

THE
GOSPEL MAGAZINE.

VOL. VII.—No. VII.
Of a FOURTH SERIES, for JULY, 1832.

"In doctrine shewing uncorruptness."

"Beware ye of the leaven of the Pharisees which is Hypocrisy."

SCRIPTURAL MEDITATIONS.

The doctrine of justification in which Jesu's one church is accepted, —traced to its source—manifested by its effects—and thereby proved to be a most wholesome truth strictly according to godliness.

"Therefore being justified by faith, we have peace with Aleh—through our Adon Jesus Christ."—ROMANS V. 1.*

HOW precious is the book divine, "in which the revelation of the mystery which was kept secret since the world began—is now made manifest by the scriptures of the prophets according to the commandment of the everlasting Father, for the obedience of faith." Rom. xvi. 25. But how much more precious doth this revelation (under divine teachings) endear to our warmest spiritual affections Jehovah Alehim "in Christ;"—for having therein so abounded towards his people in all "wisdom and prudence when making known unto us the mystery of his will—which he hath purposed in himself. That in the dispensation of the fulness of times, he might

* The reader will perceive on the very onset, I have taken the liberty to alter the mere *reading* of this comprehensive passage as it stands in our *translation*; though not the true scriptural sense of it, as may be found in the *original*; and my reason for so doing is simply because the sacred persons in the divine essence never revealed themselves unto the church by the terms "Lord or God, they being only names of office," supplied by the hands of men.

There is an *invaluable* work now publishing in numbers, entitled "Keseph's New edition of the Bible, according to the established version, with the exception of the substituting of the *Hebrew names* in place of the English words Lord and God." This book is much to be recommended, and much to be wished were in the hand of every spiritual lover of Biblical study; but more especially in the possession of the mere *English reader*. For therein is plainly set forth, "the *sacred names* in the English capitals, answering to the Hebrew letters, by which they are spelt," in which are folded up many mysteries, and with which Jehovah was pleased to make revelation of himself by; this it is that prompts me not to hesitate in saying, that according to *my humble judgment*, no work like it hath been presented by the Holy Ghost, to the church of Christ (as suited for the ordinary readers of the scriptures) *since the translation* of the blessed volume itself, which is now in use by royal authority.

gather together in one, all things in Christ; both which are in heaven, and which are on earth, even in him—In whom also *we* have obtained an inheritance, being predestinated thereunto, according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ." Eph. i. 8—12. O give thanks therefore ye chosen race unto our Almighty Father in covenant, "for he is gracious," as hath been most abundantly manifested, in his not only having "at sundry times, and in divers manners spake in time past unto *our* fathers by the prophets, but for having likewise in these last days spoken unto us, by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high!" Heb. i. 1—3. Ascribe equal praises ye saints of his, unto Jah the Son, who is both the "root and offspring of David," and who did in the *set time* come forth from the invisibility of Jehovah with love in his heart and grace in his lips, "to preach his own gospel unto the poor, to heal the broken hearted, and to proclaim the acceptable year of Jehovah." Luke iv. 18. And not only so, but after having finished the work his Father gave him to do, when "he ascended up on high, to fill all things; he gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of Aleh unto a perfect man, unto the measure of the stature of the fulness of Christ!" Eph. iv. 8—13. Bless moreover, ye called ones, Ruach the eternal Spirit, by whose immediate inspiration "all scripture is given;" and which alone under divine teachings renders the perusal of it "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of Alehim may be perfect and thoroughly furnished unto all good works." As the prophecy came not in old time by "the will of man, but holy men in Christ spake as they were moved by the Holy Ghost." 2 Tim. iii. 16, 17. 2 Peter i. 21.

Bear with me, my brethren and sisters in the best of bonds, while remarking that it would be far *more profitable* for the "children," were our minds more disposed than they really are, to attend unto "what the Spirit hath to say in his written word to the churches;" than we are to give heed unto the "traditions of men," which for the most part spring from "philosophy and vain deceit, being after the rudiments of this world and *not after* Christ." The Bereans in the days that are gone by, hath set the elected, redeemed, and regenerated sons and daughters of the Most High, an admirable example in this particular; for of them it is said, "they were *more noble* than those in Thessalonica in that they received

the "word with all readiness of mind, and *searched the scriptures* whether things were so or not." Acts xvii. 11. May we have grace then from the fountain of grace to attend unto the masters own express command in this particular "*search the scriptures*, for they are they which testify of me;" John v. 39. "and in them" we have the revelation of "eternal life," for "the testimony of Jesus (who is this eternal life) is the Spirit of prophesy." Rev. xix. 10.

Let us then at once "to the law and to the testimony, which was written afore time for our learning:" bearing in mind at the same moment that "if any *write, or speak contrary thereto*, it is because *there is no light in them*." Isa. viii. 20. Gracious Father be pleased therefore, to grant us the "spirit of wisdom and revelation, that the eyes of our understanding may be so enlightened, as that we may read, mark, learn, and inwardly digest the truth as it is in Jesus," to the intent that our "hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of the Holy Ghost, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." Col. ii. 2, 3.

Now then on the very opening of the sacred volume, and at the very entrance of the revelation, Jehovah hath been pleased to give of himself, and the "exceeding riches of his grace as manifested towards his people through Christ Jesus;" by "comparing spiritual things with spiritual." "Through faith we understand, that the heavens and the earth, together with the waters under the earth, and all that is therein, had a *beginning*," Gen. i. 1. being framed and called into existence "by the word of Jehovah, who spake and it was done, who commanded and it stood fast." For so is it written, "by him were *all things created* that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and *he* is before all things, and by *him* all things consist." Col. i. 16, 17. Therefore "*he* is worthy to receive glory, and honour, and power: who hath *created* all things, and for whose pleasure they are, and were *created*!" Rev. iv. 11.

The next step we take in this divine science, by way of tracing *effects* up to their several causes, (after having ascertained that "the things which are seen, were not made of things which do appear") is to attend unto what is recorded respecting the formation of man, "according to the eternal purpose, which Jehovah purposed in Christ Jesus, before the world began." "And Alehim said let us make man in our image, our after likeness; so Alehim created man in his own image: in the image of Alehim created he him, male and female created he them." Gen. i. 26, 27. In this portion, our *spiritual* apprehensions are at once brought acquainted with much of that "*hidden wisdom in a mystery* which was fore-ordained unto our glory, and which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and

prophets by the Spirit." For herein according to the "letter," is set forth the creation of the "first man," and all his posterity who were of the "earth earthly," while as it respects the "spirit" of the passage, the "sacred man," (and all his seed in him) "who was Messiah from heaven, is *as fully* manifested to be the one only Mediator between Jehovah and men, the man Christ Jesus." 1 Tim. ii. 5.

