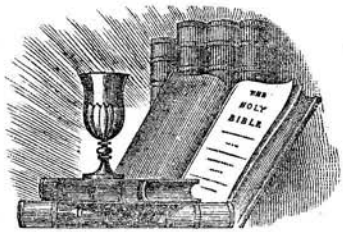
THE

GOSPEL MAGAZINE.



"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."

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A NEW YEAR'S PORTION.

"One word," was the mental petition, "one sweet assurance that *thou* art with me in this particular business." With a silent yet precious, soothing, suitable power came the language, "*The steps of a good man are ordered by the Lord, and he delighteth in his way.*" "That's enough—that's enough," was the answer. "Bless thy precious name!" Reader, dost thou know anything of question and answer with the Lord God of Hosts? Dost thou ever send a petition to court, and get a reply? To what does thy religion lead thee?—merely to associations and debatings with thy fellow-men, or up into a holy wrestling, friendship, and communion with the Father of Spirits? What knowest thou of intimacy with Jehovah? Hast thou ever been his guest? Wast thou ever in the presence chamber? When last didst thou see the King, and what said He unto thee? Hast thou no reply? Art thou ignorant, then, of these secret matters? Art thou in a labyrinth—a maze? Dost thou know nothing of sighs, and sobs, broken petitions, half-sentences, longings, pantings, desires, eh? Come, speak—speak!

Wouldst thou be spoken for to the King? Dost thou *wish* Him to draw near? What wouldst thou give to *see* Him? Wouldst thou give up thy little comforts and pleasures? Say now, wouldst thou sooner have half-an-hour's communion with Jesus, than anything else? If He were to invite thee to some lone spot, where no eye but his could see thee, and tell thee, that there at such a day and such an hour, He would listen to what thou hadst to say,—hear thy petitions and thy requests? dost thou think thou wouldst anticipate the day—long for its appearing—and ardently desire to tell Him all thine heart? Dost thou say *yes*—freely, fully, and without any hypocrisy? Jesus is thine, then, reader, and thou wilt not only have many an half-hour's communion with Him on earth, but thou wilt one day see Him face to face! "What Jesus?" Yes, Jesus. He loved thee—yes, poor little, insignificant, sinful, polluted *thee*—from all eternity; and it is his love bubbling up in

"These feeble desires—these wishes so weak,"

that makes thee *think* of Him, and long after Him. Now, amid all thy chequered feelings—thy strange desires, didst thou ever have this: "Oh, that I could *once* see Jesus. Oh that He would, as it were, but once pass by my soul, just as in the days of his flesh, He passed by and healed certain men and women of their diseases. Oh, that He would speak *one* word to *me*—personally to *me*—then, then I should be happy; and I should not care what troubles I had—I could then truly say with the poet—

'Should earth against my soul engage,
And hellish darts be hurled,
Then would I *smile* at Satan's rage,
And face a frowning world?'"

Dost thou say so, poor soul? and dost thou really mean it? Then thou shalt assuredly sit down in the kingdom of heaven, with Abraham, and Isaac, and Jacob, and behold Him that sitteth upon the throne.

The steps of a good man are ordered by the Lord, and he delighteth in his way. Reader, dost thou not think this will do nicely for a new year's portion? It is very foggy and cold this Christmas time; January generally comes in dark and cold, and one would sooner sit in comfortably by the fire, than venture out such weather; besides, it is so dangerous—so slippery, and so foggy; and with the country people it is so dark, and so bad to get about in the highways and byeways; why, poor creatures, some of them get nearly up to their knees in mud, and, if they have not a lantern, it is so difficult to find their way—just now nearly into a ditch—then running against a hedge—and now all but into a pond; it is so bad to get about; and then one with the rheumatics, and another with a slight touch of the gout, and a third with a very bad cold, but "obliged to get about," makes it anything but pleasant.

Reader, carry these passing thoughts—these every-day circumstances—a little higher. How are things with thee spiritually? Canst thou manage tolerably well for thyself? Perhaps the way is smooth, and easy, and pleasant with thee? or, what is far more likely, may be it is

rough, and rugged, and cloudy—perhaps, very foggy with thee? Thou art but a cripple?—old and hobbling? Thy sight fails thee, and thou hast not so much spirit and vigour about thee as in thy younger days? A good many promising things have come to naught, and some of the sunny mornings have turned out wet and gloomy days? So that, altogether, thou art out of sorts with thyself, and hast but little delight in undertaking for thyself, or trudging along by thyself; then, come, this will suit thee—*The steps of a good man are ordered by the Lord, and he delighteth in his way.*

Reader, we would not have the ordering—the appointing—the marking out—our own path, either temporally or spiritually—no, not for worlds: for really, however, it may be with thee, with us there seems a growing incapacity to do anything—even in the least temporal matter—right. If we were getting in years, we might perhaps be told—and acquiesce in the remark—"You are getting old and foolish;" but, as this will not apply with respect to age, we are quite ready to acknowledge that we do see in everything such an entire frustration of human effort, and so much disappointment and vexation attending every step, that we are brought as it were from sheer necessity to fall into the hands of the Lord, as clay in the hands of the potter; and we had nearly said that hundreds of times in the course of each day the secret petition goes up, "Choose thou the way, and then lead on;" "We have no might against this enemy that cometh up, neither know we what to do, but our eyes are up unto thee." "Thou hast said—and we readily acknowldge the truth of it—without me ye can do nothing; we cannot make one hair white or black. But the hearts of all are in thine hand; and thou hast said, 'I will surely do thee good; I will never leave thee—I will never forsake thee. My people shall be satisfied with my goodness, saith the Lord. My presence shall go with thee, and I will give thee rest.' Here we are mere cyphers in thy hand. Thou never hadst a weaker instrument to deal with; and, if anything is to be accomplished, thou thyself must do it. Now, get unto thyself glory. Remember the word unto thy servants upon which thou hast caused us to hope, and do as thou hast said. What! hast thou brought us thus far, and art thou going to be defeated after all? Why, what will they say of thee? The battle is not ours, but thine; and upon whom will rest the censure? Lord, if thy children are mere cyphers in thy hands, and their enemies and thy enemies know them to be so, are not those enemies looking more to what thou wilt do for them, than at what they will do for themselves?"

Reader, if thou callest this presumption, thou art either out of the secret, or dost not as yet know much about casting thy burden on the Lord. Stop these heart-breathings, deprive us of this privilege of holding secret converse with God, and we at once become miserable indeed. Why, we commonly get into such peculiar labyrinths—such totally unaccountable spots—that we *cannot* explain them, or talk about them, to any but our God. Such things work in the mind—such carnal reasonings—such strange desires—such out-of-the-way suppositions—such a medley of nonsense and fear and conjecture;

than if we could not groan it out before the Lord, when it gets to an unbearable weight, we should either sink under the load, or it would soon be said, that we were in a lunatic asylum, or, but for Divine keeping, that something worse had happened unto us.

But, blessed be the name of the Lord, He knows how to pacify and calm the mind in a moment. One quarter of an hour, and his poor servant more resembles the man among the tombs, than anything else, and the next, he is sitting at his dear Lord's feet as placid as a child. Not a care—not a sorrow—not a wish, but one with Him and in Him, in all things; the fretful, rebellious Editor nothing, and Christ all in all! And then the contrast makes it so visible and so precious. One half hour as if the weight of the nation was upon his shoulders, trembling, fearing, crying; the next under the mighty energy of the Holy Ghost, taking heaven, as it were, by force! How precious at such seasons are the precedents in the word—an Abram, a Jacob, and a Moses. But for the testimonies which the Holy Ghost hath left on record, we should at times fear we had gone too far—been too bold; but when we read the plain statements there made, and the importunate language there used, we cannot but feel encouraged; more especially, as, after the heaviest burdens, when the soul has as it were entered the third heavens, and poured out its sorrows into the very bosom of Jehovah, we have found the mind tranquillized—the burden gone—and invariably seen the dear Master coming forth in his delivering acts. How sweet was the language on the morning on which we write this—"Thou hast *overcome* me." Reader, dost thou understand? A mere formalist, or empty pharisee, cannot comprehend what we are writing, but poor tried souls will be at no loss.

The steps of a good man are ordered by the Lord. Beloved, if the language applies, in a primary sense, to Christ as the Mediator, and Head of his one body the church, the words are blessed. It is delightful to contemplate the ordering—or, as the margin renders it—the *establishing* of the steps of the Lord Christ as going forth, according to ancient settlements, on behalf of his redeemed. Every step was wisely ordained. Not a particle of doubt, nor an iota of chance, rested upon any one proceeding, circumstance, or event, from the giving forth of Jehovah's eternal mind when He declared that "the seed of the woman should bruise the serpent's head," down to the Lord's own glorious declaration, "It is finished," and his rising on the third day, and ascending up to his Father and our Father—to his God and our God. All was wisely as well as graciously arranged; and, so far from Jehovah being at any time in the least wise defeated, each opening event was according to eternal purpose, and in exact conformity to his infinite mind. There never was—nor shall be—a moment, from the time that the eternal I AM breathed into Adam the breath of life, down to the last soul that Jehovah purposes to bring into existence, in which the salvation of the church, or a single member of that church, stood, or shall stand, in doubt. Each and all were—are—and shall be as secure as if now safely nestled in Abraham's bosom. Deprive us of this belief—rob us of this conviction, and you plunge us at once into an ocean of uncertainty. What! what!

we ask, can stay a soul amid all the conflicting circumstances—the sinkings of heart—the temptations of the devil—and the treacherous workings of an unbelieving heart? What, but a steady assurance that the Lord is his—that He is of one mind, and none can turn him; fixed in his love; unchangeable in his purposes; and faithful to his word? Was He mine in time past? did He say He loved me, years ago? then He loves me now, for

> "Unchangeable His love, though fickle be my frame,
> His loving heart is still immutably the same."

And then, descending from the contemplation of the glorious Head, we trace wonderful mercy—astonishing goodness—in the Lord's gracious ordering of the steps of the living members in the one mystical body. Not more certain is it, that the steps of the Lord Christ, as Mediator, were ordered, than that the steps of the dearly beloved of his heart, were and are ordered also. In retracing the steps of the dear Master, do we see anything like confusion, uncertainty, mistaken or false movements? Nay. Neither shall we see anything bewildering, confused, or out of course, in the procedure of the members, as beheld in the Lord's arrangement. Sink in heart as they may—believe as they often do, this step is wrong, and the other ought to have been taken, we believe that in the end—when it really comes to the wind up—and they have read down to the end of the chapter, it shall appear to have been all wisely regulated. Instead of saying with dear old Jacob, "All these things are against me," it shall be, "My Jesus hath done all things well." Every trial was right—each perplexity was needed—the conflict was necessary—and the burden not a particle too weighty. All was well and is well.

At the close of the 107th Psalm, after the Psalmist had been recording the gracious dealings of the Lord, he says, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Now, we believe that as the Lord's people watch his movements, they will discover with what wisdom and kindness He regulates their footsteps, bringing the most unpromising things to pass; baffling human wisdom, skill, and foresight, and out of the wreck of the same bringing forth such blessed results, as shall compel the soul, in his love and admiration, to exclaim, "What hath God wrought? This is the Lord's doings, and it is marvellous in my eyes." Really, we do love to see human wisdom and the devil outwitted. After spending anxious days and restless nights; calling in question this, and doubting that; sometimes so unbelieving, and rebellious, and ungrateful, as really to doubt whether the Lord ever did anything for us, or conferred a single mercy; we say, after all this turmoil, confusion, and darkness—saying "All these things are against us, and would to God we had never been born, and never touched that old *Gospel Magazine;*" we do love to see the Lord coming forth. He puts up his finger as it were. There is a little softening of heart—a gentle melting of soul. The tears begin to flow. Off goes the old devil, and quiet enough is his darling confederate, the human heart. The Master is

come, and the devil and his little, but very troublesome, imps, are gone. The old coward knows better than to show his face then; and, as for his co-workers, *lust*, and *malice*, and *envy*, and *rebellion*, and *ingratitude*, and a whole host of his infernal and internal crew, they are all squeezed up into a corner—got as far out of sight as possible—not daring to show out whilst the Master is present, but waiting most anxiously his departure to make a fresh rally, old Beelzebub at their head. But, before we pass on, we were going to say, we do most heartily rejoice, and bless and praise our God, when by some fresh breaking in, or new display of mercy, He puts this vile tribe to the route. We seem to stand and enjoy a hearty laugh as we see this rude embassy shuffle off—tumbling one over the other—as they flee from the presence of the Master. They do just as the old hypocritical Jews did, with the adulterous woman, leave Jesus and the poor soul together; and those only who know what the Master's presence is, know how sweet the moments that they then spend with Him.

But we must hasten to the last clause of the passage. "*And he delighteth in his way.*" Now, if this be spoken of God our Father, He delighteth in the way of his Son, as going forth in his redemption-work; He delighteth also in the steps of his dear children. He views them in Christ—loves them in Christ—blesses them in Christ; and perhaps at the very moment that they are trembling, and doubting, and fearing, He is going forth for their succour and deliverance, and about to get unto himself fresh honour and praise.

Is the language applied to Christ? "He delighteth in his way." His heart is with the sons of men—interested in his redeemed, and going forth with heart and soul in his glorious redemption-work. He does see of the travail of his soul, and is satisfied. He beholds the purchase of his blood—takes delight in his Hephzibah, and glories in the dear object of his love. All language fails to testify in anything like adequate terms the ten thousandth part of Christ's love to his church—his spouse—his betrothed bride. He alone can tell his love, for Gabriel cannot comprehend—much less express—the tiniest part thereof.

Do the words express the experience of the church, in all or any one of its members? She—he—delighteth in his way; delighteth, as soon as he perceives his Lord's hand, in the way of the Lord's leadings—thanks him and adores him for it. Many are the steps which a child of God takes in doubt, and fear, and apprehension—not being at a point whether the Lord is favourable thereto—but nevertheless steps which his blessed Majesty *afterwards* shines in upon—confirms—*establishes;* shows it was the way—the right way—the only way; and all to bring that soul to a greater mistrust of himself, and his chequered feelings—into a more ardent looking to and simple dependence upon his gracious Conductor. But more especially "he delighteth in his way"—God's own appointed way of salvation—Christ, *the way*, the truth, and the life. Here—here, we arrive at the climax of the text; and here the Lord the eternal Spirit will and does lead all his children, sooner or later, to see—to walk in—and to delight in this glorious way—this

tried way—this good old way the fathers trod; the way in which prophets, apostles, martyrs walked; the way through which and by which the general assembly and church of the first born, whose names are written in heaven, found entrance to the house not made with hands —eternal in the heavens. Oh, this precious glorious way! Dost thou want to know the way—to walk in the way—and to delight in the same, poor soul? Here, knock at the door—knock and knock again. Be not afraid; lift thy poor trembling hand, and knock, and when the porter opens, ask the way to Zion, for thy face is thitherward.

