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"In doctrine shewing uncorruptness."

"Beware ye of the leaven of the Pharisees which is Hypocrisy."

THE PENITENT.

"There is joy in the presence of the angels of God, over one sinner that repenteth."

Messrs. Editors,

It is impossible that any of God's elect people can die in unregeneracy, or in a state of hardened impenitence; for when the fixed time arrives to call them by grace, this blessed change must take place. That time may be in infancy, boyhood, youth, manhood, or in old age, but whenever it arrives the Holy Ghost is faithful to his office, and engagement in the covenant, and the object is singled out and made a partaker of the grace of life through Christ Jesus. Angels are not idle and indifferent spectators to the advance of the Redeemer's cause in the earth. They sang together at the completion of creation's work, and now they rejoice when the wanderer is brought home to the Saviour's fold. A rebellious and ungracious sinner is the friend of hell and enemy of God, and may be seen every day; but a penitent sinner is a miracle of mercy, a favorite of heaven, and is one of the greatest wonders in the world. We speak of miracles with veneration, but miracles will never cease while omnipotent grace continues to exhibit penitent sinners to our view. A penitent sinner must be a gracious man: he is not all flesh, if he were he could be no Christian, neither is he all Spirit, for then he would be sinless; but he is possessed of two opposite principles, called the old and new man. His very looks bespeak the greatest anxiety—his weeping eye shews how guilt preys upon his heart—his sighs pronounce the eagerness with which he is seeking a hidden object, and his throbbing breast proclaims that secret war is raging within. Whither shall I flee, he cries, and where shall a wretch like me find shelter? I am pained with reflecting on the evils of my life. Oh, my sins, my cursed sins murder my peace, and as to my prospects, I have none as far as my works extend, but darkness surpassing the gloom of mid-

night—chains more heavy than mountains of brass, and wrath more merciless than the fires of Sodom. Here the wanderer weeps, and admits the justice of his punishment. Go where he will he feels wounded, and even the word of God seems directed against him. His mind is now made tender, and his apprehensions are of a fearful description. He looks upon the world and says, O fool that I have been to suffer myself to be deluded with a painted, gilded nothing, and to be fascinated by a mere empty bubble; for I find the world to be a cheat, it has promised me much, and only rewarded me with disappointment and disgrace. The penitent then surveys his former pleasures and companions; the former yield him bitterness inexpressible, and the latter he discovers are endeavoring to excel each other in evil practices, and heaping up wrath for themselves against the day of wrath. He cannot do as he once did, nor can he mingle with his former associates. The light of heaven has shewn him so much, that he cannot trust his own heart. He feels surrounded by enemies, yes, all appear to conspire against him. His conscience condemns him, his God frowns upon him, the world threatens him, his former companions shun him, the law curses him, the devil terrifies him, and hell opens in prospect before him, and at home or abroad he feels himself to be a fugitive, destitute of either friends or comforters; how his bosom again heaves, and tears besprinkle his cheeks. He has tried the system of saving himself by works, and that has failed him; and he wishes in his heart for a milder hell, than to be cast among blasphemers of the name of God, for he knows whatever becomes of him that his maker is holy, just and good.

The Holy Ghost having led the poor penitent thus far, at length it is impressed upon his mind, that mercy and salvation are provided for the guilty, and have been bestowed upon the miserable. now his thoughts are occupied upon the mercy-seat, and the precious atoning blood of Christ Jesus. But Satan takes every advantage in his power over the coming sinner, and tells him, if he tries to pray it will only increase his guilt, and that mercy never can be dispensed to so vile a sinner. The penitent soul sighs for mercy, and at length seeks some solitary place to plead for it. How applicable is the description given of Joshua in the third chapter of Zechariah to that of a penitent sinner! He appeared before the angel in filthy garments, but mark his attendant, Satan stood at his right hand to resist him.

A man may swear, lie, and cheat, and break the commandments of God, and instead of Satan resisting him he will flatter the transgression; but only let a cry for mercy be put in a sinner's heart, and Satan will do his utmost to oppose him. That which creates joy among the angels in heaven is the innocent occasion of malice in hell. The penitent soul says, I will cast myself, wretched as I am at the footstool of mercy, and Satan accompanies him. He says to the penitent, How dare you take your rags and filth into

the presence of a heart searching and holy God? How dare you shew your sinful face at the place of prayer, and take Jehovah's awful name into your sinful lips? O says the penitent, I need mercy and will seek it—I want salvation and I will pray for it. See the knavery of Satan, he first of all betrays a man into sin and clothes him in rags as the reward of his allegiance, and then as soon as conviction is felt within, he turns king's evidence, and adds insults to injury. We have now the penitent, and Satan, his accuser, before the Lord: the former is clad in filthy garments, and the latter like a quibbling lawyer intends to oppose him in all his pleas. The penitent thinks of his rags of his filth, and mourns over his state of destitution, but these afford Satan the highest gratification. The Lord says, where are thy accusers. The law, conscience, and Satan, indite the penitent as a prodigal and a traitor. The penitent pleads guilty, and Satan laughs him out of countenance. But mark the matchless grace of our sovereign God, he cries, take away the filthy garments of the prisoner and give him a change of raiment and pronounce him a free man! Now the scene changes and redeeming blood is applied to the penitent's soul. Here the liberated man weeps at the foot of the cross, and by faith beholds the Lamb of God as his Surety and Redeemer. The enemy of souls is non-suited and grins over his miscarriage and when asked this plain question, Is not this a brand plucked out of the fire? he quits the presence of the Lord in sullen silence determined yet to be revenged on the object of his ridicule and scorn. What a wonderful counsellor has a penitent sinner! He did not ask Satan, what the penitent was in his former state of wickedness, but he asked him concerning the gracious and accepted consolation. O the wonders of free grace! The penitent had a complete change of raiment, and a mitre placed upon his head to shew how grace had honoured and dignified him. Now he weeps for love, and is lost in admiration and his load of guilt is removed. He sees Jesus to be his Saviour, and enjoys the forgiveness of his sins through his precious blood. The law, he so much feared, now he beholds honoured and magnified, and he loves it for its holiness and purity. Sin and death he now perceives can do him no injury as to his eternal peace and happiness. But will the penitent sin that grace may abound. No, he now wishes to walk blameless in the commandments of his God, and to honour the friend of poor penitents by a walk and conversation becoming the gospel.

Thus we see how acceptable the justifying righteousness of Christ is to a penitent soul. The filthy garments of the sinner are not repaired and washed to render him accepted, but they are removed and he is reclad in a complete change of raiment. It is in this perfect robe the penitent appears before the King, thus gloriously attired, by faith he can look death and judgment in the face, for he sees that Jesus the great Mediator stands between him and offended justice. Now he can praise and adore, joy and triumph

and look forward to the time when sin shall cease to annoy him—. when his sufferings shall terminate, and when all tears shall be wiped from his eyes. He wishes to be useful in measure upon earth, and when faith is in exercise, he will honor his God and Saviour. At last death arrives to release the penitent, but death's master and Lord accompanies his servant; now for the finishing stroke, and while death strikes the penitent cries, Lord Jesus, receive my spirit! Yours truly,

Manchester. A DWARF.

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ON THE LANGUAGE OF CANAAN BEING SPOKEN IN THE LAND OF EGYPT.

"In that day shall five cities in the land of Egypt speak the language of Canaan, and sware to the Lord of Hosts: one shall be called, the city of destruction.

BELOVED IN THE LORD,

AN holy apostle, influenced by the sweet breathings of Ruach the Spirit, unhesitatingly declared to the Corinthian church his determination not to know any thing among them, save Jesus Christ, and him crucified. A determination, in which is contained the whole gospel of salvation; the true spirituality of God's word unmixed with baser matter. And I would beg of thee, thou discerning Spirit, so to breathe into the soul of thy dust, while searching for the truth contained in that portion of thy word now before us, that he may be enabled to trace out nothing more or less than the true spirituality therein contained, and in so doing, may the minds of thy people be instructed—their souls be fed, and their hearts be warmed. Then shall we be glad and rejoice, and thine Holy name be everlastingly glorified.

By Egypt, spiritually, I understand the child of God whilst he is yet in his dark benighted, unregenerate state, labouring under the iron yoke of Pharoah, the monarch of the dark abyss. Here, being accustomed to his spiritual slavery, and his eyes never having beheld the gladdening rays of the sun of righteousness, he faileth not to delight in his works of depravity. He desireth not the glorious gospel morn, when the day-spring from on high shall visit him. For, being dead to every thing spiritual, he knoweth no more of these matters, than did the dry bones in Ezekiel's vision: hence, to the cutting north, or the genial south wind, by which the Holy Comforter refresheth the souls of his people, he is an entire stranger. Like the sow wallowing in the mire, he delights in his filthy situation. Sin to him is a pleasure—slavery the object of his choice—a cruel overbearing monster his bosom friend, and the great enemy of God his close companion. Yet, notwithstanding his low, grovelling condition, still, it is Israel the people of the Lord, chosen unto salvation through the belief of the truth. The Lord Jehovah of Hosts deigns to visit this dark and benighted

Egypt by the hands of Moses and Aaron. Yea, Ruach, the ever-blessed Paraclete, descends, and with his law and his gospel, he so pleads the cause of God and his truth, that he faileth not to awaken the soul to its true interests. The dry bones he clothes with sinews and with flesh; he breathes into him the breath of life and he becomes a living soul.

It is this awakening a dead sinner unto life eternal, that is so aptly described in the chapter before us. For when the Lord visits this benighted Egypt upon a swift cloud, causing the light to be darkness before him, even a darkness that is known and felt, then it is that their idols are moved at his presence—the spirit of Egypt faileth in the midst thereof: they seek to their idols and to their charmers, but to no purpose; they are given over for a time to a cruel lord, and a fierce king ruleth over them; the waters fail from the sea, and the brooks of defence are emptied and dried up. Moreover, they that work in fine flax, and they that weave net-work are confounded. The princes of the earth have become fools, and the counsel of the wise counsellors of the monarch of darkness is brutish. Thus is the poor sinner made to err in his every work, and staggereth as a drunken man in his vomit, until, at length, he finds by bitter experience, that there is no work, which, head or tail, branch or rush can do. Then doth he become like unto women, he is afraid, and doth fear, because of the shaking of the hand of the Lord of Hosts. He is ready to conclude that all these things are against him; and dreameth not, that it is against the idols, the charmers, and the sorcerers, within his heart, the Lord of Sabaoth is fighting, rather than against him.

It is in this day of visitation from on high, that five cities in this land of Egyptian darkness are to speak the language of Canaan. Therefore we shall now, under the sweet teachings of our heavenly prophet, endeavour to ascertain to what those five cities refer. It might be argued by some, that they are the five natural senses: seeing, hearing, smelling, tasting and feeling, which aforetime were devoted to the service of Satan, but now that the Lord hath come and hath erected an altar to himself within the soul, they are devoted to his special service; and instead of speaking the language of sin and of iniquity as heretofore, they speak the language of godly sorrow and spiritual joy. This I shall not exactly deny, although I am free to confess such an interpretation would tincture very much of error. Certainly it would contain some of the rich ointments of God's eternal love; but then the dead flies would spoil the savour thereof. And it is by no means to be wondered that the people of the Lord should desire to have the ointment as clear as possible from those putrid substances. However, I shall not greatly err if I say, that, those five cities are the five spiritual senses of the new man, which, to call them by their names, might run thus:

The city of Destruction; or, the spiritual sense of feeling.

The city of Holy Submission; or, spiritual hearing.
The city of Peace; or, spiritual smelling.
The city of Comfort; or, spiritual tasting.
The city of Rejoicing; or, spiritual seeing.

The prophet hath given us the name of only one city, but the candid reader will find by comparing the remaining four with the sacred records, that they are by no means misnamed; neither do I know, that they are placed out of order. And the poor sinner, who hath the first of these spiritual senses, hath the other four also. Only, like the new born babe, all the powers of his soul are not, as yet, brought into active exercise; therefore let him not be disconsolate, for the Lord worketh his own work in his own time, and in his own way: and although at the present all seemeth, as it were, destruction; yet a period shall come when he shall both feel, hear, smell, taste, and see that the Lord is gracious. But, my fellow-sinner, if the vision tarry, wait for it.

To make the matter the more clear, and to shew wherein its blessedness more especially consisteth, I shall examine each of those cities separately.

The City of Destruction; or Spiritual Feeling. This name hath a direct allusion to a war of extermination. A warfare which never ceaseth until the one party or the other is suffered no longer to exist. Christian, dost thou know any thing of this? Here is, for thee, an unceasing warfare; for what will ye see in "the Shunamite? as it were the company of two enemies." When the Lord erects his altar of grace within the soul, and the new man is begotten unto true holiness, then doth the feelings of this new principle wage an eternal war with our natural feeling—our carnal passions —our pleasures and our delights. Yea, it strikes at the very root of self in all its variegated forms. And so earnest hath the Lord made this gracious principle in its warfare, that it cannot sit easy for one moment whilst his enemies remain unconquered. He crieth for blood blood from morning until night. The charmers, the magicians, the wizards, and the sorcerers; yea, the princes of Egypt also, together with their mighty monarch, are the objects of his implacable hatred. Against these doth grace strive from morn till night, and again from night till dewy morn. By those spiritual feelings which the Lord planteth in the soul, is contemplated, nothing less than the overthrow of Satan's mighty empire, therefore the monster doth hate the humble inhabitants of this city. But was I asked which of the two bare the greater enmity to the other, I should instantly reply grace.

The regular troops of Satan which he bringeth against this city, consist of three legions; the lust of the flesh—the lust of the eyes and the pride of life. The first of these is what he calls his invincibles. He sends them forth to the battle upon all occasions; and a desperate legion it is, as many a child of God well knoweth. The last of the three is like unto the first, and fighteth in line with them.