But as we shall do well not to rest satisfied here, on the point of Adam's formation from the "*dust of the ground*," arising as it did from the consultation of the Holy Three; so rather let us be anxious to go on, and ascertain what saith the Holy Ghost on this transaction. And by turning to Romans viii. we shall find that this "creature was made subject to vanity." Do pray mark the expression "*was made subject to vanity*;" then he did not make himself so? No, for it is immediately added, "*not willingly*, but by reason of him" (i. e. his Creator) "who subjected the same in hope." Surely words cannot be plainer than these to set forth Jehovah's secret purpose in the ordination of his creature to vanity," that he might bring in *sin according to the decree*; as a means, whereby an opportunity might be afforded for "his deliverance from the bondage of corruption into the glorious liberty of the children of Aleh;" or in other language; if Adam and all his posterity, *were to be* "delivered from the bondage of corruption," it certainly stands to reason on scripture grounds that they must first be brought into the "horrible pit of mire and clay;" otherwise there could have been no necessity for the introduction upon the platform of creation, of "the second Adam Messiah from heaven;" for if the first had been faultless, "then should no place have been sought for the second." Heb. viii. 7. "Moreover the law entered that the offence might abound, but where sin abounded" on the part of the creatures, "grace did much *more* abound, on the part of the Creators." What for? Simply that as "sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Redeemer." Rom. v. 20, 21.

From this scriptural statement, it is evident "beyond all controversy," that there was an actual "*needs be*," or necessity for the "natural man" to be made mutable or liable to change, in order that when Jehovah in the lawful exercise of his divine and absolute sovereignty thought proper to withhold his restraints from him, he might accomplish his purpose by "eating of that tree which he had been positively commanded not to touch!" Here it is, we perceive what man was in his "*best estate*," when left to himself, but for one instant, even very weakness in the extreme; and in this scriptural mirror it is, we are taught the truth of that word, which declares him to be under such circumstances, "*altogether vanity*," yea, like a "wave of the sea, driven with the wind and tossed." Jas. i. 6 "Wherefore as by one man sin entered into the world, and death by sin;" even so by one man Christ Jesus, came the

promise of salvation from sin, death and hell. For the seed of the woman shall bruise the serpent's head, whereby the "vessels of mercy, which were afore prepared unto glory" shall be snatched as "brands from the burning" and saved in Messiah with an everlasting salvation." Isa. xlv. 17. "O the depth of the riches both of the wisdom and knowledge of Jehovah, how unsearchable are his judgments, and his ways past finding out; for of him, and through him, and to him, are *all things*, to whom be glory for ever and ever Amen!"

Pursuing our subject, we find it recorded shortly after Adam had (of his own will) brought in sin, by "the transgression of the law," and when "men began to multiply on the face of the earth;" that "Jehovah looked down from heaven," and "saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually. The earth also was corrupt before Jehovah, and was filled with violence, for all flesh had corrupted his way upon the earth!" Gen. vi. 5—12. What a lamentable portrait hath the holy Ruach here drawn of us, *one and all*, both by nature and practice, who were "born in sin and shapen in iniquity." And how solemnly doth the same eternal Spirit throughout the canon of scripture in the various ages of the church, proceed to illustrate this truly humbling doctrine of "*original* or birth sin," by the pens of patriarchs, prophets, and apostles. As for example, the royal Psalmist in the xiv chapter of his book, is commissioned to write *respecting the church, since the Adam-fall transgression*, "that they are become abominable, and are all gone aside;" nay, more than this, "are altogether become filthy, for there is none that doeth good, no not one." Neither is there, because as it is elsewhere written, "Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips," their mouths are full of cursing and bitterness, their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known, "for there is no fear of Alehim before their eyes." Rom. iii. 10—18. Isaiah is directed to write, "the whole head is sick, and the whole heart faint; for from the sole of the foot unto the crown of the head there is no soundness in it, but wounds, and bruises, and putrifying sores." Solomon declares "Jehovah made man upright, but they have sought out many inventions;" Eccl. vii. 29. and are in consequence thereof "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness." Jeremiah also asserts through the "Spirit which was within him," that "the heart is deceitful above all things, and *desperately wicked*," xvii. 9. to which humiliating truth the other prophets each give in their united testimony, especially Ezekiel, in his second chapter throughout; unto which I must beg the reader to refer; and to sum up the whole, Jesus himself declares, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness,

blasphemies, which are the things that defile a man: Matt. xv. 19, 20. and which saith the Holy Ghost, (after again enumerating these works of the flesh) in words not to be mistaken, "*they who do such things, shall not inherit the kingdom of Aleh.*" Gal. v. 19—21.

If such then is the full length picture of *every one of us*, by nature, (as it really is) how "*abominable and filthy* must men be," when "*dead in trespasses and sins, having the understanding darkened, the will perverted, and the affections alienated from the life of Alehim through the ignorance that is in them, because of the blindness of their heart.*" Eph. iv. 18! Hence we are brought to this one conclusion, that since all, whether high or low, rich or poor, male or female, learned or unlearned, old or young, Jew or Gentile, black or white, were naturally engendered from the loins of Eve; so all are by nature, when born into this world "*deserving of Jehovah's wrath and damnation.*" And hence most true it is, that "*the kings of the earth,*" with all their gilded trappings of splendour, and "*the great men, and the rich men, and the mighty ones of the nations;* (whether titled lords with all their boasted wisdom, or amiable coronetted ladies with the whole retinue of their elegant accomplishments, as they are called) *on this ground, stand on a level with the meanest servant, most abject slave, or base and infamous prostitute under the canopy of heaven, because "all have sinned, and come short of the glory of Jehovah!"* Rom. iii. 23.

And here a very interesting and important question ariseth, which will lead direct to the subject I have in view, and which is this; "*How then shall man who is born of a woman (and is by nature unjust) be just with all?*" or "*Wherewith shall we come before Jehovah, and bow ourselves before the Most High?*" Job. ix. 2. Micah. vi. 6. There is no way, Sirs, but one, and that is the "*new and living way*" Jehovah himself hath graciously "appointed," even in, by, and through the alone Mediator Christ Jesus, "*whom the Father hath set forth a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past; that he might be just, and yet the justifier of him which believeth in Jesus.*" Rom. iii. 25, 26.

