



THE

GOSPEL MAGAZINE.

"Comfort ye, comfort ye, my People, saith your God."

"Endeavouring to Keep the Unity of the Spirit in the Bond of Peace."

"Jesus Christ, the same Yesterday, To-day, and for Ever. Whom to know is Life Eternal."

No. 4,
NEW SERIES.

APRIL, 1853.

No. 148,
OLD SERIES.

TEMPTATION.

"Touched with a sympathy within,
He feels our feeble frame;
He knows what sore temptations mean,
For He has felt the same."

A LITTLE matter—aye, a very little matter—ruffled me to-day; and, suddenly, it was as if all hell were let loose. The most awful blasphemies rushed through the mind, which seemed as though every moment they would pour forth in one fearful torrent. I trembled, as it were, from head to foot. A cold perspiration o'erspread my whole frame. I was paralyzed—I was as helpless as a babe. If my great High-priest had not previously prayed for me that my faith should not fail, I should have made shipwreck, and have cursed that dear name which indeed is to me above every name—yea, to his very face! Oh, my precious, sympathizing, ever-watchful, ever-present (though often unseen) Jesus! if *my* heart, in consequence of this sudden plunge into soul-anguish from the power of temptation, sympathize with my dear tempted brethren and sisters, how must *Thine*? I am selfish—so much engrossed with my own sorrows—so anxious to be delivered from my own burdens, as scarcely to bestow a thought upon others. Not so my Lord! *He* lives not for himself, but for me, and myriads of tried and tempted, sin and Satan-buffeted souls, such as I. "The whole need not a physician, but they that are sick." My Jesus is whole in the strictest sense of the word; then He is what he is as a Physician to heal—as a Priest to atone—as a Surety to satisfy—as an Advocate to plead—as a Representative to appear—for me!—for me! * * Within an hour or two of this temptation, I was walking across a field; and my attention being arrested by some one shouting, I turned for a moment to ascertain the cause; when I found the voice was that of a poor half-idiot. Jaded by some of the villagers, who gloat themselves in his blasphemies, he was pouring forth the most awful imprecations upon himself and them. My soul has often shuddered when I have heard this poor wretched creature give utterance to the most dreadful language of which it is possible to conceive. His countenance has been distorted, and the most satanic grin has sat beneath his brow. Again and again has he reminded me of him who was "always night and day in the mountains

and in the tombs, crying and cutting himself with stones;" and when I have seen him—as on some occasions he does—enter the house of God, I have said within myself, "Oh that He who crossed the sea of Gennaseret on purpose to dispossess Satan, would condescend to be here present to-day, to manifest the same Almighty power, and the same distinguishing love. Oh for the arrow of conviction to enter this poor man's heart; oh for love divine to find entrance there; oh for Satan to be bidden to come out of him, and no more enter into him, and for this poor miserable blasphemer—this despicable-looking object—this poor wanderer, despised and degraded as he is—the sport of his fellow-man, and the foot-ball of Satan; oh for him to be seen sitting at the feet of Jesus, clothed and in his right mind."

Is there anything too hard for thee, thou dearest Immanuel? Nay, nay. Thou hast not lost one iota of thy power. Thou art not grown old nor weary. Engaged as thou hast unceasingly been in healing all manner of diseases, subduing the most rebellious, and pardoning the guiltiest, for nearly six thousand years, we feel it in our hearts to ask of Thee (if it be thy blessed will) to remember this poor man. Display thy power in him; exercise thy grace upon him. Eternal Spirit (if in thy covenant purpose) cause life divine to enter his dead soul—love divine to be shed abroad in his heart—light divine to shine into his benighted understanding. Make him a trophy of divine grace. Once more let that precious truth be verified, "that God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that *no flesh* should glory in his presence." "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemeth good in thy sight."

And we would plead with Thee, moreover, Abba, dear Father, on behalf of all thy tried, tempted children. *We* sympathize with them; but what is *our* sympathy compared with *Thine*? We rejoice in the mercy that thou art not—thou canst not be—unmindful of them. Thine eye is upon them, and that for good; "Thy thoughts concerning them are thoughts of peace and not of evil, to give them an expected end." Assure them of it. Support them under trial. Bear them up in temptation; and in thine own time, and in thine own way, grant deliverance.

Most lovely and loving Jesus, we magnify and adore thee. How rich, how full, how precious has thy grace in thy condescending love appeared this day in what is recorded of thee; that in "all things it behoved thee to be made like unto thy brethren, that thou mightest be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people; for in that thou thyself hath suffered, being tempted, thou art able to succour them that are tempted." Then, precious Christ, thy being tempted was not in mere name—it was not a shadowy trial, not a fancied temptation, for thou really didst "*suffer*" in being tempted. We bless and adore thee for that. We praise thee for thy great condescension, and for the magnitude of thy love. We exult, moreover, in the mercy, "That we have not an High-priest which cannot be touched with the feeling of our infirmities; but thou wast in all points tempted like as we are, yet without sin." Oh, wonderful! amazing!—in *all* points, like as we are. And thou hast encouraged us *therefore*—for this reason—upon this very account—to "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

We come, then, most gracious Lord, in and by thy power, leading, and

teaching, eternal and ever-blessed Spirit, to ask for mercies on behalf of thy sin-harassed ones. Oh, remember the weak and the weary, the tried and the tempted. Drop some crumbs of Divine consolation from the Gospel table. Invite the lame, and the halt, and the blind to thy heavenly banquet. Show thy lovely face—thy sweet smile—at the feast. Speak some precious, “Fear nots” to the fearing ones, and some strengthening words to the weak, and some establishing words to the doubting. Give unto each and all a portion. We think with unutterable delight of a testimony concerning thee, “These all wait upon thee, and thou givest them their meat in due season.” Oh, further establish, ratify, and confirm this blessed fact. Thou art not confined to times nor seasons—to men nor means. Take to thyself thy great power, and reign. “Show thyself strong on behalf of them who fear thee.” Let this be a time of refreshing from thy blessed presence. Let the hungry be fed, the thirsty be refreshed; and many a sorrowful soul be cheered, and comforted. We feel it in our hearts to ask these heavenly mercies at thy all-gracious hands, thou loveliest Immanuel.

* * * * *

We have now a few observations to offer in reference to the foregoing, and all similar temptations and trials.

First, to the critical. We should not, according to your view, publish such circumstances; because, 1, a Magazine falls into the hands of foes as well as into the hands of friends. And what if it does? Does not the Bible itself? Is not the gospel preached in the hearing of opposers as well as of supporters? Let a writer or speaker allow his enemies to occupy the more prominent place in his mind, and see its cramping tendency.

2. Such a temptation will be ascribed to old and profligate habits. Thank God, through sovereign and preventing mercy, the argument does not apply to the case referred to. But admitted that it did, whilst the effort to *resist* and *struggle with* the temptation were evident, the fact of that temptation being presented upon ground once occupied, makes nothing against the tempted one. On the contrary, the *resistance* proves possession by another power. “And such *were* some of you,” said the apostle, “but ye *are* washed, ye *are* sanctified, ye *are* justified in the name of the Lord Jesus, and by the Spirit of our God.”

3. But does it not bespeak a corrupt state of mind to be familiar with these thoughts or expressions? It bespeaks much more your ignorance of the human heart, and of the prodigious power of Satan in relation to that heart, to say so. The heart of man is like a well, or a stream of water; you may gaze upon them, and see your own image reflected, so clear are they; but cast a stone into the one, or with a twig stir up the other, and how changed their aspect! Filth and impurity are seen where all was pure before. And thus is it with the heart of man. Under that placid brow, or beneath that smiling countenance, there may be no apparent ground of suspicion. “Naught evil can have possession, much less be indulged there,” says the youthful student of human nature. Poor fool! didst thou never read of the meek Moses, or the patient Job? Let but some dark portentous cloud o’erspread their summer’s sun, or disappointment await some long and fondly-cherished enterprize, and for the amiable, the placid, the generous, you may look in vain there.

4. But is it not degrading to Christianity? Yes, the Christianity that walks in silver slippers, and treads the downy path, is most certainly degraded thereby; but the Christianity which we advocate is that which has to do with rough roads, and thorn-strewed and serpent-beset paths, and for which shoes of iron and brass are provided. The gospel of the cross of Christ

meets man in his low, abject, miserable, guilty condition ; it first exhibits that condition in all its multitudinous phases, and then in itself shows a sovereign, effectual, and gratuitous remedy. " God be thanked that ye *were* the servants of sin (says the apostle) but ye have obeyed from the heart that form of doctrine which was delivered you." " The grace of God hath appeared unto all men, teaching us that we should deny ungodliness and worldly lusts, and that we should *live* soberly, righteously, and godly, in this present evil world."

5. Does it not savour of a boasting spirit ? To those who are ignorant of the nature of temptation or trial, and who, as a consequence, never had a felt need or a personal acquaintance with the power and presence of a Deliverer, it may do so ; but what ground there is for pride or boasting in a man being suddenly plunged into perilous circumstances, and by a wisdom, power, and faithfulness, altogether apart from and foreign to himself, being delivered therefrom, we are at a loss to conceive. If a man were carrying certain combustible materials, and a shower of sparks from a smith's forge suddenly fell upon him, we think he would have much more cause to acknowledge and admire the promptitude, ingenuity, and benevolence of the individual who as suddenly deluged him with water, than to pride himself in the peril in which he had helplessly stood. The man who had unconsciously swallowed a deadly poison, would have much more cause to speak well of the doctor who at a moment's summons had administered an emetic or applied the stomach pump, than to boast in the fact of how near he was to death's territories. It is thus, and thus only, that a person painfully familiar with temptation or trial, describes those temptations or trials for the express purpose of exalting the wisdom, and the love, and the tenderness, mercy, and power of his great and gracious Deliverer.

And now having done with the captious, we address ourselves,—

Secondly, to the Tempted. 1. Beloved, you see you are not alone. Many—aye, multitudes—of whom you can have no conception are at this moment harassed, tempted, tried to the very last degree. And were you to compare notes with them, doubtless you would conclude that *their's* were the heaviest trial—their's the keener sorrow. We speak feelingly, beloved. Oh, could you witness some things which the Lord's own loved children pass through, in a way of temptation, you would say their continuance in a state of rationality—to say nothing more—is perfectly marvellous, and a demonstrative proof indeed of the omnipotent power and divine faithfulness of Jehovah. Fighting with the tempter, almost breathlessly, day by day ; but little intermission ; and then, it may be, only to fall into a listless, dull, heavy state, worse almost than the actual warfare. And how upheld ? ah, how indeed ? Just as is represented by Bunyan in the Interpreter's house. An unseen hand behind the scenes, pouring on water, whilst the tempter pours in oil. Oh, how wonderful is Jehovah's restraining power. " Thus far, tempter, shalt thou come, but not one half-inch further." The gracious Refiner sitting by, and with the utmost skill and care, regulating the fiery process. The precious metal thoroughly heated, but not one particle too hot. No waste, no risk of waste. Why ? Not on its own account, but *His !* 'Twere a reflection on his skill to say so.

2. The working of the temptation. " He must increase, but I must decrease." Is not this even now the precious tendency of the temptation or trial ? Where the self-love, where the self-reliance in which you were once wont to indulge ? Have you not a greater fear of yourself than of all your enemies combined ? and is not your principal fear of Satan, his keenness in employing your own sinful self for the furtherance of his own diabolical ends ?

3. Is there no world-distaste begotten? If the wicked Haman could say of all his worldly greatness, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate;" cannot *you* really say, "The world has no charms for me whilst the subject of this bitter heart-sorrow?"

4. And whilst this world-disrelish is engendered, is there not also a growing conviction of the inefficiency of that selfsame world to aid or to satisfy? As powerless as it is peaceless. It can no more deliver than it can delight. What salutary lessons are these!

5. Moreover, where this conscious dissatisfaction with the world is realized, is there not also a cleaving to the Lord's tried and persecuted people? How different your feelings now with respect to them to what they were formerly.

"You love to meet among them now,
Before His gracious feet to bow,
Though vilest of them all;
But can you bear the piercing thought,
What if your name should be left out,
When God for them shall call?"

6. The sympathy that is awakened. Oh the sweetness of sympathy! To have the mind diverted from one's own sorrows and distresses, to the trials and the temptations of those one knows and loves in the Lord. How precious it is! To feel that holy wrestling—that going out of soul—on their behalf; that earnest pleading with the Lord that He would, upon the ground of his own promise, appear, both in providence and grace, for them. To feel, in due course, an undoubted assurance that prayer is heard and shall be answered in them; and, subsequently, to have that assurance ratified and confirmed in the timely and gracious deliverance of such souls; how blessed and how satisfactory this! All, moreover, closely, if not inseparably, associated with one's own temptations and trials.

Then cheer up, ye drooping ones;

"The bowels of his grace,
At first did freely move;
You still shall see his face,
And feel that God is love."

Leave the Lord to work as seemeth good unto Him. He will bring light out of darkness, sweetness out of bitterness, and joy out of sorrow.

"Judge not the Lord by feeble sense,
But *trust* Him for his grace;
Behind a frowning providence,
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own Interpreter,
And *He* will make it plain."

Dear reader, farewell.

Bonnahon, March 3, 1853.

THE EDITOR.

WISDOM AND UNDERSTANDING.

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."—Proverbs iv. 7.

THERE is a natural revelation of the eternal power and Godhead of the only one living and true God in the works of creation; and there is a supernatural revelation in the holy Scriptures, concerning the redemption of the Church to the glory of the personal perfections of the Deity, wherein Jehovah has made himself known as dwelling in a Trinity of Persons, "the Father, and the Word, and the Holy Ghost; and these Three are one."

There is also a natural, intellectual understanding of Divine truth, and a practical, sensible knowledge of them by the Holy Spirit. Paul, with his natural reason and attainments in the letter of Scripture, could not see the exceeding sinfulness of sin, therefore concluded all was right and well with him; but when, with the supernatural light of the Spirit, the law came into his conscience, discerning the very thoughts and intents of his heart, and showed him a world of sin he never dreamt of, then he saw he was a dead man. This saving knowledge of things that belong unto our peace, is hid from the wise and prudent, and revealed unto babes in grace. For the Gospel is not salvation unto eternal life upon man's free-will, but to them whose will is spiritually changed, to them whose minds are made willing to receive it, whom Christ has "made willing in the day of his power." Man's wisdom will never teach his heart to believe unto righteousness; nothing but the teaching of the Holy Spirit, "an unction from the Holy One," can give "the light of the knowledge of the glory of God in the face of Jesus Christ." The glorious light of the Sun of righteousness must shine forth, in the Gospel, and in the sinner's heart, before he can be of good cheer. This blessing of life lies in the love of God; whose love in himself is the fountain of all his gifts to us; and his gifts are free, without respect to any condition on the part of the recipient; nothing comes to us but as a gift, even Christ himself, and he must first come to us, before we can move towards him. He must breathe upon the dry bones, that they may have life; for where there is death, there can be no motion or desire after him. "You hath he quickened, who were dead in trespasses and sins," writes Paul to the saints at Ephesus. He finds the sinner dead in sin; and not only dead, but alienated from the life of God through the ignorance that is in him, with the strong man armed in full possession, and his goods in peace.

The Lord first comes, and takes away the stony heart of the sinner, and gives him a heart of flesh. He breaks first, then binds up the broken-hearted, proclaims liberty to the captive, and the opening of the prison doors to the prisoner. He opens the blind eyes of the unbelieving sinner, that he may look unto Jesus, the author and finisher of his faith; as there can be no faith till he comes to work it, who "received gifts for the rebellious;" and "If the Son therefore shall make you free, ye shall be free indeed."

But the poor sinner whose eyes are open to see and feel his own sinfulness, may say, How shall I know I am one of the Lord's free men? If the Son of God has given you life to feel your bondage under sin by nature, bound up and helpless of yourself, unable to will or to do anything, he will assuredly give faith to come to him for salvation. He will not deny his own words, "Him that cometh to me I will in nowise cast out." If the Lord has put a willingness in your mind; if your heart says, I would come to him for life and salvation, but I am such a sinner, so depraved, so ignorant, so unworthy,

I dare not. What saith the word of God? "While we were yet sinners Christ died for us." He never casts out or repulses the sinner who comes to him as a sinner. "This is the work of God, to believe on him whom he hath sent." Look, poor sinner, to get faith from him; not from yourself, or your doings, as said the Lord, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Still the poor sinner may say, "I am too great a sinner, I am not fit for Christ; I must first be more holy, obedient, and have faith. If I was better, I think I could believe, but I am so bad I cannot." What is this but bringing a price to Jesus? you must come without money and without price. You want to do something, that you may believe; to work, that you may have Christ; to be righteous, that you may come to him; to do the law, that you may have the gospel. You will never believe or come to Christ, nor will he receive you for your goodness; but as a sinner, filthy and vile. If you were whole, you had no need of the physician. Look not for acceptance in your own merits, but to be accepted in the Beloved.

These waters of life must be taken and received merely and simply as a free gift, because the Lord gives them. If anything was to be done by the sinner, any qualification of his to concur to make him partake of this gift, then he might have whereof to boast. But, no; salvation is to the praise and glory of God's grace, "that no flesh should glory in his presence." Poor sinner, you may be ever so vile, and can see nothing but sin in yourself; stay not for any preparation or qualification to fit you, but go and venture your soul on him. Come as a sinner, with all your guilt and shame, wretchedness and misery, ignorance and weakness: commit all to him: His gift of faith purifies the heart, and works by love; brings in the atonement, and purges the conscience from dead works.

This coming to Jesus for salvation, is believing him to be the soul's only refuge, to venture all upon this rock for shelter and safety. There is none clean till the Lord cleanses; the heart where he enters, he washes and adorns. He is the sinner's sanctification, full of grace and truth; and the Eternal Spirit must first implant his grace of life in our souls to come to Jesus, who cleanses, sanctifies, and refines the coming sinner: for without him we can do nothing. He is the good olive tree; the wild olive branch must be engrafted into him, before it can bear fruit: as it is "the root of the righteous that yieldeth fruit."

The covenant of grace runs, "To him that worketh not, but believeth on him that justifieth the ungodly." Sinners who are sensible of their ungodliness, rebellion, and vileness, are in a fit condition to come to Jesus; who "came not to call the righteous, but sinners to repentance." He came to save that which was lost; he died for the ungodly; he "received gifts for the rebellious, that the Lord God might dwell among them." Let every sinner who has a heart to come, come to the fountain set open for all sin and uncleanness. "Oh every one that thirsteth, let him come and drink of the water of life freely." When we were sinners, we were reconciled to God by the death of his Son.

This faith of believing is the gift of God; the operation of his Spirit, of which Christ is the author and finisher. It is not the faith of the sinner that justifies him, but Jesus in whom he believes; as "faith is the evidence of things not seen." When faith acts, by our souls believing, "we have peace with God through Jesus Christ our Lord." By faith we apprehend Christ; we come to rejoice in him as our salvation; and receive and prize him as the free gift of God the Father: who does not expect, nor will he accept, any qualification or consideration in man. No money, no price; an everlasting

covenant of mercy, "I will heal their backslidings, I will love them freely, for mine anger is turned away from them." Hence it is of the exceeding riches of his grace in his kindness towards us through Jesus Christ; and by this grace is the sinner saved, and that not of himself, nor of his works, lest he should boast.

Poor self-condemned sinner, you who are seeking after the righteousness of the Son of God, hear the words of spirit and life from the lips of the King, the immortal and invisible, who spake as never man spake:—"Come unto me all ye that travail, and are heavy laden, and I will give you rest; and him that cometh to me, I will in nowise cast out." Can the ordinances of heaven fail or depart? the succession of day and night, the returns of summer and winter? then can the Lord forget his gracious promise. Nay, he says, "Heaven and earth shall pass away, but my words shall not pass away." And what are his words of condemnation to the sinner dead in trespasses and sin, who covers his dry bones with the filthy rags of his own righteousness? "Ye will not come to me, that ye might have life: He that believeth not is condemned already. And this is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds were evil." He that believes not shall be damned.

