THE
GOSPEL MAGAZINE.

Vol. III.—No. XII.
Of a FIFTH SERIES, for DECEMBER, 1838.

"In doctrine shewing uncorruptness."
"Beware ye of the leaven of the Pharisees which is Hypocrisy."
"Jesus Christ, the same yesterday to-day and for ever. Whom to know is life eternal."

To the Editors of the Gospel Magazine.

THE EFFICIENCY OF GOD.

DEAR SIRS,

The efficiency of God is that, whereby he worketh all in all things, Eph. i. 11; who worketh all things, Rom. xi. 36; of him and by him, and for him are all things—that effecting, working, or acting of God, being actively taking as they are in God acting—not really diverse from God himself, for no composition, or mutation of power and act can have place in the most simple and immutable nature of God; yet it addeth a certain relation of God to a real effect. He worketh all in all things because the efficiency of all and every thing, depends upon the first cause, not only as touching its substance, but also touching all real circumstances, Isa. xlvi. 7, that "I the Lord do all these things." Lam. iii. 37, 38. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the Most High proceedeth not evil and good?" Also, whatsoever hath any perfection in matter of manners, is accounted amongst the works of God, but no imperfection or defect which are opposed to the subjection that is due to God. In the efficiency of God shines forth both his essence and his subsistence. That efficiency which pertains to essence of God is his omnipotency. The power of being considered under the respect of a being, and so is before the knowledge and will of God; Rom. xi. 23. "For God is able to graft them in again."

But power inasmuch as it is in execution, is in some sort after sufficiency, and pertains to the efficiency of God, and so doth follow the knowledge and will of God, Psa. cxv. 3, and cxxxv. 6. "Whosoever he pleased he did;" in these therefore this order is to be conceived, that First, we conceive in God to be able; Secondly,
to know; Thirdly, to will; Lastly, powerfully to effect; which differs from the effectual will of God, but only in reason, whence is that syllogism of faith which in Matt.
i. 2, 3. is distinctly explained, "Lord, if thou wilt, thou canst? I will!" Therefore it is done; where the argument is from the will coming to the power; hence the very will of God, as it is an effecting principle, hath a kind of power, Rom. ix. 19. "Who hath resisted his will?" Neither is executive omnipotency anything else than the effecting will of God, Ps. xxxiii. 9. "He commanded, and it was done." Rev. iv. 5. "By thy will they are and were created." Therefore it is an error against the nature of God, to say, that God properly willeth to many things, which by his omnipotency he doth not; Eph. i. 19, 20. "The exceeding greatness of his power in us that believe, according to the working of his mighty power." The omnipotency of God, that whereby he is able to effect all things he willeth or can will. 2 Chron. xx. 6. "In thy hands is power and strength and none can resist thee;" Luke i. 37, "With God there is no word which cannot be done," Phil. iii. 21. "He is also able to subject all things unto himself." Hence also God is everywhere called in the Old Testament, Mighty God, Isa. ix. 6. Jer. xxxii. 18. also, God All-sufficient, Gen. xvii. 1, and xxxv. 11; Ruth i. 20, 21; and in the New Testament he is called the Lord Almighty, 2 Cor. vi. 18. Rev. i. 8. and iv. 8. and the only potentate, 1 Tim. vi. 15.

Power is attributed to God actively, because he hath power to communicate something to others, such as is the power of the cause. A causing power, yet properly active power, doth not agree to God, as if in respect of himself, he were first idle, and after did put himself forth into act, for God is a most pure act, James i. 17. Therefore we must not imagine such an active power in God, which is a different thing from his essence, for the very essence of God is this power, whereby he is powerful; as the same essence is mercy itself, whereby he is merciful. But an active power agrees to God, in respect of the creature, which is properly said to receive, and prove that act of God, which before it did not fear and prove; Matt. xix. 26. "All things are possible with God." The omnipotency of God is conversant about things absolutely possible, whatsoever God willeth, or can will. It is not therefore exercised about things which are altogether impossible, and do imply a certain contradiction, either in God or the things created, 2 Tim. ii. 13, "He cannot deny himself." Hence a certain distinction ariseth of Divine Omnipotence, whereby it is distinguished into absolute power, and ordinate or actual power; absolute power is that whereby God is able to do all things possible, although they never shall be, Matt. iii. 9. "God can of these stones raise up children unto Abraham; and xxvi. 53, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels," Mark x. 27, Eph. iii. 10. The ordinate
power of God is that whereby he not only can do that which he will, but also in very deed doth actually do whatsoever he will. Ps. cvii. 3, and cxxxv. 6.; Eph. iii. 11.

The manner of God's subsistence which shines forth in his efficiency is, First, the co-working of all persons; secondly, the distinct manner of the persons in working. Their co-working is that, whereby they do inseparably work the same thing; for all external actions are common to all persons. John v. 17, 19, "My Father worketh, and I work; whatsoever he doth, the same likewise doth the Son;" and xvi, 13, 14, "That Spirit shall not speak of himself, but whatsoever he shall hear, he shall speak; he shall take of mine and shall give it to you."

Hence, every person worketh of himself, as touching the casual power which he exerciseth: Hence there is no pre-minence of dignity in that co-working, but great unity, and identity of one and the same cause: Hence equal honour is equally due from us to all the Divine Persons. The distinct manner of working is that, whereby every Person doth work according to the distinct manner of his subsistence;—that distinct manner is partly in the order of working, partly in the bounding of the action.

As touching the order: the manner of working of the Father is of himself—by the Son and the Holy Spirit: hence the beginning of things, namely, creation, is properly attributed to the Father, who in the order of beginning is the first Person. The manner of operation of the Son, is from the Father, by the Spirit: hence the dispensation of things is properly attributed to him; namely, redemption, and the constitution of all the offices in the church, Eph. iv. 11, "He therefore gave some to be apostles some prophets."

The manner of the working of the Spirit is from the Father and the Son by himself: hence the communication of things is attributed to the Holy Spirit, as regeneration; Tit. iii. 5, "The communication of all spiritual gifts;" 1 Cor. xii. 4, "and the perfection of natural things themselves," Genes. i. 2, as touching the termination of the action that works, in which the working, or manners of working of one person doth chiefly shine forth, is chiefly attributed to that Person. So creation is by application appropriated to the Father—redemption to the Son,—and sanctification to the Holy Ghost. Your obedient servant,

Oct 1, 1838.

MARK.

HELP IN THE TIME OF TROUBLE.

Believer, your God does not stand as an unconcerned spectator of the injuries that are done you; no, he is observing, and resents the spoil that is committed upon you. You may read for this is a challenge, and an awful challenge given on your behalf, "As for my people, children are their oppressors, and women rule over them: O my people, they which lead thee, cause thee to err, and
destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard, the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord of Hosts."

Know for your comfort, that God hath founded Zion. This is a topic of consolation, which is particularly presented unto the poor of his people, and accordingly to be told by the messengers of the nations, "What shall one then answer the messengers of the nation?" namely, when they are inquiring about the state and circumstances of God's Israel, in a dark and dreary day like this. The answer is, "That the Lord hath founded Zion, and the poor of his people shall trust in it:" that is, let it be proclaimed to the world, that he who laid the foundation of Zion, will build her up; and when he doth so, he will appear in his glory, and his poor people shall trust in it as an unshaken truth, that he who founded Zion, will take care of her, and of those who espouse her cause.

That he who hath the government upon his shoulder, rules in the midst of his enemies, and has so much of the art of government, that he both can and will bring good out of evil, advantage to his poor people out of things tending to their hurt and prejudice. Jacob's sons conspire against the life of their brother, they sell him into the hands of the Ishmaelitish merchants; they in all this had no other view but to satisfy their lust of revenge; however, God meant it for good, as was proved by the event.

That the most dark and cloudy like dispensations towards the church and people of God, are in the event found to have been pregnant with love and mercy; he who hath the government upon his shoulders turns them so about, as they are made to understand his loving kindness in all these things.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Our great Governor hath the stars in his right hand, and he calls them forth by name: and therefore be not afraid.

Though his public management in providence seems many times to interfere with his promise; as in the case of Abraham his being commanded to sacrifice his son, and the promise made of the kingdom to David; yet his acts of government have a light as well as a dark side. "No affliction for the present is joyous, but grievous; but afterwards it yieldeth the fruits of righteousness."

There is a pleasant regularity in all his government, however perplexed it may appear unto us; and when the work is done,
beauty will arise out of it, as out of the chaos arose a beautiful world.

For in his administrations he hath workings, which we are not able to discover, or see to the end of at first instance; it is only some links, and not the full chain of providence, that lies open to us. God must have his own time to finish his work. Many times he takes very surprising terms; as when Israel was brought to the borders of Canaan; and they expecting immediately to enter upon the possession of the promised land, and yet are sent back to measure the hills of the wilderness for the space of forty years. When the designs of his administration seem to be brought to the birth, some new occurrence may cast up, which to our view seems to render all abortive; and which seem to us to portend utter ruin to the church and his kingdom in the world, are found to be the very means for their deliverance and safety. No step of providence so much hastened Joseph's preferment, as that of his being cast into prison, and laid under fetters of iron. Israel's pinch at the Red Sea was the time of the Lord's appearing for their delivery, and the ruin of Pharaoh and his host.

Keep the eye of faith fixed on him who holds the helm; and believe, with an assured faith, that, "the Lord doth reign for ever, even thy God, O Zion, unto all generations." He that reigns is "Immanuel, God with us;" not a God against us, but "with us" or "upon our side:" "The Lord of hosts is with us, the God of Jacob is our refuge; therefore will not we be afraid, though the earth be removed."

Keep the promise made to the church in your view, in the midst of the darkest dispensations; and do not pore so much upon what is before you in the course of providence, as upon the promise; for no man can know God's love or hatred by what is before him; but the promise is the very picture and the immediate product of his infinite mind. David by poring upon the external conduct of providence, is almost carried down the stream, to Atheism and irreligion, till he went to the sanctuary, and consulted the oracles of the word.

Wait on the Lord, and do not make haste. "For the Lord is a God of judgment; and blessed are they that wait for him; they shall not be ashamed."

Commit your way to the Lord; even when you walk in the midst of darkness, trust in the name of the Lord, and stay yourselves upon your God; and so ye shall be kept in perfect peace, and integrity and uprightness shall preserve you. Keep looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, when all the seeming dispensations of his government shall be made even.
THE VOICE OF THE BRIDEGROOM.

“And the doors shall be shut in the street, when the sound of grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.”—Ecc. xii. 4.

The knowledge of faith gives present peace; the wisdom of faith is to cleave to God; and the art or device of faith, is to endeavour to gain all it can, to be useful to others. This faith leads us to think God's thoughts, and approve of them—to do what Jesus has commanded—to carry our cases to God—to search diligently into his word, and to open the mouth for God when we have an opportunity. Faith opens the mouth to God in prayer and praise, and for God's glory, in a firm, warm, decided attachment to his cause, his people, his ways, his truth; and while we are favoured with health and means. The faculty of speech, the opening of the lips, and the exercise of the lungs, should be all employed to his service and to his glory, who died, the just for the unjust, to bring us to God. Aye, infirmities, trials, and death itself, will soon put an end to these; let us therefore employ them while we can, and in the lively hope of glory may we sing—

And when this lisping stammering tongue,
    Lies silent in the grave,
Then in a nobler sweeter song,
    I'll sing thy power to save.