Thus it is plain to the "*way-faring man,*" that both sin, as well as salvation was introduced in this our lower world, according to the decree, will, and pleasure of the high and Holy Ones, *otherwise neither could have had any existence at all.* The former was ushered in by the creature, and is known by its direful effects; while the latter was brought out and brought in by the "*man* who was fellow to Jehovah Sabaoth," who "*made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness.*" Zec. xiii. 7. Dan. ix. 24. "*Made an end of sins,*" Yes! Why (as my respected pastor often speaks it) "*Jehovah could have destroyed the sinner at once, and there would instantly have been a termination to both immediately;*" he could certainly, but

such is not Aleh's method of working, no, for "his ways are not as our ways, neither are his thoughts our thoughts," as was fully exhibited in "his only destroying sin, but saving the sinner." Now how was all this brought to pass? even in the gift of his "Son, who was manifested that he might *destroy the works* of the devil, when being delivered *for our offences*, and raised again *for our justification!*" 1 John iii. 8. Heb. ix. 26. Rom. iv. 25.

There are those, who on reading the verse before us, "therefore being justified by faith, we have peace with Aleh, through our Adon Jesus Christ;" have thought proper to alter the stop and put the comma, here placed after the word "faith," after the word "justified." Such may be correct for aught I know, but finding a similar passage in iii. 28. for *my own part*, I would prefer leaving it where it is to be found, and read the sacred text exactly as it stands recorded. For this reason, faith being the work of Father, Word and Holy Ghost, given unto none but those who "were ordained to eternal life;" Acts xiii. 48, so wherever it is bestowed, there it becomes the "earnest in our hearts," that *we ourselves are justified* freely by grace, through the redemption that is in Christ Jesus."

The doctrine then, as set forth or proposed for our present meditation, is that of justification by faith, together with the blessed effects arising therefrom, producing joy and peace in believing; "for the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." Isa. xxxii. 17. And in the consideration of which it will be necessary to call upon you to view this grand truth in a three-fold point of order.

I. As having had its rise in eternity; "therefore being justified" not to be, but being.

II. As being revealed unto faith in time; "by faith." And

III. As it is manifested in the life, walk, and end of those unto whom it is revealed; "we have peace with Aleh through our Adon Jesus Christ."

(To be continued.)

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To the Editors of the Gospel Magazine.

THE CHRISTIAN'S FREEDOM FROM CONDEMNATION.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit... ROM. viii. 1.

WHAT subject under the Spirit's teachings, can have a greater tendency to profitable edification, than the contemplation of the great and glorious way, by which a lost and helpless sinner stands free from condemnation; both as regards his being viewed as such by the triune Jehovah, and likewise his own reception and apprehension of so unspeakable, great and inestimable blessing. The importance of these truths, and the desirableness of being established in a true spiritual understanding of them, must be evident, when

we perceive that the glory of God, the safety of the church, and the believer's joy and confidence through a life of grace, depends on the scriptural answer to this question; "How shall man be just with God?" or in other words, escape condemnation?

This is the question that dwells with such weight on the mind and conscience of the awakened sinner. It is the true answer to this, after which his soul pants with such eagerness. The world and all the things it contains, is with him esteemed as nothing, in comparison to a satisfactory solution of this momentous question; but long, very long frequently is it before he obtains that which he is seeking for: though sooner or later, the same Lord who gave him the desire to seek, will assuredly make good his promise, "of not saying to the seed of Jacob, seek ye my face in vain." Isa. xlv. 19. But oh! how slow generally speaking, do the true Israel of God "grow in grace, and in the knowledge of their Lord and Saviour." How does that proud, self-righteous, and Arminian principle of our nature, cleave unto us? How opposed to our fleshly feelings is that lesson to learn, of coming simply to Christ as utterly ruined and helpless sinners, and heartily acknowledging and receiving him as our whole and sole salvation: truly experiencing the language of Toplady;

Nothing in my hand I bring,
Simply to thy cross I cling;
Naked look to thee for dress,
Helpless look to thee for grace;
Foul I to the fountain fly.
Wash me Saviour or I die.

And even long after the believer is in a measure stripped of self-dependance, how contracted oftentimes are his views of the great and grand truths of the gospel; truths on which his eternal security and everlasting happiness, so much depend. He is somewhat taught the plague of his own heart, and made sensible of his inability to save himself; and knows so much of Christ as to believe him to be the Saviour of such guilty sinners, and sees a suitability in him to his own situation—but the source and spring from whence these blessings flow, he has but a shallow knowledge of; he has yet to learn, by the Spirit's further illuminating his mind, and unfolding the grand things connected with salvation, that all comes unto him by virtue of possessing an interest in that everlasting covenant which is ordered in all things and sure; 2 Sam. xxiii. 5. and will find his mind inclined to trace his blessings up to their fountain-head, and contemplate Jehovah in his three-fold character of person, going forth in covenant transactions from of old, even from everlasting—Micah v. 2. wherein each divine person was pleased to sustain a distinct office-character in the covenant of redemption. The Father in choosing, and presenting a people to the Son, holy and without blame before him in love. Eph. i. 4. John xvii. 6. The Son in receiving, and in his mediatorial character becoming one with them, engaging to undertake all for them, and

stand by them; and on their transgression, to redeem them from the curse, wash away their guilt, and finally present them spotless. John xvii. 12—23. Psalm xl. 7, 8. Gal. iii. 13. Eph. v. 27. And the Holy Ghost as anointing both head and members, they being set up with him, when as yet there were none of them; Psal. cxxxix 16. and undertaking to regenerate them from a death in trespasses and sins, and carry on a work of grace in their souls till grace shall issue in eternal glory. 2 Cor. i. 21. Titus iii. 5. Phil. i. 6.

Thus do the souls of the Lord's people as he is pleased to teach them, become acquainted with the great things which accompany salvation, and find it good to have the heart established with grace, as a preservative from being carried about with diverse and strange doctrines; Heb. xiii. 9. And being led by the Spirit, they walk after the Spirit, and find his teachings productive of these two things; the abasing of the sinner, and the exalting of the Saviour, for it is his office to glorify Christ, to take of the things that are his, and shew them unto us; John xvi. 14. revealing him in the Almightiness of his person, and the everlasting perfection of his work; thus giving a solid and immovable basis for faith to rest upon, and lead us to rejoice in Christ Jesus alone having no confidence in the flesh.

