NEW YEAR'S MORNING, JAN. 1, 1848.

TO THE READERS OF THE GOSPEL MAGAZINE.

Beloved, the year opens with the intense desire of our hearts, that the Lord would vouchsafe unto us, unitedly, his own special blessing. We have been musing upon the brevity of life. It has been given to us lately to see how very fast the sands are running through the glass. The thought was very forcibly presented to the mind, "Suppose that twenty or five-and-twenty years should be added to thy course, how soon—yea, how very soon—that twenty or five-and-twenty years shall have fled away, and thou find thyself an old man, waiting at the verge of Jordan for the Master's call." And then, dear readers, our thoughts recurred to you, for we can with truth say, you dwell very near the heart—you are entwined about the affections of our innermost soul—and we thought, "If it be thus with us, barely yet seven-and-thirty, how really is it the case with many, very many, of our readers? Some of them have reached their three-score and ten! How near, then, how very near the time of their departure." And is it not so, dear brethren and sisters? Doth not the thought present itself with peculiar force on this, the opening morning of another year, "Shall I see its close? Is it reasonable for me to expect to do so?" Well, do I realize the fact that I am but a stranger and a pilgrim here? Do I live as if this were not my rest, but as one who is looking for a better country, that is a heavenly? Is the paramount desire of my heart, that which was expressed by Paul, "Having a desire to depart and be with Christ, which is far better"? God grant that it may be so, dear aged friends; and may He warm, and animate, and encourage your hearts, as you stand at Jordan, perhaps

"Shivering on the brink,

Fearing to launch away."
"Faithful is He that promised." If in Jesus, all is well. It shall be but a narrow crossing, and blessed shall be your company, whilst you ford the river. You shall (as Bunyan's Pilgrim) "find the bottom that it is good;"

"And after death your joys shall be Lasting as eternity."

And you, dear readers, in the meridian of life—bearing the burden and heat of the day; immersed, perhaps, in the cares and perplexities of business—surrounded by large and probably increasing families, who, entwined about the heart and affections, tie you down to earth, and cause you to know experimentally what Paul meant (1 Phil. i. 23, 24), by being in a strait betwixt two, "Having a desire to depart, and be with Christ;" but feeling that "to abide in the flesh is more needful for them," your kindred in the flesh. Well, beloved, such is the road to the kingdom—the path the Lord hath allotted to you in the wilderness. Whilst "diligent in business" may you know, by the Lord the Spirit's special outpouring, "what it is to be fervent in spirit, serving the Lord." You have been taught, during the year just closed for ever upon us, an important truth—the vanity of all creature speculation. The spirit of worldly enterprise, in which even so many of the Lord's own children have been wont to be entangled, has received a check scarcely to be equalled within the memory of man. "Men's hearts have failed them from fear." Probably thousands have sunk to rise no more. Poverty and privation occupy the place of affluence and luxury. Oh, that the lesson may be a profitable one to the Lord's family! "This is not their rest—it is polluted." Worldly emolument—earthly gain—are not their treasure. This they have in heaven. May there the heart be also! But even to you, dear friends, the summons may come suddenly; most unexpectedly may the message reach you, "The Master is come, and calleth for thee." Oh, how desirable to be ready; to be sitting so loosely to earth and earthly things, as to be enabled to exclaim, "Come, Lord Jesus, come quickly."

And what shall we say to you, our younger readers? The Lord bless you. Life is before you, with its difficulties, its trials, its temptations. Yes; but you have a Faithful Friend. "Goodness and mercy shall follow you all the days of your life." You have a Friend that sticketh closer than a brother, who will stand by you, strengthen you, provide for you, and do for you exceeding abundantly above all that you can ask, or are worthy to receive. Not a trouble shall overwhelm you—not a difficulty shall finally oppress you—not a temptation shall assail you, but what with it the Lord will make a way for your escape. You may anticipate, and that reluctantly, a long and a troublesome life. It may, however, be but a short career. The Lord may cut short his work in righteousness. But if otherwise—and we speak feelingly on the subject—you will hereafter rejoice in that the Lord hath kept you in the wilderness, on the one hand that he may try you, and prove to you what is in your heart; on the other, that he may show to you his love—his grace—his faithfulness—his marvellous and innumerable loving-kindnesses; the which you could not
know but as you realize them as you daily walk through the wilderness.

Finally, dear brethren—babes, young men, and fathers—"we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." "Our love be with you all in Christ Jesus." To whom be glory for ever. Amen and Amen.

The Editor.

Ireland.

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OUR MOTTO!

"Comfort ye, comfort ye, my people, saith your God." (Isaiah xli. 1.)

Beloved, we are not—we cannot be—among those who regard with indifference the earlier movements of the Spirit! If we are not mistaken, there are some even among God's own children, who set down to the flesh that which is really and truly of the Spirit, and thus "despise the day of small things" (Zeck. iv. 10). They do so by denying that God is the Author of that inward conflict, contention, and desire of which many a soul is the subject, probably months or years before they are manifestly " delivered from the power of darkness, and translated into the kingdom of his dear Son" (Col. i. 13). Such agree that man by nature is "dead in trespasses and sins" (Eph. i. 2). Undoubtedly he is. We say so, too. He is as void of the common functions of life—sight, hearing, and feeling—in a spiritual sense, as a dead body is in a natural point of view. Hence, upon their own premises, we contend that the very first conviction of a man's danger, with the accompanying cry, "Lord, save, or I perish," is a sign of life, and that life has been infused (or communicated, if you prefer the word) by the Lord the Spirit. But we shall be met again by the objection, "If there were life, it would show itself. It would not remain in a quiescent state." Who made you a judge in the matter? Can you search the heart? Can you, as it were, analyze the soul, and trace how the life is operating, or whether it is in operation at all? Do you remember there is such a passage, "He will not break the bruised reed, or quench the smoking flax" (Isaiah xlii. 3)? How long that reed is to be a bruised condition, or when the flax is to burst into a flame, is a secret with which neither you nor we are intrusted. He who hath the management keeps it to himself.

Again it will be asked, "Then what becomes of the thousands of convictions of which men are the subject? Will you not agree that conviction is not conversion? We will admit that that conviction which arises from the light of natural conscience, and which operates in
every man to a greater or less degree, is not conversion; but we will not—we dare not—ascribe to the same source that conviction which is accompanied with a sense of helplessness and a desire for, and cry after, help. With merely natural convictions will be associated legal effort, a turning to self in the observance of varied works for the appeasing of conscience, and for the purchase (for it amounts to this) of peace of mind, and the assurance that all is well. From such observances the doers thereof will rise with a species of self-satisfaction and pride which, according to Scripture testimony, "renders the last state of that man worse than the first" (Matt. xii. 45). But whilst yet not wholly freed from that blindness and ignorance in which poor human nature has involved him, the true convert seeks to struggle with himself, and to perform that which he is utterly unable to effect, yet his mind is gradually opened to the truth. The sun just now rising from beneath yonder horizon has thus, in its early dawn, darted a ray into the dark prison of the mind; the light increases; objects become plainer—more and more visible. The former character shall, by the mere rush-light glimmering of conscience, seek to patch up and decorate a dungeon which shall, after all, remain a dungeon; but the latter, by virtue of that twofold discovery which has been made to him of the discomfort within, and the manifold blessings that is without, longs for deliverance from this captivity. The one is content to remain, the other pants for freedom! Listen to his plaintive cry for help! See him climbing to his grated window, there to supplicate, in his esteem, each happy passenger—to gaze with anxious longing on that liberty which reigns around; mark, how he listens at his dungeon-door, in hopes some benefactor's steps will be directed towards him.

In this, we must maintain, consists the difference between merely natural and spiritual conviction. We admit the difficulty of distinguishing between the two, whilst yet in early operation. Those spiritually taught, may for a season, appear to be, but under the same fears which actuate the natural man; but the abiding nature of Divine instruction—the soul's perpetual anxiety, increase of desire, and that inward mourning over self, are so many conclusive evidences that he is taught in another and a better school than that of nature.

From this conviction, then, beloved, rises the first source of that comfort which we are commissioned, in the words of our text, to proclaim to the people. Yes, adored be Jehovah, Israel's God in covenant, it is the province of the Lord's messengers, to adopt (though but in humblest example of their all-glorious Lord and Master) the language of the 61st of Isaiah, "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Reader, are you in the prison of poor sinful nature? Do you feel yourself to be a captive—"tied and bound by the chain of your sins?" Do you wish for deliverance? Would you, if you could, seek after it with increased earnestness—intense importunity?
sin loathsome? self a burden? Are you really and truly in a state of captivity? anywhere but where you would be, as far as your own feelings are concerned? Do you think the happiness you seek is contained in the lines of the poet:—

"Now freed from sin, I walk at large,
This Saviour’s blood my soul’s discharge;
At his dear feet, ashamed I lay,
A sinner saved, and homage pay."

Do you say, "It is the happiness I want. I would give worlds (did I possess them) to say so. What is all the world short of it? I am a stranger to peace and satisfaction without it. Give me Christ, or else I die. One word from Jesu’s lovely lips; one sweet assurance from his own mouth, “I have redeemed thee—thou art mine; then—and not till then—I can be happy." Is such, we repeat, your language? Then we have a Divine warrant to preach the comfort spoken of in our text to you—personally to you. These good tidings are for you—for you; the Lord hath made you meek. Who, think you, but Himself could have humbled your proud heart—subdued the natural untowardness of your will—slain that enmity and controlled those vile rebellious feelings which you felt rising against Jehovah; and who have brought you down—laid you low at his feet—and made you willing, to receive salvation as a poor pennyless pauper, at the hands of Divine bounty? Who but the Lord could have meekened you thus? And is not your heart broken? Do you not mourn over yourself as a sinner? are you not filled with discomfort? do you not sob and sigh over your manifold and aggravated transgressions? And would it not be the richest mercy you had ever yet experienced, if some good Samaritan (Luke x. 33), would come and bind up your wounds and pour in a little oil and wine? Suppose one like unto the Son of Man—even Jesus, that precious Friend of publicans and sinners—were to visit you in your “captivity,” and suppose He were to open your prison door, and say, as the angel did to Peter, “Arise up quickly, and follow me,” do you think you would be glad to do so? Do you feel as if you could say with Peter at another time, “Ah, even to prison and to death?” Reader, dear reader, this is all the Lord’s doings. Salvation is yours, and all the comforts springing from that salvation belong to you. You shall experience them. Yours shall yet be the enjoyment of liberty—freedom—and life! for “He is faithful that promised” (Heb. x. 23).

We have cited but one out of the many cases that might be introduced, because the next verse would seem so specially to bear upon those who as yet do not know for themselves the pardon of sin. It is pardoned—the debt is cancelled, but as yet the joyful news have not been communicated; and now the Lord commissions his servants, “Go, tell them that such is the case.” He entrusts them with a knowledge of his will—a sweet revelation of his mercy; so that under the authority and power of the Spirit, they may say to every poor, distressed, broken-hearted sinner, as Isaiah was commissioned to say to Hezekiah (Is. xxxviii.) “The Lord hath heard thy prayer—hath seen thy tears,” or as the angel said to Cornelius (Acts x. 4), “Thy prayers and thine alms are come up a memorial before God.” Yet, “Speak ye comfortably
(margin, to the heart) of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. The thing is done, beloved. The work is accomplished; and all the Lord's messengers have to do is to proclaim the same. "O Zion, that bringest good tidings (margin, 0 thou that tellest good tidings to Zion), get thee up into the high mountain; O Jerusalem, that bringest good tidings (or thou that tellest good tidings to Jerusalem) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God" (Is. xl. 9). "Read on the following verses, dear reader; see how gracious our Lord's language. He, as the good Shepherd, will feed his flock; and whilst he will gather the lambs, and carry them in his bosom, mark his tenderness with those that are burdened, oppressed, and sorrowful. These He will gently lead. In the 52nd chapter of this same prophecy, there is sweet mention of the reception, "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!" "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem." Observe, moreover, the injunction in the text is repeated, "Comfort ye, comfort ye." This is in order to give it force—to stamp it with the greater validity. As if the Lord would say, "It is my command; such is my pleasure; go at my bidding; and tell them that I have sent you—that you have my divine warrant for so doing. I approve of it. I purpose that they shall be comforted by the tidings which I commission you to carry."

But it is to "my people." "Ah," say some, "there would be my fear of preaching what you term a full, or comforting gospel. I should be afraid of some taking the comfort to whot it does not belong. I am for 'separating the chaff from the wheat, the precious from the vile.' Reader, we are of opinion that you had better leave that with the Lord. Perhaps you would make but a sorry hand at separating. Do you recollect what our Lord said to his disciples, when anxious to 'go and gather up the tares?' (Matt. xiii. 27—30), "Nay, whilst ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say (mark it is the Husbandman—the Lord himself—that will separate, or distinguish between the two), to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Our commission, as ministers, is to preach the gospel—in its freeness, its fulness, its blessedness—as far as the Lord the Spirit himself shall graciously open its Divine properties unto us. Our commission is, "Ho every one that thirsteth, come ye to the waters," &c. "Whosoever will, let him come and take of the water of life freely." Or, in the words of our text, our commission is, "Comfort ye, comfort ye, my people." Now, strictly speaking, we have more to do with the message itself than with those who receive it. Is it the Lord's message? Has the Lord authorized, commissioned, us to carry it? Then let us do so in his fear, in a dependence upon himself; and God grant that we may have more to do with the Lord in the matter than with the
people—that is, that the plea of faith may be presented to the Lord for Him to convey by Divine power the message wheresoever and to whomsoever He will. This will be our best course, and far more effective, satisfactory, and consoling, than the setting up of our puny judgment as a standard of who the message is intended for. The Lord, and He alone, is the Searcher of hearts; and the day shall declare many to be of whom his ministers had but little suspicion. The three wonders shall be founded in truth. "I shall wonder," said one, "to see those in heaven that I did not expect to see; I shall wonder at not seeing some there whom I did expect to see; and my greatest wonder of all will be, that I am there myself."

