all goodnefs, and of thy great mercy keep  
us in the fame ; through Jefus Chrifft our  
Lord. Amen.”



## SERMON VI.

---

### OUR FATHER'S GRACIOUS ADMONITION.

---

*Seek ye the Lord while He may be found,  
call ye upon Him while He is near :*

*Let the wicked forsake his way, and the un-  
righteous man his thoughts : and let him  
return unto the Lord, and He will have  
mercy upon him ; and to our God, for He  
will abundantly pardon.—Isai. lv. 6, 7.*

**T**HE prophecy of Isaiiah is replete with passages which would almost seem, by their tenor, to have been penned during or after the coming of Messiah. We are scarcely pre-

pared to find, seven hundred years before Christ's advent, such statements as are to be met with in this sacred book. The holy prophet, moved by the Spirit of God, predicts events in terms usually employed for contemporary narrative, and utters truths and invitations which we should expect to hear propounded by our blessed Saviour Himself, or by one of His immediate followers. Hence, as you know, Isaiah is commonly called the Evangelic Prophet; because it pleased the Holy Spirit to reveal to him more largely than to others those rich gospel blessings which were to accompany the birth of Christ into the world — blessings which were not to be confined to God's ancient race, but to be co-extensive with the wants of the whole human family.

The opening verse of this 55th chapter we may easily picture to ourselves as being addressed by Jesus Christ to an assembled

multitude. “Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.” “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” Oh, that all here would hear and obey them, as from His

divine lips! Oh, that all who have heard and received may rejoice in the fulness of their salvation!

We shall first consider, from the passage before us, the terms in which men are addressed; and, secondly, the attributes here assigned to Jehovah.

1. The terms in which men are addressed. A duty is enjoined on us which branches out into several particulars. "Seek ye the Lord" is the first part of the injunction. Some may be surprised when I state that the object of search here presented is the last which naturally calls for the seeking of men. From youth upwards, other attractions lure us by their glare. The young seek for pleasure and amusement; they seek for admiration—for sympathy. They toil, and strive, and long for a possession which, with elf-like cruelty, eludes their most strenuous pursuits. They follow



it through floughs, over difficulties, near terrific precipices, and scratch and tear themselves in the maddening chase; but it is still unattained, still ever in advance of them, still with its fitful light tempting their incautious footsteps through perils at which, in calm moments of prayer and thoughtfulness, they would tremble affrighted. Maybe they take one step too many, and tumble headlong, and with unexpected abruptness, into some deep and hopeless pitfall, dug on purpose to entrap deluded souls by the arch-foe of man's true happiness. Or should their footsteps turn aside from such dangers, they become heart-worn and weary in their course; strong suspicions come over their mind that their aim is unworthy of rational, immortal beings. They halt in disappointed peevishness, and cry, "Who will show me any good? My soul hungers and thirsts after

something more satisfying than that which now engages and deceives it." With enfeebled powers, and the relics of energies wasted—with hearts which once throbbed with now unknown warmth—with thirsty spirits, and affections whose bloom rough contact with the world's doings has irrecoverably destroyed—they turn back from that which once seemed worthy of their seeking. They try to seek the Lord, if haply they may find Him; but, alas! it is a weary toil, painful duty, and irksome self-denial, affording, at first, nought but bitterness of spirit. Having long been strangers to the way of holiness, it is strange and tiring to walk therein. Habituated to the slavery of Egyptian bondage, and looking back, with frequent longings, for its compensating luxuries, they find the path to Canaan a weary desert—its lofty mountains and long marches too arduous for

their exhausted frame. Having neglected to seek the Lord early, they prove it difficult to find Him. Manhood, too, is not without fore temptations to turn aside from the only legitimate and worthy object for immortal beings to pursue. He is solicited by a variety of baits, all blazoned forth as worthy of his search. The cares of this world would drive him to drown them in stupifying excitements by way of antidote. He is born to sorrow and toil, and the temporary madness of unhallowed stimulants is sought after to heal his sadness of heart, and assuage the labours to which he is compelled. If not prosperous in his ways, he becomes soured and disgusted. If prosperous, he is tempted to say, "Soul, take thine ease: eat, drink, and be merry;" and thus, if life is spared, he finds himself in old age entangled with immovable meshes. He is iron-bound with habits which long indul-

gence has given an unconquerable mastery over his nature. And no wonder. He has all the while been paving the way to this consummation. He has been seeking anything but one—the one thing, The One, he has neglected. He has sought after happiness, but he has not endeavoured after it by seeking the Lord.

Our text further bids us call upon the Lord. As on the words “seek the Lord” I have briefly told how those do who seek Him not, I would now endeavour to state the conduct of those who do call on Him.

They call on Him as their Father in heaven,—as their God who, once offended, is now reconciled to them by the blood of the Mediator.

They call on Him in hours of weakness and trial. The infirmity still clinging to man’s nature, even in the holiest and most devoted, bids them thus appeal to Him.

They place before themselves the highest standard of obedience. They dread falling short of it. They know that many watch for their halting—that many say, See, these devotees are but erring men after all, and are insincere in their professions. They know, too, that if, through want of watchfulness on their part, Satan masters them, they will go heavily and mourning many days on account of their departure. Past experience tells them of past weakness; but it tells also another tale: it tells of past calling on God, and of past assistance rendered in their hour of need.

They call on God to pardon and deliver. They beseech Him that their misdeeds may not only be forgiven, but that God would remember them no more; that He would blot them out so as to leave no marks or traces behind; they seek to have their cleansed souls serene and clear—clear as the

sky after a darkened cloud has discharged its showers.

They call on God for a tender conscience, that they may be led right in all things — that they may abstain, not only from the commission, but from the very appearance of evil. They know that many things may be lawful, that is, not contrary to God's law, and yet may not be expedient or becoming for a Christian to follow.

They call on God that He will endow them with high principle and self-denial enough to relinquish anything, however dear, if, to weak brethren, it should be an offence or stumbling-block. They remember St. Paul's exalted practice on dubious questions and doings. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

They call on God in the day of trouble,



as well as in the hour of wealth or well-being. They call on Him for others as well as for themselves—all near and dear to them as well as their foes, persecutors, and maligners, that His grace may descend and lead them in the right way — the ways of true wisdom, which are pleasantness, and whose ways, even when narrowest, are peace.

To these two classes which I have sought to describe I would now turn — to the deluded, and to those who, though weak and infirm, are still faithful to God and in earnest in His service. “Seek ye the Lord,”—let me exhort you in all soberness and affection, ye who are, I will not say flagrantly wicked, but forgetful of God, who are bent on seeking anything rather than the Lord; to you, I say, there is a fearful and momentous import in the remaining five words of the injunction, — “*while* He

may be found." What! is there a time coming when He may not be found? Am I running risks? Am I trifling with eternal solemnities, and counting on a time which may never come? Am I seeking delights and joys of time, and reckoning on some convenient season for relinquishing them and seeking the Lord? And is it true that He may, in anger, shut up His tender mercies? Is it possible that, while tampering and toying with vanities, I may be left to myself—to my own devices, and the impulses of my own sinful heart? Satan will whisper to you: Fear not; try a little longer; taste a little more of my delicious draught. What if you listen to the tempter, and, while quaffing one more cup, you shall hear the whisper, "Thy soul is now required of thee?" Oh, for one hour to call upon God then! Oh, for a space for repentance—for prayer! But, the messenger

brooks no delay — you are unfitted for prayer—your head turns round—you cannot seek the Lord (and if you could, He is no longer nigh) while He is to be found!

When is that? Is any heart now making that inquiry? Would God that many were! But if ten thousand inquired I could only give one reply, and that is in one word, “Now!” He is to be found “now.” The present moment is all we can call our own. The present is the accepted time. It is the only time which mortals are sure of. Seek ye the Lord, then, now, and you shall find Him. Do you ask, How? Turn to Jeremiah, xxix. 13, and there will be found a simple and sure direction: “Ye shall seek me, and find me, when [mark this] ye shall search for me with all your heart.” So that we must cherish no reserves—no saving clauses — if we do, God will regard our prayer as

the waverer's supplication, and no answer of peace will descend.

“Call ye upon Him while He is near.” Here, then, is a privileged duty. Here is an injunction which we might expect all would heed. God is near to every one of us. He is about our bed, about our path, and spieth out all our ways. He is near, and marks what is done amifs. He is near, to watch our inward struggles. He is near, to uphold our fainting energies. He is near, to hear our prayers. He is ever within call. He needs none to come between us and Himself, save the one great Mediator who fits at His right hand, ready to intercede for us—to further our requests—to act as our advocate and pleader—to refute, or put aside, the pleas brought against us by him who is the accuser of the brethren. He is, as it were, a powerful friend, to whom we may ever appeal, whose good-

will is equalled only by His might. He is near to us in our daily duties — in our private and social prayers (“For where two or three are gathered together in my name, there am I in the midst of them”). He is near to us, specially in the holy sanctuary. There He is amongst His people, to hear their prayers and praises, and to bless them; to communicate to them blessings attainable by no other means. Oh, let us give heed how we call on Him! He is ever near to us. He has been near to us this day. He has stood unseen beside us all in this house of prayer, watching for our faithful worship, pained by our wandering thoughts; His Spirit grieved because that many pray with lip-prayers only, and not as He who is a Spirit requires — in spirit and in truth. Have you called on Him while He was near to you? Have you, in real earnest, called on God the Father, the Son, and the

Holy Spirit—on the Holy Trinity in One, —“Have mercy upon us, miserable sinners?” Ah! that careless posture, — that wandering eye, indicative of unfixed thought — that negligence of the responses — that utter omission of hearty assent to each prayer in what ought to be the loud “Amen” — shows too plainly that, though the Lord is near to you and you to Him, you have not called upon Him in a manner to draw down blessings; and if our supplications, by lacking faith and earnestness, fail of calling down the favour of heaven, they do not leave us as we were, but they elicit the frowns of the Almighty. They grieve the Holy Spirit, “whereby we are sealed unto the day of redemption,” and bring down on us a curse and not a blessing.

Brethren, God will be near to you throughout your days. He will be present in your chamber of sickness, and stand by



your last couch. You *may* then (God grant you may!) have space for repentance; but weakness and want of practice, and pain, and wandering imaginations, may prevent you from “calling” on Him. You cannot count on any ability then to approach Him with petitions. His nearness may only terrify you, and prove that He hath in anger hidden His face from you. What, then, should you do under such probabilities? Surely, call on Him now; call on Him while He is near, and you are able to do so. But when your immortal soul has taken wing—when that mysterious tenant has quitted its temporary abode and winged its way to an eternal world—after that frail body is laid low, a helpless, breathless corpse, the soul is again to be near to God, and God near to the soul. How is it, then? Does it call on the Lord now? It may call, but He will

not answer ; for the time of grace and mercy is over, and the time of judgment is begun. Its agonizing condition forces it to call out, to cry aloud, and, with the frantic energy of despair, it calls upon the rocks and upon the mountains to leave their bases, and come and crush its existence : but it is vain ; the wrath of the Lamb is poured forth. He that sitteth on the throne laughs such cries to scorn. Evil spirits, doing the bidding of Apollyon, claim the unpardoned sinner, and he is bound hand and foot to reap the due reward of his deeds, past hope, past recovery, past deliverance, and God no longer “ near.” Absence from God, whose presence is life and happiness, is one element of his irremediable wretchedness : the presence, the galling, tormenting, exulting presence of Satan ; his mocking joy at witnessing the newly-felt agonies of the ever-tormenting flame ; this completes the con-

dition of utter wretchedness to which sin, unrepented of, unforfaken, and therefore unforgiven, has brought one who called not on God while He was near. Oh! is there one here present who desires to escape such woe as this? or, rather, is there one who does not? Then, I reply to all, there is but one way of escape. You must not rest satisfied with the desire. The house is in flames—the raging element threatens—the escape is there, ready, complete, effectual—to get into it is all that is requisite; the man is insane who is content with wishing that he were in it. Brethren, let the allusion to worse flames than such as these—let the fact that a furnace tenfold hotter is prepared for the ungodly—let this recollection, this solemn, momentous truth, force you into the one mode of deliverance. Our text gives it,—“ Let the wicked forsake his way, and the unrighteous man his

thoughts: and let him return unto the Lord." Yes, these ways of wickedness must be given up. There is no other method: repentance must be not only the sorrow for, but the forsaking of, wickedness; otherwise it is only the sorrow of the world, which worketh death. I need not characterize in fuller terms the way of the wicked. Every heart of man will tell him of the wickedness which is therein. The life tells a similar tale. Do you doubt it? Get an enemy, if you have one, to describe you, and tell him to make it tenfold blacker than his malignity would inspire, and the portrait will be correct. Look to the standard of God's thrice holy law—compare your life, all its course, to the requirements therein detailed; bring them together, measure them closely and accurately, as a mechanic does his work by his rule, and mark well the discrepancies—the inequa-

lities—note how it fails to tally. Then you may find what wickedness is. Examine yourself by every one of the Ten Commandments. How have I kept that from my youth up? Guilty! guilty! Have you in your own pharisaic judgment broken only one of them? still it is, Guilty! for “he that is guilty of one is guilty of all.” There are ten links to that golden chain; fracture one link, and the entirety is gone; and he who breaks it is guilty before God.

The first step on our part towards having this guilt removed, is to sorrow for it in such a manner as to forsake it. For the wicked is to forsake his way; his dark practices, his secret sins, his open transgressions, must be given up; they must be relinquished, as a man takes off one garment, lays it aside, and puts on another. And not only he who leads a life of positive wickedness, but he also who is in decent mediocrity, neither



bad nor good, not wicked, but not righteous; he who is "unrighteous," must also lay aside his thoughts of evil. Probably, such a one has complimented himself on his correct outward conduct, that he is not as other men are, extortioners, unjust, adulterers. But his heart! what has that been about? — has not that been the coining-place of base metal, the crucible of evil thoughts, only wanting the stamp of the god of this world to bring them out as positively bad acts? Yes, he has nursed and cherished evil, lewd, or vile imaginations; out of his heart have proceeded, as He who knew what was in man described, "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"—these, in God's eye the same as acts, if voluntarily received and willingly retained, are to be cast out as intruders: for the unrighteous man has to forsake his thoughts; he is to



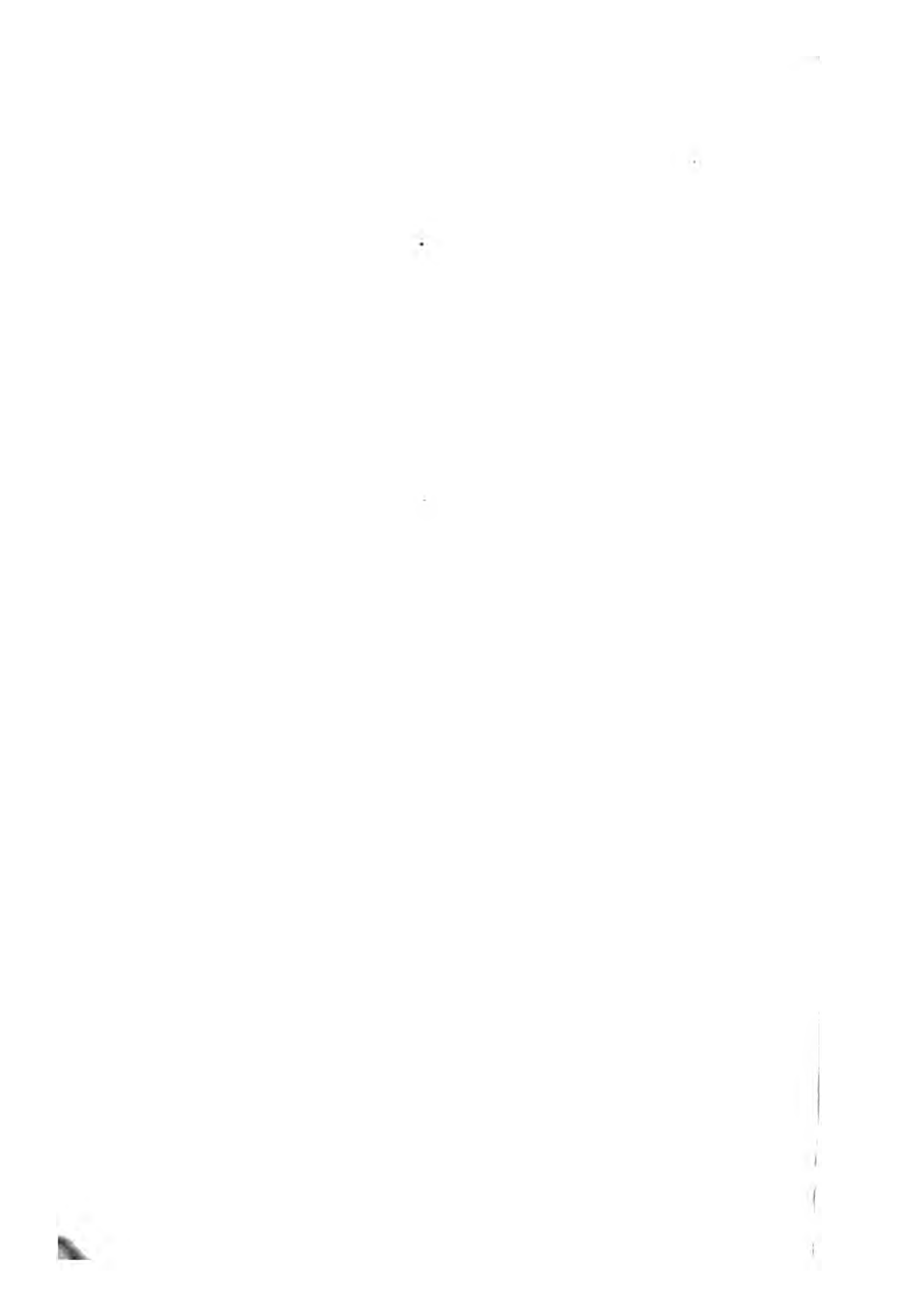
be ready to give them up, and to exchange the service of Satan for that of Christ—to bring, as St. Paul expresses it, “every thought to the obedience of Christ.” Why do I thus urge on you these truths? Because, brethren, there is no salvation for you unless they are obeyed. Yes, I repeat again, those wicked acts, those secret thoughts, must be given up; they must be sacrificed, if you would make room for the holy principles of the Gospel, if you would secure to yourselves the blessings of pardon and salvation which are therein proclaimed to you. But, were it only thus—were it only that it is certain and sure that they must be forsaken, you might say, What then? I forsake my sins—what do you offer instead? My message, brethren, would be only half delivered did I stop here. “Repent!” said St. John the Baptist. Was that all? No. “Behold the Lamb of

God, which taketh away the sin of the world." Hear the gospel of glad tidings preached by Ifaiah. Forfake evil, he fays, and "return unto the Lord!" With what refult? "He will have mercy upon him; and to our God, for he will abundantly pardon;" or, as the margin reads, "multiply pardons." The terrors of the Lord are meant to lead men to liften to His voice of mercy. The voice of mercy and love is intended, not to encourage men in their fins, but as incentives to them to abhor and forfake their acts and thoughts of evil. Thus ftripped, thus lowly in fpirit, they approach the throne of God; and, through the accefs obtained for them by Jefus Chrift, they obtain remiffion of their many fins: none fuch are ever driven from the mercy-feat. It was on the truth of Him who cannot lie that Ifaiah wrote the words before us. The Jewish Covenant

prefigured only the blessings of the New Covenant of Grace. If, then, Ifaiah could exhort and speak to sinful men as he did, we may do so with renewed and accumulated force. We know that the Lord Jesus Christ came into the world to give repentance unto Israel and remission of sins,—the very gifts which we, as sin-burdened men, require ; we know that we have sinned ; we know that repentance is necessary ; we know that either our sins or our names must be blotted out. If our sins are not washed away, our names will not be found in the Book of Life. Here, then, we have the exact supply which we need—the Prince with power, the Saviour with will, to grant us true sorrow for, and genuine forsaking of sin, in thought, word, and deed, and to bestow upon us further, in conformity with His solacing promise, mercy and “ the abundance of pardons,” as the Old Testament ex-

presses ; “ repentance and remission of sins,” as the New Testament declares. And, dear brethren, we have these injunctions and these promises, both of them on the solemn word of the God of Truth. To be safe, it is absolutely necessary to obey them. God is worthy of our trust and of our confidence—He has power to punish, but He has grace to pardon. Have you sinned grievously ? are your iniquities gone over your head ? and are they a fore burden too heavy for you to bear ? are they many in number as the hair of your head ? What then ? Is there any limit to God’s mercy through Christ ? Will he shut the door of love to the truly penitent ? Pray Him for His gift of repentance ; pray Him for the fulness of remission. Pray now. Beseech Him this day ; He will not turn a deaf ear ; He will not reproach you with the past, but obliterate it—remember it no more. As high as heaven is above

earth, so far will He remove transgressions from you. Were it not so, it would be mockery to address to fallen creatures those gracious words with which I conclude as I commenced:—"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Yes; number your transgressions as you may have done, He will multiply pardons; and where your sins have abounded, you will find His grace ready to abound still more.





## SERMON VII.

---

### NATIONAL DECLENSION.

---

*Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?—Jer. v. 9.*

**D**EPARTURE from God, either by nations or individuals, is fraught with extreme peril to either. As a nation, the chosen race of Israel were a notable example of this. The sovereign choice of Jehovah fixed on them, above all the people of the earth, to be taken into special covenant with Himself. Lamentable, in-

deed, were the returns which they rendered to their gracious and merciful Lord. Expostulation and affectionate remonstrance, offered again and again, failed of its intended effect. Stiffnecked and rebellious was still the characteristic of the nation: so that the long-suffering of Jehovah at length broke forth in this address:—"O Israel, thou hast destroyed thyself;" still, however, reminding them that their help was in the Lord their God. Every sign of repentance was hailed by the Lord God with a satisfaction which we may suppose to be akin to the emotions which fill a parent's breast at the first signs of softening in a wayward and hardened child.

This door of repentance is still open to them, although so long nationally alienated from God. "Hath God cast away His people? God forbid." "God is able to graff them in again," says St. Paul, in Rom. xi.,

“if they abide not in unbelief.” Through Gentile mercy, that is, mercy shown to them by us, they are to receive mercy, he tells us. So that, if they remain hardened, let us not be unmindful, brethren, that it is through our want of mercy to them that they do not obtain mercy. “For how shall they hear without a preacher? and how shall they preach except they be sent?” We pride ourselves, brethren, on our national and on our religious privileges. Let us not boast against the ancient stock: for if God spared not the natural branches, let us take heed lest He cut us off.

The chapter out of which my text is taken contains remarkable passages connected with the people of Jerusalem, and the dealings of Jehovah with them. It alludes to their backslidings — to God’s threatenings — to His tender mercies.

The words occur twice in the chapter, as if the Lord would rise in His wrath and inflict summary vengeance. Mercy and judgment seem contending as to which shall be extended to the guilty people. In wrath He would smite them; and yet, remembering His lovingkindness, He would still spare. When judgment overhung the Cities of the Plain, had ten righteous persons been found therein, the Almighty, at the prayer of Abraham His servant, would have held back the fiery storm. In the times referred to in Jeremiah he says, — “Run ye to and fro through the streets of Jerufalem, and see now, and know, and seek in the broad places thereof.” Injunctions are reiterated — no street or open space is to be omitted. It is to be searched, as in Zephaniah i., “with candles,” and that, not if peradventure ten righteous should be found, but one. “If

ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." Judgment and justice had departed. Truth was abhorrent to them. In nominally calling on the Lord and acknowledging Him, they took His name in vain. They were stricken of God. His arm tried them, but they were not grieved. Affliction did not have its intended effect of softening their heart. In setting themselves against the correction of God, they have made their faces harder than a rock. Like lost sheep they strayed, and have refused to return. No gleam of penitential sorrow illumined the dark atmosphere of evil—no coming to a right mind, as did the repentant prodigal—no whispering soliloquy, "I will arise and go unto my Father." No: they refused to return. Thus acted the generality. They might have been ignorant. "They

are foolish," he says; "I will get me unto the great men; for they have known the way of the Lord, and the judgment of their God." And what better success has the Lord's messenger here? "These," he says, "have altogether broken the yoke and burst the bonds." "Their transgressions are many, and their backslidings are increased." These, "having eyes full of adultery, could not cease from sin." "How shall I pardon thee for this?" inquires Jehovah. "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"

Thus were the inhabitants of Jerusalem, the capital city of the favoured nation, traitors to the Lord. "They dealt very treacherously against me," He says. "All the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the



house of the Lord which he had hallowed in Jerufalem. And the Lord God of their fathers fent to them by his meffengers, rifing up betimes, and fending; becaufe he had compaffion on his people, and on his dwelling place: but they mocked the meffengers of God, and defpifed his words, and mifufed his prophets, until the wrath of the Lord arofe againft his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who flew their young men with the fword in the houfe of their fanctuary, and had no compaffion upon young man or maiden, old man, or him that ftrooped for age: he gave them all into his hand. And all the veffels of the houfe of God, great and fmall, and the treasures of the houfe of the Lord, and the treasures of the king, and of his princes; all thefe he brought to Babylon. And they burnt the houfe of God, and brake down the

wall of Jerufalem, and burnt all the palaces thereof with fire, and destroyed all the goodly veffels thereof. And them that had escaped from the fword, carried he away to Babylon: where they were fervants to him and his fons until the reign of the kingdom of Perfia: to fulfil the words of the Lord by the mouth of Jeremiah, until the land had enjoyed her fabbaths: for as long as ſhe lay defolate, ſhe kept fabbath, to fulfil threſcore and ten years.” (2 Chron. xxxvi. 14-21.)