The propriety of preserving a distinction between a sinner's freedom from condemnation in the view and estimation of Jehovah, and that of his own apprehension, appears so clear and self-evident, that it is matter of astonishment that so many who call themselves preachers of the gospel should stumble on this ground. What shallow and dishonourable ideas of the great eternal, incomprehensible, and immutable sovereign of heaven and earth, must those be, which limit a sinner's justification before him to the act of believing; thus confounding a sinner's state before God, with his own knowledge of that state, and making more of faith than of the great object of faith Christ Jesus. But the Lord himself declares, that "he hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Numbers xxiii. 21. What matters it then what man might say, who would fain be wise though borne like a wild ass's colt; Job. xi. 12. and would make God like unto themselves, fickle, changeable, and inconstant: thereby robbing him of his eternal and divine perfections, and the souls of his people of that sure and stedfast anchor, which yields them strong consolation, and bears them up under the difficulties they meet with when other things seem failing around them. How great then is the mercy of being by the God of all grace established, strengthened, and settled, in a spiritual knowledge and understanding of these great and leading truths of the gospel; namely—the eternal union, justification, adoption, and acceptance of the church in Christ before time: as the cause of all the spiritual knowledge of, and

communion with Christ in time ; while the head is thus held as the source of all nourishment to the branches, and the root from whence all their fruitfulness flow, and regeneration with faith and all the graces of the Spirit, are considered as effects, following in consequence of this ; while these things are in us and abide, we shall not be easily moved away from the faith of the gospel, after the traditions of men, after the rudiments of the world, and not after Christ.

The apostle therefore when he says " there is now no condemnation to them who are in Christ Jesus," cannot be supposed to mean that there ever was condemnation to them in God's account, for God never viewed his people out of Christ, or apart from him : in fact they both constitute but one ; he the head, they the body ; he the husband, they the bride, on him their iniquities were laid ; and as the husband becomes responsible for the wife's debts, who is considered free in the eye of the law, so our glorious Husband and Surety, being united to his body, the church, as his beloved bride, scruples not to stand in her law, room, and place, and render payment to the uttermost farthing ; and God the Father being satisfied of his willingness and ability so to do, viewed the church as guiltless, even before payment was actually made, for he seeth the end from the beginning : and as Watts truly sings,

" His name is one eternal now."

But we, the poor, frail, finite creatures of a day, with our very limited faculties, and clogged with a body of sin ; even the highest taught amongst us, comprehending so little of infinite majesty, are too apt to judge of things after the flesh ; the natural tendency of which will be to bring into bondage and condemnation. Let any regenerate child of God examine himself, throughout the whole of his experience in a life of grace, and ask himself what it is that induces darkness, doubts, and a fear of condemnation ; and I believe he will find it to be from walking after the flesh and not after the Spirit ; for we have that which is born after the flesh, as well as that which is born after the Spirit, and these two are contrary the one to the other, so that we cannot do the things that we would. Gal. v. 17. And as the one or the other of these two contending principles prevail, so will the Christian's walk be, either in the liberty of the Spirit, or taken captive by the flesh. May the Lord the Spirit, be graciously pleased to shed abroad his holy unction in the hearts of his people, that they may have a right judgment in all things, and be able to comprehend with all saints, what is the length, and breadth, and depth, and height, and to know the love of Christ which passeth knowledge, being filled with the fulness of God.

H. S.

To the Editors of the Gospel Magazine.

MESSRS. EDITORS,

THE following extract from a work by Samuel Torshell, published in 1647, is submitted to your judgment for insertion in the Gospel Magazine.

PHILEMON.

The whole bible. The soul's food.—Athanásius.

The common shop of soul physic.—Basil.

The invariable rule of truth.—Iræneus.

The divines' balance.—Augustin.

In respect of the dictating of it: it is,

The library of the Holy Ghost,

Christ's aphorism's,

The acts and statutes of the highest parliament,

God's mint-house.

The signet of God's right hand.

The epistle of God to the church and the world.

The court roll of God's fines and amercements.

In respect of its worth, it is,

The touch stone of error.

The key of the sheep-fold.

The glass of life.

The weather-glass.

The Christian's magazine.

The Armoury.

Genesis.—The cabinet of greatest antiquities.

Exodus.—The sacred rule of law and justice.

Leviticus.—The holy Ephemerides.

Numbers.—God's arithmetic.

Deuteronomy.—The faithful monitor.

Joshua.—The holy war.

Judges.—The mirror of magistrates and tyrants.

Ruth.—The picture of a pious widow.

Samuel. } Sacred politics.

Kings. }

Chronicles.—The holy annals.

Ezra }

Nehemiah. } An idea of church and state reformation.

Esther.—The great example of God's providence.

Job.—The school of patience.

Psalms. } The soul's soliloquies.

The little bible.

The anatomy of conscience.

The rose garden.

The pearl island.

Proverbs.—Divine ethics, politics, œconomies.

Ecclesiastes.—Experience of the creature's vanity.

Canticles.—The mystical bride-song.
 Isaiah.—The evangelical prophet.
 Jeremiah.—The pathological mourner.
 Lamentations.—The voice of the turtle.
 Ezekiel.—Urim and Thummim in Babylon.
 Daniel.—The Apocalypse of the Old Testament.
 Hosea.—Sermons of faith and repentance.
 Joel.—The thunderer.
 Amos.—The plain dealing reprovcr.
 Obadiah.—Edom's whip.
 Jonah.—The prophetic apostle of the Gentiles.
 Micah.—The wise-men's star.
 Nahum.—The scourge of Asur.
 Habakuk.—The comforter of captives.
 Zephaniah.—Preparation for sad times.
 Haggai.—Zeal for God's house.
 Zechariah.—Prophetic hieroglyphics.
 Malachi.—The Bound-stone of the two Testaments.

Matthew. }
 Mark. } The four trumpeters proclaiming the title of
 Luke. } the great king.
 John. }
 Acts. The treasury of ecclesiastical story.
 Romans.—The principles of Christian faith.

The Catholic Catechism.

1 Corinthians.—Apostolical reformation.
 2 Corinthians.—A pattern of just apologies.
 Galatians.—The epistle to the Romans epitomized.
 Ephesians.—The opening of the great mystery of salvation.
 Philipians.—An apostolical paræthesis.
 Colossians.—A brief rule of faith and manners.
 1 Thessalonians.—Practical theology.
 2 Thessalonians.—Polemic theology.
 1 Timothy.—The sacred pastoral.
 2 Timothy.—The title of the scripture pleaded.
 Titus.—Agenda or church-orders.
 Philemon.—The rule of relations.
 Hebrews.—A commentary upon Leviticus.
 James.—The golden alphabet of a Christian.
 1 Peter.—A theological summary.
 2 Peter.—The encouragement of a spiritual warrior.
 1 John.—The glass of charity.
 2 John.—The pattern of a pious matron.
 3 John.—The mirror of hospitality.
 Jude.—A picture of false prophets.
 Revelation.—Daniel redivivus. The opening of the treasure
 of future events.