Hence Solomon exhorts to these things in this chapter. He reminds us of the solemn period to which we are all hastening; "when the doors shall be shut in the street, the sound of the grinding be low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low." These are some of those unpleasant days which many of our fallen race see with grief; all must lament it as creatures, but yet believers must rejoice, as new creatures, that all their musical days are not at an end—no, but that they are only beginning, as soon as they enter upon their Father's house above, and in the resurrection morn their harps, their powers, will be sweetly tuned to the praise of electing grace and eternal love. We read in sacred writ of the door of the heart, and of the door of the lips, and of the conscience: these doors are opened by the finger of God. The conscience is quickened to feel the native guilt of our sins; the heart, the mind, all the faculties of the soul are opened by the operations of the eternal Spirit; the spiritual understanding is enlightened to perceive the glories of the Saviour; the will is bowed down to choose Jesus; the affections are set upon him—the thoughts love to retain him: thus the door of the heart is open. Hence the Spouse says, “He put in his finger by the hole of the door, and my bowels were moved for him, I rose up to open to my beloved.” The door, here, may signify faith in her heart; the hole of the door, a principle of love, though not wide open, free, and at sweet liberty, yet, as a prin-
ciple, it was there. The Lord Jesus putting forth his powerful grace in the heart afresh stirred her up, opened her faculties, and afresh quickened the conscience, she was led forth in soul after him. This is opening the door. Hence he addresses the Laodi­cean church, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him." This text has been awfully perverted by the Arminians and modern Cal­vinists of the day. They tell us that the Deity is knocking at the door of every man's heart, begging to come in—waiting till the creature will open the door, and receive salvation! Alas! what a most miserable perversion of the text: the passage has nothing to do with the world: it is an address to the church in a backsliding state, as this Chapter of Songs shows. The church knew her be­loved's voice, which is the gospel. Every enlightened, quickened soul, understands the truth, whether it is drowsy or not; the soul is again made willing to receive Jesus, to seek most ardently the best of friends: this is opening the door, as we are made willing in the day, the time, the moment he put forth his power. This is what the church means by the Beloved putting forth his hand by the hole of the door. The heart moved after him, the door of lips is opened, in prayer, in entreaty; and when admittance is gained, they are opened in praise, and in speaking good of his name. "They shall speak of the glory of thy kingdom." Thus the doors are opened for the King of Glory to come in. These are everlasting doors, and will never be fully shut against Christ, nor will his doors ever be shut against his church. He manifests himself to us, and we entertain him with the fruits of his own Spirit. The grinders cease in the best of senses. The worst oppressors we ever met with is a broken law and a tempting devil, and accusing conscience: this is the trouble of the Spirit. Hence that fine passage, "They shall cry to the Lord because of the oppressors: he shall send them a Saviour, a great one, and he shall deliver them." The manifes­tation of pardon eases the conscience: testimony of the Spirit that we are complete in Christ's righteousness, silences the law, and the Saviour's great work, pleaded by himself as an advocate with the Father, drives off the devil. Thus these oppressors cease, because they are few. A believer can bear and endure any thing while all is right within, between God and the soul; not that he is rid of the inbeing of his sins, or the temptations of Satan, these will often oppress him; nor will they fully cease till he lays down his poor body in the grave. Another sweet privilege, " He shall rise up at the voice of the Bird." This is the most blessed truth in our expe­rience, for the gospel attended with power stirs up all our facul­ties, and we follow hard after God. This voice, as used by minis­ters of the word, is called, " The time of the singing of Birds." The gospel dispensation is called a spring time; and when the love of Jesus is felt casting out fear, when the storms of sin cease by the voice of pardoning mercy, this sweet text is well understood, " My
beloved spake, and said unto me, rise up my fair one, and come away, for lo, the winter is past, the rain is over and gone; the time of the singing of Birds is come.’’ The Lord Jesus, and the blessed Spirit of all grace, are called Birds, and their voice is heard, known, and felt. “My sheep hear my voice, and follow me.” These leave all, when Jesus speaks by the Spirit to their souls; while every kind promise, every sweet invitation, and every declaration, form the sweet voice of Jesus, in the word and in the souls of them that believe. The ministers of the gospel are called birds, and when they are understood, and the power of their message is felt, the soul yields the obedience of faith. Conscience, approving and taking part with the man, as his experience is genuine, is a bird, and is called by Solomon, “a bird of the air;” this accuses or approves, as God the Spirit influences it. Thus, in the best of senses, we read this text; but, alas! we must take another view of it, as alluding to some evil days the soul may experience in passing through this valley of Bochim, or weeping. We find the saints of old at times had the doors of their hearts and lips shut as well as open. Another, I go bound in the Spirit. Another, I was dumb, and opened not my mouth. Ezekiel was dumb for seven days, before the people, and in the streets of Zion, that is among the inhabitants of Gospel Zion. This has been often experienced to their grief, shut up in prayer, either reluctantly going to the exercise, or else finding but little access there; hurrying through the act. Hence the charge against one of old, “Thou restrainest prayer before God.” Job did not say such did not pray, but they were not open, free, familiar, or staid at the throne till liberty was felt; but the act was performed merely to quiet conscience. At times, in company, dumb almost about the best things; and though the voice, the lips, the tongue, the lungs, were sweetly exercised before, yet these daughters of music are brought low, for they neither sound with prayer or praise, or godly conversation, or reproof, or comfort, to any other! Thus these doors are shut in the streets. Conscience is however still awake, and the poor believer is alarmed; is startled at the voice of that Bird, when listening to its Recusation of sin committed, of duty neglected, of a worldly spirit of levity or covetousness, or of some corruption given way to, or permitted to lie on the conscience. Thus the voice of the Bird is heard, and it is well to listen to it, lest another day it should fill the soul with horror and sorrow. This is what David felt after a long series of months, with guilt on his conscience, till Nathan came with his parable; but not knowing what it meant, he vows vengeance against the man that did it, “that he should surely die.” This was indeed true, for it was David’s wayfaring man, the man of sins, that came to steal the ewe lamb; but David rose up at the voice of this Bird, and life went with the word to David’s soul, Thou art the man. He felt it, conscience was afresh awakened, and it is our mercy to have the life of God in the conscience; for the main dif-
ference between the Christian and the mere nominal professor, lays in this: the one has got all his religion in his head, and if that was cut off, he would have none; the other’s lays in his conscience, as pardoned by blood, and quickened by the Holy Spirit. Another evil day we may find in this dark state, when so sadly shut up, is the fewness of them that preach all the truth as it is in Jesus. Hence the church in her sad state ran to some who did not know her case; of course we find they ceased to give advice. She ran to others: they only rebuked her, and added affliction to her bonds—doubted her interest in the garments of salvation. Hence she says, “The watchmen found me, to whom I said, Saw ye him whom my soul loveth?” Then again in the 5th chapter, “The watchmen met me, they wounded me; they smote me; they took away my vail from me:” and sure I am that nothing can be more trying than for a soul in such intricate paths not to be able to find one to suit its case; and if they do, the word not being attended with power, they get neither light nor life. These are called teeth in scripture, as they prepare food, break the bread of life, make all things plain, easy, and intelligible to the people; fixed in their covenant head, harmonize and agree in sentiment, at least in the main points, and engaged in the same work. These may cease by death—“the prophets, do they live for ever?”—by removals in providence far from the abode of such a soul as I have been describing; or they may not be blest much to tried souls. They may be few in number, and those cease, as it respects their usefulness to some; so that though they were once as a lovely song, and as one who could play well on an instrument, yet they may get dry, barren, and lifeless; at least, apparently so for any use they may be to a soul in the above circumstances. These make us mourn; nor can the daughters of music make melody again till he shines. We are compared to instruments set in tune by the Spirit, but can make no music till he touches the chords of the heart; then upon the instruments of ten strings, he gets praise. The doors of his heart, his house, his table, and his throne, will never be shut against any of his children. The days of our mourning will soon end, the voice of Jesus will call us at the glorious resurrection of the just, when we shall rise up at his voice, and sigh and sin no more. Hallelujah.

Oh, when he brings a cheering gleam,  
And brooks gush from the rock;  
Boast in your fountain, not the stream,  
For human cisterns leak.

Oh, may this rock afford me rest,  
This brook still follow me;  
To quench my thirst and wash my breast,  
Till Canaan’s land I see.

Westminster.  

W. C.

Vol. III.—No. XII.
"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."—Jer. xxiii. 28.
"For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ."—2 Cor. ii. 17.
"Not walking in craftiness, nor handling the word of God deceitfully."—2 Cor. iv. 2.

Matt. xxii. 2. The kingdom of heaven (the gospel dispensation) is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. (The Jews were called with the outward call of the gospel, to acknowledge Christ as the Messiah, as the Husband of the Church, but they would not acknowledge him.) Again he sent forth other servants (the disciples of Christ, who went out after the Twelve had gone forth), saying, tell them which are bidden, (Jesus sent these disciples at first exclusively to the Jews, to warn them of approaching national danger, and to proclaim the acceptable year of the Lord. Matt. x. 5.) Behold, I have prepared my dinner, &c., but they made light of it, and went their ways, one to his farm, another to his merchandise, (a true picture of the grovelling mind of the Jews, and their wilful contempt of Christ and his servants), and the remnant took his servants and intreated them spitefully. Acts iv. 1—3. But when the king heard thereof he was wroth; and sent forth his armies, and destroyed those murderers, and burnt up their city. (The city of Jerusalem was burnt by the Romans under Titus Vespasian.) Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Acts xii. 46. Go ye therefore into the highways, (unto the Gentiles), and as many as ye shall find, bid to the marriage. So these servants went and gathered as many as they found, good and bad. (The outward means of grace are open to all kinds of characters, the good and bad attend them, some are moral and consistent, others depraved and immoral, from these the Lord selects his guests.) And when the king came in to see the guests, he saw there a man who had not on a wedding garment; (that is, he had not the imputed righteousness of Christ upon him, and without that no sinner can be accepted of God) and he saith unto him, Friend, (for such he professed to be by his freely taking a place amongst the guests) how camest thou in hither not having a wedding garment? and he was speechless. He knew that he had no right there in his filthy rags; this was a blow aimed by Christ against the Pharisees, who were for coming to God by their creature holiness, who being
ignorant of God's righteousness, and going about to establish their own righteousness, would not submit themselves to the righteousness of God. Rom. x. 3. Many like this man would go to hell and wear their own righteousness, rather than they would go to heaven in Christ's righteousness, they will not submit to it.) Then said the king, bind him hand and foot, and take him away, and cast him into outer darkness, &c. For many are called, (outwardly in the ministry of the gospel, and are naturally affected with the things of God, being willing enough to go to heaven in their own way; but none get to heaven in any other way than by Christ, who is Wisdom, Righteousness, Sanctification and Redemption,) but few are chosen. In Christ to eternal life, that is, comparatively few, for the redeemed form a number, which no man can number.

Matt. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (This text is quoted as the palladium of free will; it is used in the pulpits of this country by men made preachers, as a certain proof that Christ would have saved Jerusalem, but she would not be saved; thus they represent God as mighty, and man as almighty. I have heard such men after quoting this text, go on in the following style of rant: "O sinner, be warned by this scripture, do not sin away your day of grace; now is the accepted time, O come before it is too late! Christ is standing at the door of your hearts knocking for admission, arise and let him in. God woos and beseeches you to come to him, close in with him now, heaven and hell are set before you, all depends upon your choice, why will you die? God will not forbear long, there is a seat in heaven offered to you, would you rather be damned than saved? to-morrow may be too late. O then come now, I warn you of your danger, if after this warning you do not repent, I shall be a swift witness against you at the bar of God; my disembodied spirit shall fly to God and confront you there; I will say to God, Lord, I warned him in such a chapel, and he would not repent, then you shall be assigned to a hotter place in hell for all this neglect. O be in time, now while the lamp holds out to burn, accept his offered mercy, O think of hell, think of thousands of devils tossing you in fire and brimstone for ever! Think of what you will lose, while you are howling with the damned, those who have improved the day of grace will be happy for ever, and to increase your torment, every sermon, every warning will stare you in the face, but it will then be too late; O sinner, repent, and turn to God, for God's sake, for Christ's sake, for your soul's sake now come to God, now let Christ into your heart!" Reader, you may very frequently hear such mad rant from the pulpits of this country. What effect does it have? I dare be bold to say it never produced one spiritual emotion in a human breast. Christ, as the King in Zion, has all power in heaven and earth; he has therefore no neces-
sity for applying to any one in the above strains. Many, if not all
the preachers who use such phraseology, were never sent of God;
they have ignorantly and presumptuously thrust themselves into
the priest's office for a morsel of bread and human applause; they
sound a false alarm because they do not know better, and they are
to be pitied. Others wilfully pervert the word of God, and it is
awful to say, they know these things are wrong, yet continue in
them; such men are very angry if you attempt to expostulate with
them, presuming that you ought to bow to their superior judgment,
and not meddle with things which they claim as the sole domain of
priestly craft. An instance recently occurred in this county, of a
blustering priest hectoring over a person to whom he condescended
to pay a visit; among other passages of scripture, he quoted the
one under discussion: he was told that he quoted the passage
falsely; he instantly and positively denied the charge. I believe
in nine cases out of ten, preachers read the passage as he did, be-
cause it favours their unjust views of truth. He quoted the pas-
sage thus: "O Jerusalem, Jerusalem, thou that killest the pro-
phets, and stonest them that are sent unto thee, how often would I
have gathered thee:" here is the error, thee, instead of thy children;
and this makes all the difference. These men have a fine run upon
corrupt nature, if they can make out that the persons Christ would
have gathered would not come; but it was not so, the children were
willing to hear, and in many cases did hear and believe, but what
was the result? All the Jewish parents forbade their children to be-
lieve in Christ; they might go and hear him if they joined in the
scorn and contempt of their parents, which was daily heaped upon
him. This was all well; but if any of them acknowledged him as
the Messiah, then they turned them out upon the wide world, dis-
owned and cursed them; hereby they terrified their children, and
kept them from declaring the convictions of their own minds. And
just so it is in our day, the very men whose lying fallacies I am
now exposing, have to my knowledge scandalized, belied, and
blackened the characters of men whose shoe latches they are not
worthy to unloose; and this has been done by design, in the hear-
ing of the younger branches of families, until the name of ANTI-
NOMIAN has answered all the purposes of "the black man coming
down the chimney," which our nurses used to frighten us with
when we were naughty; as it was in the beginning so it is now.
If after all these horrible things the children of such parents have a
work of grace begun in them, then comes "Tout le monde le méprise, jusqu'à ses parens," bitter domestic persecution arises, and
if such parties would have comfort they must leave home. An
illustration of this is given in John ix.: a man that was blind from
his birth, sat begging; Jesus made clay and anointed his eyes, so
that after washing in Siloam he came seeing. A great change was
wrought in him. Some said, "This is he that was born blind." Oth-
ers said, "He is like him." The evil minded Jews brought
him to the Pharisees (so, in our day, if God quicken a son or a
daughter in a family of Formalists, away they go to their blind
guides, and use all their efforts to destroy the good seed of life that
is sown.) The Pharisees severely cross-examined the man, willing
to hold out every opportunity to make him belie himself; he told
them the same unvarnished tale; and when they found they could
not argue him out of his eye sight, they began about Jesus, saying,
"This man is not of God." I have known some very wise men,
in their own conceit, cross-examine new-born souls by the hour,
endeavouring to dissuade them from assembling with God's de­
spised people, and they have done their utmost to make them unsay
all that they had said about a faithful servant of Christ being
made useful to them; but when they could not prevail, then, Pha­
risee-like, they have pounced upon the minister. &quot;He is a bad man, he is not of God; I have heard shocking things
of him, I dare not mention them:&quot; but all these men have obtained
for their trouble has been like the poor man's reply, "Whether he
be a sinner or no, I know not. One thing I know, that, whereas I
was blind, now I see. Will ye also be his disciples." The parents
of this man were so terrified at the lordly Pharisees, that though
they knew, they dared not say who had given their son eye-sight;
for the Jews had agreed already, that if any man did confess that
he was Christ, he should be put out of the synagogue. This was
a terrible thing: the person thus put out was not allowed to instruct
others, nor others to instruct him; he was not to hire a servant, nor
be hired as a servant; they would not trade with him, nor did they
employ him in any business, unless just to keep soul and body to­
gether; his goods were confiscated, and he was regarded as a vagabond.
Things are very much so in our day of boasted liberality,
if you go to what is emphatically called "our church or our meet­
ing;" there is very little further enquiry made; if you sin notori­
ously they have got "a mantle of love" to cover your sin; if you
or your relatives be ill, you may have hot dinners, nice broths, com­
fortable clothing, and medical advice, all gratis! If you be in
trade and crouch to such folks, do as they do, and say as they say,
draw a long face, speak in a simpering way, bow and cringe to
them, and always praise their sermons and their preachers, then
you will be dubbed "respectable, pious, and humble;" and they
will do all they can to make you prosper in the world. Sunday
schools, which are excellent institutions, by such parties are turned
into "hearer-traps;" many go to hear the errors of men made
preachers, merely because their children are taught, and in some
instances fed and clothed by the "respectable people" belonging
to the chapel; these schools also are abused by being made nur­
series for hypocrites; the children are taught to blaspheme God in
addresses which they do not understand; and finally, many of them
at the age of 14, 15, and 16, are trapped into "our church," yet
not knowing the right hand from the left in divinity. But if God
open your eyes, put his grace into your hearts, quicken you according to his word, and make you honest for him and conscience, you will have the hue and cry out after you, all your respectable dinners, pious clothes, &c. will vanish, and they will turn you out of their synagogues, and will sily endeavour to stab your reputation and destroy your peace; you will be called ANTINOMIAN, and when they meet you in the street, they will stare at you as if you were a wild beast, just broke loose from a travelling show; yet they will have the hypocrisy to say they pity you and pray for you, and wish you well, though like Joab with Amasa, while enquiring of your health, they will smite you. In this way the Jewish parents prevented their children from owning Christ as the Messiah, as much as they could, and such conduct Christ reproved in the abused portion of scripture before us. I pray the reader particularly to remark it is not written, how often would I have gathered thy children together and they would not, but ye would not. Search the scripture for yourself, that you henceforth be no more as a child, tossed to and fro with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. Eph. iv. 4.