But some have asserted that the greater part of this legion are sharp shooters, and they have frequently been caught laying in ambush under the gates of the city. The lust of the eyes is what Satan calls his army of reserve; these come up against the city as occasion requires. It hath even been known, that when the other two have been beat from their standing, this legion hath come forward single handed and done irreperable injury to the spiritual feelings of the Lord's people.

The new man hath but one legion to send forth to the battle, and a mighty legion it is, Jesus Christ being their commander. This legion has sometimes been thrown into a panic, and their lines broken by the great force of the enemy; but they always rally again directly the Captain of their Salvation sheweth himself. Some men have called these by the name of spiritual desires. They are, by the power of the Holy Ghost, made invincible to the attacks of Satan; but although they are invincible, and never have been, nor ever can be beaten, yet they have been many times wounded and frequently cast down to their hurt.

Much might be said here upon the armour, the ammunition, and the stratagems of war made use of by either party; but this must be left to the Christian reader's own private consideration. It is one grand feature in this warfare, that hell is foiled in all its endeavour; because the Captain of our Salvation is superior in every respect to the tactics of Satan.

The city of Holy Submission; or, Spiritual Hearing. In this city trials are borne with patience—painful reverses in providence with resignation—the temptations, and harassings of Satan with fortitude, and spiritual desertions with an unfeigned humility. Within the precincts of this city you will see the poor sinner sitting at the feet of his Divine Master, receiving of those instructions which shall comfort and animate his soul. His ears are opened to attend to the glorious gospel sounds proclaimed aloud from Calvary—"He that hath an ear to hear, let him hear." Not he that hath merely the natural gift of hearing; but he that hath been made spiritually to hear the voice of the Son of God and live.

Neither Satan, nor his infernal legions, have ever been able to enter this city. Humility sitteth in the gates, and godly sorrow upon the walls thereof; whilst the God of Israel is their shield and their buckler, their strong tower and their rock of defence. Notwithstanding, the monsters of the deep doth frequently send forth their dismal yells, even to the heart of the city, causing wailings and bitter lamentations among its inhabitants. Like Rabshakeh of old doth Belzebub come; and with high swelling words he crieth aloud to those upon the wall, and puts the God of Israel to defiance. Then doth the poor sinner become sore afraid, and like Hezekiah he prayeth: "O Lord God undertake for me, I am oppressed." And eventually Jehovah El Shaddi does undertake for him; for he puts his hook in the monster's nose, and leadeth

him back by the way which he came. And then cometh down celestial sounds, breaking upon the spiritual ear in the most harmonious order. Sweet sounds of grace issuing from the heavens. Sweet notes of covenant love, which none but redeemed sinners can understand. These celestial strains swelling and breaking upon the soul, are intended, by the God of all grace to comfort and instruct, and restore the city after it has been annoyed by those dismal, god-dishonouring yells from the dark abyss. Time would fail to tell us of the great variety of sounds, both pleasant and unpleasant—spiritual and profane, which are heard within this city; or the peculiar effects which are produced thereby. Therefore

We come now to the city of Peace, or Spiritual Smelling. I have called this city by the name of Peace, because *love* is the foundation of all peace. And the church, when speaking in the Songs to her Beloved, saith—"Because of the savour of thy good ointments, therefore do the virgins love thee." The old nature, the man of sin, will stand in the wilderness and snuff up the wind like the wild asses colt: emptiness, folly, and vanity are his element: the putrid stench arising from a corrupt heart is his delight; and to breathe the same air as do the fallen angels he seeketh with an eagerness scarcely to be credited. But the new man, that spiritual principle created in righteousness and true holiness, ever desireth to keep near unto the altar of incense, where the sweet savour of Christ's justifying righteousness cheers and refreshes his soul. The garments of his spiritual high priest contain for him the most odoriferous perfumes. A blessed and all glorious Jesus, whose cheeks are as a bed of spices, or as sweet flowers—whose lips are like lillies dropping sweet smelling myrrh; and whose presence is as a cluster of camphor in vineyards of Engedi, frequently visits this city; yea rather, he abideth continually therein, whilst now and then he standeth in the streets and sendeth forth the goodly savour of his great name. Then are their hearts gladdened, and their peace is increased.

But here the man of sin wants to know, since the goodly savour of Christ's rich ointments is so pleasant to the soul, why it is, when the real ointment is not to be obtained we cannot make some as nigh like it as possible ourselves; and this, saith he, whilst perhaps it will be but little inferior in scent, will be far better to us in other respects, because it will be the proceeds of our own handy works, and the fruits of our own ingenuity. But the new-born child of grace detests such abominations, because the whole of those vile imitations are sure to have a rank smell, as well, likewise, they are of a corrupting nature. Beside the King of all Peace has absolutely forbidden the compounding of ointments in imitation of the art of the apothecary as injurious to his people and detrimental to his own glory. Within this city there is also a sweet smelling savour arising from the Divine unction of the Holy Ghost; upon

which would time and space permit much might be said, but we proceed at once to the

City of Comfort; or, Spiritual Tasting. Oh! how pleasant it is to taste and see that the Lord is gracious—to taste and handle of the good word of his grace! One of old saith: "Thy words were found and I did eat them." And how often have we, in this day of gospel declension, sat under the shadow of the Almighty, and his fruit has been sweet to our taste. This city of Comfort standeth hard by that of Destruction, and is intended for the reception of wounded warriors. Here the good Physician resides; and as need requires he brings out his stores for the comfort and consolation of Zion. He poureth oil and balm into the soldier's wounds, and cheers his spirits with the good old wine of the kingdom. Here manna also is eaten, even the hidden manna; whilst the flesh of the Holy Lamb is sought after and fed upon with delight: for our spiritual David dealeth out to every man and woman in Israel, a loaf of bread and a good piece of flesh, and a flaggon of wine.

We have the city of Rejoicing; or, Spiritual Seeing. My Christian reader, Doth thine eyes desire to see the King in his beauty? Canst thou say with the evangelist, "We beheld his glory, the glory as of the only begotten of the Father full of grace and truth?" Or with the same apostle in another place can thou say, "For the life was manifested and we have seen it? To have in our souls the manifest presence of Christ as our Redeemer, and to behold by faith the Lord Jehovah as our Father, and to be able through the same blessed medium, to look up to the Holy Ghost as our guide, is altogether one of the happiest blessings a child of God can enjoy this side heaven. Within this city of Spiritual sight are many things well worthy of our attention, but, for reasons before mentioned, far the greater part must be left for the readers' private consideration. Here stands the great red bath well known to all the family of Zion. Bath, Did I say? Nay, rather it is a river;—a river, whose sacred tide proceedeth from the heart of our all glorious Imanuel. Indeed the streams of this river run through the whole of those five cities; only some have said, that in this city of Spiritual Sight, it is in more abundant requisition. Besides this, here are beautiful streets and promenades, all of the most lovely character. Here also stands the great banquetting house of the covenant; whilst to sum up the whole, sacred love is alone the amosphere which they breathe.

As for the language spoken in these cities it is most harmonious; the Teacher of Israel himself, being the sole author thereof. To go into its grammatical construction is next to impossible; yet, there are a many blessed sayings left on record; yea, and we find a many such within our own souls, insomuch that we need be at no loss upon the matter. See, among many others, Romans vii. 24. Psalm xxxviii. 17. li. 10. Isaiah i. 13. Sol. Song. ii. 1—10.

There is nothing redundant nor superfluous; neither is there any deficiency in this divine utterance. There are words and phrases suited for all occasions. It is a language well understood by the children of Zion, and it is the language in which their contrite hearts hold converse with their king; yea it is a tongue, than which no other will be used in the realms of eternal glory, when the redeemed of the Lord shall shout everlastingly praises to a three-one Jehovah.

West Ham Abbey, Nov. 15, 1832. RUSTICUS.

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A FEW THOUGHTS ARISING OUT OF THE CONTROVERSY RESPECTING THE SINFUL BODY OF THE LORD JESUS CHRIST."

The truth shall make you free.—JOHN VIII. 32.

THE church of Christ has, for some time, been disquieted by discussions on the "Sinful Body" of Jesus—their Head—a subject in which the important doctrines of Atonement and Redemption are deeply involved,—and whilst on the one hand, they have had the satisfaction of observing, again and again, a valiant attempt to defend the cause of truth, the arguments on both sides of the question appear far from conclusive. The reader will be too candid to ascribe this sentiment to any proud feeling of superior knowledge on the part of the writer of these few thoughts,—rather let it be said, it springs from a desire to lay before his fellow disciples of the Lord, the view which brings rest to his own soul,—in the hope that the Holy Ghost may thereby be pleased to minister peace to others also of the mystical body of Christ.

I would divide the subject into the following portions, for our consideration—1. The difference between the creation of mankind, and of the humanity of Jesus in the person of Adam. 2. The meaning of the terms, Original Sin, and the corruption of human nature, and the bearing they have upon the subject before us, and 3. The redemption of his people, by the *vicarious* sufferings of Immanuel.

1. When I draw a distinction between the creation of mankind, and of the humanity of Christ in Adam—it is with the intention of implying that mankind had *being;* or, rather *material for being* in him—but that Jesus had not—even as it regards his humanity: for there was no *life* nor *means for life* provided for him there. This appears to be an important circumstance to be borne in mind in the present discussion. I believe that provision was made in the first parent, not only for the substances of all human bodies and souls, but also for their forthcoming into visible and seperate existence, without any miraculous intervention to be afterwards exerted for that purpose: except, indeed, in the case of Eve, who was necessarily brought into being by the same Omnipotence as had at first created her, Gen. ii. 23. in Adam. The humanity of

Christ, consisting of body and soul, I believe also to have been (like all other bodies and souls) in Adam. Hence he is said to be the, 2 Tim. ii. 8. Rom. i. 3. seed of David—the seed, Gal. iii. 16. of Abraham, St. Luke iii. 23—38. of Adam,—but it never was in the counsel of God (as the fact afterwards proved) that it should have *being*—as *humanity* separately considered—and therefore Christ never did *exist* as man distinct from the second Person, in the ever blessed Trinity. His created—non existent humanity was from generation to generation transferred through the predestinated line of descent, till it was at last concentrated in the Virgin Mary—the creation—purpose of God, never contemplating its being brought separately into real entity. Hence sprang the great mystery of godliness! God manifest in the flesh. The *personality* of the Lord Jesus, consisted not of humanity only, but of humanity marvellously brought into union with the second Person in Jehovah. Personally considered, he was never other than Immanuel—God with us—God-man. In the predestinated assumption of this personality, the Father made the worlds by him, and transacted his concerns with creation, up to the moment of Christ's *real* incarnation, and now seated at the right hand of the Majesty on high, Col. i. 17. all things consist by Jesu's government; yea, and under another dispensation he will reign for ever and ever, in glorified humanity, on the throne of David. Luke i. 32.

It is not for me to attempt to explain the mystery of the union, but what if without confusion of substance, or destroying the unity of the person we suppose the Father's co equal Son to have become "*the spirit*," "*the life*," of the human soul of Christ, the union having been accomplished by the Holy Ghost overshadowing the Virgin. We read, John i. 4. "In him was life." John v. 26. "As the Father has *life* in himself, so hath he given to the Son, to have life in himself." The idea is immediately suggested with the view of presenting to the enquiring disciple, the possibility of conceiving the *oneness* of the Personality of Jesus, though consisting of manhood in union with God-head. The Holy Ghost speaks by Paul of man's "Spirit, soul and body," though but one, 1 Thess. v. 23. Heb. iv. 12. personality; but this by the way.

With these premises before us we proceed to the consideration of the terms Original Sin, and the Corruption of Human Nature. Upon the former of these subjects the Holy Ghost has prevented the possibility of our falling into any mis-conception—if the matter be duly weighed. *Sin*, (says our great guide by his servant John) "Sin *is* the transgression of *the law*," rather "*of law*." (See 1 John iii. 4. Greek) it matters not where, when, or how committed, so that it be intentionally, with the *will*, i. e. the last determination of the soul, which is always arrived at previously to every corresponding act. The concise, and I think, the most scriptural definition of *original sin* therefore will be—"the transgression of the first prohibition enacted by the Creator, and pro-

claimed the responsible moral agent man, in Eden. Having settled this point, the next question is—wherein are we to say, consisteth the *corruption* of our nature, about which so much has been said and written? What does Article IX. of the church of England mean when it says, "Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam; whereby 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 damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, the sensuality, some the affection, some the desire of the flesh, is the subject to the law of God. And although there is no condemnation for them that are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin." I apprehend the compilers of the church articles, had their attention drawn more to the *effects* than to the *strictness* of the definition of *Original Sin.* Like the apostle Paul, when speaking upon, to be "carnally minded," Rom. viii. 6. he says it is death,—meaning of course, that death, or the loss for the time being of all spiritual enjoyment in the soul's of the Lord's, 2 Pet. i. 9. people—meaning, I say, that this death was the effect of such a state of mind; but to be spiritually minded, "is life and peace"—alluding *here* again, as before, to the influence of spiritual mindedness upon the soul—the love of God—(or a sense of God's love apprehended by faith,) being shed abroad in the heart by the Holy Ghost, Rom. v. 5. *given unto us.* So again the same apostle represents, Heb. xi. 1. "Faith to be the substance of things hoped for, the evidence of things not seen." This cannot be said to be a *strict definition* of the term *Faith*, though it is impossible to mark the effects of it by more beautiful, or more peculiarly descriptive language. Now every portion of *creation*, *animate* as well as *inanimate was of necessity—per se* defectible—corruptible—the *inanimate substantially*—the *animate—morally*—as well as *substantially.* I maintain that *this* is of *necessity*, it could not be otherwise. The very supposition that *it could* implies *independence*, but *independence* belongs to God alone—all Creation lives—moves, and has *being* in him. Acts xvii. 28. The former of the above propositions is proved to every days' observation, and the latter whilst it comes within our own continual self-experience, has had two very especial elucidations—the one by the sin of angels in heaven, the other by the sin of man in Eden. In both cases, we see intellectual creatures in their best respective estate, and left to the exercise of their own free-will, we witness their rebellion against him who had made them. There are angels indeed who have not forfeited their