And now what shall we wish the one church of Jehovah's Israel upon the threshold of the year 1845—a new—an unknown—an untried year! what? why, pleasant walking in this good old way throughout the year! *Throughout*, did we say? Nay, this applies but partially, as it respects wilderness walking. Some will have reached the end of life's journey ere the year closes, but never—no never—will have reached the end of the way, or have made much progress in a knowledge of it. It will be Christ, the way, ever unfolding, yet never unfolded, through a blissful eternity. We were struck just now with the thought of what the evangelist beheld when taking a peep into glory. "And they sung," says he, "as it were a *new* song, unto Him that loved them." Now a multitude had been singing for thousands of years when John saw them, and yet as if the Lord by his testimony would contradict the devil's lies about the employ of heaven getting old and stale and worn out, he says, it was a *new* song. There was that mysterious, inexplicable peculiarity about it, that it was *always new*—quite fresh—as it were but just beginning; and the heart and the interest of all fully and blessedly taken up.

Well, dear readers, to you who may ere 1845 shall have closed, be singing there, we wish you joy, and hail the prospect of the same blessed privilege; and to you whom another new year shall find still toiling across the wilderness, we say, Peace be unto you, and the good-will of Him who dwelt in the bush. Doubtless with us, you will, notwithstanding all your sorrows, trials, and perplexities, bless Him for one mercy—that you are in the way—ah! and well satisfied, and delighting in it too; and though, as regards the end of the journey, we seem to be creeping on but as it were at a snail's pace, yet the mercy is, that every year—aye, and every trial too—tells one!—one off—one less—one more gone through, blessed be God!

Jehovah—the God of Israel—Father, Son, and Holy Ghost—be with his one church in the wilderness, at the beginning—through the middle —and unto the close of the year 1845, yea, even for ever and ever; and his church triumphant and his church militant, when meeting as one around the throne, will everlastingly praise and adore Him! Amen and amen.

THE EDITOR.

CORRESPONDENCE OF THE LATE HENRY FOWLER.

LETTER II.

To Mr. W——.

DEAR FRIEND,

My long silence has the appearance of forgetfulness, but my many cares and perplexities must apologize for the delay. I have been of late much in the fire and in the water, but through the good hand of God have thus far been brought on my way. One part of my perplexity has been a complete storm in my church, arising from the terrible news of my leaving them; so that I have had difficult work to still the tempest: so difficult is it to allay the heat of passion even in God's people, when their will is crossed. Indeed it requires a stronger arm than mine to defeat the Lion, who ever seeks an opportunity to make inroads on the flock of Christ. I proposed, on my return, to visit Birmingham every alternate six weeks, but my proposal was not generally acceded to, consequently I wrote to London to say I should come at Christmas, or, rather, the first Sabbath in January, and continue with them six months on probation. But I can give allowance for my people's feelings; neither you nor myself would like to be deprived of a minister under whom we had sat with pleasure, and heard our path clearly pointed out, even though it might appear to be the will of God. Our will seldom lays straight with God's will; hence arises a contest within. God said to Jonah, "Go to Ninevah." "No," said Jonah, "I'll go to Joppa." The fact is, with the command there must come a commanding power, or else we kick and rebel. God said to Abraham, "Get thee out," and Abraham went out, because with the word went a commanding power, and then the business was done. Even so it is now. I might say, "Friend W——, cast thy burden on the Lord Jesus, who is mighty to save," and my friend would say, "No, I am afraid to do that—that would be presumption;" but if the power came with the word, it would soon be done, and he would go on his way rejoicing, till his feet got again entangled with the brambles of Sinai. The kingdom of God stands not in word; Jesus, the King of Zion, rules; his love is communicated, and every reviving time we get is by Almighty power. "He giveth power to the faint; and unto them that have no might, He increaseth strength."

Since my return I have been in great bondage, both in my own soul and in my ministry, while at the same time many have been set free. You know not, my friend, how perplexing these things are to my mind; and unbelief says I shall be the same in London, and soon run my cruise dry; and yet I must preach, and now regularly preach five sermons a-week. Thus I go on, amidst a variety of fears that I shall run a-ground.

> "I wonder that a soul so vile,
> Should ever see the Saviour smile."

Let me hear from you soon. Ever yours, in the bonds of the everlasting covenant,

Birmingham, Nov. 18, 1820. HENRY FOWLER.

THE FIVE POINTS.

(*Continued from page* 548, *vol.* 4.)

THE man who teaches a pig to tell his letters may as well say that he began to make of him a human being, and his confutation would be, the world would laugh at him, and say, "The principle of humanity is wanting; let him give that in the smallest degree, and we will attribute all good to him, and not till then." But if the first or chief good be already possessed by man, the Holy Ghost must be content to lose the credit of being the Author of all good, to which He in his word lays claim, seeing men possessed the chief good before. But there is something still more derogatory to the glory of the Spirit's work—that is, "His power may be successfully resisted by men, and rendered ineffectual. Thus the perverse will of man is set above Jehovah's control; He that created all things is more than matched by his own creatures; "He spake, and it was done; He commanded, and it stood fast;" stormy winds are submissive to Him, and waves obey his mandate; the world of mind is managed to effect vast purposes in his providence, which were foretold by inspired prophets, with all the precision of true historical record, but the perverse will of man, opposed to his rule, stops his progress, foils his attempts, defies Him to purpose anything with regard to it, and forbids his subjugatory power. Thus the Arminian finds out the limits of Jehovah's control, the extent of his might, and sets up the perverse will of a creature who is said to be "crushed before the moth," as mightier than Him of whom it is said, "He upholdeth all things by the word of his power." Let a sensible heathen, who would have to judge of the matter without presentiment, have the subject placed before him, and be asked to which party the appellation of "Almighty" should be given, he would give the palm to him who possessed the "perverse will," and who could so successfully resist the other's power. But there is still another view of the subject; if it be said that God has power, but will not exert enough to accomplish the object, then He must be destitute of love; He must be a Being of apathy; unworthy of the title of a Father; worse than an earthly parent. Where is the earthly parent, who sees but one of his children sinking in deep water, and yet just content himself by casting some rope in his way, and apathetically says, "Take hold of that, or sink," when he has more effectual means at hand? What would be said upon inquest in such a case relative to such a father? Why, the whole jury would condemn his conduct. And yet this is the Arminian's God—this is Arminian salvation. The proposition of salvation they will allow may be God's, but the power to accept or reject it is exclusively the creature's; penitence may be called up at pleasure, or rebellion exerted with success. The man who

has mind enough to see the sinfulness of this doctrine, and its gross inconsistency, and yet advocates it, from the pulpit or the press, must be committing the sin against the Holy Ghost, from which, may God preserve us!

The brief but comprehensive "point," given by the Calvinist as another article of their faith, is perfectly agreeable to the three preceding ones; it has Scripture to support it—observation and experience to confirm us in it; the creature's state is, as Paul by the Holy Ghost asserts, dead; all mankind is obnoxious to the wrath of God by sin—all in a state of condemnation; and the whole people of God, children of wrath, even as others, and so must remain without life, ability, or inclination to be otherwise, unless the Holy Ghost bestows it; they cannot take the first step—no, not one step towards it; "in their flesh dwelleth no good thing;" to will is not present with them; and therefore they know not how to perform; but Jehovah has purposes of love concerning them; they are chosen, loved, and predestinated, not for anything foreseen in them, for some of them were the vilest of the human race; and by his choice of them, He shows us particularly that it was not for any good in them; some were the most impenitent and rebellious of all human beings, and all were going their own way. This we see by the characters the Holy Ghost points us to in his holy word; there is Magdalen, the thief, Paul, Zaccheus, and a number of others, whose propensities and pursuits all differed, and who were bent upon their own destruction, by walking in their own ways; but his eye was upon them from eternity; his love was fixed upon them without any known cause, but that "He would have mercy," and not upon them only, but upon all that are to believe, to the end of time; and He gives no other than the above reason. "And whom He did predestinate, them He also called." The time is fixed in his purpose as certainly as there was a fixed period to create the world, or as certainly as there is a fixed period to destroy it; there is not an elect soul existing, or ever will exist, but the precise time of his calling is fixed. And hence marvellous movements of his providence take place, sometimes upon a large and awfully sublime scale, and sometimes of a more limited character, which human wisdom cannot possibly trace till the work is accomplished. Who could have connected the conversion of some of Cæsar's household, with the tumult against Paul in the temple at Jerusalem, or with the deeply-laid plot of the forty men who had sworn to kill him? Which was the first step to his being sent to Cesarea, and from thence to Rome? or who could connect the raging storm that happened during the voyage with the healing of Publius' father? or who could connect the weariness of our dear Lord with the conversion of the woman of Samaria, and many of the city beside, if He had not revealed the whole of his wondrous design by the history given? His every footstep is well ordered, and not one of them taken at random, or at a peradventure. He rules in all, through all, and over all, the movements of men—the purposes of his grace being evidently his grand object—the calling of his church—the searching out of his people never—never lost sight of; and it is utterly impossible that He should be ignorant of the individual in whom his Holy Spirit

was to dwell, or that He should not select the soul that was to be his very habitation, as well as select the country which should be the seat of his church. Nor can He dwell in them first, to love them afterwards, but must have "first loved them," and then dwelt in them, because He loved them. Nor can the sudden changes that took place in some of the objects of his choice, and these the worst and most inveterate amongst mankind, be accounted for upon any other principle but that of the divine, wonder-working, powerful, invincible operation of the Holy Ghost; it was not only a change of sentiment, arising merely from the force of evidence upon the mind, nor a change of conduct arising from the force of example or precept; it was, and is still, a change of nature, or, in better words, a new nature imparted, yea, created—a nature as holy, as pure, as the nature of God himself, for "the new man is created in righteousness and true holiness."

It is not, therefore, as the Arminian says, a "bringing to perfection that which is good in man," but it is an absolute act of God's creative power—it cannot be an act of the creature's, for no creature can by any possibly be a creator; and certainly a dying, defiled, sinful creature cannot be the creator of a pure, holy, spotless, everlasting principle of life, "that is to grow up into Christ in all things," so like Him in all things except his infinity and immensity, as to be called the son of God in the most emphatic sense. This is not the work of us men, neither in whole nor in part—it must be the work of the Spirit of God; and if the work of the Spirit of God, then it must be exclusively a work of grace; and if a work of grace, then it must be a work of sovereign and discriminating grace; nor can the perverse will render this work of the Spirit ineffectual. "The wind bloweth where it listeth," and the gentle breathing of God's spirit can no more be effectually resisted by the perverse will of man, than the rushing mighty wind of the day of Pentecost could have been resisted then. Men might as well talk of resisting the course of the planets; yea, that would be a work far more easily done, for thus saith the Lord, "I will work, and none shall hinder it." Nor is the natural inclination forced, except to submit, for God gives a new inclination that is as eager to follow Him in his ways as the old is to follow sin; therefore it is said in the Scriptures, they are called to holiness—to believe holy doctrines—to the possession of holy principles—to the observance of holy precepts, and to walk in all holy practice. In a word, they are "transformed in the spirit of their minds;" thus they are by the Spirit of God called from sin and death to a state of grace and salvation; and this is done in every soul that God has eternally chosen, according to his own wondrous and eternal love, and in his own appointed time.

But now a word about the means employed. And let us first observe, that God does not always confine himself to means. The case of Paul is sufficient evidence; no means were employed, either in his conversion or subsequent instruction. In the blessed mysteries that he afterwards wrote, and preached about his conversion, was without means, and he himself says, that he "received not the Gospel by men, neither was I taught it, but by the revelation of Jesus Christ." And to

prove it, he tells us that he preached it before he even saw the Apostles at all; and there is no doubt but God has wrought upon many others as well as upon him, without the use of ordinary means, just to show that He is not confined to means, but in his sovereignty can, and does, work without them; but still He "deviseth means, that his banished ones be not expelled from Him." And by the means He devises He generally works, which is his word preached or read; but the preaching of the Gospel has been most owned and blessed of God to accomplish that great end and purpose, "for it pleased God, by the foolishness of preaching, to save them that believe." Nor will the word alone do; it must be accompanied by the power of the Spirit of God, to whom the great business of regenerating the soul especially belongs. That the Gospel may be preached clearly, and that by good men, and yet be powerless, is very evident, seeing the Apostle tells the church in Thessalonica, that the Gospel "came not to them in word only" (implying that it does come in word only sometimes), "but also in power, and in the Holy Ghost, and in much assurance;" and it could not be mistaken, but was clearly seen by its effects upon the minds of men, they "having received the word in much affliction, with joy of the Holy Ghost." And without that, the means of divine appointment are totally ineffectual; the very Gospel preached by the best of men, without the divine power of God's Spirit, would be as useless in effecting the object intended, as the pronouncing of the name, the sacred "name of Jesus of Nazareth, whom Paul preached," was to cast out the devil of old, or as powerless as the effort made by the disciples to cast out a devil by the name of Jesus, and could not; and by the attempt to do it, by the mere name pronounced, without reference to the same secret but omnipotent power of Jesus, which must always be especially exerted to accomplish the great object. The disciples exposed themselves to the contempt of the multitude. It is that power only making use of the word uttered by men, which cast out devils of old, for they were not charmed out. And it is the Almighty power of the Spirit of God accompanying the means that must be exerted in a special and positive manner, in the regeneration of every soul that is born again, as much so as every letter of this is written by the exertion of my hand, and effectual resistence to his power is as impossible as it is to blot out the sun. No man can do—no man can prevent, and no man can undo, what he has done or does in that respect, "He sealeth up the hand of every man, that all men may know their work." He is also pleased to use other means to accomplish the purposes of his grace, concerning the calling of his elect, such as reading the word, or the writings of good men, or conversation, or parental instruction—for He does not confine himself to any one, but blesses principally the preached Gospel, and the ordinances of his house. Here again, some good men have differed, not indeed as to the absolute necessity of the great life-giving power of God's Spirit to regenerate the soul, but as to the method of addressing the sinner who is dead in sin. Some have contended for the most unlimited calls to repentance and faith, while others have denounced it altogether, contenting themselves with just setting forth the great

plan of salvation, and scarcely think it right to warn the sinner to "flee from the wrath to come."

