

THE

G O S P E L M A G A Z I N E .

“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. 19,
NEW SERIES.

AUGUST, 1854.

No. 163,
OLD SERIES.

EXHORTATIONS—JESUS CHRIST THE ALL AND IN ALL.

“WHOSE FAITH FOLLOW, CONSIDERING THE END OF THEIR CONVERSATION, JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER.”—HEBREWS XIII. 7, 8.

THE exhortations of the word are very precious. They are precious in themselves, but they are rendered more so by their connexion. They are grounded upon doctrine; firm, full, God-exalting, man-abasing doctrine. See this in all the epistles. A warm, heart-glowing salutation upon the origin, nature, effects, and ultimate issue of the Church's life, union, blessings, privileges, and prospects, opens each. The attention of his brethren having been thus aroused, the Apostle invariably follows up his heavenly greetings with the language of strong persuasion, hearty appeal! And be it observed—for it is a matter of immense moment—that each and every epistle is addressed to the Lord's *living ones*. To use the language which abounds throughout these several letters to the world indiscriminately, would be to “throw pearls before swine”—to “give that which is holy to the dogs”—and to speak in terms altogether above the comprehension of those whose eyes have not been anointed with true spiritual eye-salve, and whose hearts have not been opened to receive the truth as it is in Jesus.

To a want of ever keeping in view to whom the epistles were addressed, is instrumentally to be ascribed so much of the confusion and contradiction that prevails throughout Christendom in a doctrinal sense.

To confine ourselves, for example, to the chapter whence our text is taken, how strange and inexplicable would be the language, presuming it were not discriminate. “Let brotherly love continue,” says the sacred writer. How would this bear upon our Lord's testimony (John xv. 19), “If ye were of the world, the world would *love* his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world *hateth* you.” Again, “If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.” It may be said, that this refers to the world of the ungodly. The same truth applies to those “who have a name to live, but are dead.” Take, for instance, what passed between Christ and those who boasted that they were the seed of Abraham, as recorded in the 8th chapter of John, and elsewhere. From all which it is clear that they were either judicially blind, or that, in common with the world at large, lacking true spiritual light and life, he spake to them *in parables*.

Not so to the Spirit-quicken'd sons and daughters of the household of faith. These coming forth by power and grace divine from the darkness, insensibility, and antagonism of their first-born state, are both in a position to understand and welcome an exhortation sweetly vibrating to one of the first evidences of their being partakers of "like precious faith," with the one living and redeemed family, as it is written, "By this we know that we have passed from death unto life, because we *love* the brethren. He that *loveth* not his brother abideth in death." "God is *love*; and he that dwelleth in *love* dwelleth in God, and God in him." "Every one that *loveth* Him that begat, *loveth* Him also that is begotten of Him."

This *love* known—felt—enjoyed, causes, we repeat, the heart to vibrate when it is said, "Let brotherly love continue." The nature of love—the operations of love—the objects of love, pass and repass before the renewed, spiritual, heaven-born mind. It acts with a kind of spiritual electricity. It touches a secret chord. It sets in motion a set of new, distinctive, supernatural principles. It raises the thoughts, affections, desires, sympathies, above the beggarly elements of time and time-things. It lifts the soul out of a fleshly atmosphere, and causes it to bask in a higher, holier, more congenial element. It realizes its heavenly birth, and longs for the wings of a dove—would fain burst its clay-bonds—flee away—and be at rest.

"Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun,
Both speed them to their source.

"So a soul that's born of God,
Pants to view his glorious face;
Upward tends to his abode,
To rest in his embrace."

And as thus in its aspirings, so in its sympathies. Is a vessel of mercy recognized? a brother of the same living family discovered? be he the occupant of a palace, or incarcerated in a prison—roll he in riches, or compelled to earn his daily pittance by the sweat of his brow; an unearthly interest is awakened—a divine sympathy is enkindled—a knitting of heart to heart is felt; and thenceforward and for ever, a mingling with his sorrows—a sharing of his joys—a partaking of his hopes, is specially and ceaselessly realized.

Upon these holy and substantial grounds, then—this Divine relationship, this spiritual recognition, these heavenly privileges and prospects; how sweet—how endearing—how welcome the exhortation, "Let brotherly love continue." The expression, moreover, implies that the love was *there!* It had a prior existence; consequently, it applied only to those in whose hearts the love of God had been shed abroad by the Holy Ghost. Nor are we to infer, from the nature of the exhortation as to its "continuance," that there was either a possibility or a probability of its failing or becoming extinct. This would contradict other portions of the sacred word, where the nature, operations, and durability of divine love, thus imparted and shed abroad in the heart of a poor sinner, are set forth. Exhortations, and appeals, and cautions, are so many means which the Holy Ghost is pleased to employ for the furthering and carrying on of his work in the hearts of his people, just as a parent—whose love to his offspring is an essential part of his very being and existence—cautions, and admonishes, and exhorts, and even threatens; the life, and union, and identity of interest, not in the least being jeopardized or influenced thereby. It is, in a word, the way in which the Holy Ghost opens out his love, and pleasure, and purpose.

Again, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Equally interesting is this language. Whilst the mind recurs to those heavenly visitants with which Abraham, and Lot, and Jacob, and Manoah, his wife, and others, were favoured; sundry seasons in one's own heart's experience where sweet fellowship has been enjoyed with

one and another of the sons and daughters of the Lord God Almighty, Jesus himself having condescended to draw nigh, and to unite in holy fellowship and communion with those who strangers perhaps before, have become fellow-pilgrims now. That precious "burning of heart," both to the Lord and towards each other, has been realized. That uniting—cementing—binding together, which none but the quickened comprehend and enjoy. How blessed this! how Christ-exalting, God-glorifying, creature-abasing. And how ready, with the hope of such sacred renewals, to "entertain strangers." Talk of self-denial—of inconvenience—of expense; this were too poor—too world-like—too contemptible, with such holy objects, such gracious purposes, such heavenly companions, in view.

Once more, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." And how can it be otherwise? Based upon such a foundation as that to which we have adverted, it is utterly impossible but that there should be a fellow-feeling—a weeping, and a rejoicing together. A holy participation! An intermingling! A fellow-travail! "The eye (daring not) to say unto the hand, I have no need of thee; nor the head to the feet, I have no need of you;" but "whether one member suffer, all the members suffering with it; or one member be honoured, all the members rejoicing with it."

We say again, that, recognizing each other in and by the Spirit, these things follow as a natural, or rather a supernatural, consequence. Where there is union there must be communion! where life, there interest! These things are so plain, and so self-evident to the living in Jerusalem, that "he that runneth may read."

Beloved, we pause to ask, do you not know it by happy and heartfelt experience? How sacred—how sweet—how dear to the remembrance, some of those unsought, unexpected interviews with here and there one, and another, and another, of the Lord's well-trying but well-tutored ones! Like "angels' visits," it may be—"few and far between!"—but what hallowed moments! what unctious interviews! how love-enkindling, Christ-endearing, heaven-craving! How precious the recollection of some of those sacred seasons, when, meeting with a fellow-pilgrim in this vast wilderness, there has been an unbosoming of heart—an intermingling of soul—a joint disclosure of the grace, and love, and sovereign and mysterious dealings of Immanuel! How dear his name! How vast his love! How rich his mercy!

Beloved, did you ever know such an interview but what *He* was endeared thereby? Did you ever reflect upon such a conversation without higher, nobler, sweeter thoughts of Jesus and his great salvation? Has there not been thankfulness on behalf of others, and gratitude on your own account? Was there not a clearer insight into His wisdom—a more ready recognition of his strength—a fuller acquiescence in his dispensations? Could you not more cheerfully and unreservedly say in reference to some things that previously gave pain or caused fretfulness, "It is the Lord; let Him do as seemeth Him good?" Has there not, moreover, been a peculiar sympathy—a precious unselfish drawing out of heart—on behalf of him with whom you have communed? Have not *his* trials become *your* trials? *his* afflictions *your* afflictions? Have you not with a holy fervour—and in forgetfulness of your own—begged the Lord to deliver him from certain temptations, or anxieties, or distresses? Have you not thus sweetly been divested of self, and found a precious enlargement of heart, an embracing in the arms of your faith, the brethren and sisters of the one vast living household? How pre-

cious, beloved, is the rich and heartfelt experience of the word, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon his name." And, as if to show Jehovah's pleasurable participation in the same, it is added, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Much we hear of *exhortation*, and again and again have we been censured because, editorially, we do not dwell more upon it. But we contend, that the course we have taken of perpetually reminding our beloved brethren and sisters in the Lord, of their Divine origin—high-birth—special privileges—and heavenly inheritance, is far higher ground, and much more fruitful, than the *schooling* them upon the low, fleshly, duty-faith principles of the day. It would be a most unseemly thing—and as improbable as unseemly—to find the Prince of Wales loitering about the nooks or crannies of St. Giles, or Saffron Hill, or indulging in the vile slang of Billingsgate. What said the Apostle Peter?—and we glory in his testimony—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; [what for? to be saved from hell and condemnation merely? nay, nay, nay!] that [namely, for this very purpose] ye should shew forth the praises [margin, the virtues] of Him who hath called you out of darkness into his marvellous light."

But to return. 4th verse. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Strange that *man* should make an exception where *God* does not. "Marriage honourable in all;" no exception, either priests or people—members of this church or that church. "Honourable in all;" recognised by God; approved of God; stamping with a holy validity his own declaration, "It is not good that man should be *alone*; let us make a help-meet for him." Bear this in mind, some of you tempted, troubled ones. Ye young men, entering upon life with a thousand desperate conflicts. You who know the strife between poor fallen corrupt nature, and those living principles of which, by grace, you have been made a partaker. Mark God's words. And you that know the agonizing struggle between flesh and spirit; you who tremble lest in some fatal moment you should be carried away by that fearful inset of corruption—that fleshly prompting to certain acts which thenceforth would crush your soul with anguish, remorse, and dismay—reflect upon this declaration, "Marriage is *honourable* in all." Plead before the Lord for counsel. "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word." Take that word; read it before the Lord. Tell Him, though it be with tearful eye and agonized heart, what you feel and what you fear. Remind him of his word, "It is not good that man should be *alone*." Study at his footstool 1 Cor. vii. And once getting his ear; the Lord deciding the matter as to your future course; ask Him to open the way—to direct to the object. Forget not that He is the same God now as when He led Abraham's servant "to the house of his master's brethren." "The Lord before whom (you) walk, will send his angel with thee, and prosper thy way."

Bonnahon, Ireland, July 13, 1854.

THE EDITOR.

(To be continued.)

SUBSTANCE OF A SERMON

PREACHED BY THE REV. J. A. WALLINGER, IN BETHESDA CHAPEL, BATH,
JAN. 22, 1854.

“*And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.*”—Lev. xvi. 2, 3, 4.

THE Lord says, “*Look unto me, and be ye saved;*” by which surely He means your and my remedy for all the evils we meet with in our path. Therefore again He says, “*Come unto me;* even as He said respecting the poor lunatic’s case, “*Bring him to me.* Accordingly this privilege belongs to all the saints—“*to whom coming.*” Does it belong to you? “*Look unto me, and be ye saved!*” This is the language of our text.

Now there are some great and glorious things in this subject, which it may be well for us to consider, and so put the thoughts of all other things aside; leave them, forget them for awhile, and drop into those blessed realities brought here before us. Ah, I wish I could, say you. And so you can when grace enables you. Your efforts, I know, are worth nothing. No, say you; but I can do all things when Christ strengthens me. I can mount upward, and leave the world and its cares behind, when Christ strengthens me. I can realize a good hope through grace, when Christ strengthens me. I can master my accursed sins, when Christ strengthens me. I can keep under my body, and crucify my members. I can do all things through Christ strengthening me. May you feel something of this to-day, and thus have the summary of our text fulfilled, “*Look unto me and be ye saved;*” and may we be enabled to look off from all other things, and realize the blessedness of looking unto Jesus alone.

Passing by the circumstances alluded to in the first verse of the chapter, I would just notice that the whole chapter refers to that great and notable feast, the day of atonement, and the transactions connected therewith; but I mean to confine myself to our text. And now we will look a little, in the first place, at the contents within the vail. We read to-day in the ninth of Hebrews, of the holy place, and the most holy place; the one *without* the vail, the other *within*. In the holy place, without the vail, the priests performed the services of the sanctuary; but into the most holy place went the high priest alone, once a year only. And what did he see there? He saw the ark, the symbol of divine presence and divine union; the unity of the Trinity, and the union of Jehovah with the Church. That ark set forth the eternal love of God, and the glory of Christ, as the law-fulfilling Head; for the law was placed within the ark. So that when you look to Him, you see the law satisfied, justice satisfied, and an answer given to all the accusations of the devil and your own conscience. But we see something more in this ark; there was the mercy-seat, which was the lid or cover of the ark. So mercy covers the Church; mercy belongs to this union; mercy, and love, and eternal grace, are all displayed on behalf of His people. Again, this mercy-seat is called the propitiatory. I suppose you all know you have sinned, and if this be so, you need a propitiation; you need a Christ to save you from the

consequences of your sin. Now Christ is this propitiatory, this mercy-seat to His people. But what else did the high priest see? Blood, without which there is no remission; and that blood when it speaks, speaks pardon, cleansing, and peace. I hope it has spoken to some of you, and you have felt its power in blotting out your accursed sins. But did the high priest see anything more? Yes, he saw the cherubim that covered the mercy-seat, which set forth the unity of the Trinity, and the union of Jehovah with the Church of God; and other things beside as some think: and over all this there was a cloud. Yes, friends, God is enshrouded still; clouds and darkness are round about Him, but righteousness and judgment are the habitation of his throne. You and I are not going to understand and fathom an inscrutable God. It will take eternity to comprehend His dealings. But cannot you bless Him for what you *do* know; that you were made to feel yourself a poor lost, ruined, ill and hell-deserving sinner, and that the Holy Ghost revealed to you a Jesus crucified, Jesus dead, Jesus buried, Jesus risen, Jesus glorified, Jesus pleading above, and living to carry out and accomplish all the provisions of God's everlasting settlement in behalf of an elect Church? Friends, are not these things worth looking at? Yet there you are, perhaps, your poor eyes wandering in thought to the ends of the earth; your heart perhaps at this moment in your business, your accounts, your cares, your crosses, your losses, your anxieties, your perplexities. Come, leave them all; push them away for a few moments, and direct your thoughts to the great realities of God and His truth. Ah, say you, it is easier said than done. I know it. But do not you find it done for you sometimes? Does not the Lord appear and drive away all these hindrances from time to time, and draw you to his feet, and make you forget all your griefs, and cares, and worldly perplexities. This He does by His word and His work. Perhaps He may do it for some of you to-day.

We have glanced at what was within the vail, now we come, *secondly*, to the prohibition given, "Speak unto Aaron that he come not at all times," &c. Does not that come home to some of you? Can you get at all times within the vail? Does it depend upon your will? You came here to-day, perhaps, in hopes of a little access and nearness; to get a faith's view of a precious Christ: to get rid of your cares, your fears, your sins. But will you? Perhaps you may. Who can tell what God is about to do for some of you! Ah, there are those present who have proved these things; and under the same trials and hindrances have fled to the arms of the Father of mercies and God of all consolation, and found in sanctuary means a precious relief from all your woes. But here is a prohibition—"Speak unto Aaron that he come not at all times," &c. Some may boast of getting into the Divine presence at all times, and getting a hearing at all times, able to pray at all times. How is it with you? Oh say you, *there is a prohibition*. I cannot get access at all times; I cannot get a hearing, an audience, any more than Aaron. In Ps. xxxii. David intimates the same, "For this," says he, "shall every one that is godly pray unto thee in a time when thou *mayst* be found." Oh then there are times when God is not found. Yes, says David, "Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee; why castest thou off my soul, why hidest thou thy face from me?" (Ps. lxxxviii. 13, 14). But when the Lord says, *Come in*, you go in, and not before. Thus, the gospel with power, under the energy and teaching of the Holy brings Christ and you together; makes Christ everything to you, and everything out of Christ nothing: and all this according to God's will, not your will. This is the use of the gospel; yea, it is to *minister Christ*—"I am among you as he that serveth." Do not you want Him to serve you? I

take it, the world, the flesh, and the devil, have ministered to you long enough; and you have served them long enough; and this makes you want Christ. Trouble and trial make you want Christ; and he that feareth God shall come forth of it all. And yet you and I cannot bless Him for trouble, it may be. The apostle could, for he said "We glory in tribulation also;" and when you are in your best frame, you can bless Him too for all your troubles. But praise, like prayer, is at God's command. "Speak unto Aaron, that he come not at all times within the veil." He was to enter but once a year. What a mercy if you can come oftener! How long is it since you entered within the veil, and had a faith's view of a dear Redeemer? When did you last pour out your heart into his ear, and found God a refuge?

Let us look in the *third* place to the requisites of admission. Now the words of our text furnish us with four. First, coming with an offering—"Thus shall Aaron come into the holy place, with a young bullock for a sin offering, and a ram for a burnt offering." Now what was typified or represented by Aaron's offering? Prayer and praise, from a sight and sense of the atonement. There may be access without a sense of interest in the atonement; but this will be to come by Christ, the one offering: to feel there is no other name given under heaven whereby we must be saved: to come by the new and living way; to find by the rent veil of a crucified Christ, the new and living way opened for living souls. Some indeed think they have access, but it is all guess-work—assumption. No right well-grounded acquaintance with the Lord, for Christ is the only way. Said Joseph to his brethren, "Ye shall not see my face, except your youngest brother be with you." No access to God, friends, except you take Christ with you, that brother born for adversity, born for trouble, grief, care. Born for all your adversities; born to keep you by his power, lead you by his grace, and the longer you live, the more you shall want Him. "To whom coming?" Yes, say you, I cannot do without Him. And let me tell you, this is a token He cannot do without you. Souls that cannot do without Jesus, Jesus cannot do without. He must see of the travail of his soul, and be satisfied; and He will satisfy you of his love sooner or later, and give peace. Aaron must take the offering; so must you take the atoning blood, enter by the new and living way; go with the atonement. What is that? To see all your sins pardoned, to have all your evil deeds blotted out. There may be access, I repeat, short of this; but this is the blessedness of the gospel, and this is access realized and enjoyed: and let me say for the encouragement of poor distressed souls, that if you can go to God for this atonement, and if you long for the blessedness that belongs to it, God will open unto you his good treasure, and sooner or later you shall drop at the feet of a dear Redeemer, bless his name, and be melted under a sight and sense of sins forgiven and blotted out for ever. If it is given you to come to Him as a poor helpless sinner, there are gospel blessings in store for you. No one can feelingly come to God but by the drawings and teachings of the Holy Ghost. How do you stand then as to this teaching? *I can teach you nothing—God is the teacher.* What you learn of me will go for nothing. He teaches in a way of power; "for our gospel came unto you not in word only, but also in power." The word of an apostle even is worth nothing. But what is the word with power? The word that God sends home to the heart, convicting of sin, humbling; making Christ, His word and His promises sweet and precious. Applying the blood to the conscience, taking down your cursed pride, and pharisaism. Do you know anything of this? Oh who teacheth like Him!

But of another requisite. Aaron must have on the priestly garments, to go in before the Lord. None had access but the priests, and these priests in

appropriate garments, as you read, "Speak unto Aaron," &c. God's saints are a royal priesthood, and He clothes them with change of raiment; the garments of salvation, the robe of righteousness, a seamless robe, made to your hand, poor sinner, and which the Lord will wrap you in if you are his, and make you join with one of old who said, "Blessed is the man whose transgressions are forgiven, whose sin is covered." This is to put on Christ, to be clothed with Christ. These are the holy garments that did not belong to you by nature, but are given to you, in which God accepts you; so that clad in these, we have access. Now this is as to the fact, but it may not be so in experience. God's people, many of them, have access because viewed by God as in these priestly garments, who yet do not see themselves thus clothed, and groan under bondage, because they have no enjoyment of acceptance; but a day of revelation and gospel enjoyment is in store for such. Another requisite here given, is the washing, "Therefore shall he wash his flesh in water, and put them on." What did this intend? Must I wash and be clean before I can come to Jesus? May I not come in my guilt and filth, just as I am. Yes, truly, but this ceremony is to tell you and me what it is to come, and who those are that come. Why, they are the washed, the cleansed, the justified, the accepted, the beloved. Accordingly, to realize the gospel with power, is to hear this, "Now ye are clean." As the apostle said to the Corinthian Church, "Such were some of you;" the worst of mankind, "but ye are washed." Another thought here upon this. If you can come to Christ as your only plea, this proves you are washed, or you never would come at all. True comers come because drawn of God, and such are washed in God's sight, though it may be not in their own experience. "Blessed is the man whom thou choosest, and causest to approach unto thee." If God had not caused him to approach, he never would have come; but if he does approach, it is because he is among the blessed, the washed; because the atonement has been made for him, the offering accepted, and so be viewed as justified, cleansed. Thus we see there is a twofold washing. When Christ died the Church was washed, purified, cleansed, by virtue of His doing and dying; all His work saints being beneficially interested in. All sin was then atoned for, all guilt was then put away, and so the new and living way opened for living souls. But there is another view of the washing, and that is the experimental acquaintance with it in the heart; when the Holy Ghost comes to tell you that you are washed, justified, accepted, and seals home pardon and peace, sheds abroad the love of God in your heart—this is the experimental washing. Now herein we are all learners. Some doubtless have never thus been washed; others need it again and again.