When we find the children of Iſrael faying, “ It is not the Lord: neither ſhall evil come upon us; neither ſhall we ſee fword nor famine: and the prophets ſhall become wind, and the word is not in them;” we think it muſt be ſome infidel people who ſpeak, ſome Egyptian monarch: “ Who is the Lord? I know not the Lord.”

Alas! how are the faithful fallen! But

what is the result of their misdoings? *They* said, the words of the Lord's prophets meant nothing; his threatenings were vain. *The Lord* said, the words in the prophet's mouth were to be fire; and the people, wood; and they were to be devoured. Nor was this all; carried captive by terrible foes, and in a strange land, the prophet was to say, when asked (as wicked people are apt to do when overtaken by just punishment), "Wherefore doeth the Lord our God all these things unto us?" he was to tell them, "Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours." The judgments of the Lord were over them, and yet they refused to learn righteousness. They saw not, though they had eyes. Having ears, they heard not. Like the deaf adder, that stoppeth her ears and

will not hear the voice of the charmer, charm he never so wisely, the manifest works of God failed to teach them the fear due to His holy name. The sublime power by which He stayed the waves of the sea, binding them in by a chain of sand, — the all-potent voice, which could say to the ocean's surf, "Hitherto shalt thou come, and no further; here shall thy proud waves be stayed," — this voice they heard not, nor heeded. The wicked, though like the troubled sea in its mire and dirt, were yet in this point behind it in excellence, for the sea obeyed the voice of the Lord; but, with a revolting and a rebellious heart, their fins withheld good things from them. For wicked men were among them, whose houses were full of deceit, and the owners thereof had become great and waxed rich; they overpassed the deeds of the wicked; and rampant with

worldliness, and (as ever) rendered selfish by sin, the justice of the needy was neglected. The duties of charity were overlooked; the cause of the fatherless was despised. At this climax, the Lord's inquiry was again made: "Shall I not *visit* for these things?" Still, my brethren, this is not the end. The prophet adds: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Thus the ministers of religion, instead of being the preserving salt of the people, partook of the general contamination of error; and the moral eyesight of those who were taught became so perverted, that, instead of repelling the false teaching of the prophets, they even "loved to have it so."

What a doleful history ! How grievous a declension ! “ What will ye do in the end thereof ? ” Well, indeed, may the prophet thus conclude ! What is the end of such doings ? What the final doom of a nation like this ? What the end of the faithless individuals who compose it ? And, brethren, let me ask, Are there no features of resemblance between the nation of God’s ancient choice and our own ? Are we not signally favoured in a vast number of points beyond other nations of the world ? “ What advantage, then, hath the Jew ? ” asked St. Paul. “ Much every way,” was the reply : “ but chiefly, because to them were committed the oracles of God.” And are we behind the Jew in this respect ? If the Jews of old were taught of God by Moses and the prophets, we have the full canon of the sacred Scriptures, —the oracles of God to the Church—the



divine rule of Christian faith and practice, "which are able," St. Paul writes, "to make us wise unto salvation, through faith which is in Christ Jesus," by which "the man of God may be perfect, throughly furnished unto all good works."

With regard to this sacred volume there rests a weighty responsibility on each of us. Men, lacking the necessary faith to receive the word, are, as may be expected, not made "wise thereby unto salvation." "But what if some do not believe; shall their unbelief make the word of God of none effect?" A slight, shallow, superficial knowledge, (and shall we not say, that such are true characteristics of much that passes for knowledge nowadays?) leads men to scepticism and dangerous byeways of doubt, which eventually leave the soul in ignorance as to the nature of God, and leave unsatisfied that craving of immortal beings

after a knowledge concerning the higher and holier existence which awaits the faithful at the resurrection morn. May it not be, brethren, that some among us, like Israel, being so bountifully supplied with heavenly manna, begrudge even the trouble of gathering it? Let us take heed, lest, while the meat is yet in our mouths, the wrath of God descend and strike us low. May we rather partake of the blessing pronounced in the Apocalypse,—“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.”

Alas! that it should be so apparent, that while we are the counterpart of Israel in the receipt of blessings, we should afford but too strong a resemblance in abusing the mercies of God. The sons of Belial,

whether in the metropolis of Judæa or of England, are strongly indicated by a family likeness of depravity. “Among my people,” writes the prophet, “are found wicked men;” so it is now. In the visible Church the evil is ever mingled with the good—the tares abound among the wheat—the worthless fish are too numerous in the Gospel net—God has also faithful ones among us, yea, perhaps more than we think (the prophet little thought that God had reserved to himself seven thousand who had not bowed the knee to Baal). For their sakes His hand withholds the besom of utter destruction. For their sakes, and to give the thoughtless and the wicked further space for repentance, He refrains the arrow, although “He hath already prepared His bow and made it ready.” But iniquity does abound among us to a frightful extent. What sickening corruption must pervade the

various grades of society when the daily journals throw up such revolting scum! “In her filthiness is lewdness. They assemble themselves by troops in the harlots’ houses.” What are those words but descriptions of the glaring and gross attractions which the demon of Lust holds out to the youth of our great cities? Where, too, save from the school of Satan, can our countrymen, and, alas! countrywomen, learn those fiendish and deadly doings, the perusal of which fills with horror? Whence, too, come the glittering temples of intemperance in such terrible nearness to one another—such perilous frequency in our streets? Who can watch the brilliant glare of dazzling lamps, and see the glazed eyes and haggard cheeks of those infatuated beings who, in suicidal anxiety, swarm around the doors of these temples of Satan, without feeling that the Prince of the power of the

air still exercises an awful sway over the inhabitants of our country? "Among my people are found wicked men: they lay wait,"—or, as the margin renders it, "they pry as fowlers lie in wait:"—"as he that setteth snares; they set a trap, they catch men (ver. 26). As a cage is full of birds, so are their houses full of deceit. Shall I not visit for these things? saith the Lord."

And is not the vast commerce of this country leading us toward the peril of becoming a people who worship mammon? Everything is made subservient to it. Are we not ready to bow down to any golden calf, which by traffic, the success of which hides a multitude of misdoings, may be raised to a pre-eminence above the gold-thirsty multitude? How rarely do we read of a gold-digger giving a portion of his quickly-got wealth to the Lord? And see what sufferings and misery they undergo



in pursuit of perishing treasures. Are there not to be found among us those whose houses are full of deceit — who, therefore, are become great and waxen rich? And, because we are familiar with such things, can we suppose that God overlooks them? We change, and gradually become worse, that is, less horror-stricken, by witnessing the evil doings which the love of lucre brings about. But the pure eyes of the Lord, who abhors iniquity, and who changes not, how must He regard such proceedings? This canker, eating away the vitals of the nation's true greatness, cannot but be loathsome in the sight of Holy God. "Shall not my soul be avenged on such a nation as this?" In the strong language of Holy Scripture, God charges His angels with folly, and in His sight the heavens are not clean! Oh! what a corrupted spectacle must the earth, and



its doings, and inhabitants, present to His view!

We may not, however, imagine that sin is confined to the metropolis, and other large cities; its effects are seen in remote rural districts. Alas that, among ourselves, we should so frequently have to lament the starting aside of those of whom we hoped better things! We need not travel to London to hear of debauchery, and riot, and drunkenness, and Sabbath-breaking, and their usual results—impurity, ungoverned passion, and consequent misery. Nor may we imagine that it is in matters of conduct only that we greatly and heinously offend: we have blots to deplore in sacred things,—the company of believers, who should be as one, rent into hostile sects. Our Lord prayed, “That they may be one, as Thou, Father, art in Me, and I in Thee: that they also may be one

in us." (John, xvii. 21.) The Saviour continues, "That the world may believe that Thou hast sent me." Thus coupling, as it were, with cause and effect, the oneness of believers with the spreading of the saving knowledge of Jesus through the world. But now, good people cannot, in some instances, even agree together in offering the Lord's own prayer. Truly, the foundations of the Church are so out of course, that it would seem vain to imagine that any end could be put to our divisions, except by the coming of the Son of Man; and when He cometh, brethren, shall He find faith on the earth? If prophets prophesy falsely—holding forth the word of man instead of the word of life, speaking smooth things, prophesying deceits,—holding out "another gospel, which is not another," how deplorable must be our condition! and if the people love to have it so, how tenfold worse is

our plight! “Shall I not visit for such things? saith the Lord;” shall we not rather say, brethren, Is He not visiting? If we say, It is not the Lord, neither shall we see sword or famine; if we refuse to recognise His chastisements, shall we not provoke Him to anger? Instruments of punishment to refractory mortals are numerous, and ready to His hand; and while pestilence threatens and approaches, are not the other sore judgments of the Almighty so probable as to make us tremble? Is not the whole European continent full of warlike combustibles, only requiring the match, and the whole train will burst with a devastating fury never before known? When were such armaments — when such terrific though beautiful fleets prepared? And if the warlike spirit bursts forth, how severely should we suffer in the matter of food!

In spite of that line of policy which was

benevolently intended to prevent the recurrence of high prices, how are the predictions of statesmen falsified! The very rumour of war has been one cause of this. What, we ask with dread, would its bursting forth and continuance be? I am a watchman, set on my tower; and it is my duty to point out to your solemn consideration the possible approach of God's three great visitations. A mysterious and intractable pestilence overhangs us; the surface of European nations upheaves with the uncertainty of public affairs; the ambition of one man may shed the blood of millions: and should his haughty spirit refuse to retrace his steps, and should that which all statesmen dread—shall we not say, expect?—burst forth, how sad would be the state of our nation, with myriads of hungry beings to be fed, and a dearth of food to meet their cravings! and the devastations

of war rendering our families bereaved and wretched. Is there not enough to solemnize our thoughts?

Are we personally at peace with God?—because if we are, come war, come pestilence, come famine, all they can do is to hurt the body, the soul is safe in the hands of Him to whom we have committed it.

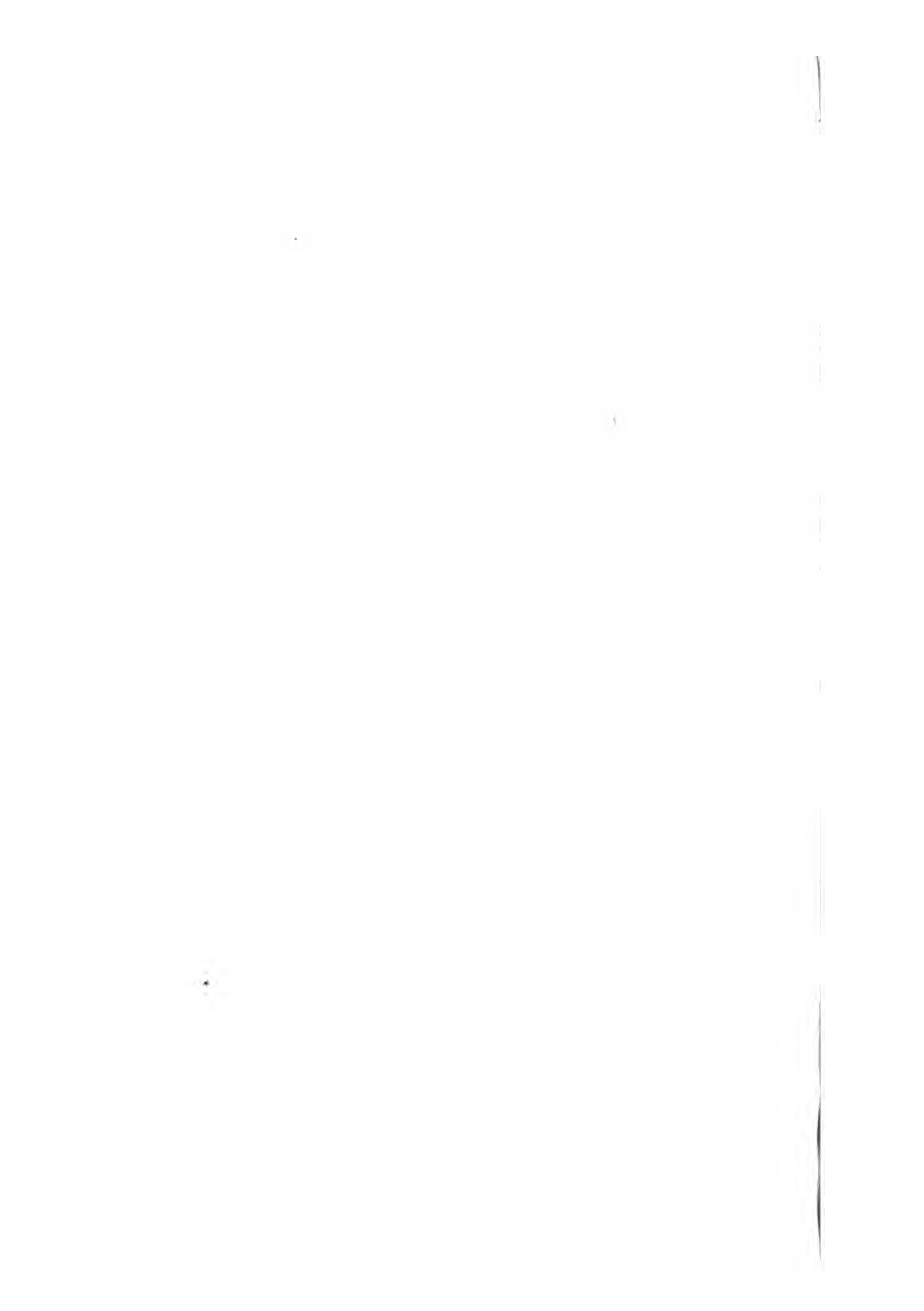
Let us not despise the riches of His long-suffering, but remember that the long-suffering of God is salvation. Be careful, brethren, that you may be found watching and praying. If your summons should come while you are negligent, or sinning, or at enmity with God, how awful is the contemplation! To be called to eternity, and yet not prepared for heaven — with tastes earthly, and no craving for holy joys! Oh! be diligent in the means of grace. Seek the Lord while He may be found. The night cometh when no man can work. *Now*



is the accepted time. Do not trifle in such a matter, or be content to leave it in uncertainty. Let the love of Christ dwell in you richly—in all wisdom. With Him for your salvation—for your hope—your defence—what have you to fear? To us belongs, indeed, confusion of face; to our kings, to our princes, and governors: because we have rebelled against the Lord. Let us feel and acknowledge this, and the message to Israel may be sent to us: “Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.” (Jer. iii. 12, 13.) “For to the Lord our God belong mercies and forgiveness, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God,



to walk in His laws which he hath set before us." If this feeling animate us, we may trust in the Lord and not be afraid. He will guard and protect us. He will sustain us in our lofty position among the nations, and shall afford to us the privileges of His word — of His Church — of the means of grace ; and still allow us to be the honoured channel of conveying these blessings to the multitudes who have never heard His life-giving name, as well as to those who, having tasted the heavenly gift, crave for a continual supply of the bread of life.



## SERMON VIII.

---

DAVID'S LORD AND DAVID'S SON.

---

*While the Pharisees were gathered together,  
Jesus asked them,  
Saying, What think ye of Christ? whose son  
is He? They say unto Him, The son of  
David.*

*He saith unto them, How then doth David  
in spirit call Him Lord, saying,  
The Lord said unto my Lord, Sit thou on my  
right hand, till I make thine enemies thy  
footstool?*

*If David then call Him Lord, how is He his son?*

*And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.—Matt. xxii. 41–46.*

**T**HRIICE in this chapter did the cavilling enemies of Christ seek to perplex and overthrow Him by their captious questions.

The Pharisees fought to entangle Him in His talk, but were signally overthrown in His reply touching the tribute money. Next the Sadducees endeavoured to confute Him on the question of the resurrection, and were answered fully, as well as reprov'd for their ignorance of holy Scripture. Afterwards a scribe, "tempting Him," inquired, Which was the great commandment of the law? With singular patience (for our Lord knew the irritating motives which

led to these inquiries) He answered each and all, exhibiting, at the same time, still more remarkable wisdom in His dealings with them. Having then received and disposed of their sophistries, He, in His turn, leaves the defensive, and takes up aggressive weapons. Having kept off the enemy in three separate attacks on His position, He now follows him up with the two-edged sword of the Spirit into his own entrenched camp, and so victoriously did He smite and baffle him, that “no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.”

Our Lord here gives us an example of meekness and of boldness: the meekness of true wisdom — the boldness of conscious truth. Herein is indicated the conduct which His followers should endeavour to pursue. We should be “able to give to

every man that asketh us a reason for the hope that is in us, with meekness and fear." We should do so, even though it is evident that those who oppose themselves are not seeking for instruction to themselves, but for victory over us. Let us remember, when beset by captious antagonists, the conduct of the Scribes, Pharisees, and Sadducees, towards our Redeemer, and His treatment of them. But, as good soldiers of Jesus Christ, we may not stop here. Truth is positive as well as negative; and the Christian armoury is supplied with weapons of attack as well as of defence. There is a girdle, breastplate, sandals, shield, and helmet; but there is also a sword — such as our Lord ever wielded with skill and effect—the sword of the Spirit, which is the word of God. With this He drove off Satan in his onset of temptation. "It is written," scared Apollyon; and, in the case



before us, an appeal to the Pſalms of David — a portion of the ſame word of God — ſilenced the Jews. Thus we ſhould not only ſeek to defend and explain what is true, but, with equal zeal, endeavour to drive out and explode error.

Thus, after refuting His opponents, our Lord puts a queſtion to them, knowing well the answer they would give; and He then infers a doctrine which they were unprepared to receive. “What think ye of Chriſt? Whoſe Son is He?” They readily acknowledged that He was to be the ſon of David, a lineal deſcendant of David’s race. What then, he continues, does David mean, when, ſpeaking by inſpiration of the Spirit, he calls the Meſſiah his Lord as well as his ſon?

The inquiry was well ſuited to awaken the minds of the Jews, and to ſhow them that more was intended in their Scripture

than they at first perceived. They had thought of Christ, as the son of David—probably as one like David—victorious over his earthly enemies, and delivering their country from a foreign yoke; but in the Psalms we find it written, God said unto my Lord, (who is Christ,) “Sit thou on my right hand, until I make thine enemies thy footstool.” David speaks of Him as his son and as his superior; gives Him a title of honour—of divine honour. He must, therefore, be something more than merely a descendant of the royal line of David. This, indeed, He is; but more than this; He is David’s Lord. He is the Divine Son, to whom the Father hath assigned the highest seat of dignity, even to sit on His right hand until all Christ’s foes should become His footstool, should be entirely and fully subjugated to His authority. The Scribes were thus placed in a difficulty, from which

but one way of extricating themselves offered. They saw that David (Pf. cx.) really spoke of one who, at the distance of a thousand years, was to spring of his race; and that he yet called this future descendant his Lord. Had he said, "The Lord said to my son, Sit thou on my right hand until I make thine enemies thy footstool," the sense would have been clear and easy: but how could he say, "The Lord said to my *Lord?*" David was the most illustrious of the kings of Israel; and yet he speaks of a person who should be born of his line, at a remote period, as his Lord. "They did err, not fully knowing (or receiving) their Scriptures." A prejudiced eye prevented their discerning the *twofold* nature of Him who was to come as Messiah. They knew and acknowledged that Micah spoke of the Messiah when he said (v. 2), "Thou, Beth-lehem Ephratah, though thou be little

among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting;" or, as in the margin, "from the days of eternity." Now, here the pre-existent state of Christ is clearly set forth; declared, too, in terms which could refer to none but God Himself, seeing that He alone is "from everlasting." But Isaiah wrote more clearly still, and had distinctly declared that the Person who was to be a child born and a son given, was no other than "the mighty God;" and that the child who should be born of a virgin should be called Immanuel, or "God with us." Thus their own Scriptures informed them, that the Messiah was to be David's Lord according to His divine nature (being, indeed, Lord of heaven and earth); whilst yet, according to His human nature, which he was to assume, of

the posterity of David, He was to be truly David's son.

In the New Testament, as might be expected, this high truth is more abundantly confirmed. Our Lord thus speaks of His own pre-existence before He took on Him our flesh. "Before Abraham was I am." He had a glory with the Father before the world was. He and the Father were one. His address to the Apostle St. John was very remarkable. (Rev. i. 8,) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." It is difficult to conceive anything which could more expressly set forth His divinity than this. "In the beginning was the Word, and the Word was with God, and the Word was God." It is evident from these and other places of Holy Scripture that He is "God manifest



in the flesh ;” even God over all, blessed for ever. And thus you see, dear brethren, that Jesus Christ is in both “ the root” (that is, prior and superior to) “ and the offspring (or descendant) of David.” To explain this passage in any other way, involves the greatest difficulty. The divinity and the human nature of Christ can alone unravel the argument. Here, too, I think we may find a key to a difficulty which presses on many minds. “ This passage,” they say, “ and others, assert an inferiority in Christ to God the Father, because it is God the Father who exalts Him to His right hand, and puts all enemies under His footstool.” I answer, that as man and as mediator He was inferior to the Father ; whilst as God He is equal with the Father, and one with Him. “ Equal to the Father as touching His Godhead : and inferior to the Father, as



touching His manhood. Perfect God, and perfect man.”—(*Athanasian Creed.*) Thus, as Mediator, He is sent to do the Father’s will; as God, He is “of the substance of the Father, begotten before the world.”

May I then hope, that the difficulty of the text is cleared up—that in Christ’s essential nature as God, and in His assumed nature as Mediator, we discern one and the same Divine Redeemer, David’s Lord and David’s Son, and exclaim with St. Thomas, “My Lord and my God!”

To be enlightened Christians, it is needful for us with faith to embrace this truth. It is so intimately connected with our safety that we cannot think too much of it. For if Christ had not been man, He could not have lived and died for us—as the Apostle says, (Heb. ii. 9), “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and

honour ; that he by the grace of God should taste death for every man." On the other hand, He must needs have been God, else nothing that He either did or suffered could have been available for our salvation. Had Christ been a mere mortal creature—even of spotless character—His obedience could not have merited anything for us : for all that He could have done would have been but His bounden duty ; and having done it, He would have remained in that capacity. Nor could His sufferings have made any atonement for our sins ; for there is no proportion whatever between the sufferings of one creature for a time, and the sufferings of countless millions to all eternity. However exalted that character as a mortal creature, it could scarce have availed more to take away sins than the blood of bulls and of goats. Nor could His intercession have been of any

avail, seeing He could not have produced any effectual plea on our behalf. Nor, in short, could His appointment to govern the world secure to us the blessings we stand in need of: because, had He not been omniscient, He could not know all our wants; and had He not been omnipotent, He could not have supplied them. But, dear brethren, Jesus Christ, in His double capacity as God and man, is fully equal to the work He has undertaken in our behalf. His sufferings were a sufficient atonement for the sins of the whole world; and His obedience formed a sufficient righteousness for the justification of all who should be clothed with it. His intercession, too, founded as it is on His atonement, is sure to prevail in our behalf; whilst, as head over all things to His Church, He can supply, out of His own fulness, all who call upon Him. In Him, as Emmanuel,

“God with us,” as God-man, there is such a sufficiency that no man, however desperate his condition, has any reason to despond; nor if, with a penitent and believing heart, he apply to Jesus, has he any reason to fear; for Jesus “is able to save to the uttermost all that come unto God by Him.”

These considerations, dear brethren, together with the present exalted position of our Redeemer at God’s right hand, and His future triumphant glory, when all foes shall be His footstool, suggest forcibly to ourselves the same inquiry addressed to the Jews,—“What think ye of Christ?” It also suggests an additional inquiry: whether our future doom will be amidst His enemies under His footstool, or among the company of the redeemed on His right hand? The answer to the first question will greatly tend to supply a response to the second all-important query.

How varied the answers, even amongst professed Christians, to the question, “What think ye of Christ?” Some, it is to be feared, rarely think of Him at all. He is banished from their thoughts and love, as if He had never died in their behalf; others have totally indistinct thoughts of His person, character, and office. As God, we ought to regard Jesus Christ as worthy of all our worship and honour. Nor less so in His mediatorial character as the Sacrifice; for as such He is celebrated by the heavenly host, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

The true Christian may regard his Lord, in His human nature, as condescending to share all his infirmities — as ready to sympathise in all his afflictions — “in all things tempted like as we are, yet without sin” —



as exhibiting in His character all tendernefs, all love — a readinefs of accefs, which repels none — a fulnefs of mercy, which disappoints none — riches of goodnefs, which fend none empty away. We fhould think of Him as the rifen Head of the Church — as the Bridegroom of His fpiritual Bride — as abfent indeed — as having gone to receive a kingdom and to return ; but ftill as watching over every affliction, every tossing tempeft which affails His beloved. He is the friend of forlorn finners. If out of the depths of fin and guilt they cry unto Him, He pities and forgives. Indeed, honour and glory accrue to Him by the pardon of every penitent finner. We fhould think of Him as looking forward to that time which is yet to come, when, as we pray in His own prayer, His kingdom fhall be come — when all the kingdoms of the world fhall be reftored to their rightful Ruler and Lord —



when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea—when He shall possess the heathen for His inheritance, and the uttermost parts of the earth for His possession—when He shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously. And, dear brethren, when the thoughtful mind is perplexed at the discord which prevails where love and oneness should rule, we should remember that, as mourning the absence of its Lord, the Church cannot but be afflicted, though still not cast down. The eye of faith should gaze forward in humble longing for brighter days. It should not be dazzled by what presents an appearance only of the future glory of the Church— not captivated by that Babylon which saith in her heart, “I sit a queen, and am no widow, and shall see no sorrow.” “Her plagues,” brethren, “come in one

day, death, and mourning, and famine ; and she shall be utterly burned with fire : for strong is the Lord God who judgeth her." (Rev. xviii. 7, 8.) Instead of entering her precincts, the Lord's true servants should obey the call, "Come out of her, my people, that ye be not partakers of her plagues." Keeping ourselves lowly, in reverent trust in our all-sufficient Redeemer, we turn a deaf ear to the blandishment, to the sensuous allurements, which beguile and bewitches the unwary ; and, taking heedful warning by the fall of others, should prayerfully and watchfully guard our footsteps from the attractive approach to a deceptive path, shunning even the first outset in doctrines which naturally, honestly, and consistently lead their teachers to precisely that result which, at the first, they only dreaded, and in imagination, at least, opposed. Let us cleave to our great High Priest, " a

Priest for ever, after the order of Melchizedec," who hath entered into the holiest for us; who, "after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." The test of being Christ's friends is, that we do whatsoever He commanded us; the result is, to enter into His glory. "Me the world hateth," saith Christ. To be of the world is to hate Christ. To hate Him is to be His enemy. To be His enemy is to be swept away, past recovery, by the blasting of the breath of His displeasure.