Matt. xxv. 1. Then shall the kingdom of heaven (the gospel dispensation) be likened unto ten virgins (outwardly all pure in a moral sense, but not all chosen in Christ; all professors of religion, but not all possessors of the unction of the Holy Spirit,) which took their lamps (the lamps signify a profession of religion, they all had lamps) and five of them were wise (made wise unto salvation, by the God of salvation) and five were foolish (this parable alludes to the second coming of Christ, and shews how things will be when he appeareth: religion in outward show will be very flourishing, many shall run to and fro, and knowledge shall be increased, profession will abound; yet a sleepiness will prevail over the wise and the foolish; a clean outside, a good name for Piety, Philanthropy, &c. will exist; but the better part will be wanting in many.) But the wise took oil in their vessels with their lamps. (The foolish virgins had not this oil, which signifies free grace; neither had they any vessels, which represent new hearts—of these they were utterly destitute.) While the bridegroom tarried, they all slumbered and slept. (Christ is the bridegroom, and when he shall come again we know not. Many good men have blundered sadly upon this subject; it is best to listen to Christ, who saith, “but of that day and hour knoweth no man; no, not the angels in heaven, but my Father only.” Matt. xxiv. 36.) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. (This is an allusion to the Eastern custom; lights were particularly used in marriage ceremonies there; at midnight, or a few hours after, the relations, accompanied by all that have been invited to the wedding, men and women, go in procession, each carrying a candle, and music playing before them.) Then all
those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us your oil, for our lamps are gone out. (So it will be with every foolish virgin; their lamps of empty profession, trimmed with free-will oil, in the midnight of Christ's appearing will certainly go out; for thus saith the Lord, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; (as our American Revivalists, English Methodists, Ranters, and others do,) walk in the light of your fire, and in the sparks that ye have kindled." This shall ye have of mine hand, ye shall lie down in sorrow. Isa. i. 11. But the wise answered, saying, Not so; lest there be not enough for us and you; but rather go to them that sell, and buy for yourselves (Wise virgins cannot give grace, it is freely given of God; and it cannot be communicated by them; Jehovah taketh one of a city and two of a family; this treasure of electing love is to be desired, and, with the oil of grace, is to be found in the dwelling of the wise, Prov. xxi. 20; therefore the light of the righteous rejoiceth; but the lamp of the wicked shall be put out. Prov. xiii. 9. It is always best to send workmongers to their own company; such men as inform us that "sixpence will save a soul," will be glad to take their money.) And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. (These virgins came as if they had been old acquaintances; Lord, Lord, was very ready upon their lips, but that availed nothing.) For the foundation of God standeth sure, having this seal, "the Lord knoweth them that are his." 2 Tim. ii. 19. If he does not know us as his, we never knew him aright. The Lord does not say to these virgins, "You are too late, you might have come if you would, you have sinned away your day of grace;" no such trumpery was told them, but "I know you not" came like a thunder-clap about their free-will lamps, and extinguished them for ever. He knows all his sheep; for they were chosen in him, and everlasting security was theirs, in him, from eternity. But all others are vessels of wrath fitted to destruction.)

Matt. xxv. 14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. (Christ here represents himself as a traveller; his own servants are his ministers, who profess to serve him; what he gives to his servants of his goods they are to occupy until he cometh: I believe the glorious second coming of Christ will be remarkable for a knowledge of the usefulness of every minister of the Gospel, in his labour, writings, &c., and that not until the resurrection of the just, will Christ reckon with them; the writings of Owen, Goodwin, Charnock, Hervey, Romaine, Toplady, Witsius, Gill, Hawker, and others, will be producing interest to thousands yet unborn; and the reckoning will not take place until the money
put to the exchangers has produced the end designed. Moreover the ruling over many things cannot obtain fully until these talents and their produce are called in.) And unto one he gave five talents, (Knowledge, Experience, Watchfulness, An open Door in Providence, The word of Truth; are five precious talents which it becometh every minister of the Gospel to put out to the exchangers; and when thus used they will produce five more, for others will be made wise, see themselves as God’s elect, watch unto prayer, view the hand of God in providence, and will receive and live upon the Word of Truth): to another two (every private believer is a servant of Christ, and such possesses the two talents, knowledge of the truth as it is in Jesus, and a sweet experience of its power upon their souls; with these they trade and speak often one to another, and a book of remembrance is kept for them that fear the Lord and think of his name) and to another one, to every man according to his several ability (this man personifies those men made preachers, who, with the one talent of natural attainments, go forth to cry down election and reprobation, who depict the doctrines of grace as awful doctrines, tending to licentiousness, and nick-name God’s sent servants as Antinomians; all duty-faith men are set forth by this map; they charge the people of God with being slothful, and God with being austere and unreasonable; they wrap their talent of natural attainments in the napkin of ignorance, and bury it in the most earthly, sensual, and devilish views of true religion that can possibly be broached. Their end is destruction, their God is their belly, their glory is in their shame, and they mind earthly things: “Baxter’s Saint’s Everlasting Rest,” “Allin’s Alarm,” “The whole Duty of Man,” and “Fuller’s Gospel worthy of all Acceptation,” are specimens of burying the talent in the earth)

Mark iv. 21, 22. Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (The truth explained in these parables was as a burning and shining light; and Christ hereby informs his disciples that it was his intention that they should set up this candle in the churches after his ascension to heaven, and that the truth should not always be concealed in parables.) For there is nothing hid, which shall not be manifested; neither was there anything kept secret, but that it should come abroad. (This is strictly in allusion to these parables, there is nothing hidden in them, which shall not be proclaimed upon the house top, all the truth contained in them shall come abroad; and so it did in the preaching of the Apostles after the day of Pentecost.)

Mark iv. 25. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. (He that hath grace, to him shall be given more grace, James iv. 6; and he that hath not grace, from him shall be taken that which he hath; Judas had part of the ministry with the Apostles, but his bishoprick was taken away and given to another. And so it shall be with all mere pretenders to holiness.)
Mark iv. 26—29. The kingdom of God, is as a man casting
seed into the ground; and should sleep, and rise night and day,
and the seed should spring and grow up, he knoweth not how.
(The word of life is by Gospel ministers cast forth from the pulpit,
as a sower casts his seed upon the earth; when this is done, the
man of God watches unto prayer; he is not careless as some say,
nor does he foolishly think if they are to be saved they shall be
saved; no, no, he is as earnest as the husbandman, and though he
does not doubt God's ability to bless his word, (signified by his
sleeping, for he will take his rest), yet though he sleep, his heart
waketh, and he riseth in the night of darkness and coldness to watch
and pray, and in the day of light and liberty to do the same; he
observes a springing and growing yet knoweth not how; for as we
know not how the bones do grow in the womb of her that is with
child, so we know not the way of the Spirit. Eccl. xi. 5. Yet the
work of God in the soul goes forward, the blade of humble desirp,
the ear of holy faith, and the full corn in the ear of happy assur-
ance in Christ, shall appear in their season.
Mark vii. 11. But ye say, if a man shall say to his father or
mother, it is Corban, that is to say a gift, by whatsoever thou
mightest be profited by me; he shall be free. And ye suffer him
no more to do aught for his father or his mother. (The hypocritical
Pharisees could not cease from molesting Christ, although they
were sure to be exposed by so doing. Here Jesus shews up their
craft by which they obtained money unjustly; for it was with the
ancient Pharisees as it is with the modern; money, money, money,
was all their cry. They inveigled young men of property, to make
a promise of their money for sacred uses, and thus robbed the pa-
 rents of their right, and filled their own pockets. And how many
in our days will persuade "soft folks" to rob, not only their parents,
but their creditors, for "the good of souls;" as the cant phrase is,
deduct the money that is wrung out of the poor, the fatherless, and
the widows, from our yearly collections for different religious so-
cieties, and what does there remain?)
Mark vii. 15. There is nothing from without a man, that enter-
ing into him, can defile him; but the things which come out of him,
those are they which defile a man. (This is a very different ac-
count from what our ears are saluted with in our day; some men
tell us that the mind of an infant is as clean as a sheet of writing
paper, and that it all rests with the parent whether it is kept pure
or undefiled. I can guess how parents in general find it, from what
little I know of children: I have tried for months to write good
things upon these sheets of paper, but it has all been like writing
upon the sand in a windy day. Let God be true, who informs us
that we go astray from the womb, Psl. lviii. 3, and let every man
who says the contrary be deemed a liar. For the imagination of
man's heart is evil from his youth, and every imagination of the
thoughts of his heart is only evil continually.)
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Mark xi. 13. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for it was not the time of figs. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. (Our dear Lord never did or said any thing in vain. He had taken his disciples into the temple the day before, and surveyed with them all things that were transacting there; this flourishing fig-tree suited his purpose for an admonition to his disciples; he was hungry, consequently needed refreshment; so every spiritual character hungers and thirsts after righteousness: where does he go to satisfy his hunger? doubtless where there are promising appearances of something to satisfy it; if we want spiritual meat, the well crowded temple is the place to which we resort with expectation of finding food. Christ drew near to the wide spreading leaves of this fig-tree, but no fruit was found: how could he expect any, for it was not a time of figs? True, but the forward and promising appearance of the fig-tree would give a reason to suppose that something extraordinary must be found there. So if our dear Redeemer were to come into some of our crowded congregations, and listen to the groans, professions, and sighs of the auditors, he would be warranted to expect something of fruit among so many leaves of profession; but alas! it would be found that, fig-tree like, our day abounds in profession, but where is the fruit? With all our pomp and noise about conversion, the wicked still do wickedly; crimes of every description abound: thefts, murders, &c. are committed daily; and after a vast expenditure of money in a religious mania, we have no more fruit than we had before a farthing was laid out. As it was with the Jewish nation so is it with ours: we abound in profession, yet cannot keep folks from carrying on trade all day on Sunday, with open shops just under the noses of our bishops. We are framing acts of Parliament to make folks religious, but they will sink into oblivion as unproductive of the intended effect. Our market places and villages swarm with religious books and teachers. In the face of all these things iniquity abounds on every hand; why is all this? Jesus said unto it, No man eat fruit of thee hereafter for ever. Their way to heaven is not God's way; for though they compass sea and land to make a proselyte, yet when he is made, they make him twofold, more the child of hell than themselves. Matt. xxii. 15. God's curse is upon all carnal weapons which are presumptuously thrust into his spiritual warfare, and men may wage war against sin in their way, and spend millions of money in the warfare, yet they will find sin as much unsubdued when they leave off, as when they began. God's house is a house of prayer; but men have in innumerable instances made it a den of thieves. Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? Mal. iii. 8.