But there is one thought more. When Aaron, clothed in those priestly robes, offered the sacrifice and presented the blood, he did that as the anti-typical high priest, the Christ of God. And thus in the Lord's baptism, He entered upon his priestly office and work, and so fulfilled all righteousness in his office-character of High Priest; thus indicating when He entered on his ministry, that He washed, as the High Priest, preparatory to presenting the sacrifice, and offering himself as the great atonement. Thus we see in Aaron the type of all the priestly and office work of Christ, by and through whose work and sacrifice the Church of God is saved with an everlasting salvation.

The Lord bless His word.

KEEPERS OF THE THRESHOLD.

In the genealogies of the Israelites, as recorded in 9th chapter of the first book of Chronicles, we read of those who were appointed to the service of

the Lord in various positions. All was so distinctly arranged for them, that each one undertook exactly his own charge. Some were appointed to be keepers of the host of Jehovah, others were placed over the treasuries and chambers of the house of God; while again, there were another band employed in singing his praises continually night and day; and besides these last mentioned, there were many others. Every line of Scripture is profitable for us; and will be so, if we seek the guidance of the Holy Spirit to enable us to use each portion aright, whether it be intended for doctrine, for reproof, for correction, we shall be all thoroughly furnished for our warfare by this means. As children of God, though now living under a different dispensation we can look at those several posts, and see them all as appointed by God, for each individual whom He had Himself fitted to fulfil the duties of them; and in doing so, may we not find it peculiarly interesting, although not exactly typical, to trace a resemblance in them to us, who are of the family of God's adopted children? And look at the various positions in which He has also placed us, suiting each of us by the difference of the gifts which He has bestowed upon us, to fulfil one little sphere in his visible kingdom of grace. Amongst us there are mighty men, keepers indeed of the host! valiant for the truth; giants who wield the weapons of our spiritual warfare, as David when a stripling sent forth the stone from the sling—weak in himself, but confident in that strength which he had tried before, and found unfailling. But these giants are over the many, and Jehovah has besides a host of people who are not giants, and yet they are all, every one, numbered and told out under the Shepherd's rod as his. Comforting idea! where the poor feeble spirit would almost sink under the felt-conviction, that not among the mighty, or the great and influential, over the host. Not as a keeper over vast treasuries either of mind or gold. Not among the open-mouthed, to whom the Holy Spirit hath given rich utterance. No; not among these can a poor weak dependant worm, such as I am, lift up itself, and show forth the praises of Him who hath called me from darkness into his marvellous light. Yet by his grace I am even what I am, a child in his family; and for me, yes, even for me, there is an appointed place. True it may be among the lowliest stall in that position, my heavenly Father may be acknowledged by me, and his grace shall be sufficient to give me such a child's portion as shall enable me to fulfil it to his glory. King David said, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness." And in these genealogical lists before referred to, there is mention made of keepers of the gates, and of the entry (or threshold, margin); humble positions, but not the less blessed.

Fellow-citizens of the household of God, may not this thought bring with it, to many of us, sweet consideration, and much of longing desire and comfort? Is it not thus with some of us as with those of old? Has the God and Father of our Lord Jesus Christ, mercifully placed us within the precincts of his family, to be members of his household, through adoption and grace? What, then, signifies the apparent lowliness of our positions, when our Father has in love assigned it to us? Are we not honoured beyond conception, just to be permitted to stand in the entry, and proclaim to those without the joyful, but simple direction, "This is the way, walk ye in it?" And pointing to the entrance, tell to the way-farer, that Jesus is the way; or to open the threshold each morning with the happy intelligence, "I am the door; by me (Jesus) if any man enter in, he shall be saved." Lower yet, to stand and wait; like little Samuel, until the Lord calls us to reply, "Speak, Lord, for thy servant heareth."

There are feeble ones in the Church, the tender lambs whom the Shepherd

folds in lowly places, secured where they may go in and out, and find pasture. There are timid ones among the flock, who need to hear the Shepherd's voice calling them by name. These Jesus encourages, and says, "Ye love me, because I first loved you. Come unto me, and be ye saved." All are under his watchful eye and guidance, and (wonderful thought!) all are a part of his people, and all are working out the will of Jehovah. Every one of this host must in some way fight the good fight of faith, small as well as great, and war a good warfare. The strong who are enduring hardness, as well as good soldiers of Jesus Christ; and the weak and timid, who are just hanging upon the vine, some of them but feeble tendrils; all are alike kept by the power of God, through faith unto salvation. And to Him alone be all the glory!

Gloucester Street, Dublin, June 16th.

M. L'E.

PARTICULAR REDEMPTION.

To the Editor of the Gospel Magazine.

MY DEAR BROTHER, IN THE FAITH ONCE DELIVERED TO THE SAINTS,—If you think the following testimony against that most God-dishonouring creed of the present age, "General atonement," will, in the smallest degree, strengthen your hands, it is wholly at your service: and may the Holy Spirit, who enabled the writer to glean it exclusively from the field of Divine revelation without the help of commentaries, cause it to strengthen and confirm the minds of his chosen and called. And to Jehovah be the glory.

New Brunswick, June 1854.

METRIOS.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—2 Cor. v. 25.

It was said of our blessed Jesus while manifest in the flesh, and preaching the kingdom of heaven, that no man ever spake as He did; and it may be said of the Scriptures which testify of Him, that no other writings speak as they do. There is a majesty and glory, a comprehensiveness and simplicity, and an adaptation to our wants, in the word of God, which makes it far superior to all human writings, however excellent they may be. Frequently one short sentence contains the whole plan of salvation which runs parallel with duration, has been opening up through all the lapse of time, and will continue to be developed through the interminable ages of ages. Among those comprehensive expressions, our text holds a prominent place; for it displays the boundless love of Jehovah to his Church, the infinite malignity of sin, and the high and mysterious thoughts of God, in putting it away by the sacrifice of his Son.

In order to imbibe some of the sweetness of this precious portion, I shall first take notice of the Persons spoken of; and secondly of what is said concerning them. The Persons spoken of, are distinctly three: for HE hath made HIM to be sin for us; that is, Jehovah the Father, hath made Jehovah the Son, to be sin for his spouse, the Church.

The glorious HE in the text, is the great Three-One, the incomprehensible Triune, the Fountain of grace and glory, the Maker and Possessor of all things. The wondrous HIM here spoken of, is our adored God-man, Mediator, who came down into Eden's blissful bowers, in the cool of the day, to judge our rebellious parents, and breathed the first syllable of gospel to the

Church in that heart-cheering promise, "that the seed of the woman should bruise the serpent's head." It was He who revealed his mediatorial complex character to Jacob, while sleeping upon his stony pillow in the field of Luz. It was He who appeared to Moses in the burning bush, thereby preaching to the Church her everlasting safety, notwithstanding all her fiery trials; because He, the great I AM, dwells in her midst. It was He who revealed Himself to Joshua in Gilgal, as the Captain of the Lord's host, and thus strengthened his faith while standing in the midst of his enemies. It is He who was faintly represented by patriarchs, prophets, priests, and kings; by altars, arks, and sacrifices; by roses and lilies, by mountains of myrrh, and trees of life, and by every lovely object conceivable by all our senses. To Him the Church is indebted for all the blessings she enjoys, in nature, providence, grace, and glory. I shall not attempt to describe this glorious Son of God, and Son of man; for the Holy Spirit has long ago taught the spouse in the Song of Songs, to say everything that human language can express, by calling Him the Chiefest among ten thousand, and altogether lovely.

Here I anticipate the opposition of the Socinian, the Arian, the Unitarian, and the Infidel. But I shall not now stop to combat with these; for the text has a peculiar bearing against another species of error, more widely spread, and of far more pernicious consequences: I mean the dogma of "Universal atonement." So dark and proud is the human understanding, and so congenial is this notion to fallen man, that none but those who have been let into the horrid chambers of imagery of their own hearts, and have had to do business in the great waters of soul-trouble, can discern its fallacy.

The Apostle directs the letter from whence the text is taken, to the Church of God at Corinth, and to all the saints in all Achaia: for these persons, including himself, and all the election of grace, he says Christ was made sin; that is, their sin was imputed to Him; and He hath for ever put it away by the sacrifice of Himself. That Christ was made a sin-offering for his people only, is manifest both from Scripture and reason. The doctrine of restricted atonement was clearly revealed in the Old Testament by types and figures; and first, of Noah's ark. This lively representation of the salvation of the Church by Jesus Christ, was not only built by Divine direction, but by exact measurement. He who gave the orders for the building, knew exactly how large it should be to contain all who should be saved from the flood: "and the Lord shut them in." There was no waste of time and material to provide room for those who could not be persuaded to avail themselves of the provision. So beloved, Jehovah, knowing the deluge of wrath that would fall upon a guilty world, provided an ark for the saving of his elect family, which should land them safely on the mount above. That Ark is Christ—and Father, Word, and Holy Spirit shut them in. Yes, they are saved in the Lord their God, and called with a holy calling; "not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus," the Ark of eternal safety, before the world began; they are dead, and their life is hidden with Christ in God.

The ordinance of the passover was another striking figure of the salvation of the Church, and of *particular redemption*. The blood of the Paschal Lamb was shed only for those who were saved by the peaceful token. So Jehovah the Spirit, who is one of the high contracting Parties in the everlasting covenant, applies the precious blood of Jesus, the Lamb of God, only to the hearts of those who were given to be redeemed by Him; all the rest, like the Egyptians, shall die in their sins.

Again, on the great day of atonement, when the yearly expiration was made for typical Israel, which was a clear resemblance of the great atoning sacrifice which Jesus offered for his Church, once for all; the priests were directed to lay both their hands upon the head of the scape-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat. And he was to bear upon him all their iniquities into a land not inhabited. The one goat was a lively representation of Christ falling a sacrifice to Divine justice, to make an atonement for the sins of his Church; the other a beautiful figure of our Jesus bearing the sins of his people, and putting them away where they will be found no more, and ever living to make intercession for them. But observe, it was only the sins of the children of Israel that were typically put upon the head of the goat, and borne away; no mention is made of the sins of Edom, Moab, or Ammon.

Many more proofs of the doctrine of particular redemption might be gleaned from the Old Testament; such as the exact dimensions of the tabernacle, and of the temple, made by Divine appointment, and which are said by the Apostle to be figures of the substantial things in the heavens: but time would fail me to dilate upon them all. I hasten, therefore, to the express declaration of Him who is the truth itself, and so could not be mistaken. This faithful Witness calls Himself the good Shepherd, and says He knows his sheep, both of the Jewish and Gentile folds; and that He must bring them, that they shall hear his voice, and become one fold under Him, the one Shepherd; and that He lays down his life expressly for these sheep; and that He will give unto them eternal life, and they shall never perish: and, as if to remove every doubt of the discriminating nature of his grace, He tells the Jews that "they believed not, because they were not of those sheep," for whom He laid down his life. And finally, in his intercessory prayer, after praying for those whom the Father had given Him, He says plainly, "I pray not for the world." And this is that whole world which John says lieth in the wicked one.

Now will any reasonable person say, that the omniscient God, who knows from the beginning who would believe on Him, and who would betray Him, would shed his precious blood, and give his life a ransom for those for whom He would not deign to pray? Will a wise man lay out a vast expense of labour upon that which he knew would turn to no account? or, give a price of infinite value for that which he knew he would never possess? How much less shall the all-wise Jehovah give his dear Son, to obey perfectly, and to suffer inexpressibly, for the salvation of those whom He determined not to save—yea, whom He had "of old ordained to condemnation," and made for the day of wrath? Such degrading thoughts of our most glorious God do they entertain, who cling to the ridiculous dogma of "Universal atonement."

But I must hasten to the second general division of the text, viz., what is said concerning the Persons spoken of. And here, Christ is said to be made sin for his people. He became their responsible Surety; assumed all their guilt; bore all their sins in his own body on the tree; went to the end of the exceeding broad and holy law of God for righteousness; answered all the demands of Divine justice against them, whereby Jehovah can show them everlasting mercy, in holy consistency with all his glorious character, for they are clothed with his own righteousness. This was beautifully shadowed forth by the ark of the testament and its covering. God first appears in awful majesty on Sinai; his very presence was as devouring fire on the top of the mount; so that only Moses, the typical Mediator, could draw near to Him. In this majestic manner, God declares his will. Moses receives the

sum of it in the ten commandments, which no mere man since the fall was able to keep; therefore the tables which contained them, were broken at the foot of the mount, to show the impossibility of salvation by the deeds of the law: just as the cherubim, and flaming sword at the east of Eden, indicated that there is no way to life by the first covenant. Now what shall be done? the law is broken, man justly condemned, and stands like dry stubble, ready to be consumed by the devouring fire. In this critical moment, Jehovah reveals his method of salvation. Moses is instructed to make an ark, part of wood, and part of gold, to represent the two natures in the Son of God. In this ark was to be deposited the same law which was broken; there it was to be covered by a lid of pure gold, called the propitiatory, or mercy-seat. This covering of the ark, made of pure gold, denotes the perfection of Christ's obedience to the law, whereby it is honourably and safely kept: and so it becomes a mercy-seat indeed; or the only way in which Jehovah can show mercy, to whom He will show mercy. On that throne of mercy, between the cherubim He dwells; from thence He communes with his people, and in this way they can approach Him with holy confidence. Thus the glorious Mediator is seen standing in the room and stead of his dear people, and Jehovah deals with Him as the law required of them. Their sin is imputed to Him, that his righteousness may be imputed to them: and as He is God over all, blessed for evermore, we are said to be made the righteousness of God in Him. As the husband is obliged by law to answer for all the debts contracted by his spouse, so she by law is entitled to all his riches and honours.

And now, brethren, what improvement shall we derive from this precious subject? Was Christ, indeed, made sin for us? Then let us inquire of the holy oracles what sin is. John calls it the transgression of the law, and says it is of the devil. Another sacred writer calls it the sting of death. Jehovah Himself calls it that abominable thing which He hateth. It is that which turned angels out of heaven, and man out of paradise. It has turned this world, which was once pronounced by the mouth of truth to be very good, into a bedlam, and an hospital. It has degraded man, the lord of the creation, far below the beasts that perish. Yea, it has made the whole creation groan for ages for a day of deliverance. It has turned all the sons and daughters of Adam into the grave, and it will turn all the wicked into hell. Is sin, then, the only thing which Jehovah hates? who then can reconcile sinners unto God, but He who is one in Jehovah? Is sin such a heavy load as makes the creation groan? Then who could sustain the enormous weight, and bear it away, but the Almighty God? Ah! they little know what they are doing, who attempt to degrade the Son of God below his essential Deity; for saith this Mighty One, "Except ye believe that I AM, ye shall die in your sins."

Beloved, was the Holy Jesus made sin for us? Oh, then, can we love sin? Can we indulge sin? Come, view the dear Redeemer suspended by the nails which pierced his precious hands and feet. Hear Him say, "Father, forgive them, for they know not what they do." And say, does not sin appear exceeding sinful? Do you not hate it, on account of its sinful nature?

Was our Beloved "made sin for us, that we might be made the righteousness of God in Him?" And has the Holy Spirit performed his gracious part in the covenant of eternal love, by witnessing to our adoption, and by applying this righteousness to our souls? What then should be our employment, but that of imitating the patriarchs, in erecting altars to the God of our salvation, in all places of our sojourn, and offering the sacrifice of praise and thanksgiving for his unspeakable gift? Oh, who can duly estimate the privilege of being made the righteousness of God in Jesus Christ? of

being married to the King of heaven? of being an heir of God, and joint-heir with Jesus Christ? To sit down with Him on his throne, to follow Him whithersoever He goeth, and to enjoy his smiling presence for evermore.

But it is only the eye that has been opened by God the Spirit, that can discern the glory of either Christ or his righteousness. It is only the ear which has been opened by the Holy Ghost, that can hear the joyful sound of salvation. It is only the heart opened by the gracious Comforter, that can appreciate redeeming love. Thousands pass by those precious pearls, as nothing worth, and give all their energy to rake together the straws and dust of this vain and sinful world; pierce themselves through with many sorrows here, and lay down in everlasting woe hereafter. But, believer, it is your high and holy privilege to rejoice evermore; to make your boast in the Lord. What is the joy of a beggar raised to a throne, compared to yours? Your rich and glorious Bridegroom is the King eternal, immortal, and invisible. All power in heaven and earth is his, that He may give eternal life to you. He died that you might live; and now He ever lives, that you may never die. Oh then, love Him with your whole heart; walk with Him while here, and look out for his glorious appearing, when He shall part the cleaving skies—bow the heavens and come down to take you to his blissful mansions above, to be, both in body and soul, for ever with the Lord, to praise Him, world without end. Amen.

Perhaps (says the writer of the foregoing valuable paper, in a note to the Editor), it is my last testimony to the Church of the living God, in this vale of tears; for I feel that my time of departure cannot be very far distant.

OUR LETTER-BAG.

“And yet (wonderful to my own mind to relate) the cruse of oil stopped exactly, and at the moment, when the supply was not absolutely wanted.”

And was not *this* of the Lord? And did it not prove his gracious watchings? his tender interest? his marvellous faithfulness? Did not the Lord, in his wondrous Providence, say, in the most pointed and speaking way, *to you*, “Your Heavenly Father knoweth that ye have need of these things?”

“And I am still the same dependent creature as before.”

Would you wish to be otherwise? Never, in your best moments, and in your right mind. What! have a Husband ten million times richer than ten million Rothschilds—Him whose are the cattle upon a thousand hills, and the gold and the silver likewise; and who has said again and again, “Whosoever ye shall ask the Father in my name, I will give it you.” “Hitherto ye have asked *nothing* in my name; ask, and ye shall receive, that your joy may be full.” Is this his wealth, and this, not his willingness merely, but his wish concerning you, and yet would you turn your back upon such a Husband—such a Friend—such riches, and grovel as a poor muck-worm of the earth? Nay. Be it yours to reflect his greatness—to respond to his invitations—to live upon his fulness—to draw largely and continuously from his bounty; and before men and devils daily to testify of your high-birth and distinguished privileges.

“But can I ever forget the Almighty God, who can abundantly supply all my need?”

He will never allow you to forget. The flesh would—the Spirit never! Here you shall have little by little—fresh and fresh; so that the communication may be kept open; and you have an ever-constant sense of the wisdom, the goodness, the watchfulness, the faithfulness of Him who loved you with an everlasting love.—Moreover, not only is it in His *power* to supply, but it

is His will to do so. Hence that covenant promise, "My God shall supply all your need according to his riches in glory by Christ Jesus."

"I am perfectly surprised at his loving mercy, his rich love."

Come, then, let us unitedly sing with Dr. Watts,

"Oh, for such love let rocks and hills," &c.

and exclaim, "Thanks be to God for his unspeakable gift." "Oh the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out."

"I have at times tastes—sweet tastes—of his pardoning love; but I covet more."

Is not this in the very nature of love? The more one loves, the more one longs. Was the loving husband, or wife, or child, ever yet satiated with love? It will be "coveting more" with the Church, not merely in time, but to all eternity, only with this vast and important difference; in the time-state doubts and fears oftentimes prevail, because of the clouds and the darkness that intercept the bright shining of the Sun of righteousness; in the eternal state never! because we shall perpetually bask in the sunshine of his meridian glory. We shall "see Him as He is," nor have the shadow of a fear that we shall "come out any more for ever."

"I want one precious word, 'Thy sins, which are many, are all forgiven.' Turn unto your strong hold, thou prisoner of hope, even to-day do I declare unto you, I will render double unto you."