SELECT SENTENCES.

HE is wise enough who hath learned the gospel ; he is altogether out of his senses who seeks saving knowledge any where else, for here are all treasures. 2 Tim. iii. 15, 16.—Bp. Davenant.

From all past ages, before time began to flow, God hath decreed to confer the grace of salvation by Christ upon us. Matt. xxv. 34. John xvii. 6. ix. 23.—Mr. John Calvin.

Job was happier on the dunghill than Adam in paradise. Job xix. 25—27. Psal. xlix. 20.

O how happily did I fall in Adam, who, after my fall, arose more happily in Christ. Rom. v. 17—19.—Augustine.

No man can rejoice in this life and that which is to come ; there is a necessity that he who would possess the one must lose the other. 1 John ii. 16. Heb. xi. 25, 26. Luke xvi. 13.—Idem.

Lowliness of mind is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus. Matthew xi. 29.—Mr. Boston.

Grace makes a heart-memory, even where there is no good head-memory.—Idem.

He that is contented with just grace enough to get to heaven and escape hell, and desires no more, may be sure he hath none at all, and is far from being made partaker of the divine nature. Psal. li. 6. xl. 8. 1 John iii. 3.—Mr. John Janeway.

What misery to have both a bad way all the day, and no hopes of lodging at night. Prov. xiv. 12—32.—Mr. Rutherford.

If there were no other argument for the corruption of our nature, the cold and indifferent way that we praise God for Christ is a demonstration of it. Isa. liii. 1.—Mr. M'Laurin.

Such as know God's glorious holiness, and their own sorry righteousness, will despair of themselves, and never venture with their briars and thorns upon a consuming fire. Isa. xxvii. 4, 5. Heb. vi. 8. Phil. iii. 8.—Mr. Jenks.

Men's sins are innumerable, yet they are but cyphers to the vast sums of grace which are every day expended ; because they are finite, but mercy is infinite. Rom. v. 20. Psal. ciii. 17.—Mr. Charnock.

The redeeming power of the blood of Christ is greater than the condemning power of sin. This excellency it hath from the dignity of his person (for it is the blood of God) which makes his obedience and sufferings give more glory to God than our suffering in hell would have done. Isa. xlii. 21. Rom. v. 17. Acts xx. 28.—Mr. Sam. Mather.

To take up mercy, pardon, and forgiveness, absolutely on the account of Christ, and then to yield all obedience in the strength of Christ, and for the love of Christ is the life of a believer. 2 Cor. v. 14, 15. Phil. iv. 13.—Dr. Owen.

The commemoration of the covenant of works at Sinai, was made

to convince the Israelites of their sin and misery, to drive them out of themselves, to teach them the necessity of satisfaction, and to compel them to Christ; and so is subservient to the covenant of grace. Rom. iii. 20. Gal. iii. 24.—Witsius.

How should faith triumph in this? Is not our High Priest in the sanctuary? Is he not clothed with garments of salvation and righteousness? And doth he not bear the names of his people upon his shoulders and upon his breast before the Lord? Thy particular concerns (if thou art a believer) are written upon his heart, with the pen of a diamond, in such lasting letters of loving-kindness as shall never be blotted out. Isa. xlix. 16.—Mr. Sam. Mather.

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A MEMOIR OF THE LATE REV. NICHOLAS NEWCOMBE.

(Continued from p. 261.)

ABOUT ten at night, being about half a mile from the town on my return from a journey on a borrowed horse; I came to the resolution of taking it by a cross road, to the house of the owner, who lived about a mile from the spot, and nearly the same distance from the town, and from thence to walk home; of which circumstance, I sent word to my friends by a neighbour, who by chance (as it is called) had joined me on the road; but I had not far advanced before I saw at a small distance, on another path leading to the same farm-house I was going unto, a lad on horseback as I thought, riding very swiftly towards it, with, as it appeared to me, a long string in his hand, with a lighted squib at the end of it (by which alone it was, that I could see either of the objects) and which as he rode, he whirled round very fast, scattering thereby the fire, which proceeds from a thing of that sort very profusely; at first (deeming it impossible that such a thing could be done on horse-back) I was a little surprized and could not tell what to make of it, but the circumstance had fled from my thoughts before I arrived at the place, and on my arrival, I found the whole family in bed and sound asleep, and it was with much difficulty I could get down a servant to take in the horse; on my return home, I had to pass through some fields, which were open to each other, being common land during half the year: and on entering the first, it being a dark night I soon turned out of the path, and did not discover my error, until passing the levelled fence into the next field, I found myself near a pit well known to me, on the opposite side of which, I saw apparently a flame of fire, towards which, I undismayed walked round, but on my approach it vanished, and I endeavoured to believe it was a vapour, but the very high situation of the place (and in short of all these fields) and its complete freedom from damp, opposed this thought; however knowing perfectly well where I was, it being a place wherein I had walked perhaps many hundred times, I immediately attempted to cross the field for the purpose of reaching a stile over which I had to pass, thinking but

little of what had happened, but I found the way very different in appearance to what I knew it really was, and another body of fire of a very different form to the other very soon presented itself before me, and I hastened towards it, relying on the Lord for protection, but it vanished on my approach, and I still passed on towards the point I had in view, but looking back for the purpose of seeing whether there was any thing behind me, I saw in appearance a hillock, which I knew from my acquaintance with the place was not really there, and on it several (I think five) bodies of fire, on which I turned determined to see the out of it, and getting to the bottom of the apparent hillock with an intention to ascend, I could not find any thing for my feet to fix on, and both the hillock and the fires vanished; I then again attempted to find the stile, and having arrived at the hedge wherein it was placed, I had no doubt of succeeding almost immediately but the thought was vain; I then saw another fire on the hedge which I supposed must be that which separated the foot-way in the fields, from the horse-way between the town and the house from whence I had come; and having began to imagine that the whole might be an apparition, or some evil spirit making itself visible in these different forms, I ran towards it determined to speak when near, but it disappeared; I then examined the hedge which proved to be a real thing, if substitutionality be a proof hereof, but it was unlike any part of the hedge, which had surrounded these fields, yet as it appeared newly made, I still hoped it might be the separating hedge between the foot and horse-way before named, and I mounted it, but with difficulty, (it being exceeding high) with the intention of descending on the other side, for the purpose of walking home on the horse-way, but to my great surprize I discovered in appearance another hedge, erected across the lane, and being about to descend for the purpose of examination, I was deterred by seeing underneath a mire, and of course I turned back and again rambled in the fields in search of the stile, but still without success; I then determined to walk about at random, hoping by this means to be more successful than by consulting my judgment, as hitherto I had done; but the thought now struck me (imagining that the person I had sent with the message to my friends as before named, had on his arrival in the town immediately delivered it) that they must be very much alarmed at my long stay, and I felt very uneasy in consequence, and supposing it probable they had sent some one out in search of me I frequently hallooed as loud as I could, in hope of being heard, but no answer came; at last I fancied I saw an hedge where I did not expect one, and on the other side of it, the top part of a man and woman moving on, as on a horse unto which I very stedfastly looked, but their heads and at last every part visible rather gradually passed away under the colour of smoke, or more correctly, bluish cloud, but as to the hedge, I was not entirely deceived as it proved to be the remains of one of the almost levelled hedges, which formerly had divi-

