

THE

GOSPEL MAGAZINE.

“Comfort ye, comfort ye, my People, saith your God.”

“Endeavouring to Keep the Unity of the Spirit in the Bond of Peace.”

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

No. 2.
NEW SERIES.

FEBRUARY, 1849.

No. 98.
OLD SERIES.

JEHOVAH-JIREH—[THE LORD WILL SEE, OR PROVIDE].

(GEN. xxii, 14.)

BELOVED, in our last we commented a little upon the character and conduct of JEHOVAH-SHAMMAH: we purpose now (as the Holy Ghost shall enable) to contemplate our God under the no-less-endearing name JEHOVAH-JIREH. And may we not, upon the very threshold of the subject, remind you of one striking feature in it, and that is the freshness, and the sweetness, and the power of this name, as *now* proclaimed? Six thousand years have well nigh passed away since this title was first given to Jehovah, and yet it hath not lost one particle of its preciousness. It is as new and as novel—as great and as glorious—as when, under Divine direction, Abraham gave utterance to it. Yea, more, such is the peculiar nature of grace, and so special are all the Spirit's operations upon the soul, that each holy anointing—every Divine renewing—all those blessed impulses with which he is pleased to indulge his adopted ones, are as reviving and refreshing as though they had never before been experienced. So false is the suggestion of Satan and the world, that these Divine visitations are calculated to pall upon the taste, that the more one has, the more one wants; and every renewed visit of Jesus is so welcome and so endearing, as surely to be met with the ecstatic language of the Bride of old (Solomon's Song, ii. 8): “The voice of my Beloved! Behold! he cometh leaping upon the mountains, skipping upon the hills.”

Tell us, you that encounter great darkness, and have much to do with the cunning and the craft of the Adversary, did you ever tire of one of Jesu's visits? You may have exclaimed, “Lord, it is enough. Stay thine hand. This earthen vessel is full.” This you may have said;

and it probably proved but as the signal for Jesus, in point of present realization, to withdraw altogether. On account of this you may have written many bitter things, and charged yourself with folly—yea, and presumption—in having driven away him whom your soul loveth. But, beloved, this is not wearying of Jesus. This is not tiring of grace. These exercises have to do with the infirmities of poor flesh, and stand connected with the many, many causes for leading you to long after that blissful era, when no tempting devil, nor treacherous heart, nor loathsome flesh, nor ensnaring world, shall cause you to desire, or the Lord to deem it needful, to restrain the rich unfoldings of his love, or to veil the bright shinings of his countenance. Meanwhile, may God enable you to make right reckonings; and give you to discover what springs from the flesh, and what from the Spirit. Moreover, may the Lord enable you also to understand, that your fleshly heart, as a part of poor fallen nature, neither seeks Jesus, nor has room for him. So that, if Jesus comes, he comes not as a welcome guest to *nature*, “because the carnal mind is enmity against God” (Rom. viii. 7); but, as he is invited by the grace of his own Spirit in the heart, he pays his visit (so to speak) to the new man—*Himself*—which he hath set up, or formed, or established, in every poor sensible sinner. Hence says the apostle (Gal. ii. 20), “I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh [mark the expression; not by, or through, or on account of the flesh, but *in* it, simply as a tenant, or occupant, for the time being] I live by the faith of the Son of God, who loved me, and gave himself for me.”

Beloved, these are parables to the worldling, and equally so to the Pharisee, or those professors who are perpetually looking for, and striving to attain unto, a species of fleshly perfection; the which are stumbling-blocks to the poor, unskilful child of God.

We will, therefore, view our subject, first, as bearing upon the early *convictions* and *call* of a poor sinner. Now turn to the first verse of the chapter, and see in how many respects the analogy may be traced between the condition of the patriarch, as about to undergo a severe test, and that of a sinner when first placed under Divine arrest. We do not say that the figure will bear upon the subject throughout, but certainly it does in many important particulars, in which it may be profitable for the reader to retrace his own pathway.

“And it came to pass, after these things, that God did tempt [or try, or prove] Abraham.”—Reader, we will not attempt to place the child of God upon a footing with the patriarch, in those most glorious manifestations with which he had been indulged, nor are we about to draw the portraiture of one who has sprung up into a young man, or father, in Christ, before he has passed through the infancy and childhood of grace; at the same time we acknowledge ourselves at issue with those who seem altogether to deny, and discard, and treat as nothing worth, the prior work (if you will allow us the term) of the Holy Ghost, or that work which precedes open, or more manifest, conversion. We believe that, in numberless cases, he has been at work with the soul in a secret, silent, under-current way—so gentle as hardly yet to be perceived by the most skilful observer; throwing just a ray of light upon the otherwise totally darkened mind; begetting a spirit of inquiry; bringing into exercise the natural conscience; and so on. All these, we admit, may be among what have been called his “common operations,” and in some have proved but

as an untimely birth (see Isaiah xxvi. 18). But, though this be the case, they are not in every instance, and as a *matter of course*, to be utterly disregarded, and rejected as spurious. Whilst we would beware (especially in such a day as this) of substituting it for *regeneration*, we dare not presume to say it has nothing to do with Jehovah's secret leadings to it. They may prove, in after-day, to have been "a shaking among the dry bones" (Ezek. xxxvii. 7); the early *quickenings* by the Spirit before the life he is thus infusing has burst forth in more visible manifestation. We are aware of the tender point upon which we are touching. There cannot be life—not so much as a *single spiritual desire* or *divine breathing*—*but by the Spirit*; and this, *once infused* or *begotten in the heart*, must be *abiding, unextinguishable, and everlasting*: but with this deep-felt and most heart-cheering conviction, we wish to give all due prominence to the important truth advanced in Eccl. xi. 5, and the words of our precious Christ (John iii. 8)—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Hence, in the experience of how very many of the children of God may it be said, "And it came to pass, after these things" [after all these years of *pro* and *con*—receiving and rejecting—wishing for, and then indifferent unto—after these things], "God did tempt Abraham" [or put to a more open and solemn test the work he had secretly begun in the soul], "and said unto him, Abraham."

Now, beloved, we will come up with you, and will give place to no man in the declaration of our fixed, settled, and unalterable belief that Jehovah must be the first mover in all matters of salvation. The only shade of difference with ourselves and some of you is as to *when* he begins, but not in the least as to the fact of his being the *Alpha* as well as the *Omega*, the *beginning*, as well as the *end*, the *first* as well as the *last*, in salvation. Oh no, no! God forbid that we should ever, in the least possible degree, throw the smallest shade of doubt upon this. The contemplation of the mercy is too blessed—too Christ-endearing, God-exalting, and self-humbling—thus to be parted with. For what is more precious in illustration of the Divine testimony (Eccl. viii. 4)—"Where the word of a King is, there is power"—than the instantaneous responding of an unsuspecting child to the gentle whisper, "Samuel, Samuel" (1 Sam. iii. 4—10), or the ready and entire subjection of a bloody persecutor to the startling question, "Saul, Saul, why persecutest thou me?" (Acts ix. 4.) And who of us that may know anything of the Lord's distinguishing goodness, in a way of regenerating grace and mercy, cannot look back upon the period when the Lord spoke with Divine energy and Almighty power to the soul?—Where each was, and what his or her character and condition, God and himself or herself only knows. Some in one snare, others in another; some running to this extent in riot, others to that; some merely sipping the cup of poison, others drinking deeply of the deadly draught; some hovering about the temptation, others plunged headlong into it; some just starting in the broad road that leads to destruction, others well nigh reached the end of it. And yet an Almighty voice, with one all-powerful word, stops—effectually brings to a stand—each and all. Not "Abraham," nor "Samuel," nor "Saul," were the accents which it bore; but the salutation was too plain—too pointed—too powerful, to be unheard, unheeded, or unattended to. There could be no parleying; but if the

solemn and pertinent inquiry, "Where art thou?" must bring forth the guilty Adam from his hiding-place, so must this selfsame omnipotent power extract the ready, though perhaps most trembling answer, "Behold, here I am."

And here, reader, we would pause to admire the mercy, and to adore its Author, that thus stops one, and another, and all, of his own, in their mad career on the broad road to destruction; bringing them to realize the Saviour's promise (John xvi. 8), that when he (the Comforter) should come, he should "reprove [or convince] the world of sin, and of righteousness, and of judgment," and blessedly to realize the truth of Paul's testimony (1 Cor. xi. 32), "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." How condescending, then, and how marvellously gracious, to avert, in his children's case, that judgment, and those awful consequences, which must fall upon the world, which are left to the end of their days in the hands of the wicked one: and, before we pass on, let us add, how truly merciful is the lot of those who are here—and even no further than here—*arrested by the Lord; thus spoken to; and who, having tremblingly, and of very necessity, answered, "Behold, here I am; Lord, what wouldst thou have me to do?" are watching, betwixt hope and fear, the Lord's answer—to condemn, or to comfort—to pardon, or to pronounce sentence upon—to say, "Deliver him from going down into the pit—I have found a ransom;" or, "Depart, ye cursed, into everlasting burnings, prepared for the devil and his angels."* Ah! poor trembling reader, the Lord never arrests a prisoner, arraigns him at the bar of conscience, and brings him in guilty **HERE** (mark this), but with one blessed end and purpose in view—even his *full, free, and final discharge* from the condemnation of the law, the charges of Divine justice by means of that law, and all the consequences of sin in the world to come. We have quoted the authority of the Holy Ghost, by his servant Paul, in proof of this statement, and sure we are that there never yet was one brought to know, and feelingly acknowledge his *sinner's*hip, who shall not also realize his *saint's*hip. There never was one brought, from a deep-felt sense of need, to *sigh* after a Saviour, who shall not, sooner or later, *sing* of a Saviour. The case is as clear and as certain as Jehovah can make it. To disprove it, we cannot; to deny it, is to separate a chief link from the chain of salvation, and to throw the whole gospel scheme into confusion.

Thus far we have contemplated **THE CALL**. We shall next have to consider **THE COMMAND**—"Take now thy son, thine only son Isaac," &c.; not as applying to Abraham, but to the saints generally. Thirdly, **THE CONFLICT**; and lastly, **THE CONQUEST**: ere we arrive at which, we trust the Lord will grant us to know something, in our meditations, of that precious truth, **JEHOVAH-JIREH**, both as it respects his leadings of his children in *providence* as well as *grace*.

But space forbids enlargement in our present Number.

THE EDITOR.

Bonnahon, Ireland,
Jan. 19, 1849.

CHRIST ALL IN ALL.

AN ORIGINAL LETTER OF THE LATE SAMUEL EYLES PEARCE.

DEAR SIR,

May you and your beloved wife be kept, every moment, looking out of yourselves to the Lamb of God, who hath put away sin by the sacrifice of himself, then you will be going on heavenward with an high hand. Time is ever on the wing—death is fast approaching—eternity is at hand! we are just about entering on it! The Judge is at the door! whatever, therefore, we find to do for God, must be done without delay. I hope you are daily meditating on the everlasting covenant between God and the Lamb, from it our salvation originates; our everlasting salvation depends upon the transactions between the Father and the Son. It is an unspeakable blessing to know how God the Father and God the Son engaged before the world was to save us with an everlasting salvation, by the incarnation, life, obedience, sacrifice, blood-shedding, sufferings, and death of our Lord Jesus Christ. When the Holy Spirit is most graciously pleased to open our minds to receive the knowledge of Christ and his salvation into our hearts, then we are indeed quickened from a death of sin unto a life of righteousness. It is a knowledge of the person and work of Christ, which is life everlasting. We want nothing but Christ; in him we have all. The Father's everlasting love is all treasured up for us in Jesus. The Spirit's inexhaustible grace is in the Saviour's fulness; so that he is *God's* all; he may well, therefore, be *our* all. When we make him our all, by trusting on him alone for salvation, and by going out of ourselves continually, and living out of ourselves on his infinite fulness, then we honour him; it is then we set the crown upon his blessed head, and exalt him. We have continual reason thus to act, we are every moment in ourselves exactly suited to all his grace, and fit subjects for him to display and glorify it on. Because every moment, in every case and place, we in ourselves are all sin, corruption, and misery. Everything within us, everything without us, preaches to us the necessity of looking wholly to, and living wholly on, Christ. What can we see in ourselves if the Lord hath opened our eyes? Nothing but sin. We may as well expect comfort to be found in hell as to expect it from ourselves. This is the miracle of grace, Christ Jesus is pleased to look upon us, yea, he is pleased to look within us, and by making known in us the virtue of his blood, he lifts us off ourselves, he lifts us above ourselves, he gives us to know and feel our sinfulness. When we do, he asks us this question, Wilt thou be made whole? We reply, "Yes, Lord Jesus; and ten thousand thousand thanks to thy majesty for such amazing grace." He further speaks and says, "Behold, I bring health and cure." We reply, "This, O Lord, is what we need, but we cannot apply it to ourselves and cases." He says, "I will do this myself. I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." We reply, "Amen, so be it." Then he crowns all, saying, "I am the Lord that healeth thee." The Lord give us to deal immediately with Jesus. The Lord give us spiritual ap-

prehensions of his blood and righteousness. The Lord give us to know him and the power of his resurrection. We all know too little of Christ. We all live too little on him. We all make too little use of him. To live in fellowship with Jesus all the way to heaven is true blessedness. To have our consciences fully purged from guilt, and acquitted by receiving the Father's testimony into our hearts, that the blood of Jesus Christ his Son cleanseth us from all sin, is the only way whereby we can enjoy the peace of God. To be brought hereby under the sprinkling of Messiah's blood, is to be in a state of perfect safety, come life or death.

Nothing is more comfortable than to be delivered from all fear; now, when we know Christ, and live on him, there is nothing for us to fear; he hath saved us in himself; he hath loved us, and washed us from our sins in his own blood. We are *in him*, therefore we are safe, eternally safe and secure *in him*; his Father is *our* Father; his God is *our* God; his Spirit is *our* Teacher and Guide, his word is the foundation of all our faith; his promises are breasts of everlasting consolation to us. Now, my dear friend, I must stop; the clock has struck seven, and I am going off immediately after breakfast for Waltham Abbey, to preach there this evening. The Lord bless you, and your dear partner, to whom I beg my best respects.

I am yours, in the Lord Jesus,

S. E. PEARCE.

To Mr. R. D. Lane, Plymouth.

THE DIFFERENCE BETWEEN SAVED BY WORKS, AND FOR WORKS—OR, A "WORD FOR THE TIMES."

"Work out your own salvation with fear and trembling" (Phil. ii. 12.)

[We beg to call the very special attention of our readers to the following most truthful article.—Surely "a great and effectual door is opened." It is no small mercy to be enabled to disseminate the truth throughout these dark and benighted lands. And after reading this most striking paper from our beloved brother, "GERSHOM," bearing, as it does, both truth and power, upon the very face of it, we can but most heartily wish and pray, that God our Father will give his holy sanction and approval to the "GOSPEL MAGAZINE TRACT ASSOCIATION."

EDITOR.]

Few passages of Scripture have been so frequently "wrested" as this; whereas, "compared with other spiritual things," no command is more in harmony with the spirit of the gospel. Beloved Editor and readers, my earnest desire is, to sit with you for a few minutes, around "God's blessed book," and, under the teaching of his Holy Spirit, to learn a lesson from the verse, which will, I think, bear somewhat on "The Gospel Magazine Tract Association."

Our's is not a salvation by works, but a salvation for works.
 God hath saved us, not according to our works, but according to his own purpose and grace. "Not of works, lest any man should boast" (2 Tim. i. 9.)

"For we are his workmanship, created in Christ Jesus unto (or for) good works, which God hath before ordained (prepared) that we should walk in them" (Eph. ii. 9, 10.)

This is the key to the passages of Scripture we are about to consider.