Finally, what think ye, brethren — what know ye, of Christ? Is He your Redeemer — your friend — your all? Do you know Him to be such, and value, and love Him accordingly? Theory is of no use. Have you made, each one, personal application to Him? To be anything, He

must be all your salvation — all your desire. Ponder prayerfully over these questions in your solitude, when God alone is with you; and may He enable you to give an answer of truth and peace, for His dear Son's sake.

## SERMON IX.

---

### TRANSFIGURATION OF JESUS.

---

*And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.—*  
Mark, ix. 5.

**H**OW frequently are lofty mountains selected for extraordinary manifestations. The most glorious works of the great Parent of good are rendered even more resplendent in grandeur than they usually are. Supernatural marvels are added to their native sublimity. From the elevation of Mount Ararat did Noah and his family

contemplate with thankful awe the subfiding of the terrific deluge. Upon a mountain, Abraham was commanded to offer up Ifaac. From Mount Pifgah, a diftant glimpfe of Palestine was afforded to Mofes. The law was ushered in by awful glories on Mount Sinai. On an exceeding high mountain did Satan, the ufurper, offer the kingdoms of the world to their lawful lord; and on a high mountain apart was it that a glimpfe of celestial radiance was afforded to the three favoured Apoftles, James, Peter, and John.\*

We fhall briefly confider the remarkable perfonages who compofed this wondrous group at our Lord's transfiguration.

He whose attire became as white as fnow—whose face did fhine as the fun—whose raiment was white as the light—gliftering, fo as no fuller on earth could accomplifh

\* Calvary is not a mountain.



such refulgence, occupies the most prominent position.

He appears to have retired thither to pray. "He took Peter and John and James, and went up into a mountain to pray." (Luke, ix. 28.) The still solitude of the mountain's recess, apart from the gaze of the multitude, as well from their honour as from their insults, seems to have been a favorite resort of the Lord Jesus while on earth. As man, partaking of the weakness of our nature, and, as such, weighed down by the load of man's imputed guilt, as well as by the contemplation of His coming sufferings, He frequently held communion with His Father above. In such privacy, "continuing all night in prayer to God," He would partake of the upholding consolations of the Father's smile. He oft resorted, we read, to the garden of Gethsemane, foreseeing its retire-

ment as the scene of His agony and apprehension.

In the instance before us, it was while He prayed that the fashion of His countenance was altered. The pouring forth of His soul in prayer drew down this marvellous exhibition of glory, and elicited a testimony from on high similar to that which bore witness at His baptism,—“ This is my Beloved Son, hear ye him.” He would also, no doubt, intend this manifestation of His glory as an encouragement to the weak faith of His true but weak followers, when they should see Him borne away by His foes, and be led to tremble lest He, who should have redeemed Israel, had led them into misconception. He knew their frame, and remembered that they were dust; and therefore in tender compassion considered their infirmity, by thus confirming their belief. To succour

them that are tempted is one of the offices He is able to fulfil; He having suffered when tempted Himself, is ready to afford us this aid when we call upon Him to help us. Let it be ours to call upon Him in prayer and supplication; for the spirit and practice of prayer which He exhibited is our example. His habit of retirement is one to be noted by us. "When thou hast shut to thy door, pray to thy Father, which seeth in secret." The tranquillizing and yet elevating effect of private prayer to God is such as those only know to whom it is familiar. Let me urge it on you with renewed force.

Dear brethren, in these days of exciting stimulant, if you would make any head against the opposing stream which sets in against your heaven-bound vessel, it is prayer which must impel you. If you would not fall into temptation, it must be

by prayer ; a free expreffion of your wants, your trials, your weakneffes, your fins, into the ears of your compaffionate Redeemer and God. No fpiritual vitality can be retained by any other means without this. It fhould be the confiding converfe of a timid and feeble child addreffing the tendereft of parents. This is an illuftration which God Himfelf employs. “If ye, being evil, know how to give good gifts, how much more fhall your heavenly Father give good gifts to them that afk Him ?” That is, as no earthly parent, although by nature evil, could withftand the appeal of his child when its cry of diftreff or want reaches his ear, fo is it impoffible that our heavenly Father, who is more tender than the tendereft, more able than the moft powerful earthly parent, can turn a deaf ear to the fupplications of His children who call upon Him. And,

brethren, I may add, that it is in the constant habit of prayer you may look for bright beams of encouragement when your course is trying or dark. How was Daniel engaged when he knew that the fatal decree, condemning him to the wild beasts' den, was signed? He kneeled on his knees three times a-day as heretofore; and this was no new thing with him. He was not thus fervent and constant in prayer because peril was imminent; but it is incidentally mentioned that such was his habit. "He kneeled on his knees three times a-day, and gave thanks [yes, gave thanks, even *then*] before his God, as he did aforetime." Signal deliverances — signal protection — special mercy and blessing, will descend on that Christian who, by God's grace, continues, both in troublous and peaceful times, instant in prayer. As the heavenly Father's smile beamed on His

divine Son when He prayed in the mount, so may we look for His cheering benediction when we pray in faith, nothing wavering.

The heavenly visitants who appeared in transfiguration, were Moses and Elias. In Moses, the moral law—in Elias, the spirit of prophecy—in our blessed Lord the perfection of all appears. He fulfilled the law and made it honourable. To Him the types referred, and in Him did they find their substance. In Him were the prophecies accomplished, and all the blessing of the gospel covenant exhibited and combined — pardon, peace, glory, wisdom, righteousness, sanctification, and redemption. St. Luke gives us the subject on which Jesus and these celestial inhabitants spoke. “They spoke of the decease which He should accomplish at Jerusalem.” Yes, even then were the agonies of insults



and torture evidently before His contemplation. And would not Moses and Elias, as messengers from on high, set before Him the glory which should follow, and tell of the satisfaction consequent on beholding the travail of His soul rendered effectual for the restoration of man's race? We read that Jesus, when He knew that His hour was come, steadfastly set His face to go to Jerufalem. "Lo! I come; in the volume of the book it is written of Me. I delight to do Thy will, O God!" So, in this hour of heavenly converse, He shrinks not from talking of the decease which He should accomplish. He was then, brethren, the man of sorrows, and it would seem that even this glimpse of the glory which He had with the Father must be dimmed by the recollection of the pain accompanying the compassionate mission on which He had descended.

We may infer from this passage that the spirits of just men made perfect discourse one to another, and that glorified fairs mutually recognize and converse together. Such a thought as this should animate us on our march heavenward. We should recollect the many links of relationship and love which have been broken—too rudely, alas! on earth — and hasten forward to the hour when we may hope to rejoin those who have departed in Jesus before, and enter with them into the fulness of joy which is found only before the throne of the Lamb, and in chanting His glories and worth.

The three disciples now claim our attention ; and we shall recognize the three who were with their Lord when, in the exercise of His omnipotence, He restored the daughter of Jairus, and who also accompanied Him when, in the shades of Geth-

femane, He poured out His soul in bitter agony.

Apparently alluding to the transfiguration, St. John speaks thus: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." (John, i. 14.) And St. Peter: "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 Epist. i. 17, 18.) Thus did they make mention of it in aftertime. During the brightness of the transcendent glory they were "fore afraid;" and why were they affrighted? For the same cause why Adam and Eve, when the Lord called them, were afraid and

hid themselves; and as Moses also, when the voice addressed him from the burning bush, “hid his face, for he was afraid to look upon God.” Sin has come between man and his God, and any gleam of divine glory terrifies and bewilders his soul. Before the fall, Adam could converse with God; afterwards, dread and fear took hold of him; and so would it be with us, brethren, did we behold the majesty of Jehovah in its fulness. But when we behold the Godhead revealed to man in the person of Jesus Christ, we do not indeed lose our reverence, but we feel that we can love. We can look on the face of the Redeemer, and behold there the gracious Mediator between the offended majesty of the Father and the criminal guilt of fallen man; for God is in Christ reconciling the world unto Himself. To Him we may look—on Him we may gaze, and not die, but live; trem-

bling on account of sin, in His presence, and by His smile, we may even come boldly unto the throne of grace, and find mercy and grace to help in every time of need.

The individual character of St. Peter here, as elsewhere, appears. He is the ready spokesman: although sore afraid, he speaks, "Lord, it is good for us to be here. Let us make three tabernacles; one for Thee, and one for Moses, and one for Elias." Astonished by the refulgence, (they were but just awoke, for while Jesus prayed they slept, as at Gethsemane,) Peter still could stammer forth, "It is good for us to be here;" and we may readily assent to this expression. Where the Lord is, and where His glory is, there it is good indeed for His followers to be; and if it so please Him, some among us may, not for our own merits, but of His free mercy, hope to

see His fulness of glory hereafter. But Peter, in truth, wist not what he said. That holy presence, that exaltation from earth's care and grovelling thoughts, its weariness and grief, into this bright region, was indeed good ; but to build three tabernacles, thus to remain, was not such as God wills for us here.

St. Paul was more correct when he said, " For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better : nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." (Philip. i. 23-25.) St. Peter would at once and for ever forego the warfare of earth, and before his work was tried and finished, enter into glory ; but his Lord would not have it thus for him, or for us. " I must work the



works of Him that sent me while it is day," said our Lord of Himself; and at the end He could say, "I have finished the work that Thou gavest me to do." St. Peter's work was yet before him. He had to descend from that bright region, and be buffeted, and tried, and be taught how weak he was. Prison was to confine him; multitudes were to be gathered to the fold of Jesus by him; and, finally, a reversed cross was to receive his body before his Lord would receive his soul, to be, not in a tent, but in a mansion for ever—not only with Moses and Elias, but with all the ransomed of God.

And may we not gather from this the following lessons?—that if we are privileged at any time by bright views of our Lord and of heavenly glories, we must be indeed thankful, and feel it is good for us to be there; but not seek for a continuance.

We must descend from the mount into the plain, and bear the trials and ills that await every follower of Jesus. It is, indeed, good to be with Him in bright hours ; and in order to attain to that, the preparation is, to be with Him in sufferings ; to bear the cross as a prelude to wearing the crown. Those who shall sit down with Him in his kingdom, and sit on thrones, are they who have continued with Him in His temptations. The road to enjoyment of bliss is through much tribulation. If we are thus content and ready to follow Him whithersoever He goeth, in duty's narrow path, in days of trial, weakness, pain, and sorrow, we shall still find Him at our side.

It was not only in the mount that He was seen. As soon as the heavenly voice which attested His Sonship was hushed, suddenly, when they had looked round about, we read, " they saw no man any more,

save Jesus only with themselves." Here is encouragement! Brightness and radiant glory may pass away; a cloud encompassing may cause us dread; but when the brightness is obscured, and the cloud dispersed, and the world, and its duties, and cares, once more opened to our view, Jesus still remains. His presence will cheer a dungeon, and enable us, as the three children, to praise God even in the fire.

Where then may we, besides the communion of private prayer, look for the glowing consolations of Christ? Here, dear brethren, in this house of God, where we are met together, He is specially in the midst of those who assemble in His name; here to bless, to sustain, to encourage, to elevate. He bids us meet Him as guests at His feast. He bids us commemorate His love at His table; and, in that joyous participation, gather gladdening support for

our toil and travel. It is, indeed, good to be *there*.

I remind those who neglect or despise the privilege, that it is good to be there and perilous to be absent. I tell the young, not yet confirmed, for their encouragement, that it is good to be there. It is good to do what Christ bids us; in the path of obedience is joy, peace, and strength. To those who have relinquished their privilege, I say, that to forsake Christ, "having loved this present world," is a scandal and a woe for your souls. "Ye did run well; who did hinder you?" It was Satan who hindered, and will hinder, unless you bid him flee from you. Set the Lord before you and Satan behind you, and the path is clear for you to walk in. By the joys you once experienced, by the strength you once obtained, by the weakness you now deplore, and by the sins you would now relinquish;

above all, by the love of Christ, which should constrain you, I would entreat you to remember, how good it was to be there ; and as we, dear brethren, drawn by love and obedient to His commands, meet on stated occasions around the holy table of the Lord, and feel the truth and force of this heavenly truth, let us glance forward the eye of faith and trust, and, straining our gaze heavenward, place ourselves in the Saviour's holy presence — in the mansion prepared for those who love Him, from whence we shall never go out, and, amazed at the prospect of joys and dazzling brightness then surrounding us, say, in good hope of fruition,—

It is good, indeed, to be there !





## SERMON X.

---

THE COMMUNICATIVE VIRTUE OF JESUS.

---

(LENT.)

*And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.*

*And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.—Luke, viii. 47, 48.*

**T**HERE is (or should be) sweet harmony between the holy season on which we have

just, through God's mercy, entered, and between the natural world. The economy of Nature and of Grace should combine to lift up our thoughts on high. Thus, the period of the year called "Lent," (an old Saxon word, meaning Spring,) falls in accordantly with the feelings which it becomes us to cherish at this time. The usual severity of the winter is for the most part gone. The earth is relaxed from cold. The streams, no longer enchained, run freely and joyfully to enliven and enrich the land. So sin freezes and hardens the heart of man. It is the winter and frost of his spiritual part. He is cold, unfruitful, unlovely, and miserable, as long as he is under its dominion. Then ensues the spring-time of repentance — then flow the tears of sorrow and remorse — then the warm beams of heavenly love, shed forth by Jesus Christ, the Sun of Righteousness, dart into the

foul, and melt and soften the heart. Man awakes, as it were, from torpor, and puts on the beautiful garments with which the grace of God is ready to deck him ; just as, by the increasing warmth of the year, the earth puts on the mantle of green and of various colours which God has given her, and is clad with fruits and flowers for the glory of our Maker and the good of man. Thus did one of the individuals referred to in my text exchange the winter of sorrow for the sunshine of peace — a Lenten for an Easter spirit — the oil of joy instead of sorrow — the garment of praise in the place of the garb of distress. The event alluded to occurs, as it were, in a parenthesis, *i. e.* between the time of our Lord's setting out for, and arrival at, the house of one who had prayed Him to come and heal a sick daughter. Jairus, the ruler of the synagogue, "fell down at Jesus' feet, and besought him that he

would come into his house: for he had an only daughter, about twelve years of age, and she lay a-dying." We read that, as He went, the people thronged Him. This, together with the miracle now before us, delayed the Saviour's steps; and, before He had reached the house of Jairus, a messenger came to say, "Thy daughter is dead; trouble not the Master." I allude to this, in passing, to show that, though our Lord delayed for a work of mercy, and thereby caused for Jairus the momentary bitterness of learning his daughter's decease, he had no reason, as the event showed, to regret the Saviour's hindrance. We may imagine the anxiety of a loving father for his only daughter's safety, and his distress at seeing the great Physician hindered on His way to cure her by another patient; and still more, his anguish at finding that, owing to this very delay, he had lost his cherished trea-

sure — still, afterwards, his increased joy at receiving her back from death itself, would compensate for having, for a while, deemed her lost to him.

It was not otherwise in the case of Lazarus. When the sisters sent to Jesus, we read, “He abode two days still in the same place where he was;” and, during that delay, Lazarus died. Christ, though He made as though He heard not, was present in thought at their afflicted hearth, and proved afterwards that His love and power, though it tarried, slept not. Thus, dear brethren, when, in trial or sorrow, it may appear to us that our prayers are unnoticed, let not our faith fail us, but ever bear in mind that delay in the response does not imply denial of our request. But that the answer will come, maybe not in our time, or in our way, or according to our wishes; but “though it tarry, wait not. It will surely

come. It will not tarry." Neither Martha and Mary, nor Jairus, had reason to complain of their Lord's delay. He came in His own good time, and with greater power and mercy than ever their faith expected. Christ Jesus, on the occasion before us, showed one work of mercy and power before the multitude, and another in the house of Jairus, and in both a halo of love and grace surrounded His divine person. He went about doing good. One person had endured twelve years of suffering; the other's whole life had only reached that period. He restores health to one, and life to her who had been so early cut off—happiness and joy to both. Nothing is beyond His power. No sorrow too bitter for His love to remove, or trial too heavy for His mercy to allay.

While our beloved Lord was thus engaged, He was thronged by a multitude of



persons. "The multitude throng thee and press thee," said the ever-forward Peter — crowded upon Him to suffocation, as the word (in ver. 42) originally imports.

Motives of anything but an unearthly nature actuated, we fear, the majority of this unmannerly multitude. Sometimes, as our Lord told them, the loaves and fishes, that is, His temporal and not the spiritual gifts, attracted them: curiosity, too, in others, to see some sign, some wonder, some strange miracle. Sometimes, however, these multitudes arrived at more correct conclusions than those better informed—the people believed on Him, while the priests plotted against Him; while, again, the proverbial fickleness of an idle collection of people was proved in His case, as in others before and since:—one day they shouted "Hosanna!" the next, "Crucify!" But, however varying the popular opinion

of Him, His work went on—His Father's will must be done: whether under applause or spitting, He must work the works of Him that sent Him, while it was day. His message was to be delivered, whether the people would hear or whether they would forbear. Whether accused of collusion with Beelzebub, or announced as the Son of David, He had love and mercy for all. Like Him, too, to please God and not men, must be the aim of every Christian, but especially of those who bear the ministerial office. "For if I yet pleased men," said St. Paul, *i. e.* if I made it my chief object to be more popular than faithful, "I should not be the servant of Christ," not worthy to bear His message, not true to my Master.

We turn now from the multitude who thronged, to one who, in a manner different from the others, touched the Saviour; and yet it may be said, If they crowded on Him

thus, surely they touched Him? Truly they did, but with different motives and with different result. There came a poor afflicted woman amongst that throng: long had she suffered; hope of cure, twelve years deferred, rendered her sick at heart. She had tried everything; she had consulted every physician—but One; she had long borne her wretchedness, but now, in addition, Poverty, the great aggravator of sickness, clenched hold of her with its iron gripe; and, so far from being better, she rather grew worse. Alas for so miserable a plight, so wretched a condition! Woe to our race for the suffering entailed on us by sin! Thrice miserable were we, indeed, if its dominant sway meet with no check; but, thanks be to God, its very wretchedness is sometimes made the very means of its removal: so it was in this case; the power and punishment both alike gave way before

Him who has conquered sin, and who is able also to make us more than conquerors over the same foe. This poor female had heard, doubtless, the fame of Christ; had she not heard, she had not as yet applied to Him. It is no small blessing to hear of Christ; but sadly incomplete, unless the hearing causes us to go personally to Him. Her extremity of woe drove her to Him. "Oh!" we now exclaim, "happy sorrow! —healthful disorder! which bade her approach the Saviour:" a timid, though real faith, mixed with something of ignorance, urged her to the step. She seems to have expected some magical cure from touching His garment. Still we may say, if she expected so much from the garment, it implies that she had high ideas of the wearer's power. However this may be, she did evidently, in some points, miscalculate; for she thought to be cured secretly, and to escape

unseen. She believed that He would and could cure her, though she knew not how or why ; and here lay the secret of her success. Weak as was her faith, it was genuine. She felt that she was wretched ; she believed He was kind ; and such faith, brethren, never approached the Saviour in vain. Without faith, she would have stayed at home in her misery. The smoking flax was fanned into a bright, vigorous flame, and she went away with faith triumphant and joy overflowing.

Having considered the multitude and the trembling woman, let us now regard the conduct of the Lord Jesus Christ on this occasion. Power, grace, and knowledge, mark his proceedings. His power was infinite, inexhaustible, like a never-failing spring ; but His knowledge told Him when it was put to the smallest proof. A rich benefactor may do good to others in a



variety of ways, and yet be never conscious of it. Not so the omniscience of Jesus. Amongst that vast crowd one poor, timorous sinner, touches His garment with a trusting, hoping faith. He at once knows it, and turns round to inquire who it was? Now, you may say, "If He knew, why inquire who touched Him?" It has been well said, that a father who knows something that his children have done, and who was the doer of it also, still might question them as to who did it. Elisha, too, affords an example of a somewhat similar manner of putting a question. "Whence comest thou, Gehazi?" said he to his faithless servant. "Thy servant went no whither," he replied. "Went not my heart with thee?" rejoined the prophet. He had a motive in asking the question, though he knew the reply before. His motive was to confute a base liar. Our Lord asked, "Who touched me?" with



a motive also, but of a different kind—namely, not to be angry or reprove, but to comfort the woman, and (as at the raising of Lazarus) for the sake of the multitudes, who might thereby see and acknowledge His divine power. It is evident that our Lord knew who had done it before He inquired; for in St. Mark, v. 32, it is said: “He looked round about to see her that had done this thing.” For her sake chiefly He called her forth. The cure of her body he intended to be, as was His custom, subservient to the pardon of her soul—the lesser blessing to make way for the greater: she was not only to go away in bodily health, but in peace of mind; not only to receive benefit of cure, but to confess the Lord Jesus before men—to promote His glory and her own salvation: while the world’s scientific skill failed to cure her poor frame, the great Physician would restore

instantaneously her soul as well as her strength. Having sought peace, but found none in the world, she was to prove that God's comforts alone could delight her soul. She was as happily conscious of her cure as she had been painfully so of her infirmity ; she felt in her body that she was healed of her plague ; she felt in her soul that her sin was pardoned.

Let us turn now to a practical application of these remarks, and endeavour to use for our own benefit the narrative concerning " the multitudes who followed the Lord, and the woman who touched His garment ;" and, finally, seek for comfort from knowing that the Lord's hand is not now shortened that it cannot still save, nor His ear heavy that it cannot hear.

The preaching of Christ's word, the administration of His sacraments, in days of outward prosperity and freedom from perfe-

cution, have still the effect of gathering multitudes together ; and as in days of old it was described, “Some believed the things which were spoken, and some believed not,” so it is in our time. Custom — external decorum — the desire to maintain an appearance of respectability—are the magnets by which many are drawn. Others, with a view to pacify conscience, undergo what, to them, is a weekly penance, by sitting awhile in God’s house ; and, as a palliative to that troublesome monitor, present themselves three times a-year at the communion table. I do not affirm that there are any such here ; but knowing the possibility—ay, the probability—of such self-deception, it is not unsafe to state that such are no uncommon motives among men who are outwardly among the number of Christ’s followers. To be present as formalists is better than not being here at all. For it may be that

some dart may be so directed of God, although only drawn by man at a venture, as to pierce the otherwise impervious mail of some self-satisfied Pharisee. No character is more difficult of access for the humbling truth of the gospel than that of the self-complacent. They have a happy, or rather, I should say, a fatal method of evading every solemn warning of God's word; and, mistakenly secure under their deceptive panoply, they flatter themselves in their pride till the day of God's wrath uncovers every refuge of lies, and the miserable, self-deluded victim of Satan, is left unprotected against those overwhelming floods and winds which shall then blow on such foundationless edifices, and scatter them to the four corners of heaven. Better be a reclaimed outcast, as Magdalene, than a self-relying, unchanged formalist, whose only language to heaven is, "God, I

thank thee that I am not as other men are.”

Although, as I have said, multitudes of faithless persons crowd at the preaching of the word and administration of the sacraments, and go away unprofited, it must not be imagined that they go away with the same responsibilities as before.\* No. Every means of grace should be followed by an increase of grace; and if it is not so, it is productive only of increase of condemnation. After you, dear brethren, have been to the public service of this Church, you do not leave it as you came. You must be either better or worse; better and holier, if you profit by the multiplied means provided for you — more feared and hardened if you retire without salutary impressions. Crowds of inhabitants of Judea

\* “ He often tells them that sermons are dangerous things; that none goes out of church as he came in, but either better or worse.”—HERBERT’S *Country Parson*.



thronged on our Lord—a few only benefitted ; but what was His lamentation ? — “ O Jerufalem, Jerufalem, thou that killeft the prophets, and ftoneft them which are fent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your houfe is left unto you defolate.” (Matt. xxiii. 37.) What, alfo, was Chrift’s addrefs to thofe cities wherein moft of His mighty works were done, becaufe they repented not ? — “ Woe unto thee, Chorazin ! woe unto thee, Bethfaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in fackcloth and afhes. But I fay unto you, It fhall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, fhalt be brought down to



hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom [for even that sink of abomination] in the day of judgment than for thee." (Matt. xi. 21-24.) The means of grace were offered to these places in the hour of mercy, and although the people thronged the Saviour, yet they believed not on Him. The day of grace, like other days, came to a close, and a darkened sunset of threatening wrath foretold a judgment to come on the morning of the resurrection. This, then, is the practical lesson here : that, as hearing the Saviour's words but doing them not — crowding round Him with wonder, but without faith, brought darkness over that benighted land, so similar danger exists now, and that it is too possible to be among His nominal fol-

lowers while the heart is as far as can be from a true and saving faith. Oh, if it is so with any, that sickness, that sorrow, that poverty, that trial, that bereavement, which removes delusion, is to be hailed as an incalculable benefit. It drove the poor woman of our text whither she found mercy, and it may do the same blessed errand for some now present. The day of destitution — the utter failure of long-tried solaces of earth — may be of highest moment to those thus proved. The bed of sickness — its long, weary hours — its nightly vigils — its daylight thoughts — the absence of the world's delights, attractions, and glare, — bid the soul look within, and, in calm contemplation, inquire, if it is satisfied to remain in its past and customary wretchedness and apathy. Sin's narcotics have hitherto dulled its spiritual perception, and it has been utterly unaware that, however

outwardly decorous before men, that flimsy garment is totally unable to hide its shame from the eye of God.

