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“ In doctrine shewing uncorruptness.”

“ Beware ye of the leaven of the Pharisees which is Hypocrisy.”

ON THE UNDEFINABLE NATURE OF THE TRINITY.

If the foundations be destroyed, what can the righteous do? PSALM XI. 3.

Vain man would be wise though born like a wild asses colt. JOB. XI. 22.

WHAT a humbling scripture is this, to all the boasted dignity of human nature. Man by nature, often says he will believe nothing beyond his comprehension, quite forgetting the incomprehensibility of almost all objects around him; but he is not willing to admit this, because the grandeur of all his boasted reasoning powers must then be brought low, and he would see too plainly his close relation to his mother earth.

It has always been the desire of man to pry into things which God has not revealed; hence many a man of talent has stretched his logical powers beyond the bound of divine revelation, and thus has fallen into the vortex of the grossest errors. It is indeed a dangerous thing “to be wise above what is written.” The infallible word of God says “There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these *Three* are *One*.” 1 John v. 7. It is nowhere revealed how and in what manner these three are one, nor yet how one is three; this has been, and ever will be, an everlasting riddle to the greatest philosopher that ever did, does, or shall live; nor does the beloved John attempt to explain it, than whom, we may say, none were ever more favoured by God, nor we believe ever will be. I cannot help thinking that all attempts to set this forth, in order to bring it down to the comprehension of man, partake of the nature of presumption, and in many instances, of blasphemy. Surely the pride of man nowhere exhibits itself in such glaring light as here.

What! shall finite man, who is but a worm of the earth, and who can by no means comprehend the mode of existence of the smallest insect that crawls upon the face of the earth, I say, shall he attempt to define the existence of the *Lord God Almighty*, who sitte h upon

the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in? Isaiah xl. 22. Yea, and what is more, and is saying as much as God could declare to mortals to express his majestic greatness—"Before him all nations are as nothing, and are counted to him *less than nothing and vanity.*" At such expressions of his incomprehensible greatness, we feel as if falling into dust again, and admire the condescension of God to notice at all, such nothing, nothing! worms of the earth! and considering our guilt, how dare we to take his great and holy name into our polluted lips, were it not for our Daysman, Mediator, Redeemer, Friend, and Brother, "by whom we all have access by one Spirit unto the Father," and "because we are sons, God hath sent forth the Spirit of his Son into our hearts, whereby we cry Abba Father:" and amazing to tell! wonderful to relate! we have a thousand times more holy familiarity with the Lord of heaven and earth, than we can have with the dearest and nearest relative in nature.

All we are warranted to infer from the scriptures relative to the Trinity is, that there ever were, and ever will be, three separate personal subsistencies in the Godhead, co-equal in every perfection and attribute of Deity; and yet these three, everywhere, and ever will be positively, really, and essentially but one. Here I expect the carnal professor will cast a sneer, but sure I am, no other creed will agree with the word of God; for I can truly say, "I received it not of man, nor by man," but by the Holy Spirit of Truth, for without any means or forethought, this view of the ever glorious Trinity was brought to my mind with such persuasive energy, that I was not more sure of my existence, than of the truth of the above; then indeed was fulfilled, in my experience, the prophesy of Isaiah, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." liv. 13. Had not this persuasion of the mind accorded with the word of God, I hope I should have rejected it, but can truly say, I never saw the real beauty of those words which Christ uttered "I and my Father are one" until then, as well as many others of similar import.

Most probably, all your readers have seen or heard an attempt to set forth the Trinity, by descriptions from nature, all of which must evidently be absurd and unscriptural. One I have seen describes the name of a wheel, and the three spokes projecting therefrom: the three spokes are intended to represent God the Father, God the Son, and God the Holy Ghost: the nave of the wheel the Unity, or essential Godhead; according to which the Unity or essential Godhead must flow to each person,, instead of the whole of the essence of the Godhead being possessed by each character personally, which must be the case if each is Almighty God; moreover, if this description be true, instead of the word of God saying; "And these Three are One," it should read, and these Three agree in One. And according to this, the Unity of the Godhead, if it does not make a fourth character, it makes a fourth qua-

lity, which quality is, as it were, infused into the Three persons in the Godhead; and also by this three Gods are plainly made out instead of one, all which is absurd and unscriptural. Others will attempt to exemplify the Trinity by the sun, which diffuses light, heat and colour, yet but one body; this is beside the truth, as light does not possess essentially the properties of heat, neither does caloric possess essentially the properties of light or colour.

Again, some have endeavoured to illustrate it by the component parts of man, body, soul and spirit; by spirit is here meant the animal life, but this is still more absurd, as there are not only different properties but inequality also, as the soul is by all allowed to be the nobler part of man; the body being but dust, consequently cannot be a vital principle, but as in connexion with the soul, and the animal life is considered inferior to the body and the soul. And as in your Magazine for this month, the Trinity is compared to the soul of man possessed of three faculties, with reason and power; the imperfection is wisely acknowledged, and will certainly be found to be quite imperfect on examination; for instance, a man may have a strong desire or will to commit a rash deed, but he cannot rightly reason upon it, nor, perhaps, have power to bring it into action; he may also reason upon a subject, and have neither power nor will to embrace it; he may possess power also (as a king, &c.) and have no desire for many things, nor capability of reasoning upon many subjects. This proves there is no real unity whatever; for where there is not a perfect agreement at all times, there cannot be complete unity. Moreover, abstractedly considered, the soul of man has neither will, reason, or power. As to will and power, it is expressly declared to the Lord's family, "It is God that worketh in you, to will and to do, of his own good pleasure;" and the devil is said "to lead captive at his will, the children of disobedience." Jesus declares "All power is given unto me in heaven and in earth." As to reason, we behold in the mad Gadarene, every man in an unrestrained fallen state. Indeed there cannot be an action or a thought in heaven, earth, or hell, without the direct influence or permission of Jehovah.

In the above descriptions we find all of them infinitely deficient, yea, can be no just comparison whatever, of the mode of existence of the Almighty Triune Jehovah, whom we are taught to believe (not reason upon) exists in Three separate personal subsistences, co-equality, complete and essential unity combined. I have sometimes wondered how any good men should make such fruitless attempts as to define in any measure, beyond the boundary of revelation, so great a mystery. Some consider it right, because such and such great men, their predecessors have attempted it, but we are not warranted to follow even Paul himself any further than he follows Christ; it is well always to bear in mind that the best of men are *but men* at the best.

If any subject or object whatever in nature, could set it forth, and

it would have been for his people's good, surely that God who made all things, would have described it in his word, by the best metaphor; but instead of which, he is silent about the subject, and we learn from the word of truth that "secret things belong unto God;" let us therefore be content with the revealed will of our Heavenly Father, and earnestly beseech him by his Spirit, "to guide us into all truth."

November 24, 1834.

A LOVER OF TRUE PEACE.

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CONFIDENCE IN GOD.

"Faith is the *substance* of things hoped for"

THE believer going through this world lives and leans upon the *name* of Christ; for "his name is a strong tower, into which the righteous flee, and are safe:" hence we are so frequently exhorted to "trust in the name of the Lord." Believer his is a great name, and a pleasant name, "a name above every name, and at his name every knee shall bow." Whatever a believer engages in he is to do all in the name of the Lord: "Whatsoever ye do in word or in deed, do it all in the name of the Lord Jesus, to the glory of God by him." And whenever we go a warfare against sin, Satan, or the world, we are to do it in HIS STRENGTH; otherwise we can never prosper. This was the way of the church: "We will be joyful in thy salvation, and in the name of our God we will set up our banners." Whenever we go to God in prayer, we are to present our persons and petitions in the name of Christ: "Whatsoever ye ask the Father in my name, he will do it," the name of Christ works wonders, when it is managed in a way of believing. When the disciples or apostles went forth and preached the gospel among the nations, they went forth in the name of JESUS; and when they wrought miracles, they did it in the name of JESUS CHRIST: "In the name of Jesus Christ of Nazareth, rise up and walk," said Peter and John to the cripple man; and presently he arose. God is so delighted with the name of Christ, that for the sake of that name he will do any thing to us or for us. And therefore let us live by faith, and lean upon his name.

Faith lives upon the *flesh* of Christ, that is, upon the human nature as it stands *personally* united unto the divine: "My flesh is meat indeed." You know, Israel in their travels through the wilderness to Canaan, which was a shadow or type of our travels through this world unto glory, they lived upon the manna that was rained from heaven upon the camp. But, that was but a shadow of the true bread of life, "My Father giveth you the true bread which is from heaven." And, says Christ, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This seems to be a hard saying to a blind carnal world, and they are ready to think or say, with these Jews, "How can Christ give us his flesh to eat?" But whatever you may think of it, the flesh of Christ, or his human nature, as it stands united to the divine in the person of

the Son, when taken up by faith in the light of the word and Spirit, is the sweetest meal and banquet to a believer in heaven or earth; no meat or drink is like it to a poor perishing soul: and a believer, taking a look of an incarnate Deity,—is enlightened, strengthened, quickened, and comforted. Christian reader think you of this food? I am sure if ever you tasted of it, you will be ready to say, it is like, “wines on the lees well refined, and fat things full of marrow.”

The believer lives not only on the flesh of Christ, or the mysteries of his incarnation, but upon the *blood* of Christ; by which I understand his satisfaction, which is frequently in scripture expressed by his blood: “Behold the blood of the covenant;” that is, the satisfaction or death of Christ, that whereby the covenant is confirmed. This is *drink indeed* to the believer, let the believer get a draught of this red wine of the blood of the slain Lamb of God, he is able to go forth like a giant, or a strong man, to encounter all the powers of hell. It is said of the saints in their wars with the devil, that “they overcame him by the blood of Lamb,” that is by faith?—faith upon the death and blood of Christ, can look God himself in the face with an undaunted boldness, without fear of danger, or without fear of being rejected: “Having, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near *by faith*.” Let faith act on the blood of Christ, it can go to God in prayer, and ask any thing that lies within the compass of the whole testament of Christ; for whatever is in the testament, is the purchase of this blood. Faith will say, give me peace, give me pardon, give me light, life, strength, grace and glory. Give me the Spirit; for here is the blood of the Lamb that bought it. Let faith be acted on this blood, and the man dare, with courage, comfort, and joy, look death, eternity, and a tribunal, in the face: Why? Because faith is the *gift* of God, which sees the curse of the law abolished, death unstinged, the grave vanquished, and a tribunal sprinkled by the blood of Jesus. The gates of glory are opened to receive the soul that is sprinkled by the hyssop of faith dipt in the blood of the Lamb.

Thus we live upon the *life* of Christ: “Because I live, ye shall live also. I live, says the apostle Paul; yet not I, but Christ liveth in me;” and then follows, “The life which I now live in the flesh, I live *by the faith* of the Son of God.” Faith’s way is to follow Christ from his birth to his cross, from his cross to his grave, and from his grave to his life again! and then it cries in a way of triumph, “He who was dead is now alive, and lives for evermore: I know that my Redeemer liveth;” and he lives as my head, my representative, my husband, my advocate, my king, my priest, my prophet, and my all and in all. O the resurrection of Christ unto life, never to die any more, is a sweet and pleasant banquet, by which we are begotten again unto a lively hope of the inheritance that is incorruptible and undefiled.

Thence we live upon the *advocacy* and *intercession* of Christ: "If any man sin we have an Advocate with the Father, Jesus Christ the righteous, who makes intercession for the transgressors." And how sweetly doth the soul feed here *by faith*: the soul will say, I may be condemned by the world, or by the law, or by conscience; yet I know that I shall carry the day in the court of heaven, because my Advocate is the Lamb in the midst of the throne: he never lost a cause, he has the Father's ear; he has such interest in heaven, that all power in heaven is his, and his will is a law in the higher court. "Father, I will that those whom thou hast given me, be with me where I am."

Here faith lives upon the *word* of Christ. Christ has passed his word in his testament, and he has it sealed with his blood, and he lives as the executor of his testament; and I know faith will be ready to say, that the Spirit of Christ will take all that is in his testament, and shew it unto me, and shew it so as to make all the testament and latter-will effectual: and therefore *in his word do I hope*; his promise is not *yea and nay*, but it is always *yea and amen in him*. When faith gets the word of promise, the confirmed testament of Christ in his hand, how will it go to God, and crave the fulfilling of the latter-will of his own Son, saying with David, "Remember the word upon which thou hast caused me to hope?"

Live and lean on the *righteousness* of Christ, particularly, in the matter of justification and acceptance; cast away all the works of the law like dung and loss, saying "Surely in the Lord have I righteousness and strength." For "Out of *his fulness* do all we receive, and grace for grace." My wants are great, I am just made up of wants; but what wants will not the all fullness of the Godhead dwelling in Christ supply? for he *fills all in all*. What is my poor empty vessel unto that ocean that is in him? I will go with confidence, for that fullness is in him for my use; for, "he received gifts for men, even for the rebellious."

Consider that faith lives on the *offices* of Christ, his general offices as Mediator and Redeemer, and his particular offices as Prophet, Priest, and King. No man taketh an office upon him, but with a design to execute the duties of his office. Will any man pretend to be a magistrate, a minister, an advocate, or judge, and yet live in the neglect, or refuse to discharge the duties of such an office? the world would look on him as very unfaithful: and shall we imagine such a thing of Christ, who is "faithful in all his house?" Faith will say, he is a Mediator and Peace-maker; who has made my peace with the offended Majesty of heaven. He is a Saviour and Redeemer; and therefore I trust he will deliver me from the hands of all mine enemies; he will save from sin, because it is his office to "finish transgression and make an end of it." He is a Prophet; and therefore he will teach me the good and perfect will of God, open the secrets of his covenant, the mysteries of his kingdom, unto me.