What is it that we are to work out? Our own salvation. We are not commanded to procure, to accomplish a salvation, to get something which we do not possess; but we must "work out" or "walk in" something which is already our's; your own salvation; meaning the state, condition, and calling of the believer; in the which, he has been placed by sovereign grace. He is not commanded to work, in order to procure the pardon of sins, or to enable his soul to bear the curse and to escape eternal burnings. That was the work of Christ, which "he has perfected for ever by his one offering," and "there remaineth no more sacrifice for sin." In order to procure salvation, there must be an end made of sin, and the law must be magnified. These are the only terms on which God could grant salvation. The sinner could not fulfil the latter condition, nor could he endure the former.

I think the case stands thus. The Arminian doctrine says to the sinner, you are poor, weak, and very helpless, but if you work, trade, and strive, you are sure to get riches. God has made it so easy a thing, by what Christ has done. There is gold held out to you, and if you labour, you will gain it. Paul's doctrine teaches, ye were poor, destitute, utterly ruined, entirely helpless, no eyes to see, no feet to walk, no hands to work; but God has given you, as your own, an infinite amount of eternal riches, "all things are your's;" consequently he says, use them, live on them, walk in them, enjoy them. He has given you eyes, feet, and hands; therefore he bids you see, walk, and work; not to procure a fortune, but to spend it in his service, and to his glory. Not that it can ever be lost or diminished. It perisheth not by using. The difference is immense.

Turn to 1 Pet. i. 9, 10, you will there find the word salvation, employed in the sense of "state, condition, and calling," of the believer. Receiving the salvation of your souls, of which salvation the prophets have inquired and searched diligently. "Receiving of salvation," evidently means, being brought by faith into union with Christ, being clothed with his righteousness, being in a pardoned, justified, and living state, through the power of his blood and the operation of the Spirit of God. In fact, a new creature in a new kingdom, with new powers and faculties, and with new possessions. This view is confirmed by what Paul writes to the Philippians, in the preceding verses; chap. i. 5, "for your fellowship in the gospel from the first day," and again in the 7th verse, "ye all are partakers with me of grace" (margin). See also the 26th, 27th, and especially the 29th, verses. They were saved, they had received their salvation, they were "saints." Whilst Paul was with them they walked as such, they were still striving to do so in his absence, and from the prison at Rome, he sent them a word of encouragement, Continue to do so, don't be terrified by your adversaries, the devil is working in them, and they are working his will; God is working in you, and you are working out the Lord's will. The Bible tells us that we are sons, therefore we should love and obey; we are servants, therefore diligent in the Master's service; we are soldiers, therefore "take the whole armour of God, the sword of the Spirit, and fight

the good fight of faith." It does not tell us, to do these things in order to become sons, servants, and soldiers. God has made us such, therefore work out, or walk, in our calling, says the apostle.

Let us further examine whether the meaning of the words "work out" will harmonize with this view. We meet with it in Rom. vii. 15, 17, 18, 20, translated by "do." "For that which I do (or work out) I allow not. It is no more I that do it (or work it out)." Paul did not work to procure sin, or to bring himself into a state of sin, but, being in a body of sin and death, he worked out his state, as far as the law of the members was concerned, but as a believer and a new creature, he worked out with the law of the mind his salvation state. God working in the one, sin in the other. The contrast is very beautiful. In the 18th verse the Greek word is translated "perform."

In 2 Cor. ix. 11, we have the same word, but rendered by "causeth," "which causeth through us thanksgiving to God." It was not thanksgiving that causeth their being enriched in every thing, but being in a state of "possessing all things," they walked as having all things, or "worked out" that state; the "working out" was their thanksgiving or praise; Eph. vi. 13 as the word translated "having done all." Now this "doing all," or "working out all," was to put on the whole armour of God, "having the loins girt about with truth." This passage makes the meaning of the word exceedingly plain. They were not to save themselves from hell, but to live as Christ's disciples, and soldiers (Read to the 18th verse.) Although there are several other texts in which the original word occurs, I will content myself with quoting only one more (1 Pet. iv. 3.) It is there translated wrought, "for the time past of our life, may suffice us to have wrought the will of the Gentiles." The apostle explains what that "working out" means. Not the procuring or making a Gentile (that is godless) state, but, the bringing forth the fruits of that state in which he was by nature; these fruits are here described by the Holy Spirit; lasciviousness, lusts, &c., in which Peter and others walked in times past. To "work out" the Gentile or unconverted state is to walk or live in excess, riot, &c., consequently, to "work out" salvation state or condition, is to walk or to live as good stewards of the manifold grace of God (10th verse.) Paul's exhortations and directions are the same as Peter's; compare 1 Phil. 27 to ii. 16; with 1 Pet. iv. 7, 16. We must not forget that Philippi was the first town on the continent of Europe in which the gospel was preached (Acts xvi. 12, 13.) No doubt the adversaries to Paul's gospel were many and violent. The Philippians were the sons of God in the midst of a crooked and perverse nation. They held forth the word of life. This called up Satan's rage. From the apostle's telling them, "not to be terrified in anything by their adversaries," we may conclude that the "little flock" were doubting whether it was right to provoke such opposition. Go on, says Paul, be not afraid of your enemies—Satan works in them, but God in you. It is not your own pride and presumption that are pushing you into strife, but God, who is the "energizer" in you, to will and to "energize." Walk then in fear and trembling, lest you fear and obey man rather than fear and obey God, lest you halt when the cloud is moving onwards.

Now, dear brethren, for the practical application of this verse, and may God the Holy Spirit make it such to every reader of the "Gospel Magazine."

First.—There are, in the present day, many adversaries to a faithful, full, and free gospel. Their name is legion, of all colours and shades. They are trying to terrify us. I will not attempt to describe their opposition in England—you are well acquainted with that—I purpose calling your attention to the state of things on the Continent, where there are some most remarkable "signs of the times" to be noticed.

A few months since a member of the Frankfort parliament rose and declared, that it was his intention to wage a deadly war against Christianity, and that until it was utterly destroyed from the face of the earth. He said, the gospel was a demoralizing system, cramping the intellect of the people, crushing their energies, and preventing their civilization! At about the same time a very similar declaration was made in the French parliament, by one of its members. He declared, that he would destroy it at once if he could; but he needed not give himself any trouble about it, for the days of Christianity were numbered. It was fast crumbling into dust, like most of the antiquated buildings in which its services were performed. It would shortly only exist in history.

In the parliament or "State Council," of the Canton de Vaud, in Protestant Switzerland, one of the deputies boldly asserted, that the man who first said, "The poor ye shall always have with you," was an impostor! I dare assert, that the history of nations does not furnish us with an account of such bold blasphemies uttered, in any other national assembly whatever.

Three months ago a general synod of the French Protestant Church was held in Paris. Some of the ministers present wished to have it distinctly stated, that the divinity of Christ was a doctrine held by the French Reformed Church. The enemies of this blessed doctrine could not tolerate, at any price, such a declaration; and after a week's discussion of the subject an address to the churches was agreed on by seventy-three members out of eighty present, which is qualified by the "Archives du Christianisme," as "a deplorable act," "an awful deception," a "snare in which the believer has been entrapped." That is, the address is worded in such a Jesuitical manner, that the Socinians have blinded the eyes of the orthodox party. The divinity of our blessed Master is not denied, but the acknowledgment of it is most carefully excluded. And yet both parties say, in the address, "We have been happy to meet on the only foundation that can be laid—Jesus Christ, and him crucified—our adorable Redeemer." One of the members proposed, that the assembly, rejoicing in their vote, should unite in prayer to thank the Author of every good and perfect gift! And this from men who, for years past, have been waging war against each other's doctrines. One, a short time since, said, in a consistorial meeting, to a minister who acknowledged the redemption by the blood of Christ, "Away with your bloody doctrines—we will not have them."

In Germany, a learned and eminent professor lately published an article, in which he stated, "that to believe Christ was God, was the very pinnacle of folly." A second, equally learned professor, is, at the present moment, engaged in writing a periodical paper, for the purpose of bringing about an union between Protestants and Roman Catholics, and of inducing them to form "one church." He shows what the Papists must change on their side, and what the Protestants must relinquish on their's, to bring about that which is prophesied of "A form of godliness without

the power." A fashionable, scientific, and rational religion, to which ALL may conform, and of which every one may be a zealous follower. It has already been proposed to have but one place of worship, in which every body may find his own god—a real pantheon; all of this, of course, to the throwing down the true God.

Secondly.—What is our God doing in this whirlwind and storm? I will tell you what I have seen of his marvellous works. In Holland, Germany, and France, up to the last year, Christians could not assemble together in a greater number than nineteen persons for worship, or for preaching the gospel. In the first-mentioned country, the word of God is not allowed in the public schools, and Christians could not open schools, or employ masters in whom they had confidence. Two brothers, or friends, could not join together and hire a tutor for the education of their families, if there were more than five children. Nearly three thousand persons, many of whom had suffered fines and imprisonment, left their native country, last year and the year before, to find that religious liberty in the heart of the uncultivated plains of America, which was denied them in their father-land. In Germany, a faithful minister of the gospel was, not long since, fined, and sentenced to six weeks' imprisonment, for having dared to meet with a dozen fellow-Christians around the word of God, and for celebrating with them the Saviour's dying love.

God has now swept away, as with a mighty flood, even the waters of a mighty multitude, all those barriers. In the three countries I have named, the Governments have lately proclaimed, the liberty of meeting for worship, of preaching, teaching, and printing whatever doctrines a person may hold.

The cloud, brethren, is taken up and commands us "forwards."

In France, the "signs" are, if possible, still more remarkable. Never, I think, was God's hand more visible in the overturning a throne, than in that of Louis Philippe. An article of the "Code Napoleon," says, "No meeting of more than nineteen persons can take place without the consent of the magistrate." The government claimed the power, through this article, of preventing all religious meetings out of the national church. By this they persecuted those Christians who wished to preach the gospel in places where only the Roman Catholic worship existed. Many of the Lord's servants were fined and imprisoned. They appealed to the highest court of law, which confirmed the judgment of the lower courts. Several persons, who afterwards formed part of the provisional governments, carried their cause into the Chamber of Deputies, or parliament, protesting that the article had reference to only political meetings. Their arguments were in vain, the ministers of the crown (one was a Protestant), and the law officers, all declared that the judgment of the courts was the true interpretation of the law, and that it was their intention to enforce it. "Then," answered the advocates of religious liberty, a "bill must be brought in to alter that law." Christians were obliged to submit and to suffer patiently; but the Lord had his Cyrus already appointed to do the work. About three weeks or a month after, the "Reformers" of Paris wished to meet at a public banquet. The government refused its consent; the "Reformers" persisted in their intention to hold the banquet; the government threatened to employ military force to prevent the meeting, citing the article I have referred to as giving them the authority. This enraged the leaders of the people, and they rose up, determined to sweep away for

ever, the king, the government, and the law. This they speedily accomplished, and perfect liberty to assemble for worship and for politics, was as quickly proclaimed. Thus, in overturning the throne of the King of France, God employed as his destroying angel, the very article which Louis Philippe used as a persecuting rod for Christ's followers!

Thirdly.—What is God saying to us, brethren, in all this? "Work out your own salvation with fear and trembling." Behold I have set an open door before you. Our adversaries are bold and many; but shall we shrink back, shall we be afraid to take up the gauntlet which they have so daringly cast at our feet? It is true we are few, poor and weak, we can do little, the "Tract Association" is the day of small things, still it is a beginning; and perhaps, all we can begin with for the present. Being commanded to do with all our might whatsoever our hands find to do (Eccl. ix. 10), let us work while it is day, the night cometh when no man can work (John ix. 4.)

Brethren, if there be any consolation in Christ, fulfil ye our joy, let us be like minded in this matter, of one accord, of one mind, striving together; this is "association," for the faith of the gospel; holding forth the word of life; this is the object the "Tracts" will have in view. I find our title in Paul's letter to the Philippians, "Gospel faith publishing Association," "in the midst of a crooked and perverse nation." This gives me boldness to go on, and to say in the apostle's words, "Do all things without murmurings and disputings." I fear there has been too much amongst us already; some will have found fault with one thing, some with another, but look not every man on his own things, but every man also on the things of others, and let nothing be done amongst us through strife or vain glory; but through true love to a full and free gospel, a perfect Saviour, and an unchangeable God. In lowliness of mind, let each esteem other better than themselves. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for us all it is safe (Phil. iii. 1.)

Your fellow-servant and pilgrim,

"GERSHOM."

*In a Strange Land,
Jan. 12th, 1849.*

BODY, SOUL, AND SPIRIT.

THE difference between the natural man and the spiritual, is as complete as that between man "of a reasonable soul and human flesh subsisting," and the inorganic elements of which the body, the organised part of his nature, is formed; and this latter difference is employed in the Scriptures to illustrate the former.

Wonderful, complete, and passing understanding, is the change which takes place, when in the womb the inorganic elements form the organised structure, and again, when at birth, the breath of life is breathed into the nostrils and man becomes a soul; yet these changes are but faint illustra-

tions of that which takes place when, at the call of God, man "is born again" (John iii. 5.)

In our translation of the Holy Scriptures, the words soul and spirit (life), are in various passages used synonymously; yet, there are many passages which very clearly set forth that soul is a created being, an essential part of man; and that spirit is "born of the spirit and not of the flesh:" it is not once associated with "created:" in many places it is said to be "given."

Soul is a created being; for "the spirit should fail before me and the souls which I have made" (Isa lvii. 16), and, the Lord that made us this soul" (Jer. xxxviii. 16.) The offering which the Lord Jesus made for his people, was a perfect human nature, a sinless created being; now (Is. liii. 10) he is said to make "his soul (life) an offering for sin;" and, he himself said that he "gave his flesh an offering for the world" (John vi. 51.) Again (Luke xxiii. 46) he commended his spirit into his Father's hands, and Peter says (1 chap. ii. 23), "he committed himself to him that judgeth righteously." Therefore, his being consisted of flesh, soul, and spirit; flesh and soul being the offering for sin, constitute human nature.

Soul and spirit are distinct natures, for "the word of the Lord is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" (Heb. iv. 12.) And "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23.) Mary said, "My soul doth magnify the Lord, my spirit rejoices in God my Saviour" (Luke i. 47). "The flesh lusteth against the spirit" (Gal. v. 17.) This spirit against which the flesh lusteth, cannot be the soul; for the intellectual powers are always ready and willing to co-operate with the body to fulfil all the sinful lusts of the flesh. "Out of the evil heart proceed evil thoughts," &c.; not being the soul, it must be the spirit mentioned (Gen. vi. 3), "My spirit shall not always strive with man."

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (John iii. 5.) All that is born of human flesh is a soul; ("all that the souls which came with Jacob into Egypt, which came out of his loins, &c.,") and being human nature, is subject to the curse pronounced against that nature, from which it has no escape unless "born again of the spirit."

"The first Adam was a living soul, the second Adam is a quickening spirit" (1 Cor. xiv. 45.) The first Adam is spoken of in past time, "was a living soul," is so no longer. The second Adam in present time, "is (ever is) a quickening spirit." The first when he was anything, was only a living soul; the second, now is a quickening, or life-giving spirit.

How then doth this life-giving Spirit work? It is the "wind which bloweth where it listeth;" the wind prophesied for by Ezekiel awaking into life the dry bones which fill the valley. "He breathed on them and said, receive ye the Holy Ghost" (John xx. 22.)

These disjointed reflections soon carry us into mysteries we cannot penetrate this side the grave, and which we shall find to be infinite as the mind of Jehovah.

(Acts vii. 59.) "Lord Jesus, receive my Spirit," says Stephen; the 35th verse had informed us that "He was filled with the Holy Ghost."

"The Spirit returns to God who gave it;" and "God is the father of Spirits" (Heb. xii. 9.) Then the Spirit returns to its father.