Is it by words or actions you show your love to your children? You love them very much; they are very dear to you. We know this to be the case, not so much from what you have said as what you have done. And would it not be somewhat ungrateful on the part of your children, were they to say to you again and again, "Mother, tell us that you love us?" Would it not wound that Mother's heart to have all her kindness, and tenderness, and devotion, thus overlooked? What is her whole life but one continuous expression of love? And "is this thy kindness to thy Friend?" "Have I been so long time with you, and yet hast thou not known me, Philip?" You don't forget your old courting-days, do you? Is there not policy in the testing of love? Whilst in keeping a lover at bay, a degree of prudence is exercised, is there not opportunity at the same time afforded of proving the sincerity of the attachment? Mary evidenced her love in that very early in the morning, and "whilst it was yet dark," she betook herself to the sepulchre. Nor did her heavenly Lover overlook that loving act, for to her He first revealed Himself when He arose from the tomb. Don't dictate, then, to thy Lord; but be perpetually on the look-out for the well-known salutation, "Mary!" (Oh, sweet Saviour! precious, precious Lord and Master!

"The word of God is very precious; I never saw its preciousness as I do sometimes."

We never had any interest in, nor cared a straw about, Doctor's Commons, until we heard of the unthought-of kindness of the beloved departed MARY ANNE WAX. The fact of one's name having been inserted in a will there gave a wondrous charm. The testament was valued because of the love and kindness of the testator. Is it not, therefore, from the self-same personal interest that you love your Bible? It speaks of One there who has "remembered you in your low estate, because His mercy endureth for ever." Hence that "preciousness" and "blessedness" of which you speak. It is participation renders it so valuable.

"But I am made often to go to my own sad place, of wretchedness, and cold carelessness; and am taught all this is mine, and the other His."

And thus you know—and neither devil nor men can argue you out of it—that "that which is born of the flesh, is flesh; and that which is born

of the Spirit, is spirit." You know the Scriptures to be true, for you have proved, "that in you, that is, in your flesh, dwelleth no good thing;" that "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to another; so that ye cannot do the things that ye would."

"*Taught that He has a love even to me, or I should never even desire His great salvation.*"

Never; on the contrary, but for his love—"that great love wherewith He loved you even when you were dead in sins," your proud spirit would have risen in enmity against the nature and operations of "His great salvation," and your language would have been, in common with the great mass of mankind, "Who is the Lord, that I should obey Him?" THE EDITOR.

EXTRACT FROM REMINISCENCES OF YOUTH.

(Continued from page 207).

Most young minds as they verge from childhood into youth, are crammed full of trash, unless better taught by the Great Teacher. I fear there are very few Josiah's and Timothy's in the world. For myself, in those early years, I read with avidity whatever came in my way, and with the keen appetite of a degenerate nature fed only on husks. Like Moab, I had been at ease from my youth, settled on my lees, and until I had been emptied from vessel to vessel, my taste remained in me and my scent was not changed (Jer. xlviii. 11).

Ah, reader! bless God if your vessels have been *emptied*, and your bottles *broken*. Sometimes in the course of my light reading, I came across truisms which startled me, and there was one which rivetted itself on my memory with ivy-like tenacity; it was short and pithy, but rich and lovely, and it was this, "God tempers the wind to the shorn lamb." Now I could not remember where I had read it, or who was the writer, when it suddenly occurred to me that from its great beauty it must have come out of the Bible, for the Bible had its daily reading as methodically as clock-work.

Lifted up with pride, although a thorough ignoramus, I felt ashamed not to be able at once to put my hand on the passage,—turned to a Concordance—looked all through *wind*, and *shorn*, and *lamb*, but it was not there; so I went to a young friend, one whose light was then in obscurity, but which in after years was to shine brighter,—one whose gifted pen (gifted by grace) has often been the instrument of delight and edification to the readers of this Magazine,—to that individual I went, and said, "Just find me out this passage of scripture, 'He tempers the wind to the shorn lamb.'" "Let me see," was the reply, "why it's in Isaiah." "No, I have been all through Isaiah, it's not there." "Well, then, have you looked in Jeremiah?" "Yes, Jeremiah never wrote it." "Well, I will ask E—who will be sure to know." "And E— sent me word it was not in the Bible at all. But the passage haunted me night and day; perhaps I was beginning to feel the thorns in my nest; for, spring of the day as it was, the clouds were gathering in the sky. God was preparing an east wind, and the shears were soon to be in the hands of the shearer. Reader, have you been to the shearing-house? are you a shorn lamb? Well, the shepherd never uses the shears but for the good of the poor sheep. In looking back upon the past, our days of suffering and losses, sent out shorn into the wilderness, can we not remember how gently, how very gently, we were dealt with? this rough places made plain, and the rough wind stayed! Yet how few of us, like our Master, are dumb before our shearers! *He* was silent, but again and again we open our mouths. But soon, through sovereign mercy, we shall pay our last visit to this shearing-house, and enter, never more to leave it, "the house not made with hands, eternal in the heavens." H.

PARABOLIC TEACHING,

EXEMPLIFIED IN AN EXPOSITION OF THE SEVEN PARABLES CONTAINED IN
THE THIRTEENTH CHAPTER OF ST. MATTHEW'S GOSPEL.

I. THE SOWER.

(Continued from page 253.)

After all there were practically only two kinds of ground—the *bad* and the *good*; as there are in the world, and in the visible Church, only two great classes, the regenerate and the unregenerate—the tares and the wheat—the children of God and the children of the wicked one—the reprobate and the elect—believers and unbelievers. As regards the first three kinds of ground, whether the seed was caught away by the fowls of the air, or perished for want of root and moisture, or was choked by the thorns, the result was in every case the same—utter failure. In each of these cases the ground was in its original or native condition: the hard ground of the way-side had never been broken by the plough, the rock had always been rock, and the thorns were the indigenous product of this sin-blighted earth. While on the other hand, in the case of the good ground, though originally similar to the others, a great amelioration had taken place, and a blessed change had been effected in it; in a word, it had been *made good*. The class of hearers represented by it had been brought under spiritual cultivation; the fallow ground of their natural hearts had been broken by the plough of the law, and subjected to the harrow of conviction; the stones of gross lusts and flagrant sins had been gathered out, it had been irrigated and softened by the gracious dews and showers of the Holy Spirit, and thus the barren wilderness turned into a fruitful field. For as the poet sweetly says,

“Zion's a garden wall'd around,
Chosen, and made peculiar ground;
A little spot, *enclos'd* by grace,
Out of the world's wide wilderness.”

Now we know, beloved, that the husbandman only sows the field he has prepared for the reception of the seed; nor from any ground that he has not thus prepared does he look for a harvest. “Men do not gather grapes from thorns or figs from thistles;” neither do they obtain wheat from the highway or in stony places. We are not to suppose, therefore, that the result of the sowing occasioned either loss or disappointment to the heavenly Sower. He went forth only to sow his own field—the good ground which he had made ready; but “as he sowed some *fell* by the way-side,” &c.* We must here bear in mind *Lisco's* excellent rule (already given at page 113), that, “Let the event which the parable presents before us, be ever so fully described, it must still be in itself *so natural that no objection can be brought against it.*” Now, whoever heard of a husbandman sowing his seed upon the high road, upon barren rocks, or in a thicket of thorns and briers? And how can we predicate that which would be the grossest folly in a mere fallible man, of Him whose omniscient wisdom and absolute foreknowledge secure him from either error or deception? No, beloved; Christ is not, as the wicked servant in the parable of the pounds asserted, “An austere man, taking up that he laid not down, and reaping that he did not sow;” looking for “grapes from thorns, and for figs from thistles,” or for golden harvests by the way-side and in stony places. It is absurd to say, as one professedly evangelical

* Upon these words *Dr. Gill* observes, “That is, *whilst he was sowing*, some seed fell, either out of his hand, or out of the cart drawn by oxen;” of course not intentionally or with any expectation of its vegetating, but as we say, “By accident.”

expositor of this parable does, that, "The four classes of hearers described in this parable had *all* ground that *might have borne fruit*;" that "it was not any *natural incapacity in the ground* to receive the seed, it was the state of the ground; not unfit by nature, but unfit by circumstances." What! Had the hard path-way power to cultivate itself?—the barren rock to render itself fruitful?—or the thorny wild to expel the thorns from its own surface? Surely not. And we assert therefore, on the contrary, that it *was* "a *natural incapacity*" in the ground: that there *is* "a *natural incapacity*" (the phrase suits us exactly) in the heart of fallen man to receive the gospel. What does experience testify?—that publicans and harlots go into the kingdom of heaven before Scribes and Pharisees. What does the Church of England, in her 10th Article, teach? "The condition of man after the fall of Adam is such, that *he cannot turn and prepare himself by his own natural strength and good works, to faith, and calling upon God*: wherefore we have *no power* to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." What does Christ Himself declare? "No man *can* come to me, except the Father which hath sent me draw him." "No man *can* come unto me, except it were given him of my Father" (John vi. 44, 65). What does St. Paul say in the 9th chapter of Romans? "It is not of him that *willeth*, nor of him that *runneth*, but of God that showeth mercy. For He saith, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix. 15, 16, 18). Solemn truth this, beloved, but nevertheless the revealed truth of God.

We live in a dispensation of *election*: the "kingdom of heaven," we repeat, is not that kingdom of which Daniel speaks, which is to "fill the whole earth"—to "break in pieces and consume all earthly kingdoms, and to stand for ever;" on the contrary the Lord's sole object during this dispensation is to "take out of" the nations of the earth "a people for his name" (Acts xv. 14), his *jewels* buried amid the rubbish of this fallen world—his *elect* whose number must be completed ere the end (of the age) can come. And when we hear men talk of "evangelizing the world," when they tell us that the gospel is destined to vanquish all opposition, that it must go on conquering and to conquer, till "the knowledge of the Lord shall cover the earth as the waters cover the channels of the sea;" we say, Nay; you are going on too rapidly, you are outrunning God's purposes, you would have the gospel effect that which God never intended it should effect during the present dispensation, and therefore all your hopes will end in disappointment, confusion, and dismay. Thus it shall be indeed, but not yet: God has his own best time for every purpose, and that time can neither be hastened or delayed by us. "*Distinguish the times, and the scriptures will harmonize*," was the saying of the Latin fathers, and it is because they neglect this good old axiom, that so many of our modern theological writers and teachers make such a wretched mangle, not only of the "sure word of prophecy," but of the doctrinal, experimental, and practical teaching of the whole word of God. Verily, beloved, there is even in many holy, and in some respects deeply-taught men of God, a lamentable ignorance of what has been termed "*dispensational truth*."*

* A phrase we admit, not altogether unobjectionable; because truth, *as truth*, cannot be altered by dispensations: what is true to-day is true for ever, for truth, like its Divine Author, is immutable, and bears upon its majestic brow the stamp of eternity. Nevertheless it is no less certain that a truth may be so *dislocated*—placed in such a false aspect and position—as to become practically a *lie*: ah! beloved, and you may rest assured that

During this so-called "Christian" dispensation, God has no dealings (in the way of salvation) with the world, or the nations of the world. As in the former dispensation He entered into covenant only with the Jewish nation, so during the present dispensation He enters into covenant only with the elect Church, chosen out of all nations. In the dispensation or "age" to come, though his sovereignty will still be exhibited, his dealings will be widely different;—then He will deal with nations—with the world. Then JÉSUS shall ask, and receive, "The Heathen for his inheritance, and the uttermost parts of the earth for his possession" (Psal. ii. 8): then Jehovah's oath shall be performed, "As I live, all the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Numb. xiv. 21; Isa. xi. 9): and "they shall no more teach every man his neighbour, and every man his brother, saying, 'Know the Lord:' for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. xxxi. 34). Oh! glorious day. When shall it dawn on this weary sinful world? Not until after Babylon's destruction; not until after Israel's restoration; not until the great Sun of righteousness, now just rising above the horizon, and whose early beams are struggling up into the dark sky, shall have attained his meridian, and pours down his splendours upon a renewed and rejoicing world. Till then we must wait, and pray, and hope.

But it is quite time that we should wind up these lengthened remarks. The range of truth embraced by this parable is so wide, and the special lessons which it inculcates so numerous, that any attempt to exhaust it is in vain. We shall therefore conclude its consideration by briefly directing the reader's attention to *three* only of the great lessons it teaches, and which may not wholly be passed over.

1. Learn in the first place, that *the seed of eternal life is not indigenous in the heart of man—it must be sown there*. We have seen that the "good ground" in this parable, had been *made good*—cultivated and prepared for the seed: that, to use the words of Solomon in the Book of Proverbs, even "the *preparations* of the heart in man, is from the Lord" (Prov. xvi. 1). But this is not all; preparation alone is not sufficient, and the same bountiful hand that "prepares the fruitful place" must also give the seed which is to yield the golden crop. The husbandman may cultivate his ground for ever, he may plough, and harrow, and manure, and irrigate it; but unless he also *sows* it with good seed he will never obtain a harvest. Just so is it in the spiritual husbandry of the heavenly Sower. There is nothing in man's natural heart disposing him to receive the gospel, on the contrary, he *will* and *must* reject it, till God opens his blind eyes to see his glory "in the face of Jesus Christ" (2 Cor. iv. 6); and imparts to him those spiritual faculties which alone can enable him to apprehend and value spiritual things (1 Cor. ii. 14). God's people are, however, "Made willing in the day of Christ's power" (Psal. cx. 3): their hearts are opened, like Lydia's, to receive the good seed (Acts xvi. 14): they are drawn by the Father, and therefore come to Jesus (John vi. 44). But what is it that they are made willing to take?—what is it their hearts are opened to receive?—what is it they come to Christ to obtain? **ETERNAL LIFE!** Hence it is written, "Whosoever *will*;"—whosoever has been made willing—"Let him take the water of life freely" (Rev. xxii. 17). There is in man, naturally, no seed of *eternal life*: he has indeed the seed of eternal endurance, but this is in him, as a fallen creature, only the seed of *eternal death*. Christ sows

there is no lie so dangerous, because none so ensnaring, as a *perverted truth*. This is why Atheism has not prospered so well in the world as Popery; the former is a bare-faced lie, the latter is (for the most part) perverted truth.

in the hearts of his chosen people the seed of eternal life, and this seed is a perfectly new and foreign principle: it is not a principle assimilating to anything that was previously in the heart, it finds nothing there with which it can amalgamate; it is distinct and must ever remain distinct, the germ of a new life—a new birth—a new creation. It is not a latent principle in the human soul, which the Lord acts upon, develops, cultivates: Oh! no; when it is put into any soul there is then in that soul what was never there before, no modification or improvement of nature, but an added and implanted principle of grace. A seed of eternal life, which shall never die; a seed of God, coming from God, and leading to God, because itself partaking of the nature of God: as it is written, "Whosoever shall confess that Jesus is the Son of God (which none can do in the sense here intended, 'But by the Holy Ghost,' 1 Cor. xii. 3), God dwelleth in him, and he in God" (1 John iv. 15).

Oh, how this humbles the hopes of proud, self-righteous man,—how it breaks down his high, aspiring thoughts! Fain would he be his own Saviour, believing that there is within him a good seed, which if only carefully cultivated will spring up unto everlasting life. Loath is he to think that there is within him only the principle of death, growing up like a noxious fungus amid the putrefaction of his fallen heart, and bearing only the dreadful fruit of damnation. But only let him experience the implantation of this new and divine seed, and then how different are his thoughts! Then indeed he feels that he possesses a new life of which he was utterly destitute before, a life proceeding not from "the will of the flesh, or the will of man," but which is the gift and operation of God Himself: and without which he was in very deed "dead in trespasses and sins." And, beloved, we must add that this seed is an *eternal* seed; once planted in the heart it abides there for ever: it is the same life that Christ Himself possesses, and as He has said, "Because *I* live, *ye* shall live also" (John xiv. 19). Yes,

"The plants of grace *shall ever live*;
Nature decays, but grace *must* thrive—
Time, that doth all things else impair,
Still makes them flourish strong and fair."

2. Learn in the second place, *Satan's intense fear and hatred of the word*. Our blessed Lord tells us, in reference to the way-side hearers, that "the wicked one—" That old serpent, which is the devil and Satan"—cometh and "catcheth away that which was sown in their hearts;" and his reason and motive for so doing is also pointed out, it is, "Lest they should believe and be saved." Oh! the awful subtilty—the fiendish malignity of Satan! Truly does St. Peter, addressing believers, term him, "*Your adversary the devil*:" and well is it, that "we are not ignorant of the devices" of this "mighty hunter" of the souls of men, who "goeth about, seeking whom he *may*"—blessed limitation, not whom he *will* "devour" (1 Pet. v. 8). He shall not devour Christ's sheep; no, not the feeblest lamb in his fold: for the Lord has said, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand" (John x. 28, 29). We hear much of Rome's fear and hatred of the word of God, and it is indeed something fearful; but after all it is only the dim reflection of Satan's fear and hatred of it. Popery is Satan's workmanship—by far the best piece of work he ever turned out—and it contains more of his infernal wisdom, cruelty, and devilism, than any other system the world ever saw. In Popery we may study Satan, just as in

Christianity we may study Christ; and in its enmity against the word we can clearly see its authors.

But, it may be objected, the way-side was, so to speak, part of Satan's own dominion: there was no possibility of the seed taking root there, and therefore it was scarcely worth his while to collect it so carefully. "Satan," it has been said, "does not sift chaff"—why then should he pick up seed scattered on the high-road? "When the strong man armed keepeth his palace, are not his goods in peace" (Luke xi. 21)? Yes truly, beloved; but it is not an uninterrupted peace: it is often broken by a fear lest "the stronger than he should come upon him, and overcome him, and take from him all his armour wherein he trusteth, and divide his spoils." The words "*lest they should believe and be saved*," do not imply either that Satan succeeds in preventing any of God's elect from believing and being saved, this is impossible; for it is said by Christ Himself, "All that the Father giveth me shall come to me" (John vi. 37); or, on the other hand, does it imply that any who are not elect *would* believe and be saved, if they were not hindered by Satan, for only "those whom he did predestinate" does Jehovah "call" (Rom. viii. 30). No; the lesson which we are to learn from them is *Satan's ignorance and fear*. Satan can only judge who are the elect in the same way that we can, by their divine calling, and the invariable results of that calling: and therefore he does not feel certain of any human soul; he cannot afford to neglect any human soul, till it is actually in hell. However seared the conscience may be, he still strives to render it harder and deader: however fast bound in misery and iron the soul may be, he continues to rivet the chains still faster. Satan has had terrible disappointments. Many have been the brands plucked from his burning: of many a soul has he felt secure and inquired exultingly, "Shall the prey be taken from the mighty, or the lawful captive delivered?" who has yet, by the exercise of sovereign and omnipotent grace, been rescued from his grasp, and made to shine as a jewel in the diadem of Immanuel. Might he not, think you, have felt secure of *Manasseh*, who had filled Jerusalem with blood?—of *Mary Magdalene*, into whom he had introduced seven devils?—of *Saul of Tarsus*, the "persecutor and injurious"?—or of the *dying thief*, railing at his crucified Redeemer? Yet all these captives of the mighty one were taken away, and the prey of the terrible one delivered. "For," saith Jehovah, addressing his chosen Messiah, "I will contend with him that contendeth with thee, and *I will save thy children*" (Isa. xlix. 25). And because the *word*, as we have seen, is God's chosen instrument for effecting this great deliverance; because by it, believers are "begotten again unto a lively hope;" because *its* "entrance giveth light and understanding to the simple;" because it is the seed of eternal life in the souls of many; because *it* is "quick and powerful, and sharper than any two-edged sword," not only bursting open the prison doors and cutting in sunder the fetters wherewith his prisoners are bound, but becoming in their hands a mighty weapon with which they are enabled, in their turn, to overcome the Wicked one:—therefore Satan hates it. Ah! and the intensity of his hatred it is impossible for us to conceive,—so deep, so dreadful, so deadly is it; all we can say is—he hates it *as only Satan can hate*.

3. Learn in the last place, that *fruit is the only satisfactory evidence of a saving reception of the word*. "I would not give a straw," we have often heard it said, "for any truth that is not *practical*." If by "practical" is meant, which leads the poor soul to try by fleshly strivings and creature effort to manufacture a fancied "holiness" for himself, we care not to reply,—We would not give a straw for any truth (so-called) that *was* practical. But,

on the other hand, if by "practical" is meant, which exerts a sanctifying influence and produces a visible effect upon him who really receives it, then we are bold to say that there is not a single truth revealed in the Bible which is not practical. "Sanctify them through *thy truth*," is the prayer of the Lord Jesus Himself,—"*thy truth*"—not a certain portion of it which may be called "practical," but as a whole; for "*thy word—all thy word*"—"is truth" John xvii. 17).