ded the fields. I then again made an effort to find the stile, and was successful, and passed it into another field, which did not belong to the common ones, and from thence by a gate into another which was perfectly right, but arrived at the end of it where were two gates one within the path which I ought to have passed, and the other only a few feet from it, I unluckily (without knowing it, having deviated from the path through the darkness of the night) arrived at the latter and passed it, supposing it to be the former, and did not discover my error till I arrived (apparently to my vision) to some kind of out-house surrounded with trees, quite unlike any that I knew of in the neighbourhood; I however passed round, it satisfied it must be a deception, and fearing I was about to be led a similar dance to that I had just escaped, I attempted to return by the way I had come, but found the ground on which I stood light or illuminated as though the moon had shone upon it, (which was not the case) whilst on the contrary at the distance of a foot or two before me it was completely dark like a ploughed field, but the dark part fled as I approached, so as always to continue at exactly the same distance as at first; and as I found I could not regain the gate, I mounted the hedge which separated this field from that I ought to have first entered by the other gate, but not discovering the path which led to the turnpike road, I concluded I was not in the field I supposed, but however I ventured to walk across till I got to the opposite hedge, but here I was completely nonplussed, for underneath at a great depth, was presented to my view, a deep narrow trench between two rocks, and after a short hesitation I slid down to the bottom, (the hedge on that side, being as it were cased by one of the rocks in a slanting direction) and now of course, not knowing where I was, I stood still and began to look about me, and to my great astonishment, the apparent narrow trench was quickly changed into the turnpike road which I knew led to the town, and as no fresh obstacle presented itself, it may be supposed, I did not take a long time in reaching it; on my arrival, I found my mother pretty much flurried but not so much as she would have been had the man before alluded to, delivered my message as soon as he ought.

As I appeared fluttered, questions of course were asked me, which almost unavoidably led to a relation of what had happened, but not till I had exacted secrecy, as I was afraid people in general would have attributed it to that deluded fancy which is frequently ascribed to professors: but I next day named it to the religious friend who will perhaps present these Memoirs to the public, with his own observations hereon, and some additional circumstances respecting myself, and it at once struck him as at least probable, that the Lord might have detained me by this means, to prevent my being robbed, or even murdered by a suspicious character, who knowing whence I had come, seeing he had accompanied me, might thence have guessed that I had property upon me, and waylaid me for the

purpose or purposes named during the whole time of my detention ; but although a circumstance named (which perhaps some of my readers will fix upon) in some measure supported this opinion, yet it can only be supposed an uncertain conjecture, but I am sorry I did not visit the mistrusted person, when on his death bed, as then I might have been able to ascertain whether there was any ground for it or not ; but I must confess it appears to me rather improbable, that the Lord should have employed a means of this description, but still I cannot presume to regard it as impossible.

The day following I visited the place and other fields around it, but could not discover the house or the hedge, mentioned among the things that had puzzled me ; and the night after about ten (which was the same hour wherein the mysterious affair had commenced) I for some time rambled about in it alone but nothing occurred, and once since I have done the same, but to no purpose.

What you, Mr. Editor, and the more sensible part of my readers may think hereof, I know not : but I cannot think I was one of the most likely men in the world to be deceived, as no one had been more in the habit of laughing at things of this description, when I have heard them recounted by others ; but confident as I am of the reality of what I have just related, I wish every one to feel persuaded, that I do not place these things, or any of the other extraordinary things I have named on the list of my experiences, *considered as a Christian*, and I also profess ignorance of their immediate cause or end ; but I must notwithstanding, contend for divine knowledge and permission, *if not divine power* ; having had a hand herein, as certainly nothing happens by chance, or in opposition to the will of God, and in a future world, I think I may say, neither the cause or end will remain unknown to me ; however it may be proper to observe, it more fully convinces me by sight or sense, of the existence of spiritual beings.

Having mentioned the bilious habit, which distress of mind had raised to so high and alarming a pitch in me, whilst I was in London, and which at last will doubtless produce my death ; it may be necessary to notice that although change of air, gentle exercise, attraction to the work of getting up our meeting-house, and some medicines after my return, had the effect of checking and diminishing its power, yet the habit never forsook me ; and after a year or thereabout, it began to gain strength derived from the continuance of its origin already named, and gradually produced effects still more powerful and alarming : so that in August 1812, I was obliged to confine myself to my bed, and expected a speedy dissolution by what I supposed to be a rapid consumption of the solids, accompanied by a sore throat, and violent pain of the head ; indeed I was so confident of death being near, and so much longed for it, (partly from being weary of the present world, in consequence of the treatment I had met with from professors) that I

positively refused all medical aid, and nothing but the satisfaction of friends (powerfully pleaded by my friend the Rev. C. Glascot) and also the idea that it was a kind of suicide to reject it, had any influence on my mind, when at last I submitted to it; however the disorder, unto which was given the name of an interal fever by my apothecary (who undoubtedly was a very skilful, and long experienced practitioner) for some considerable time, obstinately withstood all his efforts, and I believe his hopes of raising me up were at a very low ebb, and with respect to myself, I had not the smallest idea of it until in a dream, I found myself in the street just before my house, reduced as I thought to a mere skeleton, and followed by another skeleton *exactly like myself*, with apparently an iron ball in one of his hands which I thought he intended to throw at me, and to avoid which, I attempted to enter the house, when by a side glance I saw his arm lifted for the purpose, and I prepared back handed to catch it in which I was successful; but this awoke me, and it appeared to the person present that I was dying, she imprudently shook me rather violently, and I was roused up and then cried out, *I have caught the ball*, supposing at the same time, that the skeleton who had thrown it represented death, and my catching it, that at present I should escape, which accordingly was the case, for amendment followed soon after, although it slowly advanced.