He is a Priest, and the great High-priest of our profession now, under the New Testament; and therefore he will make known to my conscience the great sacrifice of atonement that has purged, my sins, so that my person and duties are more acceptable unto God. He is a King; and therefore he will subdue my corruptions, and sanctify me in soul, body, and spirit. He is a Shepherd; and therefore will feed me, and lead me in his pastures, and I shall not want. He is a Physician, his name is JEHOVAH ROPHI; and therefore he will heal all my diseases, he will open my blind eyes, he will cure the obstinacy of my will, the hardness of my heart, the carnality of my affections. He is the Captain of Salvation, who "leads many sons unto glory;" and therefore he will fight all my battles, and make me a conqueror.

Faith leans upon the *divine attributes*, as they are manifested and displayed in Christ. God, absolutely considered, is the sinner's terror; and every attribute of God taken up absolutely, or in a law view, breathes nothing but wrath and ruin to the whole tribe of Adam in their fallen estate: but God manifesting himself in the flesh, or in the nature of man, through his death and satisfaction every attribute of the divine nature presents itself as with a pleasant smile drawing sinners to come to him as an object of trust; and accordingly faith leans upon these attributes of God, as the soul travels on his journey from earth to heaven.

Dont let it be said that in speaking so highly of faith, we give the glory to the instrument, for this grace of the Holy Spirit is graciously given to one and withheld from another. Our constant prayer is, Lord increase our faith, and let it never be forgotten, that when God gives faith he continues it, he works in us both to will and to do, and then we become "operators." In the words of the Psalmist, I will walk in the way of thy commandments when thou hast set my feet at liberty. Thus the believer *lives by faith* upon the Son of God, and *dies by faith*, by dying in the Lord Jesus; thus living and dying, he is the Lord's.

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IT IS WELL FOR THE CHRISTIAN.

In life or death it is well, and no ill can happen to the people who are saved in the Lord with an everlasting salvation. God's blessing was pronounced upon them from everlasting and he and the blessing remain the same to everlasting. It was well observed by the late John Bradford, that his countenance is one everlasting smile of love to his people for he rests in his love, "I am God and change not"—We are constantly changing and on the wane, and do not continue in one stay; and yet it is well with us, for God is well pleased with the righteousness of his Son which is imputed to us, and in him we are constituted righteous though actual sinners, and stand justified, holy and unblameable before him; yet we are a seed of evil-doers and

cannot cease from sin;—He has cast all our sins behind his back, and yet we groan under them being burdened. Christ, by his sufferings, hath removed transgression; and yet we are transgressing against him every day. The Holy Spirit brings a sense of the pardon of sin home to the conscience, and yet we continue to sin, but God is still first to forgive, for having once forgiven, he sends the witness of forgiveness, from time to time, until he shall give the final victory over sin and every enemy.—He foresees I shall sin against him to-morrow, and yet he sends me a pardon to-day. Can any do this but God? It is not after the manner of man.—It must therefore be well and fare-well with the Christian, the man whom God delights to honour. The fact is, that God and Christ, and the Spirit, have set their heart on him and must and will have him as their possession and inheritance for ever; *nothing* can separate us from the love of God which is in Christ Jesus our Lord. In this we do and will rejoice even as Christ rejoiced in spirit, in the sovereignty, and certainly of the Father's love, for so it seemed good in his sight.

The Father having given his Son to us and for us, he will with him freely give us all things which in his great wisdom he sees needful for us; for having given the greatest gift he could give by giving his Son, surely he will give the lesser to us on our way to that eternal mansion he has prepared and ordained for us. Let us therefore go on our way rejoicing in this, that having Christ, we possess all things.

Marylebone, August 9, 1834.

J. B.

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COMFORT FOR THE WEAK; OR, THE BRUISED REED BOUND UP
AND STRENGTHENED.

OUR most glorious Redeemer has evinced, throughout the blessed Word, his tender care and kind solicitude for the weaklings of his flock; under the character of lambs, he commands his servants to "feed" them, John xxi. 15. and declares that he himself will "carry them in his bosom;" Isaiah xl. 11. as those who hunger and thirst after righteousness, he declares they shall be filled. Matt. v. 6. as persons feeling and lamenting poverty of spirit, he pronounces them "blessed," and saith "theirs is the kingdom of heaven," Matt. v. 3. and viewing their *desires* of grace as the smoking of flax not thoroughly kindled, graciously promises not to quench them, but, on the contrary, to cherish them, that they may break forth into a flame of holy love for him, and of rich assurance to their own comfort.

With an earnest prayer for the blessing of the Most High upon my poor endeavours, I would address myself to the little ones of my Lord's family, and, for the encouragement of the weakest, observe, that if there be in any one a *desire* for Christ, and his sal-

vation, such an one is born again of the Holy Ghost, and shall, without doubt, be led on by that blessed Spirit to the enjoyment, both present and eternal, of him for whom his soul longeth.

To make the subject as plain as may be, I shall point out, 1st, what it is to desire Christ and his salvation; 2nd, what is the cause of this desire; 3rd, what are the evidences; and 4th, what is the end thereof.

Now I conceive a *desire* for *Christ*, and his salvation, comprehends a *desire* to *know* him, to *live upon him* here by faith, and with him hereafter, by sight, in the kingdom of his glory, and to *serve* and *glorify* him in the midst of an ungodly world, and a people who despise the riches of his grace. And here it will be evident that I do not speak of that fluctuating and variable feeling produced by the eloquence of a preacher, or the warnings of conscience, but of a *constant* longing, hankering after, the Lord Jesus; a feeling which no occupation can divest us of, no round of duties can remove, and which all the pleasures and vain varieties of life, (though they may drive away for a moment) cannot expel from the breast. I have said it is a desire to "*know* Jesus Christ," and a knowledge of Christ crucified, is the very essence of Christianity, as saith St. Paul, "I determined not to know any thing but Jesus Christ, and him crucified;" 1 Cor. ii. 2. and again, "I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord." Phil. iii. 8. A knowledge of Christ embraces a knowledge of God, as a God of holiness unspeakable, and justice unchangeable, as of "too pure eyes to behold iniquity, and who cannot look upon sin," and of ourselves as "shapen in iniquity," and "conceived in sin," as "transgressors from the womb," "children of wrath," "dead in trespasses and sins," under the curse and condemnation of a broken law, exposed to the sword of justice, and in danger of hell fire, without either the will or the power, of ourselves, to help ourselves: in short, as lost, ruined, miserable, and hell deserving sinners; and of Christ in his covenant engagements, as *High Priest*, to atone for his church, by taking their nature, bearing the guilt and punishment of their iniquity, in both original sin and actual transgressions, so that not one of their sins remains unatoned for, and perpetually to intercede for them, that they may obtain those blessings which he has received for them, and on their behalf; Eph. i. 3. as *Prophet* to instruct them by his Spirit, through his Word, 2 Tim. iii. 15. and his ministers, Rom. x. 14—17. in the knowledge of what they are in themselves, and what they are in him; what they have lost by their fall in the first Adam, and what they have gained by the works and sufferings of the second Adam; as *King* to govern his church, Isaiah ix. 6. and the world on behalf of his church, Col. i. 16, 17. Heb. i. 3. causing all things to work together for her good, Rom. viii. 28. ordering her trials, as to their measure, Isaiah xxvii. 7, 8. and as to their duration; Rev. ii. 10.

ruling in the hearts of his chosen by his Spirit, so that sin, though "dwelling in them," Rom. vii. 17. yet, "shall not have the dominion" over them. Rom. vi. 14. And this knowledge is not in the head, but in the heart; it is an heartfelt experience of the truth and power of these things, and of the greatness and beauty of Christ the Lord.

I pause to inquire, Is this, my reader, your *desire*, so to *know* Christ? if so, let us bless the Lord for the *desire*, while we together pray, "O Lord, grant to thy poor, lost, and anxious servant, that he may thus know the Lord Jesus as his Saviour and Redeemer."

Again, to desire Christ, is to *desire to live upon him* by faith, and with him, by sight; and this implies our willingness to use him as our justifying righteousness, Jer. xxiii. 6. 1 Cor. i. 30. by whom we are set at liberty from the condemnation of the law, Rom. viii. 1. and from the accusation of Satan and our own conscience; Rev. xii. 11. Rom. v. 1. as our sanctification, to preserve us from the guilt, and cleanse us from the stain of indwelling sin; Rom. vii. 17. with Gal. ii. 20. as a lawgiver, to direct us by his Word what we should do, and what avoid, 1 Cor. xi. 1—11. and our strength, to "work in us" both to will and to do of his good pleasure; Phil. ii. 13. our light in darkness. Micah vii. 8. our comfort in despondency, our strong rock in time of danger, being in him secured from all the attacks of the world, the flesh, and the devil; in short, as our "all" and "in all," Col. iii. 11. and to esteem him, even in this time-state, where our knowledge is so imperfect, as "the chiefest among ten thousand," and "the altogether lovely," and to look forward to being "for ever with the Lord," as the hope that gives life to all our endeavours, and vigour to all our exertions.

A desire to serve him, and glorify him, implies an abhorrence of all that is evil. Titus ii. 12. and a love for all that is good and holy—a love for God for Christ, and for his Word, for his ministers, and his people; a coming out from the society of wicked and worldly people, a walking circumspectly, as fathers bringing up children in the nurture and admonition of the Lord, as children obeying your parents in the Lord, as wives reverencing your husbands, as husbands loving your wives, as men, taking care that the Word of God be not blasphemed, through your vain, or light and trifling, conversation; above all, making conscience of avoiding all secret sins. And do you, my reader *desire* to know, live upon, serve, and glorify, the Lord Jesus; then "be of good cheer," he will grant you the desire of your heart; you have an evidence that the Lord is your God, and he will publicly acknowledge you in the great day, when he shall "make up" his "jewels." This we are assured of, for the cause of this desire is the *special* grace of the Holy Ghost, which is peculiar to the "elect of God." Rom. viii. 30. That blessed Spirit, as the comforter of the church, has convinced you of sin, and of righteousness,—has shewn you your need of a Saviour, and taught you where a perfect and complete salvation is to be found.

No man, in his natural or unregenerate state can *desire* Christ, for he sees no beauty in him, that he should admire him ; he may indeed, for some worldly advantage, "desire to make a fair show in the flesh," or to "die the death of the righteous," but he goes no farther, this is the highest point to which unrenewed human nature can attain ; for the state of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength, to faith and calling upon God ; and even those who have been assisted by the common grace of the Spirit, as where Judas, Balaam, and Saul, have not the *desire* "to know nothing but Jesus Christ, and him crucified," nor to "live by the faith of the Son of God," and "to serve him in the Spirit." But it is delightful to trace the operations of the Holy Ghost, in bringing a chosen vessel to a knowledge of Christ, and the enjoyment of him. First he quickens him from a state of death in trespasses and sin ; Eph. ii. 1, 2. the quickened sinner, *feeling* the burden of sin, guilt, and misery, and his need of a Saviour, cries "What must I do to be saved?" Acts xvi. 30. then does the blessed Spirit preach unto him Jesus, the glory of his person, the completeness of his righteousness, and the security of those who believe in him : such a sight makes the poor soul desire to possess Christ by faith, seeing that, having him, he will possess the only "thing needful ;" this desire breaks forth in prayer, sometimes ejaculatory, and without any words, sometimes at length : and, in answer to this prayer, the individual is strengthened in the inner man, to act faith upon the person, work, and righteousness, of Christ, and thus finds him to be the joy and rejoicing of his heart.

Now the *evidences* of this desire are to be considered as they appear to the individual possessing the desire, or to other persons ; to the individual himself, a secret dissatisfaction in every thing which does not savour of, and lead to, the Lord Jesus, a restless anxiety, such as is felt by a pregnant woman, who longs for some object which she cannot obtain, so that to this every thing else becomes secondary. To others it is evidenced by a diligent attendance on the means of grace, a delight in spiritual conversation, and a careful abstaining from ungodliness, in word or act, the desire to know Christ and be found in him, making the possessor to esteem "all things but dung," for the "excellency of the knowledge" of the Redeemer. The certain *end* of such desire is a present comfortable assurance of interest in Christ, and a certain abiding with, and enjoyment of, him for ever. For, as I have observed, the very beginnings of these feelings in the soul have the promises annexed to them, "seeing that even then when a man, purposes in himself to confess his sin, God hath forgiven it," as saith David in Psalm xxxii 3. : "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sins." On which words Augustine has this remark, "he does not confess, but promises to confess, and God forgives him ;" and Gregory observes : "remission

comes to the heart before confession comes from the lips." For such a *desire* for any Christian grace, is accounted, in the sight of God, as the grace itself; and neither ignorance, error, nor coldness, can prevent such individuals obtaining speedy deliverance from bondage, and future glory and immortality.

Astley.

A.—H.—T.

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A CHILD OF LIGHT WALKING IN DARKNESS.

(Continued from p. 462, of the Volume for 1833.)

How our own hearts are the causes of this darkness: the principles therein, which are causes of it.

To speak more particularly of either:

First, that our own hearts should be the causes and producers of such distress and darkness, when the Holy Ghost thus deals with us, is at all no wonder: Because

As we are *creatures*, there is such a *weakness* and *infirmity* in us as *David* speaks; by reason of which, if God doth but hide himself and withdraw his presence, (which supporteth us in comfort, as in being) we are ready presently to fall into these fears of ourselves. The Psalmist saith of all the *creatures*,—*Thou hidest thy face and they are troubled*: and this by reason of their weakness, and dependance upon God: and no less, but far greater is the dependance of the *new creature* upon God's face and presence; that it cannot be alone and bear up itself, but it *fails* if *God hide himself*, as *Isaiah* speaks, chap. lvii. Especially now in this life during the infancy thereof, whilst it is a *child*, as God speaks of *Ephraim*, Hos. xi. 1. then it cannot stand, or go alone, unless *God bear it up in his arms and teach it to go*, as he speaks there, ver. i. 3. And then also as children left alone in the dark, are afraid of bugbears, and they know not what, and are apt to stumble and fall, which is by reason of their *weakness*: so is it with the new creature, in its childhood here in this life, it was *my infirmity*, says *David*; and again, *thou didst hide thy face and I was troubled*.