original character for moral rectitude, but wherefore? Are they not said to be "elect angels;" 1 Tim. v. 21. and are we not, therefore, to consider them as sustained in the fulfilment of their obligations as creatures, by him who had chosen them; yea, doubtless, chosen them unto *it*, 1 Pet. i. 2. as well as to every other portion of their felicity. All intellectual creation having thus manifested itself to be, *per se* defectible from its very first formation,—has, however, because of its first rebellion, become more defectible, yea, *prone* to evil; and by every repetition to disobedience, more and more *prone* to evil; even till it may be said of it—"prone to evil, and that continually." Gen. vi. 5. This, I conceive, to be the corruption of human nature—the effects of Original Sin, the fault of every one that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil, so that the, Rom. viii. 1—9. Gal. v. 17. flesh, even his own personality, lusteth always contrary to the Spirit—the Holy Ghost *. Oh the fearful effects of the first sin of man! And the account we must give of the corruption of the angels who left their first estate, is, I apprehend, exactly similar. Original sin, in either instance, was awful as well in itself, as in its consequences. If I may be allowed the expression—*it* slew its thousands, (I speak not as to number,) but every repetition of sin, slays its tens of thousands. Sin repeated becomes habit, and habit is a species of second nature—like the rolling stone whose every revolution tends to accelerate its velocity. But some of the writers in this controversy, seem to have, inconsiderately, fallen into the following error, respecting the corruption of our nature. They appear to have looked upon, and to have treated it as though it was *substantive—a thing—a principle*—and from entertaining this idea, they have argued either as if original sin itself was, or from it flowed a *substance* of *moral virus*—and that this *essence* having been first infused into Adam as a curse for his transgression—afterwards became inherent in all his posterity, even in the humanity of the Lord Jesus Christ, because of their and his creation—connection with him †. We shall presently see whether they are justified in forming this opinion.

Keeping in view the true definition of sin, viz. transgression of law—we come to the real understanding of what we ought to mean by a "sinful body," and it is simply this—a body that has acted sin—acted transgression of law. The burglar who plundersh is neighbour's property is not *substantively* a different person after

* Is not this the solution of the problem respecting the origin of moral evil? Did it not spring from the intellectual creature being left, to act his own free will? and is not God hereby manifested to be the alone essential Good-One. Matt. xix. 17.

† See Irving on the Human Nature of Christ: "I believe, says this writer, that the only difference between his body of humiliation, and his body of resurrection, is in this very thing—that sin *inhered* in the human nature."—Page 127.

the theft has been committed, from what he was before, though in relation to law, as well of God as of man he may be truly said to be *sinful*—a transgressor, and subject to punishment. Thus it was with Adam and all his posterity, who had material for real being in him. In consequence of the fœdral relation in which they stood to their first parent—they were all adjudged to have been partakers of his guilt, in eating the forbidden fruit—and to have merited to receive the same sentence as himself. As to the humanity of Christ, however, we deny its sinfulness in this point of view, and we also deny that even if the corruption of human nature had consisted of an *inherent—substantive*—moral taint—it could have justly been infused into that *portion* of his personality which was in Adam. Suppose the case of any one of ourselves being *wholly* without life—the soul still continuing an inhabitant of the body—what forbids the idea?) yea, the *soul* without life as well as the *body*: 1 Tim. vi. 16. (there is a great mistake in the world about the *per se* immortality of the soul, God alone having it;) and suppose in that state of our death any one was to put a sword in our hand, and wield it to the destruction of a fellow creature, could it be rationally maintained that we were *sinful* on account of that murder? I do not ask whether we could be pronounced the *real* asassin—but could we be even *imputatively* chargeable with the guilt? Suppose, however, a part of our personality, even the soul, was absent from the body, existing in *hades*, and the same murder had been accomplished through the *impersonal* instrumentality of the same lifeless limb,—would it not make an *á fortiori* case against the charge of our criminality? Now apply this argument to the case of Jesus Christ, in reference to original sin. His personality was but *in* part in Adam, and that part without even the possibility (according to God's everlasting purpose) of existing separately. The God-head portion of his person was never there. As I may so say, the life, the spirit of his soul, was never in Adam. How, then, can the term "sinful," according to our view of its meaning, be rationally applicable to Jesus? Though, as to his humanity, he was *substantively* created even as ourselves, the seperate personal *being*, Gen. ii. 7. of his humanity was not even provided for. Where there is no *being*, there can be no *real* sinning; and where there is no *material* for future existence, there can be no sinning *imputatively*. If any reader of these "Thoughts" should acknowledge that he has been in the habit of looking upon Original Sin, either as being in itself or as constituting in its effects a *substantive* infection,—(and I believe that many, who are little aware of the fact, will, if they do but narrowly examine their opinion upon this subject, find themselves involved in the mistake) I would advise him to think upon the inevitable consequence to which such a sentiment must necessarily bring him. It is this —that as God is the *alone* Maker of all things, even this *sinful substance*, infused into the human frame, must have been of his for-

mation! Who, however, would like to be chargeable with the blasphemy of representing God as having made any thing but what was *very good?*" "God looked upon the earth, and, behold, it was corrupt; for all flesh *had corrupted his way* upon the earth." Gen. vi. 12. "O Israel thou hast destroyed thyself." Hosea xiii. 9.

Having now, as we hope, satisfactorily cleared the Lord Jesus Christ, not only from the charge of the reality, but also from the possibility of the imputation of the sin of Eden,—and having denied the existence of corruption as a *substantive* taint, or, if it had existed, the justice of its being infused as a curse into his humanity,—we hesitate not to subscribe to the defectibility, the corruptibility of his manhood, as soon as life has been given to it—yea, defectibility and corruptibility, considered as well *substantially as morally*. In doing this however, we wish it to be distinctly understood, that our subscription is upon the broad principle of the defectibility and corruptibility (before alluded to) of all creation. We deny that the same *fault* and *corruption*, the same having very far gone from original righteousness, appertained to him in the flesh, as to ourselves; for this would be to concede his having *personality*, and thus *imputatively* to have partaken of original sin, and therefore of its curse. Jesus Christ had, indeed, substantive humanity—body and soul—even as we ourselves, and this *(as to kind)* was the same after as before the fall of Adam,—though the *circumstances* under which it is now placed may be said to be, in some respects, very different,—and this humanity was united to Godhead in the womb of the Virgin. In this state of complex personality, he was made "under the law," Gal. iv. 4. rather *under law*—see Greek.) He was constituted a responsible moral agent to his Father, answerable to him for all his thoughts, words, and deeds. He, as God-man, (for, I apprehend, he did not receive the Holy Ghost till his baptism, and then, only for *ministerial* purposes—not as the *moral-agent*—for on such a supposition there could have been no merit in his obedience,) He, I say, actively and passively fulfilled his Father's will. He, through the Eternal Spirit, Heb. ix. 14. (viz. the Second Person in the Godhead—vide Beza.) offered himself *without spot* to God. 1 Pet. i. 19. As a Lamb "without blemish and without spot," 1 Pet. ii. 24. he "in his body," 2 Cor. xii. 2. or whilst tabernacling in the flesh, bore the sins of his people, St. Matt. i. 21. including those who are emphatically called his church, his spouse,—in whom, when manifested, the Holy Ghost dwelleth—and who, at the commencement of the Second Advent of Jesus, their Head, are to be made like him, 1 John iii. 1. and to reign with him for ever and ever, Dan. vii. 18.—and those also who have during the millenial and subsequent ages, (not having been deceived when Satan is loosed for a little season,)—never, indeed, to be glorified, yet saved from wrath through the shedding of Jesus' blood—to

dwell for ever on the new earth — probably in the Adamic felicity of Eden. Isaiah xi. He, who knew no sin, became a *vicarious* sacrifice—was made sin 2 Cor. v. 21. *for* them, and suffered, the just for the unjust. With his stripes they are healed. Isaiah liii. 5. God is just in justifying them, Rom. iii. 26. an opening having been made by the blood-shedding of the spotless victim, for the flowing of everlasting love. They are redeemed from all curse—whether the term relate, *first*, to God's merited desertion of them on account of Original Sin, and thus leaving them to their own free-will and agency (called by St. Paul their being, Rom. viii. *passim*. "in the flesh,") whereby they could not but have been for ever dead—twice dead to the things of the Spirit of God. Yes, Jesus has redeemed them from the curse under this view of it—for in the fulness of time their Covenant God returns to them in the Person of the Holy Ghost—yea, takes up his abode *in* John xiv. 17. Ephes. iv. 6. the church—the mystical body of his Son —and *with* Zech. ii. 11. the many nations that shall be joined to the Lord in the future dispensation,—and by his gracious energizing his working in and on their souls, they *will*, Philip. ii. 13. and *do* the will of their Father who is in heaven. Are we to interpret the curse as meaning *temporal* death? Jesus has redeemed his people from this also. It is apprehended, that such portion of the Lord's people, whose blessedness it will be to live upon the new earth for ever and ever, will never experience death (in this sense of it) from the very beginning of the Millennium,* and with regard to his church, whose number will be perfected before the thousand years begin to roll, death is mentioned amongst the *all* things which the apostle testifies are theirs:- "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and ye are Christ's, and Christ is God's." 1 Cor. iii. 21, &c. "O death! I will be thy plagues." Hos. xiii. 14. "O death! where is thy sting? O grave; where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 66, &c. "If a man keep my saying he shall never see death." John viii. 51, 52. Again:—"If a man keep my saying, he shall never taste of death:"—the latter verse being explanatory of the former, and signifying, he shall never experience death *strictly* so

* Isaiah lxv. 20. It is presumed, that this passage is hypothetical. The argument seems to be of the following kind. On the supposition that a child should die even a hundred years old—it would prove him to be in his sins, for he would die accursed; but how, then, would the Scriptures be fulfilled which testify, "they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. Heb. viii. 11, 12. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. xi. 9. The conclusion, therefore, is, that there will be no death.

called—death as a curse. Again: Whosoever liveth and believeth in me *shall never die.* John xi. 26. "Forasmuch as the children are partakers of flesh and blood, he also took part *(partook* see Greek) of the same, that through death he might destroy him that had the power of death—that is the devil—and deliver them who, *through fear of death,* were all their life time subject to bondage." Heb. ii. 14, 15. Is the curse to be looked at in reference to eternal *death?* Jesus is the resurrection and *the life.* John xi. 25. Because I live, *ye* shall live also. John xiv. 19. Predestinatively considered the church is even said to be quickened with Christ in the grave—raised up together, and made to sit together in heavenly place in Christ Jesus. Ephes. ii. 5, 6. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and *they that hear* shall live." John v. 25. "The gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23. "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are live and remain shall be caught up together with them in the clouds, to meet tbe Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 16.

Beloved in Christ Jesus; "Now, then, we are ambassadors for Christ as though God did beseech you by us—we pray *you* in Christ's stead—be *ye* reconciled to God" in regard to every portion of his revealed mind.

"Finally, *brethren,* farewell. Be perfect—be of good comfort—be of one mind—live in peace—and the God of love and peace shall be with you." Amen.

PHILO VERITAS.

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To the Editors of the Gospel Magazine.

QUESTIONS ON FAITH AND REGENERATION.

DEAR SIRS,

I BEG you to allow me to put a few questions to your correspondent Mr. Godden, relative to some statements made by him in his communications to your Magazine. I do not mean to charge him with entertaining corrupt doctrines; but my object is to give him an opportunity of explaining himself upon certain matters which appear to me in a rather suspicious light. There is a something, or rather perhaps a want of something, which renders his writings unsavoury and disagreeable to my spiritual taste.

His *Hebrew names* of the divine persons, adopted, I presume, from Silva's version of the bible, are any thing but edifying to a mere English ear, and it is well known that a very few of the Lord's called ones are learned in the dead languages. They give to a piece of writing a pedantic air, and convey no meaning to any

who are ignorant of the Hebrew tongue. Besides, it may be asked, Did the Lord ever reveal himself by those names to any of his people in this land? or has he ever made use of them to comfort or establish any of his illiterate children? or, lastly, do they, or can they ever address God in prayer by those names? And if not, why should we not adhere to the authorized version by which such a goodly company of believers in this country have been spiritually profited and led into real communion with all the persons in the Godhead.

But not to dwell longer upon what may by some be considered only matters of taste, I come to things of grave import, affecting the very essence of genuine Christianity. In the Supplement for 1832, p. 584, Mr. Godden writes thus:

"See to it I entreat you, ye sons and daughters of Zion, 'whose names are written in heaven;' that the lives ye are living in the flesh, are by the faith of the Son of Aleh, who loved you and gave himself for you. Do notice well the expression, by the faith of the Son of the Father;' not by your faith acting upon Christ, but by *his faith in you*, drawn forth into lively exercise, by *his constraining love*, upon his glorious person and finished salvation."

Does your correspondent mean here to exclude the Holy Spirit entirely from the life and actings of faith?

Christ is truly the author and giver of faith; but then, if I am rightly informed upon on the subject, he never gives faith without first giving the Holy Spirit, and, consequently, where the Holy Spirit is not, there can be no real spiritual faith acting upon Christ's person and finished salvation. I do not pretend to know what is meant by "*his*," Christ's "*faith in you*," acting "by *his constraining love*," and therefore should be glad to see it cleared of all suspicion, so as to be satisfactory to all who dislike even the appearance of corruptness in doctrine.