The fruits spoken of in this parable, as being brought forth by the "good ground, are not its *natural* fruits. They are elsewhere in scripture called "the fruits of the Spirit;" and in Gal. v. 22, St Paul enumerates them. "The fruit of the Spirit," he says, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." They are "*good works*," because they proceed from a good source. As water cannot rise higher than its source, so neither can nature: old Adam will be old Adam still, however skilfully disguised and carefully vamped up he may be, and "not a penny of nature's highest improvements will pass in heaven." "That which is born of the flesh is flesh, and that (only) which is born of the Spirit is spirit" (John iii. 6). As God answers no prayer which is not inspired by his own Spirit, so He accepts no service which is not the fruit of his own Spirit: for "God," as it has been quaintly but truly said, "being all goodness, can love nothing but Himself; He loves in us only that which is, as it were, Himself, and the production of his Holy Spirit." None of these fruits are *forced*, they are the inevitable, invariable, involuntary results of the new birth: the good works in which the believer walks are those which God "before *ordained* he should walk in" (Eph. ii. 10). And as a tree is counted dead if it brings forth no fruit, even so must the soul be counted "dead in trespasses and sins," which exhibits none of the fruits of the Spirit; for it is written, "By their fruits ye shall know them" (Matt. vii. 20).

In *kind* and *quantity*, indeed, the fruit produced greatly varies, some bringing forth "an hundred-fold, some sixty-fold, and some only thirty-fold;" but still all bring forth fruit—good fruit—the fruit of the Spirit. But as in the natural world there are a variety of circumstances effecting the fruitfulness even of the best-cultivated trees, so also in the spiritual world there are bad and good seasons, blights and storms, as well as showers and sunshine. The grand question is,—*Am I a Christian?* If so, good works will as necessarily follow, though not without variations and failings, as good fruit from a good tree. "Even the best tree," it has been beautifully said, "has some beautiful blossoms that are nipped by the frosts; many fair young fruits that are borne away with the storm; and even amid the loveliest boughs the spider makes his web, and the caterpillar gnaws the greenest leaves, and yet it is a good tree, yielding good fruit." Even so is it with every true believer.

The Christian may be said to have *two* robes. The first is the robe of Christ's imputed righteousness, broad as the law, white as the light, seamless and spotless. But this best robe is invisible, the world cannot see it; though the believer may *feel himself* (blessed experience!) invested with it. He has therefore another robe provided; unlike the former, but like the coat which Jacob gave to his son Joseph, it is a robe of many colours, for in it the golden hue of love, the emerald green of faith, and the celestial blue of hope are sweetly mingled. Moreover (like the "raiment of needlework" worn by the king's daughter (Psal. xlv. 13, 14), it is embroidered with all the fruits of the Spirit, while upon its edges are hung little golden bells, which sound sweetly as he walks along, and seem to murmur, "Holiness unto the Lord." This is the robe which God's kings and priests are required to wear in the world; it does not constitute them such, but it shows them to be

such; just as an earthly king's crown and sceptre do not make him a king, but are external and visible evidences that he is one. Hence we are exhorted by our blessed Lord, to "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven" (Matt. v. 16). And are told that, "Herein is our Father glorified, that we bear much fruit" (John xv. 8).

But as regards God, the believer is at the same time constrained to say with the Psalmist, "my goodness *extendeth not to thee*" (Psal. xvi. 2): and as on the great day of atonement, the Jewish High Priest, after offering the morning sacrifice in the sight of the great congregation, clad in his robes of glory and beauty, the mitre with its golden plate upon his head, and the dazzling breast-plate on his breast; laid them all aside, and entered the "Holy of holies," attired only in the plain white linen vestments worn by the inferior priesthood (see Lev. xvi); so the believer, when by faith and through that "new and living way which Christ has consecrated for us," he enters with confidence into the *holiest of all*, lays aside this outer garment, and stands in the presence of Him "whose eyes are as a flame of fire," and who "requireth truth in the inward parts," clad only in that white and spotless robe in which the eye of Jehovah can detect no flaw. Echoing, if not verbally, yet ever in spirit, the words of the precious hymn;—

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.
Bold shall I stand in that great day,
For who aught to my charge shall lay;

Since, through thy blood, absolv'd I am
From sin's tremendous curse and shame?
This spotless robe the same appears—
When ruin'd nature sinks in years;
No age can change *its* glorious hue,
THE ROBE OF CHRIST IS EVER NEW!"

(To be continued.)

GOSPEL MINISTERS.

FREE grace! Is that the preaching of the day? Is it not rather fettered grace? Yet, like the word of the Lord (2 Tim. ii. 9), grace is not bound; free in its origin, unshackled in its course, irresistible in its power, who can stop it? Who can turn it? Who can hinder its progress? But man, that puny creature, that poor worm crushed before the moth, would put himself in the place of Omnipotence, and offer to his fellow-mortal this heavenly, life-giving principle, which it is God's prerogative alone to give. Will a man rob God? For is it not robbing the Eternal when a minister stands up, and boldly says, "I offer you grace. Will you take it? Will you refuse? Oh, if you do, the acceptable time may never return. The Spirit is striving with you at this moment; Jesus is knocking at the door of your hearts; accept, then, the proffered salvation." And thus, throwing the net of free-will over free-grace, he would make the power of God subservient to the beck of a lump of dust and ashes. But can he? No; blessed be God, he may as well try to count the stars, or stay the wind, or stop the course of the sun, or create life itself. The bold, candid, uncompromising letter of our Manchester Brother in the May Number of this Periodical, has called forth these remarks, and doubtless it met with many a response from those who, like ourselves, know what a famine of a full gospel ministry is; and reader, if the Lord in his providence has placed you where the Gospel gives no uncertain sound, rejoice; but with trembling, for the candlestick may be removed, and your eyes no more behold your teachers. The Lord knows where to place his children, and what to give them; and if from the preached word no fruit is found, He can furnish a table in the wilderness, and give streams in the

desert, and serve them with food of his own providing; for He has said, "I am among you as he that serveth." Where we are located, there is not a single preacher in church or chapel, who holds the truth, the whole truth, and nothing but the truth. We have our high and low churchmen, talented men, popular men, titled men, and authors, but in the church could we find a *TOPLADY*? in the chapel an *IRONS*? Oh no, no, no. Their if's, and but's, and peradventures, distress and sicken a soul who loves the shalls and wills of Jehovah. Highly coloured as the sermons of our ministers are, deeply studied and gracefully delivered, one thing is certain, they are all written or spoken in the same mood, and that is the *potential*. Well, reader, one farewell word. If you are sitting under your vines and fig-trees, refreshed by the olives and pomegranates, the milk and honey of the word, "Remember the poor;" aye, your poor brethren, who sabbath after sabbath are looking at and longing to reach two or three berries in the top of the uppermost bough; for a ministry unsuited to the soul is not only unpalatable, but unwholesome; it stirs up evil tempers, pride, anger, discontent, bitterness. If it were not for that 25th verse of the 10th chapter of Hebrews, maybe many a starved soul would rather spend a sabbath at home than in the sanctuary, where a half-gospel is preached. But the day is coming, when we shall need teaching or preaching no longer; when a sight of the Lamb in the midst of the throne, and the sound of his voice as we enter the heavenly city, will greet us; then, and then only, shall the eye be satisfied with seeing, and the ear with hearing.

H.

COMING GLORY.

"And they shall see his face, and his name shall be in their foreheads."—

Rev. xxii. 4.

"Oh glorious hour, oh blest abode,
I shall be near, and like my God;
I shall behold his blissful face,
And stand complete in righteousness."

WHAT an unspeakably glorious mercy to be permitted to walk up and down this world, so full of sin, of sorrow, and of death, knowing in ourselves that we have in heaven a better and an enduring substance, looking for a city which hath foundations, whose builder and maker is God; enduring all things as seeing Him who is invisible, having respect unto the recompense of reward; able through God's grace, and by the witness of his Spirit in our hearts, to live without a doubt concerning our interest in his everlasting love; and by daily intercourse and communion with the Bridegroom of our souls, by his blessed Spirit, are satisfied that He is ours and we are his, and are found daily looking for that happy hour when it shall be said, "Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and his wife hath made herself ready." But with many of God's dear children, whilst contemplating this reciprocal glory of Christ, and his bride, when we shall be found in his presence where there is fulness of joy, and be at his right hand, where there are pleasures for evermore, there is in connexion with a longing desire, a certain misgiving and the question arises, "Shall I be there?" which misgiving will soon disappear, when the longing is examined, and found to be a holy longing, not only to escape wrath and damnation, but to escape from sin, and to be with Jesus, whom having not seen they love; which holy desires and longings come not forth out of an unrenewed and unsanctified heart, but are a sign of life, yea, the very effect of the

life of God in the soul. For that which comes from God always tends to God—

“ Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun,
Both speed them to their source.”

“ So a soul that's born of God,
Pants to view his glorious face;
Upward tends to his abode,
To rest in his embrace.”

The attitude in which our Lord would have us found, is with “our loins girded about, our lights burning, like unto men who wait for their Lord, when He will return from the wedding, that when He cometh and knocketh we may open unto Him immediately. Blessed are those servants whom when the Lord cometh, He shall find watching. Verily I say unto you that He shall gird himself, and make them sit down to meat, and will come forth and serve them.” Perhaps the happiest moments to a believer in this time-state, are when he is enabled by faith in Christ to feel loose to everything here, the whisper at the heart from a well-known voice is, “Surely I come quickly;” and the response of the whole soul is, “Even so come, Lord Jesus, come quickly.” And may the Lord never allow us to be so taken up with anything or anyone, or be found in any circumstances so as not to be able to say honestly, and from the very bottom of our hearts, “Come, Lord Jesus, come quickly.”

“ Weary of earth, myself, and sin,
Dear Jesus, set me free;
And to thy glory take me in,
For there I long to be.”

Beloved, “now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.” “And when Christ, who is our life, shall appear, then shall we also appear with Him in glory.” From which scripture we learn two truths, very wonderful and very glorious, interesting and important to every saint, and worthy of more and more of our thoughts every day, namely, his appearing, and our conformity to his image. There is a spiritual conformity here in the saints (oh that there were more of it in thought, word, and in deed); but it does not stop at spiritual conformity, for the predestinating purpose of God was to conform us to Christ himself (Rom. viii. 29). And as one observes, God's wonderful thought about us is not only to bring us into his presence, but that our very bodies even should be conformed to the likeness of the glorious body of his dear Son, “that He might be the first-born among many brethren.” Now are we the sons of God, but there is to be a manifestation of the sons of God (Rom. viii. 19). Now do we enjoy a liberty in our souls by faith in Christ (and a precious liberty it is), principally known only between God and the soul; but there will be a manifestation of the glorious liberty of the sons of God, when we shall appear with Christ in glory. Then, “in his days shall the righteous flourish, and abundance of peace, so long as the moon endureth.”

Even now we who were dead in trespasses and sins, are quickened together with Christ, and by virtue of our union to Him, are raised up together with Christ, and are made to sit together in the heavenlies; but in the ages to come He will show the exceeding riches of his grace in his kindness towards us in Christ Jesus. “Now we know in part, and prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass darkly, then face to face; now we know in part, then shall we know even as we are known.”

It will be well for us to remember also, as we travel along through the wilderness, that ours, even now, is a heavenly calling, and that our true position is, “risen with Christ.” Oh that we dwelt more in spirit there, looking

down as it were upon this world, instead of dwelling here, and now and then looking up. How very far below our privileges and position are we living. "Dear Jesus, raise us higher." May we experience in our souls more of the working of that mighty power which was wrought in Christ when God raised Him from the dead, and set Him at his own right hand in the heavenly places, the only antidote for earthly-mindedness.

It is a blessed thing to be dead and buried with Christ, and thus to be quite free from sin and the law; and it is also a happy thing to know something of the faith of the operation of God who raised from the dead, and to remember that in that Christ died, He died unto sin once, but in that He liveth, He liveth unto God: reckoning ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. But to return.

The prospect in contrast, if we may so speak, often refreshes the soul, and helps us to reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. "It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." And it is refreshing also to know, that as we have borne the image of the earthy, we shall bear the image of the heavenly. There is something in the doctrine of the resurrection so like itself, it raises the soul. "That I may know Him," prays Paul, "and the power of his resurrection." It is the same mighty power which was wrought in Christ when He was raised from the dead, that is now wrought in our souls in raising us into light, life, and liberty, in Christ; and it is the same power that will raise the bodies of the saints at the resurrection of the just. "For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, because of his Spirit that dwelleth in you" (Rom. viii. 11). Oh the wonderful love of his heart who hath chosen us in Christ from before the foundation of the world! Oh the blessedness, the glory, the security, of the children of God! The very Spirit which hath quickened our souls into life, will never leave us until He hath quickened our mortal bodies, and fashioned them like unto Christ's most glorious body (Phil. iv. 21), the image of the heavenly.

"When on my Beloved I gaze,
So dazzling his beauties appear;
His charms so transcendentally blaze,
The sight is too melting to bear."

Yes, sometimes the veil is so very thin, and He is so sensibly present with our souls by the power of his Spirit, the communion so sweet, so very blessed, and glorious, that it is almost too much for flesh and blood. But when we shall be like Him, and see Him as He is, we shall be able to bear the presence of his glory with exceeding joy—the image of the heavenly. Let us for a moment dwell upon this glorious subject. "I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of one of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." And in the 9th of Mark we get a sample (if we may so speak), of the inheritance as it will be

when the Son of man cometh in his glory. And He said unto them, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus." Yes, poor sinner, shortly, and thou shalt see Him, and talk with Him that loved thee, and washed thee, from thy sins in his own blood. And when thou art there, and rememberest from what thou hast been redeemed, and seest the glory that surrounds thee, and Him who redeemed thee, and art seated with Him on his throne, then, and not till then, wilt thou know the full value of the blood of Jesus. One scarcely dare venture to comment upon an image so glorious, and scenes so blessed; but would rather look on and wonder, and love and admire, and sing with Swain—

"And does that happy hour draw near,
When Christ will on the clouds appear?
And I without a veil shall see,
The God, the Man, that bled for me.

"Think, O my soul, if 'tis so sweet,
On earth to sit at Jesu's feet;
What must it be to wear a crown,
And sit with Jesus on his throne?"

Our Beloved is gone for a season, but it is to prepare a place for us. He will come again, and receive us unto Himself, that where He is, we may be also. Yes, when Christ our life shall appear, then shall we also appear with Him in glory. What a prospect!

Believer, pause awhile, and meditate upon thy rest, that keeping of sabbath, thy happy home, no sickness, no sorrow, no pain, no death, no tempting devil, no sin. Now, thou art only a stranger, a pilgrim, a sojourner; only expect then a stranger's, a pilgrim's, a sojourner's, fare and portion, and keep the eye of faith upon Christ thy life, and the glory in store for thee, when He shall appear. It will not be long, and the trumpet will sound, the dead in Christ raised, and those who are alive and remain caught up to meet the Lord in the air, and so shall we ever be with the Lord.

Islington.

T. A.

THE GREAT REVOLT.

ASTONISHED, O ye heavens be,
And wonder, O thou earth;
My people have forsaken me,
The Author of their birth.
I quickened them, when dead in sin,
And gave them life divine;
Bid them abide, my fold within,
As sheep for ever mine.
To pastures green their souls I led,
By waters clear and still;
With vital nourishment I fed,
On Zion's holy hill.
But ah, rebellious, head-strong sheep,
Their Fountain to forsake;
Enough to make an angel weep,
And God in vengeance speak!
Yea, more than this, to vainly try,
From cisterns of their own;
The living waters to supply,
Which flow from me alone.
Two evils these of dreadful kind,
Most awful, most profound;
My people all, are thus inclined;
With sin their hearts abound.

Tottenham,

Lord we must all with shame confess,
Thy witness is most true;
Against thee often we transgress,
Though thou didst us renew.
But, O thou blessed Lamb of God,
For us thou hast been slain;
We plead thy righteousness and blood,
And thy most holy name.
By faith we now behold thee stand,
As our High Priest above;
To intercede at God's right hand,
And plead thy dying love.
From thee we long have gone astray,
Oh, cause us to return;
To thee, the Life, the Truth, the Way,
And well our folly mourn,
Our conscience purge with blood divine,
From guilt and sin set free;
As silver, Lord, our souls refine,
That we may dwell with thee.
Grant that we may no more revolt,
From thee our Fountain dear;
When sin and hell our souls assault,
Oh may we feel thee near.

G. H.

THE "GOSPEL STANDARD" REVIEW OF DR. GILL'S
COMMENTARY.

WE have so fully on a former occasion given our views upon commentaries in general, and upon Dr. Gill's Commentary in particular, that we need not here repeat them. But as the Editor of the present edition has, in the face of most arduous and numerous difficulties, been favoured with health, strength, and perseverance to surmount them all, and to bring his laborious undertaking to a successful termination, a few words from us by way of supplement to the remarks which then dropped from our pen may perhaps not be deemed out of place.

For a sound, consistent, scriptural, exposition of the word of God, no commentary, we believe, in any language can be compared with Dr. Gill's. There may be commentaries on individual books of Scripture, such as Vitringa on Isaiah, Venema on the Psalms, Alting on Jeremiah, Caryl on Job, Lampe on John, Luther on the Galatians, Owen on the Hebrews, Mede on the Revelation, which may surpass Dr. Gill's in depth of research and fullness of exposition; and the great work from which Poole compiled his Synopsis may be more suitable to scholars and divines, as bringing together into one focus all the learning of those eminent men, who in the 16th century devoted days and nights to the study and interpretation of the word of God. But for English readers there is no commentary equal to Dr. Gill's. His alone of all we have seen is based upon consistent, harmonious, views of divine truth, without turning aside to the right hand or the left. It is said of the late Mr. Simeon, of Cambridge, that his plan of preaching was, if he had what is called an Arminian text, to preach from it Arminianism, and if he took a Calvinistic text, to preach from it Calvinism. Not so Dr. Gill. He knew nothing about Arminian texts, or Arminian interpretations. He believed that the Scripture, as an inspired revelation from God, must be harmonious and consistent with itself, and that no two passages could so contradict each other as the doctrines of free will contradict the doctrines of grace. The exhortation of the apostle is, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." (Rom. xii. 6.) This apostolic rule was closely followed by Dr. Gill. "The proportion," or as the word literally means, "analogy of faith," was his rule and guide in interpreting the scripture; and, therefore, as all his explanations were modelled according to the beautiful proportions of divine truth as received by faith, so every view disproportionate to the same harmonious plan was rejected by him, as God-dishonouring, inconsistent, and contradictory. It is this sound, consist-

ent, harmonious interpretation of divine truth, which has stamped a peculiar weight and value on Dr. Gill's Commentary, such as no other exposition of the whole Scripture possesses.

But besides this indispensable qualification, it has other excellent qualities. 1. An interpreter of the word of God should have a deep and well-grounded *knowledge of the languages* in which the Scriptures were originally written. This Dr. Gill undoubtedly possessed. His knowledge of Hebrew, in particular, was deep and accurate, and his acquaintance with the Rabbinical writers, that is, the Jewish expositors of the Old Testament, was nearly unparalleled. Indeed, he has almost overlaid his Commentary too much with his vast and almost cumbrous Rabbinical learning, and seems to have given it more place and attached to it more value than it really deserves.

2. Another striking and admirable feature of this commentary is, the *condensation of thought and expression* throughout. Dr. Gill possessed a rare and valuable gift,—that of *packing*. He will sometimes give four or five explanations of a difficult passage; but his words are so few and well-chosen, and the meaning so condensed, that he will pack in three or four lines what most writers would swell to half a page, and then not be half so full, clear, or determinate. His Commentary has thus become full of ideas and germs of thought, which, by the by, has made it such a storehouse for parsonic thieves; for the Doctor has in half a dozen lines furnished many a sermon with all the ideas it ever had worth a straw, and has given the two or three grains of gold which, under the pulpit hammer, have been beaten out to last an hour.

3. Another striking feature, in our judgment, of this admirable Commentary is the *sound sense and great fairness of interpretation* which pervade it. Dr. Gill possessed that priceless gift, a sound, sober mind. His judgment in divine things was not only clear and decisive, but eminently characterised by solidity and sobriety. This preserved him from all wild, enthusiastic flights of imagination, as well as from that strong temptation of experimental writers and preachers,—fanciful interpretation. He never runs a figure out of breath, nor hunts a type to death; nor does he find deep mysteries in "nine-and-twenty knives," or Satan bestriding the old man of sin in Balaam and his ass.