There is not only such a *weakness* in us as we are creatures:

But, also an innate *darkness* in our spirits as we are *sinful creatures*: since the fall, our hearts of themselves are nothing but *darkness*, and therefore no wonder, if when God draws but the curtains, and shuts up the light from us, that our hearts should engender, and conceive such horrid fears and doubts: thus in the 2 Cor. iv. 6. The apostle compareth this native darkness of our hearts unto that *chaos*, and lump of *darkness* which at the first creation covered the face of the deep: when he says, that *God who commanded light to shine out of darkness*, (he referreth to the first creation, Gen. i. 1, 2.) *hath shined into our hearts* EVEN OF US APOSTLES to give the light of the knowledge of the glory of God, in the face of *Jesus Christ*. So that no longer then God continues to shine, either the *light of comfort* or of *grace*, no longer do our

hearts **EVEN OF US BELIEVERS** retain light in them. And if at any time he withhold *that light of comfort in his face*, when yet he continueth an influence of grace: then so far do our hearts presently return to their former darkness; and then doth *that vast womb of darkness* conceive, and from all those fears and doubts within itself. Considering withal, that our hearts are a *great deep* also; so deep in darkness and deceitfulness, as no plummet can fathom them; *deceitful above all things*, who can know it? Jer. xvii. 9. *Darkness covereth not the face of this deep only*, but it is darkness to the bottom, throughout darkness. No wonder then, if when the *Spirit* ceaseth to *move upon this deep* with beams of light, it cast us into such *deeps and darkness* as *Heman* (complaining) speaks of, Psal. lxxxviii. 6. and frameth in itself such hideous apprehensions and desperate conclusions of a man's own estate.

Especially seeing there is so much strength of carnal and corrupt reason in men, ready to forge and invent strong reasons and arguments to confirm those sad fears and darkened apprehensions; and those drawn from those dealings of God's Spirit mentioned. For as it is said of the Gentiles, that when *their foolish heart was darkened*, (that is, when left and given over to their own natural darkness) *they became vain in their imaginations*, or as the original has it in their *reasonings*: Rom. i. 21. and this even in those things which God had clearly revealed in his works, to the light of nature: (of which that place speaks,) so may it be said even of those who have been most enlightened, that their hearts are to become much more vain in their reasonings about, and in the judging of their own estates before God, out of his words and dealings with them, if God once leaves them unto darkness. And thus *that great caveat* to professors, James i. 22. gives us to understand, when they are exhorted to take heed that in hearing the word they be not found deceiving themselves by false *reasonings*, James i. 22. And this is spoken of judging of their own estates; concerning which, men are more apt through the distempers and prejudices of self love, to *make false syllogisms*, and to misconclude, then about any other spiritual truth whatever. And as men that want true faith, the unsound hearers of the word (of whom the apostle there speaks,) are thus apt, through carnal reason misapplying *the word they hear*, to frame and draw from thence, multitudes of false reasoners to uphold and maintain to themselves a good opinion of their estates: so on the contrary, in those who have true faith, all *that carnal reason*, (which remains in a great measure unsubdued in them) is as apt to raise and forge as strong objections against the work of faith begun, and as peremptorily to conclude against their present estates by the like misapplication of the word; but especially by misinterpreting God's dealings towards them. And they being sometimes led by sense and reason, whilst they walk in darkness, they are apt to interpret God's mind towards them, rather by his works and dispensations, which they see and feel, than by his word, which they are to believe.

This we may see in *Gideon*, Judges vi. Who because God wrought not miracles as he had formerly for his people, but had delivered them into their enemies hands, from thence reasoneth against the message of the angel, (Christ himself) who had told him, *the Lord is with thee ver. 12.* But he objects, oh my Lord, *if the Lord be with us, why then is all this befallen us? Where be all the miracles which our fathers told us of? But now the Lord hath forsaken us, &c.* This we may also see in *Asaph*, or another holy penman of the 73rd. Psalm; his heels were well nigh tript up in the dark: *My feet were almost gone* (says he) ver. ii. that is, from keeping his *standing by faith*, as the apostle speaks, Rom. v. and this by an argument framed by carnal reason, from God's dispensation of outward prosperity to wicked men: but on the contrary, *chastening of him every morning*, with outward afflictions, as the opposition doth there import. And how peremptory is he, in his conclusion thence deduced? *Verily I have cleansed my heart in vain*: ver. 13. and what reason hath he? *For all the day long I have been plagued, &c.* ver. 14. He thought his reason strong, and irrefragable, else he would not have been so concludent. But what would this man have said and thought if he had been in *Heman's* condition? or in *Job's* or *David's*? if in those shallows of outward troubles, which are *common to man*, his faith could not find footing; but he was well nigh carried away with the common stream and error of wicked men; to have *condemned* himself, and the *generation of the righteous*, ver. 15. How would his faith have been ever borne, *If all God's waves and billows had gone over him?* as *David* complains; Psal. xlii. 7. How would he have sunk in *Heman's deeps*, Psal. lxxxviii. or in *David's*, Psal. lxxix. 2. *I sink in the deep mire where there is no standing: I am come into deep waters, where the floods overflow me.* Speaking of such waters as came in unto his soul; ver. 1. Even the floods of God's immediate wrath breaking in upon his conscience, overflowing the inward man, and not the outward only. How much more peremptorily would he have concluded against himself, if this had been his condition? as indeed they, and many others of the generation of God's children have done, when they have lain under, and walk'd in such distress.

And the reason of all this is as evident as the experience of it.

(To be Continued.)

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To the Editors of the Gospel Magazine.

THOUGHTS ON THE DOCTRINE OF THE EVER BLESSED TRINITY.

SIRS,

OF all the doctrines that have occupied the mind of man, the doctrine of the Trinity is the most grand, sublime, and incomprehensible—hence the many errors that have and do exist as it respects this fundamental point.

The doctrine of the Trinity is most blessedly revealed in the word

of God (the bible) *yet it can never be taken in or received but by faith.* The word of God declares "that there are Three that bear record in heaven, the *Father* the *Word* and *Holy Ghost*, and these Three are *One*." As it is the intention of the writer, being aided and assisted by Jehovah the Holy Ghost, to give to the church the simple views that that Almighty Teacher have given him; he would also point out the errors which in the present day are most prevalent, as it respects this glorious doctrine, *amongst many who wish to be considered orthodox Trinitarians*; and here, at the very threshold, the opponents to the *scriptural* view of this great subject say, that *Father Son* and *Holy Ghost* are names expressive only of covenant transactions, if so, I would beg the spiritual reader of God's word to consider that the Holy Ghost would not have handed down this scripture in another form, and said "there are Three that bear record *in the church or for the church*," because covenant transactions respects *her*; but no, *in heaven*, though perhaps some new light may say *heaven* in this place refers to, or *may* refer to the church; yet my poor feeble mind cannot so conceive, neither do I believe the Holy Ghost means any such thing. I am brought by faith to rest here, (through much mercy) that the *glorious and ever blessed Three ever did and ever will exist as Father, Son, and Holy Ghost, in a relative way and manner amongst themselves*, (though this mode of existence will never be comprehended by any finite creature) even supposing no covenant had taken place.

Some, in order to conceal their views, (which I have no doubt they are fearful will not bear the touchstone of God's word,) say, *a person* in the Godhead took our nature, *this we admit*; but is not something concealed: Was it not the co-eternal everlasting and only begotten *Son of God* that took our nature? we nowhere read in our bible of a person in the Godhead taking our nature, but "*the Son of God* was manifest, that he might destroy the works of the devil," When speaking of *God the Father*, they say, a person *usually* called the Father, is he not the Father? I nowhere find, that the Holy Ghost, when speaking of his distinct personality, but is pleased to call *him Father*, not so by *name* or *office*, but by *reality* and *relationship*, first to his natural Son and our Father through him.—Those grand foundations of expressive truth, the Athanasian and Nicene creeds, is artfully and subtly opposed by the Hutchingsonians of the present day; say they, "How can this sentence be true?" "God of God." Faith receives the doctrine without questioning—but taking the word of God as our only rule we read *the Word was God* (not God before he was) *the Word*, and we read his name shall be called *the Word (or God) of God*. Respecting the word "begotten" say they, we never can believe in a generated or begotten God, this we also leave to *cavilling reasoners*, and turn again to the written word—God so loved the world that he gave his only *begotten Son*. The prophet Isaiah, when speaking of the very same identical person asks, "Who shall declare his

generation?" John, when speaking of him, says "and we saw his glory, the glory as of the *only begotten* of the *Father*, full of grace and truth.—His Godhead, as Mr. Toplady very blessedly observes, can never be proved but by his Sonship. How did the Jews consider Christ himself to prove his Godhead? read John x. you will there find that Jesus declares himself to be the *Son of God*, in consequence of which the Jews went about to stone him, because they considered him, by this assertion, to make himself *God* ver. 33.

Painful as it is in the present day to the child of God, to see how far human reason and self-will arrogate to themselves to decide on truths so great and essential, yet the foundation is laid in Zion, (*the everlasting eternal only begotten Son of God* being that foundation) against which the gates of hell cannot prevail.

A few years ago *the divine, distinct, personality and Godhead of the Holy Ghost* was denied; and amongst the fashionable religionists of the day we scarce hear him named—an attempt is now making to deny the *divine distinct personality and Sonship of the Lord Jesus Christ*, and it behoves the sons of Zion to be on their watch tower, buckling on their armour, standing forth manfully, courageously and undauntedly in the cause of God and truth, and to expose the false glosses attempted to be put on the great, grand, leading fundamental doctrines of the everlasting gospel.

We unhesitatingly say, let the fanciful views of *reasoning* mortals be fairly and honestly stated, (nor craftily, artfully, and designedly concealed,) and the great dagon must fall before the ark of Israel's covenant God, and the *real spirit* taught child of God, will turn with disgust at all unscriptural views and assertions of *human reasoners*. Yours to serve in the camp of Israel's covenant God.

Yeovil, Dec. 20, 1834.

JOSEPH.

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SCRAPS AND PIECES.

No. I.

COUNSEL FROM ENEMIES.

It is seldom that the believer takes profitable advantage of the language of the enemies of God, as recorded in the inspired volume. That the sayings of the wicked are there given, is sufficient argument to claim the most serious notice, and to call forth prayerful meditation.

If they but exhibit the baleful fruits of unqualified rebellion against God, the renewed mind may know how to estimate their origin and design, and thereby receive important lessons, both for reproof and instruction.

In the progress of the work of grace upon the heart, much, very much is gained by watchful observance of the divine dealings with those who are still under the dominion of sin. *Reproof*: "Such were some of you." *Instruction*: "Who hath made you to differ?" *Consolation*: "I obtained mercy."

In those instances wherein immutable truth is either broadly asserted, or palpably implied, we hold that Jehovah in the exercise of his sovereignty has more than suffered,—has overruled by ordination, the utterance of the rebellious heart, for the gracious purpose of furthering the spiritual edification of those that mix faith with what they read. For, if they contain confirmatory evidence of the force of truth, whether expressed willingly or by constraint, yea, whatever be the motive whence originating, doubtless one design of its standing on record is, that the man of God may be perfected in knowledge, and thoroughly furnished to every good work.

The holy scriptures abound with such as these, each in its isolated form, or in connexion with accompanying circumstances, proving the truth of that emphatic declaration of the prophet, “The vile person *will* speak villainy, and his heart *will* work iniquity—the instruments also of the *churl* are evil; he deviseth wicked devices.” Isaiah xxxii. 6, 7.

1. Pharaoh, after the plague of hail, was constrained to acknowledge, “I have sinned this time: the Lord is righteous, and I and my people are wicked.” Here the imperious monarch, whose name is handed down to the present, and will be through all future time, as unrivalled in the exhibition of that hardness of heart of which every child of Adam is the inheritor; even *he* makes acknowledgment of the holiness of Jehovah, and that his acts are righteous. Guilty conscience, stung with remorse at the evils he had brought down upon himself and his people, drives him to this, and to a confession of his and their sin.

My soul! hast not thou occasion, while the judgments of God are abroad in the earth, and the people are far from righteousness,—unceasing occasion, to cry mightily, though from widely different motives, ‘I have sinned,’ ‘I have sinned!’ And canst thou not joyfully declare, while from the abundance of the heart’s emotions the lips say, the Lord is righteous in all his ways, and holy in all his works. Shall a Pharaoh, under the momentary impulse of slavish fear, avow his belief in the God of Israel, and doth thy faith fail thee in thy covenant God, when in times of need?

2. In the matter of Korah, Dathan, and Abiram, who with their company were destroyed without remedy, in their rebellion against the Lord and his servants Moses and Aaron, we read of Dathan and Abiram that they observe, “Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness?”

And hast thou not, my soul, times unnumbered, considered thy Lord as dealing harshly with thee? Hast thou never conceived an ill thought of the means by which he has led thee on these many years? Has the burden, the bereavement, always found in thee a ready acquiescence in the righteous will of thy heavenly Father? Say—say—hast thou not often rebelliously murmured, ‘surely he hath brought me from a pleasant land into this wilderness to destroy me!’

By and by, after having again and again received refreshment, and taken courage, from this gracious declaration to the church, thou wilt fully understand *how*. "He fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." Psalm lxxviii. 72.

3. The impious Belshazzar, on receiving the prophet to interpret the mysterious sentence which foretold his speedy doom, says "I have even heard of thee, that light and understanding, and excellent wisdom, is found in thee."

And is it, that the *light* of the knowledge of God, which shines in the renewed soul, is observable by those that remain in gross darkness? Is the spiritual *understanding* of the things which make for our peace, recognized by such as are in ignorance and out of the way? Is the *excellent wisdom* imputed by the spirit of all grace, so conspicuous, in those that are made wise unto salvation, that such as are far from God, being enemies to all righteousness, assert its reality? See to it, my soul, that *thy light* break forth as the morning; that thine *understanding* attain to full assurance to the acknowledgement of the mystery of God, and of the Father, and of Christ; and that thou be *wise* in what is written, by the finger of God, for thy daily use and advancement in the divine life.