Our course, as ministers, is very plain in the matter. Would God that He would keep us in the simple, straightforward pursuit of it—that is, in a plain positive proclamation of his truth, "Say ye to the righteous it shall go well with him," whilst, to the wicked it shall go ill with him, leaving the reception of our message, and all results, with the Lord.

To return, however, for a moment, to the text; how emphatically the Lord styles his redeemed, "my people." Yes, "They shall be mine, saith the Lord, in that day when I make up my jewels (margin, special treasure) and I will spare them as a man spareth his own son that serveth him" (Mal. iii.17). They are "bound up in the bundle of life with the Lord their God" (1 Sam. xxv. 29). Redeemed by precious blood—justified freely by his grace—and stand complete in Him, who is bone of their bone and flesh of their flesh. So that when He who is their life shall appear, then shall they also appear with him in glory; that where He is there they may be also. His people by eternal choice, even before the earth or the world were made; his people when sunk in degradation, misery, and woe, ere Divine grace had seized and laid them at the feet of Jesus; his people through all the chequered scenes of the wilderness, midst fightings without and fears within; his when in deadly conflict with sin, Satan, and the world; his on the mount, his in the vale; his in darkness, his in light—in sorrow and in joy; his people in life—his people in death—his people through the glorious ages of a never-ending eternity. Hallelujah!

Ireland, Dec. 1847.

THE EDITOR.

FRAGMENTS.—No. IV.

"Ye see then how that by works a man is justified, and not by faith only."

James ii. 24.

This passage has often proved a great stumbling block to the children of God, as long as they have remained as children, tossed to and fro with various winds of doctrine, by the sleight of men, and cunning craftiness of those who lie in wait to deceive. But we shall endeavour, as the Lord is pleased to give ability, to clear away the rubbish that
men have heaped upon this passage, and over which God's children have stumbled, rather than over the text itself. Paul and James are generally considered to be at variance, because the one is supposed to exclude works from justification, and the other to include them. "Therefore we conclude that a man is justified by faith without the deeds of the law." "Ye see then how that by works a man is justified, and not by faith only." However, notwithstanding this seeming contradiction, we are bold to assert that there is not the slightest variance between the doctrines of these two apostles, but that they are in perfect harmony, one with the other. This seeming paradox is completely solved by the right consideration of what these works are, for Paul is speaking of the works of the law, but James of the works of faith. Certainly no words could more explicitly exclude a man's obedience to the law, from having anything whatever to do with his justification before God, for in this respect boasting is to be excluded, which could not be the case, if works had anything to do with our justification. In considering the passage in the 2nd of James, it is needful to take a general view of the latter part of the chapter. In verse 14, it is written, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?—i.e. Can this faith, that he says he has, save him? He calls it faith, but it is not faith of the operation of God—it is not faith of which Jesus is the Author and Finisher, and which flows to the branches through the living vine; for wherever this precious faith is given the following Scripture must have its fulfilment: "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 8—10). From whence it appears that lively faith belongs to those who are created in Christ, and who are therefore God's workmanship unto good works. In verses 15 and 16, the apostle gives an illustration, for so these verses are evidently to be considered, and not as a specimen of what a good work is, although he that abounds in good works will ever be careful to do good unto all men, but especially to them who are of the household of faith. The apostle supposes an individual suffering from nakedness, cold, and hunger, and that one who has the power to relieve such an one says to the destitute, "Be warmed with good clothing, and be filled with food," but he does no more than speak the words, not giving to the destitute clothes to warm him, and bread to eat. What will the mere words do unto this poor man? The words are good, but are mere empty bubbles, when not accompanied with that which they express. "Even so faith, if it hath not works, is dead, being alone" (verse 17)—i.e., a person's profession of faith may be (so to speak) as a skeleton, perfectly correct, but if it is not accompanied with the works of faith, it is not faith of the operation of God, but, as described in verse 19, no better than devil's faith. The devils know what is true, but mere knowledge puffeth up; it is faith which worketh by love that manifests a new creature; and this the devils never have, no more can carnal man, except it be given him of God. It pleases the Holy Ghost to bring before our notice two specimens of those works which flow from a justifying faith; and certainly we should expect the best specimens
that could be given; and neither of them can, in any measure, be said to be a work of the law, but, on the contrary, requiring as an absolute pre-requisite, that faith which is God's peculiar gift to his own people, and enables them not to stagger at the promises of God, through unbelief, but being strong in faith, to give glory to God. The one work is Abraham offering his only son Isaac, and had a worldly man stood by he would have called it murder. The other work is Rahab receiving the spies; and sending them away in peace; and had she been discovered by her fellow-countrymen, they would have called it telling a lie, and betraying her country. So little are carnal men capable of judging what the good works of a Christian are. Let me not be misunderstood. The world can judge of inconsistencies in Christians, and are very keen-eyed to discover the slightest faults, and therefore there is a need that we should walk circumspectly, that we give not occasion to the enemies of the Lord to blaspheme. Immoralties persevered in, decidedly prove a man to be no Christian; his root is rottenness, and his blossom goes up as dust. But, on the other hand, the highest standard of morality that a man can attain unto, can never prove him to be a Christian. We look for, and expect, strict morality in a Christian man, but we do not judge he is a Christian because of his morality; we want something more, he must be manifested to be in Christ, or it is a vain hope to consider such an one amongst the saved. Both Abraham and Rahab had the express command from God to act as they did, and through faith they obeyed (see Heb. xi). True, we do not expect such kind of commands to be given to the Lord's people now, but we have in God's word, the precepts founded on the promises; and the true Christian seeks to obey the former, and embrace the latter. For instance, 'Be ye not unequally yoked together with unbelievers; come ye out and be separate, and touch not the unclean thing, and I will receive you,' &c. Let a Christian man obey this precept, and the world will call him straight-laced, fanatic, fool, religious over-much, thinking nobody right but himself, &c., but can we have any true hope of an individual as a Christian, if there is not a pressing after obedience to this precept; it is such works that manifest whether a man is justified or not. If he is without such works, he is a vain man—i.e., an empty man towards God, just as the body of a man whose soul is departed, is vain or empty to his fellow-men. We might take the bodies of twin brothers, exactly alike, and the soul has departed from the one, and not from the other; the limbs, muscles, nerves, &c. are exactly alike, but the one can walk, speak, and act, which the other cannot do, and why? But that there is life in one, and not the other; and this life will be manifested. Thus the creeds of two persons may be very much alike in their expression, but very different in matter of fact, as will be shown in walk and conversation. Works then are necessary, not to give life, but as the certain consequence of life. Life may be at a very low ebb, but still it is discoverable, though it may be only by the breath on a cold glass. Does a man hunger and thirst after a righteousness which he has not, and is conscious he cannot attain to? Such an one has the faith which is "the evidence of things not seen," and consequently this hungering and thirsting is a work of faith. Again, does the conscious sinner under the burden and guilt that he feels, cry and sigh
unto God, this is the breath of life, it is a work of that faith that God has given, and of which soon the sinner shall be made sensible. "For the sighing of the poor, for the crying of the needy, now will I arise, saith the Lord."

The enlightened reader will be at no loss to trace out some of the other works by which a man is justified, and which we must be careful to maintain for necessary uses.

Stockwell. J. W. Gowring.

THE SHIPWRECKED MARINER.

"How selfish we are," said I to a friend, as we sat at breakfast, the wind roaring and the sea dashing against the rocks, within a few hundred yards of the window. "Last week we were full of anxiety about you; but now you have arrived safely, we have thought nothing of the thousands of poor sailors and others who were on the sea during the awful gale of yesterday and the past night."

"My parish is on the borders of the sea—the little church stands on the hill rising from a strand where the surf rolls in with tremendous fury. This was one of my visiting days; and among my first salutations were tidings that seven poor men had, a few hours before, landed from a wreck, two of whom had nearly perished in the surf, after being exposed, in an open boat, to a fearful sea for thirteen hours. I sought them out, and, finding the ship was from Hull, and homeward bound, after a long voyage, I said to the captain, "Do you know the Rev. Samuel Lane, of Hull?" "I know him by name," was the reply. "I know him," said a second person, looking up from a letter, which he was writing. "And do you know a clergyman lately appointed there?" "Mr. Morton, you mean." "Yes; I hear Mr. Lane," continued he; "and I have taken parcels for him to New Brunswick." "Do you know the Gospel Magazine, then?" "Yes," was his reply; "I take it in." Thus, in a most unexpected way, the Editor and one of his readers were brought in contact, mutually for a moment not only to acknowledge and admire the good and gracious hand of a loving Father, in the recent display of his wondrous interposition; but also to "hear how it fared" with other brethren in the same family, whom, though thousands of miles separated in the flesh, were nevertheless one in the same faith, fear, and love! And, as spiritual mariners gazing upon the vast expanse of ocean before us, as emblematic of the sea of time, upon which our little barks were launched, how consoling was the thought—

"Through many a danger, toil, and snare,
We had already come;
The grace that brought us safe thus far
Would surely lead us home."
ROMISH SUPERSTITIONS—INFLUENCE OF THE PRIEST IN PROCURING RESTORATION OF PROPERTY LOST OR STOLEN.

Just now, when the public press is teeming with evidence of the power of the priesthood over the blinded, superstitious minds of the hapless peasantry of Ireland, it may be well to give our readers a sketch of an ALTAR HARANGUE. Persons ignorant of the nature and operations of Popery, may be apt to imagine that, with all that form, ceremony, and professed devotion, so rife at the altar, sermons were preached—addresses given—in good keeping with the same; instead of which, the Sabbath is chosen for the day, and the altar for the place, where the most libellous language should be adopted, and, in a way of insinuation, the most daring threats directed against any poor unfortunate individual, who may have rendered himself obnoxious to either priest or people. The minds of an easily-excited peasantry thus inflamed, and with the well-assured fact of absorption, is it any marvel that the most disastrous consequences should follow? Witness Major Mahon, for example. who was denounced from the altar on the very day in which he was cruelly assassinated. The following has been furnished us from undoubted authority: it comes from one who has been many years a resident in a thickly-populated locality, where he has had constant opportunity of watching the influence of the priests over his unhappy neighbours. We give the story in his own words.

Several years since, there resided in the county of Waterford, a jovial fox-hunting squire, of familar habits, large hospitality, and small fortune, who, on the occasion of his marriage had £60 sovereigns stolen from an old trunk. There was no remedy for it, but to send for father Dillon, the kind-hearted parish priest, and try to induce him to speak of it next Sunday from the altar. "And shure I'll do that same, honey," said he; "there's not one of them shall dare even to drink a drop of it this warm weather; and I'm glad I heard it afore the confessions; for in them we're bound—ye understand." Next Sunday, Father Dillon, from the altar, made the following proclamation:

"Good people—though, 'pon my conscience, that's more than I can say to ye all;—but, good, bad, and indifferent, then, just as ye now stand afore me, My good friend and parishioner, Dermont O'Duyer, Esq., who has lived, man and boy, in the one place over three hundred years (generation after generation) without ever spending cross or coin—cross or coin, as I said, in foreign parts, but spends every farthing he has, and ten to the back of them, amongst ye, ye unruly pack of devil-serving creatures—like a gentleman as he is, seeing he could not be otherwise. Well Mr. O'Duyer has had the misfortune to drop out of a blackguard hole in his thrunk a matter of about—but the sum's no consarn of yours—I know what it is; and, what's more, I know who's got it; and, if every farthing o' the money isn't returned by to-morrow morning, either to me or to his honour, I'll publish ye, and penance ye, and excommunicate ye; and it's the devil I'll have nice pickings then, when none dare say, God save, or God speed ye! And shure it's the black shame has come over me, to think that the minute ye see the
temptation, the 'ould boy' throw in yer way, ye didn't come straight to me, and let me know the rights of it. Oh, you in the blue cloak (about sixty women wore no other garb), "'twas ill luck took ye so soon from your own hearthstone last Tuesday. But, if ye repent, and return the money, I'll contrive a penance that will clear ye once more, for yer poor soul's sake. O! O! O! to think how busy the ould one was in my parish; asy known I was sleeping at the same time. There's fresh holy water at the door—take plenty of it—sure I never begrudged ye; for, God save us, poor ignorant cray' thurs'like ye can't see how the very air is full of evil spirits—things that go buzzing about like blue-bottles, and whisper ye to forget yer God, and yer duty, and yer priest. And in regard, as I said, of Mr. O'Duyer's money, look to it, I say, distinctly, or else—and ye'll have rayson to think o' my words—every coin will be changed into a torch of fire and brimstone to scorch the flesh off yer bones; look to it, I say, once more, for if yer do'n't—then, be off wid yerseff, every mother's son of ye, and no blessing (benediction) from me 'll any of ye have this day. Take care, you with the white stockings and bran new beaver (hat) how 'you got the lp-pack, 'say."

It is no less true than extraordinary, as showing the power of the priest over the minds of the people, that, before the next morning dawned, the money was returned, with the exception of ten or a dozen sovereigns, which, doubtlessly, were lost, as some heavy rain had fallen during the night.