I shall not attempt to settle this difference of opinion and practice. It is very evident that the understandings of men are addressed by Paul at Athens, when he reasoned with the people about the being, omnipotence and omnipresence of the God whom they ignorantly worshipped; and if the conduct of these reformers is a criterion, who were men of gigantic minds, and eminent for spirituality and prayerfulness, we might quote Calvin himself. In chapter five of his Institutes, he has this passage in meeting the following objections in defence of free-will. Objection: "Exhortation shall be made in vain; admonition shall be superfluous; reprehension ridiculous, unless it be in the power of a sinner to obey." Answer: "Not so, truly, for though Christ affirms that we can do nothing without Him, doth He therefore less reprove those that did evil without Him?" Let us say, with Augustine, "O men in commandment, learn what thou owest, in correction that thou hast it not, through thine own fault, in prayer, whence thou mayest receive that thou wilt have." Again—Objection: "Why are the faithful put in mind of their duty, seeing they are directed by the Spirit of God?" Answer: "O man, who art thou, that prescribest God a law? If He will have us to be prepared by exhortation to receive grace, what canst thou backbite in that dispensation? God worketh two manner of ways in his elect—inwardly by his Spirit, outwardly by his word, which is to them a sweet savour unto salvation, as it is to the reprobate the savour of death unto death." Again, chapter 24, "But there is a double kind of calling, universal, whereby God, through the preaching of the word, biddeth all men come to Him, as well good as evil." And there is also another special calling, whereof for the most part He vouchsafed the faithful only, which He bringeth to pass by the inward illumination of the Spirit, so that the word preached doth root and settle in their hearts.

We may also quote Dr. Owen, a man possessed of the most penetrating mind, and earnestly devoted to God. In his discourse concerning the work of the Spirit, he says, "There is no power in men by nature, on the mere proposal of their duty and exhortation, to the performance of it, accompanied with the most suitable motives, to perceive, know, will, or do anything in a manner acceptable to God, without a new gracious habit enabling them thereto." He then says, "It is objected that this renders all exhortation useless. I answer, nothing is requisite in the application of means to an end, but that they are suited to it, and that the subject to be wrought on is capable of being affected by them. Now, exhortations are suited, as moral instruments, to produce the effects of faith and obedience; and the faculties of the soul are meet to be wrought upon by them. Exhortation, &c. primarily respect our duty, not our ability; not what we can, but what we ought to do. God is pleased to make them the means of communicating life; and He has appointed these to this end, because they are suited to our moral and intellectual faculties." Thus far Dr. Owen. We may also quote a passagefrom Dr. Goodwin's work, to which we before alluded,

as revised by Dr. Hawker. In the first chapter we have the following, "The second part of our commission is what concerns men, the parties to be reconciled; and God hath given us, his ambassadors, full power and authority to deal with men about it, and to strike up the compact, and perfect this agreement into a full and final issue, and end with charge to tell this message indefinitely to all and every man in the world; and that, founded upon this ground, that reconciliation is to be obtained from God for some in the world; and thereupon to exhort all and every one that hears it, to be reconciled. And men accordingly are to seek it as thus revealed to them by us; and these exhortatons are to be entertained by them as if God had exhorted and persuaded them thereunto." Many may doubt the propriety of this language, but we must not denounce the man; God owned and blessed his word by him.

I make these extracts, which are rather more than I intended, just to show that many in the present day do very wrong in ridiculing all exhortations as the veriest Arminianism; and every man whose conscience dictates to him language similar to the above, as a rank Arminian, the authors of the above extracts cannot be accused of that error; no men stood further from it; they spent their lives and great talents in opposing it, and hardly has there been a new argument found against it since; and yet this was their method of preaching the word; and God blessed the word by their ministry; the Spirit worked by the word they spake; and they knew his power alone could and did accomplish the great business. And it should be observed, that these great and good men never thought of going into the error of Arminianism, by attributing to the creature what only can be wrought by the Creator, though they thus spake. And if some good men differ from others upon the subject, let them keep their swords in their scabbards, for "shall the sword devour for ever?" Let none think themselves infallible, but remember if their brother is in their estimation wrong in one point, they may be wrong in two themselves. These, then, are the several means He has appointed and used, and still uses, for the calling of his people from sin and death to himself, to serve Him in newness of life to the sacred profession of his name, every one of them being personally brought to the feet of the Lord Jesus Christ, to expect all from Him—pardon, justification, and glorification, together with all needful help while in the wilderness below; so that Christ is their Centre, their Source, their Hiding-place, their Strength, their King, their Friend, their Brother, their Redeemer, their everything. He is their Alpha and Omega, their first and last; and they, under such an influence, rallying round such a centre, and publicly professing such doctrines, and maintainng such a practice as the precepts of God's word prescribe, are his church in this world—his visible church—his Jerusalem, of whom He is Head and King. And all churches set up beside, by whatever authority they may be set up, in this world—whether by kings, states, councils, synods, or popes—are but of devilish origin, and must and will be swept away with the besom of destruction; and this only stand for ever, to the praise of his glory.

T. W. GITTENS.

(To be continued).

ANECDOTE.

MERCIFUL PRESERVATION.—Speaking one day with a gentleman upon the state of Ireland, and the striking manner in which many of the Lord's family are preserved there, he remarked, "I was intimately acquainted with a Christian gentleman, in the county of ——, who was threatened with destruction. The charge against him was the *Bible!* A neighbour of his, who had no cause whatever to fear on the srme account, but who was alarmed at the disturbed state of the country, strongly barricaded his house, and took every precaution for self-preservation, greatly upbraiding his neighbour for not following his example. However, one night, after retiring to rest, his house was assailed; and, going downstairs to render himself additionally secure, he was barbarously murdered in the passage of his own house, some one or more of his servants having actually given admission to his murderers! But a short time afterwards, the other gentleman was returning home on foot—his servant leading his horse by his side. Suddenly a volley of some five or six gun-shots was fired from behind a hedge, mortally wounding the servant, who, as he fell, besought his master to leap on to the horse, and ride off. The master, who was also sorely wounded, mounted the horse, and, from the special impulse of the moment, was induced to turn his horse's head, and confront his assailants. At this critical juncture, a man took aim at his heart, and fired. In his breast-pocket he carried a Bible; the ball pierced his coat—passed through the cover, and perforated the leaves of the book until it reached the 15th chapter of St. John, and there it stopped upon the second verse, which reads, 'Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit;' which verse is backed by the 11th verse of the 17th chapter, 'And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.' It was a copy of Bagster's Polyglott Bible; I have often seen it (continued my informant); have spent many weeks at the gentleman's house; and rode upon the self-same horse."—Reader, is not ours a wonder-working God?

ALFRED.

THE HISTORY AND PEDIGREE OF ANTINOMIANISM.

"WHAT is Antinomianism?" asks the "False Witness, who utters lies" (Prov. xiv. 5), and then goes on to describe a spectre of the novel kind, extracted from the brains of a madman, and named, "that thick-skinned monster of the ooze and the mire"—"wide spreading pestilence"—"epidemic malady,"* &c. A spectre which exists nowhere—no, not even in the

* These appellations are quoted from Robert Hall, in the "Christian Witness," for September, 1844, and contain sufficient spleen to make the reader suspect the author and his modern prototype to have been in conference with a conclave from the infernal regions.

bottomless pit; but the nearest resemblance to it will be found in the very fraternity who thus profess to execrate it, and who, like Potipher's wife, falsely accuse those whose integrity preserves them from participating in their iniquities.

"What is Antinomianism?" is the question; and, if the learned critics are to be credited, it is opposition to the law of God. And who, I ask, is so opposed to the law of God as those who would make it bend, concede, and compromise to the false pretensions of creature obedience, which even the pretenders themselves allow to be imperfect? The law is inflexible, and demands perfect sinless obedience in thought, word, and deed; so that those who attempt to satisfy it with a partial and counterfeit obedience, oppose the law, and are to all intents and purposes the Antinomians; while those who are falsely so called, own the just demands of the law—feel condemned by its righteous sentence, and despair of satisfying it with mere creature obedience; but, believing and appropriating the perfect obedience of their divine Surety, they present before God the righteousness which exonerates them, and magnifies the law, while their accusers do all they can to make it void.

If an individual who had violated the law of his country were to attempt to evade that law, by fabricating some new law, would he not be against the law—that is, an Antinomian? Now, this is just the conduct of modern divines, who pervert the Gospel of Christ, by representing it as an easier law, whereby the favour of God may be obtained, and salvation secured by the efforts of dead sinners, with a little help from Jesus Christ. Surely the plainest capacity, whatever its "paucity of ideas," must perceive that this is "the wide spreading pestilence" of the present day, alike opposed to law and Gospel, and ought to be designated *double-dyed Antinomianism!*

An atonement is admitted by these mongrel theologians, but it is represented as quite indefinite in its nature and extent; grace is cautiously mentioned, and immediately contradicted by loading it with conditions which no man can perform; mercy is proclaimed, but at a price which no man can pay; and heaven is offered *by* those who cannot give it, and *to* those who cannot receive it; yea, more, the law is urged as a rule of life by those who most flagrantly violate it in their lives, and the Gospel is transformed into the arbitrary jargon of the Egyptian task-masters, "Fulfil your tasks—your daily tasks." Thus the lives of true Israelites are embittered—the pride of Egyptians is fed, while both law and Gospel are distorted and neutralized. This is Antinomianism with a vengeance!—"thick-skinned monster" indeed, whose cloven foot tramples upon the spirituality of God's law—who opposes the sovereignty of the law-giver, and rejects the perfect work of the law-fulfiller. It robs the law of its power and authority, and the Gospel of its distinguishing glories. It puts the poor sinner in a condition utterly hopeless, and it offers insult to all the persons and perfections of Deity.

Vile Antinomianism! it will give neither law nor Gospel their real character, but misrepresents them both, and makes them both to speak *yea* and *nay*, bewildering seeking souls, and binding saints in legal bonds; and this is "the wide spreading pestilence"—the "epidemic malady" of the present day—the fashionable, flesh-pleasing religion, which occupies most of the pulpits—entertains multitudes of carnal professors—claims the precedency of all the colleges, and fills the land with its accredited agents. It has almost unchristianized England; it has benumbed the nations of the Continent with its formality; it has poisoned the atmosphere of America with its Pharisaic effervescence; and it has fixed its imperial seat at Rome, clothed in superstition; from thence it issues its cruel edicts and its dead-

ening influence to every quarter of the globe; to every colony of civilized nations; to every island of the sea, everywhere supplanting the free-grace charter by the free-will conspiracy.

Would the reader know the pedigree of this "thick-skinned monster?" Let him inquire at its nurseries, the seats of learning, where it thrives on public bounty, and revels in the devastation of the "wide spreading pestilence." Then read the History of the Old Foundry in Moor Fields, where it was resuscitated some hundred years ago; from thence he may trace it back to Arminius—to Pelagius—to Simon Magus—to Judas—to Nebuchadnezzar—to Job's Pharisaic visitors—to Esau, Ishmael, and Cain; yea, to the old Serpent, and to apostate angels, all of whom were free-willers—that is Antinomians, against law!

Truly, "it includes within a compass which every head can contain, and which every tongue can utter" (Satan's bait, ye shall be as gods), all the mischief which has put the foundations of the earth out of course—dissolved the bonds of civil society, and made the very name of Christianity a laughing-stock for Infidels. It is the parent of idolatry—the founder of Popery—the tool of State policy—the canker-worm to Christianity, and the curse of the earth. It turned angels out of heaven, and man out of paradise—it excited Cain and Esau to murder—it embittered the Egyptians against Israel—it made the golden calf, and taught Israel to dance round it—it sent Achan into their camp—it violated their holy distinction, and scattered them over the face of the earth. It can associate with Arians, Socinians, Papists, and Infidels, but if it meets with an advocate for truth who insists upon salvation all of grace, it pounces upon him like a tiger, and seeks to destroy him.

So determined an opposer of the law is this apostate free-will (alias Antinomianism), that when Christ came down from heaven to fulfil the law, this "thick-skinned monster" loaded him with opprobrious names, as it does his devoted servants, and it moved its veteran army, the pharisees, to oppose and persecute him all the while he sojourned upon earth, venting its "deadly malignity" against all he did and said while magnifying the law, until it revelled in his blood, and mocked his dying pangs. Nor was the servant better treated than the Master, for when Paul had taught the Galatians the doctrine of salvation in the blood and righteousness of Christ, all of grace, this free-will monster sent Judaizing teachers to pervert and contradict all that Paul had preached, and then hunted down, imprisoned, and martyred the Apostle; we must not wonder, therefore, that when he wrote his epistle to them he pronounced it accursed (Gal. i. 8).

Even to this day, this "epidemic malady," free-will, is spreading its "deadly malignity" in the churches through the length and the breadth of this long-favoured land, so that we cannot visit city, town, or village, without being met by some of the sickly, dwarfish fraternity, whose melancholy looks, meagre form, and faltering voice, proclaim the fact, that this "wide spreading pestilence" has poisoned the air—putrified the food, and fouled the waters of the sanctuary; hence heavenly births, growing Christians, and strong believers, are rarely to be met with, because their pastors and teachers are infected with this "deadly malady," and consequently they subvert the law of God—reject the law of faith—despise the law of liberty, and oppose the law of life, thus proving themselves to be Antinomians, *against law*!

But there is another and a darker feature of this "thick-skinned monster," free-will (alias Antinomianism). He carries "a lie in his right hand" (Is. xliv. 20). He disowns his proper name, as rogues often do,

and fixes it upon the innocent, raising the hue and cry of Antinomian against the men of truth who do more to honour the law in one day than any of the free-willers do in their whole lives; so that by false accusations—feigned obedience, and fawning pretensions, he tries to establish his own reputation, by trampling upon the excellent of the earth, and by calumniating the excellencies which he cannot reach; just for the same reason Cain slew his brother, because his own works were evil, and his brother's righteous (1 John, iii. 11). Ignorance, pride, and malice, are the blood nerves and sinews of this "gigantic monster," which are all manifest in the life and character of the motley fraternity, who affect to make the law the rule of their lives—to make progress in sanctification, and to make converts of all the world. They know not God; they refuse to bow to his sovereignty, and they hate the very principles which God has given, and the very people whom God loves. "Woe unto them, for they have gone in the way of Cain" (Jude xi).

Where, now, shall we find an antidote to this "wide spreading pestilence?" Blessed be God, He has furnished us with it, and his servant Paul used it with wonderful success; hence he exulted in the infallible remedy, saying, "I have fully preached the Gospel of Christ" (Rom. xv. 19). This is the only antidote to the epidemic malady of Arminianism (alias Antinomianism), and if the ministers of the present day would, like Paul, FULLY preach the Gospel, defending all its doctrines, explaining all its privileges, and urging all its injunctions, the result would be the same as when Moses lifted up the serpent in the wilderness, many poor Israelites who have been bitten by free-will serpents, would learn to look away from every other object to Christ alone for life and healing. But, alas! how many of the present race of preachers are afraid to speak FULLY even what they know of Gospel doctrines, lest they should offend the lay-lords, under whose patronage they exist, and keeping back, or, as the phrase is, *guarding*, the precious truths which God has left unguarded, save by his own hand; they rob God of his glory, and his people of their comfort, by directing them to plaster their wounds, and scrape themselves with potsherds, instead of looking by faith to the sinner's responsible Surety to obtain life—enjoy God, and anticipate eternal bliss.