4. Even of Satan, the arch-enemy of God and of his saints, the scriptures afford numerous instances, wherein he has been compelled to utter such things as have involved some of the most blessed truths of the gospel. One, of pre-eminent worth, in an attempt to obtain, "counsel from enemies," is that of his reply to the solemn interrogation, "Hast thou considered my servant Job? then Satan answered the Lord, and said, hast thou not made an hedge about him?"

Blessed be God for such a testimony, from such a witness! Afflicted Job learned, in due time, all that was implied in the malicious taunt. He who from going to and fro in the earth, and from walking up and down in it, seeking greedily his prey, knew in this instance that he might not, without permission, lay his hand upon 'him that weeps.' O believer! O my soul! do thou often recur to this thought.

The government of the church is upon the shoulders of the mighty one, who is strong for—*ay*, the strength of his chosen. And as he holds the tyrant of hell, the tormentor of his people, under his own power, we need not fear the direst machinations nor the utmost rage of such a foe. Though he perpetually prowls abroad, and may pay the frequent visit, his conqueror knows the design, marks the procedure, and overrules the issue.

Could our faith make her resting place, Jehovah's immutable love, which environs the whole church from eternity to eternity, we shall more frequently than we do,—*stand still*, when tempted to rush forward,—*submit*, when inclined to rebel,—and *sing praises*, when hanging our harps on the willows.

Clapham, Jan. 1835.

W. G.

THE BLASPHEMY OF THE PRE-EXISTENT MALE-SOUL FABLE.

(Continued from p. 43.)

MR. PARKHURST as well as Dr. Lightfoot and others believed, that as Jehovah appeared to Abraham in the plains of Mamre, it was in the visible form of the Three *Anashim* translated *men*, because the holy record reads, Jehovah appeared, and not "the word of Jehovah, as in Gen. xv. 1; and let it be remembered, that these godly men believed, the *Holy Spirit* would not testify what was untrue.

Mr. Parkhurst says, "Let it be remarked, that Jehovah appeared as *three men* to Abraham, Gen. xviii.; that at Jesus' baptism * the Holy Spirit descended in a *bodily shape, like a dove*, Luke iii. 21, 22. Jehovah appeared unto him in the plains of Mamre—and he lifted up his eyes and looked, and lo! three men stood by him. And, accordingly, in the course of the chapter they are spoken of, sometimes in the *singular*, sometimes in the *plural*: and the more attentively any one considers the whole chapter, the more clearly he will perceive that the *three men* there mentioned were no other, than an appearance of *Jehovah subsisting in Three Persons*, and conversing with Abraham as their friend." He then adds "To assist the reader's meditation on this important subject, I would beg leave to recommend to his attentive perusal, the late learned Mr. G. Watson's discourse on Gen. xviii. and Mr. Bates' enquiry into the Similitudes, p. 11, &c. To which he may, if he pleases, add my pamphlet in answer to Dr. Priestley, p. 15, &c." After such godly men's testimony, the reader will not be surprised, that our Reformers appear to be of the same opinion with them, by appointing the eighteenth chapter of Genesis to be read on Trinity Sunday.

The above statement was more largely set forth in Mr. Silver's "Immanuel," wherein the anti-christian pre-existerian's non-descript Trinity, with many other of their blasphemies were exposed, which so enraged the authors of "Celestial Filiation," that in their fury they fell foul on Mr. Silver, they *indirectly* charged him with what they knew belonged to Dr. Lightfoot, Mr. Parkhurst, and others, and declared it to be truly gross, and rather the language of a *Tritheist* than a Trinitarian. After venting a little of the poison of asps that was under their tongue upon Mr. S. personally, they then spit out the remainder upon Christ himself. But lest their malice should be discovered, they used *words smoother than butter and softer than oil*. But to prevent misrepresentation I will quote the whole of the passage, that the reader may see the picture of anti-christ as drawn by himself.

"How *forbidding* to the mind that is impressed with the *august* character of God, is the thought, that while God the Father remained in discourse with Abraham, the Son and the Holy Ghost went on

* See some excellent remarks on this appearance of the Holy Spirit, in the Gentleman's Magazine for November, 1750. vol. xx. p. 511....Parkhurst.

their way to Sodom, to the house of Lot, there lay down, and tarried all night, after supping with him. The next morning they brought forth Lot, and his wife and daughters, taking them by the hand. Will any man say that such *ideas* are becoming the majesty of the *Eternal God*? they are too shocking to be repeated *without pain and horror*. It reminds us of the Lord's words to the wicked man, when he said, 'Thou thoughtest that I was altogether such a one as thyself.' From *such unseemly notions* of the ever to be revered God of heaven and earth, may all the disciples of the Lamb be wholly preserved. There is far *more reason to believe* that the Three who appeared were the Lord Christ, and two of his holy angels attending him to do his will, and to deliver righteous Lot from the ungodly, and afterwards to destroy Sodom. *Jehovah hath sent us*, say they, to destroy it *."

Now, reader, what think you of the Human-soul Pre-existerians' *Lord Christ*? They are filled with *pain and horror*, to have such a shocking idea that he is the *Eternal God*; or that Christ is the *Son of God* that went to Lot. And they have the *impudence* to tell you, they believe that Christ is God. In consequence of the personal abuse these anti christian and unknown writers cast at Mr. Silver, it is but justice to him that I notice the fact, that after he had set forth the belief of these great and good men, he for himself said,

"To give a private and positive interpretation upon this mysterious part of the written word, is not the province of any man. The same Almighty person, under whose dictation it was penned, will lead the Lord's humble ones into all truth. And if they who be-

* Satan, when he tempted Christ the Lord, quoted the eleventh and twelfth verses of the ninety first Psalm, but *omitted* the thirteenth verse that followed, because it would destroy his devilish design. No marvel that his servants beguiled by his subtilty, should do the same thing; first misquoting the scriptures, and when found out, prevaricating, which with them is a harmless thing. Another instance of this kind here occurs. These mockers of Believer's Baptism quote the thirteenth verse of the nineteenth chapter of Genesis, "*Jehovah hath sent us, say they, to destroy it*;" and as carefully omit quoting the twenty-fourth verse of that same chapter, because the Holy Ghost there testifies, who are the us, *that were sent to destroy Sodom*. They dared not to quote the words, because it would expose their falsehood and treachery, for the us that destroyed Sodom, the Holy Ghost saith was *Jehovah*, as it is written, "*JEHOVAH reigned upon Sodom and upon Gomorrah brinstone and fire FROM JEHOVAH out of heaven*, Gen. xix. 24." This text has always perplexed assumed *Trinitarians*, as well as antichrist, and has put them to their wits end: there is another like it in Zech. ii. 10, 11. where *Jehovah* says, that *Jehovah of Hosts* hath sent him—God sending God, say assumed *Trinitarians*, is ridiculous and absurd. No doubt it may be so in the esteem of wise Greeks, to whom the wisdom of God is foolishness. But if it be so to them, it is not so to believers, and if they will have a reason for it, they shall have it in God's own words, for *Jehovah* hath said, *my people shall know that Jehovah of Hosts hath sent me*, and he calls upon them to sing and rejoice on account thereof, saying, "*Sing and rejoice O Daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall be joined to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that Jehovah of Hosts hath sent me unto thee.*" Zech. ii. 10, 11.

lieved it to be a revelation of Jehovah in his Trinity of persons, and of his grace, mercy, and power, received it as such from the teaching of the Holy Spirit, the same Spirit will freely give unto others the like wisdom if they ask it of him who giveth unto all his liberally, for his own glory." James i. 8.

But to proceed. It seems then, that it is an *unseemly notion* to believe the Lord Christ is the ever to be revered God; or the Son of God. What an awful character then was Thomas! John xx. 28, 29. This is the Human soul Pre-existerian's God-man. This is what they mean by the term, *God-man*, a Lord-Christ that is not the Eternal God! Which they sophistically call "an intermediate nature or agency"—"the sacred medium of all converse with man," &c. This is their anciently constituted Lord Christ, by whom, they say, God made the worlds. The immortal man that came out of his secret glory into fleshly visibility—that they say, was so ignorant as to say, 'I am,' for 'I was.' This is Pre-existerian love to the Lord Jesus Christ. And this is anti-christs' *improved version* of Mr. Parkhurst's opinion, and their comment not upon Mr. Parkhurst's, or any other man's statement, but upon the Holy Spirit's personal testimony that it was JEHOVAH who appeared unto Abraham. But after such devilish doctrines, they ought to have informed us of what intermediate nature God the Father is of, who spake to Peter, James, and John, saying, "This is my beloved Son; *hear him?*" Luke ix. 35. Again, of what intermediate nature is the Holy Spirit? Is his abiding in us, and his converse and witness to our spirits direct or intermediate? I do not ask these questions from any doubt upon the subject, but that the reader may ascertain whether he hath the witness in himself!

In the Pre-existerian's opinion, the Holy Spirit must be a *great liar*, for they hesitate not to speak of his testimony, who saith, it was Jehovah appeared to Abraham; *that it is as a wicked man's thoughts of God.*

As the authors of Celestial Filiation have declared that the Lord Christ who appeared to Abraham was not the Eternal God, nor the Son of God; of course the Pre-existing union of one of the Divine Persons, with their fabulous human soul was dissolved, otherwise the Lord Christ would have been truly God as well as a human soul, which would fill them with *pain and horror*. Then what sort of a being was this their Lord Christ? Stevens says, the *Image-man*, a *soul in God!* Reader, this is the image made to the beast, and set up for his worshippers. See Rev, xiii. 14, &c.

Stevens makes no difference between an angel and this human soul. In the Human Pre-existerian's creed, angels and human souls are one and the same species; and by the transmigration of the human-soul out of one body into another, *they obtain a plain reason* for Balaam's ass speaking with a man's voice*; and by his making no

* The pre-existerian fable is supported, for the benefit of *weak minds*, by a variety of syllogisms, which Mr. Stevens has composd with great labour for the purpose. He ought not therefore to be offended with me, that for the

difference between angels and human souls, they obtain another plain reason for the *legion* of devils, who were so many human souls that possessed the poor Gadarene, and another plain reason for the legion of souls transmigrating out of the Gadarene's body into the herd of swine. This is human reason!

2. If their Lord Christ, was not God nor the *Son of God*, when he appeared to Abraham, so he was neither God manifest in a human soul before his incarnation, nor God manifest in the flesh after his incarnation: then what sort of a being was this, *their* Lord Christ? I shall repeat their own words, and the reader will see what a peculiar *enmity* they manifest to the person of Christ. "In the anciently constituted Lord Christ, (says Stevens) was reserved an immortal man, to come out of his secret glory into fleshly visibility, before and among men on this earth, after the Eden-man had brought in ruin upon all his posterity. This man, when he came, was to be called Immanuel and the Son of God." And when he did come, according to their creed, he either ignorantly or wilfully said, "I AM for *I was*." See Stevens's Letter to Irving, p. 19, 20.

This deadly heresy is however concealed under smooth words, and frothy expressions, and the syllogisms of a depraved reasoner, to make the drunkards in Ephraim drink, although damnation be the consequence of receiving such a lie. The following is a sample of their puffed up, and frothy sentences, to make their lie appear like truth, to wit, "An important truth, literally announced;" "One of the highly valuable branches of truth;" "Of high importance in the sovereign scheme of redemption;" "A delightful theme;" "This heavenly doctrine;" "The most sublime of all topics;" Important point of the gospel of salvation;" "essential to a man's salvati-

benefit of the weak I now compose a syllogism from his pre-existerian hypothesis, laid down in the 174th page of his Display, to wit, he saith *the voice of God*, in his opinion, means a human voice, the voice of a pre-existing human soul. From these premises it will follow, that, "The human voice is the voice of a human soul; Balaam's ass spake with a human voice; THEREFORE BALAAM'S ASS IS A HUMAN SOUL." Now this pre-existerian syllogism is a heavy thing, as Stevens says, to toss out of the way. After such notions, who can be surprized that Stevens, and others, should say, "that the seed of the woman, STRICTLY SPEAKING, denotes the matter of which our Lord's body was formed, to wit, FLESH, or prepared body in and from the Virgin. The seed therefore of the serpent, the antithesis of the fleshly seed of the woman, is spirit according to the Pre-existerian fable; and this removes a difficulty in the way of pre-existence, and the logical reader may prove it by syllogisms; therefore, to be carnally minded is life, for the seed of the woman strictly speaking is flesh; see Stevens's First Letter to Dr. Hawker, page 26, and to be spiritually minded is death and war. And the Holy Ghost, no doubt, according to pre-existerians, made a great mistake, when he testified to the contrary; and this will remove another difficulty. But reader, so opposed is the testimony of God the Holy Ghost to these blasphemers and their pre-existerian soul-fable, that I defy them, and all the wisdom of the world, to bring forward one scripture in direct proof of it, or a single instance of the ancient appearances, where God manifested himself in human form otherwise than in a bodily shape.

on; "That the salvation of the Old Testament saints required it;" "A plain and useful doctrine;" "A grace displaying doctrine;" "One of the holy things which highly concern our best interests and final prospects;" "than which nothing is more fully set forth in holy writ for our belief and comfort: the true and *saving* SONSHIP of CHRIST." Now, reader, what think you of such a shameful attempt to entrap the unwary, and what can we think of men who call Christ in their ministry, a *delegated king*, under the pretence of *doing him honour*, and as they say, from *love to his person*.

These unhappy beings have shewn themselves in the express likeness of the false teachers, the Holy Ghost hath testified should bring in damnable heresies, even denying the LORD, (Despoten,) denying him to be the absolute God, that they profess bought them with his blood. 2 Peter ii. 1—3. I dare not speak of them in language *softer than oil*—a mode peculiar to men under the cloak of religion, who write with the semblance of *holy awe*, in words smoother than butter and softer than oil. Smooth words *upon the tongue* may give the appearance of an angel of light, when the throat is an open sepulchre.