Two years since (says the same writer) a pound note was taken out of my drawer. I condemned my servant (a Catholic), having carelessly left my keys in the pocket of my coat which hung up in the room, and which she searched while I was at church. She denied it. In the evening I said to her, "Ellen, be up early in the morning; I understand father James will hold 'a station' in the little new row, to-morrow morning, and I will go down to him early, before confessions begin, about the pound." Early next morning, the note, wrapped in an old rag, was thrust through a pane in the parlour window; so I recovered my pound, cheaply enough—at the expense of a pane of glass only. A few years since we had some timber stolen one night from our establishment. The priest was told of it; the next Sunday he published it from the altar. After having done so, taking up "a big lump of a stone," he had carried under the altar table, "Kneel down, every one of ye," said he, "that I may have a fair aim at the vagabond thief down there"—pointing down the middle of the chapel. "I'll grind him to powder." The real thief fell on his knees. "Ah, ye thief of the world," said the priest; "ye thought I didn't know ye, did ye?" &c. All the stolen timber was found the next morning, having been thrown over the yard wall. The fellow had to perform severe penance, and there the matter ended.
CHRIST THE WORD OF GOD.

[The following reflections were suggested by an able discourse preached from Acts xxiv. 12—But the word of God "grew, and multiplied exceedingly."

It was well remarked that the expression, "the word of God," pointed out our Lord Jesus Christ; in some parts of Scripture the allusion is too evident to be mistaken; in others, perhaps, it is less obvious, yet even where not so distinctly visible, when shone upon by the light of God's Spirit, the prayerful disciple will discern scattered up and down the Bible, traces of those features which he longs to discover, and beamings of those glorious lineaments, on which it is his delight to fix a lingering gaze: hence, we arrive at the just and beautiful conclusion, that the whole Bible may be regarded as exhibiting the portrait of Him who "is the chief among ten thousand, and the altogether lovely." Sometimes, indeed, we only dimly discern him in type and shadow; at others, he shines forth conspicuously, radiant with beauty. Sometimes we behold Him as the "Man of sorrows, and acquainted with grief, crowned with thorns, and having his countenance more marred than any man's;" at others, we are privileged, with the three favoured disciples on the mount, to witness his transfiguration, with "the fashion of his countenance altered." Nor is the portrait confined to his face; deeper and more glorious glimpses are occasionally vouchsafed into the inmost recesses of his heart; and who may count up the rich mine of treasure contained in the fulness of that heart, and stored up for the use of his beloved ones; infinite grace for the supply of every need; entire exemption from the curse and fall, and full and free pardon for every transgression; the ocean of deep and tender sympathy and boundless compassion towards his afflicted ones; and the producing cause of all these inestimable blessings, the immeasurable love of God in Christ. Truly, it appears as though the heart of the Mediator were a focus, to which tend the love and mercy of Father, Son, and Spirit, and which love, flowing as through a burning centre, circulates life to each of the members of his mystical body. If it be sweet to exclaim with the Spouse in the Canticles, "Let him kiss me with the kisses of his mouth, for thy love is better than wine," it is not less sweet to remember there is not a pang which his beloved ones suffer, but he enters fully and minutely into that pang; and who can measure the depth and intensity of that heart's overflowing tenderness which it pleased the Father to bruise for their sake. This overpowering idea, replete as it is with consolation, might seem too vast for the human mind to grasp, were we not assured of the intimate nature of that union which subsists between our glorified Head and his members the Church; so that, while the temptations and sufferings which the latter are appointed to undergo may be regarded as so
many means of purifying and preparing their hearts for the reception of that love which he intends to bestow; yet the effects of those trials and sufferings end not here. They pass on, so to speak, from the members to the Head, and having accomplished their destined purpose in the former case, through the sanctifying influences of the Spirit, the greater weight falls on the sympathizing heart of that faithful High Priest, which it so deeply touched with the feeling of their infirmities, that they may not inaply be designated as wounds, through which flows, as through numerous channels, that rich and full tide of love and mercy, which He is waiting to pour into their heart from his own, till their earthen vessels can hold no more of this heavenly treasure, but require to be enlarged and strengthened anew, ere they can contain an increased measure of grace. Nor is this all. The whole Mediator, God and man, even the man Christ Jesus, yet Jehovah, is strikingly revealed and displayed throughout every part of Holy Writ, till it shines forth most gloriously as a brilliant manifestation of the Son of God. Who would not be deep in the study of its sacred pages, while each as in a mirror reflects some new beauty, unfolds some hidden grace, till, by "looking" upon, and "unto" Him, they become "changed into the same image." Language is too feeble to express, and thought is o'ermastered in its attempts to soar the heights, and fathom the depths, of such a mystery.

But, to return to our starting point, whence we have somewhat diverged. We proposed to consider more closely the expression, "the word of God," as applying to Christ. There can be but one opinion as to the person intended in the following texts: "There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost." "The Word was made flesh, and dwelt among us." "And his name is called 'the Word of God.'" We prefer selecting more particularly those passages which are less apparent at first sight, till, by a more minute inspection (with the Spirit's light, whose peculiar office it is to take of the things which are Christ's, and show them unto us), there is discovered a glory and a beauty and a fitness, which before were hidden from our view, and then we perceive the lineaments of the Son of God, engraven and stamped in indelible characters in the balance of our Father's will; and thus it is that the Word of God, or Christ Jesus, grows, and is multiplied exceedingly in the hearts of the chosen seed. The Book of Psalms, especially the 119th, is redundant with examples in which the Word is mentioned no less than forty times. We quote a few verses. In the 11th it is said, "Thy word have I hid in my heart, that I might not sin against thee." Who does not perceive how accurately this corresponds with the "hidden man of the heart" elsewhere mentioned, even the man Christ Jesus.

Verses 49, 50, "Remember thy word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me."

Verses 81, 82, "My soul fainteth for thy salvation; but I hope in thy Word. Mine eyes fail for thy Word, saying, when wilt thou comfort me?"

Verse 89, "For ever, O Lord, thy Word is settled in heaven," com-
pared with Isaiah xl 8, "But the Word of our God shall stand for ever."
Psalm cxix. 103, 162, compared with Jeremiah xv. 16.
Psalm.—" How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." Verse 162, "I rejoice at thy word as one that findeth great spoil."
Jeremiah xv. 16, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart."
In Psalm xviii. 30, "The word of the Lord is tried (margin, refined); He is a buckler to all them that trust in him," compared with Prov. ii. 7, "He layeth up sound wisdom for the righteous; he is a buckler to all them that walk uprightly." In the latter passage, the word wisdom occurs; but, as that equally refers to Christ, who is the wisdom of God, as well as the word of God, it is too important an instance to be omitted.
Psalm cvii. 20, "He sent his word, and he healed them." Is not our Jesus the Omnipotent Physician, the sent of the Father, for the healing of our sin-sick souls?
Psalm lxviii. 11, "The Lord gave the word; great was the company of them that published it."
"God so loved the world, that He gave his only-begotten Son," &c.
Psalm cxxxviii. 2, "For thou hast magnified thy word above all thy name."
In the 1st chapter of Jeremiah, of Amos, and other of the minor prophets, the word of the Lord is repeatedly spoken of as personified; thus—"The word of the Lord came to me saying."
Isaiah lv. 11, "So shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
We select a few instances from the New Testament.
Acts x. 36, 37, "The Word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all), that word, I say, ye know, which was published throughout Judea," &c.
1 Peter. i. 23, 25, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."
Verse 25, "But the word of the Lord endureth for ever; and this is the word, which by the gospel is preached unto you." (2 Thess. iii. 1.)
Finally, brethren, pray for us, that the word of God may have free course, and be glorified, &c.

Anna.

To the Editor of the Gospel Magazine.

Dear Sir,

Would some of your correspondents, if so led by the Spirit, write a paper on the difference between a burnt-offering and a sin-offering.

I am, my dear Sir, yours truly,

William
How glorious the moments, when sinners in prayer,
Can pour out their soul to their Saviour above;
They rise from devotion divest of earth's care,
Rejoicing in Jesus the fountain of love.

Absorb'd in the spirit of prayer, they God's word
Examine with profit, its treasures they find;
Each page teaches something of Jesus the Lord,
Who feedeth their souls in pastures refined.

'Tis prayer which makes Satan's suggestions depart,
Turns into a palace the humbled abode;
It scatters the gloom from the gloomiest heart,
To regions of bliss it illuminates the road.

The spirit of prayer, dear Jesus, bestow,
To worms of the earth, refresh us with grace;
Though rough be the journey we're traveling below,
All, all will be well when we finish our race.

SONNET FOR THE AUTUMN

CHRISTIAN, where art thou? Lift thy head, though autumn-tide is drear,
'Tis thine to gaze on gloomy skies, devoid of shrinking fear.
Thou, thou canst watch the withèrd leaves, and smiling as they fall,
Bethink thee of "the Lord thy God," who knows no change at all.
They may remind of "creature-friends," thy heart had labell'd "true,"
Until like faded foliage, thy pathway they bestrew.
('Twere well if thou canst learn at length, in every future need,
To lean against a sheltering Rock, instead of broken reed).
And what to thee are chilling winds, or tempest-laden clouds,
When Deity, within itself, thy favour'd head enfolds?
Then, fear not; bid the seasons roll, and welcome as they bring
The autumn-blight, or winter-cold, or vivifying spring;
Each is a vehicle for thee, which to thy home conveys,
Or messenger, which duly tells the approach of happier days.

Lockwood.
"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter i. 10).

Wherefore. This word most clearly points out the connection of the exhortation in this case, with the previous part of the Epistle. It is always of the greatest importance to mark this connection, and not to take passages detached from their context. Where precepts are given, two things are generally to be considered.

1st, the persons or characters addressed; and 2nd, the occasion of the precept, or the circumstances under which it is given. If we neglect the first of these, we are frequently in danger of casting that which is holy unto the dogs, and of leading persons to suppose they have the power of doing that which they have no power to do. There is nothing which so much tends to lull sinners into carnal and false security and apathy, as thus to lead them to suppose, either directly or indirectly, by inference, that they have any power to perform spiritual acts or to please God, except He first give them the will, and then work in them mightily to accomplish that which he hath given them the will to do. If anything short of the power of God could enable a sinner to believe, then we should not be told by the Holy Ghost, that it required the working of the same mighty power to cause a person to believe, as it did to raise up our Lord Jesus from the dead (Eph. i. 20). If the second particular be lost sight of, that is, if the occasion of the precept be forgotten, then we may, even to the Lord’s children, at times misapply the precept, and lead to a false conclusion, which the word of God might not warrant. Strong drink is to be given to them that are ready to perish, and a word spoken in season, how good is it—even as apples of gold in pictures of silver. Before then entering directly on the text, we must refer to the context to see, 1st, to whom is the exhortation given, and therefore to what characters it now belongs; and 2nd, the ground, or occasion of the precept. 1st. The writer of this Epistle is Simon Peter, a servant and an apostle of Christ Jesus, and, as he tells us, it was no cunningly devised fable that he was, as an apostle, sent to teach. It was what by revelation he had been taught, and also knew for himself to be a reality. He writes to those that have obtained like precious faith. Faith is the distinguishing token whereby the children of God are manifested, and the children of the devil. He that believeth on the Son, &c. (John iii. 36); and ye are all the children of God by faith in Christ Jesus (Gal. iii. 26). Again, the solemn words of our Saviour, when commissioning his apostles, are, He that believeth not shall be damned. How, then, can we hold out the expectation of salvation or deliverance from hell to those that have not this precious faith, and know not what it is. One thing is sure, all men have not faith; and another thing is equally sure, that
when our Lord comes again, He will not find a world of believers, but rather a little and despised flock to whom our heavenly Father has been pleased to reveal the blessed gospel. "When the Son of Man cometh, shall he find faith on the earth?" Faith, then, is the characteristic mark of these here addressed. What is this precious gift, the price of which is so great, that even the trial of faith is said to be much more precious than of gold that perisheth, and by which faith, also, Moses was led to despise all the riches of Egypt, when compared with those treasures which faith discovered to him? We cannot go to a better or purer source to know what faith is than to God's revealed word, and there we find, in Heb. xi., the plainest definition, so that a wayfaring man, though a fool in the eye of the world, if taught by the Holy Spirit, shall not err therein. "Faith is the substance of things hoped for, and the evidence of things not seen." These things not seen, but hoped for, are those revealed in the gospel, which concern the Lord Jesus Christ, of whom it is said, in the first Epistle, "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." We can only thus see Christ as the Holy Spirit reveals Him; for it is the work of the Holy Spirit to testify of Christ, and to guide us into all truth. Whatever, then, we know of Christ as the truth, it is wholly by the teaching of the eternal Spirit. He proceeded from the Father and the Son, in fulfilment of the everlasting covenant, to show us our standing in the free favour of God through Christ Jesus. He is the one minister of the church, and as taught by Him, we preach not ourselves but Christ Jesus the Lord; for it is with the Holy Ghost sent down from heaven that we preach the gospel. Then the same Spirit must apply the word so preached to the heart that it may be effectual, as in the case of Lydia, whose heart the Lord opened, and she attended to the things concerning the salvation of her soul. So also the apostle speaks to the Thessalonians. He knew their election, not by immediate revelation from God, but by beholding in them the fruits of eternal love, by the word coming to them with power and with the Holy Ghost, and thus producing in their hearts that full assurance of the word preached, being God Almighty's word, and exactly suited to them as perishing and lost sinners. Faith cometh by hearing, and hearing by the word of God. The word of God is preached, and multitudes hear it with the outward ear, but some believe and some believe not. Why this difference in the effect? To the one "the word comes" (Col. i. 6), being brought home to the heart by the Holy Spirit, and being thus made willing, they receive it as the word of God, and believe it. To the others it comes in mere word, and the devil either snatches it away, or not being planted by God the Spirit, it withers or is choked by the cares of this world. "I have planted, &c." (1 Cor. iii. 6) This precious faith, then, consists in placing confidence in God's word, which says, for instance, "The blood of Jesus Christ cleanseth us from all sin." Lord, I believe that my sins are many and grievous,—they are a burden that must sink me to hell. I seek not to extenuate them; I am free to confess myself the chief of sinners, but nevertheless I have hope;
DIVINE LIFE IN THE SOUL.

thou canst not lie. I plead the blood of Jesus; thy word declares it cleanses from all sins. I see the dying thief and Mary Magdalene were made clean in that blood.