There are passages which mention the soul in connection with destruction. "Who is able to destroy both body and soul in hell;" but destruction is never associated with the spirit. "The spirit is life" (Rom. viii. 10.)

T. W.

ANOTHER FACT FOR "A RECLUSE."

ON reading Samuel Lane's "Letter to a Recluse," page 477, in the October Magazine, my mind was somewhat arrested by his language in favour of a believer, receiving the ordinance of the Lord's supper amongst a people untaught of God, and who, therefore, cannot "discern the Lord's body" (1 Cor. xi. 29). I had then a desire to write to you, but whilst "I pondered these things in my heart," desiring not to be "hasty in my words," the November Magazine came out, and, behold! "A fact for a Recluse," signed "Zenas," coinciding with S. Lane, and stating how "he had found the Lord very gracious unto him, in 'breaking of bread' amongst a Puseyite congregation at Leamington, having for the head of their church, a man, who had just before derided the name of Christ; but stating, that neither the Pharisee on his right hand, nor the free-thinker on his left, nor the priest who administers the elements, could hinder the blessing." Upon reading this, I immediately said to myself, "Well, if 'A Recluse' is to have one fact, she surely shall have another, for I will, the Lord enabling me, give my feeble testimony upon this subject." Now, I believe that nothing can hinder the Lord's blessing to his people, wheresoever he places and designs to bless them, for his promise is sure (Gen. xxii. 17), but the above is, to me, a strange "mingling among the heathen," &c. Whilst I write I feel the sweetness of the Lord's sovereignty, and must say, "To the praise of the glory of his grace," that he has blest me in places and in paths which I have not chosen, and where I hardly dare expect his presence and blessing, yea, he has in a few seasons, when driven into the world, and "bound and carried whither I would not," so appeared to the "joy and rejoicing of my heart," that he has caused me to lay all my concerns, myself, "body, soul, and spirit," at his dear feet, and my one desire has been, "Father, glorify thy name." Do with me as seemeth good in thy sight. It is by these trials, and the Lord's manifested love under them, that "our souls live, and in all these things is the life of our spirit." But I will proceed to state that I have for several years been (and now am) so situated, as to be compelled by an aged parent occasionally to attend the Church of England, where (according to this branch of it, at least) they "worship they know not what." I had long had a most earnest desire to commemorate the death of Christ in obedience to his condescending command to his disciples, "Do this in remembrance of me" (Luke xxii. 19), as I humbly believe he "died for me," and have through his mercy and love, "fed by faith on his body

broken, and his blood shed, for my sins, as my only "way of access" unto God. But I could do so nowhere, except in the congregation above named, and from that I believe the Lord the Spirit has withheld me. On some occasions I have been half disposed to sit down with them. I will notice one in particular. I was at Ramsgate with my parent and sisters, in August, 1847, and attended the Church of England, where the minister preached (for the most part) the truth in the letter, nay, sometimes, I hoped there was something more than the letter of truth, but I cannot say that the Lord ever sealed anything from his lips, with any power to my soul. One morning I went and saw the table spread for the ordinance. I thought, "Well, this is my time, and I will sit down with this people." It was not the Lord's time. Many were the exercises of my soul. I cast my eye around on a church crowded with a gay and fashionable audience, to the almost entire exclusion of any beside; I said, "Is this the people whom God hath formed for himself? Do they show forth his praise? Are they followers of Jesus, the despised and crucified Nazarene?" However, after varied exercises, I resolved to stay, but just as the service closed, the words, "And Saul was consenting unto his death" (Acts viii. 1), came so forcibly to my mind, that I dare not approach the table, for, to me, it appeared that if I did, I must go "with a lie in my right hand," and be like unto those who "crucify the Lord afresh, and put him to open shame" (Hebrews vi. 6), for, by joining with them, I must be a "partaker of their deeds," and consent to hear the minister say to each individual, "Take this in remembrance that Christ died for you, and feed on him in your heart, by faith, with thanksgiving." I went from the church, and walked pensively home by the cliffs, about two miles, but before I had walked far, the words, "It is finished," were blessedly spoken unto my soul. By faith, I received them as for me, and found them "spirit and life" unto my soul, full of substance, far more weighty than all the shadows, types, and emblems that can be produced; I fed so sweetly on Christ's death, and was favoured with such a blessed revelation of "all he has suffered and all he has done," and of my own interest therein, as I believe he would not have given me at that time, if I had grieved his spirit by turning from the Lord's table. I give you this "fact" (and a blessed one it is, under the Spirit's sealing to my own soul) as you have had one of another tendency, and as I feel my experience of these things may meet somewhat of your own scruples on the subject, and as I felt some echo to what you had felt, and being a "Recluse" myself, I hoped there might be a sister-like response between us. I leave it with the Lord.

I am, yours,

"A LOVER OF TRUTH AND PEACE" (Zech. viii. 19).

Oakham, Jan. 13, 1849.

LINES ON THE LATE REV. DAVID DENHAM

(WHO FELL ASLEEP IN JESUS, DEC. 8, 1848).

Beyond this transient vale of time
Our brother's spirit's borne;
This mortal tenement resign,
Till the great rising morn.

In sure and certain hope to life,
And an immortal crown,
He's freed from pain and ev'ry strife,
With Christ his Lord set down.

Blest are the saints that sleep in Christ,
And from their labours rest;
There, from the pangs of earth released,
And in his presence blest.

In the meridian blaze of day
He views the heav'nly plains,
Where saints their adorations pay,
And Christ his Saviour reigns.

Free-grace shall be his constant theme,
In full seraphic song;
Hosannah to his God and King,
Amidst the ransom'd throng.

There, in the ocean of his love,
And freed from ev'ry sin,
In the Jerusalem above,
Eternally shut in.

Eternal thanks to thy dear name,
For all thy mercies past;
Whose hand has ever been the same
Thro' ev'ry stormy blast.

Tho' deep afflictions marked his path,
And fears perplexed his soul;
He's safe arrived at home at last,
Where endless pleasures roll.

A glorious foretaste of his love,
The Lord reveal'd below,
Ere Jesus bore him hence above,
Where full fruition flow.

To Christ, the Lamb amidst the throng,
He chaunts his hymn of praise,
And joins the loud triumphant song,
Thro' everlasting days.

Farewell then, brother, till we meet
On that celestial shore,
Where all his mercies we'll repeat,
In praise for evermore.

FRAGMENTS FROM "A GATHERER."

A BARREN SUNDAY.

The late Mr. Northover, well-known to many of the Lord's family in London (and who was thrown from a chaise and killed upon the spot), met a friend in the city some years since on a Monday. After a little conversation, Mr. N. said, "Well, what sort of a day had you yesterday? how did you get on?" The friend replied, very badly indeed; that he had felt dead and indifferent, and though he had the privilege of twice hearing the word faithfully preached, so far from finding savour and unction, it proved tedious and irksome, and the conclusion of the service was a relief. "Ah!" said Mr. N., "I perceive you had a very profitable day." "You surprise me," replied the other; "yes," he continued, "I see that you learned, experimentally, one of the grand and leading truths of Scripture. 'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.' I have no doubt that you had previously given your general assent to this truth; but now you are sure of it."

A REPROOF.

A minister, after preaching from 51st Psalm, was waited upon in the vestry by a hearer, who, in the course of conversation, said that we ought to thank God that David had fallen into adultery; for if he had not done so, we should not have had the 51st Psalm.

"Sir," said the minister, "adultery is not a thing to thank God for; but David having fallen into this detestable sin, let us rather thank God that he did not leave him there, but gave him true repentance; this, and not the sin, produced the 51st Psalm."

"BEGGARLY ELEMENTS."

The worldling goes on, perhaps heaping up riches, totally absorbed in things of time and sense—but is never satisfied. The unregenerate and successful man of science, goes on in his course, increasing the number of brilliant discoveries; one would think that his ambition was satisfied—but he is never satisfied, there is something wanting. It is left upon record, that when Alexander had vanquished the world, he burst into tears, because he wanted another world to conquer. But Israel said, "it is enough."

THE SECOND BIRTH.

“CONCEIVED in sin, and shapen in iniquity,” no wonder that we give early signs of the Adam nature within, that our infantine days are passed in craving for things not desirable for us, and in giving frequent exhibitions of wrath and naughtiness of temper: no wonder, that as we progress in years, sin strengthens its hold, causing the thoughts of our hearts to be evil continually, and our actions iniquitous: no wonder that as we merge into the world, to take our part in its continual movements, we should be attracted by its gaieties, amused with its pleasures, and allured by its vanities. But what a change does the second birth effect! Before it, men are compared to “chaff which the wind driveth away;” after it, to “a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper” (Psalm i. 3, 4).

By first birth, man might also be compared to a wild goat, turned out into the mountains, to eat, drink, and sleep, and ramble, here, there, and everywhere, without any specific object in view; but by blessed second birth, man becomes a sheep in the fold of Christ, led by the good Shepherd into “green pastures” and “paths of righteousness for his name’s sake,” protected all his journey through, and finally received into a land of everlasting peace. By first birth, man is “conceived in sin and shapen in iniquity;” by second birth, he is created anew in Christ Jesus, and “conformed to His blessed image” (Romans viii. 29). No renovation can convert a man, “born in sin,” into a babe in grace; he “must be born again, not of blood, nor of the will of man, *but of God;*” and oh! what a glorious era is opened to the sinner, when, delivered from the power of the darkness of sin, and from the wintry depravity of his own evil heart, he beholds, for the first time, “the bright shining light of the Sun of Righteousness, arising with healing on his wings” (Mal. iv. 2). Raised from the pit of destruction, released from the bondage of sin, he stands a wonder indeed to himself, and exclaims, with soul-transport of joy, “The Captain of my salvation, my precious Lord and Saviour Jesus Christ, has caused me, by the Holy Spirit, to be ‘enlightened with the light of the living.’”

The Lord’s command is enough to raise a sinner, dead in trespasses and sins, to newness of life.

He hath but to speak to a Samuel by name, and he answereth, “Speak, for thy servant heareth.”

He hath but to say to a Simon and an Andrew, “Follow me,” and they *straightway* leave their nets, and follow him.

He hath but to command Zaccheus to come down from the sycamore tree, and he *maketh haste* to come down to receive him joyfully.

He hath but to thunder forth his voice, and a stout-hearted Saul is felled to the earth, and tremblingly asks, “Lord, what wilt thou have me to do?”

A Matthew may be sitting at the “receipt of custom;” but, if Jesus saith, “Follow me,” he must arise at once, and follow him.

He hath but to turn and look upon a Peter, and he weepeth bitterly for his transgression.

He hath but to touch "the eyes of the blind," and they are opened immediately.

He driveth devils out of men by his sovereign command:—"Go," and the chains of hell can hold them no longer.

He hath but to say to the deaf, "Ephphatha," that is, "Be opened," and *straightway* their ears are unstopped. He maketh the dumb to speak, the maimed to be whole, the lame to walk, the blind to see, that they may glorify the God of Israel.

And when the blessed second birth is effected, by Jehovah's sovereign command, the sinner changes his creed, his character, and his company: his pursuits are no longer for vapours that vanish away; his ambition is no longer to obtain the smiles of the world; a marked difference is manifest in his disposition; his temper is governed by the Divine principle within—he loves the Lord, therefore hates evil. Catch him sometimes, when he gains a few moments' cessation, during the day, from the toils of business, and he is absorbed in the one new and blessed theme, "Jesus is mine, and I am his." Drag him, if you can, to a place of worldly amusement, and his companions will charge him, correctly, with being miserably dull, and out of humour. Once having seen Jesus, everything short of him becomes contemptible to his vision; but reserve a corner for him in a room where a company of saints have met together for prayer and spiritual fellowship, and, though afraid lest he should be found out, he will be an eager listener, envious of their advancement in the Divine life; and you may detect the tear starting to his eye when any one names the name of Jesus, his Master and Lord. Oh! how precious is the melodious sound of Jesus to the newly-born child of God, loving him with the fervour of first love.

Watch him in the house of God: no longer will he satiate his gaze upon colours and countenances, but the blessed attraction for him will be to catch the words of comfort and soul-consolation that drop from his heavenly Master's mouthpiece, and his week-days' exclamation will be, with the Psalmist, "My soul longeth *again*, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God" (Ps. lxxxiv. 2).

Peep at him when in solitude, and you will find the Bible *before* him, doubts and fears *within* him, Satan *behind* him, Jesus *above* him, till the Holy Spirit points to a promise, Jesus speaks peace, through it, to his soul, the tempter vanishes, and with him the doubts and fears that had beclouded his soul; thus strengthened in faith by the Lord, who is the strength of his salvation, he begins to grow in grace, and in the knowledge of his blessed Lord and Saviour Jesus Christ.

Behold him on the bed of affliction—the tempter allowed, doubtless, to perplex him; but when again able to resist him, in the strength of his God, sweet peace and holy confidence is enjoyed: no drowning the prospect of death by a worldly bravado, but trusting in, and resting on, Jesus, the Author and Finisher of his faith; no desiring to have read the latest novel of the day, but to listen to the sweet promises of the Word of God, and then appropriate them to his soul's profit and enlargement; and his language is, "Dear Lord, this chastening is not joyous, but grievous; nevertheless, if it yieldeth the peaceable fruit of righteousness, this is what I desire, and I can then say, 'It is good for me that I have been afflicted.'"

Ask him what his meditation is, concerning the great work God hath wrought in him; and he will tell you he has been looking back upon the days passed previous to his blessed second birth, as a blank, and is overwhelmed with gratitude at the mercy of God in not snatching him, by death, from the world, when he was running a career of wickedness and sin. Truly, "O God, thou hast spared me, according to the greatness of thy mercy" (Nehemiah xiii. 22); thou hast delivered my soul from death and destruction, and shown me the path of life eternal; thou madest me feel the full weight of my burden of sin, and then, breaking the yoke of it, bade me cast it all upon thee. Truly can I sing, with Hannah, the wife of Elkanah, "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up; the Lord maketh poor, and maketh rich; he bringeth low, and lifteth up" (1 Sam. ii. 6, 7). Blessed be his holy name, he hath brought me from the low estate of sin and misery, and set me among princes, that I may inherit a throne of glory.

Ah! the child of God will never forget, as long as he lives, the *sacred time* when the Lord brought him out of nature's darkness, to walk as one of the children of light; the *sacred spot* where he heard his Lord's voice saying, "Come out from among them, and be ye separate; touch not the unclean thing, and I will receive you;" the *blessed promise* that was applied, with heavenly power, to his soul, and every circumstance attending his blessed second birth; and in after years, when he knows more of the experience of trials, afflictions, bereavements, and troubles of all sorts, and the Lord puts him into the prison of soul-darkness and despondency, and Jesus is hidden from his view, and faith gets faint and feeble, then he will gain comfort from the reflection, "Well, I know I am a child of God, and if a child, an heir of glory; for I can well remember my spiritual birthday, my spiritual birthplace, my first love to Jesus, and every blessed event connected with my *happy second birth*."

Dec. 25, 1848.

G. C.

FRAGMENTS BY A REDEEMED ATHEIST.

XLIV.

"*There hath no temptation taken you but such as is common to man.*"

(1 Cor. x. 13.)

It is true God does not tempt any one to evil (James i. 13). But it is also true that he *suffers* His children to be tempted to evil (Gen. xxxix. 7; Job iii. 1). He stands by and sees that they are tempted, and manages the whole affair, so that they shall not be tempted beyond what they are able; when the temptation has gone as far as He chooses, He makes a way of escape that they may be able to bear it (1 Cor. x. 13). There is a marked difference between God doing a thing Himself, and suffering the devil to do it. God did not put Jesus to death, but He suffered Satan and his agents to do it. In like manner, it is certain, God did not tempt Jesus to do evil, but it is clear from Scripture that Jesus was "tempted in all points like as we are," although He being without sin, never fell, nor could fall (Heb. iv. 15.)