I now call upon every convinced sinner, who can with Thomas address Jesus as "My Lord and my God," for none can call Jesus Lord but by the Holy Ghost," to say, whether he has the least doubt that such awful characters are labouring under a *dreadful delusion*, and believe a lie? Is it not true that they are awfully deceived. They talk about their minds being impressed with the august character of God, in the same way as a learned and moral Deist did, who felt himself compelled to believe, that God would never have created the world if he could have *foreknown* the evil and misery in it. So wonderfully impressed was he, with the *benevolence* of the Deity, that he could not believe he possessed foreknowledge*. Alas! what will not a creature's *reason* lead him to think and say, who is only *wise to do evil*? Jer. iv. 22. The answer is a solemn one. They will use words smoother than butter, and softer than oil, to persuade poor fallen men that their minds are impressed with the majesty of the Eternal God, at the very time that they are either wittingly, or unwittingly limiting the foresight of God, and the power of God, as a *gracious* God; and with words of *subtilty*

* The Pre-existerian says, that God created the world by the human soul or manhood of Christ. Now the manhood of Christ did not possess *foreknowledge*, Mark xiii. 32; and the Lord Christ (Stevens says) is not the *ever* to be revered God, so that the above *learned, talented, moral, and religious* Socinian, whose mind, when contemplating the misery that is in the world, thought it so inconsistent with the benevolence of the Deity, concluded he was destitute of foreknowledge, was ignorant of the Pre-existerian's plain reason creed; for had he known, that the world was created by a Pre-existerian's Lord Christ, one that was not the *ever* to be revered God, and one that did not possess fore knowledge, it would have removed his difficulties, and *very reasonably* accounted for the *mistake* that was made in creating a world so full of misery. How nearly allied are the *reasonable mockers of believer's baptism* with infidels of all descriptions.

represent the Most High as *prouder* than Satan! — as a liar, and as a deceiver! But it is due to them to notice, that they did not write (though *anonymously*) under the assumed name of ‘Amor Veritatis’, but under the name of, “A Lover of his Creed!” “Celestial Filiation,” the lovers of a reasonable creed, men who use plausible words for the purpose of deception, in the defence of “antichrist.” How true is that scripture,—“They profess that they know God, but in works they deny him.”

Reader, whenever Jehovah appeared to the Old Testament saints, whether in a pillar of cloud *, or in the form of an angel, or of a man, he never ceased to be, the ever to be revered God.

In the fulness of time, Jehovah the essential Son was manifest in the flesh: and when in Capernaum, he said, “Wherever two or three are gathered together in my name, there am I in the midst of them.” Matt. xviii. 20. He was then the *Omnipresent* God. Yea, when he washed the feet of poor fishermen, he was “*Perfect God and perfect man.*” Hallelujah! And I will again add, even in death itself, for, “As a man,” says Toletus, “bearing a sword in a scabbard, can at his will draw it forth, and by one hand hold the sword, and the sheath by the other; so, the Divine Person (Jehovah Jesus) withdrew his soul from his body, as a sword from the sheath, through death *retaining both at the same time in common with himself*, and then, replacing (as it were) the sword in its scabbard, re-united the body and soul through his resurrection.”

Then what is the issue of the Male-soul Pre-existerian’s rational religion, which begins with the rejection of God’s revelation of himself as ridiculous and absurd; a religion which is no better than scepticism and infidelity in disguise. But this religion is not so rational as it pretends to be; for it rests upon *human ideas* to determine a matter which is *infinitely above them*: add to this, these very ideas are at the same time extremely different in different persons, and often exceedingly various and contradictory in the same individual person at different times. A pretty foundation this to rest upon, in preference to the *Rock of Ages*, which can never be moved, and to *his holy word*, which hath been proved again and again, and never been known to fail. *Reason intruding* here into things which she cannot *comprehend*, becomes *atheism* in a Trinitarian disguise; and thus, by misleading, while she herself is misled, plunges her (in fact) irrational votaries into *hardening*, the consequence of the *deceitfulness of sin*. That man can never be a *truly reasonable* being, who leaves the *author of all true faith*, for the clouded

* In Exodus xxxiii. 9, it is recorded, that the cloudy pillar descended and stood at the door of the tabernacle, and talked with Moses. The words, “the Lord,” are introduced by our translators, as implied. It is not said, that the human soul of Christ was metamorphosed into a cloudy pillar, nor, that it descended in the cloudy pillar; nor, that it was metamorphosed into Balaam’s dumb ass, or descended into Balaam’s dumb ass; so that it spake with *man’s voice*. No, the word of God is the word of *faith*, and it is not to be rendered *ridiculous*, but at the peril of mockers and blasphemers.

cogitations of his own vain mind, or for the no less dark and uncertain opinion of others. Nor, on the other hand, can *he* be *irrational*, who with the word of God, applies for wisdom and faith to HIM, who only can give it, and relies upon HIS TESTIMONY, *invincible truth*, proceeding from HIM who is essentially wise and essentially holy, and cannot be mistaken himself, or utter a lie to others. If there be no true revelation, then all religion is a *cheat*, but if the word of God be the revelation of the true God that cannot lie, it is *madness* and *impudence* in any man, who admits it, *not to abide by its declarations*, for it is without controversy; and woe be to the man that rejects the mystery of God as a ridiculous absurdity. Thus much for the little gods of human brains, and the pre-exterian and antichristian creed founded upon human reason.

S.

To be Continued.

ERRATA.

Page 43, line 1, for, *of man*, read, *of a man*.— — — 8 of note, for *God was not then of the seed*, &c. read. *God had not taken on him the seed*, &c.

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LETTER I.

FROM A CHRISTIAN MINISTER TO A FRIEND.

January 1, 1827.

Dear Sister in Christ Jesus,

I CONGRATULATE you upon the opening of a new year, that you have cause to say, and stand to it too, that “good and upright is the Lord, therefore will he teach sinners in the way.” He hath taught you your entire need of his great salvation, and he hath revealed that salvation to your heart. Our Jehovah Jesus hath opened the riches of his Father’s love. He hath opened your understanding to receive the blessings of his gospel; and he will open to you the glories of his everlasting kingdom.

I am persuaded you do not regret the rapid flight of time, since it accelerates the consummation of that bliss, of which the Lord the Spirit hath given you the earnest. Nevertheless, it is not good to overlook what is our present blessedness while we are on the road. Ten thousand times ten thousand praises be ascribed to the God of all grace, for the rich provisions of his everlasting love—for the illustrious manifestation thereof, and for the special application of the same. It is declared, Prov. xv. 15. “A merry heart, (or a good conscience) hath a continual feast.” Which feast for richness, elegance, or abundance, is beyond all comparison. I am led to think we have as strong a description of it as can be given, in Isaiah xxv. 6. The Holy Ghost has led the prophet to declare its original, set forth its nature, and consequently to imply its effects. The founder

of this feast is the Lord of Hosts, a title by which the covenant God of Israel has been pleased many times to express himself.

Every character Jehovah bears is of the greatest importance. To say the least of this, it bespeaks his ability to fulfil and bestow whatsoever he hath promised, having all means ready and sure, to perform his sovereign good will and pleasure. The cause of all the magnificent display of his grace is in himself. He hath no motive out of himself; his love is the fountain and spring head of all his purposes of grace, and of all the streams which flow in election, redemption, regeneration, sanctification, righteousness, persevering grace unto eternal glory. *All, all,* is according to the immensity of his love, the depths of his wisdom, the riches of his grace, the plenitude of his power, and the faithfulness of his unchangeable nature. It affords unspeakable refreshment to my mind, to be taught by the Holy Spirit, from the testimony of the scriptures, that the eternal Jehovah provided for his own delight in the object of his love, and for the free and uninterrupted exercise of it, in every object included in *that one object*. As they were chosen in Christ, nothing could arise in natural Adam, or be done by him, or, as in consequence of his fall, to cause an interruption or cessation of that delight Jehovah took in us in the beloved, in the original outgoings of his love, nor lessen the grant of grace, nor impair in the least our glorious imperishable inheritance. Nor has he less provided for the honour of his name, and the glory of all his attributes, in all the covenant acts relating to our redemption. The prior provision for all the consequences of creature mutability, in the help laid upon One mighty to save, the Election Head, as appointed redemption Mediator; and the way by which salvation from sin, the weight of the curse, and perfect deliverance from eternal misery, is all made so sure, so contrived in divine wisdom, and completed in mercy and truth, righteousness and peace, power and faithfulness, as that an eternal revenue of praise and glory, will for ever redound to the glorious Three-one. Nor is his glory less provided for, but shines in marvellous resplendency, in every covenant act, and special operation of God the Holy Ghost in raising from a death in trespasses and sins, giving each election jewel to feel their need of God's free grace, of his full, great, and perfect salvation, revealing that salvation to their hearts, and in opening to them the glories of the Lord Jesus; giving them to realize God's pardoning love, the abundance of his mercy; filling them with peace that passeth all understanding, and producing in them sure and certain hope of glory. All blessedness enjoyed in him, and earnest of future glory, is by the operation of their power, through which we come to feast on old things ever new.

There is proof enough that the Old Testament saints were fed and feasted with the things of salvation, and in the temple worship was figuratively spread the rich provision for needy sinners. Their weekly feast, their three grand solemnities, Passover, Pentecost, and Tabernacles; their feast of Trumpets and of Expiation, and that feast

of trumpets, the jubilee sound in the great Sabbatical year, O sweet type, were not all these, with all contained in them, and belonging to them, as so many bright and precious signals pointing to the glorious One in whom they are swallowed up? And as the covenant transactions concerning redemption were fulfilled at Jerusalem by the Surety and Shepherd of his people, so the feast there made is displayed in the everlasting gospel. What is the precious gospel, but setting forth the precious Christ? If he is concealed, where is the gospel? He is preciousness itself. How precious he is in his willingness to receive the coming sinner—in his suitableness as the atonement to the sinner's heaviest load of guilt. So in his offices—as prophet to instruct—as priest to atone and then to intercede—as king to sway his royal sceptre, and reign with undisputed sway in the hearts of his free and willing people. And then *his fulness!* ah, there is the feast indeed. He is the mountain, and he is the fatness—the wine and the sweetness. It hath pleased the Father that in him should all fulness dwell. Oh the fatness, the plenitude of spiritual blessings! How sweet is that promise, “I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.” The precious wine of his love; all the rich qualities and properties of the choicest wine, are insufficient to set forth the love of Christ, for the church of old speaks out, “Thy love is better than wine.” Its flavour, taste, and excellency can never be impaired, pure and free from every mixture. “Corn shall make the young men cheerful, and new wine the maids. But to confirm this, what a comprehensive description of the vital provision have we in John vi. 27—58. What is Christ's flesh but all that he is? He is full of grace and truth: all the perfection in the person, nature and being, of Immanuel is meat indeed, it giveth life. His blood is drink indeed, it is choicest wine. The sufferings and death of Christ, with all the virtue and effects thereof, the regenerate soul receives in his inmost power, and finds its true cordial—reviving drink indeed. Ten thousand sweets are in the gospel wine; the pipes of every blessing and every promise are luscious to the lips of faith. The testimony, statutes, and judgments of the Lord, are sweeter than honey or the honey comb. Promises, privileges, providences and ordinances, are great, wonderful, and comfortable,—bread to comfort man's heart, wine to make it glad, and oil to make his face to shine. Christ says, “As the living Father sent me, and I live by the Father, so he that eateth me shall live by me.” All feeding upon and drinking in of Christ, is through the word of truth by faith of the Holy Ghost's production. “He shall take of mine and shall shew it unto you;” therefore the effects are sure. The believer, as he spiritually tastes and understands this bounty of love, his satisfaction, peace, and joy increase, as saith the Psalmist, “He maketh me to lie down in green pastures: he leadeth me beside the still waters.” And again, “Thou preparest a table before me in the presence of mine enemies. Thou appointest my heart with oil,

my cup runneth over." And again, "They shall be abundantly satisfied with the fatness of thy house, thou wilt make them to drink of the rivers of thy pleasure."

The blood of Christ has an absolute sovereign virtue, which neither sin nor death, earth nor hell, wrath nor misery, can overcome. The believer's conscience proves its efficacy. The intellectual powers are revived, comforted, strengthened, enlarged. Peace, joy, hope, and strong consolation are increased, through spiritual, humble, serene contemplations on the Son of God. For by faith beholding, and in love enjoying, what Christ is in himself and what he hath done for his people; what he is now and for evermore to them—he as truly eats and drinks, and his inner man is as consciously nourished with this supernatural food, as ever any person is by outwardly feeding on bodily sustenance.

May the good Lord keep on and increase the appetite of my dear friend for this perpetual banquet. I know she heartily relishes the substance of it. May the Holy Ghost keep her looking unto Jesus every day, and every hour in the day, all through the year 1827; and there is no fear, in that case, that she will be oppressed with bondage frame. It is for want of the eye being directed to the right and only object, and then their thoughts being turned inward, poring upon themselves, that so many of our fellow travellers to the Zion above, are filled with dismay, and feel suspicious of those who are brought on by divine power, *to live wholly in Christ*. Poor things, however they may think it presumption to live entirely upon what Christ is of God made unto us, my souls' desire is with Paul, *to know him*, in all the power and virtue of his truth, that so I may go out of myself continually *into him*, as my *alone* perfection; under every view of my vileness, be satisfied he is my holiness, and when I seem cold as a stone, believe his love is ever fixed and inextinguishable to me. Nor do I know that I can wish you, dear Madam, a greater blessing, for the experience of this, under all changes, will make it a permanently happy new year.