"And there do I, as vile as they, Wash all my sins away."

Again, thy word declares that Christ is made unto us righteousness; I have none of mine own; they are but filthy rags. I find sin mixed up with all that I do. This troubles me, and keeps me low in the dust before thee; but I desire not to have mine own righteousness, which is of the law, but that which is by the faith of Jesus Christ. In this glorious robe, this raiment of needlework, I am content; this is all-sufficient for me; I need not try to add my own patchwork to it. I am comely through the comeliness my God has put upon me, and my renown goeth forth. (See Ezek. xvi.)

Again, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Lord, thou hast given me this precept—this thy will—that I, as a disciple, should be one of a peculiar people, zealous of good works. When I look at my own barren heart, I cannot but say, with the church of old, I am like a green fir-tree—profession, but lacking fruit; the sense of my own unworthiness would sink me into despair, were it not for thy gracious answer, "From me is thy fruit found" (Hos. xiv. 8). As a living branch, then, in thee the living Vine, I will hope to bring forth fruit to thy glory. I seek grace from thee, whereby I may serve thee acceptably, and so fulfil thy good pleasure. Thus it is that precious faith enables us to realize God's word, and gives a living reality to these promises and exhortations, that are addressed to us as children. One word more as to this faith. It is not of ourselves, nor have we a stock of it in hand. No; Christ is the Author and Finisher of it, and He gives renewed supplies as our need may be. To-day's faith will not serve us for to-morrow. May we, then, be found ever looking unto Jesus, who is the Author and Finisher of it, that so we may walk by faith, and war the good fight of faith, and ever say with Paul, "The life that I now live in the flesh, I live by the faith of the Son of God." Through the righteousness of our God and Saviour, this faith is said to be obtained; that is, I conceive through the power that He has as the righteous One. The Spirit was to convince the world, i. e., the elect of all nations, and not of the Jews only, of righteousness, because He went unto the Father and was seen no more, but there is exalted with power to give repentance and forgiveness of sins.

The apostle having thus given the direction of his letter, proceeds to give and to wish for them the salutation of grace and peace, and shows by what means the Lord causes these to abound, even by an increased knowledge of God, and this is the reason that we find so much stress laid upon knowledge. The more we know of God as the God of salvation, the more shall we see His love and the fruits of it, and that nothing can separate us from the love of God, which is in Christ Jesus. So our God fills us with all joy and peace in believing that we may abound in hope. Believing supposes knowledge, and knowledge revealed by God the Spirit is always accom-
panied by faith. Whatever they had as yet received as truth, or however they had been enabled to adorn the doctrine of Christ their Saviour in their lives, all flowed from God's divine power giving them all things that pertained to life and godliness, and that again by the same means, God working mightily by those means, i. e., through the knowledge of Him who called them to glory and virtue. "Without me," says Christ, "ye can do nothing;" and it is alone as we thus know and experience our own weakness, and at the same time our standing in Christ Jesus, that we shall be enabled to walk religiously in good works. Although holiness of life has no share or part in our salvation, yet when the tree is made good it must bring forth good fruit, and by their fruits we are to judge the trees. It is not the fruit that makes the tree good, but rather shows it to be good. The promise of the Shepherd is, after restoring His sheep, He will lead them in paths of righteousness for His name's sake (Ps. xxiii.), so that God's name is concerned in His people, not walking as others walk, in the vanity of their minds; and as it is only by His grace that we can serve Him acceptably or abstain from fleshly lusts, we should ever be found at the throne of grace, that we may find grace to help in time of need. As the life of the body is manifested by the motions and actions of the members, so the life of the soul is manifested (when imparted) by the desires and outgoings of the heart towards God who gave the life, and towards the members of Christ's body, who with us partake of this life. "Whereby are given—i. e., by the Divine power—are given to us exceeding great and precious promises." By faith we take God at His word, and stagger not at His promises, through unbelief. We count Him faithful who has promised, and look not to the difficulties or seeming impossibilities in the way. The slothful man says there is a lion in the way, but the child of God, who is a diligent man under the Lord's guidance, faces the lion, and he either flees, being resisted in faith, or is found to be (so to speak), a mere paper lion, the phantom or ghost of our imagination. Trusting, then, to Him who gave the promises to fulfil them, he who by faith embraces them, is made partaker of the divine nature, and escapes the corruptions that are in the world through lust. By faith, he is shown to be a child of God, and therefore of Christ's body; a partaker of Christ's life, and so an heir of immortality; an heir of God and joint-heir of Christ. God now works in him both to will and to do, and he therefore can work, and is at length taught and enabled, by the grace of God, to deny ungodliness and worldly lusts, and know that the time past of his life sufficeth him to have wrought the will of the Gentiles, and that now being made free from sin and become a servant to God, he has his fruit unto holiness, and the end everlasting life (Rom. vi. 22). But in the Christian course or race there is no standing still; there is no perfection in the flesh. Here we never attain unto perfect knowledge or perfect purity. How very far from it. The knowledge we have only whets our appetite to know more and more. Although new motives and principles guide us, and we have new associations and new duties, yet the child of God ever mourns over his short comings and hardness of heart, and the more he knows himself, the more will the desperate wickedness of his carnal
heart appear to him, and the more will he desire to crucify the old man, and to follow on that he may attain more and more to his true standing and character as a child of God. Therefore follows the exhortation of the apostle, as grounded and enforced upon what had already been done in them, and by them, through the grace of God.

"And beside this, giving all diligence, add to your faith virtue," &c. Give all diligence; be not slothful, but apply yourselves as those who are in earnest and conscious of the high and heavenly calling of God, even to be a peculiar people, zealous of good works. The faith which they had, made them manifest as the children of God, but they were not to rest here. Not, indeed, that they could attain to anything higher than being a child, but they might expect to know more of their privileges and standing as children, and also be more manifested as the children of light in this world of darkness; as children, it is God that worketh in you both to will and to do whatever of good is in you, and it is on this ground that we exhort you to work, well knowing that of and by yourselves you have no strength whatever even to think a good thought, much less to do what is pleasing or acceptable to God. But our God worketh by means which he has ordained to the end. We exhort you, therefore, as children, to suffer the word of exhortation, and if God the Holy Spirit be pleased to bless it, and apply it to your hearts, then will you be brought into the obedience of faith, and give heed to the exhortations of God's word; for we are said to be elect according to the foreknowledge of God the Father; through sanctification of the Spirit unto obedience. Keeping this, then, ever in remembrance, we proceed to show, shortly, the meaning of these various exhortations. Add to your faith virtue;* i. e., show that you are of the faithful by your life and conversation, which should be such as becometh saints, denying ungodliness and worldly lusts. You should live soberly, righteously, and godly, for the time past of your life sufficeth you to have wrought the will of the Gentiles. You are called, not only to be heirs of glory, but also to virtue, that you may show forth the praises, or reflect the virtues (as it is literally) of Him who hath called you out of darkness into light. A partaker of this precious faith is a new creature, and as such he must and will show his high birth, and therefore walk uprightly with his affections set on things above, and not on the earth; and though he will but too often have to mourn his backslidings and shortcomings, yet on the whole his desires and aim are to have Christ, not only as his Saviour, but also Example, who left us an example that we should follow His steps. What, then, can we say of that individual, however great his knowledge may appear to be, who asserts that it matters not what his life is or what sins he may commit? Can

* This word virtue is also sometimes translated power, and is the same as used by our Saviour when touched by the woman in the press. He said, Virtue is gone out of me. I conceive, therefore, that the full force of the word represents the powerful manifestation of that faith which the Lord gives, "As the body without the soul is dead, so faith, if it hath not works, is dead also." We are made sensible of the soul inhabiting the body by the motions of the various members, so we are to distinguish a living faith from a dead faith by its effects, and these effects constitute what is here called virtue.
such a man be heaven-born? Can he be led by the Spirit? And if any man have not the Spirit of Christ, he is none of His. That faith which is without works is spurious and dead. The faith of God's elect is abounding to every good work as the Lord may direct, not as any ground of trust, but as partakers of so great a benefit they are desirous to show whose they are and whom they serve, and that they may be followers of Him who did no sin, neither was guile found in his mouth. "And to virtue, knowledge." The love of God is set forth as a constraining principle that we should live not unto ourselves, but unto Him that loved us and gave Himself for us. The display of God's love towards us in those various streams which flow from it, and which make glad the city of God is, then, under the Lord's blessing, the means unto a more virtuous and godly life. We therefore find, in this Epistle, and elsewhere, the greatest importance laid on an increase of knowledge; and what can this knowledge be but of God, as He is pleased to display Himself even as of great love and rich in mercy? (See the Apostle's desire for the saints and faithful in Ephesus, chap. i. and elsewhere.) And to knowledge, temperance or moderation. This becomes us both as to things temporal and spiritual. We are to receive every creature of God as good, and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer; at the same time we are to be as though we had them not, i.e., holding them with a loose hand, that if taken away or withheld, we may not be as if stripped of all that we valued.* He that has the pearl of great price and keeps it, has not so much cause to grieve when he loses the pearls of inferior value, since the One he has entitles him to inherit a throne of glory. Temperance also, as to not hankering after the perishable things of this life, but rather ever putting up the prayer of Agar, "Remove far from me vanity and lies, &c." (Prov. xxx. 8). Temperance also, as to spiritual things, in that we should be content to leave what the Lord hath not been pleased to reveal. That which He hath revealed we are not to presume to say is not good or well to be known or preached, but if He has kept anything hidden or obscure, to be content to wait till the time we shall know even as we are known. Temperance, also, towards others who may not know so much as

* In this day of commercial distress, when so many are thrust from a state of affluence to comparative poverty, how much ought this exhortation to moderation be kept in remembrance. Numbers, we fear, will be but too ready to take up a similar lamentation to Micah, "Ye have taken away my gods which I made, and what have I more? and what is this that ye say unto me what aileth thee?" (Judges xviii. 24). "Thou fool, this night thy soul shall be required of thee, then whose shall those things be?" In contrast to this, how different is the standing of one, who, having precious faith, has his treasure in heaven, where "Moth and rust do not corrupt, nor thieves break through nor steal." He is taught to look through the things seen to those that are not seen; and if in the providence of God He is deprived of that which is lent to him by God, he is taught to feel and say, "Now I know what it is, having nothing, and yet possessing all things." Such were the words of an eminent Christian in a letter to me, after having been deprived of his worldly all. In a fortnight after, the Lord took him home to his heavenly inheritance. "Let the morrow take care of the things of itself."
ourselves, for we should bear in mind that we have not arrived at our present knowledge in a day, but little by little. "He that is weak in the faith receive ye, but not to doubtful disputations." "And to temperance, patience." We, like the fathers of old, have need of patience; and what a pattern of patience have we in Christ our Lord, who, when he was reviled, reviled not again; when he suffered, threatened not, but committed Himself unto Him who judgeth righteously. He waited patiently, for in waiting He waited for the Lord. When we consider how much our God has to bear with us, how ought we to be patient unto all men, and show towards the brethren that love in the truth which believeth all things, and beareth all things. "And to patience, godliness," i. e., all that becomes us as dear children and followers of God; and also brotherly kindness, and charity, or love. As members of one household, citizens of one city, members of one and the same body, what sympathy, forbearance, mutual assistance, what bowels of mercies, what kindness, what faithfulness, what comforting one of another, should not be shown. Yes, if these things be in you, and abound, ye are then neither barren nor unfruitful, but glorifying your Heavenly Father by bearing much fruit. But the child of God that lacketh, then, these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. He is blind whilst lacking these things, to his true calling, and to what becomes him; he is not walking uprightly; he cannot see that God's name is concerned in the life and walk of His children. He hath forgotten that when the blood of sprinkling was applied to his heart and conscience, he became clean, and as such was set apart to God's service. He must expect the rod of a loving Father, who is not unmindful of His people.

(To be continued.)

J. W. Gowring.

THOUGHTS ON THE CALL OF ABRAHAM.