My distrust has been not a little increased by reading in your Magazine for the present month, p. 25, the following novel and extraordinary sentence: "Regeneration by Father, Word, and Holy Ghost." And in looking back to the Supplement, p. 588. I find him quoting Romans v. 5. thus, "And hope maketh not ashamed; because the love of Christ (*God* in my bible) is shed abroad in our hearts by the Holy Ghost!" so he abruptly stops, omitting these precious words—"*which is given unto us.*"

Can it be that your correspondent is a stranger to the indwelling of the Holy Ghost? Or does he think this a circumstance of so little importance as not to be worth mentioning? I should like much for Mr. Godden, to state explicitly what he knows of the powerful and effectual operation of the Holy Spirit in regenerating sinners, and their experiences consequent thereupon; for, after all, it comes to this, that if a man is ignorant of these things in his own experience, it will avail him nothing to know every

thing besides. My request here is neither impertinent nor unreasonable, for every truly regenerated man, when brought into light and liberty, is glad of an opportunity to tell what God hath done for his soul. Mr. Godden must, or at least, ought, to know whether he is born again of the Spirit; and if he is, it is very strange that he should speak of regeneration in such a loose, general, and unscriptural manner as to say it is "by Father, Word, and Holy Ghost." For my part I have always been taught from my new-birth, and have constantly believed, that regeneration is the distinct and special personal act of the Holy Spirit, as redemption is that of the Son, and election that of the Father: and I dont know how any body can have a practical and satisfactory knowledge of the doctrine of the Holy Trinity in Unity, but by the covenant acts which are ascribed to and peculiarly mark and distinguish each glorious person of the undivided Godhead.

That your correspondent, Sirs, may be able to remove all doubt as to his experimental knowledge of faith and regeneration is the sincere wish of, yours, in the love of the truth.

January, 30*th*. 1833. A LAYMAN.

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To the Editors of the Gospel Magazine.

LIGHT OF FAITH, OR THE VICTORY OF GRACE IN THE HEART.

MESSRS. EDITORS,

Your valuable Repository, containing the insignia of the cross as the only banners displayed in sign of assured victory over every enemy who may arise with decided hostility to oppose the way of life and salvation, being designed to disseminate the everlasting gospel of the unmerited grace of a Triune Jehovah both far and near; and also for the establishing of the wavering who are ready to halt between two opinions of the flesh and Spirit, and for the building up of the saints in their most Holy Faith, I have transmitted a few plain observations concerning the evidence of having an interest in Christ.

Many there are in the professing world who talk of Faith, and can give in a long catalogue of various degrees and modifications of this renowned article of the Christian creed; so that we are at a loss to which of the kind among the several denominations the term is to be considered as being the genuine. But as we are told of only one faith as being of any service to the possessor, it becomes an inquiry of no small importance in the mind of one who is in search of this inestimable prize, to know the right from the wrong? The more so, as there are those around us who have light enough in their heads to furnish us with a pattern of apostolical credentials, and a verbal formula of the variety of distinctions which form the fundamental basis of doctrinal testimonies, and such as are in conformity to the analogy of faith: and consequently are enabled to divide the line of a hair in delineating a

plan exactly square in length and breadth to the one laid down by the pen of unerring Wisdom; yet, nevertheless, are strangers to all this in their heart! For with the heart man believeth *unto* righteousness. It seemeth but a light thing to acquire a letter knowledge of certain particulars and appellations expressive of a state of salvation, if so be I am one excluded from the blessings and benefit resulting therefrom? True faith must have an object to look to—a foundation to build on—a rest to enter into—a way to walk in, and a kingdom to obtain. The negative of the faith of God's elect, is *unbelief:* therefore before faith comes unbelief will hold the dominion and bear rule in the heart. *Unbelief* received its root in the fall of Adam, and hence all mankind are filled with the poison of the old serpent, which breaks out into enmity, malice, hatred and disobedience; covetousness, dislike, contempt, pride and vain glory!

What a picture of man is man!

Yea, what are the Lord's people in this their fallen nature but all this, and if any thing more can be added to make up the list of evils existing in the old heart, in connexion with those above named. Such were some of *us*, but *we* are washed, and sanctified; yea, and washed clean from all filthiness of flesh and spirit in the *Great Fountain* once opened for sin and uncleanness; the effect of which, when applied to the sin-burdened, and law-smitten conscience, removes at once all our guilt, contamination, darkness, hardness of heart, unbelief, fear and doubt, as far away as the east is from the west—light from darkness—heaven from hell, and shall never be found any more as a witness against us. Thus the law is honoured, justice satisfied, and an everlasting righteousness brought in, on a sure foundation and on equitable terms, as set forth and established in the unalterable covenant of grace between the Father, Son and Spirit, in the behalf of their chosen before the foundation of the world. Christ is the only object for faith to look to: for by grace are *we* saved.

When we are bound up with the fetters of unbelief respecting our interest in the *way* of salvation, all seems dark as the gloom of midnight; for in this, "the day of the Lord is a cloudy day;' the even tide, next to the darkness of despair in the soul, when the Spirit of God in the law of bondage has bound us hand and foot with the bandages of death and condemnation, and cast us into outer darkness, like as the darkness of Egypt, which can be sensibly felt! When a soul experiences these terrible things of the Lord's hand, unbelief, like a dismal cloud of malediction, hangs over our heads, and darkens with the shades of death, every prospect of hope, and

"Not a spark of glimmering day at hell's dark door."

this I have known to be the case. In this circumstance, under this

cloud of dread and terror, fear, horror, and the devouring pit, who can believe in Christ?—can add faith to their work, or love to obedience? or peace to the conscience?

But *he* who beginneth the work of faith and grace in the heart will also finish all that is lacking to fill up the measure of evidence concerning our salvation. Knock off the chains—loose the fetters—unbar the prison doors—revive the dead, and then we like Lazarus come forth at the voice of Almighty power; and *not* till then we begin to see the way before us, that leadeth to the very city of *Refuge*. At this instant we leave the direful caverns of the tomb, where unbelief and despair have reigned unto death, and come forth into the existence of the light, where grace reigns, and faith lives unto eternal life in the heart. The true victory is in Christ, the salvation of God, and an evidence of the same; the manifestation of his love shed abroad in the inmost recesses of the soul: for *love*, eternal *love*, covers a multitude of sins. By whatsoever, name, character, or office Christ sustains to his church, by being ordained of God before time, the same is made known in the heart by the influences of his all conquering Spirit; so that as way of appropriation, (for I speak for myself as well as for others) he is my Rock, Shelter, Shield, Foundation, Life, Light, Rest, Confirmation, Victory and Triumph, so as to obtain grace at all times, and am enabled thereby to overcome the insinuations and the multiplied many evil suggestions of the great adversary of souls, and to stand fast *to this day* in the liberty wherewith Christ himself hath made me *free* from sin's evil; law terrors; death's doom, and hell's destruction. Knowing this, Christ to me becomes my salvation and my righteousness, and being established therein can never lose this blessing; and from this evidence of the love of God nothing can seperate: neither heights nor depths, friends nor foes. But some will be ready to say, Why so confident? you may be mistaken after all? Too sure and presumptuous! You must come lower: too high minded.

Let the grace of God give the answer. He found me in the wilderness of the fall, the waste and howling wilderness of sin and unbelief and being as helpless as an infant cast out into the open field, where there was none to help. He passed by all my transgressions, numerous and great as they were, and said unto *me*, worthless *me*. *Live*, and I lived. He breathed into my nostrils the breath of never dying life, and I became a living soul to testify to all that fear God, the exceeding riches of his sovereign grace, and who shall be able to gainsay the token of this witness, given me from above? The love of God shed abroad in the heart gives a sense of the removal of guilt, brings in the joy of receiving Christ as my whole salvation from first to last, by which means I possess an inheritance with the saints in light: *now* in my own soul I am without doubt or wavering; and therefore how say some, We may

come into bondage again? Be again under the power of the law? —lose the grace of God and finally fall? These are delusive lies; such speak like the wizards of old, and mutter the excogitations of a vain vision: but a child of God, receiving Christ, knows better. Only live upon Christ, the atonement for sin, faith revives, and unbelief dies, doubts depart and fears vanish as the morning cloud before the rising sun: for the day star in the heart anticipates the glories of the heavenly morn; the day spring from on high hath visited us; daylight and sunshine rejoice the soul and make glad the once sorrowful heart: for we are of the *day* and not of the night. They who are of the night walk in darkness and stumbleth; because they are not of the day, and know not God in the glory of his grace in Christ. These see him *not* because they are blind: and the blind lead the blind, and both he that leadeth, and those who are led, fall into the ditch, and remain in the mud and mire of nature, till their own cloathes abhor them.

Not so the chosen of the Lord, their light arises out of obscurity for the Lord God is their sun and shield of defence against the face of the enemy.—In Christ are hid all the treasures of wisdom and knowledge; and out of *this* fulness have *we* received grace upon grace, therefore being justified from all things have constant peace with God. And being strengthened with all might in our inner man, we mount upward as on eagle's wings and soar above the sublunary world. And although too high for some, joy and gladness, rest and salvation are our heavenly way—and we find an habitation in the munition of Rocks—a shelter from the storm, an hiding place from the *tempest*, and a covert from the wind. Abiding here, I want no other experience to dwell on than this, of grace and glory visibly manifested in my heart by the special operations of the Spirit. Receiving these, our light will appear before a crooked and perverse generation, and sighing and sorrow shall flee away; which things are denied even by those who profess to have an interest therein; who can find neither precept nor precedence. The reason is plain, they have never come as yet to the true light, that leadeth every new born child of grace that cometh into the evidence of being *in* the, and *of* the world which Christ made intercession for.

Having just glanced at some particulars which lay the foundation of a good hope, there are others, namely the matter of our justification—the act of justifying, and the operation of being justified; nothing short of a manifest interest in the covenant of grace will be of any benefit for the peace of conscience. Not clouds and darkness; a little light, and then a dismal extinguisher of natural knowledge; some experience, some life, and some hope; some law and some gospel; some up and some down; some faith and then none. But a full, free, and a complete redemption from all surmises: Nothing short of the crown of victory in Christ? Look

ye to it—beware lest ye fall short of entering into this rest through unbelief.

Sandwich, Jan. 1833. H. F.

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THE LIFE OF GOD IN THE SOUL.

"Behold the kingdom of God is within you."

THE occasion of these words may be gathered from a question moved by the Pharisees, "when the kingdom of heaven should come?" They had an ill-grounded notion of a temporal kingdom to be reared up by the Messiah; that he would relieve their nation from the Roman yoke, promote the grandeur of their Sanhedrim, make the members of it his peers and princes, his countrymen his life-guard, and all the nation of the world their vassals and tributaries: This, was the carnal notion they framed in their minds of the kingdom of the Messiah; and they desired to know when that happy time would commence. Unto this question of theirs Christ answers, where he industriously waves their curiosity, as to the time of the Messiah's kingdom, and makes it is busniess to rectify their mistaken notions as to the nature of it; and for this end he acquaints them,

That the kingdom of Messiah would have a silent entrance, without worldly pomp and splendour, which was but little regarded by God: And his kingdom cometh not with observation, or outward show and pageantry, as the word in the original may be rendered. When Messiah the Prince cometh into the world, men shall not, like the Athenians, be saying of him, Lo, he is here! or Lo, he is there! As when a prince is going with his court from place to place, through his territories, he is in every body's mouth, and they are ready to make it their talk, 'The king and his court is in this, or that, or the other place.' Christ lets the Pharisees know, that they were but feeding themselves with mere fancies and delusions, while they imagined such things concerning the Messiah and his kingdom.

For the Messiah's empire and government were to be principally established in the heart and soul, where no prince but himself can reign, *behold the kingdom of God is within you.*

The Messiah's kingdom, is called the kingdom of God. Christ, essentially considered, is God co-equal and co-eternal with his Father; and as he and the Father are the same in substance, equal in power and glory, so they have one and the same kingdom, which ruleth over all. As Mediator, he is his Father's Viceroy.

The seat of this kingdom of God: is within you. In the margin it reads, "The kingdom of God is among you;" and so the meaning is, as if he had said, 'You are inquiring after the kingdom of the Messiah, and are not aware that it is already begun to be erected, ever since the commencement of John the Baptist's ministry, who warned you that the kingdom of God was at hand; and now it is

already begun: The gospel is preached; the truth of it is confirmed by miracles; the Messiah is already among you, and there are multitudes who already believe in him.

The kingdom of God is within you, here translated is agreeable to the original; and so the meaning is as if he had said, 'You foolishly dream of a temporal kingdom to the Messiah, like that of the kingdoms of this earth; but you mistake it; my kingdom is of a spiritual nature, and it is the glory of my adminstration, that I do not so much govern the bodies and outward liberties of men, as their hearts and conscience: The principal throne of my kingdom is in the soul, the more noble part of man.'

We have the importance of this matter, in the note of attention, Behold: As if he had said, 'Your error, with respect to the Messiah's kingdom, is of a dangerous tendency, and, if persisted in will certainly terminate in your rejection of the true Messiah, and the ruin of the whole Jewish church and nation; and therefore attend to what I say concerning the spirituality of my kingdom, as a thing of the last consequence; *for behold the kingdom of God is within you.* If I do not reign in your hearts, by the power of my grace and Spirit, you can have no benefit by my administration.' As such the kingdom of Christ in this world is of a spiritual nature, and is principally seated in the heart and soul within a man;"

We find Christ asserting this, when before the bar of Pilate, to be judged for his life, "My kingdom says he, is not of this world; If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: But now is my kingdom not from hence." As if he had said, 'Thou hast no reason to entertain any jealously of my kingdom and government, as though it had any tendency to hurt or disturb Cæsar's government; for it is wholly spiritual, relating to the hearts and souls of the children of men, to reduce them to their obedience and duty they owe, both to God and to one another.' Accordingly we find, that, through the whole of the scriptures, his dealings are with the heart or inward man, Thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."