May the blessing of heaven, in all its fulness, rest on you, prays, yours, in our sweet Jesus,

B. J.

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The following letter was by some accident at the time it was sent, mislaid. By the date, it appears to be written *thirty-two years* since, addressed to us by that warm hearted, and honest creature, Dr. Duncan, a zealous and decided advocate for truth, who, we believe, died shortly after. Though we were then in our early days, gratuitously superintending this Publication, the contents of the following epistle will evince, that we were surrounded by a nest of hornets, hypocritical professors of religion, evil men and seducers, who loaded us with infamous names; and though they be dead, their progeny continues to the present day, our decided and malicious enemies

They mix with episcopalians and dissenters, and branch off in the line of Presbyterians, Independents, Baptists, Moravians, and other sectaries; the far greater part making a merchandize of souls so as to obtain money. Their speech betrayeth them, for the whole of their divinity is a *reversion* of God's order and right principles. Man is set on the throne of the Most High, and God placed at the footstool, and made to bend to the caprice of the creatures he has formed. They attempt to make to a central point, but it is a wilderness of entanglements, a chaos of confusion. They are denominated by our blessed Lord, "*thieves and robbers,*" and the characteristic mark of his sheep is, they avoid them, for they know not the voice of strangers. How true it is, that there shall arise false Christ's, that if it were possible, should deceive the very elect.

London, Dec. 12, 1834.

THE EDITORS.

To the Editor of the Gospel Magazine.

A LETTER OF THE REV. DR. DUNCAN.

SIR,

PERHAPS you may be a little surprised at the boldness of a stranger thus addressing you, but, though a stranger, as to personal acquaintance, yet, a servant of the same Lord and Master, even Jesus Christ the righteous; therefore, I presume, your surprise will proportionably vanish, as I inform you the reason of my intrusion; which is, as an ambassador for Christ, to obey the exhortation, or command, of the apostle, "earnestly to contend for the truth, once delivered to the saints."

It is to be regretted by every Christian, that many who call themselves teachers, have need to be taught, which be the first principles of Christianity; others, to use the expression of a modern divine, (Rev. T. Cannon,) "even clergymen study and print any thing but matters of religion;" they can hear the cause of God violated, the blessed doctrines of the gospel even ridiculed, without offering to defend them, which shews the awful degeneracy of the cause amongst us: where the gospel was once maintained, it is now despised;—where Calvinism shined forth, now has Arminianism and horrid Deism taken root: for the truth of my assertion, let any one look back to the golden reign of Elizabeth, then these tenets dared not shew their heads, for even our episcopal sees were adorned with the light of the gospel:—"But how is the heathen crept into thine heritage, O God! How is the gold become dim! How is the fine gold changed!"

If a champion comes forth to maintain the truth, as it is in Christ, his name is immediately cast out as evil; which is the case with you, Mr. Editor, because the glorious doctrine of election finds shelter, and is maintained in the sacred pages of your Miscellany, therefore the enemies of that truth rage, they annex to you, your worthy correspondents, and your work, the odious epithet of Antinomianism, though without any just reason. I have a respect in particular to

a dissenting gentleman (who passes for a Calvinist) whose portrait appeared in the Evangelical Magazine last year; I fear he has much impeded the circulation of the Gospel Magazine. He would be acting the part of a disciple, if he would boldly come forth and prove it, and let us know what he calls Antinomianism, proving from scripture his assertions; yea, it would be acting with brotherly love, to admonish us of our error, if he, or his followers, could prove the same.

I must own, I set a very trivial value upon your Gospel Treasure, myself once, estimating it by the torrent of periodical works now current, out of which, were the sound divinity extracted, there would be more than half dross and refuse; on the importunity of a friend, and supporter of your work, I condescended to examine it, and was agreeably surprised, to find that you were swimming against the tide of Arminianism, on the one hand, and Antinomianism on the other; therefore I thought it my bounden duty, to make this public acknowledgment, and endeavour, as much as in me lies, to support the truth, as far as is consistent with God's word, wherever I find it; confessing, at the same time, that I was drawing too contracted ideas on the mercy of God, for a Christian; as was Elijah when he said, I only am left; for the Lord presently told him, that he had reserved seven thousand in Israel, who had not bowed the knee to Baal.

If you should think this worthy of a page in your work, may the readers, with me, intreat the Lord, that he will again return, and grant another summer day of grace, and that we may not be too narrow minded, but exercise all brotherly love, for how knoweth we, but the Lord hath reserved seven thousand amongst us, who have not bowed the knee to the Arminian, nor to the Antinomian Baal.

Shoe Lane, March 6, 1802.

J. D———N, C. & S. P.

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REMARK MADE BY THE REVEREND MR. BERRIDGE.

God hath chosen us in Christ before the foundation of the world.—EPH. 1. 4.

THE doctrine of a sinner being made righteous before God, is very much exploded, not only by the profane, but also by those whom we have reason to hope careful to obtain the salvation of their souls. But that we cannot stand with boldness at the bar of God, whatever inherent holiness we may think we possess—whatever works of righteousness we may have performed, appears evident not only from scripture, but also from the nature of things.

Scripture gives us continual information, that sinners are justified by Christ through faith. Christ is the Lord our righteousness. Believers are said to have obtained faith in the righteousness of God and our Saviour Jesus Christ. God hath made him who knew no sin, to become sin for us, that we, *who believe*, might be made the righteousness of God in him. No term can be expressed

more strong than the above written. We are not only made righteous, but the *righteousness of God*.

Sinners, then, are not only to be acquitted from guilt and condemnation, but to have a title to life eternal. But can persons, who are born in sin, and who have been transgressors from the womb, acquire a justifying righteousness. By what means must it be done? If all our works are defiled with sin, surely it cannot be hoped for, from our performances. Or should we suppose a person to have been free from all gross enormities, nay, to have performed all and every duty so far as a fallen creature can perform them; yet even then he cannot be justified by those performances. Every sinner, as such, is a transgressor of God's law. But if we seek to be justified by the law, we must not be violators of it, otherwise we at once forfeit our title to life. Can a sinner then be justified without a justifying righteousness? The answer is obvious—he cannot. He has no such of his own, therefore must have it from another. To whom then shall we look for this righteousness, unless to him who is of God made unto us righteousness. Christ hath fulfilled the law. He hath magnified it and made it honourable. His life, from the manger to the cross, was one act of obedience to this law. He failed not in any point, but died and suffered the whole will of God. His righteousness, therefore, being the righteousness of God, is unto all and upon all them who believe. Those who with the heart act faith on the Lord Jesus, have it freely imputed to them, and they are looked upon by God as perfectly and completely righteous. Hence there is no condemnation to them who are in Christ Jesus.

God hath forgiven them all trespasses, having blotted out the handwriting of ordinances which was against them. As a debtor is acquitted when his surety hath discharged his debt; or as a traitor whose life and estate were forfeited to his sovereign, enjoys both, upon the free pardon, of past offences, so the sinner is made partaker of the favor of God.

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SELECT SENTENCES.

EVERY believer is a sinner, but every sinner is not a believer.

The children of God are taught of God; all God's children do not experience the same lengthened discipline in the school of affliction, some are speedily removed to the realms of bliss, and others are kept there for many years; divine sovereignty is the great self-moving cause of this variety.

When a person dies after a lengthened period of affliction, it is common for people to say, "Ah! poor creature, no doubt he is happy, he suffered so much while he was here;" this is a papistical notion, totally void of foundation in the scriptures of truth.

Deep afflictions in body, mind, and circumstances, are sanctified by God, as some of the greatest blessings his people can possess in the wilderness.

What doth a Christian mean when he talks about his losses? Strictly speaking he can lose nothing. For all things are his, and he is Christ's: this error arises from our regarding God's laws as God's gifts.

Many opinions are expressed about the Christian by various characters, but all his real inferences of a standing in Christ arise from God's opinion revealed in him by the Holy Spirit.

Ministers when puffed up with pride about a clean outside, seem to forget their filthy hearts.

The preachers of the day talk *about* morality, *about* goodness, and *about* religion, so much, that they have neither time nor inclination to talk *to* the church *in* Christ.

PHILEMON.

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SELECT HINTS FROM SCRIPTURE PASSAGES, FROM SERMONS
LATELY PREACHED AT BARNSELY, YORKSHIRE. BY A. G.

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon... SONG 1, 5.

THE text is my confession.

I. Of what I am not ignorant experimentally respecting Satan's devices.—1. Not unacquainted with some errors of doctrine. 2. Not like some men, mongrels in mixing various errors with truth.

II. What I am in my old Adam nature, principle and character.—1. A very black sinner against the holy law of God. 2. By sin I am internally and externally black as sin. 3. I am by original and actual crime like all other men, a black Antinomian.

III. What I am in my supernatural state in birth, quality, principle and character.—1. I am comely in, by, and through Christ, and and his comeliness is imparted and put upon me. 2. Comely in, by, and through Christ's righteousness, imputed to me. 3. Comely as one of Christ's sons, and heir by birth divine, &c. 4. Comely in spirituality of mind, desire, and union to Christ as my head of influence.

IV. How the two distinct natures and qualities are known.—1. By divine revelation.—2. By spiritual illumination. 3. By God's influential cause of his grace favours to me. 4. By effects produced in and upon the mind of man. 5. By God's accompanying his gospel means with power. 6. By the strife of contending powers of sin, Satan, and carnality, waring against the principles and qualities of God's grace, love and favours, that make comely.

For I will pour water on him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

And they shall spring up as among the grass, as willows by the water-courses.

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 surname himself by the name of Israel. .ISAIAH XLIV 3-5.

I. THE promise maker.—The Almighty Lord, God of Abraham, Isaac, and Jacob. Thus saith the Lord, the King of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no god.

II. The interested in promised blessings of divine favour.—All the chosen, verses 1, 2.

III. The favours promised.—God's Spirit of holy animation. John iii. 3.

IV. The manifest effects of the Spirit when poured into thirsty souls.—1. They evidently spring up as grass, corn, plants, &c. 2. As willows, branches. 3. As children of a family.

V. Unto what they rise up and and subscribe truly.—1. To God's loving choice. 2. Christ's particular love and redemption; and, 3. To the Holy Spirit's influence in their vocation. 4. To their birth and privilege. 5. To the power of godliness. 6. To the Spirit of Christ and Christianity. 7. To the equity of divine justice and mercy. 8. To the reasonableness of Christ's moral example to saints. 9. To Christ's perfections.

Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither ye be afraid of their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation... ISAIAH LI. 7, 8.

I. The people addressed.—1. Ye that have knowledge. 2. Ye that follow righteousness. 3. Ye citizens of Zion. 4. Ye mourners in Zion. 5. Ye who have eyes and ears.

II. Their privileges ^{are} great.—1. Ye have righteousness. 2. Ye have it and salvation. 3. Ye have a wise judge. 4. Ye have a good king. 5. Ye have a conquering Captain,

III. The admonition given.—1. Fear not reproach. 2. Fear not evil revilings. 3. Fear not your enemies. 4. Fear not men or devils. 5. Fear not armies or tongues.

IV. The encouragement granted.—1. Enemies to God's people shall be like a moth-eaten garment of wool or cotton. 2. Saints know what will endure eternally theirs; viz. 1. God's righteousness. 2. Christ's salvation. 3. Holy Spirit's operation. 1. In restoration. 2. In consolations. 3. In exaltations. 4. In protections.

5. In proclamations. 6. In communications of—1. Strength to Zion, and 2. Peace to Zion; and, 3. Prosperity to Zion.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all...ACTS x 36.

I. THE word sent by God.—1. The Logos of eternal life. 2. The word of inspiration. 3. Revelation and information. 4. The word of conviction, conversion, and consolation.

II. To whom God's word is sent and preached —1. To the children of Israel. 2. To citizen's of God's Zion. 3. To the elected in Christ. 4. To adopted sinners. 5. To a ransomed people. 6. the poor in Spirit. 7. To hungry and thirsty after righteousness.

III. How Christ was and is preached properly. 1. When proclaimed in his exalted offices. 2. When declared Lord of all lords, prophets, priests, kings and nobles. 3. Sovereign of nations. 4. When preached in his superior abilities. 1. To redeem sinners. 2. To save sinners finally. 3. To advocate his cause as peace maker, peace giver and maintainer.

IV. The effects produced by the published word of the Lord Jesus Christ.—1. Zion's prosperity. 2. Spiritual life and light. 3. Mental consolidation. 4. Devotion in prayer. 5. Works of righteousness. 6. Chosen witnesses. 7. Conversions erroneous. 8. Confirmations in the faith of Christianity. 9. Manifestation of God's elect by spiritual calling and coming to Christ.

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A FRAGMENT.

GOD is the sovereign ruler of all things in heaven, earth, and hell. In heaven he rules the angels in their adoration and obedience; the saints in their praises and honours; saints are honoured and delighted by his holy will, angels come and go at his command. In the skies he rules the monarch of the day, the queen of night, and all the starry train; every eclipse of the sun and moon, the occultation of every star, fiery comets, thunder, lightning, wind, hail, snow and rain are all directed by him. Job. xxxvii.

He rules the earth by his sovereign will; in the hearts of good men he reigns as the God of grace. Luke li. 33; in the hearts of wicked men as the God of power, Acts iv. 28; in the hearts of kings as the King of kings, Prov. viii. 15; in the hearts of counsellors as the God of wisdom, Job. xiii. 16, 17; in the hearts of good and faithful servants as the God of glory, 2 Cor. iv. 6; in the hearts of evil servants as the God of judgment, Matt. xxiv. 48—51. The Lord reigneth over all the saints, iniquities and transgressions of his people, and has put them away never more to be remembered, having blotted them out with the precious blood of his Son. Jer. xxxi. 34. He reigneth as a sovereign over all the diseases of the body and mind, and either preserveth his people from them, or sanctifieth them to them. Psalm xci. 3—10. Isaiah lxiii. 9.

He reigneth over all painful events in providence: poverty, wealth, friends, children, husband, wife, foes, cares, fears, losses, crosses, bereavements, disappointments, these are so many divisions of God's great army, which are completely under his control; all doubts and fears about an interest in the covenant; all mental exercises concerning the law; all cloudy views of gospel truth, and all bright assurances of an interest in Jesus, are managed by one great Jehovah; all falling away from the truth—departures from upright deportment—removals of the gospel and its ministers—additions to and removing from the church militant—erroneous persons in the church and their errors—blind guides and honest watchmen; all these are strictly, minutely, and gloriously governed by God our glorious Father, just as when, where, and how he will. All the vast commotions in empires, earthquakes, ebullitions of fire from the bowels of the earth, the shaking of the islands of the sea, and the wonders of the great deep, are also equally under his sovereign fiat.