Still the poor convinced sinner may say, I read in the word of God of a manifestation of the Spirit of life to the sinner's soul, bringing him out of darkness and bondage to light and liberty; which comforting operation makes him forget his poverty, and to remember his misery no more, filling his heart with joy in believing in the blood and righteousness of Jesus. Now this revelation my heart has never received, therefore I am afraid I am nothing but a dead sinner. He whose word is spirit, and whose word is life, must speak home to the heart, to bring life to the sinner's soul; for the grace of life is not hereditary, nor are the quickening operations of Jehovah the Spirit always alike. His dealings with sinners are various; some he humbles much, others he leads on with comfort: with some he works in a sudden and marvellous manner, others invisibly and by degrees. And often the most difficult thing to discover or define, is the beginning of divine life, the quickening of the Spirit; God's breathing the breath of life into the soul dead in sin. Now where there is life, there must be a sense of feeling, as the sign of life; and the entrance of the Spirit of life gives the sinner quick feelings and keen sensations. He may not be able to tell how or when it began; but he feels a change of affections, godly sorrow, a contrition of heart, and tenderness of conscience: he has an appetite for spiritual food, and seeks the Holy Spirit of promise as a Comforter.

"Whosoever hath to him shall be given, and he shall have more abundance." The quickened sinner who has the life of grace in his soul, to him shall be given, and he shall have more abundance; for the grace of life abounds. Nevertheless, "he that believeth shall not make haste." For it is not by his own might or power, but by God's Spirit, that the sinner obtains the end of his faith, even the salvation of his soul; in quietness and confidence is his strength, looking to Jesus the incarnate Word, as all the promises contained in the written word are made in him, and fulfilled by him. The coming sinner, in his humble state of mind, with his doubts and fears, and misgivings of heart, is glad to take the lowest seat; nor can he raise his heart higher, till he who giveth grace to the humble, and beautifies the meek with salvation, comes and says, "Friend, go up higher." The Holy Spirit of promise must implant his grace of life in the sinner's heart, before he can come to Christ and receive him; and it is "to as many as received him, to them gave he power to become the sons of God, even to them that believe in his name."

Here is, first, the faith of reliance, a receiving evidence ; afterwards the faith of assurance, a revealing evidence by the Spirit to the soul. With the former, the quickened sinner believes "the record that God gave of his Son ;" with the latter "believes in the Son of God, and hath the witness in himself." "The Comforter, even the Spirit of truth," it is his work alone to give the solid comfort and satisfaction of personal interest in Jesus. "No man can say that Jesus is the Lord, but by the Holy Ghost ;" who shows the guilty sinner the obedience, death, resurrection, and intercession of his Surety and Covenant Head, in whom all fulness dwells for his use, even grace for grace ; and works faith in his heart to believe and call him Lord. A sinner may have the grace of faith in his heart, when he has not the light of faith to see it. It is one thing to get wisdom, which is the principal thing ; "He that findeth me," says Christ, "findeth life, and shall obtain favour of the Lord ;" but it is another thing to get understanding, or light to see what we have got. "And this is the work of God, that ye believe in him whom he hath sent ;" "the inspiration of the Almighty giveth them understanding." The Holy Spirit, who works faith in the heart, must present and apply to the hand of faith all things that are to be believed and embraced, before the awakened sinner will have an experimental knowledge and application of God's love to his soul. Jehovah the Spirit can only comfort the believer's heart with assurance of his sins being forgiven. "The Comforter, he shall teach you all things ; he shall glorify me, for he shall receive of mine, and show it unto you." And what does he receive of Jesus, and show believers ? The forgiveness of sins, and justification from all things ; "the Spirit searcheth all things, even the deep things of God." "No man knoweth the things of God, but the Spirit of God." The poor sinner cannot say God is his Father, till he knows he is his child ; for the Spirit himself beareth witness with our spirits, that we are the children of God. By the Holy Spirit speaking to our souls this gracious language, Abba, Father, we receive the spirit of adoption, whereby we are able to say of ourselves, that God is our Father.

"A man can receive nothing except it be given him from heaven ;" for the Lord giveth wisdom ; out of his mouth cometh knowledge and understanding. The heaven-born soul diseased with the plague of an evil heart of unbelief, may have long to wait and watch at wisdom's gates for the healing and cleansing power of the heavenly Physician, before it can say, "My Beloved is mine, and I am his." Nevertheless He abideth faithful to his promise, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Poor fellow-sinner, you who have received the grace of life in your soul, to know and feel you are in debt, and in distress, and discontented ; come without money and without price for salvation by grace, to the Author, Finisher, and Object of precious faith : to Jesus the Son of God, our great High Priest ; one who can be touched with the feeling of our infirmities, and have compassion on our ignorance. His ways are not as our ways ; for his name is wonderful, his riches unsearchable, and his love passing knowledge : yea, he is "altogether lovely." He saves sinners, justifies the ungodly, succours the tempted, and feeds them that are ready to perish. He gives both repentance and remission of sins ; a heart to feel its need of him, and power to believe on him. His grace is sufficient for every want, and for every woe.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him." Poor and needy sinner, here are the unsearchable riches of Christ, and an unction from the Holy One, the spirit of wisdom and revelation in the knowledge of him.

"Happy is the man that findeth wisdom, and the man that getteth understanding."

RECOLLECTIONS OF BETHESDA.

No. II.

BUT I said that knowledge was one of the essential elements to our walk with God. I mean by it, that there must be a true scriptural apprehension, not only of the Being of God, as revealed in the Scriptures, but of the character of God, as He has revealed himself to us in the word; the practical use that I want to make of it for myself, and that I would have you make for yourselves also, is, that we should go to the Scriptures, and there learn what God has revealed of Himself; and what God is in all His dealings as He has revealed Himself. The moment that we begin to speculate on the nature, and character of God, depend upon it, the enemy has got an advantage over us—what we want is more of a childlike spirit, in reading what God has said of Himself, therefore everything of speculation, will lead us wrong; there can be no knowledge of God, but by His own Revelation. Well, his Being is represented to us in Scripture as a covenant God, in three Persons, Father, Son, and Spirit. Now I am sure of this, that many children of God, who have been walking with him, sometimes more happily than at other times, have not received as they ought, that part of God's revelation of Himself as a covenant Jehovah, Father, Son, and Spirit; and for this reason it is, that one is asked such questions by people as, how would you have us go in prayer to God? Would you have us pray to the Father? Should we pray to the Son, and ought we to pray to the Holy Ghost? And these men get themselves entangled in such difficulties; why? because they are entering into mere speculations. I can form no idea of Jehovah, but as subsisting in three Persons, Father, Son, and Spirit. If I want anything out of the fulness of the Lord Jesus Christ, who is the great Head of His Church, I am to look for that in Him. I cannot find humanity in the Father, or in the Holy Ghost, but I can find it in the Son, and I have a right to take all that is in Jesus as mine, and to live upon it. Well, then the Holy Ghost is revealed to us in the word, as the Comforter; He is at this moment, the Representative of the Lord Jesus Christ on earth. It is the Holy Ghost, who, when his servant is speaking from this word, applies that word to the heart of those that hear it; it is the Holy Ghost, who takes the word, and who opens it up to us, continually taking fresh things of Jesus Christ and revealing them to us; we are to look to him to fulfil his covenant engagement, with respect to us. What we want is a right apprehension of Jehovah. One God, but subsisting in these three Persons, each Person as bringing to bear on us, all the intensity of the love of that everlasting covenant. I cannot detach the Father from the Son, or from the Holy Ghost, nor can I detach the Son from the Father, nor from the Holy Ghost, in the great love that there is to my soul.

BUT I am sure that the Father, Son, and Holy Ghost love me, therefore when the Lord Jesus Christ shed His blood on the cross, what is that blood called in the epistle to the Hebrews? "The blood of the everlasting covenant." Showing that the Father, Son, and Spirit, were in this covenant, for the bringing all this to bear on the Church of God. I say, therefore, before there be a walking with God, there must be an acquaintance with Him, as he has revealed Himself. I cannot help it if there be men, who have speculated on the Being of God; but what I desire is to go to the word, and see what God has there revealed of

Himself—and then as to the character of God, I am sure of this, that the Devil often gets a great advantage over the people of God, by leading them to speculate on the character of God, leading them to ask such questions as, would God do this? would God do the other? and then they go a step further and ask, ought God to do so and so? What we ought to do is to go to the Scriptures, and see there what God has said He has done, is doing, and will do, to the end of time. Now mark what an answer we are furnished with when men come to us, as they do continually, and reason with us on some grand points of the character of God, they ask, do you mean to say God would do such a thing? if we are skilful in the word, we shall be able to turn to the word, and say, Here read what God has said, He has done, is doing, and will do. I believe we very often give objectors an advantage over us, because we do not go to the word, and say with simplicity, Hear what God says of Himself.

THE SECOND ADVENT.

“The Spirit and the Bride say come! And let him that heareth say, come!”—Rev. xxii. 17.

(Continued from page 65).

In a former paper we proposed the three following questions, relative to this inexpressibly blessed and glorious event, *viz*: 1. *How* will the Lord Jesus Christ come again? 2. *What* will he come to do? 3. *When* will he come? The *first* of these we then considered, and showed that he would come *personally*, and *with power and great glory*, and attended by his *saints* and the *holy angels*. We now, therefore, propose to consider our *second* inquiry:—

2. *What will the Lord Jesus Christ come to do?*

But the field which this question opens before us, is far too wide to be traversed in a single paper; the mighty purposes to be accomplished *by*, or *at*, the second coming of the Lord, are far too numerous to be even briefly enumerated; *six* only of the most important of the Divine purposes, which stand inseparably connected with it, can be very briefly touched upon.

We would observe then—

1. That the Lord Jesus Christ will *come to raise his sleeping, and change his living saints*. Precious in the sight of the Lord is the *dust*, as well as the *death*, of his saints. That it is so, our blessed Lord himself assures us, when he says, “This is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should *raise it up again at the last day*,” (John vi. 39). In these precious words there is, we think, an evident reference to the *resurrection of the body*, for of *that* alone can it be said, “I should *raise it up* at the last day.” And moreover, it is to be remarked, that it is not said, “Of all which he hath given me, I should lose *none*,” (an eternal verity indeed, but not that which is here intended) but “should lose *nothing*.” No, not even the frail caskets in which his jewels have been enshrined—not even the dust that lies unheeded and forgotten in the silent grave—not even the martyr’s ashes which have been scattered to the restless winds.

The *bodies*, as well as the *souls* of God’s people, are in the covenant—the bodies as truly as the souls of God’s people are redeemed. “I will ransom them from the power of the grave;” says the Mighty One, “I will redeem

them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hos. xiii. 14). Yes, the promise is everlastingly sure, "Thy dead men shall live, as my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. xxvi. 19). But, it may be asked, by what power will the bodies of God's saints be raised? The passage we have first quoted, supplies the answer, "*I* (Jehovah-Jesus) should raise it up at the last day." As he says again, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).

Here there appears to be a distinction drawn between the "resurrection of life," and the "resurrection of damnation," and this distinction is fully borne out by other passages of Scripture. Thus, in the 15th chapter of St. Paul's first epistle to the Corinthians, we read, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Or, as we may paraphrase the words, "As all in Adam die, even so shall all in Christ be made alive." "But every man in his own order; Christ the first fruits; afterward, they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet" (ver. 21 - 25).

In this most important passage of Scripture we have *three* epochs, (in reality remote from each other and separated by long intervals of time,) distinctly alluded to. 1. The resurrection of Christ himself; "Christ the first-fruits;" as it is written in the 20th verse of this chapter, "Now is Christ risen from the dead, and become the first-fruits of them that slept." For the resurrection of Christ is the pledge and earnest of the resurrection of his saints, he having entered heaven as the "Forerunner" of his people (Heb. vi. 20). 2. The resurrection of the saints at his coming. "Afterward," (that is to say, after a very long period indeed, for we know from experience that between the resurrection of Christ, and the resurrection of those "that are Christ's, at his coming," more than eighteen centuries and a half have already elapsed,) "they that are Christ's at his coming." And 3rd. "Then (after another long period as we may fairly conclude from analogy, so long a time having elapsed between the two former epochs, and as we are plainly taught by other Scriptures) cometh the end"—the "resurrection of damnation," and the final judgment. But it is with the *second* of these epochs we have at present to do: and we learn from this passage, that at a certain period after the resurrection of Christ himself, (2,000 years after, if you will) the resurrection of "those that are Christ's" shall take place; that this shall be at his second coming, and at the commencement of that blessed period which, from its predicted duration, we call the "Millennium," during which Christ and his saints, shall live and reign over the earth. "For 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 alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 16, 17).

"The dead in Christ,"—all the elect of God who have lived, loved, and died, from Abel to the last of the present dispensation, "shall hear the voice of the Son of God, and shall come forth;" and those saints who remain alive upon the earth at the period when this glorious event takes place, changed "in the twinkling of an eye" from corruptible to incorruption, and from mor-

tal to immortality; shall be caught up together with the risen dead, "to meet the Lord in the air."*

This event is usually termed by writers on prophecy, "the rapture of the saints." Of it St. Paul speaks, when in the chapter of his first epistle to the Corinthians, to which we have already referred (the 15th), and which may indeed be called an inspired essay on the first resurrection, he says, "Behold, I shew you a mystery, we shall not all sleep (there will be some believers on the earth when Christ comes) but we shall all be changed." How?—when? "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51, 52).

It was to this "better resurrection" that the saints and martyrs of the Old Testament looked forward, as the recompense of all their sufferings and sorrows (see Heb. xi. 35). Job affords us an example of this hope, in those memorable words recorded in the 19th chapter of his book, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and *after I shall awake*, though this body be destroyed, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger;" yea, and he adds, "my loins within me are consumed with earnest desire (for that day)" (v. 25—27, margin).

It was to this "resurrection *from among* the dead" that St. Paul desired so anxiously to attain, as a pre-eminent privilege. "If by any means," he says, "I might attain unto the resurrection of the dead" (Phil. iii. 11). What did Paul mean by "the resurrection of the dead?" Most assuredly not the general resurrection at "the end," for this was certain and inevitable; but to "the resurrection *from among* the dead," as the passage should be rendered; even that resurrection of the dead *in Christ* of which we are speaking.

It is, too, of this "first resurrection" that we read so plainly and unmistakeably (if men would only read their Bible as they would read any other book), in the 20th chapter of Revelation; "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded (or *martyred*) for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"† (Rev. xx. 4—6).

* We are disposed to believe that there will be what we may perhaps call, a temporary *pause*, in the descent of the Lord Jesus Christ from heaven. He will, it would appear, first descend only to the upper regions of the air, from thence, while still invisible to mortal eyes, the voice of the archangel, and the trump of God shall sound, the dead shall be raised, and the living changed; and both caught up to Him. And then, *in company with them*, he shall descend in visible glory to the earth. It is to this *final* descent that all those Scriptures which speak of Christ as coming *attended by his saints* refer; though in our first paper we have, for the sake of convenient arrangement, departed from a strictly chronological order.

† "Nothing is more certain," says Dr. Gill, "than that there will be a resurrection of the dead, both of the just and unjust; and as for the 'dead in Christ' they'll 'rise first,' they'll have the start of the wicked dead by a thousand years. The resurrection day is the day of the Lord; and 'one day with the Lord is as a thousand years, and a thousand years as one day.' The saints shall rise at the beginning of this day, in the morning of it, as soon as ever the Sun of righteousness is risen, or Christ is come; 'but the rest of the dead,' the wicked dead, shall 'not live again until the thousand years are finished;' they'll not rise till the evening of this day, towards the expiration of it; 'like sheep they

2. Again, He will come to destroy his enemies, especially Babylon. "When God arises his enemies shall be scattered; they also that hate him shall flee before him. Like as the smoke vanisheth, so shall he drive them away; and as wax melteth before the fire, so shall the wicked perish at the presence of God!" "Who is this, exclaims the rapt seer, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." But again inquires the seer, apparently astonished at the awful appearance of this glorious Personage, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment: for the day of vengeance is in my heart, and the year of my redeemed is come" (Isa. lxiii. 1—4). This is *unfulfilled* Old Testament prophecy. Do you wish to hear the New Testament *echo* of it, and learn how it is to be fulfilled? Turn then to the 19th chapter of the Revelation, for there we read, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with which he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, *King of kings and Lord of lords*" (Rev. xix. 11—16), read to the end.

Yes, as Jude tells us, when the Lord shall come with ten thousand of his saints, it will be "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 15). It will be "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" "when he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. i. 8—16). Then

"Every foe must fall before him,
Earth and hell shall feel his power."

All who oppose him shall be "broken with a rod of iron, and dashed in pieces like a potter's vessel" (Ps. ii. 9). "They that dwell in the wilderness shall

are laid in the grave, death shall feed on them,' and retain them under his power all this long day;' and 'the upright,' the *righteous ones*, who are found in Christ and his righteousness, 'shall have dominion over them in the morning,' (Ps. lxxix. 14.)—*Funeral Sermon for his daughter Elizabeth Gill.*

Elsewhere the same admirable Divine remarks, "'The dead in Christ,' upon His appearance, *will rise first*," and happy those that will have a part in this first resurrection; *they shall live and reign with Christ a thousand years*, and the second death shall have no power over them."—*Sermon entitled, "The quiet and easy passage of Christ's purchased people."*

Some anti-millenarians (G. C. L. among them) are fond of talking about DR. GILL, as if he had been of *their* opinion; but this is an entire mistake. No one can more firmly hold the precious doctrines of the Pre-millennial Advent, First Resurrection, and Personal Reign, *than did Dr. Gill*. The quotations above made, are in themselves, sufficient to prove this.

bow before him ; his enemies shall lick the dust " (Ps. lxxxii. 9). And we shall then indeed see that all things are put under him (Heb. ii. 8).

But Christ has *one great foe*, or rather the church (for all the church's foes are Christ's foes) has for ages had one great foe, compared with which all other enemies * appear insignificant ; and a more fearful enemy than which we can by no means conceive the possibility of there arising. This enemy is *Popery* ; the Church of Antichrist, *Rome* ; the *Babylon of the Apocalypse*.

She is described by St. John in such words as these, " So he carried me away in the Spirit into the wilderness ; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls ; having a golden cup in her hand full of abominations and filthiness of her fornication : and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her I wondered with great admiration " (Rev. xvii. 3—6). Yes, say you, this is indeed Babylon the Great, but how prove you that Babylon is Rome ? The amount of evidence is so great that it must be, to any unprejudiced mind, overwhelming ; it is external, internal, and infallible.

1. There is *external* evidence to prove that the Babylon of the Apocalypse is Rome. Here we might prove that this has been the judgment of the Church in all ages. We could, did time and space permit, produce a chain of testimony reaching from apostolic to present times ; and justly observe, as another has done, that it is, to say the least, " In the highest degree improbable, that the general result to which the Church has, for many centuries come, should be erroneous." Nay, we might refer to the testimony of Romish writers themselves ; Baronius, Bossuet, and Bellarmine (men of renown in the Church of Rome) have all acknowledged that Babylon was Rome, only (for obvious reasons) they endeavour to make out that it is *Pagan*, and not *Papal* Rome. In the celebrated Hammersmith Discussion, which took place some years ago, between that great Protestant champion Dr. Cumming and Mr. French, the latter said, " There is no doubt Peter was at Rome, for he dates his epistle there." Dr. Cumming asked him to open his Bible and read the date. He did so, and read, " The church which is at Babylon saluteth you " (1 Pet. v. 13). Dr. C. said, " Then you accept Babylon as the name of your church ? " " Certainly I do," he replied. " Very well," said Dr. C., " then you have the picture of it in the 17th and 18th chapters of the Apocalypse."

2. But external evidence is, after all, the least satisfactory kind of evidence ; and therefore we proceed at once to show that there is *internal* evidence to prove that the Babylon of the Apocalypse is Rome. In the passage which we have quoted, Babylon is presented to us as " a woman sitting upon a scarlet coloured beast, full of names of blasphemy." Now in the symbolical language of scripture, a church is frequently represented under the figure of a woman. A *true* church as the chaste virgin, bride, elect of Christ ; a *false* church, as a faithless, lost, degraded woman. Hence St. Paul, addressing the church at Corinth, says, " I am jealous over you with godly jealousy ; for I have espoused you to one husband, that I may present you a chaste virgin to Christ " (2 Cor. xi. 2). And, on the other hand, we find the prophet Isaiah apostrophizing the idolatrous Jewish church, in such terms as these, " Draw near hither ye sons of the sorceress, the seed of the adulterer and the whore " (Isa. lvii. 3). Thus, too, in the 12th chapter of Revelation, we have the

* Satan only excepted, of whom we shall speak hereafter.