It may hence be supposed, that I had been in the habit of noticing dreams, but on the contrary, no one I believe, was ever much further removed from it: in short, its the first and last dream I ever noticed since I became a man, but my mind has ever since been impressed with the idea (which I admit may only be a vain fancy) that whenever I am about to be removed by death, I shall dream the same thing, with this difference only, that the ball instead of being caught by me, will then hit, a circumstance, which if true, will probably be known and related by the gentleman who will present these Memoirs to the world, after my decease; and here it may not be amiss to observe, that I was the more confirmed in the idea of the skeleton which followed me, being a representative or emblem of death, from the circumstances of its being so completely like me, as since the entrance of sin, which brought with it, mortality to the body; death (or which is the same thing, *the seed of death*) has been *in us*, and therefore the blow, or stroke which reduces the body to a lifeless corpse, by the appointment of God, comes from within ourselves.

(To be Continued.)

To the Editors of the Gospel Magazine.

THE CHARACTER OF MICHAEL, THE SUBJECT OF HIS DISPUTE WITH SATAN, AND ULTIMATE VICTORY OVER HIM FOR HIS CHURCH'S SAKE.

Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.—*JUDE* i. 9.

MESSRS EDITORS,

As the substance of the above scripture is in my view of the first importance, and as I sometimes heard the person of Michael spoken of as a created angel, which to me appears at variance with its true meaning; I submit to you, Sir, the following thoughts upon the subject, which if you think worthy a place in your excellent pages, their insertion will oblige

A CONSTANT READER.

How deplorably dark and gloomy would the world of nature appear without the light of the sun, the total cessation of whose beams would fill its inhabitants with dismay, disorder, and confusion, yet in an infinitely higher sense should we deplore the loss of Jesus, the lamp of heaven to the sanctuary; the true light that shines in the dark chambers of a sinner's conscience; that everlasting sun of righteousness which is promised to arise upon the church with healing in his wings. With this torch of heavenly fire in the hand of faith, our enquiries after truth will be rightly governed, and our wavering feet directed in the narrow path that leads to the ocean of boundless felicity. Great interpreter of the covenant, be thou our guide, while we aim to say something of him who is the way, the truth, and life.

In an humble attempt to speak of his dear Majesty, and with a view to brevity—I shall propose to speak, 1st. of the glorious character of Michael; 2dly. the subject matter of his contention or dispute; 3dly. the victory and the way in which it is obtained.

And does not the very question who is Michael, call up every power of the redeemed mind to recognize Jesus, the great angel of the covenant; for he alone, (as the name signifieth) is truly like unto God,—he is declared by an apostle to be “the brightness of the father's glory, and the express image of his person.” *Hebrew* i. 3. A position to which no created angel can aspire. The divinity of Jesus hath no foe in the pure world above;—Michael is called a prince; And is not our loving Redeemer called the Prince of life? yea, the very life of the church. Doth not the distinguishing honour of being the Prince of Peace belong to him? Who hath made peace by the blood of his cross? And is he not the Prince of Glory? Has he not ascended as a Prince and a Saviour to give gifts unto men?—Our Almighty conquerer is that Michael who stood up for the children of Jehovah's choice, when in the ancient covenant he received them as the gift of everlasting love. See *Dan*

xii. 1.—It is in the princely garments of his unblemished righteousness they stand without fault ; With what princely love does he conquer them, and rules in their hearts, bowing their souls to his sovereign pleasure ? He it is who can alone unfold the deep things of God ; he hath prevailed to open the book and look thereon ;—all power is given unto him in heaven and earth, which, as mediator of that better covenant, he will dispaly in the rescue of his blood-bought spouse.

But 2dly. the subject of his contention with Satan ‘ the body of Moses,’ mark not his spirit,—by the hellish policy of the serpent, the mind of man has become deformed by pride : and that love of curiosity which hath ruined a world, still occupies the judgment, and sways the affections of the human mind. What did a knowledge of future events do for Jeroboam, Balaam, or Saul ? it wrought distraction and sorrow. The Jews were besotted with idolatry, and the object of Satan, is to lead the mind away from God—to prevent which, the Lord hid the body of his servant, and “ no one knoweth of Moses’ sepulchre unto this day.” It is peculiar to the great Michael of the covenant to contend against sin in all its forms ; but there is a much higher view we may take of the subject—and that respects the body of Moses’s ‘ laws’ the death of which will never be found, but in the grave of him against whom the powers of hell are arranged. It is not the sepulchre of Moses, but the tomb of Christ, where life is to be found : besides, Doth not our God herein discover to us, by hiding the body of Moses, that as we cannot find his grave so neither can we find an end of his law,—for this we must repair to the garden of Gethsemane. The grave of Jesus, where the curse is buried, justice smiling, hell-dethroned, Satan discomfited, and all by him who is the ten commandments incarnate—the moral law alive.

And here I would take occasion to observe that in me there appears no small likeness betwixt the contention of Michael and the devil, and that disputing with which some of Immanuel’s followers seem delighted, it is truly the body of Moses, and not his Spirit, for whoever feels this their mouths are immediately stopt ; nor does it afford them a reason why their portion is not mingled with fallen angels. This is a secret which divine mercy and compassion can alone discover.—How affecting to witness so much strife among the children of our God, respecting the law of Moses—one declaring it to be a rule of life, (when truth declares it to be the ministration of death) and another as injudiciously affirming that we are without law, neither of which I believe to be truth ; the law is doubtless what it ever was—the mirror of Jehovah’s moral character, and everlasting source of condemnation to every despiser of sovereign grace, while in the hands of our most loving Lord, it acts as a faithful reprover of sin ; Jesus having taken out its curse—destroys not its authority—but as the saints stand in the faultless doings of Jesus, it regards them with reproof, and beyond this it was never intended to proceed.

I come now to speak of Michaels' victory, and the way in which it was obtained—Yes, my brethern Jesus is the conqueror, no power in earth or hell can stand before him; he hath destroyed sin by bearing its curse; he hath obtained victory over death, for through him the sting is gone. The dethronization of Satan is Immanuel's work, neither sinful nor righteous self can stand before his subduing power; in short, whatever is in the believer's way of access to God, is but as chaff before the lion of the tribe of Judah;—they (the ransomed of the Lord) overcame him by the blood of the Lamb. Rev. xii. 11.