The ambiguous phraseology in which the doctrines of the Gospel are preached, when they are preached at all, and the diluted form in which the choice blessings of rich grace are presented to the people, has produced much of that tame, sickly Christianity, which characterizes the great bulk of professors, and by which the "thick-skinned monster," free-will, has come in, and, like the wild boar of the desert, is treading down our choice vine. Let but the bold and explicit language of the word of God be employed; let covenant love, divine substitution, and invincible grace be FULLY preached, in all their fulness, certainty, and personal participation, then will Antinomianism (i. e., the free-will heresy), hide its impious head; the law of God will be duly honoured, and the "wide spreading malady" of Pharisaic formality will be checked in its demoralizing progress.

My soul weeps in secret when I reflect upon the partial and contradictory statements which many, even good men, are accustomed to make, and how few, how very few, can be said to preach FULLY the Gospel of Christ. There is an ugly, cloven-footedness about modern preachers, just the reverse of those described by Isaiah (ch. lii. v. 7), "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" This is so clear an epitome of

FULLY preaching the Gospel, that Paul was moved by the Holy Ghost to quote it (Romans x. 15), as descriptive of God-sent preachers; and if this model of Gospel preaching were imitated by all who assume the ministerial office, the churches would soon wear more healthy countenances. In this epitome there are none of the Popish dogmas of contingency, conditions, coaxings, and chicanery, which make up the free-will system, the Antinomianism of the day, which is opposed alike to law and Gospel. No; here are seven things, the perfect number, simply published—viz., "high standing" upon the mountains—"good tidings," God's method of saving sinners—"peace," made by the blood of the cross—"good tidings of good," all the provision of the covenant of grace—"relationship," Zion and her God—and "divine sovereignty," thy God reigneth. This is a full Gospel, wherever this plan is pursued, God is honoured—his law is established—his elect are called, and the body of Christ is edified; whereas, the modernized Calvinism, which is Arminianism disguised, insults Deity—opposes his law—perverts his Gospel, and deceives multitudes of unregenerate souls.

In confirmation of the foregoing representation of the prevailing system of theology, let the churches which are now stigmatized as Antinomian, because their banner is FREE GRACE, be fairly contrasted with those assemblies of *real* Antinomians which glory in their intellectual superiority, universal redemption, and human responsibility; in things which are visible to all men, then it will be seen which are most like the "thick-skinned monster," "against law!" The advocates for mock duty, devotion, and doubt, are not unfrequently seen at the card table, the dance, and the play; but the recipients of divine grace cannot stoop so low—they are found at the lecture, the prayer-meeting, and in fellowship with the saints. Free-willers are noted for avarice, pride, and carnality, but the elect of God, holy and beloved, put on bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering (Col. iii. 12).

Moreover, in the fashionable congregations, which are quite clear of the charge of high doctrine, worldly etiquette and cold formality are scrupulously maintained; but new births, spiritual enjoyments, and Christian fellowship, are unknown. On the contrary, the despised few who "earnestly contend for the faith once delivered to the saints," are often honoured of God with the enjoyment of his presence, the tokens of his love, and the ingathering of his redeemed. So, then, if by their fruits we are to know them, as said the Son of God, the verdict of every unprejudiced mind must be, that this "thick-skinned monster" is none other than FREE-WILL, disguised in mock sanctity, and nick-named "moderate Calvinism;" and that what is slanderously dubbed Antinomianism is no other than the pure truth of God, proclaimed from the pulpits, possessed in the hearts, and manifest in the lives of the people of God.

Good Lord, deliver us from the free-will monster, and confirm us in the free-grace charter, prays its determined advocate,

JOSEPH IRONS,

Camberwell, Dec. 25, 1844. Surnamed Micaiah.

THE ETERNAL WORD AND HIS ETERNAL CHURCH.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; that which we have seen and heard declare we unto you.—1 JOHN I. 1, 3.

(Concluded from page 541, *vol.* 4*).*

THE law may now take me by the throat, and say, "Pay me that thou owest," but cannot cast me into prison, "because I can point to my Counsellor," and say, "Christ has redeemed me from the curse of the law" (Gal. iii. 13); "the law of God is in his heart," and, as He is my Law-fulfiller, He knows how to "thoroughly plead my cause" (Jer. l. 13), with God, and that most effectually. So that, although Moses may use men rather roughly, and tell me, "that not one jot or tittle shall pass from the law till all be fulfilled," yet I know that there is no "final condemnation to them that are in Christ Jesus," but are "saved in the Lord with an everlasting salvation" from the law, sin, death, and hell. Here, then, is a little in-door, and a little time-work, causing me to look out of self, even unto Jesus, and also constraining me "to make my calling and election sure." And such acts of God I cannot lightly pass over, for although in my dark moments I can bless God for his everlasting and unchanging love, yet do I love to feel the Holy Ghost testifying of the things of Christ to my soul, applying his most precious blood to my burdened conscience, and clothing me with his spotless robe of righteousness, so that I am constrained to sing—

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health, and peace possessing,
From the sinner's dying Friend.

"Here I'll sit for ever viewing
Mercy's streams, in streams of blood;
Precious drops my soul bedewing,
Plead and claim my peace with God;"

and also, with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi. 14). He has died for our sins, and risen again for our justification, and "ever lives to intercede for us;" and, as He has put away sin for "ever, by the sacrifice of himself," so He ever lives "to purge our filthy consci nces from dead works, to serve the living God." And whilst we can do nothing with our flesh but serve the law of sin, yet He can do nothing but pardon it.

Thus in seeing the word of life, we see at one glance a crucified Christ, and a glorified Christ; Jesus with a crown of thorns, and Jesus with a crown of glory (Heb. ii. 9). And Job had a glorious view of Him, when he said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." And what was the effect produced by the sight? Not self-complacency, not presumption, not licentiousness, not self-righteousness, but a blessed testimony to this effect, that he was nothing at all, and "Christ was all, and in all," for he said, "I abhor myself, and repent in dust and ashes." We see, then, what an effect a sight of Christ, the eternal word, had on Job; and the same effect will be produced on any other person who thus views Him, and beholds the "glory of God" in the man Christ Jesus; for although Job had heard of Him by the ear, and "knew that his Redeemer lived" to plead his cause, yet he had not clear views of the person of Jesus before he had undergone some pretty severe discipline, when he was finally brought to that most blessed confession, and walked in the liberty of the Gospel, as it is written, "The Lord turned the captivity of Job, and also gave him twice as much as he had before" (Job xlii. 10), and blessed the latter end of Job more than his beginning (v. 12).

Thus do many of God's dear family undergo very severe trials, and much soul travail, and their Father brings them "through fire and water into this wealthy place" (Ps. lxvi. 12); so that they are well recompensed, and well repaid, by being in some measure enabled to lay hold on the "treasures of wisdom and knowledge" (Col. ii. 3), even "the unsearchable riches of Christ" (Eph. iii. 8). But we know by experience that we would rather for a time "play the harlot under every green tree" (Jer. iii. 6); sit under mongrel-gospel preachers, and think to make the work of Christ more perfect by a little of our own. Sometimes we become wedded to our own graces, and are always looking for something very good in ourselves, but being disappointed in this, by receiving a humbling lesson at the Lord's hand, to the effect that our carnal hearts are more deceitful than the devil's; we then are tempted to think any liberty in our souls is presumption, and are not satisfied unless we feel our old nature continually bubbling up like a stinking mud pool. But this sort of living is but living on ashes, feeding on our insides, and we must be brought to know that the work of the Holy Ghost is to lead us to look out of self unto Jesus. True it is, that "Christ is formed in our hearts the hope of glory," but how does Christ dwell in our hearts but by faith?—that is, by "believing in Jesus, looking unto Jesus;" and thus "mine eye affecteth mine heart" (Lam. iii. 1); besides which, the Lord did not teach his disciples to be content with yesterday's bread, but He says to them, "After this manner pray ye, Give us day by day our daily bread."

Thus, after being busied in following after lovers, and not overtaking them (Hos. ii. 7), perhaps for many years, the soul is brought to say, "I will go, and return to my first Husband, for then it was better with me than now." And when she gets a sight of her Husband, she says, "Thou art the chiefest among ten thousand" (Song v. 10); "thou art altogether lovely" (Song v. 16). And what does He say to

her?—"Thou art all fair, my love; there is no spot in thee" (Song iv. 7). "Thou hast ravished my heart, my sister, my spouse, with one of thine eyes, with one chain of thy neck" (Song iv. 9). Again, Isaiah, on seeing the word of life, was constrained to cry out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts" (Is. vi. 5).

The next feature in this blessed Scripture is the handling of the word of life; and we know that John himself lay in the bosom of Jesus, therefore he says, "which we have handled." Now, Jesus himself, after He had risen from the dead, appeared to his disciples, who were frightened, and supposed they had seen a spirit, but He dissipated their fears, by saying to them, "Handle me, and see, for a spirit hath not flesh and bones, as ye see me have" (Luke xxiv. 39). Here indeed was a blessed handling of the word of life, and thereby they obtained a clearer knowledge of their near relationship to Him, as "bone of his bone, and flesh of his flesh;" and the consequence was, "He opened their understandings to understand the Scriptures," and preached a blessed sermon to them even himself. Now it appears by another evangelist (John xx. 25), that Thomas would not be so easily satisfied, for he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, I will not believe." And we see that the Lord, instead of reproaching him with unbelief, indulged Thomas with such a handling of his person, that he was forced to cry out, "My Lord," and "My God," thus testifying as to his both being his Head and Husband, and his covenant God; and every one that handles the word of life will make a like confession. Again, Paul says, writing to Timothy, "Lay hold on eternal life" (1 Tim. vi. 12). Now where is eternal life but in the eternal word, for "he that believeth on the Son of God hath everlasting life?" (John iii. 36). And what is life eternal, but to "know the only true God, and Jesus Christ, whom He hath sent." So, then, if we have ever laid hold on eternal life, we shall never let go our hold, for we are those "who are kept by the mighty power of God, through faith unto salvation" (1 Pet. i. 5); and Jesus has said, "His sheep shall never perish, neither shall any pluck them out of his hand" (John x. 28).

Having, then, declared what I have seen and heard of the word of life, I would say a word or two in conclusion.

In this day of blasphemy and rebuke, then, how should we bless our God, if He has been graciously pleased to give us a clear, blessed, and experimental knowledge of the person of our Lord and Saviour Jesus Christ. Truly it is the only subject that keeps the mind steady in the present unsettled and unsteady state of affairs, both in the church and world. The person of Christ is the very foundation of the safety and security of the people of God, for they were chosen in Him before the foundation of the world; and if we want to know when salvation began, we must consider when Christ began; and if we want to know when Christ began, let us consider when God began to exist;

and in these eternal matters the most talented men will be most generally the greatest fools—the greatest fools the most wise. I feel more and more convinced that before God's elect are established, strengthened, and settled in these everlasting realities, they are ever ready, like children, "to be tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive." Those who are at all enlightened in the mysteries of God will perceive that Satan is remarkably busy in this our day in sending out his cunning and crafty agents, "who are transformed into angels of light," beguiling unstable souls, and "deceiving, if it were possible, the very elect," who have a zeal, but not according to knowledge, "who, concerning zeal, persecute the church." I say, Satan has changed his plan of attack on the bulwarks of Zion, and does not tempt men so much to gross acts of sin as to a form of godliness without the power.

And this is very manifest, not only in the Church of Rome, but in the Church of England, which appears to be copying her sister in all her outward absurdities and mummeries as much as possible; and not only in the Church of England, but among the Dissenting churches; the Independents in being *independent* of the Holy Ghost's teaching; the Baptists in *drowning* the baptism of the Holy Ghost in water; and the Wesleyan Methodists in having *a method* of turning topsy-turvy all the fundamental doctrines of our most holy faith; and others, not many removes from the latter, who, in their zeal in wishing to appear more holy than the others, make fundamentals non-fundamentals, and non-essentials essentials; think every other Christian community is in the wrong, while they themselves say, "The temple of the Lord—the temple of the Lord—ARE THESE" (Jer. vii. 4). But what a mercy that the Lord knows his own, and will gather them out of "this troop of robbers" (Hos. vii. 1; John x. 8); and while He gathers the wheat into his garner, he will burn up the chaffy religion of his own people by the fire of the Holy Ghost, and thus "they shall be saved, though as by fire." What shall we say, then, to these things, if God be for us, who is against us? and although the false, reprobate, and mere professing church may fight against the true, yet the latter shall be more than conquerors, through Him that hath loved them.

May we, then, so have the Spirit of grace and supplication poured upon us from on high, that we may "grow in grace, and in the knowledge of our Lord Jesus Christ, to whom be glory for ever and ever. Amen."

Plymouth. LUKE.

THE GOSPEL.

SOLOMON saith, "As a cup of cold water to a thirsty soul, so is good news from a far country." And the Gospel is "good news," and it is sent to us from heaven, which is high above the earth; which cannot be measured for height or distance; it is the "good news" of the kingdom—God's kingdom, which He hath prepared for them that love Him. It is the "good news" of his grace, for it flows forth from his grace, and it tells of his grace; its first notes are grace, and its very echo and vibration grace. It is the "good news" of Christ; it is the history of his love; his matchless excellencies; his transcendant beauties; his covenant relationships; his complete salvation; his inexhaustible fulness; his soul-satisfying delights; his perpetual intercession, and his reign over all for his church, and in all the members of his mystical body. It is a glorious Gospel, for it exhibits God in his Trinity of Persons, glorious and glorified. The glory of his grace is seen in the Father's electing love and eternal predestination of mercies in Christ before the foundation of the world. The glory of the grace of our Lord Jesus Christ was, in that He who was rich, "for our sakes became poor, that we, through his poverty, might be rich." And the glory of God the eternal Spirit is in his divine condescension, in dwelling in the saints of God; giving them life and light, and every blessing, in the knowledge of the Lord Jesus Christ.

Wherever Christ is proclaimed, there is Gospel. Thus it is said, "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham" (Gal. iii. 8); and "unto us, as well as them, was the Gospel preached" (Heb. iv. 2). And wherever Christ is enjoyed, and lived upon, there is the true liberty of the Gospel; the "good news" is heard, and, through the Holy Ghost, believed; the eyes are anointed; divine tuition hath made wise to salvation; "the son that was lost is found;" he who was dead is alive again. The same "good news" feeds the living soul; heals the sick soul; strengthens the weak soul; succours the fainting soul; nay, more, the soul is preserved from sickness, weakness, and fainting; as the blessed tenant of the soul, Jehovah the Spirit, as the Spirit of Christ, keeps that soul looking unto Jesus. Oh, for "more grace," which "He giveth," to look out of self, and to live out of self, so that in all we do and say the life of Christ may be manifest in our mortal bodies.

ALFRED HEWLETT.

THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION —INTENDED AS AN AFFECTIONATE SALUTATION TO THE CHURCH OF THE FIRST-BORN, WHOSE NAMES ARE WRITTEN IN HEAVEN, UPON THE OPENING OF THE NEW YEAR, ANNO DOMINO 1845.

All hail! thou that art highly-favoured. Forasmuch as the good will of "our dweller in the bush" has continued us unto this day, we desire to meet you with our common salutation and greeting in Him, who is "the same yesterday, to-day, and for ever," reminded as we are, by the ever-acting index of time, another portion of our earthly allotment has receded into his eternal now, where every crooked thing is made straight, and even the wanting things are all numbered. The rapid revolvings of the wheels of time have caused to pass before and from us the whole of its multifarious events, and the utmost we can do is, to look on with wonder and admiration, while exclaiming, "What has God wrought?" and in the exercise of faith, take our stand upon the threshold of the new era, to wait and watch for "all his goodness to pass before us." So long, beloved, as we are the sojourners of this Meshech state, we shall continue to be the subjects of its woes, afflictions, calamities, and sorrows, being spiritually "those potters dwelling amongst plants and hedges." Yet it is for the King's work we are there placed, and "He is nigh unto us" (1 Chron. iv. 23); and "the same Lord over all is rich unto all that call upon Him" (Rom. x. 12); nor can the greatest enlargement of our hearts, on your behalf, for the furtherance of your joy, desire a greater blessing, than that grace which shall lead you in all the opening of those things which await you, in the untrodden paths of the year 1845, to consider the Apostle and High Priest of our profession, Christ Jesus, and his faithfulness, in the performance of those things unto which He was appointed.

The endearment of this subject will rise in magnitude, as we are led to view the oneness of nature and relationship which subsists between Christ and his people, of which the Apostle himself hath so fully dwelt upon in the preceding chapter, wherein the necessity of our Lord Jesus being made perfect through suffering, is said to be for the purpose of bringing many sons to glory; not that any imperfection of nature, either divine or human, could be attributed to Christ, the perfection itself implying the behoving there was, that He should in all things be made like unto his brethren, sin only excepted, that inasmuch as they were sinners, He should be made sin, yet not a sinner; become a curse, but not cursed; be touched with the feeling of our infirmity, without infirmity in himself. Hence He could feel weary at the well (John iv. 6); an hungered as He entered the city (Matt. xxi. 18); have compassion upon the multitude (Matt. xiv. 14); weep over Jerusalem,

and at the grave of Lazarus (Luke xix. 41; John xi. 35); feel the bereaved state of the widow (Luke vii. 12); know the weakness of Peter (John xiii. 38); and pray for him when in the sieve of Satan (Luke xxii. 31). Thus "He that sanctifieth, and they who are sanctified, are all of one;" nor is he ashamed upon this ground to acknowledge them, seeing He calls them brethren; and when on earth this oneness formed a very interesting feature in his memorable prayer, "I in them, and thou in me, that they may be made perfect in one" (John xvii. 23), which identity of character in the blessedness of covenant relationship the Apostle keeps in view when bringing him forth as the Apostle and High Priest of his people, calling them "holy brethren," "partakers of the heavenly calling," by which is meant the whole family of the first-born, who were chosen in Him before the foundation of the world, not because they were holy, but that they should be holy and without blame before Him in love, being predestinated unto the adoption of children by Jesus Christ (Eph. i. 4, 5); that, being the Lord's free-men, and become the servants of God, they should have their fruit unto holiness, and the end everlasting life (Rom. vi. 22). And well might the apostle term their calling heavenly, for it is none other, and the effect of our salvation according to Jehovah's purpose and grace given to us in Christ, "who hath saved us, and called us with an holy calling," putting beyond all possibility of doubt the sweet and delightful truth, that it is "not by works of righteousness which we have done, but according to his mercy He saved us" (Titus iii. 5), the which call he affirms to the church of Corinth to be based upon God's faithfulness; and to bring us into the fellowship of his Son (1 Cor. i. 9), which fellowship the beloved Apostle was also desirous should be enjoyed, as it was truly with the Father and with his Son Jesus Christ carried out in the glorious advocacy with the Father, when as the Righteous One He pleadeth for his people (1 John i. 3; ii. 1, with iv. 13). Wherefore we pray also for you, beloved, being affectionately desirous "that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power'' (2 Thess. i. 11), that ye may the rather give all diligence to make your calling and election sure, knowing that where effectual vocation is made manifest, there can be no doubt of election. These things do, beloved, and ye shall never fall (2 Peter, i. 10).

And will it not be most blessed, if in the opening of this new year the Holy Ghost should magnify his office, in taking of the things of Jesus, and showing them unto us? yea, will it not be a divine cordial to our souls, against all the wounds which sin, hell, and death might inflict (if commissioned) during the year, if it be opened under divine teaching, in considering the Apostle and High Priest of our profession. Do let me intreat of you to pause for a moment, and, amongst the various characters borne by "the first-born of many brethren," do not overlook those of Apostle and High Priest, for if as beyond all doubt this great Teacher came from God, and went to God (John iii. 2; xiii. 3), what a warrant does it hold out unto us in all our drawings nigh unto Him, as in his hands are all the saints, whose feet He will keep (Deut. xxxiii.

3 ; 1 Sam. ii. 9). In Him do we not realize that angel or messenger who should suddenly come to his temple—the fellow of Jehovah—yet his servant upon whom He leaned—the one chosen out from amongst the people—the man He bruised, and put to grief, whom He extolled, and made very high—the one He forsook, yet sent an angel to comfort Him, who was distracted while suffering his terrors, but rejoiced greatly in his salvation; felt himself a worm, and no man, is now a Prince and a Saviour, proceeded and come forth from God, and is now set down on the right hand of the throne of the Majesty in the heavens? thereby proving the authority of Jehovah for all, and his will in all, that constitute Him the Apostle and High Priest of our profession. Thus it is that this Christ of God is to all intents and purposes the Christ of his people, in whom all the fulness of the Godhead dwells bodily, who, being the brightness of his Father's glory, and the express image of his person, passed by the nature of angels, and took upon Him the seed of Abraham; the children, his brethren, being made partakers of flesh and blood, He also took part of the same, dwelling for a season in the presence of his brethren, and now appearing in the presence of God for them, clothed in a vesture dipped in blood, and having upon his vesture and on his thigh a name written, King of kings, and Lord of lords. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession. What thousands are there in the world, without even the shade of a profession, "living as natural brute beasts, made to be taken and destroyed," and what a number of others who, in the full blaze of profession, are living without any knowledge, savingly or spiritually, of Him who is the High Priest over the house of God. How very blessed the act, then, which hath appointed both Priest, people, and offering—"For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gift and sacrifice for sins" (Heb. x. 1). Wherefore it is of necessity that this man, who is gone into heaven, should have somewhat also to offer; and is it not under this blessed view of Him the Holy Ghost, by the Apostle, calls upon his people to consider Him? for of all the loveliness of character in which He is made known, what hath more grace or loveliness than that of High Priest, whose peculiar fitness, as regardeth them, was his being so compassed with infirmity, that from a fellow-feeling and sympathy in these things He might so magnify the character, "as to have compassion on the ignorant. and those who are out of the way" (Heb. v. 2). And every brother who is made a partaker of this heavenly calling, well understands from the divine teachings of God the Holy Ghost, in the conviction of sin, and the total helplessness of himself, as a sinner, to satisfy the demands of a broken law, or loose the iron grasp, by which Justice holds him until the uttermost farthing be paid; they alone will understand how "such an High Priest became them, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as others, whose tenure was often the law of a carnal commandment, and only valid while they had somewhat to offer, first, on account of themselves, and then for those for whom they

ministered; but Him who by the word of Jehovah's oath was made after the order of Melchisedec, and consecrated for evermore, did this once when He offered up himself, and seeing He hath an impassable Priesthood, which cannot change hands, by reason of death; "He is able also to save unto the uttermost them that cometh unto God by Him." And I beseech you, never lose sight of that blessed object arising from hence, that all flowing from, and connected with, this Priesthood of the Lord Jesus, "pertaineth to God," in the making reconciliation for the sins of the people; so that while He presents himself, on the behalf of his people, He has not glorified himself in being made an High Priest, but He hath said unto Him, "Thou art my Son; this day have I begotten thee." Here we have the way of God's own casting up, the approved and consecrated medium through which we draw nigh by Jesus the Son of God, our great High Priest, who is passed into the heavens, in whom we have not "an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin." And another divine blessing arising from the Apostleship and Priesthood of our sweet Lord Jesus, is the carrying on this great work in heaven, for were He on earth He could not be a Priest, according to the hereditary line of Aaron; for, as the root and offspring of David, He sprung out of Judea, of which tribe Moses spoke nothing concerning the Priesthood. While on earth there He gave no attendance at the altar, yet being in himself both altar, gift, and sacrifice, He was once offered to bear the sins of many, and is now entered, not into the holy place made with hands, which, like all other things under that dispensation, were only shadows—figures of the true, but into heaven itself, now to appear in the presence of God for us. And as there needeth no more sacrifice for sin, so there requireth no more offering or yearly entering in, as the High Priest did of old, "for by one offering," and not a repetition of offering, He hath periected for ever them that are sanctified. And inasmuch as the Priesthood of Christ was not confined upon earth, seeing He must, as the forerunner of his people, enter into heaven, for there it forms a very blessed case for the exercise of all their faith and hope in Him, amidst the whole of what they are called unto in the present militant state; for, while the faith of God's elect is sure to be "the substance of things hoped for, the evidence of things not seen," it brings nigh the land that is very far off, and obtains a view of the King in his beauty, where He is beheld as carrying on the great work as Mediator, Advocate, and Intercessor, and putting in force the testament of his own will, rendered valid by the evidence of his own death, and the triumphs thereby gained, in leading captivity captive, and giving gifts unto men; yea, unto the rebellious, that the Lord God might dwell amongst us. Thus that the sins of his people are purged away is evident by his taking his seat, and the exaltation of Him by the right hand of God, a certainty of the acceptation of all that He has done, which holds out faith's assurance of his ever-living to make intercession, and the warrant for bringing all our hard cases unto Him.

Moreover, what a glorious testimony does God the Holy Ghost give

of this Apostle and High Priest of our profession, when speaking of Him in this character, "who was faithful to Him that appointed him," who made, appointed, or put Him into the office; and who was this that did appoint Him but our covenant God and Father, who, by virtue of his own oath, consecrated Him a Priest for evermore, the nature and obligation of which oath of consecration was, that of all that the Father gave Him He should lose none, but raise it up at the last day (John vi. 39). And with what triumph does the Lord Jesus himself speak of the safety and security of those thus given unto Him—"Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled" (John xvii. 12).

Beloved, what an antidote is here presented before us in our great High Priest, against all the hidden and unseen events that shall be unfolded in the opening up of the successive days and months of the year upon which we have now entered, the whole of which are included in the appointment of Him who, as a Son, is faithful over, or unto, his own house—who knoweth our frame—who remembereth that we are but dust. To some a full cup might be wrung out during the year, but it shall be ultimately taken from our hands. There are no destructible properties in furnace work; the gold may be cast in while the heart is tried by the Lord, yet the vessel shall come forth fit for use. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter, iv. 12, 13). Is it not very manifest that the day is come when, if one look unto the land, behold darkness and sorrow? And as it regards even the professing church of the day, "the light is darkened in the heavens thereof," and these days of darkness shall be many (Is. v. 30; Ecc. viii. 11). Having, then, a more sure word of prophecy, whereunto we do well to take heed, may this light shine upon us through all the day dawn, and the day star becomes a fixation in our hearts.

Brethren beloved, cheer up—hold on faith and patience a little longer; ye have surmounted the difficulties of the past year; its mountains are become plains; and the vast army that wore such threatening aspect lies dead upon the shore, and shall be seen no more for ever. Fear not, though dreary the prospect of the wilderness, in the opening of the year 1845; the daily pillar of a cloud shall go before you, and the pillar of fire shall encircle you every night; the rock shall yield the needful supply, and the heavens drop down their dew; the inbred Canaanite will still dwell in the land, but it shall be under tribute; and, finally, they shall be driven out, though they have iron chariots, and are strong" (Joshua xvii. 18).

Yours, in the Apostle and High Priest of our profession,

Newick, Sussex. A STRIPLING.

A SENSE OF INTEREST IN JESUS THE ONLY REAL INDUCEMENT TO OBEDIENCE.

WHERE the Scripture testimony respecting the awful state unto which man has fallen is pressed upon the attention by the Holy Ghost, and when this testimony is supported by a feeling sense of its truth, as displayed and exhibited by practical deviations from the perfect rule of rectitude, then do we begin to cry out, with the prophet, "Woe is me! for I am undone; I am a man of unclean lips, and dwell amongst a people of unclean lips." Nor is this language confined to the period of first convictions; on the contrary, the sense of pollution, deformity, and depravity increases, as in the light of truth the dreadful caverns of an altogether deceitful heart are explored, of which, as Hart expresses it,

> "Every ransack'd corner shows
> Some *unsuspected* sin;"

the condemnatory nature of which is such, that, as one leak will sink a vessel, so one sin would sink the soul, were it not for the intervention of the blood of Jesus, which purifies the conscience from dead works, enabling us to serve God acceptably in newness of spirit, and not in the oldness of the letter. For if the blood of bulls, and of goats, and the ashes of an heifer, were efficacious to the literal purification of ancient Israel, "how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge our consciences from dead works to serve the living God?" What an astonishing—what a marvellous effect! An effect which all the terrors of Mount Sinai—all the outpourings of divine wrath, if centred in a focus, and meeting on the head of one individual, could never—never—never produce. And as terror will not—cannot cleanse or purify the conscience, so neither can it restrain from wandering, reclaim from backsliding, or produce real obedience—filial obedience to our kind, tender, and compassionate Father, for the poet has truly said,

> "Law and terrors do but harden
> All the while they work alone,
> But a sense of blood-bought pardon
> Soon dissolves the heart of stone."

That God, as the moral Governor of the universe, employs various means to repress the outbreakings of sin, we readily admit—the law which the Gentiles (or Heathen) are unto themselves (Rom. ii. 14), in their uncivilized state; and this, in connection with the general light afforded by the Scriptures, together with the laws of civilized nations, we have no doubt prevent a vast amount of crime of the blackest and most awful character. Again, the restraints of education, the force of moral example, and the opinion of society, are means which the God of heaven employs, to prevent the violent eruptions of the most base and

detestable passions; yet even these are not effective without Him. Since He it is who adapts and renders them effectual, for the accomplishment of the ends proposed by his own infinite wisdom, which in his so doing shines forth most conspicuously; in that He so wisely adapts the means to the end, cannot some of us, my dear readers—can we not look back and see a variety of cases during our unregeneracy, where we were restrained by some of the above causes? Can we not call to mind the time when we have endeavoured to the utmost in our power to break through these trammels? And have we not felt the dreadful workings of our passions bursting forth in anger, if not in oaths, against a holy, and righteous, and merciful God, for having imposed such restraints upon us, and thus preventing the free and unchecked indulgence in those excesses to which our natural inclinations and the bent of our minds urged us forward?