CHARLES DRAWBRIDGE.
In the "Gospel Magazine" for September, p. 424.

My attention was particularly drawn to this subject by having but a few hours before read a solution to the question in the late W. Mason's "Spiritual Treasury," (a work, by the way, full of comfort to the troubled believer), and by a coincidence for the same day that the "Gospel Magazine" reaches its subscribers at this part of the kingdom, viz. Sept. 3; and which will, by the Spirit's teaching, explain to others as well as your correspondent J. B., the true meaning of our Lord's words. Previous to transcribing them, I would beg the attention of J. B. to consider, that the words were addressed by our Lord to the Pharisees; (a sect now-a-days as much opposed to the truth as their forefathers.) The context elucidates the hypocrisy of those to whom the words were addressed: Ver. 34, O generation of vipers, how can you speak good things that are evil. For of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of his heart, bringeth forth good things; and an evil man out of the evil treasure of his heart, bringeth forth evil things. But I say unto you, that of every idle word that men shall speak, they shall give account thereof at the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. On which words the margin reads, ver. 34, Hypocrites at the length bewray themselves even by their own mouth; and ver. 36, Vain and unprofitable trifles, which the most part of men spend their lives in.

I believe Mason's explanation to be true, both from my own experience, as well as the testimony of others. To believe in the acceptation of these words, as they are often bandied about by free-will preachers, both in and out of the establishment, destroys at once the blessed doctrine of the Atonement, and charges Infinite Justice with exacting double payment,—at the hand of the surety and of the sinner too, but which is impossible!

"The blood of Christ cleanses from all sin" is often tortured from its scriptural meaning by the same parties, who throw it (tauntingly) in the teeth of young disciples particularly, and say, "O! then, it matters not what sin you commit, as you bring this text to answer for it." Let such defamers of the gospel of free grace learn to their confusion, that believers in that gospel know of no doctrines therein that hold out a bounty for the commission of sin, that grace may abound, but quite the contrary; agreeable to the apostolic direction. Read Rom. vi. throughout.

J. B. very properly remarks, if we are to understand it in its proper acceptation, what man can be able to stand? The believer prays that the Lord will not enter into judgment with him, knowing that in his sight no man living shall be justified; that is, in his
own righteousness: and he also believes the Lord's promise, "I have put away thy transgressions like a cloud, and thy sins as a mist; turn unto me for I have redeemed thee. Rejoice ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into praises, ye mountains; O forest, and every green tree therein, for the Lord hath redeemed Jacob, and will be glorified in Israel," Isa. xliv. 22, 23. The prophet speaks of it in the past tense, as of a thing already done: he "hath redeemed" Jacob; not as our modern teachers tell us, if we will only do our part, God is both willing and waiting to do his; Oh no! "It is finished," were our dear Lord's dying words, for the comfort of all his blood-bought, chosen, elect sheep; the goats have neither part nor lot in the matter. Now for Mason.

"Who maketh thee to differ from another?" I Cor. iv. 7. Perhaps few will reply in the words of a haughty Arminian, "I of myself, made myself to differ: since I could resist God, and divine pre-determination, but have not. Why then may I not glory in myself?" Yet such is the language of all our proud hearts by nature, we are so fond of vain-glory. Awful declaration of our Lord's: "Every idle word that men shall speak, they shall give account of in the day of judgment." Who then can be saved? I humbly conceive these idle words imply proud, self-righteous, self-sufficient words. Maliciously spoken, in contempt of the sovereign distinguishing grace of God, free justification by the righteousness of Christ Jesus, and full salvation by his finished work only. So Mal. iii. 13, "Your words have been stout against me, saith the Lord." The whole of that in Matt. xii. seems to prove this sense, and the context confirms it. "By thy words thou shalt be justified:" by the confession of thy mouth, arising from the belief of thy heart of salvation by grace, through the Son of God, thou shalt be justified: and "by thy words thou shalt be condemned." Thy words betray the pride and unbelief of thy heart, in not submitting to the sovereignty of God's grace and pre-salvation by his beloved Son: for this thou shalt be condemned. By line upon line, and precept upon precept, the Holy Ghost testifies of, exalts and glorifies the Lord Jesus, as all our salvation, and beats down all self-confidence and all self-glorying. Yet we dare not deny what the Holy Spirit hath done in our hearts. By this we differ from others, and are distinguished from our former selves, when in our natural state of pride. But this is all of the sovereign grace of God. Hence we are made to differ as to our speech. We dare not speak of ourselves but as poor sinners, who never have, nor never could do any thing to make ourselves to differ in state or in practice. We are made to differ in judgment. We no longer set our dear Saviour at nought, or so lightly esteem the love of God, as to think we can gain an interest in Jesus, and procure a title to God's favour by our own works. But we firmly believe "God hath made us accepted in the beloved, to the praise of the glory of his grace,"
Ephes. i. 6. Hence our affections are turned to God in Christ, by the power of the Spirit. Jesus is the delight of our souls, and the glory of our hearts. He is to us the chiefest among ten thousand, and altogether lovely. His love, person, offices, and work, so enamour our souls, and endear him to our hearts, that we are continually longing to know him more. Also our practice is hereby influenced to hate and forsake the trifling conversation, the vain amusements, and sinful vanities of a wicked world. "For our fellowship is with the Father and his Son Jesus Christ," 1 John i. 3.

May the above be the means of enlightening the minds of J. B. and of any others in his case, through the blessing of the Holy Spirit. Amen.

Bridport, Sept. 3, 1833.

RICHARD EBDON.

RECEIVING OF CHRIST.

"The Bridegroom cometh."

The Bridegroom is a person of note and merit, that he is worthy of all reception and entertainment: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The Bridegroom is worthy the greatest welcome: his person is worthy, for he is the Eternal Son of God; and he comes upon a worthy and wonderful errand, even to save sinners, and not only so, but to wed them for a bride; for he is saying, "I will betroth thee unto me for ever."

The Bridegroom is not to be found within, but without, "Go ye out to meet him." Quakers and enthusiasts boast of a Christ within them; but though Christ, by his Spirit, dwells in the heart of a true believer, yet the first meeting that faith has with Christ, is by going out to meet him: It is a Christ outwardly revealed in the word that true faith deals with: the grace of faith is indeed seated in the soul, as the eye is in the body, but then, like the eye of the body, it is wholly taken up with objects without itself. Faith lies in a continual outgoing toward Christ revealed and exhibited in the word: Israel had never found the manna, unless they had gone out to gather it; and they had never been healed of the stings of the fiery serpents, except they had looked without to the brazen serpent: so we shall never meet the Bridegroom, unless we are enabled to go out and meet him.

Believing in Christ is receiving him, there is a disbanding of other lovers; for "no man can serve two masters." Sin, Satan, and the world have dominion over the man, while in a natural and Christless state; he is playing the harlot with other lovers; some lust or idol he is hugging in his bosom, that is as dear to him as a right hand or right eye. But now, whenever he goes out to meet the Bridegroom, he cries with Ephraim, "What have I to do any more with idols? O Lord, our God, other lords, besides thee, have
had dominion over me; but by thee only will I make mention of thy name."

The soul in believing or receiving Christ, quits all false confidences, and arises out of these beds of sloth and security upon which it was stretching itself. The virgins were all slumbering and sleeping, some upon one bed of sloth, and some upon another. But the cry comes at midnight, Behold the Bridegroom cometh, go ye out to meet him; which says plainly, that they behoved to quit their short beds, and cast away their narrow coverings, if they would meet the Bridegroom, and have fellowship with him. There is the bed of spiritual death and security, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." We must quit the bed of church privileges, and go forth from these; and beware of saying, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these." There is the bed of civility and moral honesty: the young-man in the gospel could say, "All these things have I kept from my youth up," and yet was a stranger to Christ, and to the new birth. There is that of a legal righteousness; we must arise out of that, for by "the works of the law no flesh living can be justified." The bed of evangelical righteousness; this also must be quitted, if ever we would go forth and meet the Bridegroom. Some seek righteousness not directly by the law, but, "as it were, by the works of the law." They make their faith, love, repentance and obedience, unto a pretended new gospel law, a sort of righteousness to themselves, and thereupon build their faith and hope of the imputation of that righteousness, which is nothing but a subtle way of subverting the whole gospel of Christ, and the method of free justification by the righteousness of Christ alone, a building the imputation of Christ's righteousness upon straw and stubble, and at best, a profane jumbling of Christ's righteousness and our own together, an error against which the apostle denounceth an anathema.

There must be some knowledge of Christ, accompanied with an assent of the mind unto the report of the gospel, and the record of God concerning him; for we do not go out to meet strangers, of whom we have no knowledge, or of whom we have never heard: the soul that goes out to meet Christ, is made to know him. By "his knowledge shall my righteous servant justify many:"

and, from the knowledge it has of his person and mediation, it assents to what is recorded of him in the word, and reported of him in a preached gospel; and is ready to say, as the queen of Sheba, when she saw the glory of king Solomon, and heard his wisdom, "The half what I heard at a distance was not told me, to what I now see and know." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—Which includes a high esteem and hearty approbation of the person of Christ, and the method of justification, sanctification, and salvation, through him. The soul will say, he is "worthy of
all acceptance" indeed: "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: that I may win Christ, and be found in him; and unto you who believe he is precious."

There is an outgoing of the whole soul, in all its powers and faculties, after the Bridegroom, and an actual subscribing the contract of the new covenant, with heart and hand, according to what is prophesied and promised; "One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and sitname himself by the name of Israel." And from that time forward, the bride is betrothed unto the Bridegroom, according to that she now begins to call him Ishi; my husband being the echo of the bride's voice unto the words of the Bridegroom, "Thy Maker is thine husband; the Lord of hosts is his name."

It will be the desire of the soul espoused to Christ to pursue after the enjoyment of him, and fellowship with him, in all the duties and ordinances of his appointment, while in a state of espousals, till the marriage be consummated at the end of time. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." It is but scanty room to the Bride, when the Bridegroom is absent; and therefore when she misses him, she goes mourning without the sun, crying, "O that I knew where I might find him, saw ye him whom my soul loth."

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APHORISMS BY WILLIAM ROMAINE.

Never before Published.

No. XLVIII.

You may live in the best communion upon earth, and yet you may be out of Christ's kingdom; outward things of themselves will not avail.

The moon has no light but what she receives from the sun, so a believer shines from a derived light from Christ.

When Christ is set forth in his divine graces, and attributes and offices; the Holy Spirit thereby stirs up desires in the hearts of sinners to seek Christ, and his salvation, and he also excites holy affections in believers to follow Christ more closely.

The preaching of the gospel is like opening a box of the richest perfumes, it diffuses its fragrancy all around.

There are no effects arise from preaching the gospel, until God effectually works with the word preached. When the Holy Spirit accompanies it with his divine grace, it is then the power of God unto salvation.
If the desires of the heart be not after Christ, that heart is at
enmity against him.

This barren earth cannot produce one single ray of heavenly
comfort, it must all come down from above, as manna did upon the
Israelites, otherwise our souls would perish, as their bodies would
for want of bread.

Christ conquered death and took out its sting, and the sting is
taken out of the conscience, when it is sprinkled with his atoning
blood.

If the law be not a rule of life, why do you preach it? Because
it is a schoolmaster to bring men to Christ. It teaches them the
nature of sin, and convinces them of their want of a Saviour.

When the streams dry up, then people are forced to go to the
fountain head, so when outward means fail, and the soul is disqui­
ceted, then the believer must live upon the Lord of all means.

The furnace is to refine gold, so faith must be proved, improved,
and perfected by trials.

Our grand business is, to trust our all into the hands of Christ,
and having received him, then to live upon him.

Our Lord said in his last prayer, Father, thy word is truth; and
I say the same; every word, every line, is according to the mind of
an infinitely wise God.

Fresh supplies of grace are as needful as fresh breath.

When God has taught us the safety and happiness of trusting
our souls into his hands, he calls us at the same time, to leave our
bodies, and our whole temporal concerns with him. Cast then all
your care upon him.

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BERRIDGE'S LETTERS.

LETTER XXVI.