“Where art thou? said God to Adam. Before he sinned, he could meet God in the garden; after his fall, it is, “I was afraid, because I was naked; and I hid myself.” Miserable, poor, and blind, and naked is the sinner’s condition before God; although he, from that very blindness, knows it not. It is often, then, the affliction of sickness which removes this blindness and discovers to him his real state, and when this is beheld; he abhors himself, as this poor woman did; and nothing will do but he must find himself, not only among the thronging crowd, where he has always been, but he must be personally convinced of the Saviour’s power, and individually experience His pardoning love. Here, then, is a true repentant spirit; not

the outward satisfaction of a face voluntarily elongated, but with a subdued and chastened spirit, with a disciplined soul—taught not to feel self-sufficient, but lowly—led thus influenced to the cross of Christ, to obtain mercy and grace: that, brethren, is the right place for a true penitent. Pampered luxury finds not itself here—nor starving pride either: for pride creeps in, in both cases; and it is even possible for a man to be proud of his lowliness—or, rather, of his assumed lowliness. We see such people, now-a-days, whose very look says, “See how I fast; see how mortified and good I am; see how much better I am than those gross slaves of appetite and sloth!” This is to be as the hypocrites of old, of a sad countenance, that they may appear unto men to fast. To discipline the soul, to keep it lowly as a weaned child, to use all right means,

whether self-denial in luxurious diet, or in alms, or in attending the sick and suffering, is right and needful ; but let it be done, not with sanctimonious face, hypocritical semblance of humility, and lurking pride ; not with eyes drawn down, and pictured attitude of self-immolated martyrs, but with a cheerful countenance, with unaffected simplicity : “ that thou appear not unto men to fast, but to thy Father which seeth in secret ; and thy Father, which seeth in secret, shall reward thee openly.” Thus will the true spirit of mourning for sin prepare the way for the true spiritual enjoyment of heavenly and abiding peace—of joy in a risen Saviour—the joy of those who felt, after a night of sorrow, that they had found Him whom their soul loved ; and whom they, in the despondency of ignorance, deemed lost to them for ever.

The self-abhorring condition of a true



penitent, is the very spirit in which access to Christ is craved. The sinner must not wait till he loses his sins—if he did, they would cling to him for ever; but as the afflicted their diseases, he must carry his loathsome burthen for Christ to relieve him from it. It is in trying to cure spiritual maladies, to remove spiritual burdens themselves, that so many fail of being recovered and lightened. The Apostles could no more have let themselves out of prison than man, of his own strength, free himself from the chains and dominion of sin. The deliverance in both cases comes from eternal sources and powers. The power rests in God. The faith to apply that power is like putting out the hand to receive proffered benevolence. Without this principle, the partaking of the Lord's supper is but a carnal, outward eating of the sign of so precious a thing. The same with other



ordinances. *Godly* sorrow for sin, which, in contrast with the world's sorrow, hates sin, not only for its impending punishment, but because it is abhorrent to God's holiness, and true faith in His might and His love: detesting sin itself, like Peter; not fearing only its curse, like Judas—feeling that it must be got rid of—that it is a burden too heavy for us to bear—grievous and intolerable: this is true lowliness. The odious stain must be removed; and that can only be done in the one fountain for sin and uncleanness. This is the state of soul which God approves—which Christ will bless. Therefore, as sin must be removed, both for the sinner's peace and for his safety, and as there is only one way to get it blotted out, true wisdom will bid the repentant soul rest no longer content, without personally testing the truth of Christ's promises and power. Trembling, it may be, but still trusting, he

will be found where Jesus is ; and, although crowding multitudes may throng Him, He will at once discern the lowly applicant's touch. The word of pardon, and the reality of pardon, will go forth from His gracious lips. "Thy faith hath saved thee, go in peace," will sound like the music of heaven on the restored one's ear ; and he will depart rejoicing in the Lord, and in the power of His great salvation, convinced by happy experience of the truth of that gracious declaration,—“Him that cometh unto me, I will in no wise cast out.”

## SERMON XI.

---

### THE DYING LOVE OF JESUS.

---

(GOOD FRIDAY.)

*Then said Jesus, Father, forgive them: for they know not what they do. — Luke, xxiii. 34.*

**T**HIS is the first of the seven sayings uttered by our blessed Lord on the cross. May He, from whose divine lips it came, bless the consideration of it to our instruction in true doctrine, and cause it to be

effectual in influencing our conduct. We shall notice,

1st, The prayer itself.

2d, The circumstances under which uttered.

3d, Draw some practical inferences from it.

1st. The prayer itself is a remarkable exhibition of the divine and holy nature of Jesus. It is well said that times of sorrow and suffering prove what is in our hearts. It is not difficult for mortals to maintain and exhibit an appearance of goodness while all is smooth and prosperous in our course, and when our bark glides peaceably along an unruffled current. But when a storm of sorrow arises—when opposing waves toss us mercilessly up and down, and make our spirits stagger like the steps of a drunkard—then the true nature of our inmost soul is developed, and often the unknown

caverns and dark recesses of the heart send forth, unbidden and unbridled, a host of pent-up evil thoughts, which neither we nor our dearest intimates imagined to have found asylum there. Well for us if, by God's grace, they are not only aroused, but forcibly expelled, and every bolt and bar employed to prevent their return. Well and happy for us if, evil spirits being dislodged, the holy, sanctifying, cleansing, humbling, Spirit of our God should take full possession of the vacated chambers, and so bring every thought into captivity to the obedience of Christ as to mould us into new creatures in Christ Jesus. To this end, how instructive to us should be the spirit exhibited by our divine Example in the hours of His agony and under the outrages of His foes!

One of the most unequivocal signs of inward holiness is to love those who de-

spitefully use us — to pray for those who wish to destroy us — to load with blessings those who cover us with curses and maledictions. Here, then, we behold the fullest exemplification of this in our suffering Saviour. While the nails are agonizing His sacred limbs, He intercedes for the men who thus torture Him ; while they exhibit the perfection of hate towards Him, towards them He evinces the perfection of love. He does not despise their fury and their outrages : that would have been to suffer as a heathen hero, or as a philosopher of Greece would have met his doom. He does not reproach them, or taunt them with ingratitude, by enumerating the benefits He had conferred on them, on their sick, suffering, and dead : that would have been conduct worthy only of a grovelling mortal. He does not threaten them with an infliction of His power ; He does not



menace them with twelve legions of mighty angels : that would be to take refuge in His omnipotence. He does not console Himself with the hope and knowledge of the punishment which must await such conduct as theirs : this would be to act like one whose ruffled spirit longed for vengeance on his foes. Nor does He bemoan the barbarous excess of their cruelty : that would have shown a pusillanimity which even mortal martyrs to the truth exhibited not. No. He prays for His crucifiers. He is intent upon their salvation. He seems scarcely to think of His own sufferings or of His bereft disciples. He makes no plea to His Father for them. He is engaged only with His enemies. He speaks, He prays, on their behalf. They curse, but He blesses. They insist on and accomplish His death. He entreats for their salvation. They imprecate the guilt of

His blood on themselves and on their descendants. He prays for their pardon—“Father, forgive them”—that, instead of His blood resting on them as the mark for their destruction, it may be sprinkled on them as the means of their redemption. “Father, forgive them; for they know not what they do.”

Oh! what deep and all-extensive meaning is comprised in those words! Christ, by His death and passion, was offered up a sacrifice for all. Who can tell, but that that blood poured forth was effectual to the salvation of those whose forgiveness the Lord then sought; that those, His murderers, became His brethren—His redeemed, pardoned brethren? When Christ was nailed to the cross, Divine Justice was satisfied, and the wrath of God, as an offended Judge, appeased. God thenceforth is a Father ready to pardon. The shadow of

that cross became a refuge where the guilty could hide, and become safe from the burning blasts of Almighty vengeance. The Saviour would not that God the Father should regard the cruel hands that inflicted the lacerated wounds, but the redeeming blood which those wounds emitted, that this might be effectual to efface the crime of which those murderous foes were guilty. He employs the only plea in mitigation of the deed which could be found—"They know not what they do;" that is, they knew not that God had sent Him: but, in their blindness, they believed to be doing God service in putting His Son to death. They knew not what they did—that the blood they spilt was to sanctify the world—that the victim they offered was to purchase the salvation of mankind—that the cross to which they affixed Him was to become life and resurrection to all who lay in

death's cold shadow — that its effects were to remedy the dire disease which devastated the human family—that it was to spread through all the earth the knowledge of His name, and to gather out of all lands a people who should worship God in spirit and in truth. Since the world was to derive such blessings from this direful deed, impute not (He would seem to say) to them the sin of its accomplishment, “for they know not what they do.” They, in slaying the Lord, unconsciously restored Him to His heavenly glories; in effacing, as they thought, His name from the book of the living, they raised Him above principalities and powers — while they rejected Him, they caused Him to be made known to all people — in refusing to acknowledge Him for their King, they made Him Lord of all, and gave Him the sceptre of all dominion both in heaven and earth. The glory promised

to the accomplishment of His sufferings, they unconsciously procured—the exaltation of His name, the enlargement of His kingdom, they unwittingly accomplished. Not only the wonders and boons consequent on this act of cruel injustice, but the dread punishment to descend on them, was alike unknown to them—that, in accomplishing the measure of their iniquity, they were to see days in which those were happiest who were childless, in which Jerusalem was to become heaps of rubbish, in which the holy and beautiful Temple was to be destroyed, and become a saddening thing of days gone by ; the inhabitants of Jerusalem to become fugitive and outcast, and the Lord's heritage given up to desolation and the relentless foe. But in that prayer for their forgiveness may we not trace a supplication that their punishment might be confined to temporal suffering, and that their souls might



be saved in the day of the Lord—that the people whom God had chosen might be delivered from eternal wrath—that the branches of a holy stem might be saved—that the brethren of Jesus after the flesh might be preserved—that the safety of Judah, from whence salvation emanated, might not be annulled—that the dispersion of Israel might be gathered again, that in the latter times they might be re-united to the olive-tree from which they had been severed, and be recalled from the countries whither they were scattered, and being made again one fold, under one Shepherd, should no longer offer bullocks and goats, but, trusting alone to the one sacrifice of Messiah, once and for ever completed, should look on Him whom they pierced, and mourn; and, instead of casting Him out of the city to be crucified, should recognize Him as He really was, and is, and will be, “Jesus



of Nazareth, the King of the Jews," and welcome Him with loud hosannas, "Blessed be He that cometh in the name of the Lord?"

Having now contemplated this wondrous prayer of the dying Redeemer, we notice the circumstances under which He uttered it. The 53rd of Isaiah, verse 12, while prophetically foretelling, describes, as if in contemporaneous history, the details of the event — "He hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." The first act of the crucified Saviour was to intercede for the most flagrant of transgressors, even for those who pierced and nailed Him to the tree. Circumstances of the bitterest bodily torture, only exceeded by the inconceivable weight of the Father's withdrawal of heavenly suc-

cours, and the sins of the whole world imputed to His sinless brow, had this effect on His compassionate soul, viz. that He should intercede for those who were the means of bringing Him into this arena of physical and spiritual suffering. He was then purchasing redemption; and even before He could say "It is finished!" He appears in the blessed office of making intercession for transgressors. He then began a work of love, which He continues to this day, and which He will continue so long as one sinner remains for whom pardon is required. While to Satan belongs the hateful office of accuser of the brethren, to Christ appertains the attractive duty of being their Advocate.—"Being able (as St. Paul to the Hebrews, vii. 25) to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."

Yes, brethren, He has resumed His place at the right hand of the Father which He had before the world began, to plead the virtue of His own meritorious cross and passion, as an expiation for the sins of guilty man. Were it not for this potent advocacy of our cause before Jehovah, how should you and I, brethren, appear before the judgment seat! What confusion would cover us! How utterly helpless and hopeless would be our condition! But if, by a living faith in this One Mediator between God and man, we have secured an interest in the cross, how can we despair? Who can do aught but apply unreservedly and trustingly to its efficacious power? Shall we then trust to anything we can do to plead our cause before God? shall we rely on our deeds of almsgiving or self-denial to come between—to atone, or cause to be at one—our God and our souls? Alas

that any should be so deluded ! Alas that such dishonour should be done to the redemption wrought at such cost by Jesus Christ ! that such insult should be offered to that perfect sacrifice as to mix up aught of mortal merit or worth with its power ! No, brethren, He is able, He only, to save to the uttermost those who approach God through Him : access to God by any other path is debarred to us. By Him we both, *i.e.* Jews and Gentiles, have access by one Spirit unto the Father ; and this approach to God is obtained by His ever living to make intercession for us. Oh ! what need, then, have we to seek mercy and pardon from God by the intercession of any, the holiest of God's glorified saints ? Why need any appeal to the Virgin mother of our Lord ? to her who, though blessed, indeed, amongst women, required for her original and actual sins as much the inter-

cession and pardon of her Divine Son, as any other of Eve's daughters.

When Christ, the Advocate, tells us that His ear is heavy, or His hand shortened, or His mercy withdrawn, or His love limited, then may sinful men look elsewhere for intercessors ; but while Christ ever liveth to intercede for us, while His ability to save to the uttermost is still put forth, we revere, indeed, and would imitate the holy example of apostles, saints, and martyrs : but as to their prayers, we need them not — nor can we obtain them if we did require them ; so we leave their boasted efficacy among the fond things vainly invented, grounded upon no warranty of Holy Scripture, but rather, repugnant to the word of God.

Are any among you, dear brethren, bowed down by the weight of sin and sorrow? Does the remembrance of the past seem like a

grievous burden, too heavy for you to bear? Do the sins of youth, and your former transgressions, rise up against you with a menacing aspect, and tell you there is no hope of pardon for such as you? or do your repeated sins of omission and commission, or the evil thoughts of your heart, and rebellion of your spirit, attempt to scare you by their hideous deformity and legion-like frequency, to drive you from the only refuge of safety for lost and ruined man? Then, if with abhorrent detestation and hearty loathing you lament their aggravated character at the foot of Christ's cross, there, by virtue of that blood shed, by virtue of that interceding prayer, by virtue of that power to save to the uttermost, the guilt of those sins shall be put away, and your penitent soul may rise from the posture of mental anguish with a lightened heart and a cheerful countenance, for the Spirit of consolation



and refreshment shall whisper softly, but distinctly, in the willing ear, "Thy sins are forgiven thee; go in peace." "I have blotted out, as a thick cloud, thy transgressions; and as a cloud thy sins: return unto me, for I have redeemed thee."

The result of such pardon will be clearly evinced in the life and conversation of the restored soul. For the Spirit of Christ is one of holiness as well as of peace; and although the justification of the sinner by the merits of Christ's death, and his subsequent sanctification by the Spirit of God, are distinct and separate operations, yet the latter as naturally springs from the former as good fruit from a healthy tree. And this leads us to some of the practical inferences which we may draw from the example of our blessed Lord, as narrated in the prayer of my text. If we partake of the Spirit of Christ, we shall, in some

measure at least, resemble His forgiving spirit.

He forgave His murderers, and prayed for them. He is ready to pardon us; and although we do not literally nail His sacred form to the cross, still as we read we may, by our conduct, "crucify the Son of God afresh, and put Him to an open shame." Therefore, if He so loved us, and set us such an example, it should be our endeavour to cherish a forgiving spirit. For if we forgive not from our heart each one his brother their trespasses, neither will our heavenly Father forgive us our trespasses. Opportunities readily occur to every true Christian to practise this grace. Every godly man will experience trials of this kind: for every one that will live godly in Christ Jesus shall suffer persecution. Now the natural man, under such circumstances, rebels and retaliates. The converted soul

pardons and prays. To pray for those who despitefully use us is a sure method of mitigating any asperity of feeling which may arise in our heart. If you truly and earnestly pray for a man, it is morally impossible for you to hate that man. Therefore, has any one done you a real, or what, in your view, may be the same or worse, an imaginary wrong, when you next pray to God bear him by name before the throne of grace, and you will rise from your knees with feelings softened, and a true, Christ-like spirit strengthened in you. "Put on, therefore, brethren, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. iii. 12.)

Finally, let us draw another inference of

a practical nature from our subject. We take it as an allowed principle that it is our duty to endeavour to accomplish and bring about that for which we pray. Otherwise, if our prayers are not followed by efforts corresponding to their tenor, they become hypocritical supplications, and recoil on us in the form of injury rather than blessing. Our Lord, as we have seen, prayed for those who accomplished His death. Who were they? They were His own brethren after the flesh, together with Gentiles. Both were guilty, as we read in St. Matthew xx. 18, 19,\*—“Behold, we go up to Jerusalem: and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death. And they shall deliver him to the Gentiles, to mock and to scourge, and to crucify him: and the third day he shall

\* See also Acts, iv. 27, 28.

rife again.” “Thine own nation, and the chief priests, have delivered thee unto me,” said Pilate to Jesus. We, therefore, deduce from this, our duty to pray for, and if to pray for, then to endeavour after obtaining God’s forgiveness for the Jewish people. Every Christian, every Churchman especially, is under obligations to this duty. Why? you ask. I reply, Because on this most solemn day of the Christian’s year, we are taught in one of the Collects, first and foremost, before all other unbelievers, to pray for the Jews—God’s ancient inheritance. If, then, as I said, it is our duty to pray, it is our duty to act out our prayers. As one of the first results of our blessed Lord’s intercession, three thousand converts were added to the Church; and they, as were nearly all the earliest believers, were descendants of Abraham: so that, as well as the chief corner-stone—the foundation of the Church



—the apostles and prophets were Israelites ; and to their instrumentality we owe the divine oracles of God, and through them the knowledge of the way of salvation, “whereby the man of God may be perfect, throughly furnished unto all good works.” Clearly there is a debt of duty and of gratitude owing to that remarkable people. We partake of the nourishment of their ancient stem. We have obtained mercy through their subsequent unbelief ; and it is God’s plan, as set forth in Romans xi.,\* that by our mercy they also may obtain mercy. We rightly pray and strive for the conversion of the unbelieving Gentiles and heretics. The most effectual means to accomplish this is to pray God for, and endeavour ourselves to bring about, the conversion of the Jews. This is not my assertion, but St. Paul’s argument. “If

\* Romans, xi. 17 and 24.

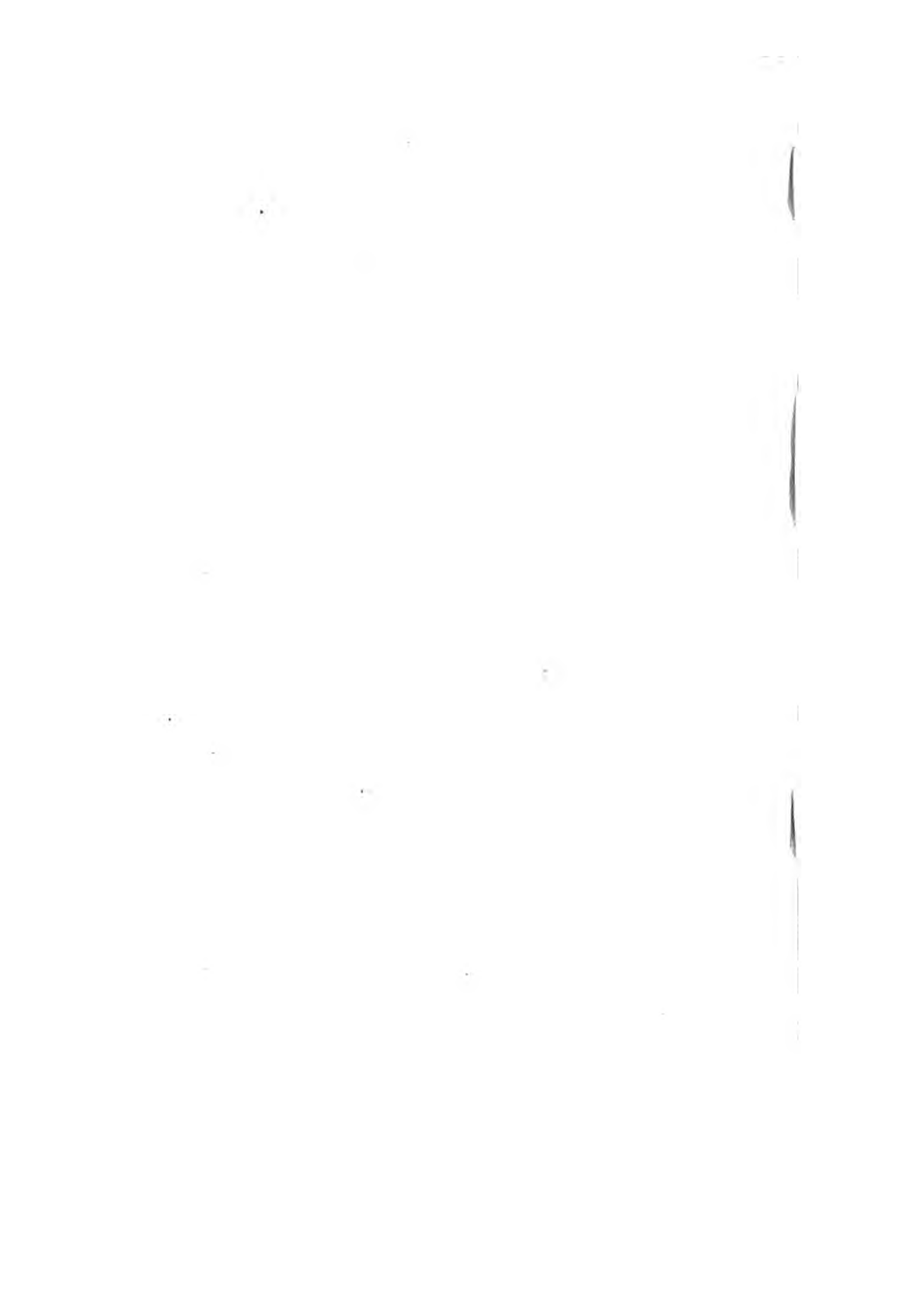


the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15.) That gross darkness which covers the people, and on which the zealous efforts of missionaries make but comparatively small impression, will be dispelled, and the death of sin will be followed by spiritual life to the lost world. May the duty of following up our prayers by earnest endeavours, and of accompanying our efforts by our prayers (each without the other deficient), be made clear to all of you, my Christian brethren, that the example of Christ Jesus may operate on your hearts, to stimulate to fresh zeal those who are already engaged in this holy work, and effectually remind those who have hitherto neglected it which way their duty unmistakeably lies. May we ever remember that there is no difference between the Jew and the Greek, or Gentile;

“for the same Lord over all is rich unto all that call upon Him.” All have sins to be forgiven, and souls to be saved; and there is none other name given among men whereby any of us may be saved. He is our peace who hath made both Jew and Gentile one, having, when the veil of the temple was rent, broken down the middle wall of partition between us, and reconciled both in one body by the cross. And if there is joy in heaven among the angels of God over a penitent soul — angels who aided nought and gave nothing for its redemption — what joy, think you, must animate the Redeemer Himself, when He beholds and welcomes a blood-bought sinner, Jew or Gentile, flying from the doom of the destroyer, and taking refuge under the shadow of His cross? Yea, with what love would He receive any repentant sinner here present! He would present him fault-

less and forgiven before the presence of His glory with exceeding joy. He would see of the travail of His soul and be satisfied.

“ O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.”



## SERMON XII.

---

THE LAYMAN SEARCHING, THE MINISTER  
TEACHING.

---

*Understandest thou what thou readeſt? And  
he ſaid, How can I, except ſome man ſhould  
guide me?—Acts, viii, 30, 31.*

WE read in Acts, ii. 11, in the account of the Pentecoſtal outpouring of the Holy Spirit, that the multitude who wondered at the miraculous gift of tongues embraced men from the moſt remote regions—“ Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and

Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians." By means of these assembled foreigners God chose to carry into far distant lands an account of the wonders of redemption, and of the gifts of the Holy Ghost. The passage which I have read as my text has reference to one of these strangers. He it was to whom the inquiry was addressed by the Evangelist—"Understandest thou what thou readest?" and who replied, "How can I, except some man should guide me?" These two characters it is my intention to pass under review, craving that your prayers may be united with mine, that God may accompany what I speak by His mighty power, and render our meditation profitable to all here present.

### I. An Inquirer after Truth.



## II. An Instructor sent to teach him.

1. An Inquirer after Truth. There are several particulars narrated concerning this person, at some of which we shall glance. (*a*) He was a man of high rank under the sovereign of a distant country, a “man of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure.” Such an one might have alleged that the duties of his office were so onerous that they engrossed his whole attention. He might have said, that the service of his sovereign occupied him so unceasingly that he had no time or inclination for the worship of his God. Not so, however. The dying hour of a man more favoured than this treasurer was embittered by the reflection that his earthly master had so absorbed his service that his heavenly Lord was neglected, and, in consequence, heard not his bitter cry. But our present subject was of a wiser spirit ;

and while, doubtless, he was faithful to his queen, yet, like Obadiah of old, "he feared the Lord greatly." And, as we shall see, his fear was no inactive principle. True, he had care of all the treasure of Candace, yet to him was committed a treasure of far greater value even than that. He had a soul within him which called for his chief attention, and while he would not neglect the other, this must ever claim and receive his chief regard. Why do I assert that his fear of God was no inactive sentiment? For this among other reasons, "he had come to Jerusalem for to worship." What! all the way from Ethiopia to Jerusalem! and that to worship! Yes. He might say, other men go so far to trade, to profit in the worldly calling, and shall *I* be backward in spiritual traffic? No; they may purchase goodly merchandize, but *I* have in view a pearl of richer price than they dream of. I

know of a treasure hid in a field, to obtain which the difficulty of traversing the earth's circumference would sink into insignificance. Ah ! such differences of character still exist. Myriads will endure hardships, privations, voyages, trials, disappointments, perils of waters, perils of robbers, hunger and thirst, cold and nakedness, to grasp the glittering treasures of the teeming earth, while " going up to Jerusalem to worship," aye, going across the road to worship, is too far for their unwilling feet. Let our thoughts turn homewards ; think a moment of the many whose dwellings cluster around this sacred edifice, and who find even that too far for them to enter the precincts of the sanctuary. What are they doing at this moment ? Think you they are passing the holy hours of God's day profitably ? Some, maybe, are cumbered about much serving ; others, too slothful to be ready in time for

morning service, although it is nearly noon before public prayer commences; others, wasting hours, which can never be recalled, in doing their own pleasure—perusing the public journals, or tending their worldly affairs, or following their vicious practices; some, too, living the lives of heathens under the very shadow of the venerable tower under which I am now speaking. Alas, alas, for pretending Christians—baptized into the name of Christ—His vows upon them! How does their character appear to disadvantage when placed alongside that of this Ethiopian noble — a man who, though cumbered with the cares of state, could travel, in lengthened and tedious stages, from Ethiopia even to Jerusalem to worship!