Church of Christ represented as "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (v. 1); and here, again, the Church of Antichrist, as a woman gaudily arrayed, a drunken and disgusting harlot.

Babylon, then, is a false church. But what false church? Let us see what is further said about her. "The woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls." How essentially Popish is all this! We need not dilate on the well-known fact that in all the processions and cavalcades of the Pope, scarlet is the predominant colour. There are red garments, red hats, red stockings, red gloves, red standards, red staves; yea, even red portmanteaus and red ladders! And as for jewels, why the Papal habit is adorned with precious stones; the tiara, or triple crown, has three circlets of gold, set with jewels: and then there are jewelled mitres, and pontifical rings, and jewelled crosses, and jewel-bedeized images, *ad infinitum*. In a word, Rome in her gala dress is literally arrayed in scarlet, and decked with precious stones."

(*To be continued.*)

THE BUNDLE OF MYRRH.

"A bundle of myrrh is my beloved unto me: he shall lie all night betwixt my breasts,"
Song i. 13.

A BUNDLE of myrrh is my Jesus to me,
Between my fond breasts all the night shall
he lie;

Far richer than wine will his sweet kisses be,
While lost in deep rapture my soul longs
to die.

A bundle of myrrh is my Jesus to me,
In paradise—plucked by the hand of my
God;

Yea, a banquet of bliss ever fragrant and free,
So the soul he has wash'd in the tide of
His blood.

A bundle of myrrh is my Jesus to me,
His people's desire and His Father's de-
light;

Enthroned King of kings on the fair crystal
sea,
Where saints sit and sing with the angels
of light.

A bundle of myrrh is my Jesus to me,
When broke with temptation and faint here
below;

His mind visits my dark Galilee,
Gives wine of delight for the waters of
woe.

A bundle of myrrh is my Jesus to me,
O, bless his sweet name, He is fond of me
too:

And wills that to glory my spirit shall flee,
To crown Him and praise Him the faithful
and true.

A bundle of myrrh is my Jesus to me,
He scents my fond soul with an odour
divine;

Were sun, moon, and stars made a vast myrtle
tree,
They'd stink when compared with this
bouquet of mine.

A bundle of myrrh is my Jesus to me,
O well-beloved, best-beloved, life of my
soul;

Come woo me, come wed me, my heart doth
agree,
Stoop, Prince, from thy glory my fate to
control.

A bundle of myrrh is my Jesus to me,
A newly-made world of delight and de-
sire;

A spouse, mother, sister, yea more than all
three,
A banquet, companion, a brother, a sire.

My bundle of myrrh, O! my Jesus still be,
Oft steep my lone soul in the balm of thy
bliss;

Bid moments fly fast till thy Father's de-
cree,
Shall call me to glory, thy dear feet to
kiss.

Etham.

M.

VESSELS OF WRATH AND VESSELS OF MERCY.

[A SERMON BY THE REV. ALFRED HEWLETT, INCUMBENT OF ASTLEY.]

(Continued from page 119).

4thly.—That in the fulfilment of these his designs and everlasting purposes, Jehovah goes forth in the act of creating beings of the human race, some as vessels of wrath to dishonour, and some as vessels of mercy to glory; on this head I shall be very brief, referring you to the second and third chapters of Genesis for an account of the creation of our first parents, which was by the direct act of God, and desiring to bring to your mind, that not an individual of the human race draws the breath of life, but the power of God has been put forth in the formation of such individual; for proof of this read the language of Jacob in Gen. xxx. 2, and the prayer of Hannah and its answer in 1 Sam. i. 2. But I must call your attention for one minute to the striking similitude used by the Apostle in our text; a Potter from one and the same lump of clay make *vessels* to honourable uses, for the parlour or the drawing-room, or to dishonourable uses for the kitchen, or the shop, these vessels have no power to choose, in the act of forming, unto which use they will be made; nor, when they are so made, are they filled without some external act, agency, or power employed, and thus it is with us, whether God has formed us to exhibit his wrath or to make known the riches of his glory, it is for his own good pleasure, “for thy pleasure they are and were created.” “The Lord hath made all things for himself, even the wicked for the day of evil.” Prov. xvi. 4; and in 2 Thess. ii., the character and punishment of the vessels of wrath is declared as in 1 Thess. i., the filling of the vessels of mercy is beautifully described. In entering on the fifth head or division of my subject, namely, the consideration of the words which declare that on the one hand the “vessels of wrath” are “fitted for destruction,” and those of mercy “afore prepared to glory,” I have no doubt but I shall offend many, for this is indeed the most offensive truth to human nature, but I will not shrink to declare it on that account, but will even begin, where the adversaries of the truth begin, with what is commonly called *reprobation*,—a term which 300 years since was commonly used by Divines of our own Church, but is in the present day frightful to many of God’s dear children, for lack of better instructors. I will not make use of the offensive term, if I can avoid it, but speak of the non elect as *rejected* or *vessels of wrath*. How then, I ask, are the vessels of wrath fitted to destruction? If we are content with the revelation of God on this subject, we shall say, simply in their *not* being predestinated to eternal life,—*not* being loved with an everlasting love,—*not* being set apart to eternal life,—*not* being marked out for God’s people—his sheep—his friends,—his subjects—no covenant entered into for them, and therefore being condemned in their first parents, on account of sin, they are without hope and “without God in the world,”—marred vessels—fitted for destruction.* But some will say, it is not so, and they might have been saved, for the covenant is conditional, and God would have them to be saved; but then the language of the Holy Ghost must be changed, and it would be, the Lord endured with much long-suffering the vessels of mercy, and at last gave them up to wrath as the vessels of wrath. But how are the vessels of mercy afore prepared to glory? by their election in Christ, Eph. i. 3, 4, and eternal union to him, by their being given to him in the counsels of eternity, as members of

* See Brown’s Dictionary of the Bible, word “Decrees.”

his body, branches in the true vine; John xvii. 6, Eph. v. 30, John xv. 1. "Sheep of his pasture," Jer. xxxiii. 13. "By the covenant ordered in all things and sure," 2 Sam. xxiii. 5. "By having grace given them in Christ Jesus before the world began," 2 Tim. ii. 9. Thus they are prepared by the purpose and decree of the Most High, and, when afterwards called, they are made meet to be partakers of the inheritance of the saints in light: all their fitness is in Christ, "who is made of God unto them wisdom, righteousness, sanctification, and redemption," and in whom they have "all spiritual blessings," and out of whose "fulness they all receive, and grace for grace." But I proceed in the 6th place to show, how God "endures with much long-suffering the vessels of wrath," and how he makes "known unto the vessels of mercy the riches of the glory of his grace;" and to speak of the vessels of wrath, first, and as I doubt not that a great number of you who compose this large congregation are living as vessels of wrath, it will be well if the Lord should be pleased to bless the word to the rousing you from your slumber of death, and making you feel sorrow for your sinful state: at all events, it is incumbent on us, earnestly to enquire, in which state we are, as there is no middle state; we are either vessels of wrath, or vessels of mercy; servants of Satan and sin, or of Christ and holiness: of the vessels of wrath we may speak under two heads, those who have made a profession of religion, and those who have not. Now there are many instances in the word of God, of vessels of wrath making a great profession of religion; in Heb. vi. 2, 5, we read of many who were outwardly enlightened; in Numb. xxii., we have a Balaam, a soothsayer, one who died fighting against the armies of the living God, uttering a most beautiful prophecy of the Messiah, and in the strong language of assurance calling him his God. "I cannot go beyond the word of the Lord to say anything more than the Lord *my* God shall give me. We have also a Saul among the Prophets—a Judas among the Apostles, who both, by their wretched ends, plainly proved that they were "vessels of wrath." Many a person, like Herod, delights to hear the Gospel, and walks, like him, consistently, for a time; and, like him, when their favourite sin is attacked, are enraged. Now such characters as these, after a time, are enticed, and drawn to indulge in some sin, which, by degrees becomes less hateful to them; their hearts grow wedded to it; they gradually forsake the worship of God; become hardened infidels; deny the faith; die in that state, and are justly condemned and left without excuse, while the poor tempted child of God is upheld, and his mouth is shut here, that it may not be hereafter. But some one will perhaps say, you are speaking of those who have fallen from grace, who once were Christians and children of God, but now are become apostates. No, my friends, such persons never were Christians, or children of God; they had "a name to live but were dead"—they never had "the root of the matter in them," were not "trees of God's right-hand planting;" but, as John says, "went out from us, because they were not of us;" "that it might be made manifest that they were not of us." The other class are those who, whether they heard the Gospel or not, never believed never made a profession of religion. There are thousands in our day of this sort: for a time the light of nature, natural conscience, which some call a measure of grace given them, but which Paul calls the law of nature, forbids them indulging in any gross sin, but, by degrees, they cast off this restraint; their conscience becomes "seared as with a hot iron;" they go on from bad to worse, until at length, delivered up to a reprobate mind, they drop into hell with blasphemy in their mouths, and malice in their hearts: the

"long-suffering of God" towards them is in giving them temporal mercies, in not punishing them by sending them to hell from the womb, or cutting them off when they have committed some sinful act. Pharaoh is a remarkable instance of the long-suffering of God, and quoted by the Apostle in this chapter as such.

In these characters God shows his wrath, and makes his power known—his power in making them endure an eternity of suffering—for nothing less than Almighty power can cause the continued existence of a body when cast into an element, the nature of which is to consume it, as was the case when Shadrach, Meshach, and Abednego, were cast into the flames;—and the wrath of God, which, on the part of the Church, was endured by Christ, could not be shown on the vessels of wrath, except by God's making his power known at the same time in continuing their existence; and thus to the Church will be shown the wrath which they have been redeemed from, and an example of the sufferings of Christ on their behalf.

But let me turn to "the manifestation of the riches of his glory to the vessels of mercy;" and this may be considered to the weak and to the strong. And first, in the appointment of Christ to be their substitute,—to come into the world in their nature,—to take upon him all their sins, to suffer for them,—endure the curse of the law,—bring in everlasting righteousness,—make an end of all their sin, being made sin for them, who knew no sin,—their food,—their raiment,—their light,—their life,—their joy,—their "all in all."

2nd.—In the preservation of their persons during their unregenerate state, that they being "preserved in Jesus Christ," nothing should take away their lives until Jesus Christ was formed in their hearts. Look back upon your own lives, beloved in the Lord, remember how the Lord hath brought you up from the gates of the grave, watched over your paths, sheltered you and protected you until the time appointed for your conversion was arrived. Did you ever read the life of John Newton, a great and good man, who laboured for many years in the ministry of the word, and whose writings will ever be a blessing to the Church? No child of God, at all acquainted with his own heart, can read his letters without satisfaction. He was for years a slave on the coast of Africa, and, what is worse, he was a slave to the bad passions of his nature, gave himself up to infidelity, and corrupted the minds of others; yet, as a vessel of mercy, he was watched over and preserved: to use his own words—

*"Determined to save, Christ watched o'er my path,
While Satan's blind slave, I sported with death."*

One remarkable instance, I imperfectly remember; one morning, when on board ship as a common seaman, he lay in bed longer than usual, and one of his messmates cut down his hammock in a frolic, though very angry he durst not resent it, as the individual was his superior, but going on deck, he found a lieutenant from another vessel on board the ship who had come to exchange two men for two others from his ship; he entreated to be one of them, which was granted. On this event depended much of Mr. Newton's subsequent sin and suffering, and I am not quite sure but the ship he left was afterwards lost. I, myself, my dear friends, blessed be the Holy name of my God, am also another instance of the watchfulness of God over the vessels of mercy, in their unregenerate state. From the age of thirteen to twenty-one or twenty-two, I practised every species of wickedness and enormity, sometimes openly and sometimes under a cloak; and yet the

Lord preserved me through numerous accidents, as they are termed, until the time appointed for my new birth arrived.

3rdly.—The vessels of mercy have another manifestation of glory, when called, by the power of the Spirit, to a knowledge of themselves,—of God, —of Christ, and his great salvation. Allow me to digress a few moments for the comfort of the dear lambs of the flock: you are saying, we cannot doubt but what you have said is true, for it is so abundantly confirmed by scripture, but it seals my fate, I have no hope; why? I am so great a sinner, the catalogue of my sins is immense, the stain of them is deep. Let me ask, do you hunger and thirst after righteousness? Not a righteousness of your own weaving, but a robe wrought by the Redeemer;—are you mourning over your sins—heart-sins? the sin of your nature, and do you feel your poverty of spirit? your emptiness? (Read Matt. v. 3, 7.) These are all of them testimonies that you are vessels of mercy; yea, the very *breath of desire* after Christ is a proof of spiritual life, for the unregenerate man has no such desire. I do not say this to make you content in a weak state, but to encourage you to follow on for greater manifestations of the riches of the glory of his grace.

But 4thly.—The vessels of mercy see the riches of his glory in bearing with their continued *rebellion, coldness, wanderings, and deadness*; there are some amongst us who are fathers in Christ, you are partly ashamed to declare this truth, that your heart is still deceitful, that it is still wandering, yea some of you perhaps, are overtaken by the sudden working of corruption, so as to say, astonishing! after all these years of mercy, my *nature* is still the same; yet, my friends, you have not seen the *worst* of it, whatever you may have seen, whatever you may have felt, you have not, I repeat it, seen the worst; but you have, I affirm it, had rich manifestations of the glory of his grace.

And lastly.—The vessels of mercy will have a full and complete manifestation thereof, when these words shall be addressed to them,—“Come ye blessed children of my Father, inherit the kingdom *prepared* for you, from the beginning of the world;” then will the Redeemer’s prayer be answered,—“Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which I had with thee before the world was,” &c.

(To be continued.)

A HYPOCRITE.

READER, I do not ask if you have ever been by the death-bed of a believer; many a contributor to our Magazine often takes us into the chamber of death, and up to a dying bed, where either in peace or triumph, the child of God is passing over Jordan (into the goodly land of Canaan), the lot of his inheritance: but reader, have you ever been by the death-bed of a hypocrite? *I have*, and to my last hour the memory of that scene will never pass away. Let me briefly narrate the melancholy facts, and may the witness of the Spirit be given to us who believe! The widow H—, an old woman of seventy, was a professor of a high standard. She could question and answer,—assent to truth, or dissent from error; the talk was generally on her side when a subject was started; she knew more than her teachers, and many of them were deceived by her soft tongue, and plausible address. But there was one bad sign as you en-

tered her room, neat, clean and orderly as it was,—*the Bible was always in the same place*, and looked as if it was only taken down to be dusted. On first questioning her as to the ground of her hope, she said, that until the last ten months, her religion had been only a form of godliness; that she had been awakened under the preaching of the Gospel, and the visits of her pastor were among her greatest comforts; she could now pass whole days and nights alone, without feeling solitary, and when asked if at such times the Lord's presence was realized, she replied emphatically, *indeed it is*. Yet of *sin* she had nothing to say,—nothing to tell of its burden and conflict, or deliverance from its weight, and when she spoke of Christ it was without unction, without power. In her outward walk, there was nothing to create suspicion; she was a regular attendant on the means of grace, and when visited weekly, she would converse on the truths we had heard on the past sabbath,—the rich, deep truths of a full Gospel ministry. Thus she talked on, visit after visit, till the last came, and then — *there was silence*. Latterly the question had often arisen, *is all right?*—it was soon to be answered. One day, a bright May day, the old woman was not in her accustomed place. The Bible and the books were in the same spot,—but nothing was heard save the ticking of the clock. I stood still, wondering what had become of the widow H —, when at last a feeble voice said, “come up stairs,” and on reaching her room, there she lay on the bed from which she was never again to rise, suffering under a sudden attack of illness. The restless eye, and perturbed countenance, indicated the absence of peace. There was a cold assent to the Bible being read, and a listless and impatient expression, while the reading lasted, and when concluded, she made no observation, nor asked for prayer; indeed she seemed as loath to speak as to listen, and when I attempted to say a word, my tongue felt tied. The next day she was worse in every way; miserably restless,—a disquietude of spirit most harrowing to witness. “*The devil is trying hard for me*,” she said continually; yet not a single prayer to be kept from his grasp,—not the faintest breathing after Christ,—not the feeblest cry for mercy, nor the shadow of desire to touch but the hem of his garment. Not a moment was she without some believer by her side,—pastor and people were there, but—where was the Lord? on entering her room, one felt as if *no blood had been sprinkled on the lintel of the door*. It was a death-bed of “clouds and thick darkness,” aye, a darkness which *could be felt*, for we prayed and prayed again, but our prayers returned into our own bosom, and not once did God answer us “in the joy of our hearts.” Her soul seemed a chaos, over which no dove brooded; yet even then, at the eleventh hour, we waited, and longed to know if the Lord would at last say, “let there be light,” but surely He never, never said it. Then the mask was thrown aside, and we saw the face of the hypocrite! Oh, how that face frowned on the cross! if ever the lines of despair, hatred, and agony were written on any countenance, they were on that of this miserable woman. She groaned and shrieked, while the distortions of her agonized brow horrified us all. Did she see the pale horse, with death sitting thereon, and hell following? O Lord Jesus, she saw not *thee*!—Her dying hour was on the last day of the week. During the evening, she was convulsed with suffering,—at the name of Christ the wail, wringing her hands in dying agony. At midnight a solemn silence reigned in the house,—she was dead! Oh, to be “*sincere* and without offence until the day of Christ.”

[Whilst reading the foregoing we were forcibly reminded of a case which

our own observation at D——, about two years ago. Without any previous comment on her state, a beloved Christian brother introduced us to a matronly-person of some three-score to threescore years and ten. We were prepared to meet one of Zion's pilgrims; but she had not talked long—and the talk was certainly almost entirely upon her side—ere strange doubts would intrude themselves, notwithstanding we were in the immediate presence of quite a protégée among the religious folk of D——. She had proceeded some distance through doubtless her oft-repeated tale, when we ventured to interrupt her, to the following effect:

"Do you know anything personally of what Paul speaks of in the 7th of Romans?"

"Seventh of the Romans? ah, that's about election."

"No, the eighth is about election, the seventh is about the *warfare* that every child of God experiences between flesh and spirit; the two natures; the old nature belonging to the first Adam, and the new nature from Christ the second Adam.—David, too, (we continued) in the fifty-first Psalm, speaks of a *broken heart*, and seeks for *blood* to be applied to his guilty conscience. Do you know anything of that?"

Never at a loss for words, she spoke; there was however, no meeting the inquiry, but a parrying off a question which she evidently thought intrusive. It was clearly in her view presumption upon the part of one so much her junior to question principles, and sentiments, and statements, which had been so long, and with so much confidence, received by the many who had visited her.

Speaking of the dangers and the awful consequences of being deceived upon matters of such importance, we took up a large Bible, which (if we remember rightly) lay upon a side-table. By the way, it seemed as though it were but little used. The first thing that presented itself between the leaves, was a little 32mo. tract entitled, "*Something Wanted.*" Struck with its applicability to our own sober convictions of the case in point, we called her attention to the fact; saying, "I find in your Bible a little book, the title of which is "*Something Wanted.*" Now I must faithfully but at the same time affectionately tell you, that I believe there is "*Something Wanted*" in your religion. I fear you are deceived. You are old, and must very soon appear before the Great Searcher of hearts—the Judge of quick and dead. May God, in mercy, before it is too late, show both you and me our true state as in His sight."