4. The *fulness* of the Commentary is another noticeable feature in Dr. Gill's Exposition. Most commentators skip over all the difficult passages. They bring you very

nically and comfortably over all the smooth ground; but just as you come to the marsh and the bog, where a few stepping stones and a friendly hand to help you over them would be acceptable, where is your companion? Gone. Lost himself, perhaps, in the bog; at any rate, not at hand to render any help. And where are the stepping stones he promised to put down? There is hardly one to be seen; or, if there be an attempt at any, they are too small, few, or wide apart, of to be of the least service. To one who has any insight into the word of truth, how empty, meagre, and unsatisfactory, are nearly all commentaries. The really difficult passages are skipped over, or by confused attempts at explanation made more difficult than before. Their views of doctrine are confused or contradictory. The sweet vein of experience in the word is never touched upon, or brought to light; and even the letter of truth is garbled and mangled, or watered and diluted, till it is made to mean just nothing at all, or the very opposite of the sacred writer's meaning. As dry as a chip, and as hard, stale, and tasteless, as a forgotten crust in a corner, these miserable and abortive attempts at opening up the sacred word of God, instead of feeding you with honey out of the rock, will drain away every drop of life and feeling, out of your soul, and leave you as barren and empty as if you had been attending a Ranters' camp meeting, or hearing the trial sermon of a Cheshunt student, as fresh from his theological tutor's hand as his new gown. With all their learning, and with all their labour, they are as destitute of dew as the mountains of Gilboa; of life, as the Dead Sea; of unction and savour, as the shoes of the Gibeonites; and of power and profit, as the rocks of Sinai.

5. There is at times a *savour and sweetness* in the Commentary of Dr. Gill which forms a striking contrast to these heaps of dead leaves. And this gives the crowning value to his exposition of the Scriptures.

The edition before us does Mr. Doudney much credit. It is a monument of energy and industry overcoming almost insuperable obstacles.* It would be absurd to compare

* Without knowing Ireland, it is impossible to enter into these difficulties. The poverty of the country, the lazy, shiftless, procrastinating, do-nothing, character of the people, the bitter opposition of the priests, the hatred of England and Englishmen pervading the peasantry, the power and influence of Ribandism, striking terror and dismay into every cabin, and assassinating the victims of its secret decrees without pity or help, are things unknown in England, but frightful realities across the Channel. The word of God is the special abhorrence of the priesthood; and therefore it required great courage in Mr. Doudney to

its execution, as some have done, to a work brought out with all the beauty of a London house. Neither in paper, type, ink, or general finish, can it compete with the exquisite productions of the London press. But then there would have been London price,—probably double the cost of Mr. Doudney's edition. Great pains have evidently been taken with the proof sheets to ensure accuracy, and with corresponding success. To say we have detected no mistakes would be untrue; but they are chiefly such as Hebrew and Greek letters of almost similar form, interchanged, which, especially in compositors' type, are most liable to deceive any but a well-practised eye, or a Latin word miss-spelt,—matters of no consequence to the great bulk of readers. The English part is remarkably accurate, and more free from errata than many more expensive works and of greater finish and execution. Mr. Doudney had, we know, skilful London compositors and pressmen; but much of the work was done by Irish boys† whose fingers were more used to pick up potatoes than types, and carry turf than a form. It is most pleasing to think that whilst these boys were instrumentally aiding in the good work, they were learning a remunerative occupation, and passing from the miserable condition of the down-trodden Irish peasant into that of a skilled workman, able to carry his accomplishment, learnt in the Industrial School at Bonmahon, into a London establishment, or to the ends of the earth in gold-bearing Australia.

Upon these grounds, then, spiritual and temporal, we congratulate Mr. Doudney on the completion of the work; and, knowing the amazing amount of labour, anxiety, and expense it must have cost him, sincerely wish not only that he may see the blessing of God resting on the work of his hands, but be delivered also from any pecuniary loss attending so great an undertaking.

begin, carry on, and finish a commentary upon it in the face of opposition, enough to dismay any but those who make God their strength.

† The quickness and dexterity of the Irish boys are very great, and far surpass that of England's clodhopping ploughboys. At the time of the great trigonometrical survey of Ireland, the officers were able to get the triangles calculated, a task requiring great knowledge of figures and perfect accuracy of calculation, in the Irish schools, at the cost of a half-penny a triangle. The sums were, of course, properly set and stated, but their working out required great labor and many rows of figures, the slightest error in any one of which would not only vitiate the single sum, but might effect the whole result to such a degree as to render the rest of the work worthless, and the expense, amounting to hundreds of thousands, utterly wasted.

“WHAT IS TRUTH?”—JOHN XVIII. 38.

THE above question most certainly is not less important, in consequence of being asked by an enemy of truth, to whom no reply was made—and most assuredly he deserved none.

Nevertheless, as it is a question of the greatest importance, and for the information of quickened enquiring souls, we will endeavour to answer it, trusting the Holy Ghost will give an unction to the same, and accompany his truth with power to the hearts of his called ones, for they shall know the truth, and the truth shall make them free.

Perhaps God's truth will appear to advantage if for a moment we contrast it with what is falsely so called.

That system which does not allow election to be an eternal, peculiar, unconditional, and irreversible, act of a Triune God, is not truth: which asserts that Christ died equally and indiscriminately for every individual of mankind—for them that perish, no less than for them that are saved—is not truth (John x. 15: also xvii. 9).

That saving grace is tendered to the acceptance of every man, which he may or may not receive, just as he pleases—is not truth (John vi. 44; Psal. cx. 3).

That the regenerating power of God the Holy Ghost is not invincible, but suspended for its efficacy on the will of man—is not truth (Rom. viii. 30, 31).

That saving grace is not an abiding principle, but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to the contrary) throw all away and perish eternally at last—is not truth, but awful lies (John x. 28).

Neither is that system a whit better, which admits of particular election, and the possibility of the salvation of the non-elect, the salvability of all men, and universal redemption, justification by faith, and also by the works of the law (Matt. xiii. 11; xiii. 14).

Regeneration and conversion, partly by grace, and partly by the will of man, preparatory works, proffers and offers, and days of grace, whilst final perseverance is made a doubt of—these things are what St. Paul calls doctrines of devils (Rom. xi. 6, 7).

But to the great and all-important question, “What is truth?” First, man in his fallen estate is a perfect imbecile, dead in trespasses and sins (Eph. ii. 1). More helpless than infancy; devoid of the least power, will, ability, or disposition, to turn to God; a slave to sin, lust, and the devil; “all flesh hath corrupted his way upon the earth” (Gen. vi. 12). And in this woeful dilemma are all mankind by nature, without a single exception (Rom. iii. 23). And what adds to their misery is, that they are totally ignorant of it, and that the most powerful voice, and

most convincing arguments, unaccompanied by invincible grace, leaves them as it found them (Zech. iv. 6).

No voice but Jehovah's, no power but his, no arm but his, can awaken, raise, or deliver them. But to this truth all professed freewillers are opposed; and none will subscribe to this truth but God's quickened elect, his spirit-taught family (Isa. liv. 13).

Again, another branch of truth is this, as recorded, Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever (Ps. cxix. 160).

That God hath everlastingly chosen a remnant of the Adamic race to grace and glory (Eph. i. 3 and 4), on whom his fond and immutable affections are eternally fixed (Zeph. iii. 17); and hath given them a glory grace union to, an indissoluble oneness with, and an interest in, the person of his dear Son, with whom they stand in everlasting relationship (John xvii. 21). Their glorious Head and Husband, who is Truth itself—The true God and Eternal Life (Jer. x. 10; 1 John v. 20); the true Bread (John vi. 32); the true Light (John i. 9); the true Way (John xiv. 6); the true Prophet (Deut. xviii. 15); the true Priest (Psal. cx. 4); the true King (Rev. xv. 3); and as their Surety (Heb. vii. 22), guaranteed in the ancient settlements of eternity (Psal. cxix. 89), to save and deliver them from all the ruins of the fall, sin, Satan, death, and hell. He stood as the representative of his mystic body, and covenanted with the Father on their behalf—in their name—having them all embodied in Himself, complete in Him, perfect in Christ Jesus; thus in the face of all the infinite perfections of Godhead, stood the Surety responsible, accountable, for each and all the chosen ones, holding all their interests dear to his heart, having made them his own. The terms—perfect obedience and infinite satisfaction (vain is it for poor fallen creatures to attempt terms so high, and lower a just God cannot stoop (Gal. ii. 11).

According to this agreement, “seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness” (Dan. ix. 24).

In the fulness of time He appears in the very nature of his people (Heb. ii. 14); He stands, obeys, suffers, bleeds and dies (Acts xx. 21); and rendered infinite satisfaction to law and justice; all the sins of his one Church put to his account, and all his merit placed to her account. Oh glorious grace! wonderful transfer! the wisdom of God in a mystery. Oh believer, gaze upon these things for a moment, they are full of sweetness—this is honey out of the rock, more to be desired

than gold—with it rubies must not be compared—in all things He will, He must, have the pre-eminence; is He not full of grace and truth? Himself the substance of all the truths of the glorious gospel; they are all full of Him, and centre in Him—all the promises of God in Him are yea, and in Him, Amen (2 Cor. i. 20).

Himself the substance of all the types and shadows, promises and prophecies of the Old Testament, and the subject-matter of the New (Rev. xix. 10).

Once more—What is truth? Why, that our God will most assuredly bring out of the quarry of nature all his predestinated people, even all his purchased ones, will open their eyes, ears, and hearts, by the sovereign power of his almighty Spirit, give them to see and feel most deeply their lost condition, the holiness of the law, that there is no salvation or righteousness, deliverance or pardon, to be obtained from Sinai, and that divine forgiveness flows only from election grace, through covenant blood, brought sweetly home and sealed upon the conscience, in the rich anointings of God the Spirit, who works precious faith in the soul, to receive a precious Christ, and to shelter under that sacred covert, his blood and righteousness, and to abide alone in Him as the Refuge from storm and from rain, and as inhabitants of this great Rock to sing at times, blessed are they whose iniquities are forgiven, whose sins are covered, yea, feelingly, as interested in these glorious mercies, the which proves that the truth is in them, and they in the truth; and that they embrace the truth, abide by the truth, stand to the truth, love the truth, live the truth, contend for the truth, cannot sacrifice truth, must not, would not, sell it, and at last die in its embraces.

One branch more of precious truth is, that a bare speculative knowledge of it is not saving—nothing short of an intuitive experimental knowledge as taught by the Holy Ghost, proves a man to be a partaker, and a possessor (Jer. xxxi 33), and such are characterized living epistles of Christ (who is truth itself) known and read of all men (2 Cor. iii. 3), and where the cause is, the effects will follow, by a walk worthy of the vocation wherewith such are called (Eph. iv. 1).

Our God is the God of truth (Deut. xxxii. 4)—true to Himself, to his purposes of grace and mercy, to his counsels of old, which are faithfulness and truth, to his covenant, which is ordered in all things and sure; to his promises which are yea and amen; to his people

whom He loves everlastingly, by keeping them in the truth, and the truth in them, for evermore (2 John ii).

What is truth? once more, for the consolation of the Lord's family. He that hath created your souls anew, will one day raise anew your poor polluted bodies, which are now the seat of inbred sin and corruption, in consequence of which a daily warfare is your lot, the flesh warring against the spirit, and the spirit against the flesh; but He will change our vile bodies, that they may be fashioned like unto his glorious body, so that it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him! what a thought (like Him), for we shall see Him as He is (1 John iii. 2).

This being God's truth in his glorious gospel, revealed from faith to faith, where is the child of God who doth not say, let God be true and every man a liar; thy word is truth, truth in its glory; excellency and majesty shine in its inspired pages, in which our God discovers Himself as the God of hope, of peace, of love, and rich salvation to all his dear people, from everlasting to everlasting, amen and amen.

Infinitely preferable is the truth of God, the glorious scheme of covenant mercy, rendering everything sure to all the seed elect in Christ their head, than that vague creature-system which has nothing for its base—wood, hay, and stubble its only materials, the rearing of which is left to luck, fortune, and chance. They shall build, but I will throw down, saith the Lord (Mal. i. 4); the whole must, therefore, be lost labour, and in the end a mass of confusion (Gen. xi. 9).

He will be no less true to his awful threatenings on those who live and die his sworn enemies; his language is—If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me (Deut. xxxii. 41). Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver (Psal. l. 22).

But Israel (the whole election of grace) shall be saved in the Lord with an everlasting salvation, ye shall not be ashamed nor confounded, world without end (Isa. xlv. 17). Happy is that people that is in such a case, loved everlastingly. Chosen, blest, adopted, accepted, ransomed, created anew, called, washed, sanctified, justified, and must be for ever glorified. Who shall lay anything to the charge of God's elect? This is God's truth, and must for ever stand.—Amen.

W. BIDDER.

MEMORANDA OF SOME PARTICULARS CONNECTED WITH THE ILLNESS AND DEATH OF MRS. S. H. B.

THE subject of the following memorandums was one like Hannah of a sorrowful spirit, and particularly subject to the fear of death,

under which she laboured till within a few hours of her dissolution, and that to a great extent; but as the few sentences which

dropped from her lips from time to time will more fully show the state of her mind, I will only just remark by the way that she had been under the afflicting hand of God for more than three years: before the time came for the Lord to release her from all her sufferings (which at seasons were very great and acute); but often did she remark to her friends, that the Lord was just in afflicting, being what she had desired, because she had observed that those of the Lord's family who were under heavy affliction and trials appeared more lively in their souls, while on the contrary she felt so much deadness, barrenness, and often felt rebellious in her spirit, because the Lord did not afflict her; but when He saw fit to lay his chastening rod upon her, she found that afflictions alone would not quicken the soul, and often remarked that unless He did all for her, she should remain, and did, as lifeless as before, and great were her fears that she did not seek the Lord earnestly, and from real sincerity of heart: but only from the prospect of death that was before her, having such a deep sense of the sinfulness of her heart.

When visiting her about two months previous to her death, she told me that she greatly feared all her friends were deceived in her, for her heart was so deceitful, and she could not think it possible that the Lord would show mercy to such a hell-deserving sinner; but expressed a desire that she might be laid on the mind of the minister she had been privileged at times to hear, feeling a hope that the Lord would hear his prayers on her behalf; but though afterwards told that her desires had been granted in this particular, yet so powerful were the workings of unbelief in her mind, that she could not receive any comfort from these assurances. Upon its being remarked to her, that she wanted a clear manifestation of the love of Christ to her soul; and the Lord to claim her as his own dear child! she replied, "That is what I want, it is of no use *my* claiming the Lord, unless I feel He claims me! none but Jesus, none but Jesus, will do for me!" A few days after was again sunk very low, and earnestly entreated the Lord to manifest Himself unto her, and take her to Himself, for there was nothing she wanted to live for; could she but be assured of her interest, how glad she would be to go, but said she felt as if the Lord did not hearken to her prayers, they recoiled back again, and though she had sometimes hoped she should shout at the last of the Lord's goodness to her, yet she feared exceedingly He never would appear; how then should she face death, it was so terrible to her? About a week after this, she experienced some little revivals in the night seasons, and said that in times past had felt that which neither the world nor worldly pleasures ever did afford, and expressed herself as having enjoyed something of the preciousness of

Christ to her soul, while under the preached word, but notwithstanding she feared greatly lest all was not right, that she should not end well. Shortly after when I entered her room, I found my dear friend in much distress of soul, "How is it," she said, "the Lord does not appear, if He is a God-hearing and answering prayer? surely it is a time of extremity; but oh, I am so unworthy!" Then would entreat, "Do, dear Lord come, manifest thyself," adding that she could appeal to the Lord that she had never spoken to the extent of what she had experienced, and she had thought she had felt Christ precious to her in times past, but now it appeared all a delusion, and feared she had never really sought the Lord from her heart, only pretended to do so, to make others think something of her; that after all, her end would not be well, and she feared she should sink into hell, that death was before her, and no assurance that it would be well at last.

May 3.—After passing a restless night, Mrs. B— appeared more quiet in her mind, and said she was enabled to commit her dear partner and child into the hands of God, which she never could before, and then speaking of the thrusts of the enemy, she said, "Ah, he must not come nigh me now, I do not care for him to-day, no, no!" But before the close of the day, again her fears prevailed, and her unwearied foe assailed her, and again cried out in great anguish, "Oh, I shall sink into hell, I am so afraid of death; surely the Lord would come if I was the character—I must be wrong—the beginning could not be right—and therefore I cannot end well, oh, when will the Lord come? will He ever come?" Upon one observing, you cannot sink, when the Almighty arms are underneath you; "Oh," she replied, "but I do not know; I am afraid I am a hypocrite. I feel the Lord so far off, I cannot get near! I cannot feel that earnestness I would, I am not anxious enough. I do not seek with *all* my heart."

May 4.—Mrs. B— was favoured to pass a quiet night, and in the morning was more tranquil in her mind, but it was of short duration, and expressed herself as feeling no intimations of the Lord's favour of love to her, but continually said, "So far off, so far off." Then she would doze a little, then anon, roused, and again was her pitiful moan to be heard, and by the short speeches that dropped from her lips, it was evident that there was a sore conflict going on within; all that was said to her by those who laboured with her, and who were favoured at times with much liberty on her behalf at a throne of grace; was of no avail to her, the Lord had wounded, and He alone must heal. Upon it being remarked to her, that the enemy would not so disturb her, if she was his prey, for it was not whom he *would*, but whom he *may* devour; she replied, "Oh, but I fear I am his

prey, I fear greatly; I never shall find Christ." Then as in an agony, regardless of all that were in the room she wept, and prayed, "Dear Lord, *do, do come*, manifest thyself, how can I die without the Lord? Oh, I cannot die, I shall, I must sink! Dearest Jesus, do, do come!" with many more such earnest cries. A friend observed to her, she was now having a little taste of the bitter cup her dear Lord drank; she replied, "Mine is indeed bitter; this is hard travelling, ah, ah, I fear the Lord never will reveal Himself to me, and I must die, and how can I, without Him? I never thought I should feel like this; now I know something of what our dear pastor felt in his distress. I had at times a hope it would be well at last, but now, now, I shall sink: oh, the Lord will never come!" It was truly distressing to witness her sorrows, yet some that watched could but feel, and tell her, it was the enemy, who did not like to lose her: "Ah," she said, "he will not lose me, he will have me, oh, I shall sink." Then again in mental anguish, prayed, "Do, do, dearest Lord, come! will thou not come? surely it is a time of extremity." While sitting by Mrs. B—— and witnessing the distress of her mind, I felt my heart pouring forth to the Lord on her behalf, and a secret assurance was felt that she was the Lord's, and the following dropped sweetly, yet powerfully, into the heart,

Hold he cannot, though he seize her,
We his power defy through faith.

I was assured the Lord would rebuke the foe, and, as a secret prompting was felt, I left my friend for a short time, and retired to another room, where I was favoured, and wrestled with much importunity, to spread her case before the Lord; when the following was spoken with some power to the heart, "She shall be more than conqueror over sin, death, and hell; also, I will show her my salvation." My heart was dissolved, and mentally exclaimed, "Dear Lord, it is enough! I am resigned to wait *thy appointed time* to reveal thyself, though it may not be till the *last*." Shortly after I returned to my friend's apartment, and never can I forget the distress depicted on her countenance, and the earnestness with which she entreated the dear Lord to manifest Himself to her, with expressions as the following, "Do come and manifest thyself, dear Lord; I cannot, no I cannot die without thee! surely it is a time of need—*Christ, Christ is all I want!* Thou knowest, Lord, I have spoken the truth, I have found thee precious, come again, as thou hast been before! but no, I am not earnest enough as *I am so far off, so far off*. He never, never will come." A friend sitting by her, repeated the lines,

His grace shall to the end
Stronger and brighter shine;
Not present things, nor things to come,
Shall quench the spark divine.

Mrs. B—— replied, "That is what I want, but I shall never *end well*." Towards evening of this day she was more tranquil, and dwelt much on this,

God is love,

also,

More happy, but not more secure,
The glorified spirits in heaven.

And said many parts of hymns flowed into her mind, and as she lay, would often say, "*Precious Jesus, precious Jesus*; surely I have known thy preciousness, come again, dear Lord, and let me have another taste; thou knowest I want thee, I do want thee, dear Lord." Another time upon my entering her room, she took me affectionately by the hand, saying, "It will be right with you and me now, will it not?" to which I replied, "I have often told you it would be well; do you really think so?" Mrs. B—— inquired, "Yes, (I answered), certainly I think and feel it will, whether you have comfort or not." Mrs. B—— then spoke of the affection she felt to the Lord's dear children, also, how she had been enabled to look back upon past experience, and related some seasons when she had been favoured with much melting and brokenness of spirit before the Lord; expressed her desire to have Mr. Hart's hymn on sickness read to her; and many times repeated over the lines

Shall take thy weakness, bear thy ails,
And softly whisper, trust in me.

Attempting also to sing them. Thus she continued with sinking and a little rising for a few days.

May 7.—Expressed herself as having no power to lay hold, although many words were suitable to her, said she was such a sinner, such a wicked creature, continually saying she could not get nigh, "So far off, so far off;" the Lord never would look on. Then spoke of the desperation she sometimes felt when so ill, that it was of no use to pray; she must sink into hell, and she could not help it, then would cry out, "Her heart was ready to burst." Oh, that the dear Lord would reveal Himself to her, but she must after all be a hypocrite.