We are told that He was led up by the Spirit into the wilderness to be tempted by the devil (Matt. iv. 1). It is clear God did not tempt Him, but it is as clear God suffered the devil to tempt, nay, more than suffered, for the Spirit of God actually led Jesus up into the wilderness, for the express purpose of placing him in a situation to feel the tempter's power. It is not said that Jesus *volunteered* to go into the wilderness for the sake of being tempted; the power of God is brought in as leading Him to the scene of His temptations—"He was led of the Spirit"—or as it is more forcibly expressed by Mark, "The Spirit *driveth* Him into the wilderness and he was there in the wilderness forty days tempted of Satan" (Mark i. 12).

In the Lord's prayer we have the remarkable petition, "Lead us not into temptation." The Lord knew how to express what He meant, and therefore, no doubt, the expression is correct as it stands. He does not say, "let us not enter into temptation" (this He says elsewhere, not as a prayer to God, but as a caution to His followers); neither does He say, "let us not lead one another into temptation" (of course we are not to do this)—but His language is addressed to God our Father, and He distinctly says to God, "lead us not into temptation." "Do not thou, O God, lead us into temptation;" or, "Wherever thou leadest us, lead us not into temptation, O our Father which art in heaven." The Lord knew all things, and, therefore, He knew whether it was, or was not, a part of His Father's plan to lead His people into temptation. From personal experience He knew that it is a part of the discipline of the heirs of glory—for, but a short while before, "the temptation being ended, the devil left Him for a season." Accordingly He puts in a petition for deliverance from this grievous affliction, in the words, "lead us not into temptation."

If the Father never did lead His children into situations of temptation, the words of the prayer would be an absurd nullity, as praying against that which never could happen. As absurd as a petition to this effect, "Tempt us not, O our Father, to do evil;" a petition manifestly wicked and absurd, since the Father does not and cannot tempt His children to evil (James i. 13)—albeit He suffers the evil one to tempt them. A wife might wisely implore her husband not to lead her where she might be exposed to the solicitations of a wicked man; but she could not, without absurdity, beseech her husband not to tempt her himself.

James tells us when a man is tempted he is "drawn away of his own lusts and enticed" (James i. 14). This is a true description of what a soul experiences when exposed to the assaults of temptation. The lusts, or desires, are hard at work leading the soul away—or endeavouring so to lead it—they hanker after some object natural to them, it matters not what; it may be anything that the sinful mind of ruined Adam covets. The man is led, or being led away; but God will not suffer him to be led beyond a given point; "God is faithful, and will not suffer you to be tempted above what you are able, but with the temptation will make a way of escape, that ye may be able to bear it." "What," say you, "is God privy to a man being led away of his own lusts and enticed?" Assuredly He is. He wants to show the man what he is—what sort of stuff his heart is composed of. Suppose God determines to save a Pharisee, the proud Pharisee must be brought to feel his need of a Saviour. He must be shown that his own righteousness is filthy rags—that in himself, his flesh, there dwelleth no good thing—in a word, he must be brought to feel, in the depths of his consciousness, that he is a

ruined sinner, in comparison with whom the thief was honest, and Mary Magdalen holy. The Pharisee will not value the Saviour till he is brought to this point; or, to speak with more precision, he will value Jesus just in proportion as he is made acquainted with his own helpless condition. God pulls down the proud self-righteous heart by suffering it to be tempted. Satan is allowed to ransack the sinner, and show him that he is, in himself, fuel fit for hell. Sometimes he is allowed to tempt to one sin, sometimes to another, and God suffers these temptations to continue till the man is emptied of self-conceit and self-merit, and laid in the dust, a lost being, wholly dependent on the arbitrary will of God to damn or save.

Sometimes the tempter is allowed to force the soul into acts of "open sin" (as it is called), and when this happens, the soul is proportionally afflicted and humbled; yet, for the most part, God does not suffer the temptation to proceed to an outbreak, but graciously makes a secret way of escape; so that none but God and the poor soul are privy to the conflict. It is in the midst of some such inward turmoil as this, that the Saviour usually reveals himself with power and distinctness. The fire of severe temptation has broken the pride of the natural heart, and it now lies like a weaned child to receive the dew of mercy. Before temptation it wanted Justice—in the midst of temptation it promised to do better, and made efforts—but now that temptation has overpowered its braggart pride, it cries for mercy; free, full, boundless mercy, for nothing less will meet its desperate case. Jesus now pours in mercy, for the vessel is emptied and made meet for the Master's use; and He whose bosom sheds mercy on countless millions, has plenty for a single sinner plucked down by temptation from the stilts of self-righteousness, and laid in the dust to receive, as a free gift, a righteousness better than that of the scribes and Pharisees, even the righteousness of God.

God continues to employ the temptations of Satan as long as the poor saint is on earth. In the history of Job we have a record of the temptation of that favourite of God; upon whom, we are told, Satan was let loose by the deliberate will of God, to accomplish some good purpose in the experience of the patriarch (Job i. 12; ii. 6; xlii. 1—6). And the experience of those saints in our day, who have enjoyed much of the Divine favour in their souls, testifies to the fact, that they are seldom beyond the reach of Satan. Nay, it is a proposition worth examining, whether the Lord does not let Satan loose on a soul for the purpose of humbling it, just after manifesting Himself to it in an especial way, lest it should be exalted above measure. Some, after having had extraordinary views of the Divine glory, and face-to-face communion with the Lord, have been soon after carried away captive by Satan with awful force; insomuch that the Divine hand has been conspicuously displayed in their preservation under the temptation, and their eventual deliverance out of its clutch.

"Some years ago, a friend of a clergyman now living, said to him, 'Sir! you have just as many children as the patriarch Jacob.'—"True," answered the good old divine: "and I have also Jacob's God to provide for them."

THE FOUNTAIN OF LIVING WATERS ; OR, THE HEALING STREAM FROM THE SPIRITUAL ROCK.

“ And Moses lifted up his hand, and with his rod he smote the rock twice ; and the water came out abundantly : and the congregation drank, and their beasts also ”
(Numbers xx. 11).

“ Moreover, brethren, our fathers did all drink of the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ ”
(1 Corinthians x. 4).

As we have a scriptural warrant for recognizing the Rock as a type of Christ, it renders any remarks relative to the consistency of that impression altogether unnecessary. The Rock may be regarded as—I. Indicating ; II. Expressing ; and III. Disclosing many things testified of in the Scriptures concerning the Lord Jesus Christ.

I.—A Rock indicates, first, Strength (Psalm lxii. 7). How clearly does this apply to him who is the “ Strength of Israel ” (1 Samuel xv. 29). And what a solemnly amazing display of strength is discoverable in the “ honourable and glorious ” work of Immanuel, as it is written, “ The sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ.” The law, then, is the strength of sin ; where there is no law, sin is not imputed —“ the law entered that the offence might abound.” Now, the great Lawmagnifier by adhering to, observing, and fulfilling all that an exceedingly broad, holy, equitable, and righteous law could require, morally and spiritually, in every action, thought, feeling, motive and desires—a law which rejected every service short of a perfect, sinless, and unceasing observance of all its high dictates ; by his performance of every requisition embraced in that code of divinely-written laws, he drew forth the destroying strength of sin. So, notwithstanding, that sin still dwells in us, and still wears the same foul, hateful, and repulsive form it ever did, and is an untiring plague, and source of sorrow, grief, and lamentation to all who groan through it, who in bitterness of soul sometimes say,

*“ I’ll bear the unequal strife,
And wage the war within,
Since death, that puts an end to life,
Will put an end to sin.”*

Notwithstanding the unwelcome presence and working of the vile leaven in us, the “ Strength of Israel,” and Rock of their salvation, has magnified the law, and thus deprived sin of its condemning power, for every favoured member of his mystical body. It is written, “ Whatsoever thine hand findeth to do, do it with thy might,” so the Lord found this laborious work to do, and did it with all his might.

Moreover, by his great strength he removed the heavy debt of sin contracted by his people.

*“ How huge the heavy load of all,
When only mine’s so great.”*

For, saith the Scriptures, “ He hath appeared, in these last times, to put away sin by the sacrifice of himself,” as his own blessed lips affirmed,

"I came not to be ministered unto, but to minister, and to give my life a ransom for many." Now, by the removing of sin, through the shedding of his most precious and all-atoning blood, he extracted the "sting of death." Sin and death spent their united strength on him, and although stung to death in the awful conflict, yet by his strength he destroyed principalities and powers, and made an open show of them, triumphing over them in it. By his death he annihilated death, and him that held the power of it, that is the devil (Hebrews ii. 14). And, having torn asunder the jaws of the grave, as David wrenched asunder the jaws of the lion, and delivered the lamb out of his mouth; he ascended up on high leading captivity captive, having abolished death, and by his resurrection, brought life and immortality to light, for every heir of glory.

Second.—A Rock indicates firmness (Matthew vii. 24, 25). How blessedly was the firmness of Israel's Rock displayed in all his labours of love. 1.—When the law, written by Israel's supreme ruler, insisted on an unwavering and undeviating line of action and discipline, mentally, morally, and spiritually, as he came not to destroy the law but to fulfil it, in its utmost length and breadth, no shadow of a turning was found in him, but a firm and steady discharge of all its injunctions. 2.—Amidst all the cold-heartedness, hypocrisy, fierce enmity, cruel hatred, vindictive malice, reproaches, hard speeches, and bitter slanders of the world, heaped upon his sacred head, representing him as a "deceiver of the people" (John vii. 4), a drunkard, a glutton (Matt. xi. 19), and a sorcerer (John vii. 20), even this unparalleled usage, could not divert his attention, turn the current of his affection, or move him from his purpose. 3.—When Satan showered his infernal shafts, and fiery arrows, thickly and craftily around him, none pierced his sacred person, nor could they do. He remained steadfast throughout the protracted conflict, indicating by his resistance, his Rock-like firmness. 4.—When justice appeared with his imperative claim against the Surety, saying, "Pay me what thou owest," he shrunk not from his responsibility, but freely delivered himself up, saying, "If ye seek me, let these go their way," that the Scripture might be fulfilled, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered:" he stood firm to his contract, having engaged to secure the eternal salvation of all that the Father had given him, or else to bear the blame for ever; that he might say, "Here am I, and the children which thou gavest me"—"He shall see of the travail of his soul and shall be satisfied." 5.—When death, attended by its associate, darkness, came forth, the Father having withdrawn his supporting presence and his cowardly disciples having all forsaken him and fled; although the Rock trembled, while entering into the heights, and depths, and lengths, and breadths of anguish, as the swelling waves of penal wrath were breaking over him, and, quivering under the tremendous shock he was then sustaining, he cried out in the bitterness of his soul, "My God, my God, why hast thou forsaken me?" as he had previously exclaimed, "Father, if it be possible, let this cup pass from me;" but, observe, the firmness, even in such a struggle, "nevertheless, not my will, but thine be done;" for he came not to do his own will, but the will of the Father who had sent him. And this Rock-like firmness continued until he had "finished" the work the Father had given him to do.

Third.—A Rock indicates permanency (Psalm lxxv. 6). "Who by his

strength setteth fast the mountains;" being girded with power, and is Jesus Christ the same yesterday, to-day, and for ever? 1.—The same in counsel and wisdom, notwithstanding which, we are such unbelieving and distrustful wretches that we can more readily consult and repose the most implicit confidence in a fellow-worm, whose days are as the days of an hireling, and whose highest wisdom is foolishness with God, than in the wonderful Counsellor. 2.—The same in power, his arm is not shortened, withered or decayed, that he cannot save; for he is, as ever, able to save to the uttermost—able to deliver the godly out of temptation—to subdue their rebellious hearts, the motions of sin and rising evils—to frustrate the many devices of men, and cause his own counsel to stand. 3.—The same in love, having loved his own who were in the world, he loved them to the end. 4.—The same in compassion, sympathy, and attention. "As a father pitieth his children, so the Lord pitieth them that fear him," because his compassions fail not, therefore, we are not consumed. 5.—The same in mercy. "For his mercy endureth for ever"—who is a God like unto our God, pardoning iniquity, and passing by the transgressions of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He remembers us in our low estate, for his mercy is built up for ever. 6.—The same in his righteousness, wherefore he is called the "Lord our Righteousness;" to confirm the immutability of it,

"His glorious robe the same appears
When ruined nature sinks in years."

and 7.—The same in his faithfulness. "Though we believe not, yet he abideth faithful." What a mercy! were it not so,

"My fickle, feeble soul, alas!
Would fall a thousand times a-day."

Fourth.—A Rock indicates "a place of repose" (Isaiah xxxii. 2). "A man shall be as the shadow of a great Rock in a weary land." There is a combination of causes productive of weariness to one who is "a stranger and pilgrim" on earth. Sin in himself and all around him. Fears, cares, bereavements, sorrows, persecutions, and temptations; a frowning world and a frowning providence—bewildering exercises in spirit, barrenness, coldness, deadness, worldliness, a wandering eye, an offending tongue, and a deceitful heart. Now, for a poor soul labouring under these complicated and varied troubles, a place of repose, where he could freely unburden his soul, and receive a gracious answer of peace, love, and comfort, would be, indeed, as the "Shadow of a great Rock in a weary land." When groaning under a heavy load of cares, sorrows, and afflictions, to experience a relieving interposition from the "King Eternal," would be as the sheltering shade of a great rock in a weary land. The experience of the Church (Solomon's Song, ii. 3), furnishes us with a pleasing view of the delightfulness of this place of rest, "As the apple-tree among the trees of the wood, so is my beloved amongst the sons; I sat down under his shadow with great delight, and his fruit was sweet unto my taste." The fruit of holiness, righteousness, loving-kindness, and salvation.

II.—"Moses lifted up his hand, and with his rod he smote the rock twice." Expressing:—

First.—Passive endurance. There was no retaliation by the Rock. The strokes that fell upon it were quietly submitted to, but not resented

or repelled. When the rod of "reproach" fell on him it "broke his heart," as the rod of Moses burst the rock—when he was reproached, he reproached not again; or reviled, or evil entreated, he returned it not. He resented not evil for evil, but passively submitted to every indignity that could be poured upon him. When falsely accused before Pilate's judgment-seat by hired witnesses, he silently and patiently endured it all, nor once replied. When justice smote him, he passively endured the stroke. He was smitten for our offences; bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

Second.—Interposition is also expressed by it.

1.—Suitable. They were painfully destitute of water, so that the supply from the rock was very suitable, as saith the Lord, "When the poor and needy seek water, and there is none, and their tongues fail for thirst, I, the Lord, will hear them; I, the God of Israel, will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys."

2.—Timely. The Israelites were in a state of rebellion against God at the very moment he was about to furnish them with an abundant supply of all their needs. Had he been strict to mark their iniquity, and entered into judgment against them, he would have sent them all to hell, instead of which, he commended his love towards them in that, while they were yet in a state of rebellion, he was preparing for their relief, so salvationally. It is written, "God commendeth his love towards us in that, while we were yet sinners, Christ died for us"—died for the ungodly. "Thou hast ascended up on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." If the Lord had waited until Israel were deserving of his goodness, they never would have been. So in grace—if he tarried while we became deserving of his "good work" being begun in us, we might despair of ever attaining it. We all, like sheep, have gone astray, we have every one turned to his own way—the way of enmity, falsehood, and rebellion. All his interpositions, providentially, are timely (Gen. xxii. 10—14; Exodus xiv. 21—31; Est. viii. 3—8; Deut. iii. 24—27; Daniel vi. 22; Matt. xiv. 25), and spiritually, when we have long been under convictions for sin, longing, desiring, and praying for the Lord to manifest his mercy to us, but fearing either that we are beyond the reach of mercy, or that mercy never was intended for us, until through fears, disappointments, and "hope deferred," we sicken, and resolve to banish all thoughts or concern about eternal realities, by returning again into the world. This, however, we cannot do. We may have to remain in this state for months or years, still feeling obliged to cry for mercy, till our hope of ever obtaining it appears almost extinct; but, when "the desire comes," it is a tree of life, which is sure to be a timely interposition. When we have been heavily exercised by some painful temptation, the Lord is pleased to make a timely way for our escape; and, when we have been walking in darkness, with "no small tempest lying upon us," the Lord makes his timely appearance in the last watch of the night (Matt. xiv. 25), surmounting every swelling wave of trouble and sorrow, and causing the "shadows to flee away." "Light is sown for the righteous, and gladness for the upright in heart."