DEAR AND HONOURED SIR,

Mrs. Bewicke tells me that you are now returned from your ec­
clesiastical circuit, having visited France and Flanders. I believe
Great Britain is chiefly designed for your diocese. Yet a little gos­
pel seed scattered in a foreign land, may not be lost; and this kind
word wherever ye go, "Labour for the Lord shall not be in vain."
If others reject the offered blessings, it shall return upon yor own
head. How much more excellent and kindly are your campaigns
than the imperial ones! you are bringing news of life and peace,
and they are carrying horrors and death wherever they march, to
themselves and others. How mad is worldly ambition, and yet
how much admired, if it succeeds, by men of a worldly mind, who
call these murderers of the human race, heroes. Little do these
heroes think what vengeance they are drawing on themselves, by
the slaughters they occasion, and how "Hell will be moved to meet
THE END OF THE NEW MAN.

Thus have we endeavoured, beloved, to lay before you some little sketch, as it were, of the history of the new man; exhibiting, as beheld by ourselves in the glass of scripture, the causes to which the beginning and continuance of this wondrous work of God are to be attributed, as well as the mode in which they operate in the execution thereof; we have now followed him to the brink of Jordan: behold then the believer entering “the valley of the shadow of death,” still he continueth “walking;” Ps. xxiii. 4, for the Lord sustaineth him, saying unto him, “I will swallow up death in victory.” Isai. xxv. 8. The same covenant promises of Jehovah, in which he knows his interest, and which have been his daily food, are now “the rod and staff that comfort him;” Ps. xxiii. 4. the rod is no other than Aaron’s which budded for the house of Levi, the priests of the Lord, (p. 46.) which “brought forth buds, and...
bloomed blossoms;" Num. xvii. 8, and still the blossoms may be seen upon it; yea, and the " almonds also, in which he recognizes so many evidences of a Father's love, " so many tokens for good; shewn, that they which hate him might see them, and be ashamed: because the Lord had holpen and comforted him: Ps. lxxxvi. 17. The staff also is the staff of Jacob, on which, while leaning, like the aged patriarch, he bows with submission to the Divine will. Heb. xi. 21.

Eternity is now before him—an eternity of bliss and glory: stretched far and wide lies the heavenly Canaan, the land of promise, which he surveys with the eye of faith, as Moses contemplated the earthly from the top of mount Nebo. Deut. xxxii. 49. Whilst in the midst of the river, divided on either side on an heap, " for this ransomed of the Lord to pass over," Isai. li. 10. abideth the ark of the covenant; Josh. iii. 17. sweet token of Jehovah's presence; and that promise is brought with power to his mind— " when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee:" Isa. xl. 2. he hath also in view the glorified Lamb of God, " standing in the midst of the throne, as it had been slain; Rev. v. 6. while thousands of saints cast their crowns before him, " by whose blood, and the word of their testimony they had overcome," Rev. xii. 11. and now reigned with Christ in endless felicity: the Saviour seems to say, " to him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." iii. 21.

Thus supported and encouraged, the believer feareth not to enter the lists with the last enemy, even death; for he knoweth that " the last enemy shall be destroyed:" 1 Cor. xv. 26. yea, he can go on his way singing, " O death, where is thy sting? Oh grave, where is thy victory? the sting of death is sin; and the strength of sin is the law: but, thanks be to God, which giveth me the victory, through my Lord Jesus Christ." 1 Cor. xv. 55—57. Satan indeed, taking occasion from the many attending circumstances grievous to flesh and blood, stirs up the old man, and hurls many a fiery dart; but the child of God " knows whom he hath believed, and he is persuaded he is able to keep that which he has committed unto him against that day:" 2 Tim. i. 12. oft has he " delivered him out of the mouth of the lion;" 2 Tim. iv. 17. and 1 Pet. v. 8. sweet earnest, and assured—he will not forsake him in this his last conflict with the powers or darkness, but will enable him to shew to all around him, " how true the Lord his strength is, and that there is no unrighteousness in him."

And now, will he learn, by experience, the truth of the assertion we have often made, that the old man continueth in his nature unaltered; indeed he must now sustain his sharpest conflicts with him; but " greater is he that is with him than he that is against him; the Lord holds his right hand, saying unto him, fear not." Isai. xli. 13.
Suppose him to have prevailed, and entered on the heavenly inheritance: we may form some idea of his blest estate, from the following considerations:—First, it will be a state of rest, never liable to the slightest interruption; and from hence, the old man (the body of sin) remained no more to vex and harass him: the heavenly Canaan is a land into which those Canaanites, which still continue in the earthly (the affections and lusts of the flesh,) cannot enter; “flesh and blood cannot enter the kingdom of God; nor corruption, incorruption: I Cor. xv. 50. no more “outward fightings and inward fears.” 2 Cor. vii. 5. “clothed upon with his house which is from heaven.” v. 2. the believer is, for the first time, unclothed with respect to the old man. The campaign is over; his battle, his good fight is fought: 2 Tim. iv. 7. his shield and spear are hung up; and now like the soldier discharged from service, “he may sit under his vine and his fig-tree, and none shall make him afraid.” Micah iv. 4. The world too, which ceased not to solicit him with her temptations, is out of sight; nor can Satan, the “prince thereof,” Jon xiv. 30. enter; “where he is, thither the devil and his servants cannot come;” vii. 34. so complete “is the rest that remaineth to the people of God,” Heb. iv. 9. the sorrows and pains of mortality are put off with the body;—“they shall not sorrow any more at all:” Jer. xxxi. 12. “mortality is swallowed up of life.” 2 Cor. v. 4. Again, while he continued in the world, Satan was ever, through the flesh, labouring to intercept the communications of divine grace, and hide his Redeemer from his view; and every passing hour (we had almost said moment) was a witness of his success; oftentimes the lamp would burn but dimly; the spirit ceased not to exist and act, any more than the sun in the firmament; but some cold and chilling cloud would intercept the benign refreshing beams of “the Sun of Righteousness,” Mal. iv. 2, “and shut his glory in;” but there are no clouds in heaven; the communications of grace are received directly from the Fountain Head; there is nothing to oppose to intercept their progress; the lamp ever burneth brightly; the harp ever sends forth its melody, without intermission or defect: in short, the believer is then in the same state Adam was, when placed at first in Eden; saving, that Adam, though in the image of God, was yet in the body, and held converse with God through the medium of his works: the new man seeth eye to eye; “he sees and knows as he himself is seen and known,” 1 Cor. xiii. 12; he ever dwells in the presence of the Lord, and the light of his countenance shines ever directly upon him; and all this bliss enjoyed with a certain knowledge of its eternal duration. With respect to the body, he looks not forward to a re-union with it to introduce him into a fresh state of warfare: he knows it will rise a spiritual, incorruptible body, 1 Cor. xv. 42—44, fit residence for a glorified soul; yea, that body and soul together will then be everlastingly glorified in the vision and enjoyment of God. Christian reader, should the prospect of so much glory warm thine heart, consider what manner of conversation becometh the heirs thereof:
to form an idea of its precise nature is impossible, much more to give any; for it is written, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9, and Isa. lxiv. 4.

When holding communion with God in prayer, we may then be said to enjoy the sweetest foretaste of that "glory which shall be revealed in us," Rom. viii. 18, to which holy exercise we desire, in conclusion, to commend you.

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To the Editors of the Gospel Magazine.

PASCHAL LAMB.

Gentlemen,

Up to this day, among the Jews, no feast is more scrupulously observed than that of the Passover. At the celebration of the same, it appears the first-born of every Jewish family commences the day with fasting. In the evening they eat a portion of the Lamb with unleavened bread and bitter herbs; and while in the act of holding wine in their hands, they rehearse the various acts of their fathers, as also of the Lord's manifold deliverances. The singing of a portion of some of the Psalms, suitable to the occasion, closes the whole. The feast is continued for eight days, during which time they are very particular in not permitting within their dwellings anything which is calculated to ferment or to make leaven.

The following particulars with respect to the Paschal Lamb are highly interesting, striking, and important. It was to be, first, without blemish. So was Jesus. He was a Lamb without spot. As such by the eternal Spirit he was once and for ever offered up a complete, final, and effectual sacrifice for the sins of his elect family. We are not to suppose the Virgin who bore him was merely a vessel of conveyance as some have supposed; or, that the Virgin only nourished the babe of Bethlehem in her womb, and brought it in due time to the birth. His body being by such supposed to be found in the womb, without partaking of the Virgin's substance. Such ideas as these are truly fallacious, and without the least tissue of truth from holy writ. On the contrary, the scripture assures us our blessed Redeemer was made of the substance of the Virgin's Body; but no where intimates of the substance of Joseph's body. Thus then it is evident the conception was altogether miraculous. There is no more evidence to believe Jesus's body was of a different substance to our body, any more than we have a right to suppose that the soul which he possessed after he was born of the Virgin, was of a different nature to those of his creatures. With respect to the manner of the begetting of the human nature of our adorable Jesus, as also with regard to the purity of that nature so miraculously begotten, there is all the difference imaginable; because his body was miraculously begotten, and ours are begotten after the ordinary generation. His nature was sinless throughout, whereas his creatures are sinful throughout. It is true the Virgin's
body was defiled with sin, but this scriptural and unavoidable admission does not suppose that the body of Christ was defiled with imperfections, merely because the Virgin was, of whose substance the body of Jesus was made. No! for none but God who had prepared him a body, could bring a clean body out of an impure substance. If any one object to this view of the subject, first let him prove my views are anti-scriptural, consequently untenable, then I will acknowledge my transgression and thank him for his kindness; but until then I must retain my present views, and continue to ask those who differ from me for a better solution, and demand in the language of scripture, “Who can limit the powers of him who is illimitable; who can unravel to human minds the wisdom of God in a mystery; or who can unfold the depths of “God manifest in the flesh?””

Jesus was set up in God’s mind, will, and purpose from everlasting, as a Lamb without spot. None but the Virgin Mary could bear him—no more could any other betray him. At his incarnation was fulfilled that distinguished prophecy, “A woman hath compassed a man.” This was a “strange thing” upon the earth, because, with reference to Jesus, to us mortals it is hid with regard to the manner thereof, in impenetrable and perhaps everlasting mystery. Jesus was seen of angels, though he passed by their nature. The seed of Abraham he took upon himself, and was made of the substance of the Virgin. Even in the sense in which we are speaking, may I not ask, why cannot God make of the same lump, a vessel to honor as well as to dishonor? Nothing is too hard for the Almighty. For you, my dear reader, to inquire of me a definition of what those particles of the Virgin’s substance were from which the Son of God, as man, was formed, gives no proof of your wisdom; and I should only expose my ignorance, and run the chance of much censure, were I to attempt to climb an eminence, before whose summit I could possibly reach. I should turn giddy and risk the safety of my own neck. But even could I make soluble all your present queries, or those of others, I am persuaded such discoveries would not add to your peace—would not explain the mystery of God manifest in the flesh more clearly—nor would any such illustrations satisfy your minds more fully upon matters of truth! and why? because, were present clouds removed, future ones would be sure to succeed. As a man in a balloon, the higher he ascends from the earth, the greater difficulty he has in distinguishing objects below; even so, the higher we take our flight into the spiritual heavens, while we are in a militant state, the greater difficulties will continue to present themselves. It is not every head can with safety look over such tremendous precipices: go not therefore too near, lest Satan, by some snare of temptation, trip thee up, and thou dash thy foot against a stone.

I am persuaded, my dear reader, that you with scorn and disgust treat the opinion of those who assert that Jesus in his human nature
possessed the possibility of sinning; although they admit by the Father's power exerted over him, he was thereby kept from sinning. How often have you been disgusted by the pestential effluvia, emanating from those whose mouths are an open sepulchre for lies, when you have heard them with horrid impiety assert, that even in the dying struggles of Jesus, rebellion was manifested by him when he prayed that if it were possible the cup might pass from him; and when he appealed to his Father in those heart rending words, “Why hast thou forsaken me?” This, my dearest friends, you will remember, was the cry of Jesus as man, and when he was about to undergo the punishment due to our sins. But while he thus cried out in the bitterness of his afflicted soul, (for he began to be exceeding sorrowful) he adds, “O Father not my will but thine be done.” I would ask where was the rebellion here? We behold throughout the whole of the Redeemer’s inconceivable sufferings agonies without a parallel, altogether beyond the possibility of language to describe, or the most heaven taught soul to explore. Patience and forbearance—love and resignation, shine like so many bright luminaries throughout the whole tremendous scene of Immanuel’s sufferings. In these miscellaneous observations, the similarity between the Paschal Lamb and the Lamb of God is I trust sufficiently obvious, as regards its purity. I now notice other particulars, and which are the following:—

Its separation—age—and manner of offering. It appears the Paschal Lamb was to be set apart for the period of four days previous to the evening on which it was to be sacrificed. So was Jesus known to tarry the same period of time preparatory to his ignominious death. Again: this Lamb was to be a male of the first year; which denoted vigour, liveliness, and strength; and Jesus at the age of 33 years in the vigour of his life, in the most attractive part of his days, and in the strength of his manhood was called to die. Further: this Lamb was to be roasted with fire, and not a bone was to be broken; thus did Jesus suffer and expire under the fire of the Father’s wrath. The certain knowledge of these facts interfered not with his happiness as God, (for as God he eternally decreed all things, and consequently must have foreseen all things), neither do such facts suppose he had any existence as man, or possessed a human or immortal soul, previous to his incarnation. However, three things are certain with respect unto Jesus: first, that he expired on the burning flames of the terrific vengeance of God the Father—secondly, that by his enduring these flames he delivered for ever from the possibility of suffering eternal death for any or all of their sins for whom he did die—and, thirdly, that he by his death, identified himself as the true Messiah, and proved by his death, as well as by his life and resurrection, he was the very, eternal, and absolute God.