May 9.—Was favoured with a quiet night, more calm in her mind, but soon the enemy returned, and all her fears came upon her, and she thought she only sought the Lord because of the prospect of death before her, that she did not really seek from a desire to enjoy the Lord's presence, and said that when she cried out to the Lord to come, something told her it was only for the sake of talking; yet would add, "I know I do long for Jesus, there is nothing else my heart is set upon. I have done with all things here below." A few days after upon entering her room, I found her very ill in body, and her countenance bespoke the terror of her mind, she was as one greatly amazed; horror and fearfulness were depicted on her face, and those who

witnessed her agony will not easily have it erased from their memory: it was indeed a trying scene, yet the Lord delayed, for the set time to deliver her from *all* her fears was not yet come. I remarked to Mrs. B—— as soon as she was able to attend, that she was in a sore conflict; Mrs. B—— nodded her head, but did not reply. Then it was said to her, "What a mercy, that though Satan is permitted to seize you, yet he cannot hold you." With great quickness she replied, "*But he will hold me though.*" The friend replied, "Never, never." "Yes," she said, "I must be wrong; oh, I cannot bear it, what shall I do?" Then cried out, "Dear Lord, do quiet me, quiet me." It was evident to all who stood by, that she was combating with the powers of darkness, but after a little space, the dear Lord rebuked the enemy, and there was a calm; and in the evening, while sitting by her, she told me, it was the sharpest and sorest conflict that she ever had. I remarked to her, that while looking on, I felt she was sore amazed, and that there was a cry going forth to the Lord from her heart that He would appear for her, while the enemy was pushing with all his force, and suggesting that she was a hypocrite, and would sink, death was before her, and to her feelings it had already seized her; "Yes," she answered, "that was just what was going on in my feelings." It was remarked to her, "You do not find that death nor Satan are mean enemies?" "No, no," she replied, "they are mighty foes: I never had such things to wade through before; oh, what hard fighting it is, but there I have asked for it, I have told the Lord I did not mind what trials I had, if it was but well at last, but now I have got the trials, and the Lord is not come." Expressed that she was glad to have the prayers of the Lord's dear family, but that neither their desires nor prayers would bring Him, "It must be his own arm that must bring salvation." What good would it avail me," she added, "to say I felt comfortable, when I am not? it would only be deceiving those about me, and a death-bed is no place to deceive." said "she must go *alone* to the Lord, friends could not help her *now*, much as they desired to do so." Then remarked, "I have known what it is to hug the cross, and bless the Lord for it, and never expressed half of what I have felt, being always afraid lest I was deceived."

On the 18th, Mrs. B—— was more quiet in her mind, though very ill in body, not so racked with the fear of death. Upon its being said to her, "The Lord was taking down her tabernacle," she assented and ejaculated, "Dear Lord, receive my soul." Upon a friend asking her, if she felt assured the Lord would? she replied, "I have a hope that He will; a little hope."

A day or two after her fear again pro-

vailed, and she said, "The conflict will soon be over, but how will it *end*? that is the mystery. My heart is so bad, I cannot be right; dear Lord, how is it? Oh, I cannot die without thy presence; how shall I bear, I am so afraid of death?" One remarked to her, she did not find death a mean enemy, when called to meet him in the dark. "Oh, no, no," was her reply, "None know what it is but those who are called to it."

Thus she continued much the same, both in body and mind until the 25th, when it was evident to those around her, that there was a degree of quietness and submission, which had not been so much noticed before. After passing a trying night, she remarked to those who attended her, "What a harassing night they had had, as her cough was so troublesome, that she continually needed attention." She observed, "It had been a good night with her, the Lord had been so precious," and said, "Do praise Him for me, for I cannot praise Him enough! How *precious* He is to me." Upon my entering her room soon after, and observing to her that she had had a visit from the dear Lord, "Yes," was her answer, "I think I have, but I am not fully satisfied," said, "The fear of death was not wholly removed, but dare not say, she was altogether without a hope, but that the Lord would be with her, and manifest Himself more fully to her, though it might be at the last." But at this time her difficulty of speaking was increasing, and it was a time of great anxiety to all who watched with her, and had travelled for her. The following lines were quoted to her,

Trust Him, He will not deceive you, &c.

She said, "Go on." The lines following were then repeated,

Tho' we hardly of Him deem,
He will never, never leave you;
Nor will let you quite leave Him.

She said, "This is sweet; dear Lord, be with me in the dark valley." About this time Mrs. B—— expressed that she was enabled to leave her dear partner and child in the hands of God, and should be glad to go, if the Lord would manifest Himself more fully to her. A few hours after thus expressing herself, she appeared as if taken with death.

I have omitted to observe, that a few days previous, she had spoken of the following passage having been much on her mind, "Beloved, think it not strange concerning the fiery trial which is to try you," which was remarkable, as it seemed to intimate another conflict was at hand; and the visit she had after from the Lord, as above related, was to prepare her for this last grapple with the powers of darkness. But to return.

May 26.—Upon my entering my friend's room, I found her more distressed, again crying out, "Oh, what shall I do? I cannot

die so;" requesting all present to continue praying for her, "For," said she, "I am so afraid, I fear the Lord never will come and visit me; but I must die in the dark, without any comfort;" adding, "But I must cast myself at his feet;" and then clasping her thin trembling hands, she prayed earnestly, as if in agony, "Dear Lord, precious Jesus, do, do come, and reveal thyself; I cannot die without thee! But oh, I feared this would be the case when I came to die. This is hard work," she added. Then turning to her relations and friends who stood around her, she said, "Come, and bid me good bye; for I must die in the dark." This was a moment not easily to be forgotten by those who were witnesses of her sorrow.

Mrs. B—— then took leave of her relatives, and turning to me, I addressed her, and said, upon her taking her leave, "Ah, it is only for a little while; we shall soon meet again, where we shall part no more;" "No, no," was her reply, "I am afraid." I answered, "I believe it will be well with you, whether it is dark or light;" for though it was a time of great anxiety, yet I could but hope the Lord would yet dispel her fears, and felt assured she would land safe. After lying still a short time she was heard to whisper,

The song of grace,

And see my glorious hiding-place.

"That is the song I want to sing, but oh, I do not know, I am so afraid," and once said to her partner, "Oh, I shall never shout! I have no hope!" It was truly distressing to witness her sorrows, and it appeared to those who watched with her a time of extremity; as Mrs. B—— was fast sinking; and yet the Lord's set time was not come to dispel *all* her fears. In the evening, our dear friend became exceedingly restless, and through the night it was most painful to those who were with her, to see her anguish; her whole frame shuddered at death, and she would gladly have fled from his grasp! It became a time of increased anxiety, and when all and every one appeared ready to give up and faint! then was the Lord's time. About five o'clock in the morning of the day she died (May 27), her dear partner heard her entreating the Lord to have mercy on her; soon after he perceived she lay more quiet, and saw plainly that there was a great change; her countenance no longer wore the gloomy aspect that it had hitherto done, but peace and serenity were visible; there appeared and was a great calm, and though apparently unconscious to all about her, she was evidently enjoying that peace which none but God can give. After laying thus quiet some time, she opened her eyes, which now looked so bright, and turning to her husband, she said with much earnestness and pleasure, "*It is well, and it will be well!*" He immediately asked her if she felt peace, she re-

plied, "Yes, *peace, peace!*" A relative who stood by repeated,

When flesh decays, and heart thus fails,
He shall thy Strength and Portion be;
Shall take thy weakness, bear thy ails,
And softly whisper, 'Trust in me.'

Mrs. B—— said, "I can *sing* that now." Several times there was a sweet smile on her countenance, when unable to speak; all fear was gone, and the enemy was as still as stone, and as one observes, "It was as if Satan was interdicted from making any noise;" so perfectly calm was our dear friend's mind from this time;

Not a wave of trouble roll'd
Across her peaceful mind.

In the course of the afternoon, she took her leave of all once more, but appearing not quite satisfied with the farewell she had just taken, and being unable to speak, it was judged she might wish again to see her dear and only child, who was immediately brought to her again, when dear Mrs. B—— held out her hand, and said, "Good-bye, my dear;" and upon the child kissing her, she said with great composure, "That will do." After this she laid some minutes as if unconscious, and her difficulty of speaking was now very great. As I was sitting by, after a short cessation, she again opened her eyes, and put out her hands towards me, which upon my taking, she pressed it affectionately, and looking up said, "*He is come, He is come!*" Her dear partner then said to her, "You find all your fears dispelled that you had yesterday; you have no fears, no fear of death now, have you, my dear?" "No, no," she replied with earnestness. Shortly after, a dear friend engaged in prayer by her, Mrs. B—— joined her hands, and appeared to enjoy some parts of his prayer, particularly when entreating the Lord to be with her in passing Jordan's river, and responded in a whisper, "Ah, ah!" as also when begging of the dear Lord to sanctify it to all present, "Yes, yes," she faintly whispered. After this, she seemed unconscious to all around her, and did not seem to hear what was said to her, but again revived and opened her eyes, and seeing another friend by her bed-side who had not seen her that day before, she put out her hand to him, who taking it, said to Mrs. B—— "Is it all well with thee?" "Yes, yes," was her answer, "Yes," which was the last word that was understood, though she continued speaking for some time, though quite unintelligibly, which was much regretted by those friends who were anxious to understand *all* she was attempting to convey. Her countenance bespoke the peace of her mind, and by the earnestness with which she spoke, we could but think she was testifying of the reality of what she was enjoying. Nothing could be more marked than the difference in her countenance to what it was the day preceding, and as the closing scene came on, and

her cough became troublesome, her features were slightly convulsed for a moment, when her countenance resumed its natural appearance, with a most sweet and heavenly smile, with such a shining lustre that it reminded some present of what was said of Moses when he came down from the mount; so it was in the case of our beloved friend. And thus with her hands folded across, and her eyes

looking upwards, and a shining countenance, as if the glories of heaven were opened to her view, she sweetly fell asleep in the arms of Him, who "came to deliver those who through the fear of death, had been all their life-time subject to bondage;" and may our last end be like hers. "Mark the perfect man, and behold the upright, for the end of that man is peace." O. H.

SANCTIFICATION;

BEING A CORRESPONDENCE BETWEEN DR. HAWKER AND DR. ANDREWS.

REV. AND VERY DEAR SIR,—I can hardly express the feelings of veneration and esteem with which I take up the pen to address Dr. Hawker, so much my senior and superior in every sense; and whose writings have for many years been my continual instructors. You will not mistake me, or suppose that in thus speaking I give that honour to you which is due to God alone; this would only be to disgust you, and to prove myself to be (in Bible language) a fool. No, dear sir, it is the evident impress of God's Spirit upon your writings that makes them so precious to me. Have continually heard them opposed; but the blessed unction that has accompanied them in my frequent readings has been to my own soul a satisfactory answer. Indeed, I believe for Christianity in general, this is our chief reply, the witness of the Spirit outvies every other proof.

Still, however, there is one expression in your writings which has occasioned me some difficulty; not so much in my own experience, as in company with cavillers: for I felt unable to defend it. I mean, imputed sanctification; for if the word sanctification denote setting apart, it might stand for election; if it denoted a justifying righteousness, which is what we suppose it must mean, if the word imputed be attached to it, it would then refer to the atonement, and describe what God the Son has done for us; but if it denote the work of the Holy Spirit in us, in weaning us from folly, checking our corruptions, and subduing our iniquities, then it seems to me it cannot signify either of the other two, unless it be said that the consequence is the same as the cause. These observations, however, I present with all possible deference; not even intimating that I could correct any views of yours, and feeling, as I truly do, the great distance which it has pleased God in your favour to put between your spiritual acquirements and my own. I write not to cavil or to object, but to solicit information. It seems to me that election suggests a doctrinal, atonement a judicial, and sanctification a moral idea. How sanctification can be imputed I cannot see, unless we say it denotes the atoning righteousness of Christ; and if this be admitted, then we must look for the Spirit's work to be set forth

in other phrases. If it be said that sanctification includes in itself all the three main ideas, election, atonement, and regeneration, then this should be carefully stated, for it is lamentable to incur the charge of saying that men need not be made pious, haters of sin, godly, &c., which last are ideas commonly suggested by the word sanctification. You will not suspect me of admitting the justness of such charges; I only depose to the fact that they are brought against the term imputed sanctification. Doubtless you consider that Christ is made unto us everything which we need for salvation; yet you equally allow the necessity of the Spirit's work in us, and the difficulty arises here, that divines have considered justification as resulting from the atonement of Jesus; and sanctification as describing the Spirit's work, which cannot as such, be imputed. If it be said that as to the Spirit's work God's people are not made holy by that, for that they are still full of sin, &c. I answer, they are in some way or other so affected by the Spirit's work, that they are made new creatures both in opinions and practice. True, they have no inherent stock of grace communicated; but what they get by the moment, by the hour, by the day. Zaccheus was a different man, and so was Saul, after conversion. The influence which made them so has generally been understood as included, if not exclusively set forth, in the word sanctification; the difficulty is, how can such an influence as makes and keeps a man in the new-creature state, be safely said to be imputed?

Perhaps you will say that sanctification means setting apart, or election; then it will be allowed this cannot be imputed, unless it be said that the act in which Christ was elected *First Head*, was imputed to us: or that Christ's electedness was imputed to us, which is the same as saying that we were chosen in Him, which is not denied; but will it not involve great difficulties to say that sanctification in scripture generally means election? Or secondly, supposing it be said that sanctification means the personal holiness of Christ as Mediator, this must eventually resolve itself into the forensic or judicial idea which no generally professing Calvinist disputes, that we are accounted righte-

ous for Christ's sake; but will such a sentiment require for its demonstration the strange and hardy assertion that sanctification in scripture refers not to a moral change (made by conversion and its consequences) in God's elect by the working of the Spirit of God, but to the active and passive obedience of Jesus? Then if it be said lastly, no, sanctification does describe the Spirit's work, but that this is imputed, the only explanation which could be given of this would be, that what the Spirit did on the human nature of Jesus, was reckoned as personally done in us; and then this consequence would follow, that as two righteousnesses were not necessary for us, so two sanctifications could not be wanted: and thus we should abnegate altogether the necessity of the Spirit's administration in the Church.

The hints I throw hastily together you will compassionate whatever is incorrect in them. I have no doubt that your explanation of your own thesis will be clear and convincing, as I know from all I see in other parts of your writings, that you would not for a moment propose or defend sentiments derogatory to the Holy Spirit, or unfriendly to what is commonly understood by the terms personal holiness, godliness, &c. But all that I am anxious for is, such a statement as may render it impossible for those who professing orthodoxy, are at enmity with God's plan of salvation, &c., *misrepresent your writings, and awfully to decry the great and glorious doctrines* which it hath pleased God so marvellously to honour under your preaching, and in the various invaluable treatises He has enabled you to give to the world.

I remain, Rev. and dear Sir,

With all due respect and consideration,

Yours most truly,

EDWARD ANDREWS.

Beresford Street, June 22, 1824.

MY DEAR SIR AND BROTHER IN OUR MOST GLORIOUS LORD,—I greet you in Him, the savour of whose name is as ointment poured forth, grace be with you. You have done me a great kindness in your remembrance of me by your letter of the 22nd inst, and I have taken the earliest moment (the daily pressure of demands on me would admit) to thank you for it. My God recompense this your labour of love, by supplying all your need, according to his riches in glory by Christ Jesus.

I observe what you say about the term *imputed sanctification*. I am unconscious that the phrase ever dropped from my pen, or my mouth; very sure I am, that it was never in my heart, and equally sure I am that it is not scriptural. Be so good when you do me the renewed favour of a letter, to say in what page of any of my writings the word *sanctification* stands with the word *imputed* prefixed; that I may note it for an erratum in any future edition of that work.

I need not tell you, who are so conversant with the scriptures of eternal truth, that though it is a doctrine of unquestionable veracity, the righteousness of our most glorious Christ is the righteousness of his people, and that He is of God made unto them wisdom, and righteousness, and sanctification, and redemption; yet the words *imputed sanctification* are not coupled together even once in the whole Bible. The strongest expressions of the doctrine which we meet with in the word of God, in the few scriptures where it is mentioned (and they are but few), are more immediately applied to the faith of the believer concerning it, than to the thing itself. I refer you to Genesis xv. 6, Rom. iv. *passim*, Gal. iii. 6, James ii. 23. But in reality both the justification and the sanctification of the Church of God, have a higher source and spring for the everlasting enjoyment of those immense blessings, than the mere imputation, even from personal union with our most glorious Christ. To this soul-comforting, soul-strengthening doctrine, the Lord Jesus himself refers, through the whole of the 17th chapter of the Gospel by John; and beyond all doubt our *union* with Him is the security and cause of all our *communion* with Him, by which we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God. It was an admirable observation of Zaneby, and not more admirable than correct, when he said, *Plus est non esse filios, quaniesso sanctos*. And beyond a doubt our sonship by adoption in Christ, is infinitely greater than every other benefit we derive from Christ. For by this relationship in Him and to Him, we come into a relationship and fellowship with the whole Godhead; and then all holiness, happiness, blessedness, and the spiritual privileges we have in time and eternity, are the result and effects which flow out of this ocean of love in union (2 Pet. i. 3, 4).

I do not know, dear sir, whether your sentiments on these important doctrines are congenial with mine; but I do not believe that any truth of God is so little understood spiritually and scripturally, as that of sanctification in the present day. It is the general line of what are called evangelical professors, to lay more stress upon experiences than even upon Christ himself; than which nothing can be more foreign to the Bible. Salvation is the complete, finished work of the Lord Jesus Christ: and this is and must be, from its very nature, in Him, and his own incommunicable work (Dan. ix. 24). To form my creed, therefore, from what I feel, instead of forming it wholly on what Christ is, or to draw conclusions from what passes in me (which at the utmost are but effects) instead of what Christ has done for me (which is the sole cause), this is to invert the very order of things, and make a substitution of creature enjoyment, for Creator and Redeemer fulness.

It were to be wished that the advocates for such doctrines would trace them to their source, whereby their fallacy would be discovered. You know, dear sir, that until by regeneration and the new birth, we are brought into spiritual life, it is impossible to perform a single act of spiritual life; and when this sovereign work has passed on the spiritual faculties, all those faculties are brought forth, as so many energies of action. Then, and not before, we see, we feel, we hear, we do all things spiritually. And as it is the spirit only which is born again, the flesh remaining still unrenewed, instantly the conflict described by the Holy Ghost (Gal. v. 17) commences, and never ceases till death. What sanctification can there be then in the body?

The Lord Jesus has stated in John iii. 6; and Paul, three-and-twenty years after his conversion declared the same, when he said, "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18).

I shall be glad to hear from you again, and again, while I am in the body. I am as the prophet was, on the watch tower, to hear what the Lord God will say unto me. I know not the time of my Lord's coming, but till He comes I shall be pleased to hear from you as your convenience will permit. The Lord have you into his especial keeping.

Yours in the Lord,

ROBERT HAWKER.

Plymouth, June 29, 1824.

EXTRACT OF A LETTER FROM ——— TO ———.

* * * AND now with reference to the state of your mind. I trust that my God, whose I am, and whom I desire to serve, may give me a word in season to speak for your comfort, and joy of faith. That you should have experienced much difficulty in your Christian course, is not to be wondered at; every one of those who have gone before, and are still following the same course, "Having obtained like precious faith," have had to encounter the same; and that you should be peculiarly harassed by the desperate wickedness of your own heart, is only what all God's dear children daily deplore, and is another mark of a gracious work upon your soul. The danger is, not that He who hath begun a good work in you will leave it incomplete; not that Jehovah who *changeth not*, will forsake the work of his own hands, but that you yourself fail of enjoying the exalted privileges of your calling, and be cast down by thinking, that this evil heart of yours must be becoming less evil, and by expecting that you ought to have less need to contend against the corruptions which spring from it.

My dear friend, keep in mind the Apostle's description of his own mental struggle in Rom. vii., and take a simple explanation of it from Rom. viii. "The carnal" (that is the natural) "mind is enmity against God, it is not subject to the law of God, neither indeed can be." And observe your own experience delineated, and the root of the evil.