After a little more conversation, reading, and prayer—but oh prayer is hard work under such circumstances—our beloved friend took us to another house; that of a dear afflicted sister. If we mistake not, he had remained silent in this case also. But oh, what a transition! there was *life* here, there was not a shadow of a shade of a doubt of it, whilst there was every doubt in the previous case. And yet this beloved one scarcely spoke; she was all but *dumb*. So perfectly in contrast to the scene just witnessed. But though dumb, there was the fervent look—the but ill-suppressed sigh—the gently-trickling tear—the everything that bespoke *life—life* divine. Moreover, reader—we felt the open heart—the free tongue—and the most blessed confidence that all was "well." We had for ourselves been sensibly liberated from imprisoned feelings; the fetters had given way; we were once more upon holy ground, and in company with one of Zion's pilgrims. There was the precious witnessing of the Spirit—the flowing forth of heart to heart—faith's recognition of heavenly kindred. And yet there lies that dear trembling one still, waiting for the Lord to speak her soul's discharge. "Unable to lift up herself."—Oh, thou lovely Immanuel, look upon thy servant; thou knowest all about her—what she stands in need of, and what thou art able to bestow. Speak, Lord, that thy servant may hear. Command deliverance for thy Jacobs. Rebuke the adversary: dispel her fears; and say, as of old, in thine own lovely fear-annuaging, guilt-removing voice, "Mary, Mary!" How many of thine own—though so loved, though so dear to thee—are in precisely similar circumstances. Trembling, doubting, fearing; writing the bitterest things against themselves. "If He loved me, why am I thus? Why cast out of His sight? Why does He shut out my prayer? Why do I sigh and cry, but all in vain? Would He not liberate me if He loved me? Would it not be for His glory to appear for me? Would not deliverance redound to His own honour? And yet no deliverance comes; surely it is that *mine* were a hopeless case."

Dear Jesus, dost thou not hear the reasonings of thy timid, longing, heart-broken ones? Canst thou long tarry? Wilt thou not come, and "show thyself strong on behalf of those who fear thee?" What do they want; thou knowest, Lord, it is Thyself—Thyself! None but Thyself can satisfy. "Give me Christ, or else I die," is their language. And wilt thou not give heed? Wilt thou not be "very gracious at the voice of their cry?" When thou hearest, wilt thou not answer them? Assuredly thou wilt. Oh knock off their fetters; open their prison-doors.

"Say to that ugly gaoler, Sin,
Loose them, and let them go."

We wait before thee, gracious Lord. We want to see some of thy precious captives liberated? We want thy prisoners to be set at large. "Shall not the prey be taken from the mighty, and the lawful captive delivered?" What can be done! Is not thy work complete? Yes, verily. *We* exult in the mercy in common with *thyself*. "*It is finished.*" Naught can be added to, nor shall any thing be taken from it. If is perfect, full, glorious! Thy blood cleanses from all sin, thy righteousness "hides all our transgression from view." Give, then, eternal Spirit, thy dear blood-bought children, to know it—to feel it—to rejoice in it. Bring many a poor doubting, fearing, trembling soul out of the prison-house to sing of a covenant salvation designed and executed by a covenant Three-One Jehovah!—Amen and amen.—EDITOR.]

MORE SCRAPS FROM ADVERSITY'S FIRE.

LUKE xxi. 34.—"And cares of this life." Cares, corroding cares! Ah, Martha, thou art cumbered about much serving; and are there not many like Martha, now as then? Do not the cares of this life find a place with the child of God as in our Lord's day? Reader, what sayest thou? Tried child of God, what sayest thou? Fathers and mothers, what say ye? Is it impossible to address one that is overcharged with the cares of this life? Are they not to be found? O conscience, do thou be faithful as thou answerest this inquiry. Ah, that sigh tells a tale—that heaving breast reveals a secret—that care-worn countenance points faithfully to what works within, thou canst not hide it; it is seen even under that forced smile, thou burdened child of God. What! are heaven-born souls, the children of the Most High, those whose treasure is in heaven, who have the promise of the life that now is, as well as that which is to come; are they liable to be "*overcharged* with the cares of this life?" Ah, wherefore the caution if there was not the danger! would our Lord have said take heed, if he had not known there would be the necessity. "*Overcharged with the cares of this life.*" From whence does this arise? Unbelief, friends, unbelief is the source of all. Our Lord does not say they shall not have these cares, but cautions them, lest they should be drawn away from the chief thing. Jesus said before, "Take no thought for to-morrow;" "seek first the kingdom of God." "Your Father knoweth you have need of such things." Oh that every child of God was able to realize this sweet declaration, "Your Father knoweth you have need of such things;" and be ever looking to Him to supply, believing that he will not withhold one good thing. Ah, if he could do this, what would become of his cares of this life? they would be all laid at his Lord's feet, whilst he would be practising the exhortation of the Holy Ghost by Paul, when he says, "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God." Oh how this would banish anxious care, but, alas, it is not always so.

Brethren, this subject presents to us three things for consideration; first, the cares of this life. Secondly, their overcharging nature. Thirdly, the antidote. I do not purpose to take these in their set order, but merely dwell upon them as they are opened up to my soul in meditating upon our Lord's words.

Many sweet and precious antidotes "to the cares of this life," are met with in the word of God, and at times we are enabled to plead the promise at the throne of grace, and obtain some comfort to our burdened minds: would that it were never otherwise, but how much oftener is it the case, that unbelief mars the peace, brings back the burden, weighs down the soul, clogs the energy, and hinders the deliverance.

Oh let me meet the dear child of God in some of these hours of unbelief. Has he felt the pressure of the cares of this life, and knowing the promise

carried them to the Lord? Yes he has done this. You may hear him at the throne, pleading with his heavenly Father, telling him all his cares, asking for delivering mercies, and as he gains access in the precious spirit of adoption, through his covenant Head Jesus, feels that he shall obtain mercy; he goes forth from his closet with a lighter heart, having cast his burden on the Lord, sees his path of duty before him, and thinks he can trust his God with all his cares; thanksgiving is poured out for past mercies, whilst confession is made of previous unbelief. In this way he begins the day, it looks like precious faith and not unbelief; but, dear brethren, this is but the commencement; let us follow the same tried child throughout the day, and shall we always find the practical illustration of these moments of confidence? Alas! no; the cares come on, and are they met as they were laid at the footstool? Happy would it be if they were; but the enemy to peace creeps in, mistrust shows her head, confidence fails, the Almighty Jehovah is not dealt with as *Almighty*, and the poor soul trembles through unbelief, and the care, with all its accumulated load, rests upon his spirit, and he painfully finds that though he thought he had laid his burden upon the Lord, he also quite overlooked one thing, which was to leave it there. Oh, dear brethren, many take their burdens to the Lord, but bring them away also; and in the hour of trial their poor souls are bowed down like a bulrush, powerless before their cares. As they began the day, they are like Peter when he first stepped out of the boat to walk to Jesus; but they also resemble him sinking, through fear and unbelief. Is it not so?

“Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and do of his own good pleasure.” This precious exhortation may apply to deliverances from trials; and I believe it does, for the salvation of the soul is not man’s work. We have traced failure, let me particularize, and again try to follow the steps of the care-burdened soul. Is he a tradesman, and who knows more of the cares of this life than he? none; who knows more of difficulties than he? none. Go back again to his closet, hear him again telling his God of the wants of the day, asking him for his opening hand. Lord I want this supply this day, Oh send it me; thou hast said in everything, with prayer and thanksgiving, let your requests be made known. He does all this, and hears the exhortation, “work out your own salvation with fear and trembling,” &c. He goes forth again with apparent confidence, the hour arrives, he looks for the asked deliverance; he says, I have laid this before the Lord. I will wait for it. Does it come? no; why? he has failed again! The path of duty was before him, but unbelief had again raised up a stumbling-block, what was it? had he asked the Lord to help—to guide—to deliver? yes; but the Lord had said, work out your own salvation, and he had stood still. How? Faith said, go there—do that—God will help thee there. Hast thou not confidence in Him now? Is he not Almighty? Is not that heart in his hand? Go—try—put Him to his promise; well if the dear child of God did so; but, no, unbelief prevails, God is mistrusted; fear of man, not confidence in God, fills the soul; the moment arrives, ah, passes; the deliverance has not come, why? was God unfaithful? no; thy mistrustful heart kept thee from honouring God, and God did not honour thee. Well, this add to thy cares? deliverance thou needest, and deliverance thou must have. Again thou visitest the throne, (Oh what mercy thou hast access there!) thou seekest more faith, confesseth thy transgression, and in thy extremity thou goest forth in the path of duty, for go thou must; thou statest thy case, it is listened to, the help sought is obtained, thy burden is removed, thy mind relieved, and thou seest that what thou hast now done, would have brought the same deliverance at the first, if thou hadst in faith used the means. This was thy God’s way of escape, thou wantedst another way; thy Lord said, no; thou

didst commit thy way unto me, and if thou hadst at the first trusted in me, I would have brought it to pass. See, brethren, the committing the way was connected with confidence, which would issue in deliverance; it did so at last, it would have done so at first, but thou wast slow of heart to believe.

Overcharged with the cares of this life. What is the antidote? Faith, living faith of the operation of the Spirit of God, confidence in God, the taking of thy little matters as well as large ones to him, the casting of *all* thy care upon him, the acknowledging of Him in all thy ways. Yes, dear tried believer, if this was thy daily walk, thou wouldst be with thy cares, as the Hebrew youths were before Nebuchadnezzar, "not careful;" thou wouldst be where thou oughtest to be, "careful for nothing;" thou wouldst know with Paul how to suffer need, as well as how to abound, and what peace of soul would be enjoyed then. Oh, then seek the path of duty, and also grace to walk therein, for thou wilt in very deed find that, as thou art in the way the Lord will meet with thee. There may be many devices in thy heart, but it is the counsel of the Lord that alone shall stand.

Read for instruction 2 Chron. xxv., and thou wilt there see when God will bless, and be present to help his servants. God has power, and he will help in one path, and cast down in another. You may perhaps ask, what has the case of Amaziah to do with my cares? Much, very much, as the rule of action. Let us go back again to the case of the child of God in business, and where was there a time like the present for *unprincipled trading*. See him engaged in his lawful occupation. Does he go forth in the morning without asking the Lord to bless? Oh, no. Does he pray for the sanctification of that which the Lord is pleased to bestow? Yes. How then must he act to obtain the asked for blessing, and the Lord's help? How, do you ask? He must serve his customer as in the presence of his God. Whilst presenting his goods, he must pray for grace to have a conscience void of offence both before God and man. He must engage in no unlawful calling, lest God should make him fall before his enemy (2 Chron. xxv. 8). Not to mourn over the loss of that which is consequent upon this principle, for the Lord is able to give much more (2 Chron. xxv. 9), if it is for good. As he acts in this way, he may meet with many a difficulty, encounter many a sneer; his ground will be disadvantaged as compared with his unprincipled competitors. But that must not be thought of; faith is his principle—it is a secret one. He will see much that he dare not meddle with. The prosperity of the wicked he must not envy; his Father knows what things he needeth: faith recognises this precious truth, and he has a peace that the world is a stranger to, knowing that "a little that a righteous man hath is better than the riches of many wicked" (Ps. xxxvii. 16). His heavenly Father may not grant him much of the things of this life; with the sweat of his brow he may have to eat bread, until he return to the dust, but what of that so long as he has the assurance that his God will supply all his need according to the riches of his glory by Christ Jesus: that his bread and his water is secured to him, and if his Father wills he can make the ravens of this world bring it to him morning and evening. Yes, as the child of God lives in the exercise of this precious grace, he will have continually to testify of what the Lord has done for him (Ps. cxxvi. 3). He will see his hand displayed, and that so manifestly that he cannot doubt but that it is the Lord helping him. Oh then, I would say to each as I would say to myself, be not faithless, but believing; it is the antidote to all the cares of this life, come from what source they may. Each one has his own peculiar care, but the principle is the same; in every care the burden is increased through unbelief. The remedy is faith—faith in a faithful God. May the Lord increase this precious grace more and more according to our need. Amen.

VISITS TO THE BRETHREN.

Jan. 3, 1853.—Fell into conversation with a lady and gentleman in the train to-day, and by a simple circumstance became additionally impressed with the propriety of endeavouring early to furnish the youthful mind with scriptural truth. What is thus committed to the memory is not uncommonly *fixed* there. Hid it may be, but frequently to spring up and reappear in after and long-distant day. The lady in question must have been verging upon, if not upwards of, fifty; but the mere mention of a name, brought instantly to her mind particulars of a little “child’s memorial,” which she some forty years ago had read. Much conversation followed. We were born, it appeared, in the same immediate locality; and though now travelling many hundred miles away from it, rehearsed with freshness the scenes of childhood. How much had passed since! How changed the aspect! “Our fathers, where are they? the prophets, do they live for ever?” And yet to our mind at least, it is a matter of growing interest to view the grace and the faithfulness of a covenant God with respect to those that are gone, not merely in reference to their own individual victory of faith, but the rich mercy manifested in reference to their seed.

“We are travelling home to God,
By the Way our fathers trod;
They are happy now, and we
Soon their happiness shall see.”

One other rich, and full, and gracious mercy, connect with it, Lord:

“And this shall be *our* children’s song,
When *we* are cold in dust.”

Passed an agreeable and profitable evening at friend B—’s, Sandycove, with whom we casually became acquainted in Scotland, in the autumn of last year. Here the providence of God was again manifest, in the falling in with another friend—a Minister—from the same town as the lady we had just travelled with; his own particular friend, J. G., was the son of the writer of the “*memorial*” alluded to. It was in reading that “*memorial*,” at eight years of age, our own mind had been so specially influenced; and it was some years after, whilst hearing the youthful J. G., son of the writer, preaching from the words, “Turn thou me, and I shall be turned, for thou art the Lord my God,” that a sense of absolute spiritual impotency was felt, and a fervent cry ascended, that the Lord himself would “*turn*” us from our evil way.

Jan. 4.—A stormy morning, and the much-dreaded Irish Channel to cross. The weather of late has been extremely boisterous. A fine brig was wrecked upon our strand last week; and, though the crew were saved, her companion-vessel reached some five-and-twenty miles farther round the coast, and every soul perished in the same gale.—Our friends accompanied us to the ship. The captain said, the previous night’s passage had been the severest they had encountered. The clouds looked wild, and portended a coming tempest. “You see in me,” we remarked to friend B., “what is called a high-doctrine man; and you hear much about high-doctrine leading to a sort of bravado or presumption. Now what am I suffering from this morning in the prospect of this passage?—the want of a full conviction that I am not come here of my own will, but by Divine appointment and approval. I want to feel that the Lord is with me, and then I know all will be well.” The vessel had scarcely left the harbour, ere it came on to blow tremendously. She pitched, and rolled, and laboured fearfully. But oh, the inward conflict! We dare not attempt to describe it. Suffice it that since we lost the poor

Sailor Boy overboard some two years ago, in crossing from Liverpool to Kingstown, the shock so affected the nervous system, that we have never recovered it; insomuch that one of our greatest trials with respect to residing in Ireland, is the having to cross and re-cross that dreaded Channel. Not that this feeling is peculiar to ourselves, for we have met with several persons lately who have crossed the Atlantic frequently, with comparatively little inconvenience, but who have suffered fearfully between England and Ireland. We always feel to be a kind of Jonah on board the ship. Others little know the agonizing conflict that is going on. "What should we do without our God?" is secretly our cry. The first roll of the ship is the signal for prayer, and to prayer we go. Everything that Satan and an unbelieving heart can bring forward, to stop our mouths, and engender *fear*, they do; but we feel that there is only One to help; and if those charges are truthful—and they are generally well-founded—we of necessity turn Satan's accusations into prayer. We plead *guilty*, and then beg the Lord, upon the ground of *mercy*, to come. That Scripture becomes additionally precious, "The blood of Jesus Christ his Son cleanseth us from *all sin*." If we mistake not, that sweet portion seemed to stand to us more firmly and blessedly in a way of appeal, than any other. It was the drowning man catching and holding with a deadly grasp the rope that was tendered for his relief. Many weeks have passed since; and, as we kept no notes of our journeyings, we are dependent, instrumentally, upon a treacherous memory for what occurred. Suffice it, the season to our remembrance is a very special one. Closer contact with our God we never experienced. More fervent heart-appeals never ascended. Everything was brought above-board, accounts were reckoned, and a balance struck in favour of the vilest of sinners. We are ashamed to own it, but we forget the precious portions that were applied to the heart, in a way of promise and assurance; but such was the relief, such the happiness we enjoyed, that we remember in the midst of that tempest—when the ship was making the most fearful surges—telling the Lord, we "believed we should sing one of the songs of Zion in the very article of death." Fear! no, there was not a particle. Sudden death we knew would be sudden glory. "Absent from the body, present with the Lord." Beloved, we felt it in our hearts at the moment, how delighted we should be to seize the pen, and write to *you* from the very midst of that fearful storm, of the faithfulness and power and Divine consolations of our covenant God. One sea struck the ship with such tremendous force, that we thought a great part of her must have been shivered. A gentleman beside us sprang up in his berth in terror. But oh how happy we were as we lay weeping before the Lord to the praise of the glory of his grace. Oh, how full, and how free, and how precious was sovereign grace then. How unspeakably dear to the heart, and how did it redound to the glory of a triune Jehovah. We were going on our Lord's errand, and matter for the time being we had in abundance. "There will be no lack of texts," said we, "no dearth of matter. We have all, and abound." One commission in particular we received. "Go, speak my words to them, whether they will hear, or whether they will forbear; for they are most rebellious." "Lord," was the answer, "only bring us in safety; and stand by our coward-hearts when we confront the people; and we will not shun to declare the whole counsel of God! After a short season of soul-enjoyment, the Lord was sensibly found to withdraw; he "left communing," and, as with Abraham of old, we "returned to our place," a dark dismal place indeed. The enemy came on again with renewed vigilance. "I'll make you unsay all that you have said even yet; the ship has not reached her destination yet, nor will she. She is to be wrecked; and this soul-enjoyment you have had was only pre-

paratory to it. Even a Paul was wrecked, and why should not *you* be? And what becomes of your faith then? 'A night and a day was Paul in the deep,' would *your* faith stand *that*? Presently they will be all flying to the boats; there's your wife and your child on board; what, think you, will become of them? Is it likely *all* will get safe? Mark how it's blowing; don't you hear it? There's a crash for you. What did you think of that surge? Do you think it is likely she will ever 'live' in such a sea as this? Don't you remember the wreck last week, and those poor fellows—half-drowned and nearly perished—that you helped ashore? You, and yours, will soon be as one of them."—Oh, my soul, the anguish of these appeals. We were paralyzed—could say nothing—but only beg of the Lord to silence the adversary, telling him that we should indeed dishonour his holy name, and "make shipwreck of faith" unless He stood to us and by us. And how, reader, think you, did the Lord answer prayer? The increased roughness of the passage, brought on sea-sickness, and then the nerves were relieved, and we became callous to the storm.—We never felt more than in the mental conflict to which we have briefly alluded, the absolute need of *looking to the Lord alone*, in seasons of trial or temptation. The moment the eye was diverted from him, the moment (Peter-like) we gave heed to the wind's rude howl, or the wave's fierce dash; that moment the spirit was overwhelmed; and faith was ready to give way. On the contrary, when the heart and eye were steadily fixed on the Lord; when enabled practically to say, "Unto thee will I direct my prayer, and *will look up*," a sensible relief was experienced, one's burden being cast upon the Lord.

Reader, it matters not what your affliction or ours may be—this is of little or no moment; but we would ask, do you know the sweetness of creeping, as it were, into your Lord's bosom, and telling out all your heart? It was a blessed position of a dear sister of ours, when she "fell down before Him, and told Him all the truth." Perhaps *you* can commonly do this; it may be no effort with you. It is otherwise with *us*. It is only in special trials, and under a special influence with regard to those trials, that we can freely and unreservedly unbar and unbosom our hearts to the Lord. We grieve to say it, but it is nevertheless true, that with us there is too habitually a reserve—an independence—at the throne—the which we can only break through as specially drawn by the Lord to Himself, and that in almost every case by affliction, temptation, or trial. "When they are afflicted, they will seek me early."

God forbid that we should ever presume to set up ourselves as patterns for others to look to, or walk by. Nay, we are the subjects of too much waywardness and carnality and unbelief. Hence we can only tell out of the Lord's mercy, and forbearance, and faithfulness, that such who feel with us their own worldliness and folly, may be encouraged to look to the same great and gracious Deliverer. This feeling prompts us to brave the scoffing and ridicule to which our simple tale will, we doubt not, in some cases expose us. We have no sympathy with whole-hearted religionists; we write for the broken-hearted—the poor, and the blind, and the halt, of Zion's pilgrims. If our little unpretending record is made a blessing and encouragement to them, neither our soul-travail nor subsequent toil shall be in vain in the Lord.