Let us in a few lines inquire a little into the melancholy situation of the soul, or of the inward man, before the kingdom of God be reared up by the power of divine grace.

In general then before the kingdom of God comes to be within us, our hearts are a cage of unclean birds before the kingdom of God be set up in the heart.

For the devil is within. They are a few bodily, but many spiritual possessions in our day: for he rules and "works in the hearts of the children of disobedience," He sits as commander in chief there, and he says to one lust of the heart, Go, and it goes; and to another, Come, and it comes, to do him service, and promote his interest in the world. Some, cast into a prison, and injured by their neighbour, are ready to say, 'The devil is in such or such a

person:' Although such a way of speaking discovers little of the fear of God, yet it is a certain truth, of every unconverted person, the devil is really in him; he *reigns* and *rules* in the hearts of the children of disobedience: It is his forge, where he frames all his engines for dishonouring God in this visible world. Hence he that commits sin is said to be of the devil. They are his offspring, the seed of the old serpent, "Ye are of your father the devil," for ye do his work, says Christ speaking of the Jews.

The world and its vanities are within the bosom says Solomon, concerning the natural man, whose portion is in this life: "Also he hath set the world in their hearts;" that is, God, in a way of righteous judgment, gives up men unto sensual and earthly affections; so that the serpent's curse cleaves to them, "Upon thy belly shalt thou go, and dust shalt thou eat." The man is sensual, not having the Spirit of God, but the spirit of this world, which makes him to lie grovelling among the dust of the earth, feeding himself with ashes, which are rank poison to his soul; "for to be carnally minded is death."

All the rotten stuff of a depraved nature is within; every imagination of the thoughts of the heart is evil only, and continually evil. Wickedness, yea, desperate wickedness, is within the heart, Atheism lodges there; "for the fool hath said in his heart, that there is no God." Enmity against God lodges there: "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." Pride is within, which is just the poison of the old serpent, that he infused into our nature: "The wicked, through the pride of his heart, will not seek after God," What but the pride of heart keeps sinners from submitting to the righteousness of Christ, going about to establish their own righteousness? What but the pride of the heart makes the sinner, to imagine that he is "rich, and increased with goods, and stands in need of nothing?" What but pride makes them to say to God, "Depart from us, for we desire not the knowledge of thy ways? "What is the Almighty that we should serve him?" "We ourselves are lords, and will come no more unto thee." Unbelief, which calls God a liar, is within, in its full reign, before the kingdom of God come to be set up. How much need of that caution! "Take heed, brethren, least they be in any of you an evil heart of unbelief, in departing from the living God." It is because of the universal ascendant that the sin of unbelief has among sinners that the complaint is so often repeated, "Who hath believed our report." The darkness of hellish ignorance is within; by nature "we are alienated from the life of God, through the ignorance that is in us."

The heart, as Christ informs us, is the very source of all wickedness that is perpetrated upon the face of the earth; for "out of it proceed evil thoughts, murders, adulteries," purjury, and all

manner of profanity, It is first acted in the heart, before it be acted in the life:

When God gave a being unto this world, and all the creatures that are in it, he appointed them certain laws, whereby they were to be governed unto the ends he had before him, in giving them a being. Thus, as the God of nature, he gives laws unto the celestial luminaries of sun, moon, and stars, to observe their annual and diurnal motions: And by the same laws of nature, the "birds of the air, the beasts of the field, the fish of the sea, and all that passeth through the paths of the seas," are guided unto their proper ends, with as great order and regularity, as though they were inspired with reasonable souls. By these laws of God, seed-time and and harvest, summer and winter, day and night, observe their seasons: This is his kingdom of nature.

There is his kingdom of providence, whereby he upholds and governs all his creatures, and all their actions, making them subservient to his own glorious design. And here his government is not tied so down to the laws of nature, but he can counteract them whenever he has a mind; he can invert the order of nature, and stop and countermand his creatures from following their natural course; as when he stopped the motion of the sun in the day of Joshua, and made it return back in the days of Hezekiah; when he restrained the fire from consuming the three children, and the lions from tearing Daniel; and made the waters of the Red sea to stand up in heaps till Israel had passed through, and the waters of Jordan to run back to their fountains. There is not any creature but is under the command of his providential kingdom and government. This his kingdom "ruleth over all things in heaven, and things on earth, and things under the earth;" angels, men, and devils, and all creatures above, or below do his pleasure.

There is his kingdom of his grace, where he erects his throne of grace, and displays the riches of his grace and love among the children of men, which is the church militant, and there is his kingdom of glory, or church triumphant in heaven, where he reigns among saints and angels for ever.

But his kingdom of grace more concerns us which is his invisible kingdom, made up only of real believers; who are joined to the Lord Jesus as their Prophet, Priest, and King, not only by the bond of an outward profession, but by an inward participation of his Spirit of faith. This invisible kingdom, is made up of believers only, and they are called his invisible church or kingdom, because his government is principally seated in the hidden man of the heart, which is not obvious to the ocular inspection and observation, but only as the fruits of his internal government in the heart flow out in the life and walk; and hence it is, that Christ says, *The kingdom of God is within you.* And by it is to be understood the work of grace in the heart of a sinner, whereby every faculty and power, both of soul and body, which naturally were in rebellion against God,

are new moulded, and brought in subjection unto the Lord: The darkness of the mind is made to give way to "the light of the glory of God in the face Jesus Christ;" the rebellion of the will to yield unto God's will of grace, precept, and providence; the affections, which were scattered among a thousand vanities, are made to center upon God in Christ, as their proper and ultimate object.

This kingdom within the soul, it is described to us variously in scripture by the Spirit of God. I shall name a few of these scriptural characters of it, because we can have no right notions of divine and supernatural things, except we regulate our conceptions of them by the revelation of the word.

It is sometimes called, a being born again, "Except a man be born again, he cannot enter the kingdom of God." This was such a mystery unto Nicodemus, that he says, though a master in Israel, "Can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" As in the natural birth, the child is brought out of darkness into the world, and that with much pain and travail; so in the new birth the sinner is brought out of the dark vault of nature, where it never saw the sun, into a world of grace, where the Lord is its everlasting light; and this cannot be accomplished without violence done unto corrupted nature which occasioneth for the most part violent throws and pangs, like those of travailing woman.

It is sometimes called a new creation, Our natures are so miserably marred by the fall, that when God comes to erect his kingdom within us, he finds no pre-existent matter out of which to form it; and therefore the same creating power that was put forth in forming of the heavens, and laying the foundations of the earth, must be put forth in rearing up his kingdom in the soul.

It is expressed also by a liberating of the captive from his bondage and prison in which he is shut up,

The sinner is led captive by Satan at his will; he has the cords and bonds of iniquity wreathed about the poor soul, and has him shut up in a dungeon of darkness, that he cannot see his sin and slavery, or the way of his escape. When Christ, the Captain of Salvation, comes by his word and Spirit, to rear up the kingdom of God in the soul, he breaks in pieces the fetters of captivity; he says to the prisoners, Come forth, and to him that sits in darkness, Shew thyself: and whom the Son thus makes free, they are free indeed, preferred unto the glorious liberty of the children of God.

It is called a revealing of Christ in the soul, "It pleased God to reveal his Son in me: The vail and face of covering is rent, and the light of the knowledge of the glory of God in the face of Jesus Christ shines into the heart," whereby the man, that was formerly darkness, becomes light in the Lord: And in this light of the Lord, the man, who was blind, is made to see light clearly, insomuch, that he wonders at every thing in the revelation of the word, especially he falls a wondering at the glory of Christ's per-

son and undertaking, saying, "Without controversy, great is the mystery of godliness: God was manifested in the flesh." He wonders at the glory of the divine attributes and perfections displayed in his person and work, saying, "Who is a God like unto thee?"

It is being joined to the Lord; he that "is joined unto the Lord is one spirit." The man now begins to hold Christ as a new Head of influence and government: He quits the first Adam as a covenant head, and becomes dead to all expectation of life and righteousness by Adam's covenant, and is married to a better Husband: he quits the devil as his head and ruler, the old head of apostasy and rebellion, and joins himself to the Lord Jesus as his Head, and holds him as a Head from whom, as by joints and bands, he has nourishment ministered, whereby he is made to increase with the increase of God,

It is called a resurrection, the sinner is dead in trespasses and sins, and behold he stinketh, as is said of Lazarus, He is quite putrefied in the grave of sin, "no soundness in him, from the sole of the foot, even unto the head," no principle of life: but when God comes to set up his kingdom within, the spirit of life which is in Christ Jesus, enters, and makes him a partaker of the first resurrection; the dry bones are made to live, by the blowing of the four winds of the influences of the Holy Ghost.

Thus the sinner becomes God's workmanship; ye are "his workmanship, created in Christ Jesus unto good works," "He that hath begun a good work in you, will perform it until the day of Jesus Christ." The erection of this spiritual kingdom in the soul is the work of God the Holy Spirit; it carries the peculiar stamp of God upon it; and it is a good work, because it is a work whereby the ruins of the fall of Adam are repaired, and the image of God is restored. E.

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SHORT HINTS ON SCRIPTURE PASSAGES SELECTED FROM FIFTY-TWO SERMONS LATELY PREACHED IN SANDWICH KENT. BY A. G.

No. V.

(Continued from p. 122.)

For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.—HEB. II. 11.

I. The Sanctifier.—1. God the wise and holy. 2. Christ, the efficacious Redeemer of saints. 3. The Spirit of perfection and purification.

II. The sanctified.—All. 1. Appointed and ordained. 2. Washed and purified. 3. Justified by free grace. 4. Redeemed by power. 5. Fully and freely pardoned. 6. All the subjects of God's sanctifying grace, will, power, and mercy in Christ.

III. What sanctifieth them.—1. God's gracious act of will. 2.

Christ's work for them. 3. Spirit's working in them, in their will, mind, and soul.

IV. The Spirit directeth them.—1. To God's covenant will. 2. To Christ's offering of his body in sacrifice for them. 3. To Christ's fulfilled redemption. 4. To a perfect righteousness.

V. Manifestations of our sanctification in Christ.—1. Not being ashamed of Christ, his gospel, or brethren in Christ. 2. Forsaking false refuges. 3. Coming to Christ—in holy love, faith and hope. 4. Warring against sin, Satan, flesh, and evil. 5. Apprehending Christ as your Justifier; and, 6. Glorying in Christ as your Sanctifier. 7. Looking for your perfect glorification in Christ.

Be ye mindful always of his covenant: the word which he commanded to a thousand generations.—1 CHRON. XVI. 15.

I. Covenant implication.—1. An agreement of parties. 2. The will of God, Christ, Spirit. 3. Mutual contract of each.

II. Covenant extent is—1. To generations one thousand. 2. Elected and redeemed. 3. Seed of Abraham and Christ. 4. Israel. 5. Pardon and salvation.

III. Covenant necessities.—1. To defeat Satan and our enemies. 2. To satisfy law and justice. 3. To benefit the needy. 4. To justify and protect. 5. To sanctify and glorify.

IV. Covenant advantages.—1. Eternal absolution. 2. Eternal manifestation. 1. Of God's perfections. 2. Of Christ's superiority. 3. Holy Spirit's effects. 4. Saints' privileges. 1. By heirship. 2. By birth sons of God. 3. By purchase fully paid. 4. Covenant promises.

V. Evidence of Interest. — 1. Preservation and calling. 2. confirmation of facts. 3. Love, faith, and repentance. 4. Trust in covenant grace, love, mercy and divine faithfulness.

Yea, and all that will live godly in Christ Jesus, shall suffer persecution.—2 TIM. III. 12.

I. The godly in Christ.—1. They have more than a name or a form of godliness. 2. They have vital godliness in principle and practice. 3. They are born of God's Spirit. 4. They are spiritually minded. 5. They are united to Christ. 6. They experience divine love, faith and hope.

II. The life of the godly is,—1. A life in, through, and by the Spirit of God. 2. The Spirit of Christ. 3. The Spirit of holiness. 4. Conformity unto God's revealed will and word. 5. Rules of godly doctrine.

III. Their sufferings. They have and do suffer. 1. In perilous times. 2. In times of persecution. 3. In times of affliction of body, mind, and estate. 4. In times of reproach for godly sen-

timents. 5. godly conversation. 3. Godly conduct and acting. 5. Singular character.

IV. Their deliverer is the Lord God of Paul—Daniel and the holy prophets Shadrac, &c. God of all elements and powers Satanic. God of all the godly in all nations.—Churches.

And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—ISAIAH XXXV. 10.

I. The Able Ransomer, Jesus Christ the Lord.—1. Of lords and nobles. 2. Of heaven and earth. 3. Nations and churches.

II. The ransomed. 1. The Lord's people—Flock. 2. Holy nation—citizens. 3. Chosen generations.

3. The promise to them—They shall return and come. 1. It is absolute and certain. 2. Probable and possible. 3. Appointed and determined. 4. Necessary and sure.

IV. The manner of their return and coming to Zion.—Church militant and triumphant. They shall come home—1. With joy out of solitude. 2. With songs of praise. 3. With gladness of heart. 4. With rejoicing in the Lord.

V. Their future state in Zion —1. There they shall see the glory of the Lord. 2. The excellency of God's wisdom, power, &c. 3. Change of their state. 4. Walk in holiness. 5. Free from lions. 6. Rest from sorrows. 7. Free from doubts and fears.—8. Sin and temptations.—9. Trials and tribulations.—10. Afflictions of body and mind. 11. Persecutions and death. 12. Sighing shall flee away.