Almost all young Christians suppose, that the evil heart is entirely taken away in regeneration, and are therefore troubled with doubts and fears, when they discover sin remaining, as undoubtedly they always do. Whereas they ought to know, that the natural heart remains, and is ever opposed to godliness; that there is no regeneration of *our flesh* at present (that which distinguishes us while in the body is of the Spirit), but that it is, and will be to the end, "Deceitful

above all things, and desperately wicked." The old nature is not eradicated, but a new nature is superinduced. The two are perpetual foes, and because rebel nature strives against the divine nature, of which we become partakers when we believe the gospel, it is, that the Christian life, is one of incessant watchfulness and warfare. Still for our comfort it is written, "Sin shall not have *dominion* over you." "He that is for us, is greater than he that is against us." And his promise "sure to all the seed," that "His sheep shall never perish, neither shall any pluck them out of his hands," is inscribed in the records of eternal love, that they may have "strong consolation," notwithstanding their remaining unworthiness, "who have fled for refuge, to lay hold on the hope set before them" in the gospel.

There is another thing often serves to disquiet the minds of those, who have lately entered upon Christian experience, it is, the not keeping steadily in view, the finished work of the Lord Jesus Christ, the exclusive object of faith for salvation. Salvation has been obtained for sinners by the atonement and righteousness of Jesus Christ; for *sinners* I say, not of one description rather than another, not for repenting, amended, striving, seeking sinners, but for *sinners*; and the gospel announces glad-tidings to sinners, as sinners, in order that they believing it, may be changed. The act by which God is pleased to illustrate his love to man, is the giving his own Son to be the Propitiation for the guilty, whom He will bring to glory. And the work whereby He has displayed the perfect harmony subsisting between his attributes, was the obedience unto death of the incarnate Word. We are perpetually turning our eyes off this work to some other, to something which we conceive we must do, or must be done in us; and most usually do we ascribe salvation to the fruits of the Spirit, forgetting that these fruits are only genuine

when flowing from a believing contemplation of Calvary's great sacrifice. Now, however true it may be, and it is a truth, yea, the truth of the living God, that the Holy Ghost "worketh in us who believe mightily," that we are "created in Christ Jesus unto good works;" yet, doth not our comfort, nor yet our advancement proceed from the abundance or spirituality of our doings, but both are produced by the persuasion, that "Christ died for the ungodly." I would not altogether reject evidences—but with me, I confess, the grand proof of regeneration is the subjugation of my will in this respect to the will of God; the perfect reliance of my soul upon his faithfulness who hath promised, independently of my doings or omissions.

Let me then, dear sister in Christ, counsel you to be satisfied with nothing but Jesus, and Him crucified, even in your most favoured hours; let the joy of your heart be, not that through his power you have done so and so, or felt so and so, but that it is his unalterable purpose that your guilty soul be saved by the blood of the Lamb. While you contemplate his immeasurable love, his devotion of Himself to the penalties of his own outraged law, for sinners who deserved nought at his hands but wrath—while you thus contemplate Him, without taking into view the graces of his workmanship, you will have peace, your soul will grow in holy conformity to his image, you will laugh the temptations of the evil one to scorn, and you will live above, and without evidences.

I collect from your letter, you imagine that something more than the simple belief of the gospel is necessary to warrant your being satisfied that you have been truly regenerated. Be assured, my friend, that the scripture asserts that regeneration is in the

belief of the truth, and what is the truth? but that "God gave his only-begotten Son, that whosoever believeth in Him, might not perish, but have everlasting life;" that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," and that "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." This is the simple truth to be believed. And what is to believe, but to attach implicit credit, to a report of the truth, of which we have sufficient evidence? The evidence in this case is communicated by God the Holy Ghost, and he who believeth is by his demonstration enabled to realize the certainty of things he sees not, and to give substance to the things he hopes for.

Let *this* gospel be *thus* believed, and I know, and am persuaded that the history of the individual will be adorned by those spiritual fruits which are "by Jesus Christ, unto the glory and praise of God." While if the object of faith be made a secondary thing, and the walk be that about which is our prime solicitude, the soul will languish, and all the fair fruits of spirituality will be blighted.

In connexion with this, I need scarcely allude to a high and holy privilege of the children of God. "The mercy seat" is approachable, God in Christ sitteth thereon to dispense mercy and grace to his chosen. Be much in prayer, earnest, watchful, and the peace of God shall be with you. I rejoice, yea, my soul rejoiceth that you have been found of Christ; and brought into the chambers of his love. Oh, unspeakable blessing! exult, my sister, and show by a joyful, as well as holy walk, that the religion of our Jesus is happiness.

Obituary.

SOME ACCOUNT OF THE LATE J. WADE, OF UPPINGHAM.

"Precious in the sight of the Lord is the death of his saints."

"Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

THE departure of a believer is another glorious triumph of the love and power of Jesus over sin and hell, causing a shout of joy among the spirits of the just made perfect, that another ransomed soul hath gotten the victory through the blood of the Lamb, and oh what a victory! what a triumph! what a conflict! and all over for ever and ever, the moment the separation takes place between soul and body. Witness the holy joy and patient waiting of the Lord's aged crucified and mortified saints, who can enter into the meaning experimentally of the apostle's language, "I am crucified with Christ," and

again, "I die daily." Such was the state of JOHN WADE of Uppingham, a man deeply taught of God, as hundreds of his dear, tried, and exercised ones can testify, who by his extensive correspondence has often been the means, in the Lord's hands, of ministering comfort to souls passing under the rod of the covenant; whose filth was being purged by the Spirit of judgment, and by the Spirit of burning. His long and deep experience fitted him in a peculiar way to open up, describe, and meet the states of those who are "killed all the day long," and many such will feel his loss to the Church on earth, when "there

are not many fathers." He entered into the presence of his dear Lord, April 28, 1854, a few hours after being engaged in the Lord's service in the house of prayer. When he gave out the hymns, it was remarked by all present with what deep feeling of soul he read them on that evening, especially that verse,

"There shall I bathe my weary soul."

He said at different times to his son, "You must not be surprised, Thomas, if I am called away suddenly," and often mentioned that passage, "Blessed is that servant whom his Lord when He cometh shall find watching." On the Sunday previous to his death, he walked to a village in the neighbourhood in the afternoon, as was his usual custom, to see a sister; when about to return home he said, "The Lord has spared me to come over once more, it may be the last time;" and looking upwards, added, "I am waiting, waiting." Blessed position to be found in, precious in the sight of the Lord, waiting to go home, longing to depart; no doubt having secret intimation that the time of his departure was at hand. Having lived for years at the feet of Jesus, he fell asleep in his arms. It was not dying; he had been dying through crucifixion and mortification for years, to self, sin, and the world, "Always bearing about in the body, the dying of the Lord Jesus."

"That I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," was the great business of his soul, fellowship of his sufferings, by a baptism of his Spirit. And here he passed into states and experiences, but little known and understood; the journey out of self, and all its dreadful abominations, and workings good and bad, proved a long and terrible wilderness, darkness, bondage, death, through the flaming wrath of God against sin, saying in holy trembling, "I will bear the indignation of the Lord, because I have sinned against Him." And when enabled to fall down in all his sufferings, sorrows, and deaths, and say, "It is the Lord," the resigned, humbled, broken will, found peace, and quiet, and rest, in the presence, and at the feet of his dear suffering Lord and Saviour, who at such times opened the love of his heart, and soothed and healed the weary, broken, suffering spirit of his poor trembler. "As dying, and behold we live, as having nothing, and yet possessing all things," he found little in the ministry of the present day to help and direct his soul. Experimental fellowship with Christ in his sufferings, is not the theme of these times. Good doctrines, precious things about Christ, and some unfolding of the work of the Spirit upon the heart in the conviction of sin, and leading to Christ as the Saviour, is about as far as the ministry can guide souls. The inward path out of the nothing of the creature into the all of God, is missed and forsaken. "Few there be that find it," we are

all so ready to get rid of the cross, and so unwilling to take it up. We had rather suffer for sin, than suffer for Christ, to my shame I am compelled to confess it.

It is no small mercy to be held up, and held in to the discipline of the Almighty, and not to despise his chastening, nor faint when rebuked by Him. "As many as I love, I rebuke and chasten." It should be ours to watch the end of the Lord, not the end of the trial; to be more concerned that the affliction be sanctified than got rid of. Unsanctified affliction only hardens the heart.

The departed saint was upright before God, he wrestled day and night to be delivered from sin, and the will of the flesh; and laboured to enter into that rest; and a faithful living God answered his prayers, and carried on at times such a process of inward destruction and annihilation, that he has in his experience been brought as it were to the last gasp, the last sigh, the last breath. This is where the Lord judges his people, and repents Himself for his servants, when He seeth that their power is gone, and none shut up nor left. This is the valley of the shadow of death, passing through fire and through water, to come at the wealthy place. Precious in the sight of the Lord are the saints in this path. He is never so near, as when they are in the greatest depths and extremity; and oh how these states fit and prepare the soul for fellowship and communion with the dear Man of sorrows. It is indeed most blessed to be in the company of such, and hear them pour out their souls before God; it is something far different to that thing called communion so lightly and flippantly talked about by the professing multitude. Abiding in Christ is with them little more than a doctrinal sentiment. They are persuaded by some one, or persuade themselves, they are children of God; they know nothing about groaning, and crying to the Lord for mercy, and some token of his love and compassion. Not they. Nor sighing to the Lord for forgiveness of sin before they can get access to Him. They look upon this as bondage, and far below their privilege. They are always happy and joyful, but somehow or other there is no testimony in all they say; nothing comes home to the heart. There is no felt union, no savour. This is a great day for talk, and doing for Christ, and bearing and preaching about Him; but the day is at hand when the Lord will do that recorded in the 3rd of Isaiah and 24th verse: happy would it be for many if, "Instead of sweet smell, there was stink; and instead of a girdle, a rent." The departed one had passed extensively under this stripping, smiting, burning, and consuming work of the Lord; that he was brought down to the simplicity of a little child, the very state over which Jesus said, "Of such is the kingdom of heaven." He was a great saint, but his greatness con-

sisted in poverty of spirit, and littleness. What he was, he was by the grace of God.

He was often misunderstood, and greatly misrepresented by those who were full of themselves, unbroken in heart, and who knew but little of the things God had taught and shown him, this moved him not; "his witness was in heaven, and his record on high." And often was he indulged with the blessed presence of his dear and beloved Lord, so as to walk with Him, abide in Him, and dwell under his shadow; this was the centre unto which his soul was pressing, and he came at it through dying daily. He was enabled to leave all to follow Christ!

"Methinks I see him now at rest,
In the bright mansion love ordained;
His head reclines on Jesus' breast,
No more by sin or sorrow pained."

It might have been expected there would have been some signal and striking manifestation of the Lord's power in the end of one who had for so many years been owned, honoured, and blessed of the Lord; but no, a dying testimony was not wanted to confirm the work in his soul, or to speak and tell those around what great things God had done for Him. This had long been abundantly manifest to all who had eyes to see, and hearts to feel; and the work of God in his soul had been tried and proved in "the hour of temptation." He knew what it was to endure under the mighty hand of God, and what "the peace of God is which passeth all un-

derstanding." The path, the state, the experience, the leading, and doing of God in the soul of John Wade was demonstrative and special; it was a divine teaching. For the first fifteen years after his call by grace, it was the ordinary experience of a child of God, suffering under a state of hard and bitter bondage of soul from rebellion, and revealed wrath in the conscience. After this he was most graciously delivered into the most blessed liberty and peace of the Lord Jesus Christ, and the Father's love in him, and which he enjoyed with some interchanges of sinking and rising, light and darkness; but was kept to his standing for about three years, when the Lord opened before his soul the path of inward suffering, annihilation, and death: where self is experimentally crucified, and put off, and the Lord Jesus Christ put on. And here in this path of mystically dying, he arrived at the most blessed fellowship of the sufferings of Christ, and looking by faith at his overcoming sin, death, and hell, upon the cross for him, he had peace; and an experience of Christ *in him* overcoming self, sin, and the world; and this was his daily salvation—"Being reconciled, we shall be saved by his life."

"Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you."

Tottenham.

G. H.

The Family Recorder.

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

LOVE! CHRISTIAN LOVE!

To the Editor of the Gospel Magazine.

MY DEAR BROTHER IN OUR PRECIOUS JESUS, —As time rolls on, it seems to roll off the inclination to the use of the pen; will you admit this as an apology for the delay in answering your heart-warming letter. I might well plead want of time, if I could heave overboard the truthful adage, "where there is a will there is a way." I will not stop to animadvert on the source of that will, for anything connected with the soul's well-being, and to which Christian correspondence is eminently conducive, is only derivable from the same creative source (James i. 17); and communion by pen and paper oft experiences the promised blessing (Matt. xviii. 19, 20).

But it is surprising what interruptions I experience sometimes, when the pen seems to glide forward impelled by the heart's warmth on a given subject. At times I say to myself, why is this permitted? Then remembering the all-wise Appointer of every passing event, I am humbled to discover that creature feeling had the uppermost sway, and not the fan-

cial love of my God. Oh how true it is, there is no love (deserving the name) but of God; and the bestowment of that love in its rich enjoyment helps to the forgetting the hand that is opened for its bestowal. We receive the treasure in earthen vessels; but our God is a jealous God, and He perpetually admonishes us, that his glory shall not be given to another, though as dear to us as the idol self. He says, "Son of man, give me thine heart;" and when in the absorption of creature enjoyment, He snaps the thread, convinces of our folly and weakness, and teaches the practical lesson that without Thee we can do nothing; but strengthened with his might we can do all things, and then "Let the weak say I am strong," as you have so sweetly opened up in your leader of this month.

Much in the present month's Magazine evidences "if one member suffer, then do all the members suffer with it;" and in your public position it is seen, "no man lives unto himself." Your very trials have called forth so much sweet sympathy, that your cup must run over, that others may sip at the same

streams from the one true fountain source; and methinks it would be interesting and profitable if every reader really comforted thereby, could be enumerated, and the suitability of the unction for the many lacerated hearts be delineated; then, dear fellow sufferer, you would exclaim, why such a distinguished honour on us, dear Lord, as to cast us into the furnace, to draw forth such soothing balm for my brothers and sisters in the faith of Jesus? Most gladly therefore will I spend and be spent for such an object, under his loving and directing hand.

It seems as if our dear Lord had more than one alabaster box of precious ointment that your trials were to break, and the fragrance to arise for your individual comfort, and perchance the comfort of many others.

"Trials make the promise sweet,
Trials give new life to prayer;
Bring us to the Saviour's feet,
Lay us low, and keep us there.

And what but sanctified trial can produce such blessed results? I sometimes think the beloved blood-bought family are perpetually brought to the extremities, for the suitable opportunities of his interposing deliverances, that He may obtain glory to himself thereby. See the Church's position in Ps. cvii. 6, "Hungry and thirsty, their soul fainted within them, then they cried unto the Lord in their trouble, and He delivered them out of their distresses;" they fell down, and there was none to help, then they cried unto the Lord," &c. (v. 12); "they draw near unto the gates of death, then they cried unto the Lord," &c. (v. 19); all their wisdom is swallowed up, then they cried unto the Lord," &c. (v. 27, margin). And in every such cry of need our God proves himself faithful to his word, and is a very present help in trouble. We have life-buoys and lines suspended for use in all cases of need at different parts of our bay, but to the passers by they present nothing attractive to the eye; but the unsightly thing to a man struggling in the water, would be more beautiful than the Queen's crown, with all its valuable lustres. And so when all is at ease in Zion with us, we little heed the exceeding great and precious promises which are adapted for the consciousness of need in the hour of extremity; and our precious Husband will have the heart's affections. He just orders circumstances for us that shall produce such a state of things, and when the grace energized word, "look unto me," produces his own purposes of grateful love and adoration, his loving affection exclaims, "turn away thine eyes, for they have overcome me." And if the look of affection produces such a result, what must the look of need to Him who has the willingness and the power to bestow all manner of things that are good, and who has declared, He will withhold no good thing? Do you really believe this, dear brother? I know I

do not (except in very short glimpses of divine mercy I am constrained to say God is true), and I oft fancy myself a practical unbeliever, or why cast down under any circumstances in which the Lord has seen fit to place us? Why stagger to and fro like a drunken man, instead of carrying the burden at once to Him who hath declared, "My lovingkindness will I not utterly take from Him, nor cause my faithfulness to fail?" He says, "Cast thy burden upon the Lord, and He will sustain thee." Unbelief replies, No, I will carry it myself, until its oppressive weight extort the cry, "Who shall deliver me from this body of death?" And then we have the comfortable experience of that word, "Then shalt thou call, and the Lord shall answer; and thou shalt cry, and He shall say, Here I am, and that will cause thy light to break forth as the morning" (Isa. lviii. 8, 9), and "the weak will indeed say, I am strong."

Our brother Paul had this experience given to him (2 Cor. xii. 7—10), and the same grace can mightily accomplish the same in you and in me, and make us also to rejoice in tribulation. He has done so in times past. He will do so even unto the end; the best fatted calf and the best robe are always in store for his needy ones, and to be poor and needy as well, is a state of blessedness which angels might well envy. To all such needy ones the Lord says, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee;" and may He enable us to bask in the sunshine of that precious promise, until we are sick of love, and go forth rejoicing, bearing our sheaves with us.

I have been much gratified of late to perceive that the patriarchal Triggs has awakened out of his sleep, as a giant refreshed with wine of the kingdom, and has poured out some of it into the pages of the Magazine. Do tell him that I and others hope he will not give himself to slumber again, and not suffer salutation (it was rather rough some time since I remember) by the way to the hindrance of his Master's business, and the disappointment of the family.

I am also pleased to see dear old Crispin has began to make his lapstone better again; and the accumulations of his shred basket must require emptying again I should imagine.

May all suitable blessings for your various offices be abundantly bestowed, and God be glorified in you.

Yours affectionately in Him,
Dover, June 5, 1854. J. B. KNOCKER.

BONMAHON AND ITS WORK.

[The following is from the pen of our beloved Friend and former fellow-labourer in the famine scenes of '46 and '7. He is now removed from Templemore; and having been presented to the living of Kilvennon, is labouring in the immediate locality of Ballingarry, of O'Brien notoriety. May the same good attend his efforts there as in Templemore, the reflection upon which affords pecu-

har pleasure to this day. His present is uphill work—*real labour*—but we have every hope of success in the labours of WILLIAM SANDFORD.—ED.

To the Editor of the Gospel Magazine.

MY DEAR FRIEND AND BROTHER,—You must forgive me for my *seeming* neglect in not writing sooner. Immediately on my return I fully intended to do so, and to express the pleasure I derived from my visit under your hospitable roof; but I was called away to the West, on some urgent business, and the time slipped by. While there I was introduced to some deeply gratifying missionary scenes; but none to equal in interest what it was my privilege to witness in the humble village of Bonmahon.

I must confess I was a little sceptical of the glowing reports which reached me before my visit, of the good work carrying on under your auspices. I feared there might be some exaggeration—of course, unintentional, but very natural, and almost excusable, when the sympathies are warmly enlisted in works of enterprise. Yours is emphatically such. Now all these suspicions have vanished; “seeing is believing,” and I carried away with me from Bonmahon a thorough conviction that a missionary work, with all the elements of strength and durability, is going forward among the poor Romanists in your parish with the most cheering visible results. The Lord continue to direct its progress, and cause his pleasure to prosper in your hands.

Your various schools; the Parochial School, the Infant School, and the Industrial Schools, male and female, were all deeply interesting. What, however, left the most lively impression on my mind, was the large attendance of Romanists at your usual weekly lecture. *I never addressed a more attentive congregation.* The beaming eye, the fixed countenance, the hearty joining in the hymns, all proclaimed they were awakened to serious thoughtfulness. If the fruit of Autumn in any measure correspond with the promise of Spring, you, my dear brother, will be privileged to reap a golden harvest. I write thus for your encouragement. You know the source we are to trace every stream of blessing.

I was peculiarly pleased with the happy combination, in your training of the young, of industrious habits with scriptural instruction. All truth, I believe, to have a practical aim; and “truth wrought into habits,” constitutes in my mind, the effective training of the young in general. In young trees we must deal with the root, and we must deal with the branches; with life, in itself, and its proper developments.

Altogether I was cheered and invigorated by my trip, and returned encouraged to renew the work in my own parish. Here, as yet, there is little visible. I trust, however, there is an underground work going on. I have free access to the Romanists. I am

about opening a second school, with a prospect of some attending; but the work is of the Lord. It is for us to labour and pray, “Let thy work appear unto thy servants, and thy glory unto their children,” &c.

I am, my dear Friend and Brother,

Yours faithfully and affectionately,

WILLIAM SANDFORD.

Kilvemon Glebe, Callan, July 19, 1854.

ANSWER TO AN INQUIRY.

To the Editor of the Gospel Magazine.

DEAR SIR,—Observing an *Inquiry* in the June Number of your *Magazine*, by Junior, for a small work of mine, called, “*The Weaned Child putting his hand on the Cockatrice Den.*” I take the liberty in reply, to say that the only edition of 1,000 copies that I had struck off, were sold out in about a month from its publication; and I have only one copy by me which I cannot spare.