But to return—How grateful one feels when stepping once again on land, especially after encountering a storm upon the ocean. Oftentimes when we have got into the train on these occasions, we have been perfectly overcome, and have sat weeping before the Lord, in sweetest humility, brokenness of spirit, and gratitude. Yes, then it is we have again and again proved the truthfulness of his own word, "Though no affliction for the present is joyous, but grievous, nevertheless *afterward* it yieldeth the peaceable fruits of righteous-

ness to them which are exercised thereby." When that "afterward" comes, how precious are the sensations that attend it. We have often thought that the one condition is quite worth passing through, in order that the other condition may be realized and enjoyed. And how tenderly and cautiously does it cause one to walk before the Lord. How fearful of grieving him. How watchful against the veriest departure. How anxious that the same sweet communion may be maintained.

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

How many and important lessons has the Lord taught us by contrast. On the occasion referred to, the other portion of our allotment of the railway-carriage was occupied by a military officer, his delicate wife, three small children, and servant; the youngest child a babe in arms. They had not long returned from foreign service, where their health was impaired, and where they had buried several children; and now, in consequence of his regiment being ordered abroad again, he was about to sell his commission. How trifling did the little inconvenience *we* had endured appear, when contrasted with a foreign and unhealthy clime—failing health and spirits—frequent, and toilsome, and expensive changes—a long and tempestuous voyage in a crowded ship; and prospects compelled, from circumstances, to be sacrificed. Soul, learn by these things, and be assured that whatever one's own little disadvantages, by comparison with others' trials, and sufferings, and privations, they would dwindle into insignificance.

Thursday evening—Spent an hour with a beloved old pilgrim in the Charter House. Listened with pleasure and profit to his animated account of the Lord's mysterious leadings in providence and grace; and was, in a sense, amazed to hear him tell of his sore conflicts with the enemy even to this present hour. Truly there is no laying down the weapons of our warfare until the warfare itself shall cease. We must go with sword in hand to the very gates of the New Jerusalem; and then farewell devil, and farewell warfare, for ever! Preached this evening at St. Faith's. Subject now completely gone from the mind; but felt it a privilege once more to bear testimony to the faithfulness, and goodness, and mercy of a covenant God. We love to contemplate this church on a week evening, with the many anxious persons, resorting thither from their varied avocations, waiting upon the Lord if so be some suitable and refreshing word may drop from his lips. One of the most hopeful features of the times, is the congregating together in this way of the Lord's loved children.

Sunday, Jan. 9.—Thought much of that dear man of God, DAVID DENHAM, in passing the scene of his labours in Tooley Street. Had little idea when we used to hear him, that the day would come when we should be called to stand up in the same gracious name, and in the same neighbourhood. This was a solemn morning; the vows of our God were upon us. The Lord had *wrought* for us, we were now to *speak* for him. Through superabounding mercy, we were emboldened in him to declare his truth in St. Paul's, Horsleydown, from Ezek. ii. 7, "And thou shalt speak *my* words [not your words] unto them, whether they will hear or whether they will forbear, for they are most rebellious." A strange text for a stranger! but God's messengers are not to be choosers. The subject was brought out of the fire, and God in mercy grant that it may have produced fiery work in some of the hearers' souls.

Evening, St. Faith's, Watling Street. Subject, Ps. xxxvii. 23, "The steps of a good man are ordered by the Lord, and he delighteth in his way." Viewed

the text as primarily belonging to Christ; He only, strictly speaking, being "good," according to that scripture, "There is none good but One, that is, God." And his "steps," when He went forth for the redemption of his church were according to the "ordering" of the ancient covenant. Jehovah, moreover, "delighted" in his way; inasmuch that both at his baptism, and on the mount of transfiguration—we speak it with reverence—the Father could no longer conceal his love, but a voice was heard from the excellent glory, "This is my beloved Son, in whom I am well pleased." In every step from the manger to the cross, Jehovah was deeply interested, and infinitely well pleased. All that Christ did and suffered was in homage to Divine justice—in vindication of Divine immutability—and in accordance with the requirements of a Divine covenant. Nor did the Father and the Eternal Spirit more "delight" in Christ's "way," than did Christ "delight" in it Himself. True it was, that on one occasion He exclaimed, "I have a baptism to be baptized with, and how am I straitened until it be accomplished;" and at another time He said, "Father, if it be possible, let this cup pass from me;" but these were lively proofs of his being verily "bone of our bone, and flesh of our flesh." We exult in these merciful evidences of the real humanity of Christ; and are encouraged thereby to approach Him as God in our nature, as "our merciful and faithful High-priest," that can be "touched with the feeling of our infirmities." But there were other and precious proofs that the Lord Christ "delighted" in that covenant way of salvation in which He took the momentous, and all-important, and indispensable part. His "delights were with the sons of men" before the morning stars sang together, or the sons of God shouted for joy." "Wist ye not that I should be about my Father's business?" said he to Mary when she and Joseph had sought him sorrowing. "I have bread to eat," said he to his disciples on another occasion, "that ye know not of. * * My meat is to do the will of Him that sent me, and to finish his work." Moreover, when about to give so rich a display of his eternal power and Godhead, at the tomb of Lazarus, he says, "Lazarus is dead. And I am *glad* for your sakes, that I was not there, that ye might believe." And again, "Father, I *thank* thee that thou hast heard me. And I knew that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me." In a word, there was not a miracle He wrought, nor a cure He performed, nor a prayer He answered, that were not so many subordinate proofs of that holy interest, and pleasure, and delight He experienced in that glorious and infinite work to which He had eternally been appointed.

The words, however, have allusion also to the Lord's "ordering" the steps of a "good man"—a man made or accounted "good" by the imputation of Christ's goodness to him. His being found in Christ, and Christ being found in him. The steps of such, both in nature, providence, and grace, are all wisely and lovingly appointed or "ordered" by the Lord; and as such the Lord "delighteth"—hath real pleasure and satisfaction in his way; and, on the contrary, such "good men" delight in the Lord's way—in Christ, the Way, the Truth, and the Life;—or in the Lord's method, dealing, or dispensation in providence and grace. Not always so—and never in the flesh—but when by faith he sees the Lord's wisdom, grace, and faithfulness, in His Divine guidance, protection, and supply.

There was a thought came to us with peculiar force and sweetness, in reference to this subject, just as we were walking towards the church. In Isaiah xxx. 31, it says, "And thine ears shall hear a word *behind* thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Now we have commonly thought—always until

that moment—"What does that '*behind*' mean?" When one is in perplexity, and knows not which step to take for the best; when he comes to a dead stand, or is creeping in the dark, it is *before*, and not *behind* him, he wants to hear the voice saying, "Follow on," here "this is the way, walk ye in it." But not so, the voice is *behind*. Teaching us, that as a dear father, or a fond mother, will put the child a little in advance, so that it may totter onward, and learn to walk, he or she at the same time watching it with ever-vigilant eye, and as occasion may require, prompting it forward when the child may be disposed to swerve either to the right hand or to the left; so the Lord, for the exercise of his dear children's faith—to show them what they are and what He is—puts them as it were a little in advance of Himself, and then watches with ever-scrupulous eye their every movement, and causing them in their dark, or their doubtful, or their dangerous paths, to hear the well-known and the doubly-welcome, "Here is the way—walk ye in it."

Beloved reader, how sweet and how consoling is the thought, that "the steps of a good man are ordered by the Lord, and that he delighteth in his way." Dost thou doubt it in reference to thyself, and yet wouldst thou have his grace and his love and his fear in thy heart; be it thine, then, to wait and to watch, nay, child-like, walk gently on—cautiously proceed. The Lord is looking after thee; He is on thy right hand, that thou shalt not be moved; and when (Father-like) it is necessary he should be seen, he will come forth from his hiding-place, or manifestively overtake thee in thy lonely and pensive wanderings, and speak to the comfort, refreshing, and establishing of thy troubled, agitated, sin-burdened heart.

(*To be continued.*)

PROTESTANT SOIREE AT THE ASSEMBLY ROOMS, NOTTINGHAM.

(*From the Nottingham Journal of Feb. 10, 1853.*)

A SOIREE of the friends of the Protestant cause in Nottingham took place at the Assembly rooms on Monday evening last, and was held principally for the purpose of giving a little aid to the Bonmahon Infant School, established through the instrumentality of the Rev. D. A. Doudney. There was a numerous attendance, and the proceedings were highly enthusiastic. After partaking of an excellent cup of tea, most of the trays for which were gratuitously provided by ladies interested in the cause, Mr. W. Roworth, jun., was unanimously called upon to preside. A hymn having been sung, the Rev. A. Hewlett read a chapter from the Bible, and offered prayer, after which the Chairman made a few suitable preliminary remarks.

He then called upon the first speaker, the Rev. John Jones, Minister of St. Paul's, who delivered a spirited address, in the course of which he attributed the temporal and spiritual misery of Ireland—the statesman's chief difficulty—to the attempt hitherto made to rule her through the man of sin. It was, however, matter of encouragement, that to one pervert to Popery made in England, thousands of converts were made in Ireland to the knowledge of the truth. He paid a high compliment to the Protestants of Nottingham, for their spirited and well-directed exertions in behalf of the good cause in which they were engaged, and which, he doubted not, would lead to the most successful results. Speaking of the lukewarmness of the friends of Protestantism generally, he compared it with, and took a rapid survey of, the vigorous efforts which had been for some time past, put forth by the Popish priests in various parts of the world; stating, however, his conviction, based upon the infallible word and promise of God, that notwithstanding the cloud of trouble which appeared so imminently to threaten them, and the alarming strides of Popery on every hand, the sunlight of truth would break forth, and Great Babylon would be destroyed, falling like a millstone into the middle of the sea.

The Rev. Mr. Sears was next called upon, and spoke in commendation of the work in which Mr. Doudney was engaged, which he emphatically described as God's work, and bidding it God speed.

The Rev. D. A. Doudney then delivered a lengthy and interesting address; at the com-

mencement of which he expressed the grateful feelings he experienced in the contemplation of the present gathering. As it had been well stated by the chairman, it would be in vain to look for help from books, or for any real benefit from speeches. His (Mr. Doudney's) desire was to look to God alone; and if the meeting would bear with him for a short time, he should proceed to show how God did work by the weakest possible instruments. The reverend speaker then described the wonderful chain of providential events by which he was called to the ministry of the Church of England, and the position he was destined to occupy in the afflicted country of Ireland. He related several affecting incidents which took place during the famine, he having been charged with the distribution of the sum of £694 in meal. Referring to the grateful sense entertained by the Irish of the princely liberality of the English people during that distressing season, he asserted that the rebellion in that country was attributable, not to the people but to the Romish priests, and that the kindness received by the former would never be lost upon the Irish mind. Mr. Doudney then related the manner in which he established a printing school in the little village of Bonmahon, the presses and materials for which he purchased in London, and in which, having first obtained 800 or 900 subscribers, was now being printed a new edition of Dr. Gill's Commentary. He here stated that Dr. Gill was one of the soundest and most clear-sighted divines of his day, and 102 years ago preached a sermon in which he clearly foreshadowed the rise of the tractarian traitors.

To return, however, to the school, it was established on the 20th of October, 1851, and he had now in his hand the third volume of Dr. Gill's Commentary upon the Scriptures, which contained upwards of 3,000 pages, the whole of which had been composed, with the exception of 30 or 40, by those formerly ragged Irish boys. Upwards of fifteen tons of paper had been already consumed in the printing of the work, or about half a million of sheets printed on both sides. The boys took home to their parents from 2s. 6d. to 7s. 6d. per week as their earnings, and he could assert that many whole families of Irish labourers had only 1s. per week to live upon. The speaker then gave some interesting details respecting the opening and successful progress of the Infant School of Bonmahon, there being at the present time above 70 children of all ages, sizes, and shapes, upon the books. He then endeavoured to show, and with the most encouraging results, what Christian Protestantism was in action; and it was a striking fact that in spite of the altar denunciations which had been hurled against them, and the promises extorted by the priests from their penitents before giving absolution, they were habitually broken, and a great number of the children of the Roman Catholics attended the school, at which Protestant truths were taught. He was told lately by a student of Maynooth what was the course of study pursued at that institution. The first year was devoted to the study of—*humanity*! Rome studying humanity! If ever certainly there were a system that was opposed to humanity it was the Romish system. (Hear hear.) The next three years were devoted to the study of he could not say what, and the last four to the study of the scriptures, the latter fact supplying, as he conceived, the strongest proof of their being given over to judicial blindness. He alluded, in conclusion, to the fact that at this moment they could lay their hands in Dublin alone upon 1,500 converts from Popery, these having been made since the establishment of the Irish Church missions. (Applause.)

The Rev. A. Hewlett, of Astley, near Manchester, in an eloquent speech enforced the duties of Christian Protestants at this strange crisis, namely, to protest against everything that set itself in hostile array against the living God as he made himself known in his word. He pointed to the fruits of Popery in every country where it blossomed, and deprecated the latitudinarian principles which so extensively prevailed in the present day, falsely named liberality, and urged his hearers not to give place for one moment to a system that was so manifestly opposed to the word of God. He spoke of the importance of professing Christians having the Bible in their hearts, of digesting it so that it became a part of their spiritual frame. Taking up a topic introduced by the last speaker, Mr. Hewlett referred to the fact that, in Ireland, since the year 1848, no less than 40,000 Romanists had been converted to the faith of God's word. He encouraged his Protestant hearers, by pointing to the truth that every dark and mysterious providence was only some link in the great chain of events, which was developing every day the purpose of Him who did according to the counsel of his own will, and who would ultimately reign, be the earth never so unquiet. Their part was to work prayerfully and judiciously in the path he had assigned for them, and to leave the results in confiding faith to the God who would bless them, nationally and individually, and whose doings were marvellous in their eyes.

A vote of thanks to the ladies, for their services, was proposed by Mr. Webster, seconded by Mr. Sears, and carried unanimously.

Mr. Doudney also added his meed of thanks on behalf of the little group who were taught at his Infant School, and who, he said, were provided with a dish of stirabout on five days of the week, that being, he grieved to say, the only meal many of them tasted at all.

The Chairman then briefly referred to the folly of a late otherwise shrewd statesman in applying the principle of expediency to the things of eternity, and maintained that Christians could only proceed upon a system of principle, and that founded upon the word of God.

A vote of thanks to the Chairman was next passed with acclamation, on the motion of Mr. B. Carter, seconded by Mr. Pope.

The Chairman having returned thanks, the meeting was closed with prayer by the Rev. A. Hewlett.

EXTRACTS FROM PRIVATE PAPERS, ETC., OF THE LATE "JOHN COWELL."

I MAKE not a profession of religion to please others, or to satisfy my own conscience. Lord, thou knowest my conscience is not satisfied with a mere profession. My desire is, that I may glorify thee with my body and soul, which are thine, in time and throughout eternity.

Great indeed, O Lord, will be thy glory in the salvation of my soul. The fountain of salvation I believe to be this; the sovereign eternal electing love of God the Father; the glorious work, offices, relationship, and responsibility of God the Son; and the sanctifying influence of God the Holy Ghost upon the heart, for the salvation and redemption of the whole family of God. I also believe, that each of the Persons in the glorious and holy Trinity, are equally engaged in the salvation and bringing home to glory of the whole election of grace.

What an unspeakable mercy it is to have a covenant God to go to at all times, and under all circumstances. There is not a situation in which a child of God can possibly be placed, but a suitable promise is provided for him. I find the truth of this a great comfort to my soul, and having experienced the blessedness thereof, can bear my feeble testimony to their matchless worth; and rejoice too, that they are all yea and amen in Christ Jesus.

"His mouth is most sweet;" which, blessed be God, I know for myself by his frequently speaking to me both in providence and grace. The Lord is doing by us, as by the children of Israel, "leading us by a right way to a city of habitation."

Oh! that I could feast more upon the sevenfold (or perfect) fulness of Jesus; namely, his wisdom, love, mercy, holiness, fulness, faithfulness, and grace.

Accept my thanks, O Lord, unworthy thought they be, for a sabbath-day's privileges, a sabbath-day's enjoyments, and a sabbath-day's journey through the wilderness, which I have experienced this day: yea, and for a foretaste of that eternal sabbath, I am looking forward to in the realms of rest and peace; and not only am I looking, but *longing*, and with delight anticipating my deliverance from this body of sin and death; my entire dependance being upon the Person, finished work, blood-shedding, righteousness, and everlasting salvation of Jesus Christ my Lord. He is the only sure foundation for a poor lost sinner to rest upon.

Blessed be God for the prospect of glory beyond the grave. My poor body appears to be gradually wearing out, which induces me to think it will not be long before the Lord, agreeable to his own promise, will come himself and take me home. Blessed promise, and blessed prospect!

"How can I sink with such a prop?"

The doctor has ordered me to take to my bed, which bespeaks a language peculiar to itself. I think my leaving it again is very doubtful, till I leave it altogether, to take possession of my mansion, and my crown.

Lord, thou knowest that I am longing for that period to arrive, when I shall be with thee where thou art, and see thee face to face. "Then shall I be satisfied when I awake up in thy likeness."

I desire to give all the glory of my salvation to God the Father, Son, and Holy Ghost, now, henceforth, and for ever—amen.

SAFELY LANDED.

HIM life's billows reach no more,
Who is landed on that shore;
Where the weary are at rest.
And in Jesu's presence blest.
There our brother safely dwells,
Hark! his note the chorus swells;
Whilst his soul, redeemed by blood,
Bows before the throne of God.
Love divine has quelled his fears,
Sweetly wiped away his tears;

London.

Hous'd him safe in heaven above,
Fruit of Jesu's dying love.
Ages shall of Him unfold,
More than faith could here behold;
Whilst his soul with great delight,
Gazes on the glorious sight.
Gospel armour laid aside,
Clothed as now becomes a bride;
'Safely landed,' let him praise,
The "Holy One," of ancient days.

JOHN POYNTER.

The Family Recorder.

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

THE CHURCH'S RECONCILIATION.

To the Editor of the Gospel Magazine.

DEAR SIR,—In my remarks upon this subject, as they appear in your Magazine for September, I have stated that I did not thus write for controversy, neither did I, therefore have delayed answering until now, your correspondent S. P. W. But, as the subject has been taken up by two other correspondents, and that too in a scriptural way, in answer to the remarks made by S. P. W., in the January number, still, feeling that his objections have not been answered, I have felt constrained (I trust by the teaching of the dear Spirit of my covenant God, as a servant of the one true church, loved by eternal love, though not within the limits of the establishment to which your correspondent belongs), to again address a few words in answer thereto.

In the first place, your correspondent expresses his surprise at my "extraordinary statement," "there is not one word in all the book of God, to warrant our using the language, a reconciled God." And more at your concurrence therein, but surprise expressed will not stand in place of proof to the contrary, and I maintain that he has not brought forth one scripture to prove the existence of the doctrine "a reconciled God and Father." He in the first place brings forth not the simple word of God, but the second article of the Established Church, as the foundation of his proof, and would make it appear that we make that church teach unscriptural doctrine: that matter I will leave,

for I am not set for the defence of the things taught by the Church of England; but for the defence of the Gospel, and therefore am bold to assert, that in the word of eternal truth, that church has no authority to use the words, "reconcile his Father to us," that is, if the *us* is taken to mean the true church of God, as loved by a Triune Jehovah, before sin existed or the world was founded. I think that all your correspondent has stated which has led him to view the subject in the light he has done, arises from a wrong view of the two headships, and Jehovah's eternal purpose in them; namely, in the one, Adam the first, we are entirely *lost*, in the other, the Adam the Lord from heaven, we are saved, and that according to an eternal purpose of love before the world was, in that eternal salvation which Christ was to his beloved bride, by which eternal purpose of love, Jehovah the Father saw every one of his children as pure and complete as they will be when they get home to glory; therefore as his love is like himself, and as you, dear Mr. Editor, in the passage quoted by you in your remarks say, that He loved them as he loved Christ; therefore I argue that if God our Father was not reconciled to his bride before the atonement of her Head and Husband, then was he not reconciled to him; that is, her Lord and Head, for they are declared by Him to be one in His Father's esteem, even as Christ and his Father are one; and again, it is declared "having loved his own that were in the world, he loveth them unto the end." Having loved, that is, in eternity

past, and, as love and displeasure cannot rest in the bosom of any, at one and the same time, toward the same person, therefore we must come back to my first premises in that piece, namely, that as Jehovah is immutable, the only thoughts he had of, or the only way he ever beheld, his beloved elect family must have been those of peace, and not of evil to give them an expected end; and though your correspondent seems to think that this only refers to the return of the Jews from the Babylonish captivity, I believe the Holy Ghost intended to point out a most glorious truth in a deliverance of the elect family of God from a far worse captivity, for the thoughts of his heart are the same unto all generations; they are that peace which hath flowed toward his elect family, and shall continue to flow down to the end of time; and we conclude that an infinite Holy Ghost could not have been at peace with his beloved family, if he had not from everlasting been reconciled to that family. This to my mind is the precious vein that not only pervades the New Testament, but the whole word of God; it was this peace that angelic hosts delighted to proclaim on earth, that had from eternity past given glory to God in the highest, and was now to be revealed or made manifest, not to be procured, as his good will towards man, for God was in Christ (when?) that is, in eternity past reconciling the world, (that is, Jews and Gentiles elect according to God's foreknowledge and eternal purpose) unto himself, not imputing their trespasses unto them," and by the death of Christ we are said to be reconciled to God, not, as he assumes, that the death of Christ did "reconcile God to man."