But how then shall the scriptures be fulfilled that thus it must be.—MATTHEW XXVI. 54.

"Thus it must be." In relative to what is now past, present, and to come, there is now a must be,

I. Concerning past decrees.—1. Of variegated creation. 2. In scripture revelation. 3. Law dispensations. 4. Prophecies and promises. 5. Christ's mission. 6. Christ's intimation. 7. Christ's preparations. 8. Christ's agony. 9. Christ's trial. 10. Christ's crucifixion, resurrection, and exaltation.

II. It must be so, also for—1. Our present comfort. 2. Our redemption and pardon. 3. It must be so for our secure salvation. 4. Our exercise of faith and hope.

III. It must be for our future and eternal joy.—For our glorification. 1. In God's grace. 2. Christ's satisfaction. 3. Christ's exaltation. 4. Holy Spirit's operation. 1. In our illumination to see its necessity. 2. To know its benefits. 3. To witness its effects. 4. To suppress doubts and fears of death and hell. 5. Enliven our love and gratitude for provision equal to our great necessities.

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.—ISAIAH XXVIII. 16.

Zion's superiority to Canterbury cathedral.

I. In her foundation. Of—1. Antiquity; ancient of years. 2. Durability, incorruptible. 3. Valuable quality. Rock. 4. Lofty and strong pillars. 5. Beautiful construction, being long, broad and deep. 6. Well tried by power and skill. 7. All-sufficient to support

II. Zion's accomdations.—1. Gratifying to behold. 2. Satisfactory to believers. 3. Entertaining to pilgrims. 4. Commodious for visitors. 5. Pardons for confessors.

III. Proof of facts stated.—1. Personal sight of Zion's grandeur. Behold I lay 2. Personal faith in Zion's King, High Priest, armour. 3. Personal preference to Christ as chiefest and best of all possessions. 4. Satisfaction with Christ. 5. Stability in love to Christ.

IV. Evidence of union to it.—1. Communion with Christ. 2. Forsaking all for Christ. 3. Renunciation of false preachers of Christ. 4. Rejection of false doctrine. 5. Rejoicing in the ministry of Christ. 6. Embracing the truth of gospel doctrine.

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For the Editors of the Gospel Magazine.

QUESTION ON THE ATONEMENT.

MESSRS. EDITORS,

Health to thee my respected brethren, from the fountain of health in Christ Jesus.

BEING favoured with the privilege of publicly worshipping a Triune Jehovah in Christ; with many other beloved ones of the same most glorious Head. Where the preacher, when treating of the sufferings, and death of Jesus Christ, contends that the "*blood* of God was shed,"—that "God *died* and lay in the grave as God." May I humbly request a line or two from your judicious pen on these different points of doctrine?—Which, under grace, may be a mean of removing a "stumbling block," wherewith *many* precious souls are perplexed in this dark age of the church. Yours, very sincerely and affectionately in Jesus,

Plymouth, March 10. JOHN HARVEY.

CURSORY OBSERVATIONS ON THE ABOVE IMPORTANT SUBJECT.

IT ought ever to be considered, that truth is one and indivisible, if a germ be taken therefrom, the whole is defaced.

With reference to the subject submitted to us, we bless God it has, and is now, been always pelucid. And here would premise, that great numbers of professed orthodox believers have stumbled over a great principle, which is, the Humanity of Christ, not considering that our blessed and adorable Lord and Saviour, was not

only PERFECT GOD, but PERFECT MAN. The grand error so prevalent among our theologians, and even renowned doctors in divinity, is by asserting the *immortality* of our Lord's human nature, whereas he enclothed his Divinity in a *mortal* body, like our own, sin only excepted. Our dear Redeemer increased in age and in wisdom, he hungered and thirsted. Was wearied and fainted. He wept and rejoiced. He groaned. He died, and was laid in the grave. He was *mortality*, but after three days was immortality, which was swallowed up of life eternal.

Thus our dear Lord, was a "*root out of a dry ground*," his human nature is styled 'a tender plant," because of the meanness and obscurity of his earthly birth. Indeed who would have thought that so humble a shrub was the principal cedar in God's Lebanon. The ground from whence he FIRST sprung as MAN, was the family of David, termed a Dry Ground, because of the poverty and decay to which the royal house of Judah was reduced. Here is his origin as man, but who shall declare his eternal generation, as the coequal Son of God, who was from everlasting in the bosom of the Father. The brightness of his glory, and the express image of his person, one in essence and perfection with him.

Thus the answer to the question propounded depends on the due consideration of the complex character of our Lord, being truly God and truly man. As God cannot suffer, it was the dignity of the Expiator which made his blood-shedding of infinite value—it was the Divinity that sustained the manhood, when our Lord offered himself without spot to God. Indeed the Holy Ghost testifies that "*this man after he had offered one sacrifice for sin, for ever sat down at the right hand of* God." As such the dignity of the sufferer was enhanced by the Divinity inhabiting humanity. The same as the tabernacle, which was a mean building, was deemed sacred, because the glory of the Lord had filled the house of the Lord. In the same manner a cottage is deemed a palace, which is the residence of a king.

We hope our readers will pardon this prolixity, as the subject leads to volumes of thought which cannot be condensed in a line or two.

Glory be to God, who of his infinite mercy appointed the ATONEMENT; we bless our Lord Jesus Christ, who of his great love offered up himself a sacirfice for sin, who freely shed his blood and laid down his life for us, and suffered according to the determinate counsel and fore-knowledge of God. Who fulfilled all prophecy relating to himself in every circumstance, and at last cried out, It is finished! and then yielded up the ghost; and who is now at the right hand of the Father, ever living and making intercession for us.

March 20. THE EDITORS.

A GLANCE OF SOME PREACHERS AT LEICESTER.

To the Editors of the Gospel Magazine.

MESSRS. EDITORS,

READING the able article of your excellent correspondent. A Triggs, (headed "A Glance of some Preachers at Plymouth,") in the number of your Magazine for last month, I felt a strong inclination to follow his example, and send you an account of like matters as they are with us at Leicester. And although not a little disheartened from the undertaking at the thought of the "sickening disgust;" to which it will doubtless subject you, and the great similarity of such scenes throughout the whole religious world, (in this dark and darkening day of *rampant infidelity, mock liberality and hollow profession*) I set to, and completed the dismal portraiture, before I had fully determined on sending it. Finding it to be, however, (on a review) not without its peculiarities, though not perhaps of a sufficient distinction to bear an insertion after the above-named, I at length came to the conclusion to send it, as a private letter, leaving it with you to dispose of it, as you may think proper.

I much lament, that the persons in our neighbourhood, having not *the want* of an experimental knowledge of "the truth as it is in Jesus—nor of ability, leisure, or opportunity to plead in excuse, are so backward, *(from lukewarmness or timidity)*,) in imitating the fearless faithfulness with which you deal out rebuke to the false apostles of the day. There are preachers in abundance here as richly deserving your potent lash, as any of the many you have made to writhe beneath its salutary smart.

Lured by the will-with-the-wisp of *a name*, there's the vain oozy successor of the great bablist leviathan Hall; stumbling amid the dark mountains of error, and manifesting himself more and more to every spiritually discerning man (as he flames on his awful career) *an arrant arrogant libeller of the doctrines of God!* This worthy, twice every Sabbath fills to overflowing the largest place of worship in the town (reputed to contain three thousand,) and frequently baptizes *his* converts by the score. This man makes high and bloated pretension to *orthodoxy*; but as he strikes from his creed the foundation doctrine of all scripture truth—*the absolute sovereignty of* God—we know at what rate to estimate such vain ridiculous assumption. The following passage I copy (verbatim) from a work recently written and published by the above gentleman. "Society is altogether of human contrivance, and is to be traced to that law of expediency and sense of necessity that are planted in our common nature."

Now setting aside the *exposing contrast* between his well expressed but erroneous assertions, and the infallible decision of holy writ, (which a child might draw, and which must immediately

present itself, uncalled, to the mind of every attentive reader;) if society be "altogether of human contrivance," this *consistent reverend evangelical*, must in the first place, have rushed or crept into the ministry of his *own accord.*

In the second place, he cannot be called of God to the work!! And consequently, in the third place, he must (from *his own words)* be a deceiver and false prophet. But enough of him to record, one half his fallacies would fill a volume.

We have besides a Quaker's meeting house and a Roman Catholic chapel, six churches and fifteen chapels; but at only three, out of the twenty-three, is there good reason to believe) the gospel is purely and experimentally held forth; two of the pastors at these places are generally out almost three months in the year, having no journeymen like the others who (at least at most of the chapels) have upwards of a dozen each. Thus as it was of old, there are four hundred prophets of Baal to one Elijah.

The second coming of Christ to reign on earth, has been the almost continued subject, with two of our clergymen, for the last ten months; by which one, who used to preach to bare walls, manages now to fill his church and regild, in some measure, his long-dimmed popularity.

Then the spirit of division is greatly abroad among the dissenters here, one congregation has been without a stated pastor for more than two years; and though it is as respectable and as wealthy as most, and has had more than half a score to preach on trial, no engagement has yet been made; the deacons are divided against the church, the church against the deacons, members against members, deacons against deacons. Another congregation have split in two on a charge being preferred against their minister of a breach of promise of marriage; a great wealthy one, with a long tail of dependent members, in the spirit of opposition, have built a rival establishment in consequence.

Thus I have given you a slight sketch of our sad condition, and have room only to express my sincere wishes for your welfare in time and eternity. Yours, with great respect,

Leicester, March 2, 1833. J. H.

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THE PURPOSE OF GOD MUST BE FULFILLED.

Ethiopia shall stretch forth her hand unto God.

THE deplorable condition of sinners by nature, before the gospel is preached to them, and before gospel grace calls them effectually, is like the Ethiopians, they were sitting in darkness, and in the region and shadow of death. Yea, not only they that want the gospel altogether, but they that have it, and do not believe it, they are resembled unto the Ethiopians, "Are you not as children of the Ethiopians unto me, O children of Israel? saith the Lord;" no better than heathens and barbarians.

The efficacy and power of regeneration washes and changes the Ethiopian; makes the sinner, who was stretching out his hands unto strange gods, to stocks and stone, to stretch out his hand unto the only living and true God. It changes the nature of the sinner, and "turns him from darkness unto light, and from the power of Satan unto God."

God had ancient kindness for Gentile nations, and that he had a mind to erect a church among us under the New Testament. The prediction is, *Ethiopia shall stretch out her hands unto God.* God's design of love unto us Gentiles broke out immediately after the flood, in the prophecy of Noah, "God shall enlarge Japhet, and he shall dwell in the tents of Shem;" and in the words of dying Jacob, that, upon the coming of Shiloh, unto him should the gathering of the people be. He is given for to be a light to enlighten the Gentiles, and for salvation unto all the ends of the earth. "He is set up for an ensign to the nations; to him shall the Gentiles seek, and his rest shall be glorious." What manner of praise is it, that this, and the like ancient prophecies, are now fulfilled, and that our lot is cast in the days wherein the tabernacle of God is set up among the Gentiles, who were aliens from the commonwealth of Israel during the Old Testament dispensation, and even the isles of the sea are made to wait for his law; and that, this day these predictions are fulfilled. O let us stretch out our hands unto God in a way of praise and thanksgiving; and let songs be heard from the ends of the earth, even glory, glory, to Jesus Christ the righteous.

Here we see that the purpose of God can never miscarry; "for the counsel of the Lord standeth for ever, the thoughts of his heart unto all generations." His decrees are like mountains of brass that are immoveable! and therefore, says the apostle, "The election hath obtained it, and the rest were blinded." As many as were ordained to eternal life, shall believe, shall stretch out their hands unto God. For God the Father gave a select company of Adam's posterity unto Christ, whom he redeemed, not by corruptible things, such as silver or gold, but by his own precious blood; and of all that the Father gave him, whom he hath bought with such a valuable ransom, he will lose none, but will present them to his Father at the end of the day, saying, "Here am I, and the children whom thou hast given me."

The promises of God recorded in his word, are nothing else than the extract of the purpose of his heart. He has said, Ethiopia, and the Gentile world, SHALL stretch out their hand unto God: thy people SHALL be willing in the day of thy power: And all that the Father giveth me SHALL come unto God." And hath he pledged his faithfulness in the promise, and "will he not do it? Hath he spoken it, and shall it not come to pass?"

Sinners convinced by the Holy Spirit stretch out their hands unto God, as helpless, lost, undone to a mighty Saviour, to help them

out of the horrible pit and miry clay into which they had fallen, by their sin and apostacy in Adam, and in their own persons. When a sinner believes in Christ, he is like Peter walking upon the waters; the waves and billows of God's wrath are just ready to swallow him up, whereupon he cries, "Lord, save me, I perish;" stretching out the hand to Christ for help. Lord, will the poor sinner say, I heard thy voice in the gospel, saying, "O Israel thou hast destroyed thyself, but in me is thine help." Thou hast laid help upon one that is mighty, and I lay my help where thou hast laid it.

Thus they stretch out their hands as rebels against heaven, suing for peace at the hand of their offended Lord and Sovereign. All mankind commenced war against heaven in the breach of the first covenant; every man by nature is enmity against God, and every sin is an act of rebellion; and, while sinners continue in a state of hostility against God, God is angry with them every day, and he says, he will wound the head of his enemies, and the hairy scalp of them that go on still in their trespasses. When the sinner sees his sin and misery, and danger of falling into the hands of an angry God, he stretches out his hand for peace and reconciliation, because he hears, that God is in Christ reconciling the world to himself. He sees the white flag cast out from heaven, with a proclamation, "I create the fruit of the lips, peace, peace to him that is far off, and him that is near."