III.—"And the water came out abundantly." The Rock being smitten disclosed its—first, Fulness; second, Riches, and third, Treasures.

First.—Fulness. “And the word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth”—full of mercy, pity, pardon, love, power, holiness, light, goodness, and forbearance.

Second.—Riches. “My God will supply all your need, according to his riches in glory by Christ Jesus.” Every heaven-taught soul possesses the qualifying recommendation of need, which harmonizes well in receiving satisfaction out of the riches of the rock. They need pardoning, sanctifying, justifying, instructing, strengthening, leading, protecting, reproving, restoring, reviving, animating, attracting, softening, healing, enlarging, enlightening, and enriching. They need supplying with the grace of faith, hope, love—the spirit of prayer, meekness, tenderness, fervency, and contrition—and with the painful disposition, readily and willingly to run in the way of his commandments, and to work in them both to will and do of his good pleasure.

III.—Treasures. “In him are hid all the treasures of wisdom and knowledge.” 1.—Wisdom displayed in every labour of his hands, dispensation of his providence, and exercise of the souls of his people. Wisdom to guide all that the Father hath given him to eternal glory, notwithstanding all the impediments, obstructions, and distractions, and trials of the way. Against every secret or open adversary, over every difficulty, whether in darkness or light. “I will lead the blind by a way they know not, in paths they have not known. I will make darkness light before them, and crooked things straight.” 2.—Knowledge.—“I know my sheep.” He knows them both individually and circumstantially.

“What sorrows by their souls are borne,
And how for sin they daily mourn;
And for their comfort has expressed,
That all such mourning souls are blest.”

His knowledge extends to a full and perfect acquaintance with every trial, providentially or spiritually, through which every redeemed soul has passed, is passing, or ever will have to pass. Nothing that relates to the “Household of faith,” in all their diversified exercises, temptations, cares, anxieties, and sorrows, but what come undisguisedly within the range of that eye that saw all things from the beginning.

IV.—Those spiritual blessings disclosed by the Rock, may be noticed in their—first, Freeness; second, Sufficiency; third, Excellencies; and fourth, Tendency.

In their Freeness. As the waters of the Rock flowed out freely, so the grace, mercy, love, compassion, goodness, favour and righteousness of the Lord flow as freely, in the fulness of time, towards every vessel of mercy, when the set time of favour arrives. There was no worth or merit in the offending host of Israel, neither is there any worthiness or merit in any of the sons or daughters of the first Adam, in their earthly or carnal state.

II.—In their Sufficiency. “The water came out abundantly.” “My grace is sufficient for thee;” for the chief of sinners.

“What though your numerous sins exceed
The stars that fill the skies,
And, arming at the Eternal Throne,
Like pointed mountains rise.

“ See here an endless ocean flows
Of never-failing grace,
Behold, a dying Saviour's veins,
The sacred flood increase.—(John xix. 34.)

“ Awake our hearts, adore the grace,
That buries all our faults ;
And pardoning blood, that swells above
Our follies and our thoughts.”

III.—In their Excellencies, which, among the rest, are life, health, purity, and transparency.

(i). Life. “ He that believeth in me, out of his belly shall flow rivers of living water ;” as his word in the soul is “ a well of water springing up unto eternal life.” The waters issuing from the sanctuary (Rev. xxii. 1), from Jerusalem (Zech. xiv. 8), and from Lebanon (Solomon's Song iv. 15,) were “ living waters ;” not dead, stagnant and corrupt. The waters of the “ Dead Sea” (barren formalities, duty-faith, carnal ceremonies, and letter knowledge), may do for a dead professor, or a dry and barren letter-Calvinist to swim in ; but not for the “ living in Jerusalem,” who are alone satisfied in the enjoyment of the living water, from the “ fountain opened.” “ There the glorious Lord shall be unto us a place of broad rivers and streams.”

(ii). Health.—Like the healing properties of the “ troubled waters ” of Bethesda, whosoever are the happy subjects, like Naaman in the river Jordan, are privileged to dip themselves therein, being led thither by the ever-blessed Spirit, they feel the healing virtues of the water, admire the hand, and appreciate the kindness of him, who not only made so deeply and painfully manifest to them their malady, but pointed the way to himself as the only sure remedy.

(iii). Purity and transparency. “ He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb ” (Rev. xxii. 1.)

1st.—Purity. The waters do not consist partly of grace, and partly of “ works ;” but purely and independently of grace, that no flesh living might glory, save in the precious mercy that flows to every regenerated soul, through the life-blood of the holy and immaculate Son of God. Secondly, Transparency. “ Clear as crystal”—no corruption, defect, imperfection, deception, or false colouring in these waters, but clear and transparent as a sea of glass, denoting their truthfulness and reality.

IV.—The Tendency of these waters. Some say that “ the truth as it is in Jesus ” has a dangerous tendency, and that the free-grace doctrines of the Bible lead to looseness of behaviour, which is just as impossible as for pure, clear, living water to generate corruption. The pure and holy waters of “ the Rock,” flowing into a sinner's soul, may be justly compared to the waters of the Jordan, which force their way right through the heart of the “ Dead Sea.” So “ grace and truth ” in the soul will make itself fully and plainly manifest in the conduct, notwithstanding the corrupt and impure waters of a loathsome nature, a deceitful heart, vile feelings, and foul motions which may strive to impede its progress.

V.—Lastly. The participators in the abundance of “ the Rock ;” “ and the congregation drank, and their beasts also.”

I.—They participated in its refreshing abundance literally.

II.—Believers now participate spiritually. The “congregation,” may represent the Jewish, and “their beasts,” the Gentile-portions of the Church. “The beast of the field shall honour me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen” (Isaiah xliii. 20.) Israel were then manifestly his people, while the Gentiles were said to be “no people,” and were regarded as nothing better than brute beasts, nevertheless, the Scriptures testify that those who were then “no people,” should be called “his people;” *i. e.*, the “other sheep,” not of the Jewish fold, which he “must bring,” that there might be “one fold and one shepherd;” which implies that, as the Israelites and their beasts drank literally at the same stream, so both Jews and Gentiles, bond and free, “even as many as the Lord our God shall call,” are to drink at the same stream, “which makes glad the city of God;” sip at the same reviving, saving, and healing waters, and participate alike in the same “common salvation” (Jude 3.)

Warrington.

SAMUEL.

SLEEP—SWEET SLEEP!

“She sleeps in Jesus, and is bless'd,
How kind her slumbers are;
From suff'ring, and from sin, releas'd,
And ev'ry hurtful snare.”

To the Editor of the Gospel Magazine.

MY MUCH-LOVED BROTHER AND FRIEND FOR CHRIST'S SAKE,

I take this thin paper, remembering your admonition.

“Jehovah Shammah”* afforded me a little balm on New year's evening; it seemed to impress on my aching heart, in some slight degree, that “the Lord was there” in my affliction; and to remind me that in our covenant-keeping God, was treasured up all the balm that my wounded and lacerated heart required. On that very morning (a solemn commencement of the new year!) I had been committing to the silent tomb a casket, that had contained the precious jewel now for ever added to the glorious group that adorns the diadem of our adorable Jesus; and although the many attendant circumstances pourtray the loving consideration and compassion of our gracious Master—yet the flesh is bitterly grieved, and that because the *flesh* CANNOT behold that “the Lord is there.”

You, dear friend, have passed through the same description of furnace, and can truly sympathise with me; and will unhesitatingly do so, when you learn that my precious first-born, my dearest Elizabeth Anne, is no longer with us!—you have been observant of her worth, and have also perceived what grace had done for her; and you will not marvel that we should weep over *our very great loss*, whilst we have abundant reason to rejoice at the incontestable evidence that it is her “exceeding abundant and eternal gain.”

* See Editor's “Watchword for the New Year,” in the January Number.

Her illness was not of long duration, and no danger was apprehended until Christmas morning; and on *that* night she *went* to sleep, she had evidently, we now learn, been putting fragments collected here and there together, a premonition of it even before her illness, and which was strengthened after it commenced; but she said not a word, and her every effort to the last, was to banish anxiety from her revered parents' minds. Her dearest mamma had been confined six days when she was attacked, and she felt the importance of keeping her unagitated. For some time previous she had at night been destroying papers; she delighted in the subject of death, and said to one of her sisters, on her once remonstrating with her, "My dear, we should be familiar with it, we know not how soon it may come." She would oft repeat, when walking in the country with some of the juniors, the hymn in the Olney Collection, beginning

"In vain our fancy strives to paint
The moment after death."

And one of her dear Christian friends, who had been travelling all the summer, and returned only on the 23rd, says, that her latter letters were more like solemn sermons, and death was her favourite theme, and once she *wrote*, "she did *not* think she should live long." In the early days of her illness she preferred the juniors being in her room, and she directed them to the complete setting in order of her drawers; her desk and writing-case had received that attention previously; and it appears as if she had received the intimation, "Set thine house in order, for thou shalt die and not live."

For some time previously she had been in the habit of getting one or other of the seniors into her room, when all else had retired to rest, to read God's word, and to pray especially for their parents, and the children, adapting her petitions to known circumstances; and such was her affectionate solicitude, if she observed any anxiety in me, she was never content until she had learnt the cause from her beloved mother; and if she hesitated, she would sweetly urge, "Don't you wish me to pray for him, mamma?" Of this, I was not aware till now, for she held her parents in too much loving reverence, ever to proffer an opinion; and so, dear friend, you will perceive our loss *must* be *great*—I cannot say as some do, "irreparable." She may have been in the family as one of the chariots of Israel, and the horsemen thereof; but my God can bestow a double portion of her spirit upon some one Elisha, and greater redeeming wonders may be manifested, and more plentiful love-tokens be bestowed; the good Lord so grant it, if He sees fit!

On the Saturday (23rd), she was removed to the room I occupied, her's not having a fire, and our medical man had said that it might be some days before she would leave her bed; and after she was comfortably arranged, she said, "I am sorry to take your bed, dear papa, but it will only be for two days or so;" her meaning was prophetic, but I did not receive it in that light. She had frequently inquired with anxiety about her mamma and the baby, but ceased to do so on Saturday. On the Monday afternoon, I informed her that the friend alluded to had returned home, and was very kind in her inquiries about her; she replied, "I am glad; if I progress to-night as I have done to-day, she may come to see me to-morrow." On Sunday night inflammation had attacked her bowels, and she suffered a great deal of pain; but not a complaint, scarcely a stifed groan escaped her; towards Monday evening, the pain ceased, but her hurried

breathing and faint pulse betokened the solemn approach of her rest; about four hours previous to her deliverance, she said to me, "Dear papa, I wish to send a message to dear mamma; say to her, I have found the refuge again; I was very uncomfortable the last two nights, but now I have perfect peace. Jesus is my resting place." And when I said a little upon the unchangeable love of Jesus, her countenance beamed with delight; she drew my attention to two portions of the blessed word, saying they had greatly comforted her; but it was in this modest way she commended them to my notice, as a dying legacy. Her peace was no more disturbed; her voice was in her usual tone; and she was so calm and collected, that notwithstanding my peculiar susceptibility of feeling, and the intensity of my affection for my precious child, I could not realize the idea that she was rapidly passing from my longing eyes. As I had to pass from her room to her mamma's, I said, "I will not kiss you now, I will be in again presently;" she replied, "Do, yes, *now*, I may be *asleep* when you come again;" and she wiped the profuse clammy sweat from her face, and kissed me as ardently as if she were going away for a few days, and to return. Death was completely stripped of its terrors to her, an apt illustration that among the all things "death is yours" (1 Cor. iii. 21, 22.) He was but as a servant to usher her into the glorious royal mansions; and his livery was not forbidding. The effort to allay anxiety in others, lasted to the end; she did not converse after; a little after 2 a.m., and at 3-40, without a struggle, she quietly slept in Jesus.

There was this peculiarity in this illness; in all previous ones, at least every night, she wished me to pray with her; on this, her manner gave me a contrary impression, and, seeing no danger, I had mentioned to my wife the circumstance, and that I should speak of it when she was well. The reflection on this, after her departure, was painful to me at first, but I seem now to regard it rather as an evidence of the power of prayer, and and as if the Lord on this occasion had said, "Let it suffice thee, speak no more to me of this matter."

And now, dear brother, I could dwell upon our anguishing feelings, but it is better to pray to be enabled to contemplate her glorious change; she is housed in the Ark, delivered from all evil to come, and in faith we can say, we would not have her back if we could; and she would not come if she could; the Lord is glorified in this act, and our precious child is glorified too. Oh, what mighty honour to put upon the poor worms, her parents! let it stimulate us in the pressing forward to lay hold on eternal life.

I have given you this detail, because I love to dwell on it, and knowing it will interest you and your beloved partner. My beloved one has been wonderfully supported.

I could not manage to finish this last night; I thank the Lord for the morsel on Jehovah-Shammah; it is a drop of myrrh from His precious fingers, and is soothing to both of us.

My beloved partner sends her kindest love to you and your beloved one; and may a sweet sense "that the Lord is there," never leave us through life, and be with us at the hour of death.

Very affectionately, yours in Him,

JOHN B. KNOCKER.

Dover, January 4th, 1849.

“*Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.*”

OH, my dear, dear brother and sister, my heart bleeds for you, and my eyes at this moment stream with tears at the remembrance of your loss. It has touched me to the very quick. My own wounds are opened afresh; and, as I have lately been begging of our precious Lord, one mercy, even an increased interest in his family—his dear family—“to weep with those that weep, and to rejoice with those that do rejoice,” He is this morning indulging me with the mercy so desired. I do weep with you, and yet, oh yes, yet I rejoice with you. That dear girl is gone to her rest. Taken from the evil to come. Housed in heaven. Deposited in Abraham’s bosom. Has escaped all the trials, and all the snares, and all the temptations of the wilderness, and is opening her new and never-ending year before the throne! Oh, precious, precious portion; oh, sweet, distinguishing, and matchless mercy. GONE HOME—GONE HOME; gone to her Father’s house—the bosom of her God. Think of her, a *few days* ago, toiling in this vale of tears, and *now* casting her crown at Immanuel’s feet—seeing her Jesus, and our Jesus, as he is, without a veil between.

Oh, my dear afflicted, yet most privileged friends, how different might it be. My mind this year has opened with deep solemnity. The day previous to that on which your dear, dear daughter was removed, after a very restless and disturbed night, I was aroused early at morn, to attend the dying bed of one of my parishioners; a young man just two-and-twenty. I went; he was in the throes of death, but quite insensible. I had attended him before, believing him to be in the early stages of consumption; but a new disorder—an affection of the head—having set in, speedily his senses went; and, though I visited him with much anxiety between the services of that day, not an interval in which to ascertain the state of his mind was afforded. Not a sane moment returned. He died early Christmas morning; his case I must leave to him with whom is the residue of the spirit.

But oh, my dear friends, how deeply did I feel my position on those mornings, in going immediately from the dying and the death-bed to the pulpit. I felt such a deep solemnity of spirit; and, as I told my hearers then, a sure conviction took possession of my heart, that before another year should close, some one or other of our little company, then present, would be called away.