Hell, and its vast horror, devils, and their amazing power, damned spirits and their dreadful torments, are subject to his glorious sovereignty. Devils are loosed and bound at his pleasure—they go and come at his command. Who is a god like unto our God, who doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him What does thou? Whither, O Lord, shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me; yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. O Christian! take courage, this God is *our* God, and will be our guide even unto death; yea, he shall guide us with his counsel and afterwards receive us to glory.

PHILEMON.

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JACOB'S LADDER; OR, THE OLD LADDER FOR THE NEW YEAR.

And he dreamed a dream, and behold a ladder *set up on the earth* and the top of it reached unto heaven; and behold the angels of God ascending and descending on it.—GEN. XXVIII. 12.

IN descanting on this subject I cannot help remarking, that Jacob obtained the blessing of his father Isaac under deceit, or, in other words, by supplanting his brother Esau, and that through the instrumentality of Rebecca, their mother whereby Isaac was deceived, and, contrary to his own wish, blessed Jacob; but notwithstanding this, the Almighty did not reverse the thing done, but determined that Jacob should know, in the process of time, what it was to deceive and be deceived. And we find that Esau, after he had found that he was deprived of his fathers blessing com-

forted himself that the time would come, when his father would die, and then he would slay his brother Jacob. The mother finding this determination of Esau, only waiting the opportunity of that event to carry his wicked project into execution, requested Jacob to leave his father's house and flee to the house of Laban, her brother; and when Esau's anger was turned away from him she would send and fetch him from thence; and Isaac charged him not to take a wife of the daughters of Canaan, but to take a wife of the daughters of Laban, his mother's brother; and prayed that God Almighty might bless him. But we do not find after the sending away of Jacob, that the father or the mother ever saw him afterwards; and this, I doubt not, acted as a sore scourge to the mother, who had been the cause of the enmity between her two sons, as God could have wrought all his good pleasure concerning Jacob, without being obliged to do it through the means of deception, therefore God shewed his disapprobation thereof by never allowing her to see her beloved son again.

Let us notice what the Lord does to Jacob, and then we will return to the text. Jacob throughout his servitude with Laban, a most covetous deceitful wretch, by whom he suffered sorely from changes and deceptions, and became a bond slave for a wife; and this was not all, he was to be deceived therein, and instead of obtaining what he served for, had imposed upon him the daughter of Laban, who had sore eyes, and for whom he, Jacob, had no regard, but rather a dislike. He loved Rachel, and served for her, and the putting her back and fostering Leah, the eldest daughter, with sore eyes, upon Jacob, was a just correction of God for the treachery of Jacob to his brother Esau, who was the eldest, and lawfully entitled to the birthright. Jacob being thus deceived was made to feel the smart of his own conduct and was obliged to serve as a bondman another seven years for his favorite wife. Herein we see that although God had determined to bless Jacob, and did not turn from doing him good, yet he would set his face against the unlawful means used by Jacob, and his mother, to obtain the blessing of Isaac his father; and therefore God would not be indebted to either the persons, or means used, in granting his free blessing. But the troubles of Jacob did not end here, as the next thing that occurred was the subject of children afterwards. Laban changes his wages, but through the cunning of Jacob, he profits by the event, and at length he is obliged to run away from Laban; but the favorite wife had stolen the father's goods, for which he was pursued and searched as a thief, and last of all brought to submit and bow down to his brother Esau. All this did God bring to pass, nevertheless he blessed and preserved Jacob in the midst of all this fiery furnace. Thus we see that God will never wink at sin, but will visit the sins of his people with a rod, and their iniquities with stripes; nevertheless he will not take away his loving kindness, nor suffer his faithfulness to fail. As we have proof in the midst, or rather at the

very setting out of Jacob, that the Lord appeared on his behalf, for in his journey he dreamed at the place where he laid him down to sleep, that he saw a ladder set upon the earth, and the top of it reached unto heaven, and the angels of God ascending and descending on it.

A ladder is well known to be used for the purpose of ascending to, otherwise unapproachable distances, according to the height necessary to arrive at, which being raised up upon an immovable base, is placed against the place necessary to ascend to transact the business for which the ladder is employed, therefore this ladder that Jacob saw, had a firm foundation and a sure resting place, as it stood upon the earth and the top reached to heaven; but where the length or greatness of this ladder ended, could not be seen, other than it rested in heaven, by which is symbolized the human nature of Christ; and as proof, in John i. 51. we find that Christ directly applies the language used in Gen. xxviii. 12. to himself "And he saith unto him (Nathaniel) verily, verily I say unto you, hereafter ye shall see heaven opened and the angels of God ascending and descending upon the son of man."—Therefore this ladder was and is the way to God, whereby men draw nigh unto him their exceeding joy.

This ladder is said to stand upon the earth, and we may elucidate this from the words as stated in Job xix. 25—27. "For I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth. And although after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me,"—and Nathaniel, in the opening of the kingdom of grace and glory by the preaching of Jesus Christ, was promised this sight.

It stood upon the earth and the top reached to heaven, shewing that salvation began in the earth and ascended into heaven; and not only holds forth the ascension of Christ to glory, but also his descending into the grave, which stood first, as it is said it stood on the earth, as saith the apostle, Eph. iv. 9—10. Now that he ascended, what is it, but that he also descended into the lower parts of the earth. He that descended is the same also that ascended far above all heavens, that he might fill all things, therefore, while he is in heaven he is at the same time present on earth, so that heaven and earth are full of the glory of the Lord. Many prophets desired to see his day, nevertheless they died in faith without the sight, not having received the promised grace, but Christ died and rose, and revived, that he might be Lord both of the dead and the living.

It is also said, that the Lord stood at the top of this ladder, by which we may understand the Deity connected with the human nature of Christ, according to the language of Paul. 1 Cor. xi. 3. "But I would have you to know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is

God." This holds forth that blessed union that is between the Father and the Son in the salvation of fallen man; and as in every ladder are staves or steps, so we are not only to understand his resurrection of the dead, but also that in him are every means afforded for man's escape from the wrath to come, and his assistance to go to God by Christ, who is the way, the truth and the life. And as Christ ascended on high, and came to God, in and by his own work or means, so we, by his work, and by his means, arrive at the same glory in and through his person, and by his power, and go from strength to strength to appear before God; and who goes all the length of our case by dying for our sins, according to the scriptures, and is raised for our justification or deliverance: and he, as the ladder of life, makes up the whole distance between us and God, therefore there is now no condemnation to them that are in Christ Jesus, who live not after the flesh but after the Spirit. Who are elect according to the foreknowledge of God, through sanctification of the Spirit and belief of the truth. And as every blessing that comes down to the sinner, must come down from God, through Christ, so every one that goes to God for any blessing, must go through Christ; and were it not by means of this ladder, no salvation now, or to come, could be obtained, nor any wisdom received unto that salvation, as it would be out of our reach, or too high for us, and too far distant to be received and enjoyed, as Wisdom is a way above to the wise, that he may depart from hell beneath, Prov. xv. 24. And as Elihu said to Job, I will fetch my knowledge from afar and will ascribe greatness to my Maker. Job xxxvi. 3. Wherefore this ladder is raised up to heaven according to Paul to the 1. Cor. xv. 20, 21. "But now is Christ risen from the dead and become the first fruits of them that slept, for since by man came death, by man came also the resurrection from the dead."—Also as he saith Heb. ix. 24. "For Christ is not entered into the holy places made with hands, which are (or were) the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Therefore Jesus said unto Thomas, I am the way, the truth, and the life; no man cometh unto the Father but by me: and good and upright is the Lord, saith the Psalmist, therefore will he teach sinners in the way.

As we have briefly noticed this ladder, let us enquire what we are to understand by the angels of God and their ascending and descending upon it; and I think we shall find them to be the ministers of the everlasting gospel: and why they are called angels, appear to be, from their being spiritual persons, and for proof, if we refer to Rev. ii. 1, 7. we shall not only find the presiding minister, but the whole church under the one name of angel, "unto the angel of the church of Ephesus write these things, saith he, that holdeth the seven stars (ministers) in his right hand, and who walketh in the midst of the seven golden candlesticks. I know thy works, &c.; and, at the 7th verse, "He that hath an ear let him hear what the Spirit saith unto

the churches"—to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Again, see Rev. xxi. 12. And (the city or church) had a wall in great height, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. Now these angels appear to me, very clearly, to be the apostles of the Lamb, who in their doctrine are laid as so many foundations to the church; and Paul, saith to the Galatian church chap iv. 14. "And my temptation, which was in my flesh, ye despised not nor rejected, but received me as an angel of God, even as Christ Jesus."

Having thus glanced at angels that ascend and descend the ladder, and come to the conclusion that they are the ministers of God to the church, and who behold the face of God by ascending for the blessings necessary for the church. Let us, in the next place, enquire what we are to understand by their ascending and descending on the son of man, and which Nathaniel was to have the pleasure of seeing.

Paul, when speaking of his afflictions, saith, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." And to the Corinthians he writes thus: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures." 1 Cor. xv. 3, and 4. By this it appears, that whatsoever hath been handed down to us were given to us through the prophets and apostles, the latter of whom received the very first fruits of the Spirit from God the Father, through the means of Christ; therefore every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. James i. 17.

These men sought their wisdom of God, and drew near to him by means of the ladder Christ, in faith and prayer for blessings to the church; and as they received them from God, so they brought and communicated them to the church; therefore they ascended to God first, and then descended to the church, coming in the fulness of the gospel of Christ. "For we (saith Paul) preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ: but we (the apostles and ministers) have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv. 5—7.

Again, when the same apostle is speaking of himself and others as comforters to the church, shewing at the same time how they were enabled to comfort the church, speaks thus: "Blessed be God,

even the Father of our Lord Jesus Christ, the Father of Mercies and the God of all Comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 4. Therefore we see what able climbers these men were, and their willingness in this service, how great it was, as Paul saith, We preach not ourselves but Christ Jesus the Lord, your servants for Jesus' sake.

Having thus cursorily glanced at first of all, Christ's ascending and descending in his own person by the power of God; and, secondly the angels (or apostles) ascending and descending on him, we now come to notice, in the last place, a few things by way of experimental comfort in our own personal experience in ascending and descending on Christ, whereby we receive our blessings from God.

It is quite certain that we do not receive any blessing or comfort from ourselves, then it follows that we, of necessity, must go out of ourselves into Christ, to receive blessings from and through him of God, and the higher Christ is in our estimation, the more we shall be delighted in his exaltation and benefited and comforted, and the more we ascend and descend in the view of his death and resurrection, the more we shall be settled in the truth, and desire to be continually on Christ, having our conversation in heaven and less mindful of earthly things, our joys will be beyond them, our affections being set above them; and as Christ hath exalted us, so he gives us a mind for heavenly things, and a resting place in them, this keeps the mind well stayed on God by our heart trusting in him; and we, by this means, view the deep sufferings of Christ for our sins, and his exaltation as a prince and a Saviour to give repentance, and the remission of sins, and enabled to rejoice in him who is the upright one, who bore our sins and carried our sorrows; we might truly say our sins reached up to heaven, wherefore Christ has gone to the utmost bound of our iniquities to redeem and bring us nigh to God, even to the utmost bound of the everlasting hills.

Now, my brethren, What think you of Christ? the life ladder to God and glory, in whom all the promises of God are yea and amen; and serve us to mount to the highest glory God is waiting to bestow; and that through him who has reached to his own right hand, where there is fulness of joy and pleasures for evermore.

Islington, Dec. 1834.

JOHN STYLE.

To the Editor's of the Gospel Magazine.

MESSRS. EDITORS.

SHOULD the following meet your approval, allow a constant reader of your Periodical, the means of recording his humble protest against the soul-destroying awful error of Unitarianism, so alarmingly on the advance in this dark day of increasing departure from the truth as it is in Jesus; and oblige yours in love for your works sake,

Leicester, Dec. 20, 1834.

J—N H——T.

QUESTIONS TO UNITARIANS.

"If ye believe *not* that I AM! ye shall die in your sins."

1. Do we not read of "*the mysteries of the kingdom of heaven*" in the word of God? Is that a divine mystery which is comprehensible to *reason*? Is not the revelation which Jehovah has made of *himself one, nay, the greatest*? Is it not a revelation *purely to faith*? Is it not infinite, and consequently utterly inconceivable to a finite understanding?

2. In professing an entire disbelief in whatever you cannot comprehend are you not deceived? You believe (of course) that beautiful portion of scripture (so often repeated and enlarged upon by your own sect) viz. "God is love;" and you *must* also believe the same adorable God to have permitted the first entrance into the world of "all the ills that flesh is heir to;" that he still permits their continuance; that he could have prevented the origin, and the succession of all evil; how then do you reconcile these things? Is not *this a mystery* in which you believe *but cannot understand*?

3. Is the Unitarian creed clear of all mystery? If according to it, the Lord Jesus Christ (I shudder to write it) is *only a man!* how is it that he is "the Lord FROM heaven, the mighty God; the Creator of all things; the Upholder of all things; the Alpha and the Omega; the I AM, Immanuel; God manifest in the flesh; *the brightness of his Father's glory and the express image of his PERSON*; the resurrection and the life; God's fellow; and that the angels of heaven are called to *worship him, &c. &c.*

4. Does not the hypothesis, "that Christ is only a man," involve a monstrous and most blasphemous absurdity, viz. that every man is the "*only begotten of the Father*?" If then the term "*only begotten*" cannot in any sense whatever be applied to any but Christ, does not the conclusion necessarily and unavoidably follow, that it respects him *only* as the *essential, co-equal, eternal Son of God*?

5. Is not a *Trinity of persons* in the Godhead, as clearly, as strongly, and as conclusively asserted in the holy scriptures of truth, as is the *unity* of the same? Why then do you not embrace *both*? Why do you reject half the bible?

(To be Continued.)

POETRY.

AN

AFFECTIONATE APPEAL TO THE FAITHFUL IN CHRIST JESUS ON BEHALF OF THE GOSPEL MAGAZINE, ON THE OPENING OF THE YEAR 1835.