As guilty criminals condemned in law, to receive the king's pardon and the remission, according to the promise, Isaiah xliii. 25. "I, even I am he that blotteth out thy transgressions, for mine own name's sake." Oh! will the man say with David, Psalm cxxx. 3, 4. "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand before thee? But there is forgiveness with thee, that thou mayest be feared;" and therefore, God be merciful to me a sinner." "According to thy loving kindness, blot out my transgressions."

E.

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To the Editors of the Gospel Magazine.

A SHORT SKETCH OF SOME PROFESSED RELIGIONISTS.

DEAR SIRS,

I WELL remember, above thirty years ago, the Editors of the Gospel Magazine made a stand against the Evangelicals for joining with the Arminian methodists. The first public movement took place by the elder Parsons, of Leeds, preaching in the Wesleyan meeting house; though the wall of partition was not broken down, they could, as Mr. Rowland Hill says, shake hands over the wall, and so contrive it, as to embrace and give each other the fraternal kiss of charity. From that time to the present, our *pseudo* Calvinists, of *different sects*, have succumbed to the Arminians, and

have even took a leering look towards the Arians and Socinians, in their Red Cross Street associations, and not only so, but they have been going on from bad to worse; they formed a league two or three years back, with the Deists belonging to the Gower Street University, who openly declared in the face of the world "*That Christianity was entirely to be omitted therein; no instruction to be given on the evidences thereof, or on its doctrines, nor no religious services to be performed within its walls, in short the word of God to be totally excluded from their precincts;* yet in the face of this open *unequivocal avowal*, they gave them every assistance and commendation, and to extend their publicity, absolutely distributed some thousands of engraved prints of their *famous* university.

The consequences of thus joining with the enemies of the gospel, they hid their Lord's talents in a napkin, and suppressed the truth, and amalgamated it with error; nor is this all, they have lately made a declaration in favour of *universal redemption*, treading under feet the blood of Christ, as being unavailable to save the souls of men from the damnation of hell. They have for years been doing the work of God deceitfully, and have taken crafty counselagainst the Lord's people, consulting together in one consent with the tabernacles of Edom, Assure is also joined with them, and they have holpen the children of Lot. They have flattered the Lord with their mouth, and lied to him with their tongues, so that their hearts were not right with him, neither were they stedfast in his covenant.

Will not God visit such for their awful departures from him, will not his soul be revenged upon such a people; most surely, for he does not go forth with their hosts, their missionary efforts abroad appear abortive, and at home fruitless. In fact their clashing systems puts no barrier between truth and falshood; they have compromised with their adversaries and frittered away the gospel of the Son of God. The Lord appears to have arisen from his holy place, and to punish them with their own weapons for their departure from him, and has absolutely put them to open shame; for those with whom they went into captivity, now turn upon them and revile them. These Weslyean methodists, with whom they confederated, have for some time been bespattering the Evangelicals, and holding them up to scoff and derision in their periodical newspaper called the RECORD. They have charged them in their missionary transactions as being hypocrites, guilty of gross oppression, double dealers, and avowed annual plunderers of the public purse. I cannot pity or feel for such men, for they have gone down to Egypt for help to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt, and it has proved, that the shadow of Egypt has been their confusion. Thus have they requited them evil for good, for even in the last number of their Evangelical, one of the Wesleyan preachers of the

name of Watson, is drawn out in full drapery as a saint of the Most High God, though he was sunk deep in the pestilential ditch of Arminianism. He was an avowed assertor of free will and universal redemption, held in detestation the imputed righteousness of Christ, and a maintainer of the defectability of grace. And what is very curious, in his last moments, they make him depart with a sing song verse in his mouth, the same as Wesley died with,

> "I the chief of sinners am,
> But Jesus died for me."

Now those two men believed that Christ died for the *damned in hell*: then what conclusions can be drawn that their minds were impressed respecting their eternal safety, from such a last dying speech and confession, vague and indeterminate.

I cannot pass over the above Magazine without noticing a *re-action* for converting the Jews. I call it a *re-action*; for after cajoling the religious public for these forty years, and squeezing from them thousands and tens of thousands of pounds for the purpose, they are just as near completing their job as when they first began. Is it not monstrous, that the simple hearted are made dupes by the more knowing and knavish part of the community.

Would any one of the least discernment think it possible, after the noise and bustle for such a considerable number of years relative to the conversion of the Jews; that we should read in the Evangelical for the month of March last, the following impudent and fallacious paragraph.

"*Who among our readers, that will refuse their Amen, that a light of a reconciled countenance would shine on the darkness of Judah, and that some general efforts might be adopted to bring home conviction to the hearts of the Jews. They are dying around us year by year in unbelief, so that living or dying they never can be saved. 'Tis strange, 'tis passing strange.*" The writer goes on to say, "*that Christians think so little on the subject.*" He then puts this question, "*Is it that God denies instrumentality to this work?*" and then replies "*Surely not.*" I assert, SURELY YES. For if it were the will and pleasure of God, that the Jews should be converted, he would not depend upon us to find instruments; for all hearts are in his hand, and he can turn them as he does rivers of waters. But it is evident he had hid his face from them, and has withdrawn his Spirit from the house of Israel, so that seeing they shall not see, nor hearing they shall not hear, lest they be converted and the Lord should heal them; therefore it is our place to BE STILL, and know that the Lord he is God, he will be exalted among the heathen, and will be exalted in the earth, and in his own appointed time, the *Israel of God*, shall be saved with an everlasting salvation, and return to the Zion above with songs and everlasting joy upon their heads.

But this plain sailing will not do for our religious adventurers, who encompass sea and land to make proselytes. They cannot be contented that God shall in his own time accomplish the number of his elect, but they will instruct him how to act. They represent him as desirous of saving the whole human race, but he cannot obtain his will, for the Almighty is impotent and man is omnipotent, insomuch that God has made creatures exempt from his control, endued them with power equal to his own, so it follows it rests with the will of man whether they shall be the children of God or not: it is upon this principle which stimulates the rage for missionary enterprises, and a general conversion.

I would address here the sober minded Christian, and say, let him not be carried away with the current of delusion so prevalent at the present day. If he has got this worlds goods to spare, let him be his own Almoner; seek out the lame, the halt, and the blind, and not spend his money on that which profiteth not. It has been calculated, that if the revenues that have been collected for the various ideal schemes that have been going forward for these thirty years past, had been set apart for charitable purposes, ten thousand alms houses might have been built and endowed for the poor and indigent, which would have meliorated, and organized into civilization a great body of the people, both here and in wretched Ireland.

Upon the whole, in the midst of the darkness by which we are surrounded, while one says lo here is Christ, and another says lo there. Whilst many are making a gain of godliness, fleecing the flock of Christ instead of feeding them; who for filthy lucre, with feigned words, make a merchandize of souls, and not only so but bring in damnable heresies; beware my Christian brethren, lest ye be led away or removed from your stedfastness, with the errors of wicked men.

As ye have received Christ Jesus the Lord so walk ye in him, grounded and rooted in the faith, with your loins girt about with truth, having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace.

From my Stall, Amen Corner, CRISPIN.
March 4, 1833.

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To the Editor of the Gospel Magazine.

A DIALOGUE

Between an Elder of R——— and One of the lowest Servants in the Household; closed up with a Line or Two, in parting from the "Undergraduate at Oxford."—Amos iii. 3.

DEAR SIRS,

"I KNEW a man in Christ," who in the first month of the present year, and on the fourth day of the month, was condescendingly called by Al Shaddai to "go work in his vineyard" at Rehoboth,

Plymouth, during the priest's absence. And it came to pass that this man, "having obtained help from the Alehim, in process of time went into their temple on the Sabbath day, and stood up for to read, *etcetera*, as was the custom. Now it so fell out that while the servant was labouring in word and doctrine according to grace given: or while fulfilling the course of his ministry, *some* believed the things which were spoken, and *some* believed *not*. And when these Gentiles agreed not among themselves, but were *very wrath*, they departed, after this one word had been spoken from the pulpit. 'Well spake the Holy Ghost by Esais the prophet unto our fathers, saying, Go unto this people and say, hearing ye shall hear, but *shall not understand*, and seeing ye shall see, but *shall not perceive*. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the *rest* were blinded. As it is written, Aleh hath *given them the spirit of slumber*, eyes that they should *not* see; and ears that they should *not* hear unto this day.'" Acts xxviii. 26, 27. Rom. xi. 7, 8.

Moreover "in a great house there are not merely vessels of gold and silver; but also of wood, and of earth, some being formed to honour, and others appointed to dishonour." And so it was in this place of assembling, there being not only amongst the *mixed multitude* hewers of stone and "drawers of water;" but likewise "bakers or confectioners, and cup bearers or butlers," together with other "publicans and sinners." No marvel therefore that the "chief baker," who is also "an elder," should, with one or two beside, (who "*say* they see, but *see not*,") when *left to themselves*, interrupt the ministration of the *word*, by most rudely "thrusting the labourer out," from their midst, for "telling them the truth;" and thereby, in *this* particular *instance*, litterally fulfilling our dear Master's own most striking words: "They shall put you out of the synagogues; yea the time cometh that whosoever killeth you will think that he doeth Aleh service. And these things will they do unto you, *because they have not known the Father nor me*. Nevertheless the foundation of Alehim standeth sure having this seal Jesus knoweth (and *preserveth*) them that are his; so that no weapon formed against them shall prosper, and every tongue which shall rise in judgment against them *they shall condemn*." John xvi. 2, 3. Isaiah liv. 17.

And so it actually took place, for certain days after as this Ish of the Alehim was sitting in "his own hired lodging;" another of the elders, who also *bear rule*, over this congregation, was announced, being desirous of an interview, with the least of all." The reply was "certainly, beg of the person to walk up; and in the name of Immanual make known his embassy, or errand." But as the whole will appear most familiar, if the conference be simply stated, as it took place between them; so will I, having been an eye witness of the whole proceedings from first to last, by your

kind permission, insert it for the *setting forth of truth* as it is in Jesus.

SCENE.

A Drawing Room; say for example with G. in it, (as the name can be of no great consequence.) Enter a Deacon of R——— P———, versus G.

G. Good morning Mr. B——, notwithstanding all; I think you a Christian man,—therefore give me your hand. Sit down, take a glass of wine, and if you have any thing to say on the subject which has recently transpired; it will give me great pleasure to talk it over in a proper and orderly manner. Are you aware that I have received a note from the other deacon, seriously charging me "with preaching on last Sabbath and Wednesday evening, "some awful and dangerous errors?" If so, it may be you will be kind enough to point them out, as *he would not see me* when calling yesterday for the purpose.

D. I am sorry for it, Sir; but you certainly did advance many awful errors.

G. Now, my friend, here we are in the presence of Jesus; be so good as to mention them one by one, without any sort of reserve.

D. On the last Sabbath evening in expounding the parable of the Sower, and pausing over verse 15, you asked "*Who* hath closed their eyes?" And then gave in for the answer, "Father, Son, and Holy Ghost;" when we read "the god of this world hath blinded the minds of them which believe not." 2 Cor. iv. 4.

G. I did so speak, and do again affirm it. For the "god of this world can do no more than what he is *ordained* to perform; not what he will, as you will find most fully set forth in the opening of the book of Job. Besides the portion you speak of, reads "*they* have closed their eyes," not he: and that is the Holy Three in One which bear record both in heaven and on earth. If then this spirit of slumber is a *gift* from the Alehim, bestowed upon some and not upon others, what a mercy, Sir, it is, that the eyes of *our* understanding are *in the least* enlightened to behold the wondrous things of Aleh's law."

D. Then, Sir, you make God the author of sin.

G. No otherwise than the scriptures do.

D. Ah, there, that—I never *can* agree to

G. Stop, my friend, be not in too much haste; for believe me, if you are of "the election," you will sooner or later, be brought to bow to Jehovah's *absolute Sovereignty*. Now by way of explaining greater things by lesser; suppose for example Mr. B—— puts me in the way of performing an action which I undertake, and in due time accomplish. But it is possible such a thing would never have entered my mind had not Mr. B—— devised it; certainly

therefore you are the author, though *not the worker* thereof. In the same way Jehovah is the author, or "creator of evil," in the *decree*; Isaiah xlv. 7. "but *not* the *worker* or *minister of sin.*" Gal. ii. 17. No, the devil is the minister of sin, for he it was that tempted Eve. Gen. iii. 1—6. And man is the worker thereof, as it is written in Rom. v. 12. The whole of which is for the alone manifestation of Jehovah's glory in the death of Christ, and salvation of the church "in him;" together with the final destruction of Satan and his cursed seed who are severally *fitted* for that one end.

D. Why, Sir, "God made man upright," so that *he had a will and power of his own*; and *could* have obeyed the law, *if he pleased*, for he "was very good."

G. The Holy Ghost, reveals that man or the creature, "was *made* subject to vanity;" in order (as the event proves) he might bring in sin, *when left to himself.* "That where sin abounded," on his part through weakness, "grace might much more abound in, by, and through Christ Jesus." Do you not imagine Jehovah could have *hindered* the fall, had it been his will and pleasure so to do?

D. Certainly.

G. Then man's *will*, was *not* depending upon *his own inherent* strength; but upon the *upholding*, *keeping* or *leaving* him to do, as Jehovah had *willed* "before to be done."

D. God never made man to punish him without sin; for saith the prophet the "Soul that sinneth, it shall die." Ezek.

G. But what death do you apprehend is spoken of, in that and other scriptures of the like kind? Not *natural* death surely; for Adam lived in body many hundred of years after. Neither was it *second* death, for that was prepared for those "appointed unto wrath;" before the mountains, or hills were brought forth. But it was a *spiritual* death which the man *felt* when with the woman and children in his loins; he was driven out of the garden and cut off from all spiritual enjoyments or communion with their Creator. So that you perceive Tophet is ordained of old, for the king of the bottomless pit and his cursed seed, each of whom are in the eternal councils, *fitted* to live in "their own place," in the same manner as a Salamander thrives in the fire, or a fish in the sea. "Jehovah having made all persons and things for himself; yea, even the wicked for the day of evil." Prov. xvi. 4.