Most assuredly our heavenly Father did require some satisfaction for the fault of his wayward, but yet beloved children, and that too because they were loved with an everlasting love, and therefore was peace proclaimed when he came into the world, as that beloved people's Substitute, the Father having laid on him all their iniquity, and thus were they manifested as pure and spotless in the eye of Jehovah's holy law, while as in union with their covenant Head, they were never seen by a Triune Jehovah other than spotless and pure; therefore Balaam's declaration, "I have not seen iniquity in Jacob, &c.," has to do with that beloved people eternally chosen to life; but how a God who saw the end from the beginning, and with whom everything is one eternal now, can express his delight in and love to any object with whom He was not at perfect peace, or as your correspondent says, the verb "to be reconciled, signifies to reconcile ones self to another," for then he could not have been, or have had favour to that other, his bride; how Jehovah could love with eternal unchanging love, yea, with the same love as that he had to the Son of

his love, for "thou lovest them as thou lovest me, and thou lovest me before the foundation of the world;" how he could thus love, be at peace with, delight in, and pronounce spotless and pure, a people whom he was not from eternity perfectly reconciled to, doth appear so strange a problem, that I must confess, that it must be a clearer mind than I, a wayfaring man, possesses to solve; this much I am still bold to assert, that there is not any ground for such views in the word of God. We still say, that all reconciliation is in the stubborn heart of man, being brought to bow to Jehovah's sovereign plan of saving sinners, and that by "making them willing in the day of his power," for mark, it is a promise of the Father to the Son, "thy people shall be willing in the day of thy power;" then from this we conclude they were his people by an act of electing predestinating love, and possessed a life indestructible in their glorious Head, and they by thus having a life hid with Christ in God, were never beheld by Jehovah the Father, as his elect family out of their covenant Head; and therefore as he was reconciled to, at peace or "in favour with" him, he must of necessity have been reconciled to, at peace, or in favour with them; and this is most blessedly shown in the 10th and 17th chapters of John's Gospel, by our Lord himself.

Thus far have I dealt with the subject in relation to God's eternal purpose, his love to, and possession of his people as a people reconciled, in favour and approved of in the person of their covenant Head. Now I come to notice for what end Christ died, seeing it was not to reconcile our "God and Father," who never was unreconciled to the objects of his everlasting love; your correspondent asks whether it is contrary to all the Bible says of God, that he should require satisfaction ere he admit such rebels into his presence? to which I answer, it is not contrary, and this goes very far to establish the fact, that the atonement of Christ was to bring us to God, though not as rebels, but as sons beloved; but it is to my mind contrary to the word of truth, to say, that the atonement reconciled God's love to us, when that love is an unchanging everlasting love, nor is it contrary to that word to say, the blood of his well-beloved Son was required to satisfy divine justice, for I rejoice in believing that the justice of God is as dear to him as his love, and every other perfection of his nature. In all that he has said in the first paragraph of page fifteen, he only proves our being by Christ's atonement reconciled to God, and goes to establish the doctrine for which I am contending; again, he says that Christ bearing our sin, reconciled his Father to us, by which expression he does away with the eternity of Jehovah's love, and makes the death of Christ the procuring cause of Jehovah's favour; now it is declared that he suffered the "just for the unjust to bring us to God."

not to bring God to us; then his coming into our world was not to cause God to love us, but only to open up the way by which he could manifest that love, as the prophet Isaiah says in ch. lxvii. 14—16, "Cast ye up, prepare the way, take up the stumbling blocks out of the way of my people, for the High and lofty One that inhabiteth eternity, and whose name is Holy, is about to dwell with the poor and contrite," &c. And again, in ch. lx. ver. 3—14, it is declared that the valley shall be exalted, that is, the state of his beloved bride, by nature the valley, and it is a low place she is in by virtue of her union with a fallen head; but she is to be exalted, and the glory of the Lord is to be revealed in the act of everlasting love, by which her glorious Lord was by an eternal covenant held responsible to exalt her from this low place; therefore he was manifested to take away sin, slay the enmity, abolish death, destroy the work of the devil, make reconciliation for the sins of the people, blot out the hand-writing that was against his bride, pay all her dreadful debt to the holy law and justice of God, and thus bring in an everlasting righteousness, by which she should stand complete before the throne of God: all this was done according to eternal purpose, to open up the mind of Jehovah in the acts of everlasting love made between the Three-One God, and before all worlds, and not to reconcile a God of unchanging love, to the object already loved.

The high-priest did make in the constant offering an atonement for the sins of the people, and reconcile them, or make manifest that they were willing to obey the voice of God in all he commanded them, under that old covenant, and our glorious High-priest obeyed in that he feared, and has thus become a High-priest for ever over the house of God; not to reconcile our God and Father to us, but to be the way into the holiest for us, to come to his Father and our Father, having "by his own one offering perfected for ever those that were sanctified," or set apart in Jehovah's eternal purpose of life and peace, for he entered into heaven itself, "having obtained eternal redemption for us;" and thus "by his one oblation of himself," hath he reconciled us to God, not reconciled his Father to us. He next says, my view of reconciliation, would go to nullify the atonement, and plead for our own merit; but how the maintenance of the fact that Jehovah was eternally reconciled to his people by an act of eternal choice, having chosen them in Christ their glorious Head, and in him secured them into eternal life and salvation, as an act of free and sovereign grace and favour, how this can be pleading for our own merits I am at a loss to understand. He next thinks that my statement, "if God was the enemy of his people, he must from his very nature remain so," rather hazardous,

still, I say if God be unchangeable, and scripture states he is, and the same word of truth declares he "loved his people with an everlasting love," therefore (to my mind) it is plain he could not have had any enmity in that heart of love, and therefore needed not an atonement to reconcile him to them, for Abraham was declared to be the friend of God; and our Lord himself says, "I call you not servants but friends," and they that are of the faith, are children of Abraham, therefore are, and ever have been in friendship with God by his eternal purpose of love and grace; thus he is not an enemy to his people, even when in a state of rebellion, because the covenant of grace he views in union with their covenant head, with whom He was well pleased, and the church which was in him, (as Eve was in Adam, before God caused a deep sleep to fall upon him).

Having thus stated how he was not an enemy of his church, I will now endeavour to show what he was an enemy to; and that is sin, and wherever he finds that, he will punish the same, and thus show his hatred to it. But not to their persons, and having found it upon our all-glorious Christ, by imputation, He being found in the form of a servant, God the Father displayed such determined enmity to those sins found upon him, that he poured out all the vials of his indignation upon that dear devoted head, and "caused to meet on him the iniquity of us all," that for whom he bore the indignation of the Lord might go free, thus was "the day of vengeance in his heart;" but at the same time, "the year of his redeemed was come;" here then it is we may say with safety that God was, and did act as an enemy against sin in the fullest sense of the word, but not against their persons, for while so doing, he displayed the love of his heart to his beloved family. Surely this is not Socialism, or detracting from the atonement of Christ, but maintaining the truth. God never being unreconciled to his people, gave one of the greatest proofs of his love, in causing the man that was his fellow to be smitten, that the object of that everlasting love might go free; it was by Jehovah thus smiting, that our glorious Christ is the storehouse of all bliss, and blessing as the gift of our heavenly Father, and not the "everlasting life offered to mankind;" but as such gift, he is the everlasting life of that Church, for the gift of God is eternal life itself.

Much more might be said upon this point, but I forbear, and now conclude, as your correspondent has done, disclaiming all angry feeling, or any wish to be a controversialist, but with an earnest desire under the teaching of God, the eternal Spirit, to show what to my mind is revealed as truth. Praying that dear Spirit to guide into all truth, I will close these remarks by expressing a hope that in justice to me, you will

find room for these in your most valuable journal.

I remain, Dear Sir,

Yours truly in the Gospel of Christ,
J. RAYMENT.

CHRIST OUR LIFE!—OUR ALL AND IN ALL!

To the Editor of the Gospel Magazine.

MY DEAR BROTHER,—In bonds of indissoluble union, that sin, death, or hell can never sever, grace and peace be multiplied unto thee in rich and enlarged communications, by the power of the Holy Ghost, through the rich atoning blood, and perfect satisfactory work of the Lord Jesus Christ.

You are a stranger to me in the flesh, but not so I trust in spirit, feeling within a oneness of heart, mind, and sentiment and this oneness based upon the unerring word of infallible truth, thereby proving the truthfulness of that scripture, "I will give them one heart, and one way, that they may fear before me for ever," nor are we afraid that this fear of God, placed within the heart by his Almighty power, shall wholly evaporate or become extinct, for it does not arise from the precept of man; but from God himself, and it shall be for ever, an everlasting fear. Oh the blessedness arising from what the word calls "the new covenant," which sweet secret David was led into, and saith concerning it, "it is ordered in all things and sure." My dear Brother, what a mercy to possess this one heart, as it is written, "A new heart will I give them, and a right spirit will I put within them." I bless God, I feel a oneness of heart among all the Spirit-taught family of God; mine is no new notion, no newly-devised system, having its origin from man; for I can truly feel a blessed oneness with Paul, Peter, and others who lived many years by-gone, and with them my heart goes forth in loving desires, as David did, when he said, "My soul thirsteth for God, for the living God," and with Paul I can truly say, "I know that in me, that is, in my flesh, dwelleth no good thing." And I can also join him in saying in earnest desire, from a felt sense of need, "that I may be found in him, (Christ) not having on my own righteousness which is of the law, but the righteousness which is of God." And, blessed be God, Paul had but one way by which he got safe landed in heaven; nor did he, after he was taught of God, desire any other, and that was Christ, and the result of being brought into that way, was wholly of the grace and lovingkindness of our God. The devil has invented many other ways of which you are, as well as others, a living witness; but God's redeemed shall not walk therein.

My object in writing these few lines to you, is as follows, seeing from the news imparted into this locality, by your monthly Magazine, that you have been moved, we

believe from a right motive, such as Paul expressed, "The love of Christ constraineth us," to erect a building for the instruction of the rising race, and to instil into their youthful minds, sound scriptural truth; and that too, in the midst of a dark, benighted neighbourhood, where the god of this world seems to have blinded the minds of the vast populace, and where popery holds its cruel seat, not only in the head, but deeply rooted in the hearts of thousands, in order to render you a little aid in this good work, we have collected a small sum, and hand it over to you by the enclosed P. O. order, praying the Lord to bless the undertaking, and crown your effort with great success.

And now, my dear Brother, my desire to God for you is, as it regards your ministerial office, and that of Editor of the Gospel Magazine, that you may stand fast in the Lord, and in the power of His might, in both unflinchingly declaring the whole counsel of God, seeking not how you may please men, but God, which searcheth the hearts. May you be successful in unfurling the banner of the cross, may you prove that you are fighting not with carnal weapons; but with spiritual, by God making them instrumental in pulling down the strongholds of sin and Satan, and causing proud rebellious man in very many instances, to fall under its power, and cry, as those of old, "Men and brethren, what must I do to be saved?"

You may, and no doubt you often do, feel a desire that you were placed in a position more congenial to poor fallen nature; and that you were not so much exposed to the malice and hatred of priestcraft. But, my brother, if God has placed you where you now are, he will protect you and keep you from all evil; this you have already repeated proofs of, and still His hand is not shortened that it cannot save, nor His ear heavy that it cannot hear. Remember what he hath said, "In the world ye shall have tribulation, but in me ye shall have peace;" also he has declared no weapon that is formed against thee shall prosper. He does not say, there shall be none formed, and brought into operation; but they shall not prosper. May God be graciously pleased to speak to your soul, as he did to Paul when he said, "Fear not, Paul, for no man shall set on thee to do thee hurt." David felt encompassed with enemies like bees; Saul persecuted him, to the utmost of his power, and drove him from place to place like a partridge upon the mountains, yet David's God preserved him. Oh, how vain are all the attempts of man to injure God's people, if God says, "Touch not my prophets, and do mine anointed no harm."

My soul hath often been comforted while feeling encompassed with dangers, from those blessed words of the dear Redeemer's, Rev. x. 17th and 18th verses, "Fear not, I am the first and the last; I am he that liveth, and

was dead, and behold, I am alive for evermore, Amen. And have the keys of hell and death." The Lord prefaces this language with "Fear not." Oh, my brother, have you not in many instances felt the comfort arising from these blessed words, as spoken home with divine power to the heart, so much so, that you can feelingly say with that dear saint, Kent,

"O, I have seen the day, when with a single word,
God helping me to say, my strength is in the Lord;
My soul hath quelled a thousand foes,
In spite of all that did oppose."

How blessed to notice the groundwork or basis upon which the Lord places this "Fear not." "I am He that liveth?" What saith Paul? We had the sentence of death in ourselves, that we should not place our trust there, but in God which raiseth the dead. How suitable the language of Jesus when thus placed, "I am He that liveth." Friends, relatives, nearest and dearest ties nature has formed may depart, and leave us behind; but Jesus lives for evermore, death hath no more dominion over him. He ever lives; lives to intercede as our great High-priest, lives as our King to rule, govern, regulate, and order all things concerning his Church (read the 2nd chapter of this book, and 10th verse,) ever lives as our Brother, to manifest the sympathy of his heart, and to prove that he is touched with the feeling of our infirmities; ever lives as our life-giving Head, imparting strength and activity to the new man; ever lives as the Representative of all the blood-bought, grace-taught family, thereby assuring us that where he is, there also shall his people be.

Still farther, the Lord informs us, "I was dead." Yes, blessed be his holy name, He loved his Church, and gave himself for it; he died to put away her sins, to cancel her debt, for ever to exonerate her from all law demands. He died, that she might live for evermore; he was that corn of wheat cast into our nature, and we are part of the fruit that shall arise therefrom. He died, and in that great and solemn act satisfied, Oh, my soul, all thy creditors; the law, the justice of God, the truth and holiness of God, in fact, all the perfections of Deity, against whom thou hadst awfully transgressed, and ran an immense score, Jesus died, and by his death erased them all, so that when sought for, they shall not be found, and when asked after, there shall be none.

Look a little farther into this blessed heart-cheering subject, Jesus died, and thus became an offering and sacrifice well-pleasing unto God, and our Father; for by this offering he hath perfected for ever them that are sanctified. Again, says Paul, that by means of death for the redemption of transgression, that were under the first testament, (or covenant), they which are called, might receive

the promise of eternal inheritance. O, my brother, what rich pasture is here, how sweet to sit under his shadow, and taste the precious fruits. Surely we do not want a better Jesus, or one more suited to our case; we do not want a better salvation, nor better covenant securities: but we do earnestly covet more of the sweet enjoyment flowing from them, and a more enlarged participation of their true blessedness.

May I trespass upon your patience a little longer, just to look at the other clause upon which this "fear not" rests, that Jesus not only hath the keys of death, but of hell; then rest assured the devil cannot drag one of the redeemed into the bottomless pit, for none can go there before Jesus unlocks the door of entrance: and surely Jesus would recognise his own. They may be much besmattered with sin, they may have a filthy garment like Joshua that stood before the angel of the Lord; but Jesus saith in the face of all this, "I know my sheep," and could it be possible for one to be hurled by Satan's power into hell, how could Jesus in truth appeal unto the Father? "those whom thou hast given me, I have kept and none of them is lost." Poor timid child of God, art thou daily cast down fearing lest hell should be your portion; art thou pleading with God, "gather not my soul with sinners, nor my life with bloody men?" say, what think you will thy—yes—thy Jesus, give consent? and if so, how will such an act agree with his own promise, "My sheep shall never perish," &c., "Him that cometh unto me I will in no wise cast out." O, the mercy of our God, who hath said if we believe not, yet he abideth faithful, and cannot deny himself. And thou, poor sin-burdened, Satan-buffeted soul, art a part of himself, and he cannot deny thy request, which simply is like that of Esther when she came in before king Ahasuerus.

Finally, Jesus hath the keys of death; then there can be no accidents, no sudden death in his view. As it was said in truth of himself, so in like manner may it be said of all his family, death could not touch him, for his hour was not yet come. Satan, how were thy cruel designs frustrated when thou tempted Eve to transgress? thou thoughtest by that act of transgression to consign the whole of the elect to everlasting death; but Christ their life preserved them, yea, they were preserved in Christ. Little didst thou know of their safety in this ark of God's appointing; little didst thou know that their life was hid in Christ with God; so much so, that sin could not destroy this life, as it is written, "God hath given unto us eternal life, and this life is in his Son." How sweetly does Paul, under the teaching of the Holy Ghost, speak of this blessed theme in writing to the Hebrews, "Forasmuch as the children are partakers of flesh, he also himself

likewise took part 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." Here are two things mentioned which may well cause the ungodly to tremble, "hell and death;" and, beloved brother, none but Jesus and lost souls can fully enter into the meaning of them; quickened souls never shall feel the horror of the one, or endure the bitterness of the other, for sin being removed, death hath lost its sting, and therefore is harmless, yea, even desirable to the believers when received in a proper light; it is a messenger to them that shall usher them into the immediate presence of God, and deliver them from all the train of evils below. May God help you and me, to be upon the look out, having our loins girt about with truth, and a large supply of oil in our vessels, that when He shall appear, we may hail his approach, and enter into the joy of the Lord.

Your well-wisher in Jesus,

T. FIRMINGER.

Eltham St., Walworth, London.

A SPIRITUAL HURRICANE: OR "DEEP CALLING UNTO DEEP."

To the Editor of the Gospel Magazine.

MY VERY DEAR EDITOR,—You have said that you like some of God's tried children to write to you; and I now do so, because I read in your Magazine my own likeness in a piece called "Business in deep waters." It perhaps may be but poor consolation to the writer of "Business in deep waters," to tell her that there are many of God's poor afflicted people, compelled to do business in the same waters, and frequently "toiling all night and (have) caught nothing." How mysterious are God's ways to his children on earth, "his paths are in the great waters, his footsteps are not known." He has "many things to say to his people, but they cannot bear them" all at first, yet as many as did not know the wars of Canaan, must learn them that they may teach their children, thus showing that all must know war—and lest they should forget it, the Lord leaves five lords of the land to try Israel. When I first came out of Egypt about 20 years ago, and, saved out of the hands of the Egyptians, saw them dead on the sea-shore, I then said, "I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea," &c. I then thought the wars and fighting were ended, when I saw the Egyptians dead on the sea-shore, but I mistook the being "free at home for one year," for a discharge from war. But I have since learnt by bitter experience that "there is no discharge in that war," for my heel is

still being bruised, for Satan's head is not yet bruised.