The first thing we find to remark in the call of Abraham, is God's exercise of his royal prerogative, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." He and all his family were idolaters. God testifies of them (in Joshua xxiv. 2), "They served other gods," and then asserts that it was his own sovereign act which separated Abraham from them, "I took your father Abraham." And this expression not only suggests the thought of God's sovereignty in choosing one and passing by another, but it also implies irresistible power. And is not this power put forth secretly in the case of every one that is called by grace? God called Abraham, and he obeyed the call—willingly, and not apparently by any constraint, yet God says, "I took him." So the sinner hears the gospel call; through grace he obeys it; Jesus says to him, "Come
unto me," and he comes—and willingly too—for "Thy people shall be willing in the day of Thy power." But is there no secret force employed to compel him to come? Is not a hand put forth to pull him in? Jesus has said, "I, if I be lifted up, will draw all men unto me." That word "draw" implies a gentle violence. It is the same word in the original that is used in John xxvi. 6, 11, where it speaks of drawing a net full of fishes to shore, and in Acts xvi. 10, where certain men at Philippi "drew" or "dragged" Paul and Silas to the market place. God says, "I drew them with cords." It was not enough that He "laid meat unto them." So it is with sinners. It is not enough that Jesus in all his suitableness and sufficiency, in all his grace, love, and power, in all his beauty and glory, be set before them in the most alluring and inviting manner; so dull and stupid, and carnal and blind, are they, that they can see no beauty in Him, nor will they stir one step towards Him, till God puts forth his almighty power, and "taking them by the arms," "teaches them to go." "I bare you on eagles' wings, and brought you unto myself." "Where the word of a king is, there is power."—power accompanying the word. This made the call effectual in Abraham’s case, and this makes the gospel call effectual in the case of all who are saved; "for many are called, and few chosen," which proves that the call is not always effectual. When the king merely sends a message through his ambassadors, sinners may slight and disregard it (though it is to their peril if they do so), but when He speaks Himself, He does not speak in vain. "He spake, and it was done." When he says, "live," "the dead hear his voice," and they live. When He calls, He calls "according to purpose." And "the Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand." Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house." Abraham is here called upon to give up all for God." So Jesus says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." But does He demand this sacrifice without bestowing something better in its place? Oh, no. "God is not unrighteous." See the magnificent promise made to Abraham. And Jesus said when Peter asked him, "Lord, we have left all, and followed thee, what shall we have therefore?" (though that "all" of which he boasts, consisted only of a boat, and its mended nets). "Verily, I say unto you, there is no man that hath left houses, or brethren, or lands, &c. for my sake, and the gospel's, but he shall receive a hundred fold more in this present time, and in the world to come eternal life." God never calls upon us to give up anything for Him, without making us a princely compensation. Abraham was especially called to forsake his worldly, idolatrous, and ungodly companions and relatives. So the Lord says to every one whom He calls to Himself, "Hearken," O son. "O daughter, incline thine ear; forget also thine own people, and thy father's house, so (there is the ample compensation) shall the king greatly desire thy beauty." "Come out from among them, and be ye separate, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Abraham was "called to receive an inheritance." And "the God
of all grace hath called us to his eternal glory." We are called to an inheritance, and that inheritance is no less than the infinite God Himself! "Heirs of God." "I am their inheritance." What a vast possession. Eternity alone will suffice to "walk through this land, in the length and breadth of it." "Abraham went out not knowing whither he went." Blessed be God, this is not our case. "Whither we go, we know, and the way we know," for "we are journeying to the place of which the Lord said, I will give it you." And Jesus has said, "I am the way." Still the believer may often, in his experience, be somewhat in Abraham's circumstances. Like him, he must "walk by faith, not by sight;" for though he may have light enough to perceive he is in the king's highway, he may not always be able clearly to discern his path. "I will lead the blind by a way they know not." God often "leads his people about"—sometimes in paths so strange and unexpected, that they are constrained to look very narrowly to ascertain whether the ark of the covenant is going before them, for they "have not passed that way heretofore." But, however dark or intricate the path may be, it becomes us to trust implicitly to our infallible Guide, to be looking steadily at Him who has said, "I will guide thee with mine eye," and to believe to our soul's joy and comfort, that "He is leading us forth by the right way, that we may go to a city of habitation."

Z. Z. Z.

JOHN IN THE WILDERNESS SENDETH GREETING TO HIS FELLOW-TRAVELLERS AND COMPANIONS IN THE LOW-LANDS, UPON THE OPENING OF THE NEW YEAR, 1848.

Brethren and Sisters, who are one in Christ Jesus, whom we love with a pure heart fervently, whose faith standeth not in the wisdom of men, but in the power of God, with the warmest and most ardent affection of soul, we meet you once more in Meshech's vale, having so far ascended the hill of time, as to require an alteration in the numerals used, is expressing to our capacities the fleeting portion of vast eternity called so, for with us only can such things be, seeing with the Lord is one eternal now. Many, with most of us who have plodded our way in company with our "monthly communicator," have been the years that have gone over us, in which we (who are alive and remain) have saluted each other in the Lord, upon these occasions, while "many have fallen asleep," yet we "sorrow not, as those that have no hope," well knowing that, if they sleep, they shall do well; and already we ourselves are made to feel the power of that drowsiness and wearied state of our mortal bodies, which indicate that earth is not our home. The year 1847 has now closed in upon us, and, with its all-rolling tide; is swept away for ever; all that corroded our little barques as they glided over its surface; the unfathomable depths; the terrific rocks; the hidden quicksands; the threatening breakers; the howling tempest, and the whole sea of mire and dirt, in its casting up, have been passed; and standing
upon the headland of 1848, we say, with cheerfulness and thankfulness of heart, to that God who hath brought us safely through, "Thou art the God that doeth wonders;" while to all its bygone troubles and anxieties we pronounce "farewell." For, whereas in thee we have seen the Egyptians, we shall see them no more for ever; nor less will we welcome the opening era, which, upon the axletree of days and months, bears us to a vast eternity. We have in the revolvings of our mind, endured some tossings, not as it regards what ground we should meet you on, or what subject we should come to you with. Long—very long, has all disputation ceased with us, as to the supreme excellency of the Lord Jesus Christ, and the sole prerogative of Him in all things to the pre-eminence; nor would we, now grown old, wish to detract therefrom; it is the same "Jesus in glory," and the same "Church in the wilderness"—thus nothing can efface any of his beauty or affect our interest in Him, be it time or eternity, 1847 or 1848: the same love is by Him borne towards us, and into all the earth is the sound gone forth, "Glorious things of thee are spoken, 0 city of God. Selah" (Ps. lxxxvii. 3).

Can we do better than upon this foundation, which is in the holy mount, from whence these glorious things are spoken, meet you on the breaking in upon us of this new era of time? Zion is and for ever shall be the "city of God." He loveth her gates, and visits all her dwellings; it has been the speaking home of these glorious things in the gone-by years which has kept our souls alive, and still our hope is towards Him, and the remembrance of his word. We will neither raise your expectations, fellow-travellers, or attempt ourselves an insurmountable task in this our annual address, by supposing it possible to cause before you to pass the whole of those glorious things spoken of Zion; eternity itself, however old it may grow, will leave the pleasing tale unfinished, for they are not only eternal as the mind of Jehovah, but must run coeval with his existence.

Willing to compress as much as possible, that we be not charged with the too often crime of monopolizing the pages of our mutual conveyancer, we will content ourselves by ushering in the eventful year 1848, by viewing—First, Zion's foundation; Secondly, Zion's redemption; Thirdly, Zion's children brought to the birth; and, lastly, Zion's building displaying God's glory.

I.—Zion's foundation. Every house, is said by the apostle, to be builded by some man, but he that built all things is God." Hence when any of those anxious inquirers of the messengers of the nations shall with importunity press on their attention the subjects, it shall be instantly replied unto, "That the Lord hath founded Zion;" thus not only of himself is the foundation, but himself is the very foundation. "Therefore, thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation" (Is. xxviii. 6), and amongst the glorious things spoken concerning Zion, it is no small mercy to know it standeth sure (2 Tim. ii. 19); no floods, no hurricanes, winds, or tempests, can so much as shake it, much less erase it; in the holy mountain, of his own eternal mind it is laid, and, founded upon the immutability of his love, the gates of hell shall not prevail against it. Upon this foundation has all the stupendous weight.
of our numbered years been laid, yet it has not given way. Yea, what are our weights compared to what God himself has laid; all the election of grace placed in Him for security; all the sins of that election charged for the purpose of being cancelled; all the requirements of the law in order to be fulfilled, and all the demands of Justice, as the only legitimate source from whence satisfaction could be obtained. Upon it are placed the “seven eyes” of the strictest scrutiny; yet no defect can be discovered; in the holy mountains it remains the imperishable monument of God’s good will to men, but it shall not stand merely as an object to look upon, for “the poor of his people shall betake themselves unto it” (Is. xiv. 32), bearing of its solid and lasting benefits to all those poor and needy, sick and distressed ones, whose own sandy foundation has given way, and who have proved the fallacy of all other foundations; even they shall betake themselves to it—or, in other words, shall put their trust in it, for “He is a Rock, and his work is perfect.”

Time shall grow old and die, the poor shall themselves pass from stage to stage in their pilgrimage here, while it shall remain in its twofold nature the same, a foundation and a Rock of offence, and stone of stumbling. Glorious things ever and anon spoken of it. “The first-born of the poor shall feed, and the needy shall lie down in safety.”

II. It appears that even these glorious things are dashed with bitters, for does not the voice of retribution cry, “Woe to her that is filthy and polluted”—she that obeyed not the voice, she that received not instruction (Zeph. iii. 1). Alas! is the foundation rent, or has the holy mountain given way? Nay; impossible this, but Zion has fallen by her iniquities, and her sins have separated between her and her God; she is become an alien; she is enveloped in darkness; sold for nought; led captive; cast out in her blood; none to pity; on the furthest side from Priest and Levite, yet not out of the path trod by a feeling Samaritan, who, looking on, finds her wounded, stripped, naked, half dead in her feelings, wholly dead in sins. What is to be done? Are there no glorious things now to be spoken? O yes; her wounds shall be bound up—her nakedness covered; her life suspended—yea, wholly restored; for thus runs the manifesto of her voyage, “Zion shall be redeemed with judgments, and her converts with righteousness” (Is. i. 27). What an everlasting certainty is found connected with those glorious things spoken of the city of God; nothing left upon time contingencies—the immutable shalls and wills of Jehovah making the whole secure which concerns her, and so combining the act of redemption with the Person of the Redeemer, that the greatness of his glory is made to appear through the same. However appalling the awful state and conditions he is under by her fall—an enemy to God, and far off by wicked works—not only is her redemption to be effected, but it shall be with an equity and judgment which shall admit of no resistance. And how fully does this appear in the appointment of Him who shall obtain it for her, and very clear is it to be seen that there was no other Person competent to the work but the Son of God; hence the prophet’s declaration, “Thy Maker is thy husband; the Lord of hosts is his name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called” (Is. liv. 5)—the peculiarity of it lying, not only in his fitness to redeem, but the infinite value which his greatness and dignity gave to the whole.
work. And what an everlasting revenue of glory will arise from that judgment displayed in the appointment. The component parts which constitute his glorious Person, as God and man, qualifying Him as the medium to both, in which nothing derogatory to the higher character could take place, though all blessings should thereby be conveyed to the lower one. “Forasmuch as the children were made partakers of flesh and blood, he also took part of the same.” Thus in all that was required in the putting away of sin, rendering satisfaction, and bringing her in free from all guilt and condemnation. “Judgment was laid to the line.” A Person no less than Him would have done—a blood not divine would have been abortive; more was not required to be shed—less would have been ineffectual; the deed was what it must be to be glorify God, exalt the Saviour, and redeem the Church; so that in the individual case of every convert brought to participate in these glorious things spoken, “the righteousness of God without the law is manifested” (Rom. iii. 21).

III. “Glorious things are spoken of thee, O city of God.” In that thy children shall all be brought to the birth, and shall come forth, “And of Zion it shall be said, this and that man was born in her” (Ps. lxxxvii. 6). Very evident it is that the sins of Zion, in common with the world at large, have thrown her into a dead sleep, rather the sleep of death—the deed and day of transgression calling up the sentence, “In dying thou shalt die”—which death it was which placed her in a state to call forth “redemption,” seeing she was originally the property of her Husband, who, having espoused her person unto himself, becomes secuity for all her actions, as well as the recovery of her from all the consequences of her departure from Him. Not only was it therefore needful for him to die, but he must also give life unto her, in raising her up, and quickening her from all the trespasses and sins in which she lay; nor is the redemption already wrought more certain and sure, than it is that all her children shall be brought forth; the testimony of the whole word of God is, “The flocks shall pass again” under the hand of Him that telleth them; “not an hoof shall be left behind;” it shall be said, “This and that man was born there.” Nothing can circumvent or frustrate the act, seeing it is not of the will or inclination of the person so born upon which it depends. “The Highest himself shall establish her”—a work instantaneous, and fraught with godlike power, Jehovah challenging all competition in the great act. “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travelled she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the womb? saith thy God (Is. lxvi. 8, 9). And who is he that shall shut when God opens? Very striking are the circumstances under which the birth of Zion’s children takes place. Manasseh was born amongst thorns and fetters (2 Chron. xxxiii. 11—13); Matthew at the receipt of custom (Matt. ix. 9); Zaccheus in full pursuit after a natural gratification (Luke xix. 1—9); the Samaritan woman when attending to her household wants (John iv. 5—29); the town sinner in the house of Simon (Luke vii. 37—50);
My Dear Brother in the Lord,

It is now several months since I had the pleasure of writing you. My many occupations and frequent absence from home have partly been the cause of silence, but the principal reason has been the desire of waiting to see what would be the result of my appeal contained in the January, April, and July numbers of your Magazine.
I must confess it, dear Editor, I am disappointed. With the exception of two correspondents, no one has responded to the call of "Who is on the Lord's side?" Still I am not in despair. My hopes have been cast down, but not destroyed. I have been discouraged, but not turned away from my object. I cannot yet believe that there is so little care for the church of Christ,—so little zeal "for providing spiritual refreshment for the little flock who are travelling homewards; their eye fixed on the bright and morning Star." (See July Magazine, page 336.)

It is now exactly twelve months since I first ventured to address you on the subject in question, thus I hope your readers have had sufficient time to weigh the matter. I would affectionately press them to again read my three letters in the numbers mentioned above, and as a "new-year's gift to the beloved of God,—His little flock," I would beg them to help me in carrying out the following proposition. "Blessed Master, thou knowest that it is made in the hope of doing good to those whom thou lovest and hast redeemed; it is made with a view to thy glory; graciously remember thy words." (Mat. xviii. 19, 20.)