From numerous enquiries that have been recently made for it, I have partly made up my mind for its reproduction as well as its continuance, according to my then promise; which was not followed up at the time. Among other reasons from there being no reply to it, as I expected from the Wesleyan Minister who occasioned it. And my removal from Nottingham to Plymouth interrupted what, till now, my mind has not been led to re-commence.

I am arranging to come to this town, and when settled down, intend the reappearance of that with another written at the same time (a few copies of which I have by me; and if the gracious Lord should so guide me, another thing that is on the stocks, I mean to appear.

Wishing you the good will of Him that dwelt in the bush, with every resurrection blessing in union with the glorious Head of the mystic body.

I am, yours faithfully to serve in Jesus,

GAD SOUTHALL

Hastings, Sussex, June 26, 1854.

RUTHERFORD'S LETTERS.

To the Editor of the Gospel Magazine.

DEAR SIR,—A Correspondent having drawn your attention in a former number of the *Gospel Magazine*, with a view to the republication of the above most truly valuable letters, I would wish to add, that several editions of the work have been issued of late years by different parties, which have been very far from genuine reprints of the Letters of Rutherford, having been considerably curtailed and altered in language to suit the taste of the professing public of the present day; which is very much to be regretted, as the savour and sweetness of the language is thereby in a great measure destroyed. Now your labours, as far as they have extended, would satisfy the mind of any one taught of God that you would not take out the marrow and dish

up the bones; and I have no doubt that an edition of the work would be eminently blessed, under the divine operation of the same Spirit which dictated and directed the writer, in handing down those letters for the strengthening and encouraging of the faith of those who should in the Lord's own time be made partakers of like precious faith. Without occupying any of your space in saying anything about the author, only as an instrument in the Lord's hand, I would remark by way of anecdote of a labourer in the vineyard whose name you know, and who was made very useful in his day and generation, that

when he met with any of the Lord's family in affliction, tribulation, or distress, and, as it were, at their wits' end by reason of the difficulties inseparable from a pilgrim-state, his short remark would be, "Read some of Rutherford's Letters." May the Holy Spirit, whose alone office it is to take of the things of Christ, and show them unto us, and who is the Testifier of Jesus, condescend to bless the perusal of these letters to thousands and tens of thousands of the sons and daughters of the Lord God Almighty, is the earnest desire of your unworthy correspondent,
London, June 1, 1854. W. HUNTINGTON.

Reviews.

Memoir of the late Rev. W. H. Krause, A.M., Minister of Bethesda Chapel, Dublin; with Selections from his Correspondence.
Edited by CHARLES STUART STANFORD, A.M., Prebendary of St. Michan's, Dublin.
Dublin: G. Herbert, 117, Grafton Street.

SUNDRY thoughts will naturally strike the attentive reader of this most interesting Memoir. Among them will be, first, the sovereign opening of the Lord's dispensations. However opposed the carnal heart of man may be to the fact, yet how conspicuously on an individual's own history is inscribed, "Is there not an appointed time?" Nor can that time be forestalled or delayed. It is now as of old, "And when the day * * was fully come." The beloved KRAUSE had been in "deaths oft." His birth-place was in a far-off clime; early was he wafted o'er the wide-spread ocean. Again and again did he contend with severe sicknesses. And at length he braved the battle-field. But neither could the one nor the other arouse him from death's reverie! He still slept the sleep of spiritual death, until the time to favour Zion had arrived; and then how gentle the means made use of. "Behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." In Mr. KRAUSE's case that "still small voice" was his own precious word, the which, in comparative independence of human instrumentality, the Lord was pleased to use as the

simple yet most effective means of bringing his servant to a personal heartfelt knowledge of Himself, and the fulness and freeness of that salvation which he was destined afterwards to proclaim to his fellow-sinners.

In the early part of the year 1822—and when now an officer upon half-pay—he was invited to be present at the marriage of a friend in Ireland.

"He was then," says his biographer, "a well-educated, fashionable, worldly man; untainted, indeed, by anything of positive infidelity, but a stranger to serious religion, and in total ignorance of the distinctive doctrines of the gospel. But the social circle into which he was thrown was," says the same writer, "not a worldly one. Evangelical Christianity had just begun to kindle up in Ireland from the ashes where it had long smouldered; and there were several in that circle, some of whom still survive—others, and the greater portion, having gone to rest—whose hearts had been opened to its reception." * * The gospel was not at that time preached in the church of the parish within whose limits Captain Dyas (Mr. Krause's friend) resided. The privation was, in consequence, adverted to, and Mr. K.'s answer was, *that he did not consider preaching as of much importance.*

"Interested in the welfare of their young friend, Captain Dyas's eldest sister embraced every opportunity of impressing the truth upon him, and obtained for him a copy of Canne's Bible—a Bible without note or comment, but furnished with a rich supply of marginal references. To the study of the written word he now applied himself with such diligence, that in a comparatively short time he became mighty in the scriptures. *

* The action of divine truth on his mind was facilitated by a dangerous illness with

which he was attacked in the summer of 1822, and which brought him to the very brink of the grave."

Writing to a beloved sister soon after this illness, under date Dec. 14, 1822, Mr. KRAUSE thus expresses himself:—

"In mentioning your having read Cecil's 'Remains,' you allude to the tenor of my letters since I have been in Ireland, as indicative of a more serious turn of mind than I formerly possessed, and the interest you feel on this score for me I appreciate duly and gratefully. I have ever been sensible of it, my dear A. E.—, though, perhaps, I gave you but little reason to suppose I was so; and I fear my levity with regard to religious matters often caused you a pang for your thoughtless brother. I trust now a change has taken place in my ideas, and that it has pleased God to shed upon me his grace, by opening my eyes to my sinful state; and at the same time that He has shown me the necessity, He has in mercy held out to me the offer of a Redeemer. My residence, since I have been in Ireland, with those who are fully impressed with religion, and of a serious turn of mind, has brought me to reflect on the contempt I have hitherto evinced for the word of God, in neglecting to peruse it. This book, this word of life, I have of late made my study; and it has pleased God thus to impart to me the knowledge of truths which I before only professed to know, and to bestow on me comfort which I never felt before. Under all the troubles and cares of this world, I trust my Bible will ever be my consolation—giving me the "promise of the life, that now is, and of that which is to come"—showing me the vanity of everything worldly, and making me to look forward to that life everlasting, which has been purchased for me by the blood of my Saviour. I am very happy that you are pleased with Cecil—he is a prodigious favourite with me."

We quote this letter, first, in support of our previous remarks with respect to the operation of the Divine word upon Mr. Krause's mind; secondly, to show the partial and gradual development of truth; thirdly, to insist upon the exercise of forbearance where for a season there seems to be an admixture of truth and error. At the time the foregoing letter was written, Mr. Krause was in the very infancy of grace; as a young man or a father in Christ, he would (we doubt not) have repudiated the idea, as being derogatory to the dignity of Jehovah, of "*the offer of a Redeemer being held out to him*," as though it were in his power either to receive or to reject that "*offer*." None were more tenacious of the sacred "*I will*" and

"*they shall*" of Jehovah, than was the immortal Krause! We do not, however, in the least deplore the reiteration of the remark. It may operate as a caution in our too readily cutting off this and that one, whom the Lord may be gradually but effectually teaching. None are born six foot high. *All* must pass through the state of babyhood. And, if naturally we should blush for much that we said and did in our childhood, verily we have reason to be ashamed in a spiritual sense for much that we have expressed both from pulpit and press. There are some who are so conscious of shortsightedness and infirmity in these respects, that they never wish their attention to be recalled to ought that they have either published or preached.

This brings us to a second thought, naturally suggested by this Memoir—namely, the development of truth in the mind of Mr. Krause. It is written that "the path of the just" shall "shine more and more unto the perfect day;" and that they shall "*grow* in grace, and in the *knowledge* of Christ Jesus the Lord." How strikingly was this proved in the case of Mr. K. Who that compares his first letters with his last, or the early dawn of light upon his previously benighted mind, with that glorious testimony for God and truth which is to be found in his sermons, but what will be forcibly impressed with the expansion and influence of Divine light where thus graciously and sovereignly imparted?

A third idea will suggest itself, that as it was specially by the word Mr. Krause was brought to know the Lord; so it was as a deep and faithful expositor of that word, the Holy Ghost was pleased to make his servant so extensively useful both in the calling out and building up of so very many of the blood-bought family. It was emphatically with Mr. Krause, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Another fact will strike the mind of the attentive reader; it is the peculiar and divinely inwrought vein of submission and surrender that by grace prevailed. Mr. K.'s trials were of no ordinary description. From first to last of his spiritual career, affliction and sorrow, deep and pungent, was his portion. He matriculated, not merely in the University of Dublin, but in the college of adversity. He studied at the School of the Heart. His was a chastened spirit. "Temp-

tation, meditation, and prayer," said Luther, "make a Minister." This was verified in Mr. Krause. Affliction, as a means, made him what he was as a Minister. "I will show him how great things he must suffer for my sake," was endorsed by Jehovah's own hand upon his pardon. But a year or two were spent in the endearing society of the object of his early spiritual, as well as human, affections, and she was removed; but not a murmur! With a lacerated heart, his attention was directed to the Ministry. He now applied himself, not merely to a close study of the word, but also to the attainment of such practical and general knowledge as might qualify him for any sphere to which the Lord might call him. But though thus qualified, he was for a season disappointed in his efforts to obtain ordination. A trial of no small moment, yet borne with exemplary patience and submission; resolving all to the wisdom and grace of a covenant-fulfilling God.

Lastly, upon the character and labours of Mr. Krause, may be inscribed Divine sovereignty and irresistible power. As previously intimated, defeat appeared for a season to attend his efforts with respect to the ministry, yet those defeats were among his best and most practical lessons. And his apparent failure and many discouragements cause the wisdom, and the love, and the purpose of Jehovah to stand forth the more conspicuously; and to add another to the cloud of witnesses who cheerfully bear testimony to the fact, that "He will work and none shall let it;" "My counsel shall stand, and I will do all my pleasure."

Standing forth, as Mr. Krause did, as such a faithful and uncompromising witness for the truth—in such days as these, and at such a crisis of the Church—we are ready, in the shortsightedness of our poor contracted minds, to question the wisdom of his removal. But, when we think of what has followed that removal; when we remember that his ministrations are not now confined to some twelve or fifteen hundred souls in the city of Dublin; but that at this moment upwards of *ten thousand volumes* of his sermons are scattered far and wide, even to the very ends of the earth; and read too with an avidity, which, we question if any other sermons ever commanded; when we remember, moreover, that sundry young men once blessed with his instructions and imbued with his spirit, have either gone forth, or are about to do so, in the work of

the same Lord and Master; and, coupling with these facts, Mr. Krause's great objections to publish in print that which the Lord gave him to proclaim by word of mouth: we say, connecting these facts together, we think we already trace a little break in the otherwise dark cloud; the dispensation is somewhat less mysterious; and we are inclined once again to sing—

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

In support of our remarks as to the tenor of Mr. KRAUSE's mind, we subjoin the following extracts from his journal and correspondence:—

"*January 1st, 1825.*—The Lord has, in his gracious providence, brought me to the commencement of another year. I know not what awaits me this year; the last was one of trial, but the Lord was with me throughout it, and He will be with me in this also. It may be his will to put me into his holy ministry before the close of the year, notwithstanding the difficulties which appear to be in the way; or perhaps it may please Him to give me my heavenly inheritance within that period. Into thy hands, O Lord God, with whom the very hairs of our head are numbered, I commit myself. Do with me as may be best for thy glory, and enable me to devote myself with a *single eye* to thee and thy service for the remainder of my days. Grant my request, O Lord. Accept and bless me for thy dear Son's sake. Amen."

"*January 13th.*—This day two years my dear A—— and I were married. 'Blessed are they which are called unto the marriage supper of the Lamb.' There we shall meet before the throne in never-ending bliss. 'Even so come, Lord Jesus.'"

"In the meantime, I have to wait, and waiting-time is always profitable to the Lord's people, though often trying. The very trial in faith and patience produces an experience always beneficial to the soul's health. The Lord deals variously with his servants:—to some, as in your case, their way is made plain and easy, and no delays arise; to others, as in my case, there is a season of trial and discipline appointed, to bring them more out of themselves, and closer to the Lord. There is a need-be for every trying dispensation, and I look for fruit from my disappointments when they have had their perfect work, being, as I pray they may be, sanctified. Our comfort, in all our trying and dark times, is the full persuasion, that we are provided for in the everlasting covenant, '*ordered in all things and sure.*' Here we rest, or ought to rest, for 'if He spared not his own Son, but delivered Him up for us all, how shall He not

with Him also freely give us all things? I am sure in due time an opening will be made for me into some sphere of usefulness. The Lord has employment for all his servants."

The Gospel Cottage Lecturer. Part 1.

London: W. H. Collingridge, 1, Long Lane.

[Second Notice.]

And here such as are asking as the Church of old, "Saw ye HIM whom my soul loveth?" is something that will suit you—that is, if the Lord will:

"But now, here is the main point for us to come at, if we would understand Paul. *A Person*, and not systems and creeds, must be the grand centre on which all turns, towards which every line converges, and *love* to that Person, the secret motive which runs through all. Man's wisdom may conduct him as far as systems and creeds can go, but let *true love* to the Person of Christ once obtain the command of the affections, mere reason and prudence, and all that the pride of man glories in, loses its empire, and henceforth Paul's determination expresses the ruling passion of the soul, 'I am determined not to know anything among you save Jesus Christ, and Him crucified.' It was the love of Christ constraining him that compelled him thus to come to the Corinthians with 'Jesus only' on his lips and in his heart.

"It may not be unprofitable to make a few plain observations on the same process as that we have seen worked out in Paul spiritually, traceable in the natural relations of life, where true love has established its empire. It will be conceded by most—indeed by all who know anything of its power and sweetness—that true love is arbitrary, that it asserts a dominion above reason—not, however, necessarily contrary to it.

"A young but prudent man is seeking for a suitable wife. An ideal standard is set up in his mind, which is applied to the various objects which are presented in his search; all proceeds with philosophic coolness and precise propriety while the heart is at liberty. But suddenly the affections are attracted, the heart becomes entangled by some one all-absorbing object. Thenceforward the image of a person, like the soft moon-beams floating on the surface of troubled waters, is ever present, rising above all other objects or subjects, and during his waking hours, at least, occupying the chief place in all his thoughts. Reason may step in and urge objections, disparities, and a thousand things, which if the heart were free would determine the will: but now the only voice which is permitted to be heard continually responds to all opposition, 'Get her me, she pleaseth me well.' *A Person* has taken possession of the heart! But what if the object is infinitely above and beyond the standard, how then will all things

tend to give wings to the heart, that it may be ever dwelling with delight upon the hope set before it?

"Nevertheless, true love, as in the case of Moses, esteeming the reproach of Christ above the riches of Egypt, does not look at the condition of the person, but at the person itself.

"Take that little sable babe from the bosom of its African slave-mother, dress it in all the embroidery of a princess, surround it with all the gay attendants of a court. Why does the little one sob, and refuse to be happy? Love is working in its heart. The heart is yearning after a person in whom that love is centred. Place it once more in the arms of its despised mother. What if she is in a miserable den with the manacles of slavery galling her wrists! The little one has found more than a palace. She has found her paradise again in the embraces of that abject outcast one.

"The person, and not the condition and circumstances in which that person is placed, is the object of love. Even the reproach of Christ, because it is connected with his adorable Person, is greater riches than the treasures of Egypt.

"It is, moreover, his Person that gives value to his gifts. To love gifts is one thing, to love his Person, and therefore his gifts, altogether another matter. You have a jewel, you highly prize it, because it is of great value. I have a miniature; it is the picture of a person most dear to me. I love it because I see the face of a beloved person smiling upon me in that image. I read in those eyes the love of his heart. I remember as I look upon those lips, the words of tenderness they have spoken. The world looks at your jewel, admires it, praises it for its value, envies you the possession of so rare a jewel, and you are pleased and proud that it is your own property. The world looks at my cherished miniature, compares it with your jewel, treats it with scorn if placed in competition. Why? The person whose image they behold, does not hold their affections in captivity. They may admire him, they may speak highly of his character; but love does not impel them to turn with indifference from your jewel, to gaze upon and drink in a thousand pleasures in contemplating the Person who has become more than ten thousand worlds to me. No; the jewel has intrinsic value in itself; my miniature is only a painted thing, in itself of no value. Thus judges the natural man of things spiritual, where there is no love to the Person of Christ. Heaven may be looked forward to as a paradise of enjoyments; but merely so, because by attaining that goodly land a place of torment will be escaped, and a land of pleasure found instead thereof.

"But Paul had not so learned Christ. You never hear Paul singing,

"Sweet fields beyond the swelling flood,
Stand dressed in living green"

* * *

"Could I but climb where Moses stood,
And view the landscape o'er;
Not Jordan's streams, nor death's cold flood,
Should fright me from the shore."

"No; but rather, 'Having a desire to depart, and to be with Christ, which is far better' (Phil. i. 23). The Person of Christ; the presence of Christ; communion with Christ; putting on Christ; walking in Christ; being complete in Christ; sitting under the shadow of Christ. 'With open face beholding as in a glass, the glory of Christ; and being changed into the same image from glory to glory; even as by the Spirit of the Lord.' These were Paul's delights; and the more we know of the Person of Christ, and forget ourselves in the knowledge of Him, the more shall we delight in Paul's determination, and know nothing among men, 'Save Jesus Christ, and Him crucified.'"

We must repeat that these are precious heart-warming testimonies, greatly needed now-a-days; and calculated, by the Spirit's application and power, to raise and animate the heavy hearts and drooping countenances of Zion's pilgrims.

Sermons preached in St. Matthew's Church, Scotland Road, Liverpool, on Sunday, Feb. 12th, 1854. By the Rev. H. COOKE, A. B., Minister of the District. Liverpool: Newling, Bold-street; Dublin: Oldham, Suffolk-street; London: Seeleys.

MR. COOKE is a stranger to us, though we believe an advertisement which appeared in this *Magazine*, was instrumental in fixing him in his present sphere of labour. We have heard from a mutual friend, that, in consequence of some former unpleasant associations connected with his present district (over which he, as a stranger, and before his time, cannot possibly have had any control); he has been treated with a great want of common courtesy by some of the clergy of Liverpool. Such being the fact, we have read the sermons before us with an additional amount of care, in order to ascertain if there were any ground as far as the preacher's testimony were concerned, for the treatment he has received. The result of our scrutiny has been most satisfactory. His exposition is clear, weighty, truthful. The preacher (whom we believe to be a young and a much-trying man) bids fair to be a bold, unflinching champion for the truth in that dark and benighted district where his lot

is cast. There is a "certain sound" about these sermons; and we pray that they may be the earnest of a lengthened and successful ministry in that place.

A Little Book for a Little Child. By the Author of "A Page for a Child." London: W. H. Collingridge, 1, Long Lane.

WITH respect to the training of children, it is—do and undo. So very much that they learn they have to unlearn! Yea, to the compound of truth and error—law and gospel—that is so commonly administered to the infantile and youthful mind, is to be ascribed, instrumentally, that vein of legality which will sometimes follow through the whole course of a pilgrimage! But in the book before us, there is no mixture—no mingle-mangle. It is a weighty, full-truth book. It calls things by their proper names, and puts things in their proper place. We can scarcely conceive of a more desirable book for a child, or one that a parent or teacher can so unreservedly entrust to a child's perusal, to do, under God, its own truth-telling, conscience-arousing, heart-appealing work. "A Little Book for a Little Child" is worthy of an immense circulation; but, should it see a second edition, we would strongly urge the writer to continue her intensely-interesting narrative.

The Psalms restored to Messiah. A Commentary on the Book of Psalms. With a commendatory notice by the Right Rev. the LORD BISHOP OF CASHEL, &c. By the Rev. RICHARD RYLAND, M.A., Chancellor of the Cathedral of Waterford. London: J. Nisbet and Co.

THE evil, as we conceive, of most writers upon the Psalms, has been, that they have been too exclusive. They have gone to one extreme or the other. Some see only David in the Psalms, others only Christ. Now to our mind, *both* are there. And, when Christ speaks—and, we will admit, that for most part *He* does speak—if not of Himself exclusively, He speaks in the character and on the behalf of his Church. And, as in the Song of Solomon, so in the Psalms, the very difficulty of ascertaining which is the speaker, either Christ or the Church, is fraught with merey, because it testifies of the inseparable union and identity of the one with the other. The book before us is a brief, masterly exposition, and tends greatly to lead the mind through David up to David's Lord!