HAIL! Magazine of truth, in these dark times,
We bid you welcome to these Western climes:
Jewels thou hast of fairest, richest hue,
And gems that sparkle more than Hermon's dew.

Thy sacred pages teem with doctrines pure,
Bring Gilead's balm the wounds of sin to cure,
And shed a heav'nly light, whose piercing ray
Dispels the mist of error all away.

Led by the Holy Ghost, the wand'ring saint
Finds gospel-food to strengthen him when faint;
And to beguile life's most perplexing hours,
Here faith collects the sweetest fragrant flow'rs.

Courageous Editors, ye've spar'd no cost,
For years ye've fac'd the foes insulting host!
On Zion's walls ye've stood both night and day,
To feed the sheep and keep the wolves away.

O ye bold champions of the present age,
Go on to fill its pure untainted page
With the effusions of your fruitful pen,
Support it well till time with you will end.

Follow those faithful sons * who're gone to rest,
Let their example fire your throbbing breast;
In spite of men preach free-lecting love,
For this will tune your harps and songs above.

And O ye timid, fearful, chosen few,
Be not afraid to search its volumes through:
Grudge not to buy it for your poorer friends,
'Twill do them good, and God will make amends.

Help these laborious men who firmly stand
True to the cause, come, take them by the hand;
Close in the ranks of Zion's warrior's keep,
And you with them a rich reward will reap.

Arise! my sinful soul, and onward press,
'Midst all the sorrows of the wilderness:
Expect no rest on Time's tempestuous wave,
That is reserv'd for thee beyond the grave.

Adieu, my fellow travellers in the way
That leads from sin and wrath to endless day;
Soon shall we meet on Canaan's peaceful shore
Where all perplexing care is known no more.

*Saint John, New Brunswick,
North America.*

GEORGE BOND.

* Toplady, Mason, Romaine, Rowles, Hawker, Upcraft, and others.

THE UNDAUNTED CHRISTIAN.

LET cares and sorrows daily rise,
 Yet in the Lord my safety lies;
 Let troubles darken ev'ry day—
 He is my light, my life, my way.
 Let foes on foes their pow'r exert,
 My life in God they cannot hurt;
 Let Satan war, and try his skill,
 He's bridled by Jehovah's will.
 Let scenes of poverty draw nigh,
 My wealth is treasur'd up on high;
 Let friends forsake, and fears distress,
 I'll never cease my Lord to bless.
 Let Sinia with its thunders roar,
 It hurts me not, Christ paid my score;
 Let Justice lift her beam on high,
 A flaw in me she can't espy.
 Let flames consume, let winds destroy,
 Let thunders roar, let woes annoy,
 Let kingdoms fall, let earthquakes come,
 Let plagues through all the nations roam;
 Let pale fac'd want mar all things here,
 Let death seize all that I hold dear;
 Let God in all his terror ride,
 My hiding place, is Jesu's side:

PHILEMON.

—000—

INVOKING THE SPIRITS' AID.

GREAT God! from whose Almighty throne,
 Salvation hath most freely flown;
 Aid us in love a song to raise
 To thy most just deserved praise.

Display thy power and glory now,
 And our poor hearts in mercy bow
 To thy blest throne, where Jesus reigns,
 To advocate the sinner's claims.

Father, I ask still more to know
 Of thy most wond'rous grace below;
 That I in all may view thy hand
 Guiding me to the promised land.

And when o'erwhelm'd with deep distress,
 I'll fly to thee, my sure fortress:
 There safe beneath thy sacred wing,
 Thine everlasting name I'll sing.

Thus when my glass' last sand shall fall,
 May I with gladness hear thy call;
 My pilot Thou—my convoy be,
 And bring me home to dwell with Thee.

March, Isle of Ely, 1832.

EBENEZER.

L I N E S

On reading the Narrative of the Loss of the Kent East Indiaman by Fire, in
the Bay of Biscay, on the 1st of March, 1825

OH Lord of heav'n and earth and sea!
How excellents' thy name;
The Kent appears a world to me
Dissolving in a flame.

First, scudding with a prosp'rous gale,
Steer'd by a sinful crew:
Until the wond'rous woeful tale
Brings horror to the view.

What horror fills the sinner's breast,
His spirit sinks with fear:
The saint compos'd prepares for rest;
He views his Saviour near.

His righteous prayer availeth much,
Assistance soon is sent;
For lo! his Saviour's magnet touch,
Draws Cambria to the Kent.

At her approach a glimmering hope
Runs through the souls of some;
Whilst others of this motley group
Stand fix'd to meet their doom.

How various were the feelings here,
How awful was the sight,
When dire destruction seem'd so near,
On that sad day and night.

An emblem this, of that great day,
When rocks will rend asunder;
When elements will melt away,
And sinners gaze in wonder.

When each will hear their final doom,
To some a painful story;
Some plac'd within an upper room,
Where dwells the King of Glory.

Grace, love and mercy! what a theme!
How wond'rous are his ways;
I'll glory only in his name,
And give him all the praise.

MIRATOR.

TO OUR CORRESPONDENTS.

QUESTIONS ON THE ETERNAL SONSHIP OF CHRIST.

Lord I am not high minded, my heart is not haughty, nor mine eye lofty, I have no proud looks. I do not exercise myself in great matters, or in things too high for me. But I refrain my soul, and keep it low like as a child that is weaned from his mother: my soul is even as a weaned child. During the investigation of the Human Pre-existerian opinions, we have had several curious and abstruse questions put to us, and were we to canvas them they would go on to volumes, and bring us to an extended void where knowledge fails. For who are we, but the creatures of a day, unable to fathom infinity with a finite line. That Being who dwells in unapproachable glory, is too bright an object to contemplate, *oculo irretorto*, with undazzled eyes, without being blinded by the excess of his effulgence.

Philo asks, "Do you believe in a generative Deity, a God that was begotten; answer me this question, and I desire no more?"

Christian reader, nothing but an authoritative command from a gentleman, who as it were, puts us to defiance, could prevail upon us to notice his request, for we would wish to blot from our pages all such melancholy and inquisitive interrogations. We thought we had lately fully replied to the question here proposed, nevertheless, knowing every inch of ground we are standing upon, we shrink not at the subject, for the more we enter upon it the more it shines. The investigation, while it discovers human imbecility, still the lustre is brighter and brighter. It is like what the wind is to the elegant plumage, for however beautiful the feathers may be, they never appear to advantage, while they continue unmoved and undisturbed.

Had Philo been an attentive reader of our pages, he would have found that we asserted, that we know nothing of God but by *analogy*. We talk of one Divine person, but how inadequate is our language here— "*To whom will ye liken God, or with what likeness will ye compare him?*" All the learned philosophers that ever lived, with their boasted reason, have represented the eternal incomprehensible being to symbols and representations borrowed from man. They have changed the glory of the uncorruptible God into an image made like to corruptible man, and unto birds, and four footed beasts, and creeping things, into the similitude of a calf that eateth hay.

In the volume of revelation, God has stooped to make use of the common language of men in speaking of himself. He represents his attributes under several images and symbols, borrowed from the soul and body of man. He taketh upon himself all our passions and affections to set forth his transactions with us, but they are only faint shadows and distant representations of an eternal and incomprehensible being. The loftiest language, which serveth to raise our thoughts, yet with all its force is only a debasement of his Majesty. The mind of man is too weak to conceive, and not able to bear a brighter display of his glory.

And here let it be particularly noticed by our readers, and those who tauntingly with their wit upbraid us with worshipping a *begotten* God, they may as well tell us we worship a being who has *eyes, ears, and hands*, when we thus speak of God symbolically, as he is pleased to represent himself to us in the scriptures. The analogy is just as far as it holds, and gives us right apprehension of himself as he requires us to believe. And be it remembered, so as to humble our pride and impertinent curiosity, that here we see through a glass darkly, and we know but in part. And that we know no more of the Divine attributes than as they are revealed; and they are inconceivable.

When we read in scripture the term Father and Son, the only begotten of the Father, we are led to believe an equal reality of a true Father and a true Son, on both sides A TOTAL COMMUNICATION OF THE WHOLE NATURE AND ESSENCE. Here our limited conceptions can form *no notion* of the Divine relation, but from a SUBSTITUTED CORRESPONDENCE OF THE HUMAN. We can go no further, and must acknowledge that the Divine generation is inconceivable and incomprehensible as God himself. And though the relation be as *real* as among men, yet nothing must be admitted but what is agreeable to the Divine nature. At the same time we assert, that in the Unity of the Godhead there are Three distinct Persons, we do at the same time assert them to be also of one substance, of the same essence, power and eternity.

And though we have left it on record we will repeat it again, that when we use the expression *begotten* and *generative*, we desire not to be understood *grossly*, yet at the same time we believe the eternal communication of the Divine essence to be as real, as the manner is undescrivable. Therefore we acknowledge every Person by himself to be God and Lord, that there is only one God and no other: the Divine nature being thus communicated indivisibly from the Father to the Son, and from both to the Holy Ghost. And when we are able to comprehend how the Divine nature subsist, and to prove that God must exist as we do, and beget by multiplication, then we will solve Philo's difficulties. But till then, all vain reasonings and contentions must remain with themselves. We again come over the same ground by asserting, though we believe the Son of God is begotten of the Father, we presume not to determine in what manner. This is altogether unknown and incomprehensible; and when we go beyond revelation, and those conceptions God hath given us of himself, we determine, erroneously and presumptuously upon these great mysteries which are reverently to be believed, not to be bandied about by the tongues and pens of perverse disputers, nor canvassed and sifted by scholastic subtleties, and prophane opposition of science so called.

Before we conclude these lines, we wish to make an observation on a circumstance which has often struck us, that much obscurity and confusion of speech have arisen in not discriminating in the work

of salvation, the persons of the ever blessed and glorious Trinity. It is very true, that God was manifested in the flesh, but it was not the Father, but the beloved *Son of God*. It was not as our human-soul Pre-existerians say, "The manhood *standing in God*," O no. It was the "*Lord from heaven*," *standing in human nature*, or taking the manhood, which constituted him the second Adam. Thus appeareth the conjunction of Deity with the nature of man. It hath pleased the Father to put all things into his hands, and that in him all fulness should dwell. The name which he has above all names is given him. As the Father has life in himself, the Son in himself has life also; and he bestoweth life unto as many as God the Father has given to him. I am the first, and I am the last, saith the Lord in Isaiah. I am the first, and I am the last, saith Christ in the Revelations.

Beloved reader, here we stop, we sink under the magnitude of the subject we have been endeavouring at various times to lisp forth, and are struck with awe and trembling. For who are we? less than a grain of sand, an atom of an atom world. Weak and impotent in ourselves, whose minds are bounded by narrow limits, and cannot contain two thoughts at a time, and yet have dared to take a glimpse of INFINITY. In thus presuming, may the Lord pardon his servants for whatever irreverence of speech they may have been guilty of, wherein the analogy of language is lost.

In considering this great mystery of Godliness every form of speech fails. When we borrow the figurative, the symbolical and metaphorical, or emblematical, with every ornament and illustration whatever; yea, all forms of speech which exalt other subjects, are here void.—We are crushed under the weight and glory of the contemplation, all that we receive by a few organs is, only some faint rays of knowledge, which dart through a twilight, as it were, which surrounds us.

When the eternal self-existent Son of God appeared before Joshua, stating himself the Captain of the Lord's host, Joshua fell on his face and did worship to him. When Isaiah saw him on his throne, he said he was undone, being a man of unclean lips, for his eyes had seen the King, the Lord of Hosts. To him Cherubims and Seraphims hide their faces in their wings and cry Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of his glory. With the heavenly hierarchy, with the church in glory, and the church on earth, we join in the same aspiration and ascribe all honour, glory, and worship: all might, majesty and dominion, throughout all ages, and for ever and ever.

Jan. 14, 1835.

THE EDITORS.

VARIOUS CORRESPONDENCES.

Two of the members of the Wesleyan Society, present their respects to the Editors of the Gospel Magazine, would be happy to tell them what are the *characteristical* marks of the children of light from the children of darkness, their remarks will oblige,

Leeds,
Nov. 14, 1834.

WILLIAM LOGAN,
CHARLES BROWN.

REPLY.

Our blessed Lord says, I know my *sheep*, this is a distinguished mark, the consequence is, he is known of them, and they follow him, and he gives unto them eternal life, so that they shall never perish.

And let it be particularly observed, that the sheep of Christ were strayed sheep in the wilderness of this world. The heavenly Shepherd is obliged to seek every one of them, for not *one* of them would ever seek him. In looking out for them he is sure to find them, and when he has found them he layeth them on his shoulders rejoicing. As for the goats, he knoweth nothing about them, nor the wolves in sheep clothing.

“ A tradesman wishes to know, how far is the Sabbath day binding on those who make no profession of religion, and is it not infringing on the liberty of such a one, to force him into a compliance to restrict him in his line of conduct ? ”

REPLY.

The Sabbath was originally appointed for the worship of God, and a day of rest for man and beast, which was mercifully set apart; herein the day was made for man. This Jewish rite is now superseded by the Christian dispensation. The earliest account we have of the day being set apart as holy, is where it is written, On the first day of the week the disciples came together to break bread; and that every Lord's day was dedicated to the public offices of religion, the history of former times fully shew. Now as this being a professed Christian country, the church calls upon the state in its political capacity, to enforce the Lord's day to be outwardly observed with order and decency, this is all that is required, and we must be permitted to say, we can see no infringement on a persons' liberty.

And here we would observe, we are no advocates to enforce a pharisaical strictness of putting on a demure face, or being afraid of looking at the sun, or enforcing shackles upon the liberty of another by an overbearing preciseness. O no, this is the day the Lord has made, let us rejoice and be glad therein. The Christian's Sabbath is to worship God and rejoice in Christ Jesus, and here every day is his Sabbath; for whether he eats, or whether he drinks, or whatsoever he do, he does all to the glory of God.

THE EDITORS.