I soon found that the third part must be brought through the fire to be refined as silver, (not with silver,) and try them as gold is tried. I did not know how to call upon God in the language of Canaan until I came out of the furnace, "Then they shall call on my name, and I will hear them, I will say, it is my people, and they shall say the Lord is my God." Very painful but profitable discipline. The gold again and again becomes dim and often contracts dross, but though it has often been put into the furnace, it has lost nothing but the tin and dross, and when tried it still comes forth as gold, yea, this "poor bush has burned with fire, and the bush is not yet consumed;" (talk of no miracles being done now, this is certainly one). The furnace was needed as well as the ark. It was not long before the people themselves made use of the furnace to melt their jewellery and make a calf, and said, "These are thy gods, O Israel, &c." Then God uses the furnace, and melts down this golden god, and grinds the same to powder, and mixes their very idol of gold in the water, and makes them drink it as a purgative draught. Such purgatives as these, together with bitter herbs, and hyssop, and the like, are all good for the health of the soul. But it is much harder to do business in deep waters, when we are tossed in the midst of the sea, and he alone on the land, "we reel to and fro and are at our wits' end." He sees us "toiling in rowing, for the wind is contrary," but we cannot see him, because it is dark night, then commences the inward conflict, and we say with poor Gideon, "O my Lord, if the Lord be with us, why then is all this befallen us?" We consider the days of old, we commune with our heart, we make diligent search, but instead of a song, "the sore runs in the night and ceases not."

There is nothing heard but "deep calling unto deep," the "tears are for our meat day and night, while the enemy continually says, where is now thy God?"

But there is (to my mind) still, a harder, and more trying pathway than either the fire, or the water, or the darkness. In the fire we may sometimes have the Son of God walking in the midst of the furnace, and we also see the use of the fire to consume the dross, and in the waters he has promised to be with us, and they are of use to cleanse and wash off the thick clay that we have brought with us from Egypt and still cleave to us. And even in darkness, (though very painful) we are constrained sometimes "to cast anchor and wait for the day." But when God himself begins to speak with the voice of thunder out of the whirlwind, and says to the poor benighted soul, "Who is this that darkeneth counsel, &c.?" Poor

Job bore with great patience the loss of his property, his family, and friends, and the trial of an ungodly wife, and all the fiery darts of the Devil; but he could not bear up under the heavy hand of God; he did reprove his wife and silence his friends; but he could not answer God; he had heard much of God by the hearing of the ear, but now his eye saw the terrible majesty of a sovereign God, and he cries out, "Behold, I am vile, what shall I answer thee? I abhor myself and repent in dust and ashes." O, what a severe process is required before the soul will stoop to the sovereign will of God, and lie at his feet in dust and ashes, and say "*I am vile.*"

There are often sore conflicts met with in the wilderness, all is dark and out of order, and fresh troubles follow close one after another; like poor David we must pass over the brook Kidron, and toward the way of the wilderness, weeping with a loud voice. But the ark of the covenant of God, must not go into the wilderness with him, where it would be most needed to support him when trouble was hard at hand. No, it must go back to the city. "And the king said unto Zadok, carry back the ark of God into the city, if I shall find favour in the ways of the Lord, he will bring me again, and show both it and his habitation. But if he thus say, I have no delight in thee, behold, here am I, let him do unto me as seemeth good unto him." O what submission, how greatly bowed down; nothing left but God's mere mercy, and even if God did not choose to show mercy, but to say, "I have no delight in thee," here am I, a poor wretched sinner, deserving hell, do what seemeth thee good," for I am a worm and no man, a reproach of men and despised of the people; Absalom fighting and Shimei cursing, and Satan saying, "he trusted in God that he would deliver him, let him deliver him if he delight in him." Yes, says the poor tried soul, I know he has heard me from the horns of the unicorn, and will deliver my soul from the sword, and my darling from the power of the dog, if He delight in me. Ah! that word, (if) makes it into deep water, where no human power can help the soul out. Human help is offered David, by Abishai proposing to take off Shimei's head for cursing David; but he said, "let him alone, and let him curse, for the Lord hath bidden him. It may be that the Lord will look on mine affliction." Again, he is constrained to leave the whole matter with God. It may be, he cannot tell, and he will not dictate to God, but leaves it in his hands. Although the Lord is stooped down, and seems to take but little or no notice of the accusers of his people, but nevertheless he rises up to defend the poor guilty sinner, and says, "Woman, where are those thine accusers, hath no man condemned thee. She said, no man, Lord. "And Jesus said unto

her, neither do I condemn thee, &c." How sweet must this have been to her guilty soul, to have mercy instead of judgment.

And now, my dear Editor, tell your friend in "deep waters," that she hath many companions in tribulation, and that we are not only travelling in the wilderness, but are in travail with two nations, the company of two armies, and our lodging place is in a poor house of clay wherein dwelleth no good thing; but every manner of creeping thing and abominable beast, are seen on the walls, and "the hope of Israel the Saviour in time of trouble," only visits us like a wayfaring man, only turning aside to tarry for a night, and then gone, as a stranger in the land, and when we get to Jordan, we only calculate from all that we have passed through, that we must once more launch out into the deep water, and may again meet with an Euroclydon wind, and without either sun or stars for many days, and no small tempest laying upon us, and hope itself almost perished from the Lord.

Another, and the last struggle is made to gain the land. The poor vessel with all the tackling, yea, even the wheat and all is now valueless, the life only is the object of getting safely to shore, and we commit her to the sea, and is forced in at last where two seas meet. Ah, the two nations, the company of two armies, and these two seas, meeting together, all closes the scene, and breaks up the earthen vessel, and the poor prisoners only arrive on broken pieces of the ship. And it can be truly said by the angelic host on the other side, "These are they that have come out of great tribulations." What a shout of victory will then be heard, when the last elect stone will then close the tops of the church in glory. It is almost too much to think of while in this poor house of clay.

Farewell Your companion in tribulation,
T. S.

Manchester, Feb. 27, 1853.

["It is a blessed position, after all, dear brother; and where do we "cast anchor" but in covenant settlements—Divine promises—unchanging relationship? "Thou hast said." Ah, how blessed this appeal. In the very depths; when sensibly it is felt, that there is but a step betwixt us and death. Then it is a mercy indeed with Hezekiah to "turn the face toward the wall, and pray unto the Lord." Surely in this very expression we have the Gospel, for in Isaiah xxvi. 1, we read, "We have a strong city, salvation will God appoint for walls and bulwarks; and in Psalm xlviii. 12, 13, we are commanded to "walk about Zion, and go round about her; to tell the towers thereof; to mark well her bulwarks, and consider her palaces," &c. Now if "the foundations of Zion be upon the everlasting hills" of eternal

covenant settlements, yea, more, if upon this rock (Christ) "I build my church, and the gates of hell shall not prevail against it," how blessed in times of soul-agony and heart-anguish, to "turn our face towards this wall" of absolute immovables—to "look again towards his holy temple," and "out of the belly of hell," to beseech him with the heart-broken Hezekiah to "remember." Ah, that dear last but all-powerful plea, "Remember—remember thy word unto thy servant upon which thou hast caused me to hope."—Yea, "do as thou hast said." Be mindful of thine own promise. Appear for me once again. Command deliverance for thy limping Jacob; deliver thy rebellious Jonah; succour thy poor wayward weather-beaten David; pity thy cursing, swearing, fop-hardy Peter; and once more show thyself strong on behalf of [him] who [notwithstanding all] fears thee." We speak it with reverence, brother—and you know it, experimentally, to be true,—it is more than the Lord himself can do to withstand these appeals; and why? Because they are begotten of him. And oh is it not worth being in a storm to realize? We would not presumptuously rush into it. Nay, God forbid. But *being in it*,—be it by whatever means; be it by our folly or not;—then, then, to "turn our face toward the wall," and plead, child-like, with Abba, dear Father. We confess that, constituted as we are—ever erring—prone to wander—feeling, as dear Hart says—

"With some the tempter takes
Much pains to make them mad;
But *me* he found, and always held,
The *easiest* fool he had;"

we say, feeling personally this truth, the contemplation of the love, and the grace, and the forbearance of our covenant God in our all-precious Christ is "more than a match for the heart." And then, brother, as you say, having cast anchor, "to wait for the day,"—having sensibly thrown all our fleshly wares overboard, and thus lightened the ship, and cast the anchor of a good hope upon the eternal verities of an unchanging Jehovah, pledged by covenant and oath to immutable engagements, thus sensibly relieved, to "wait for the day,"—the renewed assurance and declaration; the fresh springing up in the heart of a good hope; in a word, a fresh glimpse of a precious Christ, emphatically himself the day of light, and love, and liberty divine.

March 5.

EDITOR.]

A LOVING REPROOF.

To the Editor of the Gospel Magazine.

DEAR BROTHER,—Thou hast reached thy home, and safely crossed the Channel. Oh look back, and see how cowardly thou art; did not I tell thee 'twould be as light as day? I often thought of thee when thou wouldst ar-

rive in Kingstown harbour. With us it was beautifully moonlight, and very little wind. Oh could not *He* still the tempest? does not *He* hold the winds in his fist? and if he commands it to blow when thou art on the water, is He not thy God there as on land? Thou needed as much his all-powerful hand as thou was wizzed a few hours from London to C—, as in crossing the Channel. A stone might have thrown the train off the line, and in one moment thy life taken from thee; even more sudden than the striking upon a rock. Oh does not all this teach us, that we can trust our God in one spot, but not in another? We believe *him* almighty to deliver from London to Holyhead, but from thence to Dublin we suffer agony of mind. Ah, well, under such a state might the enquiry be put to thee, "Where is the Lord God of Elijah?" for thou seemest to have forgotten. These thoughts have just burst upon my mind, and I have penned them to thee in much love and affection. Oh I feel the same; I can ask Him sometimes to provide for one thing, but, alas! must not ask him for another. Some days I believe he will provide, and at other times I cannot trust *him*. What thou art, brother, so am I, both weak in ourselves, both made strong in the Lord. Both left to ourselves at times, that we may learn more of *him*! Both made to pass through deep waters, that we may be able to testify as to what a God our God is to us. Oh the appearances on my behalf, so marvellous, so kind, and so gracious!

"True 'tis a straight and narrow way,
And mortal spirits tire and faint;
But they forget the mighty God,
That feeds the strength of ev'ry saint."

I am, my brother, a monument of his unspeakable mercy, love, and care; and yet in the midst of all, a rebellious, ungrateful child. A son of the Lord God Almighty; and yet do not give my Father the honour due unto him. Believe him to be *Almighty*, yet trust him as if *only mighty*. Oh that I could at all times come to him, and trust to him as having the hearts of all in his hands. But I believe they are let loose upon me at times, to bring me to his feet to chastise me; and make known my ways, and know more of him.

Yours faithfully to serve in the Gospel,
Feb. 20, 1853. EBED.

HOPE AGAINST HOPE.

To the Editor of the Gospel Magazine.

DEAR SIR,—It is a cause of deep thankfulness that I have been brought thus far along the way, and can many years set up my Ebenezer, and try according to my dear old friend Mr. Moens' favourite line, to

"Trust Him for all that's to come."

This time last year my trials began in the

laying aside of my dear friend the Old Sailor, of Tramore. Oh how my evil heart rebelled at the loss of so dear and profitable a correspondent. Mine is a naturally hasty impatient temper, and, like a spoiled child, my dormant evil nature rises and resists when deprived of a favourite enjoyment. In May I was suddenly deprived of employment, which had enabled us to live much at ease; however, I immediately got other equally profitable. In June my beloved youngest son was seized with dangerous illness; the physicians said he could not live three months. You may imagine my anguish; not for his body, but his soul. I cried unto the Lord, and he heard me. He restored my boy, and oh may he finish his cure by making him one of his faithful servants. From the illness of my pupil, I lost my employment a second time; had to take my poor boy away for change of air, besides the other expenses of his illness. In October my father died, and £1500 which were in his hands of mine are irretrievably lost. This was a sore trial; they were the remnants of a very nice fortune which my beloved mother had saved for me. She was an heiress, and had an income of £800 a-year. She was most charitable and liberal, and a true Christian; but saved for me by denying herself—all is gone. You will say this is a small trial for one who has a heavenly inheritance; but it is a severe cross to me. I also sensibly feel the change in my circumstances, in having to teach; and though truly joyful and thankful thus to employ my talents, I find it is a furnace. So the Lord knows our frame; and what would be no trial to one temperament, is a severe one to another. Blessed be his wisdom which adapts them! In November another relation died, leaving a handsome property among my three children; but not for *ten years*. I was inclined to ask, "Is this kind of God?" Now it would be of use to them in forwarding their education, and saving me many hard struggles. May the Lord teach me to be quiet, and trust; as my dear friend used to say; "If I had not cause to trust, he did not know who had." Here I am in the midst of perplexity; my dear son better, and commencing the study of medicine, but without help I cannot carry on his education. Among your rich readers, is there any one who would "do good and lend," not indeed "hoping for nothing again;" for by the blessing of the Lord I will repay if life and health be spared. By the blessing of the Lord I have been a most successful teacher; and should be happy to go out as resident governess in a pious family. I have a small annuity, and if I could get £50 or £60, I would pay interest for it, and pay the principal by instalments. My daughter, who was in a clergyman's family as governess, is come home; so with an increasing household, I have less to keep them, as I am now seven months out of em-

ployment. Well, many times has the Lord delivered me, and I believe will yet do so. He feels all our sorrows, temporal and spiritual. I was tempted to look to man, and trust in an arm of flesh; but God shows me the folly of such dependance. He made people aid me before, but he is showing me that all the power was of him. He ruled their hearts, and they were kind; he withdrew his help, and all were indifferent. I believe now that he has shown me my simple dependance on him, that he will yet help me, and turn the hearts of those who can assist my views. I have another sore trial in the loss of the use of my right hand; I can now write a little, but for two months have not been able to dress myself, or cut my meat. But see here mercy, my daughter being at home attends me. Oh for a heart to see and feel my mercies! I am here in a barren and dry land; no gospel ministry, no Christian friends, and have been trying to get away, but cannot see the cloud taken up off my tabernacle. I am sure you are weary; pray for me, as I do for you, and believe me,

Affectionately yours in Jesus,

E. H. R. G.

Hollywood, Feb. 22, 1853.

OBJECTIONS ANSWERED.

To the Editor of the Gospel Magazine.

DEAR BROTHER IN THE LORD,—Having trespassed already somewhat on your space, and without as yet reaching "the conclusion of the matter," it is with some reluctance that I so soon address you again on the subject of the Second Advent. But in the "Gospel Magazine" for this month, just received, I find seven queries proposed to me by W. H., which, with your permission, I will answer *seriatim*, lest it should be thought that they were *unanswerable*!

And, 1. The word translated "world" in Matt. xxviii. 20, is not "*κοσμος*," which is strictly, "the world," but "*αιων*," which is strictly "age or dispensation." The same word occurs in Matt. xiii. 39, "The harvest is the end (not of the material world, but) of the *dispensation*." This may be worth G. C. L.'s attention.

2. Preaching will not be God's ordinance during the Millennium, for "They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least unto the greatest" (Jer. xxxi. 34), "For the earth shall be full of the knowledge of the Lord, as the waters cover the seas," (Isa. xi. 9).

3. No. Did not the woman mentioned in Matt. ix. 20, exercise faith in a *present* Christ?

4. I do not clearly understand W. H.'s meaning in the phrase "personal agency." Does any one who believes the Bible deny

the "personal agency" of *both* Christ and the Holy Ghost?

5. Millennium earth will not be the earth *as it is at present*. The curse will be removed, Satan bound, and all nations (as *nations*) Christian. And besides this even the Millennium earth will not be the *home* of the risen saints, but the "heavenly Jerusalem" (Rev. xxi. 10—27).

6. Will not this objection equally apply to "Heaven," be that where it may?

And, 7. No; all I believe is that the *place* of His intercession in the age to come will be changed. Hear what that "master in Israel" Dr. OWEN, says on this point. "Upon supposition of the obedience of Christ in this life, and the atonement made by his blood for sin, with his exaltation thereon, there is nothing in any essential property of the nature of God—nothing in the eternal unchangeable law of obedience, to hinder, but that God might work all those things in us unto his own honour and glory in the eternal salvation of his church, and the destruction of all its enemies, *without a continuance of the administration of the offices of Christ in heaven*; and all that sacred solemnity of worship wherewith it is accompanied," (Christologia, chap. 20). In conclusion, while I quite think with C. C. that on the difficult and non-essential subject of the Second Advent, we should avoid all dogmatism; I would remind him that the argument he uses is the very same that the Arminian uses in regard to what he considers "*secret things*."

I must add, that I am grieved at the tone of "*Samuel Adam's*" epistle. Such assertions as that "Pre-millennarians utterly subvert the words of the Most High, and think to change times, &c.," are unwarrantable. And his "earnest recommendation" to the *Rev. W. Lincoln*, "To search the scriptures and believe God's messengers, *Dr. Gill and the Rev. W. Huntington S. S.*," is not a little amusing. As if God had never had but these *two* "messengers." I fear Dr. Gill and W. Huntington, are *S. A.'s double-pope*: howbeit the better half of his pope was a staunch Millenarian, as I have elsewhere proved.

I am, my dear Sir,

Your's in the hope of my Master's coming,
M. M.

Liverpool, March 1, 1853.

DYING, AND, BEHOLD WE LIVE.

To the Editor of the Gospel Magazine.

DEAR SIR,—Friend W— only survived nine or ten days after you saw him; should have been happy to send a more cheerful account, but do trust there is hope in Israel concerning this thing; though our brother seemingly departed amidst clouds and darkness. He appeared much comforted by

your visit, and was observed to be quieter afterwards; but he was not *delivered*, and as on former occasions, the comfort was not abiding. Still he mourned for a manifestation of the Lord to his soul in love and pardon, and his *last* words betokened that he had not found what he sought. Mrs. W. was trying to lay his head more comfortable when she said, "the Lord bless you," he replied, "and my *poor* soul," and spoke *no more*. His case excited deep interest and sympathy in our little circle of *living* souls; much prayer was made for him, and it was fervently hoped that the Lord would appear to his joy before he left the suffering body; but such was not the Divine purpose. Still, dear Sir, we trust he was a vessel of mercy, afore prepared unto glory, and that he is now triumphing in that sovereign grace, and *free* love, which while here he so earnestly sought to know his interest in. Sin he hated, Jesus he longed after, and in *His* people was all his delight. I must confess this matter is at times afflictive to my own spirit, having felt Mr. W. sweetly sealed upon my heart as a brother in Jesus, when sitting before the Lord in his house. I did look for a brighter issue of his case. The Lord's ways are very mysterious, past our finding out. He giveth none account of His matters, and faith would not reply or say unto Him "What doest Thou?" but believe "it is well," though quite in the dark about the *why* and *wherefore*. My heart yearns over —. Oh! that it might please the Lord to arise, and manifestly have mercy upon her;—

"'Tis He alone who gave the wound,
Can make the wounded whole."

Though we who have writhed under the same smart, and tasted the same wormwood and gall, do feel very tenderly for them, and long to hand to them the cup of consolation, saying, "Drink ye *all* of it;" but that must be done by the Master of the feast, who alone gave us privilege and power to drink, and forget our poverty, and remember our misery (in the same condemning way) no more. It surely behoves us who are made free, to remember those in bonds as bound with them, entreating the Lord for them, as the church did for Peter (Acts xii. 12); and for ourselves we must praise Him, because He has made us living witnesses that the Son of man has still power on earth to forgive sins, that the Holy Spirit still seals unto the day of redemption, and breathes in the pardoned ones the child's cry of "Abba, Father;" nor does it matter who may gainsay or question the fact, while the Father and child have *fellowship* one with another, the blood of the precious elder Brother cleansing from all sin, as in 1 John i. 7—To the Lord be *all* the glory and everlasting praise. * * *

I love seclusion, and am so utterly unfit to come forth from it, being like the poor widow

who said, "I have nothing in the house save a pot of oil;" to deny that I have *that* spiritually, would be to "lie against my right;" you know I mean the life of God in the soul, and under anointing a living enjoyment of a precious Christ. But this does not make fit for publicity, which has been quite a cross to me—Oh! that my dear Lord could be magnified by it. I ought to be willing to any thing for his sake, who on my account had cross and curse too.