On the last Sabbath morning of the year, as we have lately had a great spirit of inquiry, and some considerable disputation upon doctrinal matters among the people, I thought the best comment upon the death-bed scene I had just witnessed, and the only true and *profitable* summing up of all doctrinal views, was John iii. 3, and this I took for my text. In the evening came, in due course (as I have been going through this Psalm on a Sunday evening) the 4th verse, 23rd Psalm. And on Christmas morning, instead of diverting the people with a display of the scenes attending the birth of Jesus, I called their attention to the sober but sweet truth recorded in the latter clause of Heb. xi. 28.

Now, take these passages, my dear friends, and see how sweet their bearing upon the case and circumstances of your dear, dear daughter. Oh,

what a lively interest had she in each and all of them. No *parables* were they to *her*; but a blessed and practical understanding had she in all.

The young man referred to was buried on the Wednesday following, in a village church-yard about three miles from this. The clergyman of the place took the desk-service and gave a short address, but only about half-a-dozen Roman Catholics would venture into the church; he had previously asked me to read the burial service at the grave. There were about two hundred Romanists present; and, when at the opening of the service, I asked them to take off their hats, some two or three laughed, and walked away; the rest, however, immediately complied, and listened with profound silence and attention to that very solemn service, and to some plain (but I trust affectionate) remarks which the Lord enabled me to make from Hebrews ix. 27. I speak it in gratitude to God, I never felt the present power of the Lord with me, when addressing the Roman Catholics, as I did on that occasion. And last night again, we had one-and-twenty in the church. May the Lord himself have been the Author of this movement!

I have been apparently digressing from the subject so fraught with all-absorbing interest to you; but, my dear friends, it is with the view of calling up your attention to your distinguishing mercies in Christ, as having blessed you in the dear departed. No doubt—no peradventure—attaches itself to her present condition. We realize her as one in and with Jesus; and respond with overflowing gratitude to the language of the burial service, in “sure and certain hope” of not merely *THE*, but of *her*, personal and particular “resurrection at the last day.”

Oh, how inconceivably glorious and blessed the thought, that “when he, who is her life, shall appear, that then shall she also appear with him in glory.” At the breakfast table this morning, and up to within a few moments of your deeply-afflictive note being put into my hand, we had been discussing the subject of the resurrection of the bodies of the saints; and I had been contending for the mystery (for an inexplicable mystery it is) of the resurrection of these self-same bodies. The Lord will put them to sleep—lay them in the grave—watch over them there; and with as much ease as he at first formed them out of *nothing*, regather the mouldering relics, and though their particles be scattered to the four winds of heaven, mould them anew, divested of sin and deathliness, and present each and every member of the mystic body to himself, “without spot or wrinkle, or any such thing.” I know of no subject more full of consolation to my own mind, than Jesus watching over the sleeping dust of his Church, the which he has as much purchased as their souls. “My flesh [the members of my mystic body down in yonder wilderness, beneath the clods of the valley], also shall rest in hope.”

Dear friends, what can I more say to you? Time forbids enlargement. I can only reiterate the language of the text at the opening of my letter. “*It is well.*” And should the Lord apply it to you, as he did to me, when the first child I ever lost, lay dead, you with me will never lose the sweetness. I have buried four beside the mother of the first three; and truly I can say, “He hath done all things well.”

I smarted, and that most deeply, under the sensations these bereavements first awakened; but truly I can say, in the retrospect, that not only would I not have them back, but that some of the sweetest mercies I ever

received at the hand of our gracious God and Father, were received in immediate connexion with those very dispensations.

May the like sweet mercies be yours! May our good and gracious God bless and comfort you! It might have been worse. I read your letter with a trembling hand, fully believing that dear Mrs. K. had been removed, comparing, as I did, your previous intimation of her state of health with it. Now, consider, my brother, for a moment—had it been *her*? It is a cutting stroke; your loss is great—most truly so; but, oh, how much greater, had it been the wife of your bosom, rather than your dear daughter! Many, many dear children you have left; and we will each look to the dear Master to bless and sanctify this stroke of his hand—to make this *death* the means of *life* to many. Remember my dear motto, "*Nothing is too hard for the Lord.*" He is a wonder-working God. I shall feel it much when next I visit you, to miss my dear friend. I shall not easily forget the power that attended the first assurance, on my first visit to your house, that she was a chosen vessel—then a vessel of mercy here, now a jewel of glory in the Redeemer's crown! What a contrast!

Farewell! Peace be with you and yours! My dear wife unites with me in deepest sympathies. "All is well."

Yours lovingly in Christ,

D. A. D.

P. S.—Let me have any scraps of your dear daughter's, for the use of the Magazine. I believe you are one who thinks with me, that in these respects even "we are not our own," nor doth any man live or die to himself.

A POPULAR PREACHER.—There was, not many years ago, a young clergyman who held a curacy in an agricultural parish in England, and having lately come from college, was, so to speak, astonishing "the natives" with the powerful and eloquent discourses which, Sunday after Sunday, emanated from his pulpit. In fact, nothing was heard of in the way of sermons, but this young man was brought forward as a paragon of a preacher. It so happened, however, that an old clergyman came into the neighbourhood to recruit his health, and having heard of the "gifted preacher," set out for his church on the following Sunday, and being a little hard of hearing, seated himself under the pulpit. After the prayers were concluded the young man ascended that awfully responsible place, and from a written sermon commenced with a few brief and pithy sentences. "That's Bishop Jewell," said the old clergyman, loud enough to be heard by the preacher. A clear and argumentative strain followed for about five minutes. "That's Hall," said the old gentleman. A burst of eloquence then came forth, with language sublime, well calculated to thrill the breast of every attentive hearer. "That's Leighton," said the old critic. It is said that people who are deaf generally speak louder than they imagine; and by this time the remarks of the old clergyman not only reached the pulpit, but also the ears of many of the congregation. The preacher looked daggers at the critic, still continuing his discourse, and the latter now and then saying aloud, "That's Stillingfleet," "that's Usher," "that's Burnet." The young clergyman at last lost all patience, and exclaimed in a loud voice, "*Turn him out, turn him out.*" "*That's his own,*" said the old man, taking up his hat, and leaving the church.—W. E. S.

PRECIOUS PROMISES.

CHAPTER I.

BY THE "GOSPEL COTTAGE LECTURER."

"For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us" (2 Cor. i. 20).

IF, on leaving our houses to-morrow morning, we should see posted on the walls of our city, a proclamation, setting forth that a very large proportion of the Bank of England notes in circulation were valueless, because, although printed on Bank paper, and from the genuine plates, yet they were not signed, and therefore when presented for payment would be rejected, think you, should we feel offended with the Government for issuing so important a warning? Offended! No, say you, but we should be very anxious to see whether all the notes we had in our possession were properly signed, and, to make sure, might take them to the Bank for examination.

The "exceeding great and precious promises" (2 Pet. i. 4) which are so plentifully scattered up and down throughout the Word of God, are all true Promissory notes, but they require the Holy Spirit's *signing*, before they really represent the thing or the blessing promised by them. "Let us, therefore, fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1).

Now, if we meet a man, who, by his *own industry*, has accumulated a rich store of the Bible notes, and after he has turned over his treasury before us, we hint to him our fears that his notes are not signed, how offended is he. "What!" says the indignant rich man, "do you suppose that I am so ignorant as to be deceived? Why," says he, "I took them from the Bank myself; read them—they are complete notes, I tell you." We suggest, that they seem to want a something to give them validity; very much as the lamps of the five foolish virgins did, who truly had the external preparations the same as the wise virgins; they had their lamps, but they had no *oil in their vessels*. So we venture to tell our rich friend, that although we can boast of only a very few little notes, yet at the corner of each we find a blessed *name* written in red letters, and what makes us so very particular about that *name* is, that we find the note itself, great as it may be, a trifle in comparison with this glorious name. Oh, how they hate us for talking so, but can we show them our notes? Oh no, there seems to be a seal put upon the casket where they are lodged; we are in such company like "a fountain sealed." But reverse the picture, bring us in contact with a *poor* fellow-traveller, who has, perhaps, just one little note, and who has been for a long time looking and straining his eyes through the darkness by which he is surrounded, endeavouring to decipher the name in the corner. He knows it must be *signed*, and all his anxiety is to make quite sure it is a true signature. Oh, the moment we meet such an one, and he shows us his little note, the seal melts, the fountain gushes forth; if we had ten million notes we should never be tired of reading them over to him, and at the end of every note the glory of the whole would be to point to the holy name, and say, "See,

‘This is the Lord’s doing, and is marvellous in our eyes’” (Matthew xxi. 42).

Was it not even so in the days of Christ? How did the highly religious of his day receive his testimonies? What said they to his declarations—“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me?” Did they not seek, with the more determined animosity, to “lay hands on him,” and to slay him,” and yet there was an inward conviction in their hearts that, after all, he was right, which made them shudder while he spake; however, the Lord alone can slay the enmity existing between the seed of the *serpent* and the seed of the *woman*; we daily see the enmity display itself, and we know that all our efforts to kill it will only make it worse, nor are we surprised to see those “having a form of godliness, but denying the *power* thereof” (2 Tim. iii. 5), pleasing themselves with their bank-note forms, but despising the name which gives them validity, and despising those who set most value on that holy name. We are not surprised to see those rich in *blank* notes, while they curl the lip on a spiritually poor one, heartily shake hands with Papists, Unitarians, and we know not who, “*agreeing to differ.*”

Indeed, indeed, there is a solemn difference between presenting the *form* of a note, and the bank note itself; between a promise of God *in the Bible*, and a promise of God *in Jesus Christ*. The Lord lead us a little into the simplicity of the sacred mystery.

“For all the promises of God *in him* are yea, and *in him*, Amen.” Take away the two little words, “in him,” from the passage; you take away the life from the body, it will die; the oil from the vessel, the lamp will go out; the name from the note, it will be rejected; but ask what thou wilt *in him*, the voice of LOVE will answer, *Yes! Amen!* but out of him it is *No! depart!* (Matt. xxv. 41). By going back to the preceding verse it will be seen that Jesus Christ is the glorious person represented by the pronoun “*him.*” “**IN HIM!**” Truly, the surpassing grandeur of the import of this astonishing expression has riveted our hearts in silent admiration and amazement. *In him!* what other combination of five letters could express so much? It embraces *eternity*, *infinity*, yea **GOD!** What can we say more? What more? Poor self-condemned *but living* one! *it embraces thee!* Oh, that the Lord the Spirit may “Anoint thine eyes with eye-salve, that thou mayest see” (Rev. iii. 18). Thy sense of *feeling* is intense indeed, the Lord enable thee *to see*; and, then, though the least of all the children in thine own esteem, with Hart thou shall be constrained to sing,

“Then, while I make my *secret* moan,
Upwards I cast my eyes, and see,
Though I have *nothing* of my own
My treasure is *immense* in thee.”

Beloved! what are you looking after? Hast thou a little image set up in thine heart; the “*ideal of a Christian,*” to the model of which thou art daily desiring to attain? The Lord bring the understanding of this prudent one *to nothing* (1 Cor. i. 19). Hear what the blessed apostle of the Gentiles testifies, respecting his attainments in the flesh, and what he counts them equal to. After giving us a catalogue of fleshly virtues, in which he was “blameless,” he adds, “But what things *were gain* to me, those I counted *loss* for Christ. Yea, doubtless, and I count *all things* but *loss* for the excellency of the knowledge of Christ Jesus my Lord;

for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found *in him*" (Philippians iii. 4—9). And why did Paul so earnestly desire that he might be "found *in him*?" Ah! because he well knew that *out of him* all is death and condemnation, and, because he had learned the meaning of the words of his blessed Lord Jesus, when he said, "All things that the Father hath are mine" (John xvi. 15), and not only so, but he had also been brought, by the teaching of the Spirit, to the apprehension of another great, and indeed, the crowning mystery of all, that as the great God and Saviour, our Lord Jesus Christ, had become God's immortal treasury. It was for his Church's sake, and not his own, that he was thus made rich in all unsearchable riches, as it is written, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts *for men*; yea, for the rebellious also, that the Lord God might dwell among them" (Psalm lxxxviii. 18), and, therefore, it is that the apostle says to those who, like himself, he knew to be *in him*—"For all things are yours; whether Paul, Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all are yours*; and ye are Christ's, and Christ is God's" (1 Cor. iii. 22, 23). Oh, beloved! how limited is our horizon; truly, if the fullest instructed "*sees but in part*," how very, very little do such near-sighted, little-minded worms, as some of us feel ourselves to be, perceive of the infinite glory that is laid up for us in Christ. "For it pleased the Father that *in him* should all fulness dwell" (Col. i. 19). Ah, yes,

"The little that is known,
Which children like us boast,
Will fade like glow-worms in the sun
Or drops in ocean lost."

And, moreover, of his wonderful person, what a testimony is that given by the apostle, in the same Epistle to the Colossians, first chapter, beginning at the 13th verse, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature. For by him were things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all all things, and by him all things consist." And now comes that which renders the whole glory so inexpressibly blessed; especially *to the more feeble members*—"And he is *the head of the body*, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence," to which add that unlimited testimony, "*For all things are for your sakes*" (2 Cor. iv. 15).

Here let us pause a moment, and review the few Scripture testimonies, which as they have arisen in the mind, we have thrown together. Trace them back again, what astonishing glories do they unravel!

"*For your sakes*," this glorious "*Creator of all things*," in whom, by the pleasure of the Father, "*all fulness dwells*;" and "*all are yours*," has "*received gifts*" for such [*even rebellious*] men as are "*found in him*," and all things that he has thus received are represented by "*the promises of God*," which *in him* and to those, and those only, who are "*found in him*," are always *Yes*, and *sure* to be fulfilled, or Amen. What a question of immortal moment then does it become to each one of us, "*Am I truly in HIM?*"

WHO SHALL SEPARATE US ?

“CRISPIN,” amidst the cogitations of mind, in the loneliness of the “stall,” rendered more solitary than usual, by the one consent of all around to enjoy the good things of earth on this day, so much devoted to the fulfilling of the flesh and its desires, cannot refrain from sending forth the warmest affections of heart to his brethren and fellow-travellers, whose quick and steady march over the low grounds is cheered by the near approach of what has long been in the distance, and though one and another in the order of march might, for a season, seem to have precedence and become our seniors, yet we would shout, as they withdraw from our sight, the soul-animating motto of our Christmas-day musings, “Who shall separate us?”

Our growth in years, which wisdom, alas, has not kept pace with, has carried into the back-ground the days when “Crispin” would not have been left to spend solitary, in his “stall,” this day which revealed the great “mystery of godliness;” his furrowed cheeks now moisten with the tear of remembrance those deepened channels, while calling to mind the joy of gone bye days, when favoured to dwell upon the exaltation of the “word made flesh,” by one of the brightest luminaries that ever adorned our national hierarchy. But why should regret pervade the heart of one, whose services are become a nullity, and with whom the world and all its showy baubles are wearing out, the hoary head being, if found in the way of the Lord, a guarantee for all the blessedness in our motto, “Who shall separate us?”

The times which have passed over me since first I stood muster with the little band, who during the last fifty years have kept this “garrison of truth” in the King’s name, have rendered me this day almost in the case of Job’s messengers, escaped only to tell of what direful events have fallen out unto us, “Where are the fathers and the prophets, do they live for ever?” A hallowed sweetness embalms their memory; nor am I without hope, but what the fallen mantle has evidently lighted upon those who are come up in their stead; thus as an embodied phalanx, may you stand bound with the connecting links, “I in them and thou in me,” that they may be perfect in one; warring from month to month, under the emblazoned banner of your Captain, “Quis separabit” (Who shall separate us?)