Thus it was with some of us while in a state of nature. And how was it, my dear fellow Christians—how was it, when our eyes were in some measure opened, not merely to see that outward acts of transgression must meet with certain punishment, but when we saw, or were led to know, that the law was spiritual? How was it then? we ask. Did we love and admire its spirituality? Alas—alas! as with the Apostle, so with some of us, it worked wrath; for with just light enough to see its extreme spirituality, expecting salvation from it, yet unable to obey it. Again, that we saw to be spiritual and holy ourselves, we felt to be carnal and sold under sin, as suffered to retain passions which all our efforts could not restrain, and expecting to be consigned over to eternal punishment for the indulgence of those passions. Has not the dreadful enmity of our hearts induced us to say of God, and to God, "Thou art a hard Master, reaping where thou hast not sowed, and gathering where thou hast not strawed?" And is not this proof beyond a question, that terror will never produce filial obedience? And surely no one will, with a proper knowledge of themselves, expect that what was inefficacious then can be efficacious now. Our hearts, dear brethren, are no better, though thanks—eternal thanks, they have that to contend with which in our natural state they had not. What, then, will produce obedience—filial obedience? Just this we reply, and only this—a felt sense of interest in our precious—precious Christ, by the application of that blood which cleanseth us from all sin. Well might it, and may it be said,

> "O precious blood, O glorious death,
> By which the Christian lives."

Would space allow me, I would try and remark upon the dignity of the person who shed his blood; the astonishing means—the shedding of blood; the comprehensive nature of its effects; it cleanseth from ALL sin; the uniform or continued efficacy—it cleanseth;—and last, yet first, the delightful personality—cleanseth us.

That we may be flying to the fountain for cleansing whenever, or by whatever, defiled, and that we may seek to know our adoption of God, in order to render true genuine and Gospel obedience, is the prayer of

Saffron Walden. AGUR.

WILDERNESS MERCIES.

LETTER III.

Following the footsteps of a special providence is most blessed with faith in exercise; but travelling along without the divine rays of a Triune God shining upon, and directing his wayward people, they do but seldom in such state sing very loud in the desert; and it may seem, and does really appear, a very light and foolish matter in the eyes of many in this age of frivolity, to read or hear a child of promise tell out in honest simplicity the ups and downs, the ins and outs, with many other zig-zag directions, he has been called to follow, in order to find the "City of habitation" for his poor soul to rest in; but let any one attempt to write a narrative fraught with the pompous deeds of the flesh, covering over the more debasing acts to which poor proud nature is ever subject, and let it be dressed up a little respectably; and such lives or memoirs will be sought after, and devoured with avidity; and the "dear man" will be lifted up into society, and looked upon almost as an angel. But not so with the deep-taught Christian, who is led to look "to the hole of the pit from whence he was dug," bearing in mind "his father was an Amorite, and his mother a Hittite;" to such there is no rest to be found but in Jesus, for when the mind is disquieted, and borne down with fearful apprehensions, as mine was at this period, every appearance of change but added to the accumulated load; and in the absence of fortitude I dreaded the approaching event of departure from my then situation; yea, so weak I found human nature, that it invited trouble, and was ready to believe every word or dream that floated upon my imagination. But it is not so with all, as I have many times had occasion to behold the marked difference of character, to disregard the future, and risk consequences with hardness of heart.

After my father and I returned home, which was on the Sabbath morning, my mother related a dream she had of the world being at an end. The terror this put me into I can never describe, together with the sad tidings of a recent prophecy made by a travelling woman, that on a certain day the water in the ponds and rivers would boil, and many would be destroyed, and that it would begin with an awful tempest. This drank up my spirit; I could get no rest, and being plunged into such wretchedness, I trembled and was afraid, and made preparations for the day, as I thought, by fasting and prayer, and by all the good words I could speak, and services done, to all around me. I tried to admonish everybody to repent, and not to laugh, as I found many did, which grieved me sore; however, the time came, and passed away like the dream that had been told; but it was more in feeling to my poor

mind than a dream. After this, musing upon what was to be done, and what would become of me in the approaching winter, I went to seek work at a farm house, where lived a woman of good reported character for her kind and benevolent deeds done to the poor and needy: I knocked at the door, and begged pardon for the liberty so taken, and inquired if they wanted a boy. She took me in, gave me a large dish of milk, filled with bread, and set me beside a good fire, and spake kindly to me; asked me several questions about my parents, and how we lived, to which I answered as well as I was able, but dared not tell her all I knew. While she thus talked with me, I remarked to her, "O madam, I am a poor helpless boy, and know not what I shall do." At that moment, her husband, whose name was Turrell, came home, who I saw was a much older person than the lady, who was a second wife. I have often had cause to remember this mark of God's providence to me in the needy moment, as it was but a few minutes from this time that he hired me into his service for one year, for which I was to receive forty shillings, board, and lodging. I went to his door a poor pensioner—came away fill and relieved, with good earnest, and provision made for me for a year to come. But now comes a test and trial for me ere I entered upon my new situation, which was within a few days to come. I had no shoes fit to go to my new employ with; however, I found courage to go to a shoemaker in the place, and intreated him to trust me for a good pair of strong farming high shoes; he said, no, unless my master, with whom I told him I was going to live, would pass his word for payment. This was a damper to my spirits; but, as I found necessity had no law, I went and asked my new mistress to mention it; she did, and I carried back a note, got measured, and was furnished therewith. But here my worst part was not over, as I had another trial to grapple with, not having been at my new place more than a day or two before a fresh trial arose; but all was overruled for good. It was as follows:—The parish, with several others, was subject, in agreement, to a large workhouse, from whence every year a number of boys were allotted to the farmers for two or three years; and it so fell out that my master had one sent to him at this juncture. He appeared, and I was called up, as I feared, to receive my dismissal; he was much larger and stronger in appearance than I was; I looked sadly down, but he held up his head; he came equipped from top to toe, with a large bundle besides; I had my shoes on credit; but God knew all about it. The old gentleman pondered what to do; his good dame pleaded for me, and I looked up at my rival with far more grief than revenge, yet I found my breast not altogether destitute of jealousy; however, the cloud gave way, and my master agreed to keep us both. I had my department, and the other had his; and I know the Lord reigned. The Lord, I believe, blessed me at this time with wisdom, to make a full determination not to form any unbecoming acquaintance, or enter into any sort of league with my companion. He was put more to the land; I to the dairy, and look after the cows; I fed the fowls, chopped wood, and drew water; waited on the maids, and

always kept my ear open to the calls of my mistress. From early life I have observed what an effect female influence has upon the mind of man; for I found if I pleased my mistress, I was sure to please my master; and I felt a pleasure in well doing.

This was a year fraught with many memorable events in my life, and opened up lessons to me of great importance; my mind expanded, and had scope for meditation, with inquiry into many beautiful figures drawn from real life I had never before considered in nature, and had never till this contemplated. There was in me a natural quickness, which had been retarded and borne down by adversity, till my spirits were broken, and sank under the load; and even then I was "chained and bound with my sin," and knew not where to find a refuge. However, in time I found a little relief, a little respite from the storm and tempest; the Lord did not pour out all his indignation upon me. No, He gave me a breathing time in distress, and enabled me to continue under all my weakness until a more suitable day for Him to put forth his divine power to come and save me. I have often had occasion since then to notice the Psalmist's words (cvii. 43), "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." O how evident it is, the Lord must prepare the ground, sow the seed, and cause the same to spring up! He was all this time teaching and leading me secretlo, though sometimes He made manifest his hand to guide me along the wilderness; there was everything to call up my attention to his outward goodness to me. It was a remarkably severe winter, and to all human appearance, if I had not found this home in my then present state, must have died from cold and want. Good God, what a change! But to proceed. I saw frequently the birds in the yard and fields lay dead before me, and had every morning to break the ice for the cattle to get water. What a lesson did this read out to me! The lowing of the kine, and bleating of the sheep after their food, with deep snow abounding over the face of the earth, were made subjects to me for deep meditation; I asked myself what it all meant, and to what end it tended. I saw creation would have an end, but my soul would never die, and sometimes envied their condition—yes, the beasts before me—those fattened for slaughter. At that time I had also the charge of much poultry, and many fat turkeys were placed under my care, and I used to pride myself in the idea of bringing them forth to my mistress (who made many inquiries about them), at Christmas time, little thinking there was more connected therewith than simply pleasing my kind friend; but the mystery was unfolded in the following manner:—At the time the turkeys were killed, and I came in for the meed of praise I had so long anticipated, four of the best were to be sent to Ipswich, and I was appointed by my master to take them to two gentlemen; one of the cart horses was supplied for me to ride on, and a large basket with the turkeys was placed before me, and off I rode; my feet not being able to reach the stirrups, I put them into the straps, and had gone but little more than three miles, ere my horse shyed at a large snow bank, and I fell, basket

and all, with one foot hanging in the strap, and the horse set off at full trot. O my soul, here was a state to be placed in, my little body hanging by the side of the horse, with my head dragging on the ground, and knocking along within a few inches of his hinder feet, beholding them with my eyes, and fully thought the next moment my head would be crushed to atoms. I said, "Lord, save—have mercy upon me, and deliver;" and, amazing, help was sent! At that moment, a gentleman returning from market, in the opposite direction, appeared for my deliverance; the horse stood quite still, and he jumped off his horse and rescued me from my perilous situation; and, save a little soreness on the back part of my head, and stiffness in my ancle, I escaped unhurt; arranged my load again, and, a cart passing, I placed it thereon, and accomplished my journey. The instrument the Lord made use of to save my life at this moment was a gracious man; his name was Thompson. Little did I think I should ever know anything about him, of whom I knew nothing then, nor did he know me; but O the matchless goodness and tender mercy of a covenant God! This very man, in the Lord's hand, was made afterwards the honoured instrument of setting my poor, bowed down, captive soul at liberty, by preaching Gospel comfort, through the Lord's word, of which I shall hereafter speak. Having delivered my charge, I made my way home, and when I got to the place where my life was saved, I examined and traced the distance I had been dragged, which surely was more than a hundred yards; and while I sighed and rejoiced, felt as if I was upon holy ground; and so it was, for nothing short of a miracle was wrought for me that day. When I got back to my master's house, I told the family all about my late trouble and deliverance, and could not help speaking before them a little about God's goodness; at this my master laughed, though my mistress rather rebuked him; not that the poor woman knew anything about the Lord, for they were both very ignorant of the matters which I so deeply pondered over in my heart. My master asked, who stopped the horse, and helped me? I told him his name was Thompson, and he lived at Culpho Hall. "Ah," he said, "he is a scrambler; he leaves his own parish church, and goes to meeting; all such I call scramblers—he preaches sometimes." He said he would have no "scramblers," if he knew it, work for him. This account given of the man, whom the Lord sent to me, did not at all lessen the "scrambler" in my esteem, but I dared not say more about him.

What conflicting things has the mind to contend with, both within and without, that is made acquainted with the workings of sin in the conscience. I went on with my duty, but somehow I could not forget the "scrambler," whom I dearly loved, though I knew nothing of him farther than his kind act done to helpless me. I remembered the colour of his horse, which was grey, the clothes he wore, and the manner in which he spoke to me; and I wrote his name down, which I admired to look at often. At that period I had my favourite sheep, and favourite cow, and well do I remember I gave them more food in portion than he rest; and I thought so God dealt with his people; and I longed

and sighed to be one of those favoured ones, and sometimes thought I should be one at some future day; and from this I have always thought there is such a thing as a good hope given to the heirs of salvation, when brought under the law, but not *in* the law. Soon after Christmas my master made a frolic to his neighbours; the company assembled, and I was to wait upon them; I did all with a very good grace, and when the old farmers had got a little boozy, and their dames refreshed with the good cheer of the evening, I was called to speak a prologue before them, which my master would have it I could do very cleverly, and should; but had I been called to the halter I could not have gone with more dread. I, however, obeyed, and said something I had learned when a child, at a mountebank's exhibition. I pleased them well, but got for my pains the whip of self-reproach upon my shoulders. About two o'clock in the morning they departed, and left in my hands several shillings, which I found afterwards very useful in buying some apparel, though I considered it almost cursed money. How does the mind sicken at its own baseness, when God sends the arrows of conviction home to the heart, of which I had many at this time. I had to fetch my master home on several occasions from returned visits, paid to his neighbours around, by which I mixed in company altogether unknown to me before, and partook of these frolicsome dainties, until I almost, and altogether, grew proud of my situation. Such is the craft of Satan—if permitted, will tempt even the smitten sinner to pay attention to his artful wiles, in order to wound more deeply those whom he fears to lose; and so numerous are the baits he holds out to our natural inclinations, that few even of the Lord's people escape this foe, for pride is ever at hand to trip up the believer.

Ah, dear girl, however uninteresting this relation might be to many, I hope you will profit by it in the after stages to which Providence may call you. The embers of inherent depravity need but a light touch, and they flame forth, to the dishonour of that dear name we profess to love, so that you will find no situation the Christian may be placed in is free from this intruder.

Essex. J. G.

SELECT SENTENCES OF EMINENT DIVINES.

"The devil could not enter into the swine without Christ's leave; thinkest thou, then, that He shall have dominion over his blood-bought sheep?"—Rev. J. Mason.

"If the covenant of grace were not absolute, salvation by it would be as difficult as by the covenant of works, since it is as hard for a natural man to believe and live, as to do and live."—Elisha Coles.

"To come for mercy in faith is to believe the fitness and suitability of God's mercy to our misery. Here many stumble woefully. Their question is, 'Am I fit for mercy?' when it should rather be, 'Is mercy fit for me?' And this question every humble soul can answer; the other none in heaven or earth can answer. If any man think himself fit for mercy, of all men, that man is the most unfit for it, and farthest from receiving of it. But every heaven-taught soul will say, 'Though I be unfit for, and unworthy of mercy, yet mercy is very fit for me. Is there pardoning mercy with God? For whom is it so fit as a guilty, vile sinner? Is there saving mercy with Him? For whom is it so fit as for a lost man as I am?' Come to the throne of grace for mercy, in faith of this, 'Mercy is fit for me exactly, though I be utterly unworthy of it.' Those who think they are fit for mercy will never get it, nor indeed can ask for it. But those who think they are needy of it, and that it is fit for them, will both ask it and get it."—Rev. R. Traill.