My dear fellow-pilgrims, I propose to purchase one thousand copies of "Hawker's Morning and Evening Portions," 12mo., the cost of which, bound in cloth, will not exceed 2s. per copy. The regular selling price of this book is 4s. 6d. per copy. The total amount of money needed for this purchase will be £100. Five hundred copies of the above shall be sold at 1s. each to the poor of the flock, or to the richer members, churches, or ministers for gratuitous distribution or for resale, at the same price. The remaining five hundred copies to be sold to such as shall subscribe for them, at the cost price of 2s. per copy.

To accomplish the above, I must have subscribers for 500 copies, at 2s. each, 500 copies at 1s. each, and free contributions to the amount of £25.

As perhaps it will be difficult to find these at once, and wishing to begin operations with the new year, so as to supply, without delay, those friends who may wish to have copies, I propose to open a list of subscription for monies to be advanced, in order to immediately make the purchase. This money to be returned as the copies are sold off, when it is not contributed to help me to furnish copies to the poor at 1s. each.

As soon, then, as I have subscribers for 250 copies at

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I will (D. V.) complete the purchase, or as soon as I have "loan money" sufficient.
As I do not live "in our native isle," it must necessarily be some time before I can answer correspondents through the pages of this Magazine. I have, therefore, begged a brother in London to open, and then forward me, all letters addressed to "Gershom," at the Printing-office of the Gospel Magazine, 1, Long-lane, City, London. All post-office orders to be made in the name of "Gershom," and in the letter full directions must be given how the "Portions" can be forwarded to those who subscribe. As I cannot purchase before I have the money, being obliged to pay cash to have the books at such a low price, I beg the favour of those friends who subscribe for copies, sending a post-office order for the amount, with their order for "Portions." Letters should also clearly state for what the money is intended.

These arrangements are necessary, as I cannot employ a bookseller either to take orders or to forward copies. If I did so, I should be obliged to pay trade prices; this would make the books so much the dearer. The whole business will be done without the charge of a single penny, beyond the cost of paper, printing, and binding.

In writing this, I hear a whisper, "Who do you think will trust you, an unknown stranger, out of England, with £100? My dear brother, say a word for me. Say you know me, and that I may be trusted; and promise, also, that you will give me a page to publish the result of this attempt to do good. I am sure that will be enough to satisfy all the doubts and fears of your readers. A pensioner of the King of kings has promised to contribute £5 5s. to the fund this year (1847). Is it free or loan? May I not add, and £5 5s. for 1848? Say £10 10s. I will find here £10 10s., half of which shall be free contribution. I will also engage to take thirty copies at 2s., and I have sold twenty more to one person, a descendant of Dr. Hawker. A few more such friends and the work is done.

I have an impression on my mind that this plan will succeed. I think I can see already the hand of the Lord in it. A few weeks ago I was thinking the matter over with an anxious mind, when almost the same post brought me two letters, one from the western extremity of England, the other from the middle of India. The first says, "— is a great favourite with many, but I cannot enjoy his preaching; it reaches the ear, but not the heart. One of dear Dr. Hawker's sweet 'Portions' is worth a hundred sermons and more." That from India says, "We think of you all every time we open 'Hawker's Daily Portions.' See how appropriate that for the morning of the 23rd of June was" (referring to the circumstance mentioned in the letter.) I had given a copy to this friend when on the eve of embarking for India, hoping it would secure that which I rejoice to see has been accomplished—the bringing of us together at a throne of grace.

Dear brother Pensioner, your letter of the 14th of June, page 336, encouraged me greatly. I thanked you heartily for your kind offer. You will see by the present that I fully count on calling on you for the subscription promised. Let me hear if the clouds you mentioned...
"Were big with mercy, and did break
In blessings on your head."

Much-beloved Crispin, the "Gospel Magazine" is frequently my "travelling companion." We were steaming it together when your kind words in the October number caught my eye. I cannot express to you the pleasure afforded me by your "Gershom, thou deservest well." For many a mile I enjoyed most pleasant converse with you. Gershom is but a young man, and he felt the kindness of "Crispin, the aged" in taking notice of "the projected scheme." I had been much grieved at the indifference of other correspondents, but your word of approbation amply repaid me for all my pain and anxiety. No one's commendation is more valuable to me than "Crispin's," even should it be dashed with a little discouragement. In this I am not alone; there are "in this strange land" those who love Father Crispin most sincerely. The sound of his hammer is sure to make them glad, and his shreds are always considered "dainty bits." We are disappointed when we do not see "Crispin's" signature. From your long silence I had thought that "a chariot of fire and horses of fire had parted us asunder." Often did I read over the "recent deaths" in the corners of such newspapers as I thought might inform us of Crispin's true name, if numbered among the dead. Right glad was I to see once more his "nom de guerre." May thy mantle fall on me, and a double portion of thy spirit be upon me.

You say that my projected scheme is not locomotive enough to ensure its success." One part of my plan is eminently "locomotive." (See April number, page 179.) I fear it is too much so to succeed. We want more the spirit of a Paul. Our ministers like to stay at home, and not to travel to see how it fares with the brethren, and the churches like to have it so. Paul was more locomotive. However, I trust the readers of the "Gospel Magazine" have little to do with "Rome, priestly perfidy, or universal indifference." I wrote for those "within," not for those "without" (1 Cor. v. 12). I hope to them also "the cause of truth is dear, and becomes more so as the horizon around darkens, and the combined force of its enemies are raised against it." It is this feeling, beloved brother, which, as my blood runs through every vein, I feel it sometimes burning within me. My heart is often ready to burst when I see with what unblushing impudence, deadly error and soul-destroying doctrines are working throughout the land. But there is another sight which equally grieves me, and at that "my eyes weep sore, and run down with tears." It is "the real fact." "We are minus of those who were in other days to be found famous for lifting up the axe upon the thick trees;" and those who do remain, live apart, and do not strive together. This "real fact" has made me, young and weak as I am, venture my "scheme" in the pages of the Gospel Magazine. You have said, "Thou deservest well!" lend me, then, "all your test." A word from you, I am sure, would greatly help on the proposition which I have made in the present number. "These are not times to allow veterans to sleep at their post."

And now, dear Editor, correspondents, and readers, I have once
more laid the matter before you. "As every man hath received the
gift even so minister the same one to another, as good stewards of
the manifold grace of God, as of the ability which God giveth: that
God in all things may be glorified through Jesus Christ, to whom be
praise and dominion, for ever and ever. Amen."

Yours in gospel bonds,

GERSHOM.

Nov. 16th, 1847.

[We cannot but attach to the foregoing letter the expression of our hearts;
namely, our most fervent wish that the object may be achieved. We are not at
liberty to say who Gershom is, nor where he is. But we will give our readers this
hint—he lives some hundreds of miles from us, in another land, where (like ourselves)
he oftimes sighs for Christian communion—the meeting with a brother or sister in
the Lord, who has an experimental acquaintance with the chequered scenes of the
pilgrim's pathway; with whom, in pleasing contrast to the awfully delusive scenes
of Papal superstition and idolatry by which we are surrounded, we can, in sweet
fellowship, "rehearse the righteous acts of the Lord." Our brother is at present
(and has been for many years) engaged in a great—a mighty work, and no man is
either better adapted or more favourably circumstanced for the disseminating such
sterling works as those to whom his letter has reference. The Lord, in mercy,
crown the effort with his blessing!—Ep.

FRAGMENTS BY A REDEEMED ATHEIST.

A just God and a Saviour.—Is. xlv. 21.

If justice consist in giving to every one his due, and mercy be the
giving of what is not due to the undeserving, then justice is satisfied
by an exact settlement; but mercy must remain unsatisfied and un-
appeased so long as an object can be found to excite its outpourings.
It is the character and nature of Justice to claim, to demand, to exact,
not as a robber who has no right, but as a creditor who has a lawful
debt, the amount of which is accurately known. It is, on the contrary,
the character and nature of mercy to give, to distribute, to forego right,
to forgive wrong, to be never weary of lavishing forth its stores. Hence,
while it is customary to speak of boundless mercy, we never hear of
anything but strict justice; for justice is restricted by the amount of
its due, but mercy, in its very nature, has no limit. Regarded as
Divine attributes, they appear as much opposed, the one to the other,
as war and peace. Nor are they reconcilable except by an exertion
of Almighty power. The Son of God brought them to dwell harmoniously in his own person, for He paid off the claims of the one that
He might indulge the sympathies of the other. But for Him where had
the whole human race been throughout eternity! What had been their
condition in time? Nay, the moment Adam's transgression was known,
who but He withheld the angel from crying "Time shall be no more!"

Mercy, regarded merely as an attribute, might perhaps lie dormant
for ever, but there it must remain unknown, unfolded, undisplayed.
The Sun would not have lost a beam of his glory, or ceased to be what he is in himself, had he remained below the horizon ever since the creation. But his power, his light, his warmth, and majesty would have been kept secret from the creature. Had this earth been a globe equal with the sun in size, heat, and splendour, the sun would have been an unnecessary appendage, or at least the earth would not have served as a foil to set off his glory. Light cannot be seen in light, heat cannot be detected in the midst of equal or greater heat. Darkness is necessary to the exhibition of the one, and coldness required for the perception of the other. To make their properties or qualities manifest, the presence of their opposites is demanded. It is even so with mercy. She requires a closet to receive and refract the heavenly hues of her brow. The clouds of misery and sin are the opposites which Divine wisdom has thought fit to choose, as a background best calculated to display the effulgent glories of mercy. And as in nature, the darker the cloud the brighter and more marked the bow, so in grace the blacker the sin, and the deeper the misery, the higher mercy is exalted, the wider the void for her outpourings, and the fitter the people for her empire; yea, Mercy peoples her kingdom with none but the miserable.

If God had created man because he deserved to be created; if God had continued the race till this hour on account of services rendered to its Maker; if in our way man had been able to make God his debtor and himself a creditor, upon the divine estate, then this had not been a world in which mercy could have sought for subjects. Justice indeed would have found room for the display of its rigid perfections, by complying with the demands of man, when he cried out, "Pay me that thou owest." The inexhaustible nature of the divine attribute, Justice, would have been displayed, while it discharged with unwearied faithfulness, the claims of the meritorious creature; but in such a state of things men would neither seek for mercy, nor would mercy seek for men.

The fall of man made way for the introduction of mercy in its highest form and brightest aspect. The deluge of sin and suffering that has ever since covered the earth, affords a scene above which the dove of free grace loves to hover, with the olive branch of peace in her bill. We hear nothing about the dove before the deluge; and mercy and the righteousness of God were not discernible even amid the mists of prophecy, until transgression had stripped man of his own righteousness, and abandoned him naked to the wrath of the law.

It is not for dust and ashes to limit the Omnipotent, and say that, save by the admission of guilt into the world, there is no way in which the mercy of Jehovah could be magnified. With Him all things are possible, and doubtless there are a thousand other plans by which He might have magnified that mercy which endureth for ever. We only know that He has taken occasion of the presence of sin, ruin, and misery, to manifest himself as a God of mercy. Hark to his hallowed voice, herald of his own perfections; for who but Himself could announce, introduce, or reveal Himself? The Lord descended in the cloud and proclaimed the name of the Lord. And the Lord passed by.
before Moses and proclaimed the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin 2

Language is exhausted to set forth the fulness, the deepness, the breadth, and freeness, of His mercy; while with regard to His justice, He simply says, He “will by no means clear the guilty,” only glancing at the demands of justice, because He had already determined how to be “just and yet the justifier of the ungodly,” by laying their sin on the Lamb, slain before the foundation of the world.

The objects of his compassion and love have been in all ages the same, for although metaphysicians and professional moralists, are fond of splitting hairs with iniquity, and distinguishing corruption and ruin into bad, better, and worse, the word of God authorizes no such discrimination. It concludes all under sin, and proclaims all equally guilty in the sight of God, notwithstanding what the learned dispute to the contrary. Sinners of all sorts and ages—such are the rough and polluted stones with which mercy designs to build a living temple to the glory of Father, Son, and Spirit—a temple which, though constructed of the souls of sinners, shall have no trace or taint of sin about it: for they shall be purified and made white and tried (Dan. xii.; Eph. ii. 10), in whom they are born, not of corruptible seed, but incorruptible (1 Peter, i. 23), for they cannot sin (1 John iii. 9), inasmuch as they are partakers of the Divine nature (2 Peter i. 4), and born of God (1 John, i. 12).

What a prospect is this for worms, fighting daily in this mundane gulph of perdition with sin and Satan, often foiled, often down, disarmed, and trampled upon, yet sure of victory, for the Captain of their salvation (Heb. ii. 10), even Jesus their forerunner (Heb. vi. 20), is now within the veil, and to ensure their final safety and triumph, He hath under his command all power in heaven and on earth (Matt. xxviii. 18). Happy dust to have the prospect of such a salvation! Happy to look forward to that time when ye shall fall upon your faces and worship God, saying (Rev. xi. 17), “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”

THE CITIES OF REFUGE TYPICAL OF CHRIST.

Kedesh, from a root signifying “to sanctify.” Hence, that which is holy, pure, consecrated. Surely this must remind us of Him, who was consecrated or set apart, from all eternity for the work of salvation—who was “holy, harmless, undefiled” — “the Holy One of Israel.”