Enough of the retrospect, “for who can number that which is wanting?” and the future is with him who giveth no account of his matters, nor can it much concern those for whom the word is gone forth, “thou shalt stand in thy lot;” yet while the current of life remains uncongealed in its secret channels, would be constantly found upon the ramparts of our citadel, watching the movements of the common enemy, and sounding the alarm to all who are half-hearted in the combat between the prince of darkness, and him who has brought life and immortality to light. Portentous, very portentous, are the signs now presented—thrones tottering to their centre, monarchs cast from them, with as much ease as the blithesome youth does the foot-ball, proving the transient brilliancy of all earth’s dark treasure, which are as short in their duration as the shield of sparks,

produced from the hot iron by the sledge-hammer of my noisy neighbour, "Clement," at the corner, from whose soniferous and well-timed strokes upon his anvil, I am glad to turn and listen to the zephyr which wafts the cheering accents, "Who shall separate us?"

Doubtless many of our "downy chin" ones, in their untempered zeal, and unproved armour, might have indulged the laugh at what they termed the temerity of "Crispin," when referring to the rapid growth of Popery, in this our land, which in its glorious revolution of 1688, gained for it the truthful appellation, "The glory of all lands," yet the flight of the presumptuous man of sin, yields no hope to the man of the "stall," that England will not drink deep of the cup of Rome's fornication; yea, are not the very dregs already wrung out the "length and breadth of our land" by those aspirants after patronage, from *lawn sleeves*, alias *Laudean* smiles, who, in their eagerness to attain their end, draw under the shadow of "Exeter" and "Oxford," and whose Semi-Romanism, in the former diocese, have raised the greatest opposition from those who know their birthright is Protestant; while in too many instances "ignorant of the righteousness of faith," in the latter diocese they are more wary. Enter their secret dormitories, and you will find no lack of crucifixes, or rosaries, and a readiness to hear "auricular confession." Rome herself acts nobly and honest in her exploits, and beards the multitude, but our partizans for the divine right of clerical dominion, in a great measure shrink from where the schoolmaster has been effectual, and are endeavouring to bring our rural population under their unholy dogmas. Should the pitcher not yet be broken at the wheel, I may shortly turn up a few shreds, gathered from "village churches," and the "cottages of the poor," where the young novice makes a full display of all his apostolic authority.

Let us, then, with all zeal and temperance, look well to ourselves, that in the day of adversity we faint not, for the days of darkness are fast approaching, and they will be many. Some of us, in all probability, shall be gathered to our fathers, "each one resting in his bed," but others shall arise. Bequeath then that legacy to them in your well-doing, that when called to bear the heat and burden of that day, they may never lose sight of the one connecting link, "Quis separabit."

Farewell, dear fellow-soldiers and citizens; the old man's prayers are with you, and the good Lord prepare us for all he has prepared for us, and, above all, for the final shout, "Babylon is fallen," the anticipation of which, already causes the "stall" to "vibrate."

From my Stall, Christmas Day, 1848.

CRISPIN.

Dr. Gill, preaching a charity sermon, some years since, concluded thus: "Here are present, I doubt not, persons of divided sentiments; some believing in free-will, and some in free-grace. Those of you who are free-willers and merit-mongers, will give to this collection of course, for the sake of what you suppose you will get by it; those of you, on the other hand, who expect salvation by grace alone, will contribute to the present charity out of love and gratitude to God. So between free-will and free-grace I hope we shall have a good collection."

A good woman, in much pain of body, lately said, "Though I groan, I do not grumble."

A PLAIN TESTIMONY BY A PLAIN MAN.

TO THE REV. S. S.

SIR,

I was thinking what a blessed thing it is to hear that blessed name of Jesus preached in the church of Wilbraham. Who could have thought it?—but who knows what the Lord is going to do?—but it will be a savour of life unto life, or death unto death; and methinks what a blessed thing it is that you preached not unto us “another Jesus,” I would tell the blessed apostle himself that I would have no other Jesus, for I will have him or none; for he is that blessed person that suits such poor, lost, ruined, sin-sick, broken-hearted souls as we, carrying about with us a body of sin and death, for we are constrained and made willing to believe what the Lord saith is true; and he saith, “I am full of wounds, and bruises, and putrifying sores, from the crown of my head, to the sole of my foot;” and I know that truth, and that my heart is deceitful above all things, and desperately wicked; and I know that is truth, and that my righteousness is as filthy rags, if I have got any; but I suppose I am like Joshua, clothed with filthy garments, and we know that their righteousness is of me, saith the Lord; and again he is called the Lord our righteousness; and whosoever believeth in him shall not perish, but have everlasting life; he came not to call the righteous, but sinners to repentance; and what a merciful gift of God it was, that he sent him to heal the poor broken-hearted, and to hear their poor groans and cries, and to set the prisoners free. And what a pearl of great price he is made, to be called wonderful, and he shall be wondered at; and what a blessing hath God given us in his blessed Son. The blessing is so great, that no comparison can be made, that we are forced to speak with the blessed apostle, “thanks be to God for his unspeakable gift.”

I am a poor man, and you are a gentleman, and am not worthy of your coming under my roof; but Lazarus was a son of Abraham, as well as the rich man. Yea, more, for he was one of Abraham’s children, but to complain of want I cannot the least, for

The Lord is our support,
 And he that doth me feed;
 How then can I want anything,
 Of what I stand in need?
 He that is down need fear no fall;
 He that is low no pride;
 He that is humble ever shall
 Have God to be his guide.”

The blessed Lord was poor, a man of sorrows, and well acquainted with grief—he loved poor humble souls. Mary Magdalene lay at his feet—a blessed school—the valley of humiliation is a blessed place to walk in. I have thought that you might see the Lord’s footsteps there; but poor souls are not always there, for they have darkness to go through as light, which makes light much the sweeter. David said, “Though I walk through the valley of the shadow of death, thou wilt be with me;” that was a comfort to poor Christian in his narrow path, so dark as it was, and

so narrow, that if he stepped his foot one side, he was in the ditch, and the other side the quagmire; into this King David fell, and had it not been for great mercies, he would have perished there. David was a man of many sorrows, and great grief; poor man, he found it so when he lay on the ground with heart-feeling sorrow, mourning to God for his offspring; but he sowed in tears, and reaped in joy; he brought his sheaf with him. He said, "I shall go unto him, but he will not return unto me." Hezekiah was a good man, and it pleased the Lord to afflict him, and sent the prophet to tell him that he should die and not live; he did not ask the prophet to kneel down and beg the Lord for him; no, not a word, but turned his face to the wall, and knocked-so loud and hard at mercy's door, with such deep-felt sighs and groans, many of which the Lord could not deny—it had the right sound. He came to buy honey and milk without money and without price; it would have been a disgrace to the Lord to deny it, for he hath proclaimed himself to be the Lord of great mercies; such groans and cries are feeling things, and the Lord knew it, and the door was forced to be opened, and the prophet told to go back and comfort Hezekiah. Hannah's lips moved, and Eli saw it, and thought she was drunk, but she answered, "I am a woman of a sorrowful spirit." Nathaniel thought he was not seen under the fig-tree, but the Lord saw him, and heard his groans and cries. Thus the Lord bears our grief; and, though the wrath of angry men sin, and devils nailed him to the cruel cursed tree; yet his tender heart moaned and groaned to his Father, for his poor, needy few, with deep groans and cries, and knocked so hard at mercy's door, that the door was forced to fly open, and love and mercy flowing out through that blessed person, that broke down the middle-wall of partition, whose drops I hope, have in great mercy, reached me.

GEORGE BRADY.

GOOD OLD GEORGE THE THIRD, AND HIS LOVE OF PROTESTANTISM.

A WORD OF CAUTION FOR THE YEAR 1849.

To the Editor of the Gospel Magazine.

MY DEAR CHRISTIAN FRIEND,

Your pertinent remarks, on the second page of the cover of the *Gospel Magazine* for this month, in reference to the 5th of November, especially the last clause:—"Could good old George the Third (of blessed memory) now look forth from his tomb, what would be his emotion at discovering that the once happy and prosperous England was upon the point of allowing a *state endowment* to those enemies of God and man, rather than admit whom to privilege and to power, he declared he would *forfeit his head?*" brought forcibly to my remembrance an anecdote about him, which I met with some time ago, in "*Pellew's Life of Lord Sidmouth.*"

This anecdote is strikingly illustrative of that good king's deeply

earnest and conscientious feeling on the subject of the "Coronation oath;" and deserves, indeed, to be written in "letters of gold," and ought to be placed, very conspicuously, in both houses of our British Senate; and in every palace belonging to the kings or queens of England, for the time being. At the time of the agitation of the "Catholic Question," it was communicated to Lord Sidmouth, on the 6th of March, 1821, by General Garth, then retiring from the noise and bustle of this world; and "preparing" (says his historians), as he humbly trusted, for a better.

At the time, says the General to his Lordship, you succeeded the late Mr. Pitt, being in waiting on my late revered and beloved royal master, I one day repaired to Buckingham-house for the usual morning ride. Soon after the king was on horseback, he called me to come nearer to him, when he said, "I have not had any sleep this night; and am very bilious and unwell." I replied, "I hoped this ride would do him good." He then told me it was in consequence of Mr. Pitt's applying to him to consent to "Catholic Emancipation!" On our arrival at Kew, the king ordered me to attend him to the library; and when there, he asked me, "Do you know where to find my Coronation Oath?" I replied, "I believe it is in "Blackstone;" but I think I found it in "Burnet's History of the Reformation." I was commanded to read it to him, which I did; and then followed quickly an exclamation:—"Where is that power on earth, to absolve me from the due observance of every sentence of that oath! particularly the one requiring me to maintain the Protestant reformed religion? Was not my family?" continued his majesty, "seated on the throne for that express purpose? and shall I be the first to suffer it to be undermined, perhaps overturned? No! no! I had rather beg my bread from door to door throughout Europe, than consent to any such measure!" These words, adds General Garth, I am ready to attest, if called upon; and am of opinion they ought to be written in letters of gold.

M. C.

Ipswich, Dec. 30th, 1848.

[To the above most striking remarks, we can only add our most fervent wish, that they were in the *hands*—and in the *hearts*—of our British statesmen, at the opening of the approaching Sessions. But alas! alas! we have but one hope—that is *in God*; for, since the days of our truly Protestant King George, "how has the gold become dim, and how the mighty have fallen?"—Ed.]

A person was preaching in Norfolk some time ago, and among other observations made the following, "If King George were to come and knock at your doors you would all strive who should let him in first; why do not you with at least equal readiness, let Christ into your hearts?" One of his auditory took occasion to ask him when the sermon was over, "What if King George should knock at the door of a house in which all the people were dead? who, I wonder, would rise and let the king in then?"

To say that a man, now in a state of grace, may hereafter perish eternally, is to say that God serves his saints as Edward IV. served the illegitimate child of Falconbridge. Edward first pardoned him, and then cut off his head.

Correspondence.

To the Editor of the Gospel Magazine.

*Elmley, near Wakefield,
Nov. 20th, 1848.*

MY DEAR BROTHER,

I send you a letter for insertion in the Magazine, if you should think proper. The history of it is this:—Some very dear saints in the Cragg Valley, about twenty miles from hence, westward, came over here one Sabbath day, in consequence of reading the sermon preached by me in London. Our hearts became knit together in sweet Christian love, from that day. This was in the summer of 1845. In the autumn an exchange took place, one Sabbath, between their minister and myself, a few weeks after which they requested a schoolmistress in their neighbourhood, but now at Astley, to write a letter to me, in their names, requesting I would write to them. The letter I now send was the one written. These poor, dear saints cannot well decipher handwriting, and they have been repeatedly begging I would ask you to insert the said letter in the *Gospel Magazine*. On the 12th of June I was at their place, and remained amongst them till the 15th. They then gave me a copy of the letter, which had been made by the Astley schoolmistress, who had come over for the occasion of my visit to the Cragg. Should you have any objection to its appearing in the Magazine, you will have only to say so, telling me, at the same time, what the cost of printing it separately would be, as these poor, dear people are so anxious to have it in print, that I feel almost an obligation laid on me to comply with their wish. You know what Christian love and affection amongst the Lord's people prompts to—particularly towards those of them who are poor in this world, and are called to endure much suffering, both spiritual and temporal.

I do not know, anywhere, such a band of dear followers of Jesus, and lovers of his truth, composed of both men and women—women, young women—deeply and experimentally taught, and humbled, and whose souls do feed when they are permitted to hear the truth, faithfully, scripturally, and experimentally preached, which is only now and then. Poor, dear things, such a soul-melting comes over me when I see any of them come at any time into Elmley Church. The Lord has been most kind to me in bringing me acquainted with these poor, dear people. Farewell, dear brother.

Ever affectionately yours,

In our blessed Lord,

ROBERT PYM.

Dec. 22, 1845.

My dear friends, brethren beloved in Christ Jesus, who is our all, we having nothing out of him but sin, with the wretchedness and misery which it does and will ever continue to produce. The Lord Jesus, as a man of sorrows, was made acquainted with this, when knowing no sin—he was made sin for his mystical body, the Church; those who, in the sovereignty of Jehovah the Father's purpose, were made the fulness of his dear Son, who was made head over all things to the Church, that he might carry out every design of the Father's love towards his chosen family.

What deep and mysterious things are these, and yet how clearly do they appear in the word; and how sweetly can, and does, God the Holy Ghost lead the called ones into these deeps of Jehovah's council, wisdom, and loving-kindness! In the appointment of Jehovah the Father, Jehovah the Son was to be made perfect as the Mediator and Redeemer of his people through sufferings: Sufferings then were a chief part of the things with which our blessed Lord Jesus had

to do in his time-state on earth. The sufferings laid upon him were the chief means through which he carried out and accomplished the designs of the Father's love towards us. Oh, how does infinite wisdom shine forth in this! how suitable is a suffering Saviour to a suffering people! When the sufferings of Jesus were completed, and the redemption of his people accomplished, then he became their Mediator, their High Priest, their Intercessor, in the Father's presence, and before his throne in heaven. There he is in the midst of the throne, and at the same time of the Church on earth, as a Lamb that has been slain.

My friends, the sufferings of Jesus proving so essential a part of that through which he was called to pass, when accomplishing Jehovah's work on earth, the sufferings of Jesus are what we need to have some acquaintance with, if ever we are able rightly to comprehend his work, and attain to any measure of the benefits to which those sufferings opened the way. It is fellowship with Christ in his sufferings that leads to fellowship with him in his blessings (2 Tim. ii. 12; Phil. iii. 10). We are never fit for the blessings which come to us through the sufferings of Jesus, till we ourselves know something in ourselves of those sufferings. The sufferings of Jesus were owing to his *representing us sinners*—his sufferings and our sins can never be separate, if we are of those whose sins he bore. The road, then, to Jesus, for poor sinners on earth must be a road of suffering—of suffering connected with sin—sin as a ruling, raging tyrant in our fallen nature. There it is—it cannot be eradicated until the flesh is for ever destroyed by death. It exists in every regenerate child of God—as the Canaanites were, of God's appointment, retained in the promised land after that the Israelites had obtained that inheritance.