"The use which we have of faith now, being already justified, is to take out a copy of our pardon; and so we have peace with God, upon the account of God: for since faith apprehendeth pardon, but never payeth a penny for it, no marvel that salvation doth not die and live, ebb or flow, with the working of faith. But because it is for our Lord's honour to believe his mercy and his fidelity, it is infinite goodness in our Lord, that our unbelief giveth a dash to his glory, and not to our salvation. And so, whoever want (yea, although God here bear with the want of what we are obliged to give Him, even the glory of his grace by believing), yet a poor covenanted sinner shall want nothing, as it is written, "If we believe not, yet He abideth faithful; He cannot deny himself" (2 Tim. ii. 13).—Rev. Samuel Rutherford.

"When a man cannot look up to the firmament, yet he may know the moon is there, by seeing it shine upon the water; so, though I do not look up into the secret of God's purpose, yet I may know I am elected, by the shining of the love of Christ on my soul."—Rev. Thomas Watson.

Nov. 4, 1844. A Little One.

CHRIST—AND NOT A MERE FLESHLY CONFORMITY—OUR SANCTIFICATION.

To the Editor of the Gospel Magazine.

Dear Mr. Editor,

In perusing your Magazine for the present month, I can readily enter into the feelings of your correspondent, "A Seeker after Truth." For some years I carefully sought for sanctification where it is not to be found. Now, with you, I rejoice, that all our salvation, life, and blessedness, stands, and eternally stood in Him, the Head of his body the church; that there is no progression with our God; He spake, and it was done; He commanded, and it stood fast; his counsels of old are faithfulness and truth; and He worketh all things in him after the counsel of his own will, saying, "My

counsel shall stand, and I will do all my pleasure." The Lord taketh pleasure in them that fear Him—in them that hope in his mercy. His purposes of mercy, truth, love, and faithfulness, towards his chosen cannot fail. He loved us, and we were precious in his sight (and so we ever stand), when He blessed and chose us in the person of his dear Son before the foundation of the world. What volumes of eternal blessedness, all full and free, open upon us when led by the eternal Spirit into eternal settlements, all fixed upon the person of our glorious Surety, who said to his God and Father, "Of my hand shalt thou require him; if I bring him not to thee, and set him before thee, then let me bear the blame for ever." Nor can there be a failure, for we stand in dear and unalterable relationship—in oneness of nature, life, and Spirit, to our glorious Head, who hath said, "Because I live, ye shall live also." And He is the faithful and true witness, and his Spirit beareth witness to our spirits, that we are the children of God, and "if children, then heirs, heirs of God, and joint heirs with Him," who is appointed heir of all things; and thus, "All are yours; ye are Christ's, and Christ is God's."

Your correspondent says, "I always believed that the work of Christ *for* us was our title to glory; the work of the Spirit *in* us our meetness for it." The person of Christ is greater than his work, inasmuch as He that builded the house hath more power than the house; by the work of Christ I am eternally delivered; in his person is my right, security, and meetness for glory; by the work, obedience, and death of Christ I stand clear from all demands of law and Justice; in his person I am raised up above salvation, and made to sit in the heavenlies in Christ Jesus; in his person I am brought nigh unto the Father, and the Father eternally delights in me. There is One God, and One Mediator, between God and men, the man Christ Jesus. "Here," the Father says, "will I meet with thee, and here will I commune with thee;" and thus it ever stood, and, blessed be our God, it will for ever stand. Thou hast loved them as thou hast loved me. How blessed to be a believer in Jesus!—to be looking for no other meetness—for no other happiness—for no other holiness—for no other joy or glory; to have all our salvation and all our desire swallowed up in Him, our all and in all, "who of God is made unto us wisdom and righteousness, and sanctification and redemption," that, according as it is written, "He that glorieth, let him glory in the Lord."

"In Jesus all the elect are eternally justified," and in their time-state all that believe are justified from all things from which they could not be justified by the law of Moses; and this the Holy Ghost tells us is freely by his grace, through the redemption that is in Christ Jesus. This is indeed a love act of our covenant God for us, and raises us so high, that we see that Just One, and rejoice in the mercy, that God is just, and the Justifier of him who believeth in Jesus. How boundless, incomprehensible, the unsearchable riches of Christ! How blessedly it meets us at every step—in every circumstance—Am I a believer in Jesus?—then I am justified freely by his grace. Am I a believer in Jesus?—then I am justified from all things; and whom He justified, them He also glorified. What shall we say to these things, if God be for us who can be against us? Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; nor is sanctification in the abstract from Him in whom we live and move and have our being; Acts xxvi. 18—sanctified by faith; John xvii. 17—"Sanctify them through thy truth (Christ is the truth): thy word (his name is called the word of God), is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth." "For both He that sanctifieth, and they who are sanctified, are all of one, for which

cause He is not ashamed to call them brethren." And we are sanctified through the offering of the body of Jesus Christ once for all; for by one offering He hath perfected for ever them that are sanctified. Ye are washed; ye are sanctified; ye are justified, in the name of the Lord Jesus, and by the Spirit of our God; hence I learn Christ is sanctification to me, and for me, even when dead in trespasses and sins; and when born of God; passed from death unto life; joined to the Lord and one Spirit; the love of God shed abroad in the heart. Christ dwells in my heart by faith; and in possessing Him, I personally possess all He personally is—amazing grace, rich and free; grace reigns; but at first we do not know this. Hence arises from the hidden man of the heart holy longings, desires, pantings, and "God be merciful to me a sinner;" the sinner is personally apprehended of God, and he longs for a personal meetness for God. Nor shall he seek in vain; the expectation of the poor shall not perish; the desire of the righteous shall be granted. He knoweth when to say, "Thou art all fair, my love; there is no spot in thee." There is a set time to favour Zion, in God's time, in God's ways, with God's teaching. We learn that the way of man is not in himself; it is not in man that walketh to direct his steps; we labour in vain, and spend our strength for nought; till brought down with labour, we fall down, and fear there is none to deliver; and therefore will the Lord wait, that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you, for the Lord is a God of judgment. Blessed are all they that wait for Him. We are not too low nor too bad for the dear Friend of publicans and sinners to receive. He can have compassion on the ignorant, and on them that are out of the way by nature; He knoweth how to speak a word in season to him that is weary, for him to eat and drink with in the glory of salvation by himself; for him to manifest himself to in all his love, fitness, fulness, suitability, worth, beauty, excellency, and glory: and in a knowledge of Him—who He is, and what He is, and what He is made of God unto us; we learn what He is to us, and for us, and what we are in Him, and to Him, and He in us; and grow up into Him in all things, whom to know is life eternal; and from blessed experience know the mercy, that I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Regeneration fits us for a reception of the knowledge of Christ in demonstration of the Spirit, and in power, and is absolutely necessary, for "except a man be born again he cannot see the kingdom of God." Vessels of mercy were afore prepared unto glory, and stood in uncreated holiness in Him, the Holy One of Israel, before sin entered, or Adam fell; nor did the fall touch, or in the least alter, that standing, for "ye are dead, and your life is hid with Christ in God." But I must not enlarge.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Dear Mr. Editor, yours in the Lord,

Nov. 15, 1844. A Hidden One.

LITERARY NOTICES.

Eternal Truth, versus Laud, Pusey, Newman, and Co.—A truthful pamphlet, by the Rev. J. A. WALLINGER, of Bath. We most cordially recommend it. The surplice, the offertory, and a lot of Popish mummery and nonsense, which the devil, by his assistants, Pusey, Newman, and Co., has so successfully revived in the Church of England, is, as the above pamphlet justly implies, only a *blind*—a cat's-paw—a bone of contention, to shut the eyes of its poor dupes to better things. Master Devil has been playing his part uncommonly well for the last three or four years. The mischief is, not so much the quarrelling amongst a number of *blind* parsons, and the endeavour among a multitude of envious Dissenters to pull them down from their eminence, as the fact of his having set the *children* by the ears. They are backbiting, and quarrelling, and making a sad to do among each other, instead of earnestly contending for the faith once delivered to the saints. Truth —real truth—has fallen in our streets. The men are few—very few—who stand up for vitality and power. And these—these are the things (as this pamphlet says) which are really and truly to be deplored.

The Charter of Salvation.—The glorious scheme of Salvation, from its rise in eternity, to its consummation in glory, at one view! A beautifully-printed chart, designed by the Rev. JOSEPH IRONS. It is worthy of an extensive circulation.

"THEOPHILUS," IN REPLY TO "I. A. W." AND "WILLIAM."

To the Editor of the Gospel Magazine.

DEAR SIR,

I cannot help thinking that "I. A. W." considers me to be the author of the pieces which have appeared in your Magazine, on the Death of Christ as a Sacrifice, Penalty, and Punishment. I wish to inform him that the whole of them are taken from a work of Dr. Owen's, entitled, "The Mystery of the Gospel Vindicated, and Socinianism Examined," consequently I do not fall under the censure he passes on the writer, whom he

pronounces to be "a little too fond of learning"—"to have run into error, and to have promulgated it, to the darkening of counsel, and the perplexing of your readers." Now let us see whether Owen does labour to "separate between the sin or guilt, and the punishment," and whether he does say, that "the punishment only of sin attached to the Lord Jesus Christ."

In your April Number an extract will be found, in which he says, "It is true, Christ was made sin for us, had our sin imputed to him, not his own; was obliged to answer for our fault, not his own; but He was obliged to answer what we should have done." In page 462 of Owen's book are the following words:—"Our sins were the procuring cause of the death of Christ." Again, "Our sins merited the death of Christ." Again, "This can no otherwise be, but as our sins were imputed to Him, and He was put to death for them." Again, "If our sins were the procuring cause of the death of Christ, then the death of Christ was that punishment which was due to them." Again, in page 618, in speaking on the 2 Cor. v. 21, he says, "How comes it to pass that God the righteous Judge doth thus reconcile us to himself, and not impute to us our sins? It is because He hath made Christ to be sin for us. He was made sin for us, as we are made the righteousness of God in Him; now we are made the righteousness of God by the imputation of his righteousness to us; so was He made sin for us by the imputation of our sin to Him."

Dr. Owen, then, was not such a "novice" in divine things as to assert, that the Lord Jesus could suffer, or be punished, without the imputation of our sins to Him.

Dr. Owen has stated in what sense he considers the texts quoted by "I. A. W." are to be understood; and had you have inserted in this month's Number his concluding observations on the "Death of Christ as a Punishment," it would have more clearly appeared what led him to such an exposition. He has therein more fully expounded the texts referred to, showing what is the invariable meaning of the expression, "to bear iniquity" throughout the Scriptures, and concludes by observing, "In brief, this expression, 'to bear iniquities,' is never otherwise used in Scripture, but only for to undergo the punishment due thereunto." And in page 553 he also says, "The whole phrase of speech of bearing iniquity is constantly in the Scripture used, for bearing or undergoing the punishment due to sin, as hath been proved by instances in abundance; nor can any instance to the contrary be produced."

The doctrine Owen labours to prove is, that the death of Christ was a punishment, as well as a sacrifice and a price; nor can I find that he anywhere seeks to establish "the hypothesis, that the punishment only of sin attached to the Lord Jesus Christ."

The chapters of his work from which I have taken the extracts were written against the Socinian blasphemy, explained by him thus:—"That the Lord Jesus, our Mediator, did not by his death and sufferings undergo the penalty of the law, as due to our sins, that He did not make satisfaction to God, or make satisfaction for transgressors, that He did not thereby properly redeem us by the payment of a ransom, nor so suffer for us, as that our sins should, in the justice of God, be a meritorious cause of his suffering." See page 455.

"I. A. W." says, I have "made improper use" of the type of the scapegoat, and further, that "the very fact of the case, in this type, makes against the idea of 'Theophilus,' that the punishment was just that which the live goat did not bear; he was to be let loose into the wilderness; he was to escape." Owen has not made such an assertion, and had his words been fully quoted, it would have been seen that he concludes that

very sentence by saying, "That in such sacrifices for sin, there was *a real imputation of sin* unto punishment." "I. A. W." tells us that the go a "was turned adrift into the wilderness, and there to get intermixed with other animals of its own species, that it should not be known;" and again, he says, "nor was it likely the goat should perish there, in a place that might be said to be its element." And Owen tells us that the "sacrifice of Christ was typified by the two goats, his body, whose blood was shed by the goat that was slain visibly, and his soul by Azazel, on whose head the sins of the people were confessed, and he is sent away into the wilderness to suffer there by a fall or punishment."

Which of the two is right, I freely confess I have not learning enough to decide. Neither can I tell how the live goat could escape punishment, if the sins of the children of Israel were "translated" to the goat; and, as "I. A. W." says, "Wheresoever sin is found, there it must be visited." I am obliged to confess, in answer to "I. A. W.'s" concluding paragraph, that his "woe belongs to me, for sin is still found in" me. It has been my deadly plague for many years, and never shall I be free from it, until "my change come." I am perpetually crying out, "O wretched man that I am!" but, through rich mercy, I am sometimes enabled to look by faith on Him who ever lives to make intercession for me—who has redeemed me to God by his blood—who has made peace for me by the blood of his cross, and in whom I stand complete. In the faith of these things my conscience is purified, and I am at times filled with joy and peace in believing. Blessed be his precious name, "who loved me, and gave himself for me." Amen.

And now, Sir, permit me to say a few words to "William." I am sorry to have excited his and his friend's "loathing and disgust," at the "immense jargon of [twenty-five] Latin words;" but I am much pleased to find it is not at the doctrine which those words are used to explain. I cannot help smiling at the vehemence with which he declares their having taken offence. And I beg of them never to read the works of such eminent men as Dr. Thomas Goodwin, Owen, or Toplady, lest their feelings should be more deeply wounded. I venture to apologize to them, for him, in the words used by him, page 65, in the preface to the work, from which I have taken the extracts. "Let not any attempt dealing with these men, that is not in some good measure furnished with those kinds of literature, and those common arts, wherein they excel; as first, the knowledge of the tongues, wherein the Scripture is written—namely, the Hebrew and Greek. He that is not in some good measure acquainted with these, will scarcely make thorough work in dealing with them. There is not a word, nor a letter in a word (if I may so speak), which they do not search, and toss up and down; not an expression which they pursue not through the whole Scripture, to see if any place will give countenance to the interpretation of it, which they embrace. The curious use of the *Greek Articles*, which, as Scaliger calls them, is their great covert against the arguments for the Deity of Christ. Their disputes about the Hebrew words, wherein the doctrine of the satisfaction of Christ is delivered in the Old Testament, the ensuing treatise will in part manifest. Unless a man can debate the use of words with them, in the Scripture, and by instances from other approved authors, it will be hard to enclose or shut them up, but that they will make way to evade and escape. Press them with any testimony of Scripture, if to any one word of that testimony, whereon the sense of the whole in any measure depends, they can, except that in another place that word in the *original* hath another signification, and therefore it is not necessary that it should here signify as you urge it, unless you are able to debate the true meaning and import of the word with them, they suppose they have done enough to evade your testimony."

To you, Sir, I shall not presume to offer any advice, as to how you are to conduct your Magazine; but allow me "to express a wish" in opposition to that of your other two correspondents:—it is, that you would early insert my last communication, and this also. The odds are two to one, but we are in your hands, and I fully rely on your justice and impartiality.