According to the doggrel views of Arminians and others, the mystical body of Jesus is, and must be, (were we to be suffered to
follow their notions,) considered as a mangled, dislocated, and contingent body. But as this Paschal Lamb was not to have a single bone broken, so neither can a single member of Christ's body finally sink or perish. "We are members of his body, flesh and bones." Not a bone of him can ever be finally broken on account of sin, satan, or the law. If sin be the cause of condemnation, how can condemnation remain where sin is done away, and where sin is not imputed? If the cause be removed, the effects must necessarily cease. If the law be satisfied in Jesus, what can the law urge against us who are in Jesus, and who are dead to the law by the body of Jesus? If Jesus be sacrificed for the sins of his people, how can his people for whom he was sacrificed taste of eternal death for their sins? If we are not under the law, how can the law take cognizance of our sins, so as to excommunicate us from the presence of the Lord? If we have passed from death unto life, how can we re-pass from life unto death, seeing our lives are hid with Christ in God. The plain, simple, and unvarnished truth is this. If we are not the children of God by eternal election and everlasting union, we never can be. If we are his by the same eternal acts and covenant relationship, we never can become the children of wrath "fitted to destruction," and, inasmuch as the Egyptians never were designed as a nation, nor were they permitted as individuals, to partake of the Lamb with the Israelites literally; so neither can the Egyptians, the non-election of the grace of God partake of the Paschal Lamb spiritually. The election hath obtained it, and the rest were blinded!

With respect to the manner of offering, there is but one particular I shall at present touch upon, which is, as it regards the blood, and that as it refers to its effusion—its preservation—and its application.

Its effusion. As the Lamb under the law was to be slain in that manner which should produce the greatest quantity of blood; even so was Jesus—by sweat, scourges, nails, thorns, and spear—blood was extracted from the dear body of the Lamb of God! As the blood of the Lamb under the law was not permitted to let fall carelessly upon the ground, but was carefully preserved in a vessel provided for such purpose; I ask, does not such a command carry with it a conviction that such caution with respect unto the blood of the type, must be intended to denote the infinite value of the blood of the anti-type? and if so, how truly awful must be the fate of those who in any way depreciate the precious efficacy of the blood of Jesus by trampling it underneath their feet, and counting it an unholy thing? And yet it is plain all such do who deny in any sense the efficacy, completeness, and satisfaction of the atonement of Jesus for his elect family. If the Socinians, Roman Catholics, Arminians, Arians, Irvingites and Quakers have not counted the blood of Jesus an "unholy thing," I know not who has. For, if the whole of these, like the Socinian and Arian, have not denied
the proper Godhead of the Son of God; yet they assert that the blood of Jesus, without man's own good works in addition thereto, cannot save the soul. The whole of this motley group evidently row in one boat; and each in his turn and way, aim at one point, which is, to rob Jesus of his glory, crown, kingdom, work, or Godhead. As the Paschal Lamb simply being slain, did not preserve the Israelites from the sword of the destroying angel; but, as it was necessary to sprinkle upon the door-posts and lintels the blood of the same; so neither is it merely the shedding of Christ's blood upon the Cross can avail our souls, but requires the application of his precious blood to the door-posts of our consciences, and the lintels of our souls!

Lastly, with regard to this Paschal Lamb, the manner in which the Israelites partook of the same. It was to be eaten, and that with bitter herbs—standing—loins girt—sandals on—staff in hand—and in haste. All which particulars I humbly conceive denote, that Christ must be fed on by precious faith—that in following Jesus faithfully we shall experience many bitter trials, desertions, persecutions, and afflictions—that we shall have but little rest in this vale of tears—that the loins of our soul will require to be girt about with truth to strengthen us—that we shall stand in need of our feet being shod with the gospel of the preparation of peace, to keep them from swelling while walking over the burning sands; and that we must not expect to find a continuing city here; on the contrary, to be ready at a moment's notice to quit this sublunary scene, resting upon Jesus, and, like Gideon's army, to lap our comforts and enjoyments as dogs lap—a lap and away.

I remain, Gentlemen, your's truly,

HENRY NIGHTINGALE.

Portsea, Oct. 7, 1838.

Theological Review.

Dialogues on Universal Salvation, and topics connected therewith.

By David Thom, Minister of Bold-street Chapel, Liverpool.

Solomon justly observes there is nothing new under the sun; indeed, there is scarcely any thing that may be called new, but has been propagated by others. Bishop Burnet, speaking of Sir Henry Vane, a person of eminence who was beheaded soon after the restoration, says he leaned to Origen's notion of an universal salvation of all, both of devils and the damned, and the doctrine of the pre-existence of all human souls.

There is at the present day a raging malady prevalent among our theologians, what we would call the sang froid of universal philanthropy. Hence we are perpetually dinged with the phrases of, the universal love of the Deity; also, universal redemption; univer-
sal conversion; and, as in the work before us, which we grant must necessarily arise from such premises, universal salvation.

We have had occasion some time past to bear testimony to the learning and talents of Mr. Thom; a mind well stored and cultivated, and with a philanthropy unbounded for the human species. For he is of opinion that Christ's kingdom shall terminate in the ultimate subjugation, or salvation of the unregenerate. He further asserts, that Christ will raise the whole human race, at one period or another, either at the first or at the second resurrection, either in time, or when time shall be no more, to be happy for ever. In short Mr. Thom peremptorily says, "I know the truth of the doctrine of universal salvation, it is not with me a mere opinion, but a matter of faith."

It appears he founds his theorem upon the declaration of God to Abraham, namely, "In thee and in thy seed, shall all the families of the earth be blessed," which the writer asserts, "refers to the ultimate salvation of the whole human race, through Abraham, or, which is the same thing, he says, through Christ his seed."

Here Mr. Thom stands upon swampish ground, which will not bear him up, and whereon he must ultimately sink. He should have considered they are not all the seed of Abraham who are called such. For our Lord, when speaking to the children of Abraham, expressly asserts, "Ye are of your Father the Devil, and the lusts of your Father, that is, the Devil, ye will do." Mr. Thom, most artfully, says not one word of the "seed of the Serpent," which he may rest assured, will never be the "seed of Christ." Judas was of the seed of the Serpent, and he went to his destined place, with a woe attached to him that he ever was born. The contrast remains, the children of light and the children of darkness.

Now as we know nothing of God but what the scriptures reveal, we must apply to those records; and therein they exhibit him to be love, but at the same time, a consuming fire, and he declares of himself, he is God, that changeth not. Redemption by the Son of God is therein expressly asserted to be, for a peculiar people, that is, the seed of Christ, not the seed of the Serpent, a ransomed people, out of all nations, kindreds, and tongues—rich and poor, bond and free. Our Lord and Saviour Jesus Christ, had given to him by the Father a seed to serve him, and engaged to redeem them, and ultimately to bring them to glory. For in the Lord all the spiritual seed of Israel shall be justified.

We are much hurt in perusing the book before us—in seeing Mr. Thom bandying about eternal torments, in almost every page, as boys do snow-balls. It is sufficient for us to know we have to do with a just God, and Saviour. That God shall judge the righteous and the wicked, and has declared, That many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt.

There is much ambiguity of expression scattered through the
above performance, which, to our mediocrity of understanding, is puzzling and contradictory. For instance, it is said, "To punish sin eternally, is not to give it eternal existence, but to destroy, or rather annihilate it; and that to destroy or annihilate it, is to make those who are at present the subjects of sin and death, new in their divine destroyer." This paragraph we find on page 183. Here we must acknowledge we are up in the clouds.

To follow this writer through his whole dissertation, would be harassing to our minds, and entering upon a wild field of conjecture, roving in the airy regions of fancy, and not only so, but rushing upon the thick bosses of God's buckler, and arresting his Almighty arm in the final punishment of the ungodly, and to which we are no party concerned. He boldly asserts, and we must be permitted to observe, most unbecomingly and indecorously, by saying, "That God inflicting punishment upon the wicked, and torturing for ever, would be as torturing for ever the nature of his own well beloved Son, being of the same nature with him." One quotation more we shall make, which we shall leave the reader to follow up with his own reflections upon it.

When our blessed Lord shall pronounce his benediction and valediction, by saying, "Come ye blessed," and "Go ye cursed," to the latter description, according to Mr. Thom's opinion, "the cursed shall be subjugated and saved, at the expiring of Christ's kingdom." But he thinks they will not be as the saints, to reign with Christ, but to be the subjects of his kingdom. "Not," he says, "by sitting down with Christ upon his throne, and partaking with him of the kingly and princely characters, a privilege which he hath reserved to those who are called, and chosen, and faithful; but by being subjects of sovereign and efficacious grace reigned over for evermore." What ambiguity of expression from one who, upon other subjects, can write lucidly and intelligibly. Here God Almighty appears to put an extinguisher upon his mental powers. He then again tells us, that as for the wicked being turned into, what is indecorously termed hell, and all the people who forget God, "It is a misunderstanding; for, when the wicked die, they are absorbed in a state of annihilation, until the second resurrection, which is a second punishment; they will then be made new, and partakers of endless felicity." How true it is, when men, yes, and even good men, leave the fountain of living water, they hew out unto themselves cisterns, broken cisterns, that can hold no water. Sorry are we to see a gentleman of reasoning and intellect, and, as we really believe, of sincerity, enter into such dark and obscure arcanums. His book is in part engrossed with those whose names are not written in the book of life—with those who have received the "mark of the beast"—and that worship his image. Here his pity and compassion are unbounded; but after all, the splendid vision is to be regarded rather as the flights of metaphysics, than as logically flowing from the volume of revelation.
And here we must say, if our general restitutionists cannot make it appear that the same end was willed for the goats as for the sheep, and the same means adopted to accomplish it, they can have no ground on which to stand; and this task can be performed by no other medium than the united evidence of God's word. Mr. Thom may descant on detached passages; he may exhaust his critical skill on ambiguous terms; he may obtain the suffrages of the human passions, and this suffrage may be expressed in plausible and confident language; and what will then follow? nothing but confirmation in his own deception; for the will of God abides the same, and He fulfils his word, to the confusion of his enemies.

It appears from what we can gather from the above performance, that the place called Tophet, said to be ordained of old, is far removed, or at least emptied of its inhabitants; and as for the Dragon, that old serpent the Devil, and his myrmidons, our philanthropist never so much as casts a glance at, or gives a hint of their final restitution. This certainly exhibits a want of sympathy of feeling for those angelic hosts, who kept not their first estate.

Were we to follow this gentleman through his various meanderings, we should find our minds led into a labyrinth of perplexities. Besides, having obtained mercy, what have we to do with the future destinies of the enemies of our Lord and Saviour. We are certain there is a great gulph fixed between us and them, so that they which would pass from hence to us cannot, neither can they pass to us that could come from thence. And Mr. Thom may rest assured, when our Lord shall appear the second time from heaven, before an assembled world, he will neither call upon him nor the Editor of the "Gospel Magazine," to vindicate his attributes of justice and mercy. The Sovereign Arbiter will then denounce, without any future appeal: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he which is righteous, let him be righteous still; and he that is holy, let him be holy still."

It is certainly lamentable to see our public teachers diving into those matters they know nothing about, by attempting to develope that which will never be known on this side of time. When our blessed Lord was beset with such investigators and inquisitive enquirers, he always repulsed them. When one came to him and said, Lord are these few to be saved? he gave him no definitive reply, but said, Strive to enter in at the strait gate, for many I say unto you, will seek to enter in and shall not be able. When Peter made an enquiry respecting the demise of the beloved disciple, it was answered with a repulse, If I will that he tarry till I come, what is that to thee? follow thou me!

We often have thought when we have heard preachers amusing their auditories about the conversion of the Jews, the time when, and the manner how they were to go and arrive at Palestine. Then again of the millenium, what is to be the employ of the saints upon
earth for a thousand years, and whether every year is not to be multiplied by three hundred and sixty-five, as one day with the Lord is as a thousand years; all such speculations we have doomed as "moon-shine researches," while the sun is shining in its meridian splendour. They have been devices to keep men from thinking of the one thing needful, to examine the ground of their faith; whom they belong to, and whom they serve. It is true, such unprofitable subjects may serve to fill up a gap, when the mind is barren in spiritual matters, and amuse children and make the vacant mind of old men and women to stare, but this is not preaching the unsearchable riches of Christ.

Our Lord never so much as hinted at those things which did not concern the immediate and eternal interest of his followers. He always comes to the point. Hear his words. What I say unto you, I say unto all, watch, for at such an hour as you think not the Son of man cometh. He shall come as a thief in the night, and set the sheep on his right hand, and the goats on his left. I go away, says he, and come again to you, and where I am there shall my servants be also. Respecting the final adjustment of every thing here below, the apostle Paul speaks in similar language, where he says to the Thessalonians, To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with every everlasting destruction from the presence of the Lord, and from the glory of his power.