Here then we are, having to fight our way to Jesus, continually opposed by that raging, reigning tyrant, sin; and only as we come to Jesus, bow down inwardly in our souls, and submit to him, can it be but that sin is ruling and raging in us. When Jesus rules and Jesus reigns in us, then iniquity, for a time, is subdued, the body in some measure kept under, and the flesh made subject to the Spirit—God the Holy Ghost, as the Spirit of Jesus. Marvel not, that when Jesus is not reigning, when you are not inwardly submitting to him, that you find sin resuming its power, and you, as made alive by the participation of a new nature, *miserable*, crying out, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Do not for a moment suppose that the very least spark of strength is in you, whereby you can overcome this enemy, and after you have overcome of yourself, get peace and comfort by coming to Jesus! There is no road to Jesus, or God by Jesus, this way. No, we have again and again to fall down at the feet of Jesus, as vanquished and overcome by sin, as lost, helpless, utterly helpless in ourselves (Mark v. 1 to 20; xvi. 9; Luke viii. 2). We have to acknowledge and confess the workings, the aggravated, the presumptuous workings of sin in us; our consequent sensible, hell-deservedness, and hell-fittedness, and cry out of the depths, even as Jonah out of the very belly of hell, for Jesus to come and save. If professors would but speak the truth, and tell the secret tale of the workings of sin in them, of its power, and their helplessness against it, we should hear more of this, both from ministers and people, than we do, and then helpless sinners would not be preached to as though they were not helpless, and Jesus set forth as only regarding and helping into heaven those who made themselves meet and fit by a progress-making in a fleshly sanctification—the very essence of the pride which characterises the devil's gospel, but which has no place in that gospel which has Jesus for its Author, excepting in the vain imaginations of men. My friends, believe me, we are helpless to an extent—yea, far, very far beyond what I have, or can set forth; we are helpless beyond what we can conceive; and all this of the sin which constitutes our nature, in which, as descendants of Adam, we came into the world. In proportion as the Holy Spirit brings us to a knowledge of this our state, in the same proportion shall we have fellowship with Christ in his sufferings, for, my friends, here is the source, the cause, of all those sufferings. There was a needs-be for those sufferings, because those to be redeemed were *these sinners*.

Many seem always to like being considered babes in Christ, and to speak of themselves as such. I am inclined to think that they form an erroneous judgment in this matter. They think they are babes in Christ because they have little and know little, in their experience, of communion with Jesus, nearness to God, victory over sin, freedom from its tyranny, its reigning power. Babes are those who have never entered the contest with sin in reality. Babes are those who, as professors of the truth, have never known what it is to be fairly beat and overcome in the contest with sin. They have never been called out to battle, and been obliged to go. Such is the case with babes in nature. So babes in grace—as the one, so the other, are carried in the arms, dandled on the knees, and fed in the bosom. They have food without seeking, their cries are instantly attended to, they have suitable clothing, suitable protection, they are not exposed to the trials and the troubles of the world. We call babes in nature, speaking in a comparison with old servants in sin and wickedness, innocents; and so are babes in grace, innocents, compared with young men and fathers. They have not discovered to them those chambers of imagery to which the Lord introduces his more advanced followers; they are fed on the letter and milk of the word. They have not to pray for the opening of the understanding and the unsealing of the book; the book is always open to them, and all they want to know plain to their understanding. Not so with those who have been put upon their legs, discarded from the breasts and the knees, and left to fight every inch of their way for the comforts which a Saviour's revelation of himself brings to seeking souls. To know as they never were capable of knowing before, what the power and what the evil, the dreadful evil of sin, as it dwells in, and is part of their own selves; while a Saviour hides his face, and a once known gracious Father frowns, and the Holy Spirit seems to refuse us any acknowledgment, either in attempting to pray, or read, or strive against sin. What could a babe do here? Alas! alas! what a tale is this for one to tell of himself, who, perhaps, is called a saint, an advanced, an experienced Christian. Would Christians of this day believe such a tale? would they not brand such a one as a reprobate, twice dead, plucked up by the roots? would they not shun his company as dangerous, and if a preacher, flee his presence in a pulpit, and warn all others of the dangerous road they were travelling if they followed him? So it is my friends, and so it will be. Babes in Christ, those who are really so, cannot receive such testimony as this. It is beyond them—they know as yet only a smooth road, they must have a little sprinkling of free-will mixed up with their food to make it palatable, to give a hope of continuing and enduring to the end. Their's is only a walking by sight, they know not what it is to walk by faith. These cannot do with strong meat. Strong meat is for those who have their senses exercised by reason of use. A babe is one fed without any exercise of his senses. Strong meat is too much for his digestion. Not so with him whose strength is brought down with hard labour, whose heart and whose spirit are broken down with unsuccessful engagements with the triple enemy—with seemingly useless petitioning at the throne of grace; and almost useless possession of God's word. He whose throat is weary with groaning, whose eyes fail him for looking upward, whose soul refuses to be comforted, and who is troubled when he thinks upon God. What an exercise of their senses are these put to, by these exercises in the school of Christ. Through what a furnace of soul trouble are these called to pass for the exercise of their faith, for its trial, that it may be found unto praise and glory at the appearing of their Lord and Saviour Jesus Christ. Present comfort, so much desired and sought after for ourselves in our own way, is little thought of by the loving Jehovah, because he sees the end from the beginning, and he knows, and no one else, "the right way" that leads poor sinners to it (Jer. xxxi. 18 to 20; xxix. 10 to 14.) But, my friends, these things are hard to bear, hard to endure, often so mysterious and complicated, that we know not what use to make of them; but Jehovah does (Is. xlix. 13 to 17: also 8 to 12.) He can humble, he can abase, he can make way for Jesus to come to us, and also for us to be ready to receive him, and give him welcome when he does come, and then all is well; we forget the trials and troubles by

the way, we take the language of Is. (xii. 1, 2), and the Scripture is fulfilled, literally fulfilled, "In that day thou shalt say, praise the Lord," &c., &c., while we also find verified chap. xi. 16. My friends, a viler sinner never put pen to paper than he who now addresses you, and you see what you have got by seeking correspondence with such an one. I do not know what you expected, or what you wanted, but the subject touched upon, seemed the only one on which I could write; indeed, I have put it off from day to day, because there was no other subject open to me. The only one agreeing with my own miserable state and condition for weeks that are passed. Here I am, hoping against hope; believing and doubting—shut up and cannot go forth—a poor prisoner—a poor captive—a seeming exile—banished from the society and communion of the faithful—and, what is ten thousand times worse, shut out from a throne of grace, and debarred the Saviour's presence, or the Spirit's influence. You ask me to pray for you; I cannot pray for myself, only a few words of piteous cry now and then. Weeks of such a state—alas! alas! my friends, what is to be said to such things? We are told to weep with them that weep, as well as to rejoice with them that do rejoice—so I suppose we are not to travel long with our face Zionwards: but we are to learn to weep on that road, and have cause for supplications (Jer. xxxi. 9), and when we have found the needful and right comfort for ourselves, we may know how to comfort those who are in the same tribulation (2 Cor. i. 3 to 6.) So the instruction given (Heb. xiii. 3.) When we are called to stand up and preach the gospel, we plead our inability, and cry and pray that the Holy Ghost may be the preacher, and that we may be fitted as instruments for the Holy Spirit's use. We are required to obtain our own deliverances, only as we first learn experimentally our need of being delivered, and that there is one only deliverer. When we know that deliverer for ourselves, in his answering to the Word's description of him, then we can preach to others, as the Holy Ghost gives us utterance, after an experimental manner, those Scriptures which thus set him forth (Is. lxi. 1 to 3; Is. xxxii. 1.) Well, my friends, it is about time that I draw to a close. I hope the Lord has appointed a time when he will again permit us to have sweet communion together in his blessed name. We are not competent to appoint such seasons for ourselves. His time is always the best. Whenever it comes, sooner or later, may the Holy Spirit be present to bless us; and though the tale we have to tell be but an humbling one, may it be that we can speak of the truth and faithfulness of Jehovah, and bear our testimony that he "never said to the seed of Jacob, seek ye me in vain." My Christian regards to the dear saints amongst whom your lot is cast. May the care and watchfulness of Jesus be ever over you. May he order and direct in everything for you, and may he enable you to discern his hand in all that he does order. We are slow learners here. Farewell.—The Lord be with you, and own and acknowledge you as called ones of the elect family.

Yours in him, with much Christian affection,

ROBERT PYM.

QUERY.

To the Editor of the Gospel Magazine.

MR. EDITOR,

If you, or one of your able Correspondents, will kindly give a brief elucidation of the text in Matthew xix. 28, you will thereby greatly oblige,

Your friend and servant,

"DISCIPULUS."

Review.

God's People called to the Peace of God. The Substance of a Sermon preached at Lockwood. Huddersfield: Henry Roebuck, King Street.

A FULL-weight gospel loaf of the finest wheaten flour. We have been informed that the writer is a gentleman of property, who freely preaches Christ's gospel to the Lord's poor and despised ones. May he find his own heart abundantly watered whilst employed in watering others, and also find what Paul's reward was in freely preaching the gospel of Christ. Though unknown to the writer, in the flesh, yet we felt our heart knit with his. As many of our readers may not have an opportunity of seeing the Sermon, we shall give the following extracts:—

“Thus those whom Paul addressed as the called, were not characters who had been persuaded to a patronising regard for Christianity, as King Agrippa said he almost was; nor such as the fear of hell had frightened into a feigned love to it, as Dives supposed might be the case with his relations, and as Felix seemed likely to be; nor yet such as have voluntarily, from the influence of education, example, or enticement, taken a profession upon themselves in their own strength—No! Christ does not accept voluntaries; he will have men whom he himself has IMPRESSED; and of whom he will say, ‘Ye have not chosen me, but I have chosen you’—His people are a people formed by Himself, and for Himself, and instead of being led to him by the enticing words of man's wisdom, or through any other invitation of man's, they are brought to him in consequence of his seeking them; and there is a peculiarity in their being brought, which is unlike every thing that can be substituted for it. In illustration of this, let us briefly advert to what the apostle says of the Corinthians in the 2nd chap. of his 1st epistle: ‘My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;’ and in doing so let me ask: do you know the difference between enticing words of man's wisdom (which destroy the offence of the cross) and the demonstration of the Spirit's power? The one allures, entices, persuades, proposes; the other takes possession, with a power which is DEMONSTRATED by its subverting every obstacle and obstruction. Did ever God's word enter your heart so (in spite of yourself) that you could in no way shake off, or remove the impression produced? and was there a demonstration of a power connected with it, which overturned all your power of opposition, which laid you in the dust of self-abasement, which made you see yourself as you had never seen yourself before, which forced you to cry out, ‘O wretched man that I am!’ and ‘What must I do?’ which made all your ‘righteousnesses as filthy rags’ in yourselves; which made you ‘fade like the leaf’ in your own esteem, and feel ‘your iniquities like the wind carrying you away?’ Did you ever see and feel the power of the Spirit demonstrated in this way in your soul? If so, you must surely know something of God's way of calling sinners, and it will doubtless be your future blessedness to know, that there is sufficiency in that power to finish the work which it has certainly begun. But in all faithfulness let me tell you, if you do not know any thing of the demonstration of this power, we do not reckon you amongst those whom Paul was here addressing, whatever may be the estimation in which you

hold yourself, or in which others hold you; for, let us never forget that 'that which is highly esteemed amongst men is abomination in the sight of God.'

"He thus presents the Church to us as a whole, 'being the body of Christ and members in particular:' and in the 12th verse he says of them, speaking of them as a whole, 'so also is Christ'—Christ the Head, they the members; together forming Christ mystical; who has made it so, that they are his 'body and fulness of Him that filleth all in all,' without which there would be an incompleteness in Him—He in them, and they in Him, being complete. By which precious facts there is an assurance to them, that, 'because he lives they shall live also.' But this, brethren, is a great subject, into the details of which we cannot now enter, a subject which the spiritual mind never is, and never can be, weary of contemplating; as in it is seen the depth both of the 'wisdom and knowledge of God,' in devising and accomplishing the salvation of his people in and by Christ. It is, in fact, one of the deepest and sweetest portions of the mystery of godliness, which human wisdom can in no respect fathom or comprehend, and which is only known through the teachings of 'Him, who searcheth all things, yea, the deep things of God,' and 'makes them known to babes;' it is one of those things which can only be spiritually known, and for want of the knowledge of which, men fall into the error of supposing, that God's calling his people is a mere general and indiscriminate invitation, which men obey or disregard, according to their own will and fancy; and in which God is a mere passive agent, until man's will and choice make him otherwise. But, my friends, how different to this are the ways of God, to the view of those who are spiritually acquainted with them! instead of seeing the Most High in the position of waiting for, and beseeching man, to accept his propositions, they behold the controlling agency of Jehovah exercised over all in heaven, and all in earth, to make all subservient to carrying out of plans laid down by Himself, without man's counsel or aid, and carried out by Himself, in his own way and time; to the praise of the glory of his own grace: no power being able to impede the progress of his work, or subvert one particle of his purpose; nor yet to aid and help on its accomplishment, excepting as he has chosen and appointed, and sees fit to make use of it, to that end."

"Peace then indeed is an invaluable blessing, either in a family or in a nation; so that we know not how to place a sufficiently high estimate upon it—the loss of it only can make us learn its true value. Could we at this moment see the turmoil, confusion, and bloodshed, that prevail in some portions of the continent of Europe—could we see and hear the clash of arms, the destruction of life and property, the prostration of all that is calculated to minister to the welfare of a country—the heart-rending cries and fearful calamities that are experienced; we should indeed feel peace to be an invaluable blessing. But invaluable as peace in these respects is, we have a peace to testify of to you, to which all God's people are called; which is of infinitely higher value; a 'peace that passeth all understanding,' a peace that cannot be broken or destroyed, pure in its nature, and everlasting in its duration; which no changes of time can effect; which division and strife in a family cannot destroy; which no turmoil, wars, and rumours of wars, can take away or remove; which rests on immutable grounds; and the foundation of which is in an 'everlasting covenant, which is ordered in all things and sure,' and is designated a

'covenant of peace;' by virtue of the terms of which the Lord will ever 'speak peace unto his people,' and cause 'peace to rest upon Israel,' and 'keep that man in perfect peace whose mind is stayed upon him,' whilst of the ungodly it shall be verified, that 'there is no peace, saith my God, to the wicked, but they are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.' Now what is this peace to which God's people are called? Why, beloved, it is the 'peace of God,' 'God's peace;' not man's peace, nor any peace made by man; nor that sort of peace that some men imagine they can make for themselves with God, which is a delusive peace; and one which they only persuade themselves to a belief in, by 'building a wall of their own self-sufficiency and righteousness,' and plastering it with the untempered mortar of their own prayers and good purposes; and then crying to themselves: 'peace, peace, when there is no peace,' save in their own deluded imaginations; but a peace of which God is the author; and which is therefore made known to us as 'His peace' in contradistinction to all other peace."

"Like Peter, when he saw the waves; or on the other hand, our hearts are drawn after the vanities of this world, and into temptation and a snare; and this is succeeded by those doubts which, aided by Satan's suggestions, have led many a child of God to argue away all his interest in Christ, and judge himself but a hypocrite or deceiver, and added to this the law rushing in on the stricken conscience with its claims, seems ready to drive the poor soul to his wit's end, and many a time has almost done so; so that 'his hope has seemed to perish,' and his soul has been filled with dismay; and he has exclaimed, 'Ah, me, I am undone!' Now to such characters how necessary is the exhortation, 'Let the peace of God rule in your hearts,' remember 'ye are not under the law, but under grace.'"

Dr. Doddridge's besetting sin seems to have been an excess and laxness of complaisance. Having to preach one Sunday at a country town, where there were two different meetings, the one Calvinistic, and the other Arminian, the doctor provided himself with two sermons as opposite in their plan as were the congregations he was to preach to. When arrived at the place, he mounted the Calvinistic pulpit in the morning, he gave out his text and began his discourse; but had not gone far before he perceived he had pulled out the wrong sermon. He could not, however, recede, but went through with it, with much uneasiness to himself and to the dissatisfaction of his auditory. Having but two sermons with him, and knowing that many of his morning hearers would follow him to the other meeting in the afternoon, he was under the necessity of preaching his Calvinistic discourse in the Arminian synagogue; where he gave as much discontent as he had done to the others before. The doctor lamenting his mistake shortly after to an intimate friend, received this mortifying answer; "Never mind it, Sir, you only happened to put your hand into the wrong pocket." Such are the fruits of men-fearing and men-pleasing.