I beg also to assure you that I "feel for you in the difficult position in which you are placed," believing that, however careful and guarded you may be in selecting pieces for insertion, you will find it almost impossible to be certain they will not provoke controversy. I beg to subscribe myself,

Yours, very truly,

Dec. 4, 1844. THEOPHILUS.

P.S. Leviticus xvi. 22, 23—"And shall send the goat *away*, unto a land not inhabited;" (margin) "of separation," to be "let go in the wilderness," described Numbers xx. 5; Deut. viii. 15; and Jer. ii. 6.

[The article referred to is reserved for our next.—ED.]

"A MONTH THEY WERE AT LEBANON, AND TWO MONTHS AT HOME."—1 KINGS, v. 14.

I WOULD I had a poet's pen, that I might well describe
The sending and the going forth of Israel's busy tribe,
When leaving Judah far behind, o'er Syria's sea they steer'd,
To where the mighty Lebanon its glorious summit rear'd.

Majestic mountain! still thou art, as thou hast ever stood—
Thy cedars of a thousand years—thy vines and olive wood—
The sparkling ocean at thy base—thy forests waving high,
To where thy summit's snowy crest is mingling with the sky.

Why went they forth, these men of old? Why from Judea roam,
"A month to be at Lebanon, and two to be at home?"
It was to fell those giant trees, each pondrous trunk to raise,
To build an altar to their God—a temple to his praise.

How like unto this journey, made by Israel's sons of old,
Is the life that now is passing, like a tale that's being told;
Sometimes we climb hope's mountain height, but oft on sorrow's sea,
We fondly long for that blest home where sorrow cannot be.

It is a home all bright and fair, all free from taint of sin,
Where neither care, nor grief, nor pain, nor death, can enter in;
It is a calm, a peaceful home, appointed for the blest,
"Where the wicked cease from troubling, where the weary are at rest;"

Where the Lamb shall be the light thereof—his praise be all the song,
Of the twice ten thousand thousand saints, that stand around his throne;
Where sighing shall no more be heard, nor tears be seen to fall;
Where our God shall be our glory—our Jesus "All in all."

NAOMI.

To the Editor of the Gospel Magazine.

BELOVED BROTHER IN OUR PRECIOUS JESUS,

The object of this is simply to ask you to let me know what Engravings you have on hand of those faithful watchmen in the Established Church, who did not, and do not, shun to declare to their hearers "the whole counsel of God."

I am aware you have published with the Magazine those of Wilkinson, Nunn, Toplady, Hervey, Borrows, Pym, West, Gowring, Hewlett, and Straton. Will you tell me which of these you have by you, and any others?

Though not one of your correspondents, I am a constant reader; and I pray that our covenant God may bless more and more your Magazine to the souls of his own dear people, and water abundantly your own soul. "The Lord that made heaven and earth give thee blessing out of Zion."

Yours, in the best bonds,

Stockport. W. H. W.

[The whole of the foregoing are in print, and may be had on application.—ED.]

To the Editor of the Gospel Magazine.

DEAR SIR,

A Reader of your Magazine having been deeply interested with the productions of the pen of your correspondent, De. M., I should feel obliged if you would insert this in your next Number, requesting that gentleman to favour me with a line by post, giving his address, as I have something to communicate to him on soul concerns, or future ministerial usefulness. A line from that gentleman will find yours respectfully,

A. B.,
No. 12, Trafalgar Place,
New Lakenham, near Norwich.

To the Editor of the Gospel Magazine.

BELOVED EDITOR,

I am frequently very much exercised in my mind respecting certain passages in the word, which seem to imply, that part of the ministerial office is to exhort men to repent. (In all probability, you are acquainted with John Newton's views on this subject). I am fully convinced that none will ever be brought into the glorious liberty of the Gospel, save and except the eternally-chosen children, and that whether it be right to exhort to repentance or not, that bringing in can only be effected by the sovereign power of the Lord the Spirit.

Will you favour me with a few remarks on the annexed passages? and you will oblige one who has been blessed with spirit and life, consolation and hope, when reading the pages of your valuable Magazine.

May the great Head of the church pour seven-fold into your bosom the blessing He has been pleased to make you the instrument of communicating, by the Holy Ghost, to many of his poor and afflicted ones. Believe me, dear Editor, yours, in Christian affection,

Billisden. A FEEBLE ONE.

Mark vi. 12; Acts iii. 19; Acts viii. 22; Acts xvii. 30.

[We would gladly comply with our correspondent's wishes; but, as we have not that light into the passages which we desire, we fear we should "darken counsel" by any remarks thereupon. All we can say is, that if the Lord the eternal Spirit does not speak to the heart, men may beseech and exhort till the day of their death, but all to no purpose. "Where the word of a King is, there is power;" and He hath his special times for exercising that power, more especially under the ministry of the word; so that at times a holy concern possesses the minds of his servants, and speaking and exhorting as the Holy Ghost gives them utterance, the word drops into the heart of the eternally-chosen man or woman just before dead in trespasses and sins.—ED.]

A MEMOIR.

It was from an earnest wish of the deceased, of whose triumphant death this is intended as an outline, that he again became a resident under the roof of the writer in his last illness. E. M. had previously resided with your informant, and spent from the 16th year of his life to the 21st with the writer, thereby affording many opportunities of noticing the germs of grace showing themselves—such as tenderness of conscience, love to God's children, and attendance on the means of grace; but, as this memoir is intended only to show the riches of God's grace, and, under God, to be an encouragement to youth seeking after God, and the young in God's ways, in particular, as little of persons is intended to be mentioned as will serve to illustrate the facts.

The disease of the subject of this memoir was rapid consumption, which reduced a fine athletic frame in a few months to the most emaciated; and at a period when the buddings of divine Providence seemed opening to his view, the Lord, in his infinite and unerring wisdom, suffered a disease to assail and waste his frame. In this state he became the second time an inmate under the roof of the writer, whose pleasant but anxious task it was to watch the beginning of that grace, to a fuller development of the same.

E. M. was naturally reserved, which often made it extremely trying to those who felt interested for him, accompanied with a jealous suspicion of his own heart; added to which, an inaptitude to describe his feelings and views in Scripture language, though accustomed to sit under sound and experimental truth from childhood. His father having died in the faith some eight years since, leaving a sweet testimony behind him, to the consolation of many of God's family who visited him on his dying bed; not only so, but other brothers have been removed, leaving satisfactory evidence of a work of grace having been wrought on their hearts in time. With great difficulty the departed was removed from his sisters on the 28th of February, this year, to the place of his death; and though, as observed before, there was much reservedness, yet to the spiritual discerner there appeared much inward conflict, evinced by the tearful eye and burdened groan; one observation particularly was elicited, "Oh that He would give me one more look!" But, generally speaking, up to this time he appeared unconscious of his approaching dissolution.

On Saturday, March the 2nd, there appeared a greater turning to destruction; he seemed extremely restless and irritable, accompanied with much keen anguish of soul; "so troubled, that he could not speak," and retired for the night in that state of mind. On the following morning (quite unusual for him, his weakness being so great), he walked into the sitting room without assistance, with a liveliness and expression on his countenance altogether new. He was asked how he felt, and emphatically exclaimed, "Oh, I am quite well; it is all well now." After being seated, and recovering himself a little, he took the hand of a dear friend, and pressing it, said, with a most expressive look, "I do wish to speak to you so;" and by a sign, intimated that he wished the others to withdraw; that being done, with great emotion, he said, "The devil will not let me speak, I

am so afraid." He then said, "Did you not hear the bell? I rung for you twice in the night, to tell you all my sins were forgiven me; I had them all hung down before me, such a long list, but they all vanished away, and the dear Lord looked on me, and smiled, and told me to arise; and I feel it is all right." But these foretastes did not last long—in a short interval he was again sorrowing in tears, and questioning the reality of his feelings, displaying much irritability of spirit.

On the Sunday previous to his death, which took place on Wednesday, the 20th, the powers of darkness seemed mightily to prevail; death approaching, and all refuge apparently gone. On Monday the throes of his afflicted soul still increased, and his prayers were really agonizing. About seven o'clock in the evening he made a convulsive spring from his bed, with apparent despair on his countenance, uttering, "I shall die—I shall die—the devil will have me—what shall I do?" and clasping his hands, he cried aloud, "Dear Lord, look down upon me once more—do, dear Lord, have mercy upon me." His difficulty of breathing rapidly increased, and he requested those around him to beg of God to remove the impediment, and again raising his hands, exclaimed, "Dear Lord, give me more breath," which the Lord was graciously pleased to do; for a short time he laid somewhat quieter; at last that apparently black despair which overshadowed his countenance withdrew, and a most heavenly light beamed forth; he opened his eyes, and with heaven in his countenance, said, "He is come; the dear Lord is come; it is all right now," and desired those around him to bless and praise the Lord, which was gladly attempted; yet he was still in the body, and the powers of hell had not yet discharged their last venom. After a little cessation from one of those conflicts, addressing a young friend, he said, "If you ever get into the hand of the devil, you will not know what to do; he made me holloa last night;" and to another, he said, that the old coward wanted to come again last night, but he could not. He often exclaimed, feeling his approach, "Stop him, dear Lord, before he begins," reproaching the enemy as a coward in attacking one so weak and helpless.

On the morning of the day of his death, the writer, as usual, visited him; he found him much cast down, and restless; he desired him to go to prayer, and whilst engaged, the dear Captain of his salvation again broke in upon his soul; his countenance again became the index of his happy state; like Napthali, a "hind let loose," satisfied with favour, and full with the blessing of the Lord, he gave utterance in the most endearing expressions to the dear Lord, and affectionately kissed all present; then turning to his brother (who came the previous evening), he said, "Now you witness one of our scenes," exclaiming, with a most angelic look,

> "'Happy songsters,
> When shall I your chorus join?'

Let us sing the hymn" (which is the 21st in Fowler's Selection); and he sung it through with the most earnest pathos. He desired one of Mr. Hart's hymns to be read—the Wish—which had previously been made a blessing to him; he observed, "It is no use trying, the Lord will come when He pleases."

After these observations, the whole of his remaining time-state was occupied either in prayer or praises, and he breathed his last about 3 o'clock, P.M., with the Lord's name on his expiring lips.

THOUGHTS ON THE NEW YEAR 1845.

"Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."—PSALM LXXIII. 25.

How fleet life's journey as we travel down
The hill! At least, to age more rapid seem
The years to pass. In youth it was not thus:
To youth's impetuosity Old Time
Had wings of lead—for something joyous was
Expected in the coming year. O yes,
The term "New Year" had talismanic power,
Transforming tears to smiles, and sorrow e'en
To joy. How heavily the old year dragg'd
As it approach'd the close!—the weeks were months,
And days were weeks; but ah, how soon became
The "New Year" old. Again, and yet again,
Old Time has lagg'd in thought's deceitful view.
We could have wished, if possible, to push
The tardy moments on, whene'er we saw
The year in prospect—lingering, lingering thus.
But when we realized expected joy,
O then too swiftly flew Old Time, and we
Would willingly have clipp'd his wings, and made
It always "New-Year's Day." But many years
Have now roll'd o'er our heads. O what a change
From youth to age! "What," we can now exclaim,
"Is forty-four run out? How like a dream!
Twelve months escaped into eternity
Since last we hailed the brethren." True it is,
But Time has kept its pace, nor has it been
More rapid than in childhood's thoughtless days.
Ah, no. God's laws are all immutable—
Unchanging, like himself; but man—frail man,
Is mortal—born to die—is prone to change—
Uncertain in himself, and fickle as
The wind that passeth o'er him—chang'd by time—
By circumstances; and, as age creeps one,
An elder well may ask, "Is this the babe
We once beheld?" No trace is left—from youth
To age, we climb up step by step, and find
Ourselves—our minds—our thoughts—our actions—all
Have passed a change. We are not what we were;
We are not what we shall be. The "New Year"
We contemplate with sobered feelings, and
We smile at its approach—for does it not
Proclaim, "You're nearer your eternal rest?"
Oh yes, dear brethren, there is still a rest
To be desired—a rest remaining for
The sons of God—eternal glory! which
The eye of faith but dimly scans; for who
Of mortal man has seen the glory that
Shall be revealed? Glory—procured for whom?
For sinners, vile and wretched—sinners, poor
And naked—abject, needy, loathing of
Themselves, and sunk in self-abasement at———

But stop—glory!—procured by whom? Well may
We pause to ask—for who can save from sin's
Foul stain, and raise rebellious man, to joys
Unspeakable, and full of glory? "Who
Is the King of glory?" Who the sinner's Friend—
The church's Surety—Safety—Refuge—all
In all—the Rock impregnable—the Guard
Invincible—the Guide immutable?
"Who is the King of glory?—who? He is
The King of glory." He—the Child—the King—
"The everlasting Father—Prince of Peace."
Who purchased for his fallen Bride, with blood,
Her pardon full and free; and covered with
His robe of righteousness, her wretchedness
And sin? O Jesus! Lord! Redeemer! Friend!
Shepherd and Guard—Husband and Guide, we rest
In thee; "For whom have we in heaven but thee?"
And what on earth can we desire beside?
Jesus, our Lord—our God—our King, in thee
Alone is solid peace—abiding joy,
And everlasting rest—thyself alone
Unchanging 'midst the mutability
Of all below. We love to contemplate
The change from death to life—from life to death—
In that the Spirit's quick'ning power, in this,
The levelling hand of death—by one, Jesus
And sin made known; the other brings us to
His presence, for 'tis written, "Better to
Depart, and be with Christ." But what is death?
It passes upon all, but not on all
Alike. Believers sleep in Jesus, and,
"Awaking in his likeness, they shall
See Him as He is." O blessed thought!—
To leave this grovelling earth—its cares—its toils,
And all the train of evils sin has brought
To men, to dwell for ever with our Lord.
Can we desire to stop Old Time, or wish
Him to speed on? No, no—has not our God
Appointed all? We ask submission to
His will, but dare not ask Him his decrees
To change, or his eternal purposes
Forego. He who is wisdom knoweth what
Is best; his justice doeth all things well;
His mercy what the creature ne'er deserved;
And grace—free-grace, is still the song of the
Redeemed. Time with equal pace moves on,
And years in regular succession pass
Away. But Jesus is the same, praise to
His holy name—praise to his finished work—
Praise to his precious blood—praise to his deeds
Of righteousness. Let aspirations still
Of praise to Him begin the year, until
We meet around his throne of glory; then
We shall sound an everlasting song
With one accord—one heart—one voice
Of glorious triumph, o'er death, hell, and sin,
With Jesus, who was slain for us. Amen.
Amen.

December, 1844. A RECLUSE.

D. A. DOUDNEY, CITY STEAM PRESS, 1, LONG LANE.