Let us, beloved brethren, avoid all vain speculations respecting future events, having our loins girded about, and our lights burning, like unto men waiting for their Lord, so that when he cometh and knocketh, we may open to him immediately. And if he shall come in the second watch, or come in the third watch, and find us watching, blessed are we. Be ye therefore ready, for the Son of man cometh at an hour when we think not of him.

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On the Pre-existence of Christ's Humanity, proving him to be the Son of God only by creation. By a Baptist Minister.—Martin.

Under whatever denomination of professed religionists this writer may rank himself, we deem him sunk in the vortex of Arianism. The pamphlet before us is without classification, and the most wordy tiresome epistle we ever read. The poor cottager, sitting upon his truss of straw at the barn-door, would find it a bone to pick without meat. The whole is a confusion of ideas, which would puzzle the first logician. There is a whimsical arrangement of syllables, causing us to lose ourselves in the wilds of obscurity. In our dreary drudgery among the hosts of our theologians, we often think of the assertion of Boileau, Ma pense au grand jour toujours s'offre et s'expose, that is, My thoughts always present themselves to broad
day. And why should they be wrapt up in mystery or ambiguity, we would ask, when the shortest expressions, with propriety, are always the clearest, Tout ce qu'on dit de trop est fade et rebutant: L'Esprit rassaisie le rejette a l'instant.

It would be impracticable to follow the writer through the various labyrinths he would lead us, a mere wilderness of briars and thorns; and as one false step may cause a stumble, it is better to retreat than to proceed in such a hazardous enterprise. But as he attacks the eternal existence of our adorable Lord and Saviour, as the Son of the Father, we cannot let it pass unobserved, though we have made the subject our perpetual theme during the last and former year.

This Baptist Minister asserts that “there are some who make a monstrous perversion of the word of God, who in their overheated zeal for the divinity of Christ, go about to prove his eternal existence, as a Son, and here they completely overshoot their mark.”

According to this writer, he that made the world, so that without him was not any thing made that was made, was not pre-existent or prior to the things created, so that the effects existed before the cause. Though the scriptures expressly declare, “all things were created by him, and for him; and he is before all things.” And his prayer to his Father was, “Now, Father, glorify me with the glory I had with thee before the world was.”

But if he was not pre-existent and self-existent with the Father and the Holy Spirit, the eternal begotten Son of the Father in unity with the divine essence, we then deny his eternal generation, and exclude him from the same nature with the Father, making him inferior. In this inferiority every schismatic agrees, so that their several schemes tend to one common point; and, like so many lines, however crookedly drawn, meet at last in one common centre, equally denying the eternal Son of the Father.

The writer asks, Why is the Son singled out from the Father and the Holy Ghost? We reply, because they are distinct persons: the Son is not the Father, neither is the Holy Ghost the Son, and yet in essence one God. The eternity of the Son and Holy Spirit is altogether consistent with the eternity of the Father, being both co-eternal and co-equal. It is propounded by the said correspondent, “Why do we not attempt to prove the pre-existence of the Father and the Holy Ghost?” This is a most ridiculous way of speaking. We acknowledge the Father is eternal, the Son is eternal, and the Holy Spirit is eternal. We have no evidence of the fact but from the scriptures; we have no other proof to bring of this than we have of the divine attributes, such as the omniscience and omnipresence of the Father and the Holy Ghost.

Indeed it is the height of folly to reason with such men, who are determined to quibble, and to pervert the words of truth and sobriety—who would absolutely persuade us that we are walking on our heads, or are inhabitants of the planet Jupiter.
We admit what we cannot prove nor comprehend: that the Father, the Son, and the Holy Spirit have subsisted in one eternal essence, mutually indwelling in each other. The fact is from revelation, and we receive it as such, notwithstanding, like God himself, above our comprehension. Each of the Divine Persons distinguished from the other, we confess to be God and Lord, in one unity of essence.

This writer, in order to establish the pre-existence of Christ's humanity, brings forward a text of scripture, which the Arians are continually urging to establish the inferiority of the second Person in the ever blessed and glorious Trinity: they are the words of Christ to his murmuring followers, namely, "What and if ye see the Son of man ascend up where he was before." We have formerly had occasion to enter our protest against the absurdity of asserting that our incarnate Lord and Saviour, being the Son of man, before man was created; this would be making a son prior to his father. The scripture is plain, if we take it in its native reading. What and if ye shall see the Son of man, who is now speaking to you, ascend up where he was before, the Son of God. The Apostle Paul positively asserts that he was the Lord from heaven, not the man from heaven. In the fulness of time a body was prepared for him, which constituted him Son of man, who was the eternal Son of the Father. Hath not the scriptures said that Christ came out of Galilee, out of the town of Bethlehem, where David was. Yes, of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Perfect God, and Perfect man.

Let the Arian, the Sabellian, and the Human Pre-existerians pull off their shoes while standing on this consecrated ground, and acknowledge that Jesus Christ is Lord in the glory of God the Father—equally eternal and Almighty with him—subsisting together with the Holy Spirit in unity of essence and diversity of relation. The Godhead all one—the glory equal—the majesty co-eternal.

While men of perverse minds will talk and write flippantly upon this holy mystery, we would fall down with awe and reverence at the footstool of the Divine Majesty, acknowledging we are looking through a glass darkly. In the contemplation, we find ourselves surrounded with a blaze of uncreated light—our eyes are dazzled with the brightness, so that we are overpowered with the splendor, in beholding a bush burning with fire, and yet unconsumed.

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A Divine Call to the Sons of Men to seek after the Lord. By Obed Thomson.—Martin.

The writer who denominates himself one of the friends, says, he has a manifestative commission upon sinners of every grade and class to call upon the Lord, in this day of grace, while he may be found. There is a light, he says, within every human breast,
which if embraced will enlighten and open the understanding of all who will employ it. The condition set before every individual, he informs us, is, "Seek ye the Lord while he may be found; call upon him while he is near; employ that heavenly, invisible principle, which is bestowed upon every man as a seed, upon so doing, the Lord will water it, and invigorate it, as to produce a tenfold increase."

Mr. Obed Thomson says he is a plain man; now we are also plain men, but we cannot exactly see the propriety of what he lays down, so as to urge the motives of performance. Every man, he informs us, is a spiritual merchantman, and he trades upon a capital intrusted to his keeping, and he must occupy it with care and prudence until his Lord comes, and be always found industrious and vigilant; otherwise, that which he has, shall be taken from him, and given to another.

This is all pretty talking, but Mr. Thomson should consider there is a debt already contracted, that the sinner can never discharge, heavier than our national one; here there may be a probability of making some compensation, but the debt owing to divine justice, man never can pay; and unless satisfaction is given to the heavenly creditor, the debtor must lay in prison, and his liberty be coerced, until the utmost farthing is paid. Would it not be, we ask, the height of folly to trust such an insolvent, with "a capital to trade with." Credit here must be preserved, and equity must be preserved too—a just God and a Saviour.

It is laid down here as a theorem, that there is "A light within every man;" but then, darkness cannot comprehend it; for facts, daily facts all around us speak, and our dear Lord settles the point, where he says, "If therefore the light that is in thee be darkness, how great is that darkness." Here is light within, and darkness visible. The truth is, men love darkness, and in darkness will they continue, until it please God of his sovereign mercy to shine into the heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. It is urged by this Quaker, and so it is by our high Evangelical Preachers in their universal calls, that if men would only exert their free will powers, "the light of Christ within would shine forth,"—this is the first condition he says is required of man. He brings forward those words of our Lord, as our theological charlatans are continually doing, to enforce their invitations, "Ye will not come unto me that ye may have life;" which is very true, because they cannot. They have neither will, nor power, nor inclination. No man, the Son of God asserts, can come unto him, unless the Father draw him. How prone our ghostly teachers are, in perverting God's most sacred words, ever catching at syllables to bolster up the free will power of man. How have we been excited with a virtuous indignation, in hearing the profanity of one fellow-sinner saying to another, "Here I offer you Christ! Here, take him! Take him now! or else you may
be damned before to morrow! This is the day of grace, now, or never!!" This jargon we have heard lately from a theological chair; indeed, our most sacred courts abound with such horrid profanity. Men, like hucksters, disposing of Christ and his salvation, limiting the time to a day or an hour. It is true, this is the day, but the accepted time belongs to God, when he thinks proper to call. Our Lord, nor the apostle Paul never preached in this way. The former expressed himself, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hath revealed them to babes. The apostle says," We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but unto them that are saved, Christ the power of God, and Christ the wisdom of God." That is, the power of God in communicating, and giving the blessings of his love, and the wisdom of God respecting the time when, and the manner how. This is not left to a poor, indigent, presumptive creature, to offer and mock his equals with what he has not to give, nor the creature any power to receive.

Mr. Thomson concludes by intreating his readers to work within themselves a desire to be born again. What silly prattle!

A second condition is, "Seek ye the Lord while he may be found; call upon him while he is near." Now this is all of the same piece with the former stupid harangue, like the Egyptian task masters, calling for impossibilities. This is the method of our theological guides at the present day; most wickedly calling upon the unregenerate to perform spiritual acts, such as faith, prayer, and repentance. No man, Mr. Thomson, can seek the Lord, until the Lord first seeks him, and whom he seeks, he finds. The people of God, are a people sought out; they are his, and the sheep of his pasture. It is true, the Lord is nigh unto them that call upon him; but then, as Job says, the call must come from God, before we call upon him. The whole comes to this, life must be instilled before breath can be produced, then and not till then shall the call be obeyed.

This boasted light—this vehiculum Dei—this spiritual substance—is very obscurely described; it is a light, but it has no radiance—it is a seed, but it has no form; it is a little small thing within us, which must be felt, but cannot be defined: the whole, to us as here dilated on, is equally unintelligible and indefensible.

And here we must say, let our teachers, whether Quakers, or Evangelicals, Churchmen, Methodists, or Dissenters, be as laborious as they may, in forming out of the scriptures by manifest perversions, their various systems, and polish them all they can, they will prove false mirrors to them, in the things appertaining to God; they may see their own image therein, and idolize it as the divinity within themselves, but with all their boasted superiority of perfection—with all their peculiarity of speech, formality of behavior, and severity of manners, they are deceiving themselves, and deceiving of others, and exposing themselves to the indignation of God,
when attributing to him a demand of spiritual services, from an imbecile creature, unrenewed in mind, who is not capable himself of thinking a good thought, much less performing a good action acceptable to God. We deem it cruelty in calling upon such characters, to perform impossibilities; it is trifling with immortal souls, and mocking them when you tell them to possess themselves of the grace of faith and repentance, which is the alone prerogative of God to bestow. And what adds to the misery is, to threaten with hell and damnation, those that will not embrace their message. For he it remembered, a man is not saved for faith, which is a gift, nor is a man damned because he does not possess himself of it. The salvation of a soul arises from the free mercy of God in Christ Jesus, the condemnation of a sinner, is, because he loves darkness, and hates the light, and says unto God, depart from me, I desire not the knowledge of thy ways.

It has been said to us, Are we not to preach to sinners? We reply, most certainly; let the gospel be proclaimed in all directions, and to every description of men, fully and freely; that Jesus Christ came into the world to save sinners, and they that have ears to hear will hear the joyful tidings. The crowning work of a messenger of the king of heaven will be, after delivering his credentials, to invoke the Holy Spirit to breathe upon the dead that they may live, and then, as many as are ordained to eternal life shall live,—all those whom the Lord our God shall call. This will be doing the work of an Evangelist.

Though man has no spiritual ability to move one step toward God, he is nevertheless a moral agent, and should at all times be exhorted to be just and honest in all his dealings,—to do unto others as he would wish them to do unto him; if his enemy hunger feed him—and if he thirst give him drink; not to be overcome with evil, but to overcome evil with good; and if possible, to live peaceable with all men. Upon this system, every man will find in this life a reward, particularly in his own conscience.

To say, as our adversaries allege, we are against addressing sinners, is a gross misrepresentation. We assert, let the wicked man be told, when he turneth from the wickedness he has committed, by so doing he shall save his soul alive. Let the demands of the holy law of God with all its precepts, be enforced on him, and that by perfect obedience thereunto he shall live. Preach the moral law as his rule of life, and as the whole tribe of the ungodly are free-willers, meet them on their own ground, by saying unto them,—"Turn ye, turn ye, why will you die? Wash ye, make you clean, put away the evil of your doings; cease to do evil, learn to do well, for why will you die? Strike, we say, at sin as the root of all evil, in its corrupt influence, and then attempt to follow it in all its effects.

This is our tangible way of speech, and yet our opponents per-
vert our words, that we treat man as a log, and not as a responsible agent. We say on every occasion, if the Lord be God follow him, and if Baal be the Lord follow him.


The text of the above sermon is taken from 1 John ii. 27. on the Holy Spirit setting apart a peculiar people for his own indwelling; here the formalist, the hypocrite, and the outward professor of godliness, have no experimental knowledge, they know nothing of that holy unction which abideth in the believer, and leadeth him into all truth, and preserves soul and body, until the coming of the Lord Jesus, stedfast and immovable.