But I have not done with this topic yet. I wish again to remind you who, maybe, have been consoling yourselves with the thought that, as you are now at church,

your character will stand even when compared to this African minister of state. I would remind you that, although your distance to the house of God is to be counted by yards, many are very forgetful, or at least very neglectful, of the weekly calls to worship. The church is most centrally and conveniently situate—dwellings of various sizes stand immediately under its wing—certainly within sound of its bells—and yet the majority, who will go miles in the pursuit of a small portion of worldly goods, will scarcely step over the way for heavenly treasures. Remember, then, as the hour of prayer is pealed forth, that there was a man of Ethiopia, far more occupied than you are, who positively went from one quarter of the globe into another, from Africa into Asia, that he might worship God in the holy Temple of His presence. It is strange if Christian men, who know the truth, will



allow themselves to be eclipsed in zeal by this fable prince, who was only an inquirer after it.

This, then, is one point in his character, that he thought no distance too great, or pains too arduous, that he might worship God. The narrative describes him on his way home after his worship was over. He was near to Gaza, which was and is a desert; but which to him flowed with the water of life, clear as crystal; and as he journeyed he occupied himself in reading the Scriptures. Now, when we hear this, let us divest ourselves of the idea that he held a printed volume in his hand containing the whole canon of Holy Scripture such as we possess. Probably it was only a portion—most likely the Prophets, and that in manuscript—rare and expensive to purchase. The day has come to us, which was looked for by a king of pious memory, when



every cottager may have his Bible, and, if he chooses, education to learn to read it. It behoves us to beware lest a surfeit of such treasures beget indifference. Better to have it in costly manuscript and well studied, than purchased at a nominal price, and kept as a kind of superstitious charm to scare away evil, but never read or prayed over. But we must join ourselves to this nobleman, and in his goodly company may find more practical lessons for ourselves. "He was sitting in his chariot, and read Esaias the prophet."

At the conclusion, that is, of public service, he was cherishing a holy frame of mind. He watched lest the fowls of the air should come and purloin the good seed. He would deepen heavenly impressions by searching the Scriptures. The world's topics, news, pursuits, had no charm for him then. The feast at Jerusaleem had so

attuned his soul, that the intrusion of such things would be like jarring discord to the cultivated ear of a musician. He was now a day's journey or more from Jerusalem ; still, thoughts of God and perusing His word occupied him. He found the reading of Holy Scripture never out of place. He read it, too, aloud, as we find that Philip *heard* him. That journey was the most profitable he ever made. Esaias the prophet led him to Him of whom Esaias wrote. The passage he was reading is referred to in this chapter of Acts, so that we learn which way his reading was directed. It was a most striking prediction respecting Messiah. " He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. liii. 7.) And there is another passage very near to

---

this, which probably he also read, and rejoiced to find himself therein described: “For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant.” (Isa. lvi. 4–6.) Thus, according to Ps. lxviii. 31, did “a prince come out of Egypt, and Ethiopia stretch out her hands unto God.” Now many would think it quite out of character to be so employed on a journey. I know not how they can think so, with

this example before them. Surely it is, at any rate, an improvement on that fullen, taciturn temper, which is generally delighted in by men of our country when on a journey. Our mode of travelling seems the rather to call most loudly on us that our mind should be occupied with things of another world. We journey with our life as it were in our hand; and a casualty, apparently most trifling, may, before we can utter a prayer, or even an exclamation, hurry us into eternity.\* It once happened that one of the valuable class of men called Scripture-readers — not such a Scripture-reader as this African, or such as we should all be, but one whose avocation it is to read

“ Sometimes he tells them stories and sayings of others, according as his text invites him: for them men heed, and remember better than exhortations; which, though earnest, yet often die with the sermon: . . . stories and sayings they will well remember.”—GEORGE HERBERT, *The Country Parson Preaching*.

---

the Scriptures to others—was travelling in company with three other persons. As was his custom, he sought for an opportunity to carry his vocation into exercise. I should say, that an occasion of death in his family caused him to be journeying on the Lord's day. He gradually led his fellow-travellers into serious conversation, and, with their slowly-granted assent, he read to them a portion of Scripture, following it up with their now more readily given permission by prayer. After this was over, before they reached the end of their journey to the metropolis, a collision took place, which, in its dire consequences, hurried the faithful Scripture-reader, and two out of his three companions, to the end of life's journey, and into the presence of God. One survived to tell the true and striking narrative; and, as I have briefly stated it to you, I trust it will tend to confirm



my remark, that there is nothing out of place, but rather that it is a profitable employment to be occupied, when occasion offers, as these travellers, and as the Ethiopian noble was, when seated in his chariot he read Esaias the prophet.

One more point in his character I would notice ; and that is, his courteous demeanour. Not being averse to entertain a stranger, he welcomed one who proved to him a messenger of peace, the bearer of good tidings of good. He was, as we know, a man high in rank, travelling in his carriage, and probably attended by a retinue of servants suitable to his position in life. Eastern grandees are apt to be despotic and overbearing towards inferiors. This man, as all should be who would adorn the doctrine of God their Saviour in all things, was not disturbed at what might have appeared to a haughty man an abrupt in-



trusion on his journey. Philip ran to him, and without ceremony addressed him; and that, too, with such an inquiry as would have at once shut the ear of many to all he had to say. A strange pedestrian comes up to this lord-treasurer, and says to him, "Understandest thou what thou readest?"

Now, in what way and tone would many of us have answered to such an inquiry? What does the man mean by insinuating that I do not understand what I am reading? Probably I know better than he does — a common fellow, trying to teach me! Pride and naughtiness of heart would thus have spoken — humility and lowliness of spirit gave utterance to a different expression. Pride would have caused him to remain in ignorance — humility opened his heart to receive and embrace truths which saved his soul. "How can I," he said, "except some man should guide me?"

Thus, brethren, are we led from the interesting character we have contemplated in the light of an earnest inquirer after truth, to our second point, which was to be the guide sent to lead this man into the truth for which he sought. This guide was Philip the Evangelist, sent, as you know, by God for this very work. “Then the *Spirit* said unto Philip, Go, join thyself unto this chariot.” He had first been desired to go from Jerusalem to Gaza, “and he arose and went.” Yes, though it was to the desert he was commissioned, he hesitated not. There was no demur — no remonstrance — no saying that there was more work for him in Jerusalem. No; to the road leading from Jerusalem to Gaza he was to go. What! to the highroad? Yes; God had a seeking servant on that well-trodden way. To the highway, then, and to the hedge, did He send His mini-

---

stering evangelist, to bring an inquiring profelyte into the full possession of gospel blessings. Had Philip delayed to obey the heavenly vision, the hour had gone. The African had returned to his home still a learner, and, maybe, never able to come at the truth. But not so: Philip hastened down; he soon found why he was thus sent, and doubtlessly thanked God for the honourable employ laid upon him. Thus, the alacrity with which Philip obeyed the command is one point in his character worthy of notice and example, but we must also observe the authority by which he is sent. That is nothing short of a divine mission — a command issuing from God himself. “The Spirit said unto Philip, Go, join thyself.” Now, dear brethren, the voice which thus directed Philip is the same which still commissions true ministers for their work. Men may deceive themselves as to their

call, and many, alas ! do ; but to us, ministers of the Church, at one of the most solemn, if not actually the most thrilling moment of our lives, the following searching question is put by the bishop, whose office, like that of the apostles, is to lay hands on candidates for the ministry, and send them to their work. The inquiry runs thus—(you will find it in the Ordination Service)—“Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory and the edifying of His people?” The reply is, —“I trust so.” I quote this, that you may see that our Church would so have it, that ministers called to serve therein should be as Philip was, “moved thereto by the Holy Ghost.” If not, woe to us ! good for us if we had never been born ! Ah, solemn possibility—to preach to others, and yet to be a cast

away one's self ! The Lord deliver us from such perdition !

Thus, then, we arrive at this doctrine, that the inward call of the Holy Ghost, as well as the "being chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard,"\* is needful for a complete minister of the Church. As well, too, as the *authority* of a true minister of Christ, we learn from this instructive passage the *leading* idea which should pervade his ministration. "Philip began at the same Scripture and preached——" What? Some would say, "Preach morality, preach repentance, keep back the atonement — it is a reserved doctrine." But what saith Holy Scripture? God grant that we may ever heed that more than the teaching of men, though they sit in Moses' seat and have more learning than

\* Article xxiii.



the scribes, to say nothing of the formalism of the Pharisees. What faith the Holy Scripture? — “Philip preached unto him JESUS.”

It may be said, Yes, in this case it was so. But what did St. Paul do? How did he preach before Felix? He preached righteousness, temperance, and judgment to come. True, he did so: knowing the terrors of the Lord, he used them as the means to persuade men. But more than this: you will find in the verse preceding that which I quoted above concerning righteousness, temperance, and judgment to come: “Felix came with his wife Drusilla, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ.” Thus, too, did Philip preach; and thus do we, if we would faithfully obey our inward call from the Holy Ghost; act consistently with our outward call, from the laying on of apostolical hands. Our theme of discourse,



the Lord Jesus Christ—Christ as shadowed forth in the Mosaic ritual—Christ as foretold by the prophets ; led as a sheep to the slaughter, bearing the sins of many, and making intercession for the transgressors—Christ, too, as incarnate God, dwelling among men ; doing works which none other man did ; sorrowing ; toiling ; bearing the reproach of sinners against Himself ; falsely accused, falsely condemned, and cruelly crucified ; Christ buried — Christ rising again ; Christ ascending to the right hand of God—Christ to come again in His glory to be the Judge of quick and dead, and to take to Himself His restored kingdom. Here we have the foundation of a Christian minister's teaching. Faith ! it is belief in the Lord Jesus Christ. Love ! it is devotion of heart to Him and to His brethren. Holiness of life ! it is the spirit of Christ working in men, and assimilating

them to the divine example which He set. When our ministers are thus taught of God, and when they thus teach their flocks, happy are we. "Blessed are the people that are in such a case; yes, blessed are the people who have the Lord for their God."

To sum up then, dear brethren, the matters brought before you this day.—We have had an inquiring layman studying the Holy Scriptures, and a heaven-taught minister sent to guide him. When laymen search the Scriptures, and ministers preach Christ, then we have the counterpart of this striking narrative. God grant it may ever be so in the Church of England. May these ancient walls, especially, never echo any other teaching. May no uncertain sound ever proceed from this pulpit; but may those tones issue hence which angels in heaven and penitent sinners on earth may rejoice to hear; and which Christ, in fidelity

to His promise, and in mercy to our need, may ever blefs with His approving fmile.

The laft fcriptural account of the Ethiopian is, that “ he went on his way rejoicing.”

Other accounts tell us that he fpread the truth which he had learnt among his countrymen ; that he witneffed a good confeffion, and was found worthy to fuffer death for Chrift’s fake, and to be ranked among the noble army of martyrs who have wafhed their robes and made them white in the blood of the Lamb. May every foul who zealoufly feeks to know the Lord, and who diligently fearches the Holy Scriptures, if haply they may find Him, be led to Him as was this minifter of ftate. May they find Him this day, witnefs a good profefion, and, like him, too, go on their way rejoicing.

O Almighty and everlasting God, who didst give to thine Apostles grace to believe, and to preach Thy word ; Grant, we beseech Thee, unto Thy Church, to love that word which they believed, and both to preach and receive the same ; through Jesus Christ our Lord. Amen.

## SERMON XIII.

---

### GOD'S FREE GIFT, AND SIN'S EARNED WAGES.

---

*For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. vi. 23.*

THE total alienation of man's nature from holiness and God was a favourite topic of St. Paul ; and when he had set forth that doctrine in its fulness, so as to show those who received it that in themselves and from themselves there was no hope of salvation, he proceeds to proclaim the fulness and freeness of that plan of rescue and redemption which the pure love

and mercy of God the Father devised, which the humiliation and sufferings of God the Son effected, and which God the Holy Ghost applies effectually to the heart of the lost sinner. St. Paul knew that the doctrines which he was inspired to record would be open to abuses on the part of self-deceivers. He foresaw that many would turn the grace of God into licentiousness, and so incur the most heinous guilt. Nevertheless, he had no choice but to proclaim it still, accompanying its declaration by every solemn warning and guard against a perversion of its blessed truth. As he wrote, so he preached,—repentance towards God, in which is included sorrow for and renunciation of sin, and faith towards our Lord Jesus Christ, by which the blessings of a salvation wrought for us are believed and accepted. These were the sum of his topics. When before Felix—



accused, as he would be, if alive, by many now, of being a pestilent fellow, and a mover of fedition among all the Jews throughout all the world, and a ringleader of the feft of the Nazarenes—when thus accused he preached, we read, “concerning the faith in Chrift; and as he reasoned of righteousnefs, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient feafon, I will call for thee.” (Acts, xxiv. 24, 25.) Faith in Chrift, you fee, was the foundation—righteousnefs and temperance the fuperftructure. A houfe without a foundation, or a foundation without a building erected on it, are equally ufelefs. But he foresaw that men would hear of God’s grace and pervert it—that is faith without results; and he knew, too, the equally dangerous tendency of their trusting to dead works without the living

principle of love and faith — that is the house without a foundation. The apostle himself was a notable instance of the efficacious and hearty reception of the truth of God's gospel in Christ Jesus. Who magnified its freeness and fulness more than he did? Who exhibited its sanctifying results with greater diligence? God worked in him, therefore he worked for God. When he could do all things, it was through Christ which strengthened him. He worked out his salvation with fear and trembling; "for [these are his own words, in their own order,] God worked in him both to will and to do of His good pleasure." The extent to which man's depravity has perverted God's truth can only be accounted for by the blinding effect which the God of this world exercises on those who hold the truth in unrighteousness — on those who believe not. The end of chapter v. of

this epistle he concludes,—“Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord,” and immediately faces and refutes the carnal objection which he knew would be started against this statement. “What shall we say then? Shall we continue in sin, that grace may abound?” He then shows that if they, as believers, were truly dead to sin, they could not live any longer therein. They could not live in subjection to its rule. Sin might remain, and does remain; but still it was not to reign. It might be in their hearts as an intruder to be expelled, but not as a ruler to command. And here lies an important difference between God’s true servants and Satan’s bondmen. The faithful children of God battle constantly against their re-

maintaining corruptions. Wilful sin — deliberate sin — allowed sin — cherished sin — this they abhor. As their natures partake of God's nature, which is holy, so, in proportion, is sin, in all its forms — thought, word, and deed — repugnant to their renewed nature. “Let not sin, therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof.” “For sin shall not have dominion over you,” — the same idea, you see, of sovereignty or rule, — “not have dominion over you; for ye are not under the law, but under grace.” “What then?” he again asks, ever watchful against misinterpretation, “shall we sin, because we are not under the law, but under grace?” Become servants under the holy rule of God, they could not obey, as heretofore, the commands and dictates of Satan; but, freed from sin, they became servants to righteousness. Their allegiance

was transferred — Dagon, Baal, Mammon, or whatever else was their ruling idol, was cast down, and God once again ruled in the temple of their hearts, which had been usurped by apostate spirits and foes of all that is good. And he inquires of them, what fruit had they in the evil deeds of their natural state—in those things of which now they were ashamed? Fruit, perhaps, like Sodom's apples, fair to look on but nauseous within — deceiving with outward beauty, but disgusting with inward rottenness. This was the fruit — a perfect contrast to the fruit mentioned in the next verse, as resulting from the service of God. Shame and death were the fruit of one — holiness and everlasting life of the other. "What fruit had ye," he asks in verses 21, 22, "then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from



fin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Death was the result—the moral result of sin, as well as the close, or the end of all that it offered as tempting—for the pleasures of sin are but for a season, and either the pleasures themselves cloy, or the power to enjoy is removed, or death extinguishes them altogether. "The end of these things is death." But the being free from sin, and become God's servants, their end was glory and joy. Instead of death being an end to their bliss, it only opened the door to its commencement. Glory, and honour, and immortality, resulted from love and homage rendered to the Lord Jehovah. These remarks prepare for our text,—“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

This is a weighty and prolific sentence.



It announces, with that simple dignity of Holy Scripture, truths upon which the weal or woe of each son of man depends. It tells of two services, and two results. Sin is one master: those who are in his service, and continue in it, receive as is due, wages,—death. The service of God results in a gift of eternal life; and this life in Jesus Christ his Son—“through Jesus Christ our Lord.” “He that hath the Son, hath life; and he that hath not the Son of God, hath not life.” As high as heaven is from earth, so great is the difference between these two conditions and their respective terminations. In Gen. ii. 17, we read:—“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Hence came death: death due on account of disobedience to the command of our Maker. Death came

upon all, for that all have sinned. To the righteous and the wicked it is all the same. But in one case, that of the unrepenting, a second death follows the first; while to the believer in Jesus, the sting of death, which is sin, is pardoned, put away, and removed: it is still his enemy, but it is his last enemy; and the triumphant soul gains the victory through Jesus Christ our Lord.

Who, then, among you is a servant of sin? If you are not fighting against it, you are subservient to it; there is no neutral position in this matter. God and Satan are diametrically opposed; we cannot trim between the service of both—on one side one day, and on the other the next. Satan's votary in the evening, a praying believer in the morning; with God's servants, and as one of them, on Sundays; children of the devil all the week. The principles of holiness and of evil are as hostile as two

contending armies engaged in dire conflict. If we are on the Lord's side, we wear His badge; we are engaged heartily in promoting His glory; we are faithful to His service, and obedient to His rules. If decided proof is wanting in our character as to the side to which we really belong, there can be but little of any doubt on whose side we really are. To halt between two opinions is to perish. "If the Lord be God, follow Him; if Baal, follow him," in either case with manful decision. He that is not with me, is against me, saith our Lord; and woe to him who is against the Son of man! And yet, brethren, if you are not decidedly for Him, you come under this description:—you are serving a master whose wages you will bitterly and eternally rue. The day of reckoning will come, and in the solemn truth of God's word, Sin's wages, which all his vassals will deserve and receive,

is death; a cutting off from light, and hope, and life, an expulsion from God's presence, an utter exile for ever from all that is holy and happy, a condemnation to the woe of the lost, a delivering over to the devil and his angels, the gnawing worm, the gnashing teeth, and that for ever—the wrath to come! That awful outpouring, the wrath of the Lamb, who is now all mercy and tenderness. Then it will be wrath, fury, the vengeance of devouring fire, and no release; no hope even of rescue, but grim despair and agony intolerable, and yet of an intenseness from which there is no mitigation. “The wages of sin is death.”

Oh! my brethren, flee then, flee from the wrath to come. Get thee out of Sodom. Get thee out from the world's overwhelming wave, and take refuge in the ark of safety. Escape from the ravening lion, and enter

the safety of the Lord's pastures. Resist the devil, and lay hold on eternal life. With respect to those who receive eternal life, and those who earn death, there is this great difference to be ever observed,—that while sin's wages, well-earned and due, is death, eternal life is a gift. It is clear that a free gift bestowed, and wages duly earned, are utterly diverse the one from the other. Here the Gospel of Christ differs from all false religions. The self-torturing devotee lacerates himself with a view to deserve future bliss, as the wages of his imagined well-doing. It is not only the practice of self-deceivers, but it is the natural tendency of the heart of man. Our pride makes us desire to earn eternal life for ourselves. We want to consider ourselves as servants, who, for all they do, shall receive an ample reward; a reward, not of grace, but of debt. But this is



impossible from the nature, both of the service required, and from our inability to render it with entire perfection. For, after we have done all that is commanded us, let us never forget who it was that told us that we are not servants who have earned wages, but “unprofitable servants.” Supposing we had done all, and had kept God’s holy law from our infancy to this moment, and had never swerved from the path of right and holiness, either in thought, word, or deed, and were we to continue perfect until our life’s end, we should still only have done our duty, neither more nor less, and could not even then command by way of merit any recompense: but as such a course of conduct has never been accomplished by mortal, from Adam down to the last infant born into the world, the idea of merit is preposterous and insulting to the majesty of God. Our life, our thoughts,



our words, our deeds, have all, let us remember, been constantly subject to the rigid scrutiny of Omniscience, of Him who searches the heart, tries the reins, and who knows the thoughts long before. Like a relentless creditor; the exacting holiness of the law comes on us as moral bankrupts, and says with urgency, "Pay me what thou owest."

When we are thus hard pressed and overwhelmed, and when we feel and acknowledge ourselves to be thus helpless, thus penniless, then it is, and not before, that we are ready to hold out an eager hand for that blessing which, if ever ours at all, can only come to us as a free GIFT—as a present totally undeserved and unmerited. Compassion on the part of Jesus, acknowledged misery on our side, are the component elements of a sinner's salvation. He relieves, as a king would a beggar, with freeness and

fulness. He discharges the amount of our engagements ; He renders us free from the law of sin and death ; and is ready to bestow on us grace to go and sin no more. Sick, He cures us ; blind, He restores our sight ; lame, he bids us walk ; wretched, He bids us rejoice ; dumb, He bids us sing ; impure, He bids us wash and be clean ; wanderers, He comes to seek that which is lost ; spiritually dead, He quickens, gives life. Under the curse of the law, which says, "Curfed is every one that continueth not in all things which are written in the book of the law to do them," (Gal. iii. 10), He who knew no sin, became sin for us ; He bare our sins in His own body on the tree ; He redeemed us from the curse of the law, and He bids us go on our way with grateful hearts, as free-pardoned men. And what does He ask of us in return ? What did He ask of His erring

fervant, St. Peter? “Simon, lovest thou Me?—lovest thou Me?” Peter could appeal to his omniscience, and say, “Lord! thou knowest all things; thou knowest that I love thee.” He would put this inquiry to you through me, His ambassador. I have tried to tell you somewhat of His work on our behalf. Do you love Him for all this? If you believe at all, the heart cannot fail to acknowledge its love; feeble indeed it may be, but true, nevertheless—the love which it owes to the Saviour of men. Is it a comfort to you to reflect that Jesus knows your hearts? Do we feel assured that when He looks into them He sees some, though not enough, gratitude for all He has done? What should we think of Peter if he had not loved his Lord? What should we think of him if he could contemplate Jesus dying on the cross, and not love Him? What if he could have re-

ceived pardon from Him after his base denial, and yet not have loved Him? But has Jesus Christ done nothing for us? Is there one person here who can say, "I have no reason to love the Lord; He has done nothing for *me*; He has shown *me* no kindness; He has never cared for *me*, nor pardoned *me*, nor shed his precious blood for *me*? Can any say that? No; not one of us can enter into what He has done in our behalf. When all His goodness, and forbearance, and long-suffering, come to light — as they will do at the last day — every one who has not loved Him will be overwhelmed with shame and confusion of face. Oh! that all of you may know the love of Christ, which passeth knowledge, and so be filled with all the fulness of God. No anathema can be too dire for those whose hearts refuse to love the Lord Jesus Christ. He will accept no outward service,

however rigid—no lengthened prayer—no lip-homage, unless the heart's affections be first given to Him. "My son," saith God, "give me thine heart." Earthly fathers say the same to their children, and no apparent obedience to their wishes can compensate for want of filial love. Reason, therefore, and gratitude, and a thousand motives, bid us love the Lord Jesus Christ with all our heart fervently. He that loveth—loveth his God and loveth his brother—is born of God; he is of God's family, born from on high—love is the proof of it. "He that loveth not his brother abideth in death." God so loved the world that, sinful as it was, He gave his only-begotten Son, that whosoever believeth in Him should not perish. With Him also, shall He not freely give us all things? Pardon, peace, purity, holiness, happiness, and heaven,—grace, goodness, and glory, and all the



rich and inconceivable blessings therein contained, are offered as a *gift* to the sons of men. If the paralysed arm has not strength even to stretch itself forth to receive, He can restore it whole, and give both the power to receive and the grace to acknowledge and appropriate; for the gift of God is eternal life, through Jesus Christ our Lord.