D. *Taking his watch out and looking at it.*—It is time for me to go, Sir; as our afternoon service commences at half past two.

G. But before you go tell me, have you any thing else to charge me with?

D. These are very solemn doctrines, and we could not *receive* them.

G. That's another thing whether *you* could *receive* them, or not; which is not my province or look out. I, it may be, shall ere long, have to lie on a bed of death; and then how could I rejoice in the

assurance of, amongst other things, *not having shunned to declare the whole counsel.*

D. Good afternoon, Sir.

G. Good day, and I truly lament the time is so short, that we cannot kneel together before the Mercy seat on the present occasion. At all events remember you have *rejected* the counsel of Alehim *against yourselves*, therefore on this basis I do verily rejoice to have been put out of *your* temple "that the scriptures might be fulfilled." [*Exeunt Deacon.*

The foregoing lines had scarcely been penned, when the Gospel Magazine for February, was put into my hand; on turning over the leaves of which, I find *myself* more particularly addressed by the Undergraduate, "who *seemeth* to be right until his neighbour cometh and searcheth him." For on page 69, instead of being "gentle," and pitying those who are out of the way, he actually *exults over* (what he supposes) to be *the wild extravagance of weak minds, when ranging beyond the limits of revealed truth.*" And then closeth up the whole with a P. S. *very unlike* what might have been expected from one who is about to teach others: "*not to strive*, or *to be self-willed*, nor *to be soon angry*, but to be sober, *apt to teach*, and *patient.* As a bishop, priest, deacon, or elder must be blameless, being the stewards of Ruach, holding fast the word as they have been taught, that by sound doctrine they may be able both to exhort and convince the gainsayers. Titus i. 7—9.

But, however, to attend unto what more immediately respects Mr. G. as set forth in this gentleman's epistle, who appears with an air of triumph to prove the assertion "Christ himself (as Christ) was the first man," very incorrect. And who although through the abundance "of college pursuits," has only time to *cite* from the unerring word, "that the first man is of the earth earthy—the second man is of the Lord from heaven." 1 Col. 15.45. Yet notwithstanding herein, he shews himself to be totally ignorant of the *spiritual* interpretation of the passage, resting *as heretofore* contented with the the bare *letter* of the text, "which only killeth." As well might my friend also rest satisfied with the same conclusion on the Master's own words in John x. 9. which will be most absurd and childish in the extreme. 2 Cor. iii. 6.

My dear, Sir, if you attempt to correct others, especially in the public journals, you must not marvel at your *own faults* being pointed out in the "spirit of meekness and brotherly love." Hence had you been taught to read scripture, as the Holy Ghost intended it to be interpreted, *both as touching the Spirit, as well as the letter of each revealed portion*, your mind would be far more comfortable than it appeareth at present to be: because then by "comparing *spiritual* things with *spiritual*," if favoured with the Ruach's teachings, you would have been led at once to the acknowledgment of the spiritual, as of the first natural man. "For there

is a natural body, and there is also a spiritual body; and so is it written the first (open) man is of the earth, earthy, the second (open) man is the Lord from heaven." The former was only "the figure of him that was to come in the fulness of time; while the latter, or "heavenly man," had a *secret being* in the second person of the Trinity, as Jehovah's image, *long before* Adam was formed of the dust of the ground. Now here again condescend for the moment to bear with one who wishes you well, while putting upon record that the "flesh and blood, or soul either," which the Son took into union with himself, was in heaven *before his ascension*, but was born in the world of the substance of his mother *. For there is a vast difference between the *human nature* which is but *one*, although millions of beings subsist *in it*; and the human *person* or body and soul, which the Son of Aleh took on him, the seed of Abraham. The one was "set up" from everlasting, having been "begotten from before all worlds;" the other was born in time of the substance of his mother, in the world, and in which Jah graciously wrought out and "brought in everlasting righteousness." I merely *mention* this, for *a word* to some is sufficient. And from which may be learnt that *we being many members*, or nature, are yet, *but one body*, of which Christ is the glorious Head." 1 Cor. xii. 20.

"Howbeit then that was not (openly) first, which is spiritual, but that which is natural, and afterward that which is spiritual?" This is a great mystery, but the Eternal Spirit most lovingly gives the reply; when informing the church "that as sin has reigned by the first open man unto death; even so might the abundance of grace reign through righteousness unto eternal life, by the second open (though *first hidden*) man Jesus Christ our Mediator." And thus we perceive as "in an open glass, that as each of the children have borne the image of the earthly, they shall likewise bear the image of the heavenly. O the depth of the riches both of the wisdom and knowledge of Aleh, how *unsearchable* are his judgments, and his ways *past finding out*. For of him, and through him, and to him *are all things*; to whom be glory and dominion for ever and ever, Amen." Rom. xi. 33 to end.

* And here by way of note, permit me to remark, that in the piece for November last, unto which you kindly refer; by making the following necessary corrections, *my original intention*, on this truly interesting point will be *more fully* express'd. For after all the writer's *utmost* endeavours to do "that which is lawful and right; *imperfection* marks the *whole*, proving *me* indeed, a *most* "*unprofitable* servant."

ERRATA.

Page 506, line 47, *for* scriptural, *read* unscriptural.
507,..... 1, ... nature, ... body.
507,..... 6, ... nature, ... person.
508,..... 15, ... nature, ... person.
508,..... 34, ... who, ... how.

The Alehim bless thee, my young friend, and make thee another Timothy, and *not* a *mere* "Minister of the letter;" with numbers of whom the visible church (*to her sorrow*) is at present overrun, making the hearts of the children grievously sad. That so if it be his heavenly will the "Undergraduate of Oxford" may *yet* in due time be taught to "preach the Word, in season, and out of season, reproving, rebuking, and exhorting with all *long suffering* and doctrine." For be assured of this, dear Sir, that whatever other "qualifications" *you* may possess for "the Christian ministry;" and however you may *pride yourself* "in acknowledging the authority of my lord bishop," it will little avail if you *are not seperated* and *called to the work by Ruach Jehovah himself.*" Hence therefore the caution—"if any man *think* himself to be a prophet or spiritual; let him think the matter over again, because *many false prophets* are gone out into the world." And hence it is most evident—"though you could speak with the tongues of men, and of angels, and have *not charity* you will prove to be nothing more than a "*sounding brass*, or *tinkling cymbal.*" Wherefore saith Jesus, on this most important subject "beware of *false prophets*, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall *know them by their fruits*," not by their dress; for any man may wear the Alb, or other canonical robes whose "*speech* or *pen* will *be sure to betray him.*" And *on this principle* alone it is—that the veriest babe in grace *may*, *did*, and *can again* judge of *your attainments*, though *not* of your *person*. Be assured there was *no* "impertinence," intended, it being forwarded as a word of seasonable advice; and that with *all love*, *affection* and *sincerity* to a person it was thought would *not* cast reproof *behind his back*. "For a wise man *loveth* correction," though it comes from the base things of the world; it is the foolish man only saith the Holy Ghost "that turneth a *deaf ear*, *rageth*, and *is confident.*" 1 Cor. xiv. 37. xiii. 1. Matt. vii. 15—20.

And now my dear brother farewell "I commend you to Aleh and to the word of his grace; who is able to build you up and to give you an inheritance among all them which are sanctified."

Plymouth, *Feb.* 2, 1833. GEO. HEN. GODDEN.

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The Editors of the Gospel Magazine.

SIRS,

THE Committee of the Sunday Trading Suppression Society, beg to present their respects to the Editors of the Gospel Magazine, and to request to do them the favour to insert one or both of the enclosed Circulars in their forthcoming Number. Should they be unable to appropriate both, they will feel obliged by their inserting that to the ministers of religion. By doing this they will

render them an important service, and as they confidently hope, promote the cause of the Sabbath and its Lord.

4, *Little St. Thomas the Apostle*,
March 22, 1833.

P. S. The financial statements referred to, have not yet been furnished by the Sub-Treasurer, and therefore to save time, a note is added in reference to them.

We have to observe respecting the above solicitation which we have had the honour to receive from the Sunday Trading Suppression Society, that we gave publicity to their plans, in devoting four pages of our Magazine last February to their production. Since then we have had an inundation of letters sent, respecting the interference of the Legislatnre to enact new statutes for the better observance of the Sabbath. We have in a former journal given our opinion, that the laws are sufficient, with the penalties annexed to enforce obedience, and which rest with magistrates and parochial authorities to put in execution. But any additional edicts, considering the *present state* of society, we apprehend would be superfluous, vexatious, and of no avail. What can be more conducive to order and decency, than the prohibitions already extant. For instance, selling *any sort* of wares or provisions, or exposing them for sale on the Sunday, makes the vender liable to penalties. Nor is a Cordwainer on this holy day allowed to try shoes on a customer under a fine. Families also, who dress meat after nine o'clock on that day are under penalties. Carriers of goods are forbidden, and pastimes not allowed. To close up the rear, every person that do not resort to church is under a penalty, and of being censured by the dioceasan.

Respecting new enactments for the better observance of the Lord's Day, where can you begin, or where stop—the times will not permit of new preventatives. How is it possible to stop the Sunday promenades, with pedestrians, horses, and charioteers in the parks and gardens. What can hinder our cabinet ministers and the higher ranks from their dinner parties, and card tables on that sacred day, or the drudgery of the menial servants in the houses of the nobility and gentry to assist their festivities? Then again a countless number of coaches, cabs, omnibusses, stage and mail coaches in requisition, as if our public places of worship were all deserted.

We remarked, in a former paper, on what are called *works of necessity*. Such as milk venders, that may be multiplied into thousands, who toil ten hours on the Sabbath worse than the slaves. There is likewise a class of men that cast a lustre upon darkness—the gas manufacturer, who labour like *furies*; printers are also set

to work on this day, in order to find mental food for the next morning's breakfast table.

Under such a view of society what can be done, but that every man act according to his conscience in the fear of God. Outward decency we have a right to demand in a Christian country which professes the worship of God, but further we cannot go, without trespassing upon the liberty of another, and to whose Divine Master he must stand or fall. Let us beware of being gnat strainers, while we are camel swallowers, and remember that the Son of Man is Lord of the Sabbath, and that he delighteth in mercy and not sacrifice.

March 25, 1833. THE EDITORS.

POETRY.

FOR WITHOUT ME YE CAN DO NOTHING.—JOHN XV. 5.

HOW soon the pilgrim tires
Upon the heav'nly road,
If not by grace renew'd,
And Christ no help afford:
No pow'r have saints
To guide their way,
To mansions of eternal day.

Such is our helpless state,
When rightly led to see;
We glory in his name
Who makes salvation free:
No strength like his
To clear the way,
When doubts beset or sins dismay.

Thus Peter, when he vow'd
His God he'd ne'er forsake,
Foil'd by the Tempter's pow'r,
Foun'd out himself too weak
To stand the test,
When trial came:
Alas! my soul, have fam'd the same.

Oft clouds obscure our sky,
And Christ refuse us aid;
But is there not a cause
Why thus in fetters laid:
Yes, gracious Lord!
Our souls do know
What makes thy lovely face withdraw.

Yet grace—a theme so grand,
Do yet our thoughts engage:
His word reveals the same,
'Tis writ in ev'ry page;

Apply'd by faith,
We bless his name,
And shout his mighty God-head fame.

Vail'd in our nature he,
(Tho' not of sin partook)
Was worthy found to take
And ope the dreadful book,
Where stood my sins,
Tho' cancell'd now:
Wonder my soul, adore and bow.

His gasping groans evinc'd,
How great he lov'd his bride;
Tho' she a harlot prov'd,
He faithful did abide;
Illustrious prince,
Of mighty fame,
Our faith triumphs in thy dear name.

Here all the saints unite
His glorious crown to stud,
Some know he died for them,
While others plead his blood.
No hope but this
Will ever do
For those who feel eternal woe.

PROBATUM EST.

Jesus Jehovah, thou art Jacob's God,...Gen. xlviii. 15,
And all thy works are perfect, dearest Lord:...Deut, xxxii. 4.
My soul to thee her humble tribute bring,...Psalm cxlvi. 1.
Eternal Saviour thou art Zion's King....Psalm cxxxiii. 3.

Salvation thou hast brought, O wond'rous plan,...Psalm lxxxviii. 1.
God Meditator suffer'd thus for sinful man;...Rev. ix. 15.
Redeem'd thy people by thy balmy blood,...Isaiah lxii. 12.
O Lord, how precious is thy holy word:...Psalm cxix. 162.

O let me feel the pow'r of saving grace,...Psalm cxiii. 11.
My God! my Saviour! and my hiding place. Psalm cxix. 114.

Essex, 1833.

Literary Intelligence.

In the Press, and shortly will be published, the Life, Times and Correspondence of Isaac Watts, D. D. By I. Milner, A. M. in 8vo. With Notices of many of his Cotemporaries, and a Critical Examination of his Writings.

Lately published from the *Manuscripts* of AUGUSTUS TOPLADY, not printed in his Works, *Contemplations on the Sufferings, Death and Resurrection of Christ and his People*, to which are added various Poetical Pieces, with One Hundred and Forty-four choice Aphorisms.

The Private Life of our Lord Jesus Christ, considered as an Example to all his Disciples. By Thomas Williams.

New Edition. Just Published. *The Doctrine of Absolute Predestination*, stated and asserted, with "More Work for John Wesley." By Augustus Toplady. Also, by the same Author, a Tract, entitled, "Equality of Happiness in Heaven and Degrees of Glory Refuted."