Thank you, dear Sir, for so kindly acknowledging unworthy me; it must be through union to our Covenant Head, which bond of everlasting love is the sweetest enjoyment in this weary land. It is good and pleasant, experimentally to dwell together in Christ our unity, and under the holy anointing commune with Him, and of Him; this makes strangers friends; the heart-burning whilst He talks with us by the way, and opens in the Scriptures the things concerning Himself. The Lord grant you frequently this "fresh oil" in your arduous work, that while you are dealing with His people in their sighs, and their songs, it may be for mutual edification, and His glory. It is said, "a true witness delivereth souls;" may you be so used in this day of bondage, when there is so much complaining in our streets. Most of the flock seem toiling on in the wilderness, few eating the milk and honey of the good land, saying, "We which have believed do enter into rest." I sometimes wonder how it is, but wonder a great deal more that to me, the *unworthiest of all*, should this grace be given, to know whom I have believed, that to me it has been said, "Ye have compassed this mount long enough," and the least of all the living family has been led on from Sinai to Sion, to find experimentally law fulfilled, justice satisfied, sin made an end of, righteousness brought in, God honoured, the sinner saved, and Jesus all in all. These things in the variety of them, have made the lame leap as an hart, and the tongue of the dumb sing. *Self* is still felt to be a mass of corruption, but though all be desolation there, yet do I joy in the Lord, and rejoice in the God of my salvation. To Him be all the praise.

I am longing for royal company this Christmas, and wish you the same, that our eyes may see the King in his beauty, and our hearts with new ardour sing, Hosanna to the Son of David, welcome into our flesh; the Prince of peace, the Lord of life, our Kinsman, Redeemer:—

"Who brought us back, though hell withstood,
And washed our sins in His own blood."

Oh! I love to drink of the "Well of Bethlehem," and behold in spirit some sparks of his glory, who was made flesh, and dwelt among us, the only begotten of the Father, full of grace and truth.—Adorable Saviour, thou art precious in Bethlehem, and every step thence to Gethsemane, thou art pre-

cious—on Calvary thou art precious; we worship thee crucified, when under the curse; and now wearing the crown, thou art precious to them who believe. What, then, wilt thou be, when we behold thee face to face? Oh, then for ever we shall—

"O'er thy endless beauties rove,
And pay our Jesus love for love."

Do come, sup^r with us, and we with thee; let our meditation of thee be sweet, while we are glad in the Lord.

Dear Sir, I have much conflict in writing these poor lines to you, which will be evident from the many defects; pray excuse them for his dear sake, whose love flows with sweetness, amidst all my straitness. The *enlarging* of the house is still upward. And now farewell. The God of love and peace be ever with you, saying, "Fear not, I am thy shield, and thy exceeding great reward."

In the beloved of our souls, who ever lives, and ever loves,

I remain yours, very sincerely,
RUTH.

CHRIST'S SECOND COMING.

To the Editor of the Gospel Magazine.

MY DEAR BROTHER—Whilst I firmly maintain that the judgment of man amounts to nothing, (however just and good in other respects,) when it is opposed to *any* revealed truth contained in the Word of God; yet believing it to be of much importance when according to the mind of the Spirit. I cannot therefore allow your readers to run away quietly with the idea, which my friend and brother Mr. Adams, would convey by his letter in the March number of your Magazine, namely, that the doctrine of the personal premillennial advent of the Lord Jesus Christ, is a new doctrine invented by the clergy of the Church of England about forty years ago; and was not held by Dr. Gill and other great men. A few extracts from the writings of the learned Doctor and the immortal Toplady will I trust suffice to refute that opinion.

Toplady says, vol. iii. page 470 in the octavo edition of 1825, "I am one of those *old-fashioned* people, who believe the doctrine of the millennium; and that there will be two distinct resurrections of the dead: 1st of the just: and 2ndly of the unjust; which last resurrection of the reprobate, will not commence till a thousand years after the resurrection of the elect. In this glorious interval of one thousand years, Christ, I apprehend, will reign *in person* over the kingdom of the just, and that during this dispensation, different degrees of glory will obtain, and every man receive his own reward according to his own labour

I am inclined to think both by Scripture and reason, that in the heavenly glory which shall immediately succeed the other; all the

saints will be exalted to an equality of happiness, and crowned alike. In the course of the present argument I have been forced to take the doctrine of the millennium for granted: time not allowing me to even intimate an hundredth part of the proof by which it is supported Upon the whole, I give it as my opinion, that the reward of the saints during the *personal* reign of Christ upon earth, will be greater or less in proportion to their respective labours, sufferings, and attainments; but that, seeing they are loved alike, with one and the same everlasting love of God the Father, that their names are in one and the same book of life; that they are justified by the same righteousness of Christ, redeemed and washed from all their sins in the blood of the same Saviour, regenerated by the same Spirit, made partakers of like precious faith, and will in the article of death be perfectly (and of course, equally) sanctified by divine grace; for these and other reasons that might be mentioned, I am clearly of opinion, that in the state of ultimate glory, they will be on perfectly equal footing with regard to final blessedness, both as to its nature and degree, and as the parable expresses it, receive every man his penny."

Hence it appears that the glorious doctrine of the premillennial advent, was in Toplady's day decaying, waxing old, and about to vanish away; had he not been enabled to lift up his voice, and leave so clear and scriptural a testimony behind him as the above is in its behalf. But the part which the clergy of the Church of England took in reference to this great truth, about 25 years ago (and it was a glorious work) was to clear away the rubbish which had accumulated upon this neglected doctrine, and amid much opposition and misrepresentation loudly to proclaim it in all its simplicity and excellency. I bless God that I was myself permitted to aid in the then testimony the very year of my entrance upon the ministry, now nearly a quarter of a century ago, from the pulpit of St. Martin's, Leicester, where the same glorious truth had previously been faithfully preached by the late revered Mr. Vaughan.

And now as to the great and learned Dr. Gill; in the second volume of his "Body of Divinity" fourth book, page 433, Baynes' edition, 3 vols, in a treatise on the millennium or personal reign of Christ he says, 1st:— "That Christ will have a special, peculiar, glorious, and visible kingdom, in which he will reign *personally* on earth. 1. I call it a special peculiar kingdom, different from the other kingdoms of Christ; from the kingdom of nature and providence, which lies in the government of this world; which he, as God, hath an equal right to with his Father; but when *this kingdom* shall take place, this present world will be at an end: and from his spiritual kingdom, which belongs to him as a Mediator; which rule he has exercised

in the hearts of his people from the beginning of the world; and which has been under the Gospel dispensation more large and manifest; and will be more so in the latter day, when his spiritual reign will take place; but *this* is different from that. 2. It will be very glorious and visible, Christ's kingdom in the spiritual reign will be very glorious when all the glorious things spoken of will be fulfilled, and it will be very visible, when exalted above all the mountains and hills, the kingdoms of this world; but *this* will be more so, since Christ will be in it, not only by his Spirit and the effusions of his grace, but he will *personally* appear in all his glory, and reign gloriously before his ancients; hence his appearing and kingdom are put together as contemporary (2 Tim. iv. 1.) He in person will appear, and his tabernacle be with men on earth The glorious and visible kingdom of Christ will not take place till after the resurrection of the just, and the renovation of the world; as soon as Christ personally appears the dead in him will rise first; this is the first resurrection which they that have part in shall reign with Christ a thousand years. This kingdom of Christ will be bounded by two resurrections, by the first resurrection or the resurrection of the just, at which it will begin, and the second resurrection, or the resurrection of the wicked, at which it will end, or nearly: for it is expressly said, that the rest of the dead lived not again till the thousand years were finished; now in the interval between the resurrection of the one and the resurrection of the other, will be the millennium or thousand years' reign of Christ and his people together. This glorious, visible kingdom of Christ will be upon *earth*, and not in heaven, and so is distinct from the kingdom of heaven or the ultimate glory: the souls of the martyrs and others said to reign with Christ a thousand years, cannot be understood of the reigning with him in heaven; for so they had reigned with him from the time of the death of their bodies; and was their reigning with him in heaven meant, there would have been no need of binding Satan and his angels, and shutting them up in the bottomless pit, as not to deceive the nations, so not to molest them, since being in heaven they were out of their reach, and could not be disturbed by them; but it is on *earth* they are to reign with Christ, of which the living creatures, and four and twenty elders, the representatives of Gospel churches and the redeemed of the Lamb, express their strong faith; 'and hast made us unto our God kings and priests, and we shall reign on *the earth*;' meaning no doubt in the millennium, for they speak of it as future, saying not we do, but we shall reign on earth."

In a note the learned Doctor adds, "This is the sense of the ancient writers concerning

the millennium; as of Papias a hearer of the Apostle John and a companion of Polycarp; also of Justin Martyr, and the orthodox Christians in his time; and of Irenæus, Apollinarius, Tertullian, Lactantius and others."

Oh that we had more of the wisdom and simplicity of these great and good men, instead of the mystical, fantastical, and ridiculous expositions, of this present day, whereby the word of God is twisted and tortured to mean anything and everything but the mind of the Spirit; whereby the souls of the Lord's people are worried and tormented, and led to seek, and look (and to look in vain) for an experience explained by mountains and hills, lambs and wolves, cows and bears, lions and oxen, cockatrices and suckling children, trees of the wood, and deserts, which rejoice and blossom like the rose. Hypocrites are thus encouraged in their hypocrisy, for they can do with these things; such statements do not touch *them*; the two-edged sword of the Spirit which pierces, and is a discernor of the thoughts and intents of the heart, is *the mind* of God expressed in the word. Hence the sheep are starved, and the goats fed. The eye that should be directed upward, to the Author and Finisher of faith, is kept looking within, and consequently the heart is made sad, and the hands of the wicked are strengthened, that he should not return from his wicked ways. *Self-sent* preachers hereby help themselves to congregations; wood, hay, and stubble are built up, and the adversaries roar and reign in the midst of a congregation; *they* will not endure sound doctrine.

I do hope and trust, my dear brother, that you will be the honoured instrument of reviving a more healthy and scriptural tone of preaching in the churches by the happy republication of the invaluable Commentary of the great and learned Dr. Gill; for surely we are coming into times, when the mystical, fantastical, and ridiculous must give way before the wonderful realities which are being brought to bear by human learning and science, upon men's faith which will infallibly be shaken, if it consists only in the wisdom of men, and be not of the power and mind of God. Depend upon it all will soon fail but that which is real, substantial, and spiritual.

I am, my dear Brother, affectionately yours in the Lord,

GEORGE W. STRATON.

Aylestone Rectory, March 3, 1853.

IS THERE HOPE FOR ME?

To the Editor of the Gospel Magazine.

DEAR SIR,—I understand through a friend here that you are the Editor of the Gospel Magazine. Please send me regularly one stamped copy, to the above address. Also, the three last published for Jan., Feb., and March, and you will oblige a poor wretched creature, who can read nothing, hear nothing to comfort or profit and feels, and much

fears and dreads, that all things are against him, and all hurry, and confusion, and trouble.

Yours, respectfully,
J. G.

[We have heard of thy case, and greet thee, poor distressed devil-hunted one, in the name, grace, and fulness of an adorable Jesus. Thine is an enviable state. Far better for thee to be as thou art in all thy felt wretchedness and woe, than at ease in Zion, in a state of carnal security, or dead in trespasses and sins. Dead! thou art not dead, or thou never couldst feel. Thou art made alive from the dead by the quickening power of the Holy Ghost; and all thy confusion, darkness, and dismay, are but rendering thee more fit for the manifestation of the love, grace, tenderness, and power of Jehovah Jesus. Thou art just where Lazarus was—called forth from the grave—hast heard the quickening, life-giving voice of the Son of God—hast been "made willing in the day of his power;" but thou hast thy grave-clothes on; thy face is bound about with a napkin; thou hast heard his voice, but hast not yet seen thy Lord—the King in his beauty. Wait a moment; He will speak again, blessed be His holy name. What will He say? "Loose him, and let him go." We quite envy thee the bliss that will attend those soul-reviving words. We have heard them again and again, but they are always fresh—always precious—always welcome indeed.—Cheer up. All is well. "Ye are Christ's, and Christ is God's."—EDITOR.]

TRIBULATION HERE—PEACE THERE.

How poor are all the joys of earth,
How vain its highest bliss;
How empty all its promised mirth,
Than vanity 'tis less.

Oh, fleeting world, oh changing scene!
Deception's stamped on thee;
Thy pleasures all are but a dream,
And in an instant flee.

No lasting joy, no solid peace,
No happiness is here;
As rolling months and years increase,
Experience proves it clear.

But oh, there's joy and peace unknown,
And happiness complete;
In hearts where Jesus reigns alone,
Where truth and mercy meet.

Oh happy they, who know his grace,
And feel his power and love;
Soon they will see Him face to face,
And all his glory prove.

They're passing through this world of woe,
To glory and a crown;
Thro' many tribulations go,
By sorrow oft cast down.

But all they meet will not compare,
With what there is in store;
When Christ shall in the clouds appear,
And time shall be no more.
Tottenham.

For ever in his fond embrace,
Their happy souls shall dwell;
And praise the conduct of his grace,
Who saves from death and hell.

L. H.

Review.

Sermons preached in the Bethesda Chapel, Dublin, by the late Rev. W. H. KRAUSE, A. M. Edited by CHARLES STEWART STANFORD, A. M., Prebendary of St. Michan's. Vol. 1. Dublin: G. Herbert, 117, Grafton Street.

THE beloved KRAUSE was a great man, and engaged in a great work, and he is gone to a great and glorious and durable inheritance; but his work is not done; no, nor will it, we conceive, till time shall be no more. True it is,

"His tongue lies silent in the grave;"

but though dead, "he yet speaketh." These Sermons will spread, and echo and re-echo the truth to the remotest bounds of the habitable globe.

The providence of God has been specially in operation with respect to the ministry and apparently premature removal of Mr. KRAUSE. Whether from modesty, or from the conviction of a too frequent want of justice in the reporter, or from a knowledge that the life and animation and power which attend a preached discourse may be lacking in the same discourse if printed;—from one or other or all of these causes, Mr. KRAUSE had a decided aversion to appearing in print. And sharply were we dealt with by many who knew and loved him, for having, in spite of this aversion, published one of Mr. K.'s Sermons which happened to fall into our hands, shortly after his decease. We published that Sermon on account of its intrinsic worth; we published it under the assurance that the esteemed and lamented preacher was "by the grace of God what he was;" we published it with the fullest conviction that the talent and the teaching with which Mr. KRAUSE was so specially endowed, was not for himself merely, but for those scattered far and wide—whom Jehovah had eternally designed to bless by his instrumentality.

But Mr. KRAUSE's antipathy to publishing was overruled; it led sundry of his intelligent congregation, to take down his Sermons in short-hand. Soon after his sudden and much-lamented removal, three volumes of these MSS. Sermons were presented to his bereaved and only-surviving daughter. A selection from these volumes now lies before us; and we cannot but offer our humble tribute of gratitude to those who took down the Sermons, and to her who waived her

own natural feelings with regard to her beloved parent's prejudices, in a desire to contribute to the well-being of the Church of God, in a day when there is so sad a lack of that clear, sound, and discriminating preaching for which Mr. KRAUSE was so remarkable.

This first volume of the Series comprises of thirty Sermons. The first fifteen, consisting of an exposition of the Lord's Prayer, were delivered during the early part of the year 1850. The next seven, delivered from Jan. 19, to March 2nd, 1851, are upon Christian Privilege and Character. The remaining eight are Sermons preached on New Years'-days from 1845 to 1852. The subjects alone may well prepare the reader for that depth, penetration, and power, which were such striking and truthful characteristics of Mr. KRAUSE's ministry. His pulpit-ministrations exhibit a vast amount of intelligence, and yet there is not the slightest approach to that pandering to the mere intellectual whims and fancies, without which few congregations, in these simple-Gospel despising days, are satisfied, and which is bringing many a once-promising Minister to a premature grave, falling victims as they do to an over-taxed brain.

In his opening discourse upon the Lord's Prayer, Mr. KRAUSE dwells sweetly, and at large upon the Church's endearing claim, "Our Father." Listen, beloved reader!

"Who is he that shall charge the believer with presumption, because he says he is a child of God, and so a saved man? Why did our Lord put these words into our mouth? What do you mean when you say, 'Our Father?' Why, it is the language of a child, and that, too, in the solemn and deliberate act of prayer to God. It is telling Him that you stand in a relation to Him, which can never be undone. Let men cavil at the truth, which they call high doctrines, and presumption, and so on, as they may; but if the words, 'Our Father,' be not the expression of the fullest confidence, I do not understand them. Now, when our Lord says, pray in this manner, 'Our Father, which art in heaven,' He means something more than the addressing God as the common Parent of all things. He teaches his people that they are to approach God as a Father, in that covenant relation in which we stand to him, as living members of the mystical body of Christ.

sons of God in Christ. This is more than the natural relation—it is that which is above nature. This is not the earthly thing, which is first; this is the heavenly thing, which comes afterwards. And here we must remind you of that which we believe to be at the very foundation of all the Christian's privileges—namely, that the relationship of children, in which God's believing people stand to Him, their heavenly Father, had its beginning in eternity; that God's dear children had from everlasting been his children."

Again—

"Behold," says the Apostle John, "behold what manner of love the Father hath bestowed on us, that we should be called the sons of God," he attributes it, you observe, to nothing that was to be done in time—no merit on the part of man that should move the heart of God, or should cause the sounding of his bowels toward them, but that it began from all eternity, and that it was as a matter of grace that these people were given to the Lord Jesus Christ."

Moreover,—

"Our sonship is not on account of any thing which we could do, but, as being in Christ, who has blotted out all our iniquities. If the Holy Ghost has brought these things home to our hearts, it is because we are sons. We are not sons because we believe, but we believe because we are sons. And what we want you to do, if the Lord be pleased to bless his truth to your souls, is, that you should be enabled to come to the Lord in faith, believing that your sins have been done away by the cross of Christ; that there is nothing of guilt to separate you from God; that the Lord Jesus Christ has been made the guilty one, and that his people are free; that 'there is no condemnation to them which are in Christ Jesus.'"

One of the railing accusations against the so-called high-doctrine men is that they do not preach to sinners. We know not to whom else they do preach: sinners, feeling sinners, heart-broken sinners, poor and needy sinners, these they preach to continually. And they are said, also, to withhold the word of exhortation. Why, their ministrations are a series of exhortations; they differ, however, in this grand essential. They do not call upon the congregation of the dead to perform living acts; but they present to their hearers from time to time a kind of *exhortatory prayer*; they look up to the Lord, and through him, to their hearers, saying in the sweet, simple, earnest persuasive way of Mr. Krause, "And what we want you to do, if the Lord be pleased to bless his truth to your souls." Or "may the Lord do this or do that for you. May the Lord shine

upon his word. May the Spirit open your understandings. May Jesus unveil his glory. May the Lord give you faith in living realities." This is God-honouring. A two-edged sword, it cuts two ways; it clears the ground of all creature wisdom, strength, or goodness; and shows the absolute need—be of a better righteousness—a more complete salvation.

There is one special secret to which the reader is admitted in these Sermons; we had nearly called it the secret of successful preaching. It is founded on self-knowledge. Mr. KRAUSE knew much of the human heart; why? because he knew much of his own. What was the consequence?—mark the secret. He was not continually "*schooling*" his congregation; there was no lack of earnest, affectionate, importunate exhortation; he dealt not so much in the second, as in the first person plural; it was not the "you" do this, that, and the other; but classing himself with his people as a poor fellow-sinner, he would desire that "*we*,"—I the preacher, as well as *you* the hearers—may be indulged with such and such blessings, privileges, mercies. Listen, reader!

"So we say you are not to believe that the view of God's mercy to his people will make them a presumptuous and a sinful people. The very thing which breaks the heart, which gives the lowly and the contrite spirit, is the seeing the outgoings of the love and the mercy of God towards the poor sinner. And the reason why there are such hard thoughts of God, or such a hesitating, halting approach to Him, and such a stammering lip, is because *we* would have such high views of *ourselves*, and such low views of *our* Father. If *we* had higher views of Him, and lower views of *ourselves*, the communion would be freer between *us* and heaven."

Now what is the effect of this kind of—allow us the term—*participating preaching*? When the preacher is making some home-thrusts, undersapping the first-Adam righteousness, strength, and will, in order to the introduction of a better and more durable righteousness, wisdom, and strength—even that of the Lord Christ—he puts it out of the power of his critical, sceptical hearers to say, "Physician, heal thyself," because he is virtually—in substance, in spirit—asking for himself as well as for his hearers, more and more of those covenant privileges upon which he is dilating.

Time and space forbid our enlarging. We hope to take up these Sermons again. Meanwhile we cannot do less than recommend them to our readers in the strongest possible terms.