What, then, think ye of Christ? Remember that He is God. Remember that He is man. He is David's son and David's Lord. As God, He pardons; as man, he sympathizes. He is a jealous God; He will not give His glory to another. There is one Mediator between God and man. He will in no wise cast out any who go to Him. Do not, then, insult Him by making other intercessors between yourselves and your Maker. Believe what He has told us; do not limit His mercy,



or shackle the gospel of His love. Do not think it too good to be true. If we believe not the testimony that God has given us of His Son, we make Him a liar, and the truth is not in us. Doubt not, but earnestly believe; humbly acknowledge and gratefully receive *the gift* of God, which is eternal life, through Jesus Christ our Lord! The choice is eternal misery or eternal life. If we limit the misery, as some would, we also make heaven terminable. Yes, *eternal* life. *This* life is not without its rich blessings; yet it is greatly marred by suffering and sorrow in ourselves and others, and, above all, it draws steadily to a final close. But the life to come! Stretch forth the piercing thought into the countless ages of futurity, and yet the celestial life is but in its beginning; its joys never interrupted; its peace unbroken; without any sin, sorrow, or tears; our forms and our spirits

glorified and made perfect, so as to be able to enter *fully* into all the bliss prepared for us; our vision so strengthened as to be able to behold the King in His effulgent glory—to see Him as He is in unveiled majesty, and with capacity to know Him even as we are known of Him.

Dear brethren, all this is offered as a gift—God’s gift: He gave His only Son to procure it for us. After that donation, and through it, all else follows—even celestial and eternal blessedness—be content, therefore—rather be thankful—not to earn it, but to receive it. Stretch forth the willing hand—the gift will be bestowed, and you will be enriched beyond imagination. “The gift of God is eternal life through Jesus Christ our Lord.”

*By the same Author.*

I.

FEED MY LAMBS:

AN ADDRESS TO CHILDREN, IN WORDS OF ONE  
SYLLABLE:

Seventh Thousand. 3*d.*, or 2*s.* 6*d.* per Dozen.

II.

HARVEST BLESSINGS:

A SERMON.

Second Edition. 6*d.*

III.

THE GERMAN TREE:

A Moral for the Young. 1*s.*

IV.

ORNAMENTAL TABLETS:

One containing the Lord's Prayer and Apostles' Creed ;  
the other, the Ten Commandments. 3*d.* each.  
Suitable for Cottage Walls.



February, 1854.

# Works

PUBLISHED BY

THOMAS HATCHARD,

187, PICCADILLY, LONDON.

---

**ALLNUTT, REV. R. L.**—A COURSE of SERMONS on the Sixth Chapter of Isaiah, preached during Lent, 1845, at Wicken Church. By RICHARD LEA ALLNUTT, M.A., Vicar of Damerham, Wilts. 12mo. cloth, gilt-edges, 2s. 6d.

**ANDERSON, REV. R.**—A PRACTICAL EXPOSITION of the GOSPEL of ST. JOHN. By the late Rev. ROBERT ANDERSON, Perpetual Curate of Trinity Chapel, Brighton. 2 vols. 12mo. cloth, 14s.

— A PASTORAL ADDRESS on REGENERATION; and POST-SCRIPT. Fcap. cloth, 1s. 6d.

— TEN DISCOURSES on the COMMUNION OFFICE of the CHURCH of ENGLAND. With an APPENDIX. Second Edition. 12mo. cloth, 7s.

— THE BOOK of COMMON PRAYER, a Manual of Christian Fellowship. Second Edition, with a Pastoral Letter written in 1842. Fcap. cloth, 1s. 6d.

**ANLEY, MISS C.**—EARLSWOOD: a Tale for the Times. By CHARLOTTE ANLEY. Fcap. cloth, 7s. 6d.

“A pleasing and gracefully-written tale, detailing the process by which persons of piety are sometimes perverted to Romish error.”—*English Review*.

“This tale is singularly well conceived.”—*Evangelical Magazine*.

“We can recommend it with confidence.”—*Christian Times*.

— INFLUENCE. A Moral Tale for Young People. Fourth Edition, fcap. cloth, 6s.

— MIRIAM; or, the Power of Truth. A Jewish Tale. Ninth Edition, fcap. cloth, 6s.

— ESSAY on the DISTINCTION between BODY, SOUL, and SPIRIT. 32mo. cloth, 8d.

**ASHLEY, REV. F. B.**—THE DOMESTIC CIRCLE; or, Sermons on the Relative Duties. Including:—Duties of Husbands, Duties of Wives, Duties of Parents, Duties of Children, Duties of Masters, Duties of Servants, and Duties of Brothers and Sisters. By the Rev. F. B. ASHLEY, Vicar of Wooburn, Bucks. 12mo. cloth, gilt, 3s. 6d.

“This little volume contains a course of Seven Sermons, to each of which an appropriate prayer is appended, upon the practical duties specially involved in each of the principal domestic relations. We strongly recommend this little volume, which is brought out in a neat and elegant form, as a useful manual for every Christian household.”—*The Dublin Warder*.

\*.\* Any of the above subjects can be had *separate*.

— THE WEDDING GIFT. 12mo. cloth, gilt, 1s. 6d.

**BABINGTON, T.**—A PRACTICAL VIEW of CHRISTIAN EDUCATION in its EARLY STAGES. By THOMAS BABINGTON, Esq. Ninth Edition. 12mo. cloth, 5s.

**BACON, REV. H. B.**—LECTURES for the USE of SICK PERSONS. By the Rev. H. B. BACON, M.A. Fcap. cloth, 4s. 6d.

“Independently of the assistance such a book will furnish to ministers, it would be found a valuable present for those to whom wearisome days and nights are appointed, and who from sickness and infirmity are shut out from the sanctuary. The Lectures are short, the sentiments evangelical, the subjects treated of are important, and the language is plain and simple; after each Lecture is a short prayer bearing on the topic discussed, and this we regard as not the least valuable feature of this excellent volume.”—*Christian Times*.

“The Lectures possess two very great recommendations. First,—they are brief, concise, and to the point; and secondly,—the language is plain, free from ambiguity and scriptural, &c., &c. It may be very profitably meditated upon by the sick; and young Clergymen will not lay it down after perusal without having derived some instruction.”—*Christian Guardian*.

**BATHER, ARCHDEACON.**—SERMONS, CHIEFLY PRACTICAL. By the late EDWARD BATHER, M.A., Archdeacon of Salop. Vols. I. and III., 8vo. boards, each 8s.

BIBLE STORIES, selected from the Old and New Testament, familiarised for the Use of Children; in Portions. By the Author of “Questions on the Epistles,” &c. Third Edition. 2 vols. 18mo. half-bound, each 2s. 6d.

**BIDDULPH, REV. T.**—THE YOUNG CHURCHMAN ARMED. A Catechism for Junior Members of the Church of England. By the late Rev. THEOPHILUS BIDDULPH, A.M., Minister of St. Matthew’s, Bristol. 18mo. cloth, 1s.



**BICKERSTETH, REV. R.—MEANS OF GRACE.** Lectures delivered during Lent, 1851, in St. John's Church, Clapham Rise. By the Rev. ROBERT BICKERSTETH, M.A., Rector of St. Giles's-in-the-Fields.

“Mr. Bickersteth's Lectures are very sterling in point of doctrinal teaching and practical enforcement.”—*Christian Times*.

“These are plain, unaffected, and sensible discourses, setting forth the great outlines of Christianity and urging the necessity of holiness and obedience.”—*English Review*.

**BIRD, REV. C. S.—ROMANISM UNKNOWN to PRIMITIVE CHRISTIANITY.** The substance of Lectures delivered in the Parish Church of Gainsborough. By the Rev. C. S. BIRD, M.A., F.L.S., Vicar, Canon of Lincoln, and late Fellow of Trinity College, Cambridge. Fcap. cloth, 5s.

— THE LAW a RULE of LIFE to the CHRISTIAN, considered in Eleven Lectures on the Decalogue, preached in the Parish Church of Gainsborough, during Lent, 1844. Fcap. cloth, 2s. 6d.

— THE PARABLE of the SOWER. Four Sermons preached before the University of Cambridge, in May, 1845. Fcap. cloth, 2s. 6d.

— FOR EVER; and other Devotional Poems, particularly Hymns adapted to the Earlier Psalms. Second Edition. 32mo. silk, 2s. 6d.

**BLOMFIELD, REV. G. B.—SERMONS,** adapted to Country Congregations and Family Reading. By the Rev. GEO. BECHER BLOMFIELD, A.M., Rector of Stevenage, Herts, and Canon of Chester. Third Series. 12mo. cloth 6s.

**BLUNT, REV. H.—POSTHUMOUS SERMONS.** By the late Rev. HENRY BLUNT, M.A., Rector of Streatham, Surrey. Third Edition, with a Portrait. 3 vols. 12mo. cloth, each 6s.

— A FAMILY EXPOSITION of the PENTATEUCH. Third Edition, 3 vols. 12mo. cloth, each 6s.

— NINE LECTURES upon the HISTORY of SAINT PETER. Eighteenth Edition. 12mo. cloth, 4s. 6d.

— EIGHT LECTURES on the HISTORY of JACOB. Sixteenth Edition. 12mo. cloth, 4s. 6d.

— TWELVE LECTURES on the HISTORY of ABRAHAM. Eleventh Edition. 12mo. cloth, 5s. 6d.

— LECTURES on the HISTORY of SAINT PAUL. Tenth Edition. 2 Parts. 12mo. cloth, each 5s. 6d.

**BLUNT, REV. H.**

- LECTURES on the HISTORY of our LORD and SAVIOUR JESUS CHRIST. Eleventh Edition. 3 Parts. 12mo. cloth, each 5s. 6d.
- DISCOURSES upon some of the DOCTRINAL ARTICLES of the CHURCH of ENGLAND. Ninth Edition. 12mo. cloth, 5s. 6d.
- SERMONS preached in TRINITY CHURCH, CHELSEA. Sixth Edition. 12mo. cloth, 6s.
- A PRACTICAL EXPOSITION of the EPISTLES to the SEVEN CHURCHES of ASIA. Fifth Edition. 12mo. cloth, 5s. 6d.
- LECTURES on the HISTORY of ELISHA. Fifth Edition. 12mo. cloth, 5s. 6d.

**BRADLEY, REV. C.**—SERMONS on SOME of the TRIALS, DUTIES, and ENCOURAGEMENTS of the CHRISTIAN LIFE. By the Rev. CHARLES BRADLEY, Vicar of Glasbury, Brecknockshire. 8vo. cloth, 10s. 6d.

- SERMONS, preached chiefly at the Celebration of the Lord's Supper. Third Edition. 8vo. cloth, 10s. 6d.
  - PRACTICAL SERMONS for every Sunday and Principal Holy-day in the Year. Fourth Edition. Complete in One Volume. 8vo. cloth, 12s.
- N.B. The Third Volume to complete the early edition can be had in post 8vo. price 8s.

- SERMONS preached in the Parish Church of Glasbury, Brecknockshire. Eighth Edition. 8vo. cloth, 10s. 6d.
- SERMONS preached at St. James's Chapel, Clapham, Surrey. Sixth Edition. 8vo. cloth, 10s. 6d.
- SERMONS preached in the Parish Church of High Wycombe, Bucks. Eleventh Edition. 2 vols. 8vo. cloth, 21s.

**BRIGHT, DR. J.**—A PRACTICAL SYNOPSIS OF DISEASES OF THE CHEST AND AIR-PASSAGES, with a Review of the Several Climates Recommended in these Affections. By JAMES BRIGHT, M.D. 12mo. cloth, 6s.

**BUNYAN, J.**—THE PILGRIM'S PROGRESS. In Two Parts. By JOHN BUNYAN. With Original Notes by the Rev. THOMAS SCOTT. Sixth Edition. 12mo. cloth, 5s.

**BURTT, J.—EXEMPLA NECESSARIA;** or, Elementary Latin Exercises on all the Parts of Speech, and the Substance of Syntax; containing English Words and Sentences to be turned into Latin, Latin into English, and numerous Examination Questions to be entered on with the Accidence. With an Introduction. By J. BURTT, Teacher of Latin, &c. Third Edition, much enlarged. 18mo. cloth, 2s. 6d.

**BYRTH, REV. DR.—REMAINS OF THOMAS BYRTH, D.D.,** Rector of Wallasey; with a Memoir of his Life. By the Rev. G. R. MONCREIFF, Rector of Tattenhall. 8vo. cloth, 14s.

**CALCUTTA, BISHOP OF.—THE EVIDENCES OF CHRISTIANITY,** in a Course of Lectures delivered in the Parish Church of St. Mary, Islington. By the Right Reverend DANIEL WILSON, D.D., Bishop of Calcutta, and Metropolitan of India. Fourth Edition. 2 vols. 12mo. cloth, 9s.

— SERMONS delivered in India. 8vo. cloth, 12s.

— THE DIVINE AUTHORITY and PERPETUAL OBLIGATION of the LORD'S DAY asserted in Seven Sermons. Third Edition. 12mo. cloth, 3s. 6d.

— SERMONS on VARIOUS SUBJECTS of CHRISTIAN DOCTRINE and PRACTICE. Sixth Edition. 8vo. bds. 12s., or 12mo. 5s.

— A PLAIN and AFFECTIONATE ADDRESS to Young Persons about to be CONFIRMED. Twenty-second Edition. 12mo. sewed, 4d.

— A PLAIN and AFFECTIONATE ADDRESS to Young Persons previously to Receiving the LORD'S SUPPER. Fourteenth Edition. 12mo. sewed, 4d.

**CANTERBURY, ARCHBISHOP OF.—A PRACTICAL EXPOSITION** of the GOSPEL of ST. MATTHEW, in the form of Lectures, intended to assist the practice of domestic instruction and devotion. By JOHN BIRD, Lord Archbishop of Canterbury. Seventh Edition, revised and greatly enlarged. 8vo. cloth, 9s.

— A PRACTICAL EXPOSITION of the GOSPEL of ST. MARK, in the form of Lectures. Seventh Edition, 8vo. cloth, 9s.

— A PRACTICAL EXPOSITION of the GOSPEL of ST. LUKE, in the form of Lectures. Fourth Edition. 8vo. cloth, 9s.

**CANTERBURY, ARCHBISHOP OF.**

- A PRACTICAL EXPOSITION of the GOSPEL of ST. JOHN, in the form of Lectures. Fourth Edition. 1 vol. 8vo., or 2 vols. 12mo., cloth, 9s.
- A PRACTICAL EXPOSITION of the ACTS of the APOSTLES, in the form of Lectures. Second Edition. 1 vol. 8vo., or 2 vols. 12mo., cloth, 9s.
- A PRACTICAL EXPOSITION of the EPISTLE of ST. PAUL to the ROMANS, and the FIRST EPISTLE to the CORINTHIANS, in the form of Lectures. 1 vol. 8vo., or 2 vols. 12mo., cloth, 9s.
- A PRACTICAL EXPOSITION of ST. PAUL'S SECOND EPISTLE to the CORINTHIANS, and the EPISTLES to the GALATIANS, EPHESIANS, PHILIPPIANS, and COLOSSIANS; in the form of Lectures. 1 vol. 8vo., or 2 vols. 12mo., cloth, 9s.
- A PRACTICAL EXPOSITION of ST. PAUL'S EPISTLES to the THESSALONIANS, to TIMOTHY, TITUS, PHILEMON, and the HEBREWS, in the form of Lectures. 1 vol. 8vo., or 2 vols. 12mo., cloth, 9s.
- A PRACTICAL EXPOSITION of the GENERAL EPISTLES of JAMES, PETER, JOHN, and JUDE, in the form of Lectures. 1 vol. 8vo., or 2 vols. 12mo., cloth, 9s.
- CHRISTIAN CHARITY; its Obligations and Objects, with reference to the present state of Society. In a Series of Sermons. Second Edition. 8vo. cloth, 9s., or 12mo., 6s.
- APOSTOLICAL PREACHING CONSIDERED, in an Examination of St. Paul's Epistles. Also, Four Sermons on Subjects relating to the Christian Ministry, and preached on different occasions. Ninth Edition, enlarged, 8vo. cloth, 10s. 6d.
- SERMONS on the PRINCIPAL FESTIVALS of the CHRISTIAN CHURCH: to which are added, Three Sermons on Good Friday. Fifth Edition, 8vo. cloth, 10s. 6d.
- THE EVIDENCES of CHRISTIANITY, derived from its NATURE and RECEPTION. Seventh Edition, 8vo. cloth, 10s. 6d.; or foolscap, 3s.
- A SERIES of SERMONS on the CHRISTIAN FAITH and CHARACTER. Eighth Edition, 8vo. cloth, 10s. 6d.; or 12mo. 6s.



**CANTERBURY, ARCHBISHOP OF.**

— A TREATISE on the RECORDS of the CREATION, and on the MORAL ATTRIBUTES of the CREATOR. Sixth Edition. 8vo. cloth, 10s. 6d.

**CHILDERS, REV. C.**—SERMONS PREACHED AT NICE, between the Years 1843 and 1851. By the Rev. CHARLES CHILDERS, British Chaplain. Fcap. cloth, 4s.

CHRISTIAN SYMPATHY; a Collection of Letters addressed to Mourners. 32mo. cloth, gilt edges, 2s. 6d.

CHRISTMAS IMPROVEMENT; or, Hunting Mrs. P. A Tale, founded on Facts. Intended as a Christmas Box for those who wish to begin the New Year without Her. Third Edition, 8mo. cloth, 2s. 6d.

CHRIST OUR EXAMPLE. By the author of "The Listener." Eighth Edition. Foolscap, cloth, 5s.

## CONTENTS.

- |                                       |                              |
|---------------------------------------|------------------------------|
| 1. In the Object of Life.             | 4. In the Condition of Life. |
| 2. In the Rule of Life.               | 5. In his Sorrows.           |
| 3. In his Intercourse with the World. | 6. In his Joys.              |
|                                       | 7. In his Death.             |

CHRISTIAN OBSERVER, conducted by Members of the Established Church, published monthly, 1s. 6d.

**CHURTON, REV. H. B. W.**—THOUGHTS on the LAND of the MORNING; a Record of Two Visits to Palestine, 1849-50. By H. B. WHITAKER CHURTON, M.A., Vicar of Icklesham, Sussex, Chaplain to the Lord Bishop of Chichester, and late Preacher of the Charterhouse. Second Edition, corrected and enlarged. Crown 8vo. with numerous illustrations, cloth, 10s. 6d.

“The pious and accomplished Author of this work has traversed the East as one who looks to the ultimate restoration of the people of Israel to their long lost inheritance, and to the favour of God, &c. The volume is pervaded by a spirit of deep piety, and it will be an agreeable and profitable companion to all students of the Sacred Volume. Its details are, throughout, most interesting; and the engravings by which it is illustrated are in all cases extremely well executed, and in many instances are eminently beautiful. We should say, that from the elegance of the Volume it would be a very appropriate gift to young persons of piety, who are habitual students of the Bible.”—*English Review*.

**CLARK, REV. F. F.**—PLAIN SERMONS to COUNTRY CONGREGATIONS. By FRANCIS FOREMAN CLARK, A.B., Head Master of the Grammar School, Newcastle-under-Lyne, and late Minister of Christ Church, Chorley. 12mo. cloth, 6s.

**ELWIN, REV. F.—EPHRAIM**; a Course of Lectures delivered during Lent, at the Octagon Chapel, Bath. By the Rev. FOUNTAIN ELWIN, Vicar of Temple, Bristol, and one of the Ministers of the Octagon Chapel. 12mo. cloth, 8s.

— **SERMONS.** Preached at the Octagon Chapel, Bath, and printed at the request of the Congregation. Volume II. 12mo. cloth, 5s.

— **SEVEN SERMONS** on the CHARACTER of GIDEON. Preached at the Temple Church, Bristol, and at the Octagon Chapel, Bath. Second Edition, 12mo. cloth, 4s.

**FAR OFF**: or Asia and Australia Described. With Anecdotes and Numerous Illustrations. By the Author of "Peep of Day." &c. Sixth Thousand. Fcap. cloth, 5s.

"We have sometimes met clergymen who are in the habit of endeavouring to promote the Missionary cause in their parishes, who would be thankful for such a little book as this. It seems to us just the sort of book that might be read out to a class of young persons, either in National Schools or otherwise, and which would be certain to interest them exceedingly."—*English Review.*

**FAR OFF**: or, Africa and America Described. With Anecdotes and Numerous Illustrations. Part II. Fcap. cloth, 5s.

**FINCHER, J.—THE ACHIEVEMENTS** of PRAYER. Selected exclusively from the Holy Scriptures. By the late JOSEPH FINCHER, Esq. With a Testimony to the Work by James Montgomery, Esq., Sheffield. Third Edition. 12mo. cloth, 6s.

— **THE INTERPOSITION** of DIVINE PROVIDENCE. Selected exclusively from the Holy Scriptures. 12mo. cloth, 6s.

**FORSYTH, REV. J. H.—SERMONS** by the late REV. JOHN HAMILTON FORSYTH, M.A., Curate of Weston-Super-Mare, and afterwards Minister of Dowry Chapel, Clifton, Domestic Chaplain to the Marquis of Thomond. With a Memoir of the Author. By the Rev. EDWARD WILSON, M.A., Vicar of Nocton, Lincolnshire. Third Edition. 8vo. cloth, with large Portrait, 10s. 6d.

— **MEMOIR OF THE LATE REV. J. HAMILTON FORSYTH**, M.A. By the Rev. E. WILSON. Third Edition. Fcap. cloth, with a Portrait, 5s.

"The character of Mr. Forsyth is one which we greatly admire," &c.—*Christian Observer.*



**FRERE, J. H.**—NOTES FORMING a BRIEF INTERPRETATION of the APOCALYPSE: intended to be read in connexion with "The Combined View of the Prophecies of Daniel, Ezra, and St. John." By JAMES HATLEY FRERE, Esq.; originally Communicated by the Author, and now published by Permission. 8vo. cloth, 3s. 6d.

**GARBETT, ARCHDEACON.**—DIOCESAN SYNODS AND CONVOCATION. A Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Chichester. August, 1852. By the Venerable JAMES GARBETT, M.A., Archdeacon of Chichester. Second Edition. 8vo. 2s. 6d.

— CHRIST on EARTH, in HEAVEN, and on the JUDGMENT SEAT. 2 vols. 12mo. cloth, 12s.

"No one can read these volumes without great delight and profit."—*Christian Observer*.

— PAROCHIAL SERMONS. 2 vols. 8vo. cloth, each 12s.

— CHRIST as PROPHET, PRIEST, and KING; being a Vindication of the Church of England from Theological Novelties, in Eight Lectures, preached before the University of Oxford, at Canon Bampton's Lecture, 1842. 2 vols. 8vo. cloth, 1*l.* 4*s.*

**GELL, REV. P.**—AN ESSAY on SPIRITUAL BAPTISM and COMMUNION: including some consideration of the proper relation which the Sacraments bear to them. By the Rev. PHILIP GELL, M.A., late rural Dean, and Minister of St. John's, Derby. 12mo. cloth, 2s. 6d.

**GIBBON, E.**—THE HISTORY of the DECLINE and FALL of the ROMAN EMPIRE. By EDWARD GIBBON, Esq. New Edition. 8 vols. 8vo. cloth, 3*l.*

THE GIPSIES. Dedicated, by permission, to James Crabb, the Gipsies' Friend. Fcap. cloth, 4s. 6d.

**GOODE, REV. F.**—THE BETTER COVENANT PRACTICALLY CONSIDERED, from Hebrews viii. 6, 10—12; with a SUPPLEMENT on Philipians ii. 12, 13, and Notes. By the late Rev. F. GOODE, M.A. Fifth Edition. To which is added, A Sermon on Jer. xxxi. 31—34. Fcap. cloth, 7s.

**GOODE, REV. W.**—AID for DETERMINING SOME DISPUTED POINTS in the CEREMONIAL of the CHURCH OF ENGLAND. By WILLIAM GOODE, M.A., F.S.A., Rector of Allhallows the Great and Less. Second Edition, 8vo., cloth, 4s.

— A VINDICATION of the DOCTRINE of the CHURCH of ENGLAND on the Validity of the Orders of the Scotch and Foreign Non-Episcopal Churches. 8vo. cloth, 5s.

— THE DOCTRINE of the CHURCH OF ENGLAND as to the Effects of Baptism in the case of Infants. With an Appendix, containing the Baptismal Services of Luther and the Nuremberg and Cologne Liturgies. Second Edition. 8vo., cloth, 15s.

**GRIFFITH, REV. T.**—THE APOSTLES' CREED, a Practical Exposition of the Christian Faith, considered in relation to the wants of the Religious Sense, and certain errors of the Present Day. By the Rev. THOMAS GRIFFITH, A.M., Minister of Ram's Episcopal Chapel, Homerton. 12mo. cloth, 10s.

— OUR BAPTISMAL STANDING PRACTICALLY CONSIDERED. 12mo. 1s. 6d.

— THE SPIRITUAL LIFE. Sixth Edition. Fcap. cloth, 5s.

— LIVE WHILE YOU LIVE; or, Scripture views of Human Life. Fifth Edition. 18mo. cloth, 2s. 6d.

— THE LORD'S PRAYER, contemplated as the Expression of the Primary Elements of Devoutness. Second Edition. Fcap. 8vo. cloth, 3s. 6d.

— SERMONS, preached in St. James's Chapel, Ryde. Second Edition. Fcap. 8vo. cloth, 8s.

— CONFIRMATION and the BAPTISMAL VOW: for Catechumens, Communicants, Parents, and Sponsors. Third Edition. Fcap. 8vo. cloth, 3s. 6d.

— CONFIRMATION; its Nature, Importance, and Benefits. Fourth Edition, 4d., or 3s. 6d. a dozen.

— THE LORD'S SUPPER; its Nature, Requirements, and Benefits. Third Edition. Fcap. 8vo. cloth, 2s. 6d.

**GRAGLIA, C.**—A POCKET DICTIONARY of the Italian and English Languages. By C. GRAGLIA. Square 18mo. bound, 4s. 6d.

**GRAY, MRS. H.**—HISTORY of ROME for Young Persons. By Mrs. HAMILTON GRAY, with numerous Wood Engravings. 2 vols. 12mo. cloth, 12s.

“A very ingenious attempt to bring the recent discoveries of the critical school into working competition with the miserable Goldsmiths and Pinnocks of our youth.”—*Christian Remembrancer*.