Shechem, signifying a shoulder. “The government is on his shoulder.” Jesus has the entire management of all that concerns his church. How
precious to believers is the thought that He is ordering and contriving and settling all their affairs, that He is “ruling them prudently,” and will bring all their matters to a successful issue. And how does it become them to submit to his righteous and wise government, and to seek to have every “thought brought into captivity to obey Him.” Shechem also means a “load placed on the shoulder.” Jesus is the great burden-bearer of his church. “Cast thy burden on the Lord; He shall sustain thee”—thee and thy burden too. A third meaning is a “portion.” “The Lord is the portion of mine inheritance and of my cup.” A goodly portion truly, “They shall rejoice in their portion.”

Hebron, from a root signifying joined, associated; hence companion, fellow. Christ joined himself to our nature, and became a partaker of our misery and degradation, that He might associate us with himself in glory. He stooped to be made our fellow, in the dungeon, that He might make us his companions on the throne: such too as He could find complacency and delight in.

Bezer, signifying a rock, or strong place. And “who is a rock save our God?” “He is the Rock; his work is perfect.” He is a sure foundation, and a strong habitation. “Be thou to me for a rock of habitation, whereunto I may continually resort.” And its being said, “Bezer in the wilderness,” makes it peculiarly suitable. How needful that poor pilgrims, passing through this waste-howlng wilderness, should have a “place of repair,” “a hiding place, a strong habitation,” to take refuge in, in storms and tempests.

Ramoth, signifying “high,” “above comprehension,” “most precious.” How forcibly does this name set forth unto us the Lord Jesus Christ, who is “by the right hand of God highly exalted,” who has “a name above every name,” whose “riches are unsearchable,” and therefore “above comprehension”; whose “love passeth knowledge,” and who is to the believer “a stone most precious.” It is said, Ramoth in Gilead. Gilead was the land of spices. The church says of Christ, “A bundle of myrrh is my beloved unto me.” His name is most fragrant.

Golan, signifying a “passage.” Jesus says, “I am the way. No man cometh unto the Father but by me.” Jesus is not only “our way to the Father, but He is the Father’s way to us.” He is the Daysman betwixt us, that can lay his hand upon us both. He is the “ladder set upon the earth, whose top reacheth unto heaven.” God could never have reached fallen, guilty, man but through Jesus, their Elder Brother. All grace, all glory, comes to them through Him, for of Him and by Him and to Him, are all things, to whom be glory, for ever and ever. Amen.

**One that has Found Favour.**
Gospel Correspondence.

"CAST DOWN, BUT NOT DESTROYED."

How sweet it is my dear friend in the Lord, to trace a loving Father in every thing! every word written or spoken! Most conspicuously do I perceive His tenderness in disposing the hearts of many of His deeply taught and exercised children, to write to me, a poor pilgrim in the zigzag path. I thank you most sincerely for your truly kind letter—you tell me “all is well:” yes, I believe it. I have been brought through “great and sore troubles,” and I shall be again. What a precious Psalm is the 71st! You are indeed right in saying that my “heart aches,” but I did not think that you would have discovered it. I had scarcely any opportunity of speaking to you when you were here—the presence of others interfered; but even had that not been the case, I could not have said much; I find I can only tell my sorrows to One, even to Him who “is touched with the feeling of our infirmities;” and often when, even to Him I can scarcely open my lips, to know the truth of what David expressed—“LORD, all my desire is before Thee, and my groaning is not hid from Thee,” is very blessed.

I trust that your voyage was a happy one, and that you had the great comfort of finding your little ones well; how delightful it is to meet those we love even after a short absence—what unspeakable bliss hereafter, when the rough ocean of life is passed, “the redeemed of the Lord” meet on Canaan’s shore! Sin and sorrow all over, and the consciousness of being for ever with Jesus, filling each soul with rapture!

I shall consider it a privilege to hear from you whenever you have time to bestow upon me; and when you are enabled to do so I trust that you will remember me in your prayers. When I am as it were possessed with “a dumb spirit,” it is a comfort to know that some are pleading for me.

Believe me, my dear Friend, yours faithfully in the hope of the glorious gospel of free grace,

O. S.

LOVE TO THE BRETHREN.

August 28, 1847.

Beloved,

It appears a long time since I heard of you, and I feel disposed this morning to inquire after your welfare, being one in whom I am particularly interested from various causes; for oftentimes when my
heart is cold, shut up, buried in self to all others, if you come across my mind, instantly an interest is felt, and a warm, expanded, and forgetfulness of self is experienced, and the petition is mentally poured forth, Lord be with him, bless him, support and succour; stand by him, specially, very specially, for thine own name and mercy sake. My dear friend, I am persuaded it is love to Jesus that is the connecting link between the one family, chosen, beloved, and redeemed by Him. When a sense, a feeling sense, of this inexplicable truth is felt in the soul, the quiet it produces, the calmness that pervades the mind, the intensity of the love, the devoutness and sincerity of the adoration, and in deep soul feeling how prostrate are we at his feet; nothing like love to conquer our rebel thoughts, sighs, looks, words, tears, and actions; we are delighted captives, and yet free; nothing like love to produce real submission to his sovereign will, however painful and oppressive that will may be to our fleshly feelings. To believe in him, to trust him entirely, and implicitly for everything, is the desire of my heart; for him to lead, and me to follow, for him to place me wherever he may see fit, for me to cheerfully give up all right in myself. But these lessons I daily find hard to learn.

Let me hear from you soon, and believe me, yours in love and affection for Jesus’ sake,

Birmingham.

M. R——.

HOPING AGAINST HOPE.

MY DEAR SIR,

In one of the sweet little tracts you enclosed, you remark that, “to meet with a fellow pilgrim in this wide wilderness is no small mercy;” and, oh, how deeply I felt the truth of this when, on Sunday evening, your letter was handed to me, when I had anticipated hearing nothing but a discussion on the last Punch papers or Illustrated News, (arriving always just after dinner on Sunday evenings), forming a theme for conversation on that day. We would feel it our sweet privilege to be speaking, as the King’s Sons, of our reserved inheritance, our Father, our Home.

Oh, in the midst of all this heart aching void around me, how cheering to feel I was borne up in prayer before the Lord, still in fellowship with His dear children, though I was fancying myself so exiled; and how rejoiced I am to think not any longer the Unknown Messenger of the Lord bidding me, with fresh spirit, take up my cross, since it but leads to the crown; telling me these sore trials were but the envelopes of love. But oh, my dear friend, with such little, such dim faith, how shall I be able to read the writing, recognize that it is my Heavenly
GOSPEL CORRESPONDENCE.

Father's own hand addressing them to me. That sweet hymn of poor Cowper's, I am sure you must know it,—

"'Tis my happiness below,
Not to live without the cross,
Trials must, will befall;
But with humble faith to see;
Love inscribed upon them all,
This is happiness to me."

The whole of the hymn is so just in tune with what you tell me, and I do believe it; but with me it all hinges on Jesus being manifestly near them. Indeed, we can sing "the bitter is sweet, and the medicine is food."

May you, my dear sir, find it in your heart still to pray much, very much for me; I need it more than I can express, for often I seem unable to pray for myself. Oh, happy, happy souls, that are safely gathered from this terrible wilderness, where we are so driven about, so often quite losing the light of our Father's countenance, lest it seems as if it were to feel the bitterness of our fallen state, alienation from the life of God, such distance from Him in whom it is we live, move, and have our being. I do not know if this can be common to the Lord's reconciled, chosen ones; I am often afraid I cannot be one, though I love them so dearly; but surely the Lord would not half awake and then leave me to my nature's blindness.

The sheep of Christ are to go in and out and find pasture, but how little can I enter into such a state of rest. I was thinking very much about the life abiding in Christ, the Temple of His people, from Revelations, then again, as the daily bread satisfied with goodness of His house. I see that Canaan is indeed a goodly land, but I cannot in spirit get possession; can, then, mine be any spot of the Lord's children?

Yours, gratefully,

H. E. D.

A GRIEVIOUS OVERSIGHT.—A friend of mine was travelling in company with a Romish priest the other day. The air keen, and the journey long, all were glad at length to reach an inn, where provisions being spread, the whole party sat down with a good appetite. Pursuing their journey afterwards, something happened to transpire about the day or the date; when one present became almost paralyzed—it was the priest. By some means, he had forgotten himself, and eaten meat on a fast-day! Poor man! I need scarcely add, he was mute the rest of the journey. What can such a system make of the saying of our Lord, Luke vi. 1–5?
To the Editor of the Gospel Magazine.

Brother Beloved,

As standing in union to Him who is the Head of all living. Our venerable sister, Rebekah, having, by divine help, plucked a little more fruit from the "apple-tree," I feel desirous to throw them, not into your "waste-basket," as our incog. brother "Crispin" says, but would rather they were presented before those who can say, "As the apple trees amongst the trees of the wood, so is my beloved amongst the sons."—for which purpose, I would solicit your consent, in admitting the use of your handbasket of network for that purpose. The goodly dame has duly administered her "excellent oil" for my last bold act of publishing upon the house-tops what she had written under the apple-tree; and I smile at her aptitude in quoting Solomon, when her eye shall see this, "A reproach entereth more into a wise man than an hundred stripes to a fool." Willingly shall I bear all her hard words, which die with the voice, if it only provoke her to the good work of fruit-gathering, and now and then send me the tithe, which I cheerfully promise to divide amongst the tribes of Levi, to whom it pertaineth, "and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied; and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto ye and your household, wherein the Lord thy God hath blessed thee." The good Lord grant our venerable sister may, in the language of an ancient dame, say unto us, her servants, "Go on before, behold I come after you."

Newick.

My dear Brother in the Lord,

I find it is three months this day since I received your last kind epistle, and doubtless many hard thoughts have passed through your mind against your aged sister Rebekah, or it may be, you have concluded her Divine Master had commanded her to be brought up out of the "city of David" to the house he had built for her, and all the redeemed of the Lord. But it is not so, for, although when your letter came to hand, I had been confined to my bed and room for some weeks, and for weeks after, so that both myself and friends thought it was the winding up of my school experience previous to being taken home, yet my heavenly Father, who is "wonderful in counsel and excellent in working," thought otherwise, and saw it good for me to have a little more training, seeing, no doubt, that I am always more ready to talk of the theory, than to carry out into practice, what I profess to have learned, either for my own advantage, the good of others, or the glory of his holy name. Indeed, I was inclined to dispute the point with him, for, after all these years spent at school, I found that I have nothing, can do nothing, can receive nothing, and am nothing, without Him, and therefore hoped to be taken home to dwell with him for ever. This would seem presumptuous in me, in the eyes of some, to think that such a poor worse than nothing creature should hope to enter that kingdom,
where all is purity, activity, and praise. But I am writing to one who understands the secret of "having nothing; yet possessing all things;" polluted from head to foot, yet clean every whit; naked and destitute, yet with the garment of salvation clothed, and covered with the robe of righteousness, and thus shall be brought to the King, and stand "accepted in the Beloved." Will not such an one sing,

"O to grace how great a debtor!"

Yes, truly, and so will I. "But we in the tabernacle do groan, being burdened;" and this is literally the case with me, for the Lord hath appointed me to labour under a complaint that has been coming on me for more than four years, and now at times causes me to suffer much acute pain, without the hope of cure, until I am brought to the house appointed for all living. But shall I not say, with Him to whom I trust my soul is united, by sovereign grace, "The cup that my Father has given me, shall I not drink it?" Yes, since it is a covenant needs-be prescribed by a gracious Father, given by the hand of love, and who told me, when my sufferings commenced, "My grace is sufficient for thee." Therefore, while grace is given, faith will endure—patience will hold out; so that in due time I shall reap the benefit, and God shall have all the glory.

You will see I began this letter last week. I have been very unwell since; and writing is trying to me, so that I can sit at it but a little while at a time; and that has been one cause of my reply to yours having been so delayed. Seeing I am so circumstanced, I hope you will not so strictly adhere to the law, as to require an "eye for an eye and a tooth for a tooth," but rather act upon the apostle's doctrine, "Remembering those that are bound, as bound with them." As I am so much confined to the house, a letter from a Christian friend is well calculated to cheer. I have been reading this morning a piece in the GOSPEL MAGAZINE, entitled "Relationship to God" in our glorious Emmanuel. It is a very blessed part of divine truth. Oh that I could comprehend it better, and lived under its sacred influence more; but, alas! I often feel as if I was "turned and tossed as a ball," unless I gain a sight of our great, our spiritual Elohim, as the nail fastened in a sure place, on whom is hung "all the glory of his Father's house," the offspring and the issue, vessels of small quantity, cups as well as flagons. It is a mercy to hang upon the Lord Jesus, but more blessed to rest upon Him; and those who know most of it can say, "His rest is glorious." I am like the poor German we read of a few months since in the GOSPEL MAGAZINE, I want to live without work; rest on my Father's lap; make known my desires to Him; and leave things in his wise and gracious hand, well knowing he will perform all the things He appointed for me. But I possess such a busy mind—at least, about things which I had better leave alone—that I often take up things which only vex and perplex me, when it would have been more wise in me not to have exercised myself in such matters. What a pleasing change do we witness since a few weeks have passed over our heads; instead of the prophesied famine and starvation men talked of, our land yields an abundance, so that the monopolizing prophets are put to shame. Thus, in the midst of deserved wrath, the Lord hath remembered mercy, causing us to "eat in plenty, and be satisfied," praising the name of
the Lord our God, who hath dealt wondrously with us. My thoughts having never been trained, are quite ungovernable in writing: so that, if a subject strikes my mind, and I begin to write upon it, I always leave it unfinished, for my thoughts are sure to settle upon something else before I have said what I wished to have said; consequently I ramble from one thing to another, and say much to little purpose—still I hope I am kept from rambling out of the gospel field, and so prevented from gathering wild gourds, which would poison the whole. What a bustle our nation has been in with electioneering! The candidates for a seat in Parliament have worked hard to make their election sure. It is a great mercy the Lord has made his peoples' sure, without the aid of man; and all they need, is grace to work it out, by living a life of faith upon the "Son of God." So will they carry out their principles—maintain their rights—enjoy their privileges—honour their great Elector—be useful to fellow-citizens, and possess a peace which their opponents can neither give nor take away. I feel the privilege of being so near the sanctuary, where my soul is often blessed and refreshed. The Lord hath dealt well with me, and I would heartily

"Praise Him for all that is past,
And trust Him for all that's to come."