The preacher here enters into the life spring of a godly man's experience, and can join with him, where he says, that it is the feeling of abiding in Christ in this world, that makes the heaven-born soul sensible that he shall abide in Christ for ever. Such experience, are the vernal delights, the waving fields, whose golden produce, and heart-reviving treasures shall follow us into the next world. This abiding, Mr. Kay justly says, dispels the abominations of Wesleyan Methodism, that says the elect of God shall finally fall from the Spirit's holy anointing into the pit of destruction, and we will add, every heresy, with which we are so abundantly surrounded. Thus God will preserve the feet of his saints, when the wicked shall be silent in darkness.

A Treatise on Geology, holding up Nature as the Interpreter of herself. By James Willoughby, F. R. S.—Clarke.

Our geologist sets up what he calls nature, as the sole interpreter of the works of the Almighty; but we are bold to say to those wise men of Gotham, with all their profundity of knowledge and research, that conjecture cannot, nor never will take the mastery over that which is inexplicable; for what can we reason on, but from what we know. Had we for the first time seen an oyster shell, and had not known as a reality, that its congealment from a fluid to a solid body, was the produce of only a few months, we should have supposed the particles took an infinite number of years in coalescing, so as to form the external crust.

This writer informs us that Professor Sedgwick asserts that there is organic life in the centre of a pebble. Speaking of the toes of an ostrich, he says, Mr. Thomas Allis attempted to show that the ostrich had not a third rudimentary toe, and after careful examination of other ostriches, he came to the conclusion that they possessed only two toes. What a most wonderful discovery!!

While these philosophers are puzzling their poor brains in fruitless conjectures, let us employ our consideration on scripture
geology, namely, "Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in dust, for the earth shall cast forth her dead."

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The Church and the Meeting-House: A Dialogue.—Groombridge.

Walking barefooted on gravel stones.

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Characteristics by Lord Bacon. Prefaced by the Rev. J. Green, late Curate of Thursted, Yorkshire.—Bennett.

This little tract contains thirty-two riddles; the first and second we select as samples.

1. A christian is one who believes such things as his reason cannot comprehend; hopes for things he never saw, and labours for what he knows he shall not obtain: yet in the issue, his belief appears not to be false; his hope makes him not ashamed; his labour is not in vain.

2. He believes Three to be One, and One to be Three; a Father not to be older than his Son, a Son to be equal with his Father; and one proceeding from both, to be equal with both: as believing Three Persons in one nature, and two natures in one Person.

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A Rational Enquiry respecting the Fulfilment of Prophecy, in reference to the end of all things on this terrestrial globe. By Arthur Hooper, D.D.—Browne.

In perusing the above volume, we have found our minds bewildered in the regions of conjecture, and entangled in a mass of crudities, and the seven golden candlesticks, without the least light emitting from them. Then we have the profundity of the seven seals attempted to be opened, and a curious account of the little book that was eaten up by the Apostle. A great deal is said of the woman clothed with the sun, whom the writer asserts to be the Virgin Mary. He makes here a terrific display of the beast and the dragon; one he depicts to be Henry VIII.; and the other the late French Emperor. The key and the chain of the bottomless pit he wraps up in an allegorical figure. Then we have a vast deal said on the seven phials, the seven last plagues, and the scarlet-coloured beast. In the explanation of the ten horns there is shown much invention, and a prolific ingenuity; and here we lament our stupidity of comprehension, though we must acknowledge it caused at times a risibility we had a difficulty to restrain within proper bounds. To detain the reader with other wonderful particulars, if he should have the infelicity to be subject to the same imbecility of mind with ourselves, it would be as an immense weight upon his
intellects. Mr. Hooper here enters upon the call of the Jews, which, according to his calculation, some thousands of years will pass before they shall go as a body to Palestine. He has a long dissertation on the millenium, and which by a ratio of calculations he makes to be at the distant period of three hundred and sixty-five thousand years. He works the time by multiplication, division, substraction, and the rule of three; but the shortest way we should think would have been by Algebra. He attempts to establish three comings of Christ, namely, the first in the flesh—the second to judgment—and the third after the earth shall be burnt up, in a new heaven and a new earth.

Thus it appears the term a thousand years is indefinite, and to be mystically explained and interpreted in as extensive a sense as the seventy weeks in Daniel, insomuch that the present state of the world may be considered only as a prelude and introduction to that lengthened distance of time.

Would it not be more solid profit and spiritual advantage to leave all such wild chimeras, and dwell upon what our eyes have seen, our ears heard, and our hands have handled, of the words of truth and soberness. Has not the light of revelation arisen upon us, and the latter day glory appeared. The uttermost isles of the sea have seen the salvation of our God, so that the knowledge of him has covered the earth from the rising to the setting sun, similar as the waters do the sea. Are not the ransomed of the Lord continually returning to Zion, with songs and everlasting joy upon their heads. Is not the fulness of the Gentiles come in, when God is gathering his elect from the four quarters of the earth, a berry here and a berry there—a sheep picked out from a multitude of goats. Compare the former days with the latter. Were not our fathers all under a cloud, they had only a rush-light; we have the sun in its meridian brightness; they sipped at the stream, while we go to the fountain. "Now," says Bishop Jewel, "is that new Jerusalem, the glorious city of our God revealed from on high. Now hath God made the new heavens and the new earth, and hath fixed his tabernacle and dwelling place among men." Thus it is the law and the prophets were unto John, and from thenceforth the kingdom of heaven is preached, and every man, that is, every man ordained to eternal life presseth into it.

This is our standing place against all the rambling utopian schemes with which we are surrounded. Those of our readers who have travelled with us from our first setting out, must well know how often we have cautioned them against prophetical impostors, and preachers who delude their hearers, from attending to the one thing needful by romantic silly stories of the Jews being restored to their own land, and of a millenium holiday, when the Devil is to be chained up for a thousand years, and then loosed again. We ask in the name of every thing serious, what are such things to us, or to any one now living? We have seen one generation completely
swept away, and many of whom were speculating upon those very eventful topics; but what avail all their futile calculations and predictions now to them. Let it suffice us, beloved brethren, to know, that our life is hid with Christ in God, and when Christ who is our life shall appear, then shall we also appear with him in glory.

We have always been averse to men presumptuously prognosticating the times and seasons of future events from prophecy, opening the volume of the divine decrees, and disclosing futurity to the world. It is enough for us to see the events fulfilled, and wait with submissive patience for the enrolment of the future. No attribute of God is more astonishing and incomprehensible to finite intellects, than his prescience of future events. To him alone it is to delineate beforehand the history of following ages; to mark the character and destiny of nations unborn; to summon princes, before they saw the light to their appointed parts in the drama of life: not only so, but to stretch over opulent cities and flourishing kingdoms the line of devastation, and the plummet of emptiness; to ascertain the regions of possibility, and exert a supreme power over non-existent nature. Such matters belong only to Him who beholds, as well as exists, from everlasting to everlasting. The events of prophecy are so manifold, so varied, so minutely marked, and so remote from the time of their completion, they could only have been foreseen but by the omniscience of that Being by whose omnipotence they have been accomplished. Prophecy is a permanent miracle on earth; a voice which speaks from heaven, and proclaims its utterance to all nations and ages. But then, it must be prophecy unfolded, by being accomplished, which will then point out the hand of Divine Providence extended in every age to bring about his purposes amidst the wreck of empire and the fall of nations.

As we are upon the subject of prophecy spread open, let us for a few moments look at a notable political instance of one fulfilled and fulfilling before our eyes—we mean in reference to the Jewish nation and their adversaries. It is a grand spectacle, not only to the saint, but even to the philosophic moralist: here we can stand upon the high pinnacle of observation, with the meridian sunshine of evidence and facts.

The voice of prophecy has denounced final destruction to the kingdoms that had conquered or oppressed the Jewish nation, as also the perpetual preservation of the people as a body: and the volume of universal history records its accomplishment. Who can look back upon ancient Egypt, where learning and all the arts and sciences took their origin, without a melancholy meditation on viewing her mingled ruins, so that no populousness of power, of wealth, or science, were able to save her from ruin. Her monuments seemed capable of an eternal duration, their inscriptions have been unintelligible for many centuries past, and many fallen never to rise again. Where are likewise the Assyrians, the Chaldeans, the Macedonians, as also the Romans, who successively oppressed
or enslaved the Jews? they have long since closed their career of
greatness, and have no more a name among the nations. Those
mighty empires which rose on the ruins of one another, have va-
nished from the earth like the scenes of theatrical pomp, or the
visions of a morning dream. The descendants of the individuals
which composed them, are lost and blended among the common
mass of mankind. But the Jews, though they have been dispersed
among all nations, have never been assimilated with any. Not-
withstanding the destruction of Jerusalem, and their extermination
from Judea, they still preserve their ancient character, their na-
tional peculiarities, and are a distinct race among men. They have
remained unmixed with all the people among whom they have been
scattered; they can trace their pedigree to the remotest antiquity,
and their descent from the blood of the patriarchs. In their present
calamitous and dispersed situation, they are preserved as standing
witnesses to all the world of the truth and divinity of the holy scrip-
tures. How is that prophecy fulfilled here in its literal and tem-
poral prediction, namely, “Fear not, O Jacob my servant, for I
am with thee, be not dismayed, O Israel; for I will make a full
end of all the nations whither I have driven thee; but I will not
make a full end of thee, but correct thee in measure.”

We have in the above article made a retrograde movement, with
a view to pull in a fruitful excursive imagination, so as to rest
satisfied with what God has thought proper to unfold, and not
be over-curious in rashly bursting into his privy councils, respect-
ing future events. Considering that his ways are in the great deep,
and his paths are in the mighty waters, and that it is not for us to
know the times or the seasons which the Father hath put in his own
power. For what is futurity to us, sufficient for the day is the evil
thereof. Our days are but as a shadow, the time of our existence
is like the morning cloud. Soon mortality will be swallowed up of
life, and our bones, with the coffin which shall contain them, will
be reduced to dust. A breath, a beat of the pulse, finishes this
evanish scene. Blessed are the dead who die in the Lord!

POETRY.

THE POOL OF BETHSEDA.

BETHSEDA's pool by Salem's gate!
Thither the halt and maim'd repair;
The sick, the weak, the dying wait
The troubling of the water there.

This pool, the place of healing pow'r,
An angel mov'd; —ere calm its breast,
Who there stept in, was cleans'd that hour,
The impotent was heal'd and blest.
Not earth's fam'd waters once could vie
With this, such wonders it hath wrought!
Th' infirm and palsied here with joy,
Have found the remedies they sought.

When lep'rous sin my soul o'erspread,
And hope of learned physicians fail'd,
Faith to the pool of cleansing led,
Receiv'd a cure for all I ailed.

Bethesda! there long time I lay;
Life, health, and strength to me it gave:
There will I point the sinner's way,
And tell the Angel's power's to save.

Manchester.

A PILGRIM.

THE TRIED CHRISTIAN CAST DOWN.

O Lord, my heart is sad,
My disappointments keen,
My projects all prove bad;
Nor can a way be seen.

I pray—no answers bless,
I wait—it seems in vain;
A frown—and no caress;
A mist—and nothing plain.

The blasts around me roar,
The storm o'ercomes me quite;
Thy Mercy I implore;
Terrors my soul affright.

Friends that around me ran
When sunshine mark'd my road,
When darker times began,
These lighten'd not my load.

No sympathies me cheer;
No heartening words are heard,
Aloof all stand, and fear
To aid the speckled bird.

Affliction would be small,
If thou on me wouldst shine;
O to my heart recall
This saying—"Thou art mine!"

A Sovereign thou art,
Let me not then rebel;
Thy grace to me impart;
That I may say—"Tis well!"

Ah! my complaining heart,
No mercies canst thou see?
E'en on this earth a part
Are praying yet for thee!

Some sympathies thou hast,
Some pity for thy pain,
A shelter from the blast
How canst thou then complain!
THE GOSPEL MAGAZINE.

Check this despondence, Lord,
And let me rather joy,
See my case in thy word,
And so thy praise employ.

Let me my sonship trace,
In feeling thy kind hand;
Let me confess thy grace,
Submit to thy command.

A suffering Head requires
A suffering member too;
Faith born of God desires
The will of God to do.

Forgive, dear Lord, my soul,
Thy balmy blood apply,
Let love my fears control,
And calm the rising sigh!

Westminster. W. C.

PSALM CXIX. 49.

Remember Lord thy word,
On which thy servants trust,
And to thy Zion help afford,
And raise her from the dust.

With sorrows and with cares,
How oft she's sore opprest,
Surrounded with ten thousand fears,
Yet on thy arm would rest.

She mourns her rocky heart,
And nature all unclean;
While by the world she's made to smart,
Unless on thee she lean.

When storms are found to rise,
Remember Lord thy word,
And o'er her head thy banner raise,
And be her sure reward.

Bless her with heavenly light
The fowlers not to see;
Arm her with strength her foes to fight,
And fix her hope on thee.

Remember Lord thy word,
Help her to rest thereon;
That she when call'd death's stream to ford,
May tell what thou hast done.

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A STRIPLING.

LITERARY INTELLIGENCE.

Ready for the Press, intended to be published in the course of the ensuing year by the Editor of the Gospel Magazine, a small volume composed by the late Revd Dr. Hawker, written after the Age of Seventy, "A DYING PILLOW MADE EASY FOR A DYING BED."