“The clear, lively, and pleasing style of narration is admirably calculated to awaken and sustain the attention.”—*Athenæum*.

— **EMPERORS OF ROME FROM AUGUSTUS TO CONSTANTINE**: being a Continuation of the History of Rome. 1 vol. 12mo. with Illustrations, 8s.

“So many applications are made to us for histories suited to a period of life when the mind is beginning to develop its power, and to find satisfaction in connecting the past with the present and the future in human affairs, that we are induced to recommend these volumes, which however widely circulated, have not half the circulation which they deserve. They are clearly written. They neither minister to childish imbecility, or take for granted a measure of knowledge which cannot be lawfully expected of the young. They present the page of history as it really is—not a series of dry details, nor of gorgeous spectacles, but with enough of plain fact to instruct the understanding, and of romantic incident to kindle the sympathies and affections. The German school of historical doubters are neither listened to by Mrs. Gray as oracles, nor rejected as imposters. Niebuhr is heard, without, as in some cases, being worshipped. Those will do little justice to these volumes who regard them as of value only to the young. We know of no book of the kind in which the upper classes of public schools may more successfully study those facts of which they are apt to be miserably ignorant, and in which their fathers may find more suggestive hints for the Pulpit and the Senate.”—*Christian Observer*.

“We have no hesitation in saying, that this is one of the best histories of the Roman Empire for children and young people which has come under our notice. Mrs. Hamilton Gray has made herself acquainted with at least some of the more important ancient writers on the subject of which she treats, and also with the criticisms of Niebuhr and other modern investigators of Roman history.”—*Athenæum*.

“It may be recommended as a clear, rapid, and well arranged summary of facts, pointed by frequent but brief reflections. . . . The book is a very good compendium of the Imperial History, primarily designed for children, but useful for all.”—*Spectator*.

“It would be an erroneous impression to convey of this volume, that it is written solely for schools and children. In reality it is an abridgment far more likely to be useful to grown-up persons, who can reflect upon the working of general laws, and make their own observations upon men and things. A striking characteristic of the book is the impartiality of its political tone, and its high moral feeling.”—*Examiner*.

**GRAY, MRS. H.**

— THE HISTORY of ETRURIA. Part I. TARCHUN AND HIS TIMES. From the Foundation of Tarquinia to the Foundation of Rome. Part II. FROM THE FOUNDATION OF ROME TO THE GENERAL PEACE OF ANNO TARQUINIENSIS, 839, B. C. 348. 2 vols. post 8vo. cloth, each 12s.

“A work which we strongly recommend as certain to afford pleasure and profit to every reader.”—*Athenæum*.

— TOUR to the SEPULCHRES of ETRURIA in 1839.

Third Edition. With numerous Illustrations, post 8vo. cloth, 17. 1s.

“Mrs. Gray has won an honourable place in the large assembly of modern female writers.”—*Quarterly Review*.

“We warmly recommend Mrs. Gray’s most useful and interesting volume.”—*Edinburgh Review*.

**GRAY, REV. J. H.**—EXPLANATION of the CHURCH CATECHISM. With Scripture Proofs, for the use of Sunday Schools. By the Rev. JOHN HAMILTON GRAY, M.A., of Magdalen College, Oxford; Vicar of Bolsover and Scarcliff. Second Edition. 12mo. cloth, 1s.

**GRAY, MISS. A. T.**—THE TWIN PUPILS; or, Education at Home. A Tale addressed to the Young. By ANN THOMSON GRAY. Fcap. cloth, 7s. 6d.

“The story is well planned, well varied, and well written.”—*Spectator*.

“More sound principles and useful practical remarks we have not lately met in any work on the much treated subject of education. The book is written with liveliness as well as good sense.”—*Literary Gazette*.

“A volume of excellent tendency, which may be put with safety and advantage into the hands of well-educated young people.”—*Evangelical Magazine*.

**GRIMSTON, HON. MISS.**—ARRANGEMENT of the COMMON PRAYER BOOK and LESSONS, Dedicated, by Permission, to Her Majesty.

The peculiar advantage of this arrangement consists in having the entire Morning and Evening Service printed in a large clear type, in two portable volumes, one for the Morning and the other for the Evening.

The following are the prices:—

				£	s.	d.
Royal 18mo.	Morocco elegant	-	-	-	1	15 0
	Ditto plain	-	-	-	1	10 0
	Ditto calf gilt leaves	-	-	-	1	5 0
Royal 32mo.	Morocco elegant	-	-	-	1	4 0
	Ditto plain	-	-	-	1	1 0
	Ditto calf gilt leaves	-	-	-	0	16 0



**HANKINSON, REV. T. E.—POEMS.** By THOMAS EDWARDS HANKINSON, M.A., late of Corpus Christi College, Cambridge, and Minister of St. Matthew's Chapel, Denmark Hill. Edited by his Brothers. Third Edition. Fcap. cloth, 7s.

— SERMONS. 8vo. cloth, 10s. 6d.

**HARE, REV. A. W.—SERMONS** to a COUNTRY CONGREGATION. By AUGUSTUS WILLIAM HARE, A.M., late Fellow of New College, and Rector of Alton Barnes. Seventh Edition. 2 vols. 12mo. cloth, 16s.

“They are, in truth, as appears to us, compositions of very rare merit, and realise a notion we have always entertained, that a sermon for our rural congregations there somewhere was, if it could be hit off, which in language should be familiar without being plain, and in matter solid without being abstruse.”—*Quarterly Review*.

**HARRY BRIGHTSIDE**; or, the Young Traveller in Italy. By AUNT LOUISA. Fcap. 4s. 6d.

“It will be a very popular Boys' Book, and we trust may exercise a beneficial influence upon the minds of all its young readers.”—*Bickersteth's Visitor*.

“A book of instruction and amusement for young people, contains much information on the scenery, topography, works of art, and antiquities of Italy, written in a pleasing and familiar style, and in a spirit which commends the book to the use of juvenile readers.”—*Literary Gazette*.

**HASTINGS, REV. H. J.—THE WHOLE ARMOUR** of GOD. Four Sermons, preached before the University of Cambridge, during the month of May, 1848. By HENRY JAMES HASTINGS, M.A., of Trinity College, Honorary Canon of Worcester, Rural Dean, Rector of Areley Kings, Worcestershire. Fcap. cloth, 8s. 6d.

“These are plain, sensible discourses, and apparently very well adapted to engage the attention of those to whom they were addressed.”—*English Review*.

— PAROCHIAL SERMONS, from Trinity to Advent. 8vo. cloth, 12s.

**HERVEY, REV. LORD A.—SERMONS** for the SUNDAYS and PRINCIPAL HOLYDAYS throughout the YEAR. Preached in the Parish Churches of Ickworth and Horringer. By the Rev. LORD ARTHUR HERVEY, A.M., Rector of Ickworth and Curate of Horringer. 2 vols. 12mo. cloth, 12s.

“They are plain and unaffected productions, intended for rural congregations, and well adapted to them.”—*Guardian*.

**HINTS on EARLY EDUCATION and NURSERY DISCIPLINE.** Sixteenth Edition. 12mo. cloth, 3s. 6d.

**HINTS for REFLECTION.** Compiled from various Authors. Third Edition. 32mo. cloth, 2s.

**HISTORY of JOB,** in Language adapted to Children. By the Author of the "Peep of Day," "Line upon Line," &c. 18mo. cloth, 1s.

**HOARE, ARCHDEACON.**—**BAPTISM**; or, the **MINISTRATION** of PUBLIC BAPTISM of INFANTS, to be used in the Church; Scripturally illustrated and explained. By the Venerable C. J. HOARE, A.M., Archdeacon of Surrey, Canon of Winchester, and Vicar of Godstone. Fcap. cloth, 5s. 6d.

"This volume is a valuable accession to our popular theology, which we cordially commend to the attentive perusal of our readers generally, and especially to heads of families."—*Church of England Quarterly Review*.

**HOARE, REV. E.**—**THE SCRIPTURAL PRINCIPLES** of our Protestant Church. By the Rev. EDWARD HOARE, A.M., Incumbent of Christ Church, Ramsgate. Second Edition. 12mo. cloth, 3s.

— **THE TIME OF THE END**; or, The World, the Visible Church, and the People of God, at the Advent of the Lord. Third Edition. 12mo. cloth, 1s. 6d.

— **THE COMMUNION, AND THE COMMUNICANT.** 18mo. 3s. per dozen.

**HOPE, MRS.**—**SELF-EDUCATION** and the **FORMATION** of CHARACTER: Addressed to the Young. By MRS. HOPE. Second Edition, Revised. 18mo. cloth, 2s. 6d.

"Parents and teachers will gain many useful hints from the perusal of this volume."—*Record*.

**HOPE, DR.**—**MEMOIRS** of the **LATE JAMES HOPE, M.D.**, Physician to St. George's Hospital, &c. &c. By MRS. HOPE. To which are added, **REMARKS** on **CLASSICAL EDUCATION.** By Dr. HOPE. And **LETTERS** from a **SENIOR** to a **JUNIOR PHYSICIAN.** By Dr. BURDER. The whole edited by **KLEIN GRANT, M.D.**, &c. &c. Fourth Edition. Post 8vo. cloth, 7s.

"The general, as well as the medical reader, will find this a most interesting and instructive volume."—*Gentleman's Magazine*.

"A very interesting memoir to every class of readers."—*Christian Observer*.



**HOWARD, J.—MEMOIRS of JOHN HOWARD, the Christian Philanthropist: with a Detail of his extraordinary Labours; and an Account of the Prisons, Schools, Lazarettos, and Public Institutions he visited. By THOMAS TAYLOR, Esq., Author of "The Life of Cowper," &c. &c. Second Edition. With a Portrait. 12mo. cloth, 7s.**

**HUME & SMOLLETT.—THE HISTORY of ENGLAND, from the Invasion of Julius Cæsar to the Death of George the Second. By D. HUME and T. SMOLLETT. 10 vols. 8vo. cloth, 4l.**

**JACKSON, REV. F. — A FIRST SERIES OF SERMONS. By the Rev. F. JACKSON, Incumbent of Parson Drove, Isle of Ely. Fcap. 5s.**

“Discourses addressed to a village congregation. The chief aim of the preacher has been to enforce practical conclusions for the guidance of the humblest, from some of the most striking events or sentiments of Scripture. The style is plain and forcible.”—*Spectator*.

— A SECOND SERIES OF SERMONS. Fcap. 5s.

**JENOUR, REV. A.—RATIONALE APOCALYPTICUM; or, A Systematic Exposition of the REVELATION of ST. JOHN, with a Map and other Illustrations. To which is appended an Analysis of some of the principal Modern Commentaries, including a particular examination of MR. ELLIOTT'S HORÆ APOCALYPTICÆ. By the Rev. ALFRED JENOUR, Rector of Kittisford, Author of "A New Translation and Exposition of Isaiah. 2 vols. 8vo. cloth, £1 8s.**

**JEWSBURY, MISS M. J.—LETTERS to the YOUNG. By MARIA JANE JEWSBURY. Fifth Edition. Fcap. cloth, 5s.**

**JOHNSON, DR.—A DICTIONARY of the ENGLISH LANGUAGE. By SAMUEL JOHNSON, L.L.D. Abridged by CHALMERS. 8vo. 12s., or 18mo. bound, 2s. 6d.**

**LECTURES on the DESTINY of the JEWS, and their Connexion with the Gentile Nations. By Ten Clergymen of the Church of England. 12mo. cloth, 9s.**

**LINE UPON LINE; or, a Second Series of the Earliest Religious Instruction the Infant Mind is capable of receiving; with Verses illustrative of the Subjects. By the author of "The Peep of Day," &c. Part I. Forty-seventh thousand. Part II. Fortieth thousand. 18mo. cloth, each 2s. 6d.**

**LAMB, REV. R.—SERMONS** on PASSING SEASONS and EVENTS. By ROBERT LAMB, M.A., St. John's College, Oxford, Incumbent of St. Paul's, Manchester. 12mo. 7s.

“Contains valuable specimens of pulpit teaching, fervency of spirit being combined with a thorough appreciation of Gospel truth.”—*Bell's Weekly Messenger*.

“Very ably written.”—*Church and State Gazette*.

“Inculcating practical lessons. The Christianity is Protestant; the matter substantial; and the style possesses a plain strength.”—*Spectator*.

“The teachings of a pious mind.”—*Oxford University Herald*.

“Well calculated to awaken the interests of the most callous listeners.”—*Britannia*.

“Plain, sometimes forcible.”—*Guardian*.

“Plain, earnest, practical discourses. The style is simple and forcible, and while the author's learning is apparent, there is no display of pedantry unsuited to his themes.”—*Literary Gazette*.

“The style is elegant, and the compositions are faultless. The sentiments also are good, and precious truths are interspersed.”—*Christian Times*.

“Deserve commendation for the earnestness of their tone. We find passages of true eloquence; not exuberant, but chastened by refined taste.”—*The Critic*.

**LIGHT** in the DWELLING; or, a Harmony of the Four Gospels, with very Short and Simple Remarks adapted to Reading at Family Prayers, and arranged in 365 sections, for every day of the year. By the Author of “The Peep of Day,” “Line upon Line,” &c. Revised and corrected by a Clergyman of the Church of England. Eighth Thousand. 12mo. cloth, 8s.; or, in 8vo., large type, 12s.

“Brief remarks, always to the point, full of spiritual meaning, and what is far better, of spiritual feeling, meet us in every page of this work.”—*Christian Ladies' Magazine*.

“Those who use this interesting and beautifully written manual, will have ‘Light in the Dwelling.’ We can, with a good conscience, and an enlightened conviction, recommend the work, both for family and private reading.”—*Evangelical Magazine*.

**MAGEE, REV. W. C.—SERMONS** delivered at St. Saviour's Church, Bath. By the Rev. W. C. MAGEE, B.A. Second Edition. 12mo. cloth, 5s.

“But the writer of this little volume before us, who is the grandson of Archbishop Magee, has claims of his own, if the production of a well-written, well-reasoned, and rightly-minded volume of sermons may be so regarded. It is rare, indeed, that the sermons of young men are not wanting in that style of writing which springs from deep religious experience. It is impossible for them to paint what perhaps they have not seen, or to describe what they have not felt. But Mr. Magee writes somewhat in advance, if we may so speak, of his own period of life; and his sermons are on this account the more calculated to touch the deeper springs of thought and feeling within us.”—*Christian Observer*.

**MANCHESTER, DUKE OF.—THE FINISHED MYSTERY;**

to which is added, an Examination of a Work by the Rev. David Brown, entitled "Christ's Second Coming. Will it be 'Premillennial?'" By GEORGE, DUKE OF MANCHESTER. 8vo. cloth, 12s.

**M'NEILE, REV. DR.—LECTURES on the CHURCH of ENG-**

LAND, delivered in London, March, 1840. By HUGH M'NEILE, D.D., Hon. Canon of Chester, and Incumbent of St. Paul's Church, Prince's Park, Liverpool. Eighth Edition. 12mo. cloth, 5s.

— LECTURES on the SYMPATHIES, SUFFERINGS, and RESURRECTION of the LORD JESUS CHRIST, delivered in Liverpool during Passion Week and Easter Day. Third Edition. 12mo. cloth, 4s. 6d.

**MARRIOTT, REV. H.—SERMONS on the CHARACTER and**

DUTIES of WOMEN. By the Rev. HARVEY MARRIOTT, Vicar of Loddiswell, and Chaplain to the Right Honourable Lord Kenyon. 12mo. cloth, 4s. 6d.

— FOUR COURSES of PRACTICAL SERMONS. 8vo. each 10s. 6d.

**MARSDEN, REV. J. B.—The HISTORY of the EARLY PURI-**

TANS; from the Reformation to the Opening of the Civil War in 1642. By J. B. MARSDEN, M.A. Second Edition. 8vo. cloth, 10s. 6d.

— The HISTORY of the LATER PURITANS; from the Opening of the Civil War in 1642, to the Ejection of the Non-conforming Clergy in 1662. 8vo. cloth, 10s. 6d.

**MARSHALL, MISS.—EXTRACTS from the RELIGIOUS**

WORKS of FENELON, Archbishop of Cambray. Translated from the Original French. By MISS MARSHALL. Eleventh Edition, with a Portrait. Fcap. cloth, 5s.

**MEEK, REV. R.—THE MUTUAL RECOGNITION and EX-**

ALTED FELICITY of GLORIFIED SAINTS. By the Rev. ROBERT MEEK, M.A., Rector of St. Michael, Sutton Bonnington, Notts. Fifth Edition. Fcap. cloth, 3s. 6d.

**MEEK, REV. R.**

— PRACTICAL and DEVOTIONAL MEDITATIONS on the LORD'S SUPPER, or Holy Communion. 18mo. cloth, 2s. 6d.

— PASSION WEEK; a Practical and Devotional Exposition of the Gospels and Epistles appointed for that Season, composed for the Closet and the Family. 12mo. boards, 4s.

**MOSHEIM, DR.**— INSTITUTES of ECCLESIASTICAL HISTORY, Ancient and Modern. By J. L. VON MOSHEIM, D.D. A new and revised Edition with Additions. By HENRY SOAMES, M.A., Rector of Stapleford Tawney. 4 vols. 8vo. cloth, 2l. 8s.

NEAR HOME; or, the Countries of Europe described to Children, with Anecdotes. By the author of "Peep of Day," "Light in the Dwelling," &c. Illustrated with numerous Wood Engravings. Thirteenth Thousand. Fcap. cloth, 5s.

"It must be very interesting to children. Those to whom we have read passages, taken at random, clap their little hands with delight."—*English Journal of Education*.

"A well-arranged and well-written book for children; compiled from the best writers on the various countries, and full of sound and useful information, pleasantly conveyed for the most part in the homely monosyllabic Saxon which children learn from their mothers and nurses."—*Athenæum*.

NEW MANUAL of DEVOTIONS; containing Family and Private Prayers, the Office for the Holy Communion, &c. 12mo. bd., 4s.

**NEWNHAM, W.**—A TRIBUTE of SYMPATHY ADDRESSED to MOURNERS. By W. NEWNHAM, Esq., M.R.S.L.

Contents:—1. Indulgence of Grief. 2. Moderation of Grief. 3. Excessive Sorrow. 4. Advantages of Sorrow. 5. Self-examination. 6. Resignation. 7. Sources of Consolation. Tenth Edition. Fcap. cloth, 5s.

— THE RECIPROCAL INFLUENCE of BODY and MIND CONSIDERED: As it affects the Great Questions of Education—Phrenology—Materialism—Moral Advancement and Responsibility—Man's Free Agency—The Theory of Life—The Peculiarities of Mental Property—Mental Diseases—The Agency of Mind upon the Body—Of Physical Temperament upon the Manifestations of Mind—and upon the Expression of Religious Feeling. 8vo. cloth, 14s.

NIGHT of TOIL; or, a Familiar Account of the Labours of the First Missionaries in the South Sea Islands. By the Author of "The Peep of Day," "Near Home," &c. Fourth Edition. Fcap. cloth, 4s.



**NIND, REV. W.—LECTURE-SERMONS.** Preached in a Country Parish Church. By WILLIAM NIND, M.A., Fellow of St. Peter's College, Cambridge, and Vicar of Cherry Hinton. Second Series. 12mo. cloth, 6s.

“Sermons distinguished by brevity, good sense, and a plainness of manner and exposition which well adapt them for family perusal, especially as their style is neat and simple, not bare.”—*Spectator*.

“The many who have read the first volume of these sermons, will welcome, no doubt, with joy, the appearance of the second. They are readable and preachable; and those of the second volume are even plainer and simpler than their predecessors. We recommend both volumes most heartily.”—*English Review*.

**NORTHESK, COUNTESS OF.—THE SHELTERING VINE.** Selections by the COUNTESS OF NORTHESK. Third Thousand. 3 vols. small 8vo. cloth, 11s.

**NUGENT'S POCKET DICTIONARY** of the FRENCH and ENGLISH LANGUAGES. The Twenty-sixth Edition, revised by J. C. TARVER, French Master, Eton, &c. Square 18mo. bound, 5s. 6d.

**OXENDEN, REV. A.—THE COTTAGE LIBRARY. Vol. I.** The Sacrament of Baptism. By the Rev. ASHTON OXENDEN, Rector of Pluckley, Kent. 18mo. sewed, 1s., or cloth, 1s. 6d.

“A little book of probably large usefulness. It avoids disputed points, but conveys a clear and simple view of the holy rite of baptism. It is admirably suited to the cottage, as well as to all places in which ignorance reigns upon the subject.”—*Church and State Gazette*.

— THE COTTAGE LIBRARY. Vol. 2. THE SACRAMENT OF THE LORD'S SUPPER. Third Edition. 18mo. sewed, 1s., or cloth, 1s. 6d.

— THE COTTAGE LIBRARY. Vol. 3. A Plain History of the Christian Church. Second Edition. 18mo. sewed, 1s., or cloth, 1s. 6d.

— THE COTTAGE LIBRARY. Vol. 4. Fervent Prayer. 18mo. sewed, 1s., or cloth, 1s. 6d.

— THE COTTAGE LIBRARY. Vol. 5. God's Message to the Poor: being Eleven Plain Sermons preached in Pluckley Church. Second Edition. 18mo. cloth, 2s.

— THE COTTAGE LIBRARY. Vol. 6. The Story of Ruth. 18mo. cloth, 2s.

**OXFORD, BISHOP OF.**—FOUR SERMONS, Preached before Her Most Gracious Majesty Queen Victoria in 1841 and 1842. By SAMUEL, Lord Bishop of Oxford, Chancellor of the most Noble Order of the Garter, Lord High Almoner to the Queen. Published by command. Third Edition. Fcap. 8vo. cloth, 4s.

**PARKER, MISS F. S.**—TRUTH WITHOUT NOVELTY ; or, a Course of Scriptural Instruction for every Sunday in the Year, principally designed for Private Family Instruction, and Sunday Schools. By FRANCES S. PARKER, Author of "The Guiding Star and other Tales," "The First Communion," &c. Second Edition. Fcap. cloth, 3s.

**PARRY, SIR W. E.**—THOUGHTS on the PARENTAL CHARACTER of GOD. By Captain Sir WILLIAM EDWARD PARRY, R.N. Third Edition. 18mo. cloth, 1s. 6d.

**PEARS, REV. S. A.**—SERMONS. By the Rev. STEUART ADOLPHUS PEARS, B.D., one of the Assistant Masters of Harrow School, formerly Fellow of Corpus Christi College, Oxford. 12mo. cloth, 5s. 6d.

"The good which Arnold effected had many imitators; few, however, have reached nearer to him than Mr. Pears. There is the same plainness and simplicity in the enunciation of everlasting truth, the identical persuasiveness, the same motive, candour, and honesty; and these characteristics render the Sermons invaluable."—*Bell's Messenger*.

**PEARSON, REV. J. N.**—SUNDAY READINGS for the FAMILY and the CLOSET. By the Rev. J. NORMAN PEARSON, M.A. Incumbent of the District Church, Tunbridge Wells. 12mo. cloth, 7s.

"Sound and practical."—*British Magazine*.

"A most valuable work."—*Church of England Magazine*.

**PEEP of DAY ;** or, a Series of the Earliest Religious Instruction the Infant Mind is capable of receiving. With Verses illustrative of the Subjects. Seventy-seventh thousand, revised and corrected. 18mo. cloth, 3s.

**PRACTICAL SUGGESTIONS TOWARDS ALLEVIATING** the SUFFERINGS of the SICK. Part I. Third Edition. 12mo. cloth, 3s.



**PRAYERS, FAMILY AND PRIVATE.**

**A FORM of PRAYERS**, Selected and Composed for the Use of a Family principally consisting of Young Persons. Thirteenth Edition. 12mo. cloth, 2s. 6d.

**FAMILY PRAYERS.** By the late **HENRY THORNTON**, Esq. M.P. Twenty-eighth Edition. 12mo. cloth, 3s.

**SEVENTY PRAYERS on SCRIPTURAL SUBJECTS:** being a selection of Scripture Daily Readings for a Year; with Family Prayers for a Month. By Clergymen of the Church of England. Fifth Ten Thousand. 12mo. cloth, 2s.

**FAMILY PRAYERS.** By the late **W. WILBERFORCE**, Esq. Edited by his Son, the Rev. R. I. Wilberforce, Archdeacon of the East Riding of Yorkshire; Vicar of Burton-Agnes, late Fellow of Oriel College. Tenth Edition. Fcap. 8vo. sewed, 1s. 6d.

**FAMILY PRAYERS for Every Day of the Week.** Selected from various portions of the Holy Bible, with References. Third Edition. 12mo. boards, 2s. 6d.

**FAMILY PRAYERS for Every Day in the Week.** By **CLERICUS**. 18mo. cloth, 1s. 6d.

**FAMILY PRAYERS**, composed from the Book of Psalms. By a Layman. Edited by G. W. Lewis, M.A., Vicar of Crich, Derbyshire. Fcap. cloth, 7s.

**THE CHURCHMAN'S BOOK of FAMILY PRAYER**, following the arrangement of the Book of Common Prayer, and chiefly framed from its Occasional Services. By the Rev. J. H. **SWAINSON**, M.A., Rector of Alresford, Essex. 18mo. cloth, 1s. 6d.

**PRAYERS and OFFICES of DEVOTION for Families and for Particular Persons**, upon most occasions. By **BENJAMIN JENKS**. Altered and Improved by the Rev. Charles Simeon. 12mo. roan, 4s. 6d. or 18mo. 3s.

**HELPS to DEVOTION; Morning and Evening Prayers for every day in the week**, adapted for the use of Families. By **H. TATTAM**, D.D., Archdeacon of Bedford. 12mo. boards, 2s. 6d.