Are we shortly to expect brother David back from Ireland? or does he mean to continue there? May the Lord crown his labours with a blessing, and still preserve his life. With our united Christian love, I remain, yours sincerely in Jesus.

Rebekah.

Begun July 30; finished August 6, 1847.

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PSALM CXIX.

VERSE

1. Testimonies, from a word signifying "watering."
   It is droppings from heaven.

2. Testimonies, from a word signifying "repetition."
   It is a copy of God's heart.

3. Ways, from a word signifying "to walk upon."
   It is the common path of God.

4. Precepts, from a word signifying "oversight."
   It is God's careful mandates.

5. Statutes, from a word signifying "an appointed portion."
   It is our allotted word.

6. Commandments, from a word signifying "to mark out."
   It is our Directory.

7. Judgments, from a word signifying "to level or equalize."
   It is what is equitable.

8. Word, from a word signifying to "draw or lead."
   It is that which comes forth from God.

9. Ordinances, the same word as judgments. J. N. D.
To the Editor of the Gospel Magazine.

My dear Friend,

I send you the copy of a letter which was written to me the other day. It came with some degree of power, and afforded me encouragement. It seems to me so honest and genuine, that I am induced to forward it to you for insertion (if you see fit) in the "Gospel Magazine." How merciful are the dealings of our wonder-working God with His poor erring creatures! May we know Him more and more as our all, and realize, through grace, our own personal and individual interest in those great words recorded in 1 Cor. i. 30.

Pray for me, and let me hear, God willing, how you are, and whether the work of the ministry is prospering in your hands.

I am, my dear friend, very faithfully yours, in the truth,

Winchelsea, near Rye, Nov. 19, 1847.

J. J. West.

My dear Sir,

I am much pleased to think you were gratified on receiving a little present from your unworthy but sincerely-attached friend. It appears a token for good for me that you should find it in your heart to acknowledge the same, by writing. I can assure you it was sent out of pure love that I bear for both you and Mrs. W—for the best things, and because I feel the love of God dwelleth in you richly, and a desire for a continuance of your love and friendship, having found it to be good to be with you and under your ministry. I believe I may say I have been favoured to find the word, and eat it, and that it has been as bread cast upon the waters found after many days, to the joy and rejoicing of my heart, and to the strengthening and establishing of my soul, that I cannot but love the dear instrument through whom it has been blessed, and believe I ever shall and must, for "whatsoever maketh manifest is light and life." Some of the Scriptures that I heard you preach from at Midsummer are still very sweet on my spirit:—"A people near unto Him, Praise ye the Lord." "As we have received mercy, we faint not"—which gives me a longing and desiring to hear you again; for what is all preaching or talking without feeling. This Scripture was brought to my mind a few days back with some degree of sweetness, "Ye shall not live by bread alone, but by every word that proceedeth out of my mouth," and I felt, "Truth, dear Lord, there is nothing but thy word applied by power that the poor soul can feed on, and nothing else that it desires for."

You ask me, dear Sir, how I am getting on in the narrow way? More helpless and hopeless than ever in and of myself; I find it is too narrow for flesh and blood; that nothing but the Spirit will enter there. I find still the company of two armies contending—"the law in the members"—warring against the law of the mind, so that "I cannot do the things that I would." That, was not Christ (as I hope He is) formed in my heart the hope of glory, I should be of all creatures the most miserable. But, blessed be His dear name, He does favour me
sometimes with such nearness of access to Him, that He lets me pour out my heart before Him—make all my wishes known—that "I can do all things, through Christ's enabling me." Well might dear Paul say so, "for all things are possible to him that believeth." This is when He is pleased to take away my stony, unbelieving heart, and give me a heart of flesh; then I can give Him all the glory and the honour, and "crown Him Lord of all," and I can sing with the poet—

"My willing soul would stay,
In such a frame as this,
And sit, and sing herself away,
To everlasting bliss."

But I must come from the mount, as I am not often favoured to enjoy this happiness for any length of time, but for the most part feel my barren and bewildered state, groaning on the account of sin that lives and dwells in me; but, through mercy, I feel sometimes the preciousness of that sweet Scripture, "Sin shall not have dominion, but grace shall reign through righteousness unto salvation," and that is my hope and my refuge. I must beg you to excuse this scribble, and with my best love to dear Mrs. W—, with many thanks for her kind letter and tract, which I like much, believe me to remain,

Your attached friend,

R—H— House, Hastings, Nov. 17, 1847.

E. C.

The Protestant Beazon.

"From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord, deliver us."—Old Prayer-book Version.

"THE PURGATORIAL BOX."

To the Editor of the Gospel Magazine.

Mr. Editor,

I feel obliged by your inserting my last communication in the "Gospel Magazine," concerning a young man who killed himself by dissipation, and the priests by their acts declaring his sins venial, inasmuch as purgatorial fires could cleanse and wash them away. I am thus emboldened to write further on the subject, being fully persuaded the workings of Popery have only to be known to be disapproved of by all those who profess and call themselves Christians. The priests have consummate tact in defending their doctrines, and they adduce many plausible arguments in their support; but facts are stubborn things; these they cannot so easily contravene. We had lately "the month's mind," or mouth's memory, for the soul of this same young man. It is performed one month after the person dies. On the occasion, eighteen priests with eighteen candles, celebrated masses, and now, we should think (after all the prayers, chaunting, and money—no small sum, I understand, being expended) that his soul was free from the pains of
purgatory; but Rome does not so easily part with the cash; she will have more masses said for him. It is the custom (certainly one more honoured in the breach than in the observance) to have two masses said yearly for the family, both dead and alive, in this parish, for here we have Popery in perfection; and I believe in most of the parishes of Ireland there is what is called "the box," to which the farmers subscribe quarterly, and thus ensure a certain number of masses to be said for their souls when dead. I know not the exact amount of the same they contribute to it, but we may form some idea, when a poor woman told a lady in this neighbourhood, last week, that she paid eight shillings yearly for herself and husband "to the box." The poor creature was selling part of the turf she had saved during the summer, in order to have the money made up by quarter day. Even the pittance of the poor cannot escape that seeming charitable church, in theory; how different in practice!

Thanks be to the great Head of the Church, the Irish Society is doing much good here; they give the Bible to the farmer and cottier in his native language. Many of the people, I rejoice to say, are reading that blessed word which makes wise unto salvation, and before which that money-making fable, purgatory, must vanish away, because "the entrance of God's word giveth light, it giveth understanding to the simple." Rome knows this, and uses every effort to suppress "the word," but let the Irish Society be cherished—let the converts she has made (and they are many) be protected; let our scriptural schools be supported, and, with God's blessing, the hitherto benighted peasant will read in his native tongue, that through the Lord Jesus Christ (and not through purgatory, penances, or pilgrimages), and through Him alone, is preached unto them the forgiveness of sins, and by Him all that believe are justified from all things, from which they could not be justified by the law of Moses (Acts xiii. 38, 39).

S.

Reviews.

Kelso Tracts.

We have often been asked to recommend sound Gospel Tracts, and therefore we deem it not to be unimportant to warn our readers against those which are unsound. The nearer the counterfeit comes in appearance to the true coin, the more likely are persons to be deceived by the base metal. The above tracts contain many parts that would be reckoned quite sound, but the enlightened reader will judge of their tremendous unsoundness by the following extracts from Tract No. 5, on "Believe and Live":—"Do not say I cannot believe; Christ says 'Ye will not.' It is your unwillingness that keeps you from believing. Do not say, I am seeking Christ, but cannot find Him. This is not true. It is Christ who is seeking you, and not you who are seeking Christ. Cease to flee from Him. Allow Him to
save you. * * * Do not say I have done all I can, and am waiting for the Spirit. It is not true. He is waiting for you. He would come in and dwell with you if you would only give over resisting Him. * * * If you can believe man's word, surely you can believe God's word, for it is the same act of mind in the one case as in the other."

Faith is here made merely to be an assent of the understanding, but such a faith we have no hesitation in calling the faith of devils. The faith of God's elect is a gift from God, and requires, in order to produce it, as great an exertion of the power of Jehovah as it did to raise Jesus from the dead. (See Eph. i. 20). Duty faith will never take a soul to heaven. We trust if any of our readers have incautiously circulated any of the above tracts, they will seriously consider before they continue so to do. Before we leave the subject, we would say one word upon another publication, as we have been requested so to do. Dr. Cummins is publishing Lectures on the Revelations, preached in Exeter Hall, on Sunday evenings, to congregations of upwards of five thousand persons. In the first place, however true the details may be, we cannot understand how a gospel minister can exclude Christ's gospel in order to bring forward such matter. Besides, where the gospel is apparently brought in, it is almost of the same stamp as the above extracts. A gospel depending partly upon grace and partly upon man's doings, is certainly a mongrel and perverted gospel, which cannot feed God's hungry children.

True Happiness; or, the Blessedness of Divine Correction. By Joseph Caryl. London: W. Foster, 6, Amen Corner, Paternoster Row. 32mo., pp. 96.

This is an extract from a choice old author, who lived in those days of which we may say, in comparison with the divines of the present age, "There were giants in those days." We have never read a little work which we consider so suitable to put into the hand of an afflicted child of God. The following short extract may give an idea of the spirit of the work:

"A cross without a Christ never made man any better; but, with Christ all are made better by the cross."

This little specimen has certainly made us desirous to become more acquainted with this Author's works.


A sound and useful pamphlet. Numbers of professing Christians practically, if not theoretically, deny this important doctrine, and for this reason,—because they have never felt and been under His mighty operations.

Those who are born of the Spirit are certainly led by the Spirit, who guides them into all truth, and having received an unction from the Holy One, they are taught to abide in Him.
POETRY.

The Happy Sufferer; or, the Grace and Power of the Holy Ghost, strikingly displayed in the blessed Conversion and Joyful Removal to the Lord, of John Stidworthy, a Lame and Blind Boy. London: J. Nisbet and Co., Berners-street. 16mo, pp. 36.

An interesting little tract, which will well repay the perusal. "The works of the Lord are great, sought out of all them that have pleasure therein."

THE ANNUNCIATION.—LUKE i. xiii. 56.

Hark! 'tis the virgin mother's voice,
In God her Saviour does rejoice!
She magnifies the Lord of heaven,
Bred to her arms the babe is given!
Her faithful heart on him believed,
Who was within her womb conceived.
She saw by faith, as yet unborn,
Her babe, her Saviour—both in one—
"Twas now declared from whom should spring,
The promised seed—the expected King.
The "time was come;" and in that hour
The mother trusts her infant's power.
The saving might does she declare
Of Him as yet she had not bare.
So sure the word—so sure the birth,
No mother, yet her praise bursts forth;
The blessed Virgin yet had smiled
In faith and love upon her child.
The lowly Mary's humble mind
Can glory in her heaven-born child.
The promised "life" and "light" to come,
Lay silent in a virgin's womb!
That body framed "our curse" to bear
In embryo nothingness lay there!
Wonder of wonders here displayed
The "Eternal" infant weakness made!
The incarnate Deity is born
In mortal weakness, baby form!
No, Mary, none too soon, you own,
The Saviour in thy promised son,
Thy willing arms shall sure afford
A cradle for thy coming Lord,
Safe on thy breast shall softly sleep,
That only one thy soul can keep.
Leaning on thee, shall slumbering lie,
Thy "rest" to all eternity.
CHRISTMAS ODE,

LUKE ii. 8—12.

The moon has arisen in plenitude bright,
And woven her beams, in the clouds of the night;
That star is appearing which Jacob foresaw *
Should herald the Prince of the covenant law.

The shepherds of Judah, like Jesse of old,
By the banks of the Cedron were tending their fold;
Like Moses in Midian they lay unprepared,
For tidings their fathers and prophets declared.

When, lo in the east, to their fear-stricken eyes,
The star floats in splendour, and soft sounds arise
(‘Tis the music of heaven that wakens the spheres),
And Gabriel in glory before them appears.

Ye shepherds of Palestine, wonder no more,
But rather arise and your Saviour adore;
In Bethlehem Ephratah, there lieth the babe,
But he comes as a King, and is mighty to save.

He comes, as the prophet Isaiah has sung,†
The child of a virgin, king David’s great Son,
A greater than Moses, a Monarch of peace,
He comes th’ enslaved of sin to release.

He comes as the seed of the woman foretold;‡
He comes as a Shepherd, to gather his fold,
He comes that his kingdom should ever remain,
And that sinners might live, and rejoice in his name.

He is come like the sun, in his fiery car,
And his beams shall be felt, by the nations afar;
The types are completed, and finish’d in him,
For He comes as a Priest, and to wash away sin.

Scarce had the words of the angel been spoken,
When the stillness of midnight in music was broken,
For the harps of the holy were hymning his love,
And our earth caught the notes of the choir above.

County of Waterford. W. E. S.

* “There shall come a star out of Jacob” (Numbers xxiv. 17)
† “Behold a virgin shall conceive and bear a Son” (Is. vii. 14).
‡ “It shall bruise thy head, and thou shalt bruise his heel” (Gen. iii. 15)

W. H. COLLINGRIDGE, CITY PRESS, 1, LONG LANE.