**PRAYERS, FAMILY AND PRIVATE.**

**SHORT FAMILY PRAYERS** for Every Morning and Evening of the Month. Selected and Arranged from the Liturgy, Psalms, and various eminent Writers. By **WILLIAM SOLTAU, Esq.** Member of the Church of England. Second Edition. 12mo. cloth, 3s.

**A COURSE of MORNING and EVENING PRAYERS,** for the use of the Families of the Poor. 12mo. sewed, 6d., or 5s. per dozen.

**SHORT PRAYERS** for Every Day in the Week, to be used either in the Family or Private. By the Rev. **RICHARD SHEPHERD, M.A.,** Incumbent of St. Margaret's, Ware, Herts. 12mo. sewed, 2d., or 1s. 6d. per dozen.

**FORMS of PRAYERS,** adapted for the use of Schools and Young Persons. By **J. SNOW.** 18mo. cloth, 2s. 6d.

**PRIVATE PRAYERS for YOUNG PERSONS.** By **M. A.** Fcap. cloth, 2s.

**A FEW PLAIN SHORT PRAYERS,** intended to be sent with each set of Baby Linen lent to Poor Women. 24mo. sewed, 3d., or 2s. 6d. per dozen.

**A COMPANION to the ALTAR,** with Occasional Prayers. By **GEORGE A. E. MARSH, A.M.,** Rector of Bangor, Flintshire. Third Edition. Boards, 1s. 6d.; sheep, 2s.; calf, 3s.

**NEWLY ARRANGED MANUAL for COMMUNICANTS** at the **LORD'S SUPPER,** including the Service for the Holy Communion. 24mo. bound, 3s.

**EVENING MEDITATIONS for CHILDREN for a WEEK.** Square, 2s. 6d. per doz.

**QUESTIONS and PRACTICAL REMARKS** on the **POR- TIONS of SCRIPTURE** selected as the Gospels for each Sunday in the Year. By the Author of "Questions on the Epistles," &c. 18mo. cloth, 2s. 6d.

**QUESTIONS** on the **COLLECTS** of the **CHURCH** of **ENGLAND**, for every Sunday in the Year, Designed to Promote a Better Understanding of those comprehensive Forms of Prayer; with a Key, containing suitable Answers and Scriptural proofs, for the use of Young Persons. 18mo. cloth, 1s. 6d.

**RAWNSLEY, REV. R. D. B.—VILLAGE SERMONS.** Second Series. By R. DRUMMOND B. RAWNSLEY, M.A., Vicar of Shiplake, late Fellow of Magdalen College, Oxford. 12mo. 5s. 6d.

“Enforces the practical duties of religion and the beauty of holiness.”—*John Bull*.

“This is a volume of plain sermons in a simple unpretending style, adapted to the comprehension of the villagers to whom they are addressed, and inculcating many useful practical lessons.”—*Church of England Magazine*.

— **SERMONS, CHIEFLY CATECHETICAL.** 12mo. cloth, 5s. 6d.

“Their plainness brings them within the comprehension of the most illiterate, whilst their exposition and illustration of Gospel truth render them a medium of usefulness, which cannot be without the very best results.”—*Bell's Messenger*.

**THE RECTOR** in **SEARCH** of a **CURATE.** Post 8vo. cloth, 9s.

Contents:—1. The Parish—2. The Curate—3. The Temporary Curate—4, 5. The Evangelicist—6. The Evangelicals—7. The Unfortunate Man—8. The Scholar—9. The Millenarian—10. The Anglo-Catholic—11. The Approved—12. The Ordination.

“A lively and entertaining book.”—*Christian Observer*.

“Interesting and attractive.”—*Spectator*.

**REFLECTIONS** upon the **COLLECTS** of the **CHURCH.** 18mo. cloth, 1s.

**ROSS, REV. A.—A MEMOIR** of the late **REV. ALEXANDER ROSS**, A.M., Rector of Banagher, in the Diocese of Derry, with a Selection of his Sermons. Edited by the **ARCHDEACON OF DERRY.** 8vo.

**RUSSELL, DR.—THE HISTORY** of **MODERN EUROPE.** With an Account of the Decline and Fall of the Roman Empire; and a view of the Progress of Society, from the Rise of the Modern Kingdoms to the Peace of Paris in 1763. In a series of Letters from a Nobleman to his Son. New Edition, continued to the present time. 4 vols. 8vo. cloth, £2 12s.

**RUPERT'S LAND, BISHOP OF.**—NOTES of the FLOOD at the RED RIVER, 1852. By the BISHOP of RUPERT'S LAND. Fcap. cloth, 2s. 6d.

SCENES in OUR PARISH. By a Country Parson's Daughter. 2 vols. 12mo. boards, each 5s.

**SCOTT, REV. T.**—ESSAYS on the MOST IMPORTANT SUBJECTS in RELIGION. By the Rev. THOMAS SCOTT, late Rector of Ashton Sandford, Bucks. With a MEMOIR of the AUTHOR. Fifteenth Edition. 12mo. 5s.; 18mo. 3s. 6d.

SCRIPTURE CATECHISM; extracted chiefly from the Rev. Edward Bickersteth's "Scripture Help." Designed to assist the Young in acquiring a Knowledge of the Holy Bible, and to commend it to their love. By E. W. 18mo. 1s. sewed, 1s. 6d. cloth.

SERMONS and EXTRACTS CONSOLATORY on the LOSS of FRIENDS. Selected from the Works of the most eminent Divines. Third Edition. 8vo. cloth, 12s.

**SHAKSPEARE.**—THE PLAYS of WILLIAM SHAKSPEARE, accurately printed from the Text of the Corrected Copies, a History of the Stage, and a Life of Shakspeare. By ALEXANDER CHALMERS, F.S.A. 8 vols. 8vo. £3 12s., or 1 vol. 8vo. 10s. 6d.

**SHERWOOD, MRS.**—THE GOLDEN GARLAND of INESTIMABLE DELIGHTS. By Mrs. SHERWOOD. 12mo. cloth, 6s.

"It possesses greater reality, and even interest, than some more ambitious-looking tales; everything in the Golden Garland bears the stamp of truth."—*Spectator*.

"It serves as a vehicle to inculcate the soundest moral precepts," &c.—*Herald*.

— THE MIRROR OF MAIDENS in the Days of Good Queen Bess. 12mo. cloth, 6s.

— THE HISTORY of JOHN MARTEN. A Sequel to "The Life of Henry Milner." 12mo. cloth, 7s. 6d.

**SHERWOOD, MRS.**

- THE HISTORY of HENRY MILNER. 3 vols. 12mo. cloth, each 6s.
- THE HISTORY of the FAIRCHILD FAMILY; or, The Child's Manual. Nineteenth Edition. 12mo., cloth. 5s.
- THE HISTORY of the FAIRCHILD FAMILY. Volume 2. Third Edition 12mo. cloth, 5s.
- THE HISTORY of the FAIRCHILD FAMILY. Volume 3. Second Edition. 12mo. cloth, 5s.
- JULIETTA DI LAVENZA. A Tale. 18mo. cloth, 2s.
- THE HEDGE of THORNS. Fifth Edition. 18mo. cloth, 1s.
- VICTORIA. 12mo. bds. 4s.
- THE ORPHANS of NORMANDY. Third Edition. 12mo. bds. 2s. 6d.
- THE LITTLE MOMIERE. 12mo. cloth, 3s.

**SHIRLEY, BISHOP.**—LETTERS and MEMOIR of the late WALTER AUGUSTUS SHIRLEY, D.D., Lord Bishop of Sodor and Man. Edited by THOMAS HILL, B.D., Archdeacon of Derby. Second Edition, revised. With a Portrait, 8vo., cloth, 14s.

“There is a healthy tone of piety in Dr. Shirley's remains; and no one can read the Memoir without being struck with the humility and simplicity of mind which characterized its subject.”—*Christian Observer*.

“A solid and interesting volume, containing, in addition to the biography, various intelligent remarks on public affairs and theological questions, with a good many descriptive sketches of scenery and mankind.”—*Spectator*.

“It is a volume which we have read with the deepest interest, and have closed with the highest feelings of its importance.”—*Gentleman's Magazine*.



**SHIRLEY, BISHOP.**

— **LETTERS to YOUNG PEOPLE.** By the late Right Rev. WALTER AUGUSTUS, Bishop of Sodor and Man. Fcap. cloth, 3s. 6d.

“We must admit the substantial excellence of much of what we find here; and all we have perused of the volume has instructed us not a little.”—*English Review*.

“The volume consists of letters chiefly addressed to his son and daughter; and exhibits the writer in a very amiable, affectionate, pious, and sensible light. Some of the epistles to his son contain judicious advice on study and critical remarks on books.”—*Spectator*.

“We like the general tone of these letters much. They are cheerful, unaffected, kindly, without overweening conceit or laborious condescension. They refer, too, to real incidents and events.”—*Athenæum*.

— **SERMONS** Preached on various occasions. 12mo. cloth, 6s.

“A direct plainness of style and purpose, which had the effect of force, and a sound Protestant feeling.”—*Spectator*.

“These sermons are marked by that unaffected piety and sound sense which characterized their revered author. The little volume deserves a place among the first-class selections of practical discourses.”—*John Bull*.

**SIMEON, REV. C.—MEMOIRS** of the Rev. CHARLES SIMEON, M.A., late Senior Fellow of King's College, and Minister of Trinity Church, Cambridge; containing his Autobiography, together with Selections from his Writings and Correspondence. Edited by the Rev. WILLIAM CARUS, M.A., Canon of Winchester, and Vicar of Romsey, Hants. Third Edition. 12mo. cloth, with portrait and fac-simile, 7s. 6d.

\*.\* A few copies of the 8vo. Edition are still on sale. Price 14s.

**SMITH, REV. T. T.—SERMONS.** By the Rev. T. TUNSTALL SMITH, M.A., Vicar of Wirksworth, Derbyshire. Second Edition. 12mo. cloth, 5s. 6d.

— **LECTURES** on the **TEMPTATION OF OUR BLESSED LORD.** 12mo. cloth, 3s.

“Practical discourses, full of evangelical piety, and great clearness of exposition.”—*Bell's Messenger*.

“Full of valuable matter, the result of much thought and study, and is eminently practical.”—*English Review*.

**SOLACE** of an **INVALID.** Fourth Edition. Fcap. cloth, 5s. 6d.

**SOLACE** of a **MOURNER.** Fcap. cloth. 4s. 6d.



**STOWELL, REV. H.**—TRACTARIANISM TESTED by HOLY SCRIPTURE and the CHURCH of ENGLAND, in a Series of Sermons. By the Rev. HUGH STOWELL, M.A., Incumbent of Christ Church, Manchester, and Hon. Prebendary of Chester. 2 vols. 12mo. cloth, each 6s.

N.B. The object of this work is not merely nor mainly to confute Tractarianism, but rather to inform and establish the minds of Churchmen on certain perplexing questions, respecting which definite views are much needed.

**STEWART, REV. J. H.**—TRUE HAPPINESS: Exemplified in a Course of Lectures upon the Fifty-fifth Chapter of Isaiah. By the Rev. JAMES HALDANE STEWART, M.A., Rector of Limpsfield, Surrey Second Edition. 12mo. cloth, 5s.

TALES FOR MY GRANDCHILDREN. 18mo. cloth, 2s.

“A work adapted to the capacities of very young children, to afford instructive amusement for Sunday evening.”

**TEIGNMOUTH, LORD.**—LETTERS ADDRESSED by LORD TEIGNMOUTH to his SON on his DEPARTURE for INDIA. 18mo. cloth, 1s.

**THOMPSON, REV. F. E.**—TWELVE LECTURES preached in St. George's Chapel, Old Brentford, in the Season of Lent 1844 and 1845. By the Rev. F. E. THOMPSON, B.A., of Trinity College, Cambridge, and Incumbent of Old Brentford. 12mo. cloth, 5s.

“In a theological point of view his object is very successfully accomplished by Mr. Thompson. In a literary sense the plan of the writer gives purpose, variety, and interest to his discourses. Biography and applied morality are superadded to the general matter of a sermon. The style is agreeable—the manner rapid and impressive.”—*Spectator*.

**THORNTON, H.**—FEMALE CHARACTERS. By the late HENRY THORNTON, Esq., M.P. With Prayers adapted to the Lectures. Second Edition. Fcap. cloth, 3s.

— FAMILY COMMENTARY on PORTIONS of the PENTATEUCH; in Lectures, with Prayers adapted to the Subjects. Second Edition. Thick 8vo. cloth, 12s.

— ON the TEN COMMANDMENTS, with PRAYERS. Second Edition. 12mo. cloth, 2s. 6d.

— FAMILY PRAYERS, in a Series for a Month. Twenty-eighth Edition. 12mo. cloth, 3s.

**TRACTS FOR DISTRIBUTION.****THE GERMAN TREE. A Moral for the Young.**

By the Rev. T. GOODWIN HATCHARD, M.A., Rector of Havant, Domestic Chaplain to the Marquis Conyngham. 1s.

*By the same Author.*

**FEED MY LAMBS. A Lecture for Children** in words of one syllable; to which is added a Hymn. Seventh thousand. 32mo. 3d., or 2s. 6d. per dozen.

**MY DUTY. The Christian Duties, taken from the Church Catechism, printed in red and black within an ornamental Gothic tablet; intended for Parochial distribution. 4d. each, or 3s. 6d. per dozen.**

**TRACTS for CHILDREN in STREETS and LANES, HIGHWAYS and HEDGES; or, Fifty-two Scripture Facts in simple language. By the Author of "Peep of Day," "Near Home," &c. In a packet containing Fifty-two Tracts, each illustrated with a Wood-cut, 2s. 4d.**

**THE FOURTH COMMANDMENT EXPLAINED.**

By a Sunday School Teacher. 3d., or 2s. 6d. a dozen.

**THE TEACHER'S ASSISTANT IN NEEDLE-WORK. 6d. each, or 5s. per dozen.**

**THE KNITTING TEACHER'S ASSISTANT. 6d., or 5s. per dozen.**

**A MISFORTUNE CHANGED into a BLESSING. 12mo. 6d., or 1s. cloth.**

**ELIEZER; or, The Faithful Servant. 12mo. 3d., or 2s. 6d. per dozen.**

**PORTIONS OF SCRIPTURE, arranged with a view to promote the RELIGIOUS OBSERVANCE OF THE LORD'S DAY. By a LADY. 3d., or 2s. 6d. per dozen.**

**TRACTS FOR DISTRIBUTION.**

**HOW CAN I GO TO CHURCH?** or, A Dialogue  
between a Lady and a Poor Woman. 3d. each.

**WHY SHOULD I NOT GO TO THE MEETING-  
HOUSE?** 3d. each.

**SELECT STORIES** from **MODERN HISTORY** :  
**ST. BARTHOLOMEW'S DAY**, and **JOAN of ARC** ; or, The  
Maid of Orleans. Written for the Instruction of the Children of  
a Village School. With Illustrations. Fcap. sewed, 1s.

“ Not ill-adapted to their end. These little stories are plainly and  
even fairly told ; no attempt being made to excite party feeling or to  
disguise the real truths of history. We can recommend the book.’  
*Athenæum.*

**A LITTLE BOOK** of **POETRY** for our Poor Little  
People : a kindly remembrance of the Children of those whom we  
have always with us. Second Edition, fcap. sewed, 6d.

**CONVERSATION** on the **ADVANCE WE HAVE  
MADE** in **CHRISTIAN CHARITY** ; or, Why is it not Enough  
for a Man to be Sincere? 18mo. cloth, 1s.

**SCRIPTURAL EXERCISES** on the **GEOGRAPHY**  
of the **GOSPELS**, calculated to impress upon the Mind the situation  
of the principal places recorded in the Gospels, and the leading  
events of our Saviour's Ministry. By the late Right Rev. **EDWARD  
STANLEY, D.D.**, Lord Bishop of Norwich. Tenth Edition, enlarged.  
18mo. sewed, 6d.

**A FRIEND** to the **SICK** and **AFFLICTED**. 3d.,  
or 2s. 6d. per dozen.

**THOUGHTS ON THE SABBATH.** 12mo. 3d.

**THE SERVANT'S POCKET COMPANION** : con-  
taining Prayers for Morning and Evening, and on Particular Oc-  
casions ; with Short Addresses on the Duties of Servants. 18mo.  
1s. boards.

**TRACTS FOR DISTRIBUTION.**

**NARRATIVE OF POLL PEG, of Leicestershire.**  
3d., or 2s. 6d. per dozen.

**REPAIRING THE CHURCH.** 3d., or 2s. 6d. per dozen.

**CHRISTMAS EVE, its Song; and CHRISTMAS DAY, its Joy; or, How Men should keep the Day, seeing how Angels began it.** 1d.

**A FEW PRACTICAL REMARKS on CHRISTIAN ALMSGIVING.** By the Rev. ALBERT MANGLES, Incumbent of Horsell, Surrey. Second Edition. 12mo. sewed, 4d.

**VILLAGE CONVERSATIONS on the LITURGY of the CHURCH of ENGLAND.** By the Right Rev. GEORGE DAVYS, Bishop of Peterborough. 18mo. 6d.

*By the same Author,*

**VILLAGE CONVERSATIONS on the PRINCIPAL OFFICES of the CHURCH.** Forming a Sequel to the above. 18mo. 6d.

**THE CURATE CATECHISING; or, an Exposition of the Church Catechism.** By the Rev. W. THISTLETHWAITE, A. M. Sixth Edition. 18mo. 1s.

*By the same Author,*

**THE CHURCH COMMUNICATING; or, An Exposition of the Communion Service of the Church of England.** 18mo. 6d.

**THREE PLAIN, FAMILIAR LECTURES on CONFIRMATION.** By C. J. SPENCER, A. M., Rector of Radwell, Herts. 12mo. sewed, 2s.

**A SHORT CATECHISM; or, Plain Instruction, containing the Sum of Christian Learning, set forth by the authority of his Majesty, King Edward the Sixth, for all Schoolmasters to Teach, A. D. 1553.** 18mo. 6d. or 5s. per dozen.

**TUDOR, H.—DOMESTIC MEMOIRS** of a Christian Family-Resident in Cumberland. With descriptive Sketches of the Scenery of the British Lakes. By HENRY TUDOR, Esq., Barrister at-Law. Second Edition. 12mo. cloth, 6s.

“The sale of the first edition of this pleasing volume was commensurate with its worth. The Author accomplished two objects by its original publication,—the first, a truly Christian narrative of the manners and habits of a religious family, combined with an elegant description of the diversified scenery of the lake countries; and the second, a donation, to a considerable amount, by the sale to the purposes of the Church Missionary Society. The same objects are kept in view in the second issue, and we can, therefore, do nothing better now to increase its circulation, than by assuring our readers that the excellence of the design has been sought to be performed in the most satisfactory manner.”—*Bell's Messenger*.

**TUPPER, M. F.—PROVERBIAL PHILOSOPHY.** By MARTIN F. TUPPER, D.C.L., &c. Fifteenth Edition. Fcap. cloth, with Portrait, 7s.

— **A MODERN PYRAMID.** To commemorate a Septuagint of Worthies. Post 8vo. cloth, 7s. 6d.

— **PROBABILITIES: an AID to FAITH.** Second Edition. Fcap. cloth, 4s.

“It is difficult to convey, by extracts, the charm which is diffused over this little book. There is, in the infinite variety of subject, a continuous line of thought, which fixes the attention to its progress, and leaves the mind amused and edified with the perusal.”—*Christian Remembrancer*.

**TYTLER, MISS A. F.—LEILA AT HOME;** a Continuation of “Leila in England.” By ANN FRASER TYTLER. Second Edition. Fcap. 8vo. cloth, 6s.

“Leila at Home,” in continuation of “Leila in England,” is written in the same pleasant style, and conveys similar lessons of an instructive and religious tendency.”—*Literary Gazette*.

— **LEILA; or, the Island.** Sixth Edition. Fcap. 8vo. cloth, 6s.

— **LEILA in ENGLAND.** A Continuation of “Leila; or, the Island.” Fourth Edition. Fcap. cloth, 6s.

— **MARY and FLORENCE; or, Grave and Gay.** Ninth Edition. Fcap. cloth, 5s.



**TYTLER, MISS A. F.**

— **MARY and FLORENCE at SIXTEEN.** Fifth Edition.  
Fcap. cloth, 6s.

“ These works are excellent. Miss Tytler’s writings are especially valuable for their religious spirit. She has taken a just position between the rationalism of the last generation and the puritanism of the present, while the perfect nature and true art with which she sketches from juvenile life, show powers which might be more ambitiously displayed, but cannot be better bestowed.”—*Quarterly Review*.

**TYTLER MISS M. F.—THE WOODEN WALLS of OLD ENGLAND;** or, Lives of Celebrated Admirals. By MARGARET FRASER TYTLER. Containing Biographies of Lord Rodney, Earls Howe and St. Vincent, Lords de Saumarez and Collingwood, Sir Sidney Smith and Viscount Exmouth. Fcap. cloth, 5s.

— **TALES of the GREAT and BRAVE.** Containing Memoirs of Wallace, Bruce, the Black Prince, Joan of Arc, Richard Cœur de Lion, Prince Charles Edward Stuart, Nelson, and Napoleon Bonaparte. Second Edition. Fcap. cloth, 5s.

**VENN, REV. H.—MEMOIR** and Selection from the Correspondence of the Rev. H. Venn, M.A. Edited by the Rev. Henry Venn, B.D., Prebendary of St. Paul’s. Seventh Edition. Fcap. cloth, 7s.

**VERSCHOYLE.** A Roman Catholic Tale of the Nineteenth Century. 12mo. cloth, 6s.

**VICTORIA, BISHOP OF.—LEWCHEW** and the LEWCHEWANS; being a Narrative of a Visit to Lewchew, or Loo Choo, in October, 1850. By GEORGE SMITH, D.D., Lord Bishop of Victoria, Hong Kong. Fcap. cloth, 2s. 6d.

— **HINTS for the TIMES;** or, the Religions of Sentiment, of Form, and of Feeling, contrasted with Vital Godliness. Fcap. cloth, gilt edges, 2s. 6d.

“ A sensible and seasonable little treatise.”—*Christian Guardian*.

**WEBB, MRS. J. B.—THE BELOVED DISCIPLE.** Reflections on the History of St. John. By Mrs. J. B. WEBB, Author of “Naomi,” “Reflections on the History of Noah,” &c. Fcap. 8vo. cloth, 4s. 6d.

“ Very sensible and well written reflections on the History of St. John. We can safely recommend it.”—*Christian Guardian*.



**WHITE, REV. G.—THE NATURAL HISTORY and ANTI-QUITIES of SELBORNE.** By the Rev. GILBERT WHITE, M.A. With the Naturalist's Calendar; and the Miscellaneous Observations extracted from his papers. A New Edition, with Notes, by Edward Turner Bennett, Esq., F.L.S., &c. 8vo. cloth, 18s.

**WILLYAMS, MISS J. L.—CHILLON; or, Protestants of the Sixteenth Century.** An Historical Tale. By JANE LOUISA WILLYAMS. 2 vols. 8vo. cloth, 10s.

“We think highly of this pathetic story. A true spirit of cheerful piety pervades its pages; the characters are nicely discriminated, and many of the scenes are very vividly portrayed. All who read it may derive benefit from its perusal.”—*Britannia*.

“The book before us furnishes proof of considerable ability.”—*British Quarterly Review*.

**WILSON, REV. H. B.—THE COMMUNION OF SAINTS.** An attempt to illustrate the true Principles of Christian Union: in Eight Lectures, delivered before the University of Oxford, in 1851, on the Foundation of the late Canon Bampton. By HENRY BRISTOW WILSON, B.D., late Fellow and Tutor of St. John's College; Vicar of Great Staughton. 8vo. cloth, 9s.

**WORDS of WISDOM for MY CHILD,** being a Text for Every Day in the Year, for the use of very Young Children. Second Edition. 32mo. cloth, 2s.

**WOODWARD, REV. H.—THOUGHTS on the CHARACTER and HISTORY of NEHEMIAH.** By the Rev. HENRY WOODWARD, A.M., formerly of Corpus Christi College, Oxford; Rector of Fethard, in the Diocese of Cashel. Fcap. 8vo. cloth, 3s. 6d.

“This interesting little volume is pervaded by a deep-toned piety, and a calm philosophy, which are truly edifying in these days of religious turmoil and excitement,” &c.—*Irish Ecclesiastical Journal*.

“A valuable little work.”—*Oxon Herald*.

“All the writings of Mr. Woodward exhibit an accurate as well as pious mind.”—*Christian Remembrancer*.

— **SHORT READINGS for FAMILY PRAYERS, ESSAYS, and SERMONS.** 8vo. cloth, 12s.

“The most striking point in Mr. Woodward's writings, the point which most excites our admiration, and, we trust, improves our hearts, is the high and elevated standard of holiness which he ever places before us, the deeply practical tendency of all his thoughts,” &c.—*English Review*.

**JUST PUBLISHED,**

In small 4to., elegantly printed on toned paper, and bound  
in cloth, £1 11s. 6d., or in Morocco £2 12s. 6d.,

AN

**ILLUSTRATED EDITION**

OF

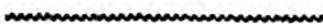
**Cupper's Proverbial Philosophy,**

**THE DESIGNS BY**

C. W. COPE, R.A.,  
P. C. HORSLEY, R.A.,  
F. R. PICKERSGILL, R.A.,  
JOHN TENNIEL,  
EDWARD H. CORBOULD,  
G. DODGSON,  
EDWARD DUNCAN,

BIRKET FOSTER,  
JOHN GILBERT,  
J. GODWIN,  
WILLIAM HARVEY,  
W. L. LEITCH,  
and  
JOSEPH SEVERN.

The Ornamental Initials and Vignettes by HENRY NOEL HUM-  
PHREYS.



LONDON :

T. HATCHARD, 187, PICCADILLY.

1/2

1/2

1/2