But in what way does our Almighty Lord accomplish this great work? not by noise and confusion, not by the sword of war—my kingdom is not of this world, but by the payment of our immense debt by a life of peaceful obedience to his Father's will; by the rebuke of our great foe with the two-edged sword of the Spirit.—Here is no railing in the glorious achievements of the Lord of glory, he durst not bring a railing accusation, because he would not; but said the Lord, rebuke thee; to bear reviling without retaliation is peculiar to the Prince of Peace, he hath rebuked hell for us, and will rebuke its dominion in us; I will rebuke the devourer for your sakes. Oh the unspeakable mercy of being found in the hands of Michael, all is safe and victory is secure. Yours beloved brethren in the Lord of hosts,

March, Isle of Ely, May 20th, 1832.

EBENEZER.

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To the Editors of the Gospel Magazine.

THE SAINT'S INHERITANCE IN THE SPIRITUAL CANAAN.

FELLOW CITIZENS WITH THE SAINTS AND OF THE HOUSEHOLD OF GOD,

As such I address you, from witnessing your devoted attachment, and steadfastness of faith in the gospel of our Lord Jesus Christ; and surely it is a good and joyful thing, for brethren to dwell together in unity, especially in the unity of that faith which pertains to the kingdom of God. For the standard of this unity is comprized in spiritually understanding the glories of this kingdom; and I conceive it is for want of the measure of the stature of the mind of Christ, in the experience of the church, that her members are so unskillful in the word of righteousness, and such a schism so lamentably manifested in the worshipping body; but however this body may be mutilated by a corruption of faith, in consequence of not holding the head, and exalting him as high as the Father has exalted him; yet it appears in the sight of God as a glorious body without spot or wrinkle, or any such thing; surely if the one Spirit with which this body is baptized, was ministerially diffused by unfolding the mind of God to the church; we should then see the followers of Christ, walking in the Spirit, living in the Spirit, standing fast in the one Spirit, with one mind, striving together for

the faith of the gospel. I am happy to find this Spirit of unity increasingly embellishing the pages of your Magazine; and as it progressively goes on in this spirit, I feel persuaded, that notwithstanding it may appear to the natural mind as insignificant as the barley cake that fell into the host of the Midianites, yet like its representative, as an instrument in the hand of God, become effectual in eventually demolishing the altars of our modern Baal, and as an honourable medium, diffuse the light of the kingdom, scattering in its progress the mist of traditional darkness, and raise the spiritual tribes of the Lord, in the unity of faith, to an apprehension of that GLORIOUS LIBERTY, which is brought to light, but little enjoyed in the worship of the church.

My mind has been arrested in this month's Magazine, by a voice from Yorkshire; and as the sound has reached Devonshire, I am inclined to send back the echo: and though in the course of its travels, there may appear a little variation in the sound, yet I hope it will appear to be in perfect harmony with the sound of the Zion trumpet. My brother in the faith at Yorkshire, has written very sweetly and spiritually on the nature of the two dispensations, and has proved himself an able minister of the New Testament; but I hope he will not be offended when I express my mind, that it appears to me, he has only seen the sheet knit at the four corners, let down *twice*, when it has been let down *three times*, and again received up into heaven. By this figure I apprehend God has expressed his mind to the church in a three-fold dispensation, and typified as Egypt, the Wilderness, and Canaan, the shadow of *heavenly things*. Now I wish my brother to consider, that there was a wilderness between the Israelite's redemption from Egypt, and their entrance into Canaan; so in the heavenly things themselves, the gospel sacrifice was killed before the church came out of spiritual Egypt, through the death of Christ, the spiritual passover; then they enter into the wilderness, and as in the legal dispensation, the church received the Sinai law under the Aronic priesthood, and worshipped God according to the pattern shewed them in the mount; so in the gospel wilderness, the church was visibly formed and made of the twain (Jew and Gentile) *one new man* and came under the law that went forth from Zion, under the Melchizedeck priesthood; and as the Sinai church was constituted carnal, by serving under the power of the *carnal commandment*; so the gospel church is constituted *spiritual*, in serving under a *spiritual commandment*; thus the *old man* was under a *carnal law*, the *new man* is under a *spiritual law*; so that the church cannot be *carnal* and *spiritual*. The former conversation concerning the old-man worship, was to be put off connected with the Sinai law, and their conversation under this spiritual priesthood was to be as becoming the gospel, and which conversation was said to be in heaven, from whence they were looking for the Saviour to bring them into the inheritance; now, by the resurrection of Christ, the church re-

ceived the lively hope of the inheritance, and during their wilderness march, they were quietly waiting to realize the fruition of this hope in the possession of Canaan, 1 Pet. i. 3, 4, 5. Rom. viii. 24, 25. Though the resurrection of Christ brought the church under a more excellent ministry which was a dispensation of grace, yet it did not immediately bring them into the Canaan or kingdom state, to this gospel wilderness, that Spirit of prophecy immediately refers. Isa. xxxv. *The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy, and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.* Now as Moses in the Sinai wilderness was to blow the trumpet commanding the people to go forward, so the apostle in the gospel wilderness, gave the trumpet a *certain* sound, even in commanding the people to go forward unto *perfection*, the perfect dispensation of the kingdom, even to a perfect man in knowledge, according to the measure of the stature of the fulness of Christ; then the meal hid in *three measures* leavened the whole lump, the whole spiritual body was made perfect in one. Our Lord preached the three dispensations in a variety of parables, which pertained to his kingdom, and which embodied the hidden mystery, which had been kept secret since the world began, and which God ordained for *our* glory; this hidden wisdom we perceive in the construction of the ark, the first, middle, and third stories; and many other types that might be mentioned, expressed the gradation of the church from the law to grace, and from grace to glory, so that now God having revealed those things to us by the Spirit of revelation, we not only see the *blade* and the *ear*, but the *full corn in the ear*, and rejoice with the joy of harvest, not only singing to the praise of his grace but to the praise and the glory of his grace, wherein he hath made us accepted in the beloved.

I could wish that my brother correspondent had been a little more explicit, when he observes, that "Canaan was never intended to be a type of heaven, but a type of the kingdom of Christ, under the dispensation of the glorious gospel; for by this it appears, that he supposes the church to have been taken immediately from Egypt, into a kingdom distinct from that of the heavenly kingdom; but I cannot possibly distinguish between the *kingdom of heaven*, and the *kingdom of Christ*, and therefore I must agree with another correspondent in this month, on the propriety of understanding the scriptural term, *heaven*, so that the word of truth might be rightly divided; now I humbly conceive, that the term *kingdom of heaven*, implies the dominion of the Son of God, in the dispensation of the *new heavens*, which is now the inheritance of the spiritual church, the Canaan state, the spiritual rest, the Sabbath of the land, the purchased possession, and which is strikingly shadowed forth in Levit. xxv. when the Jubilee trumpet

was proclaimed, and every man returned to his possession. Here I would remark the distinction between the two-fold redemption pertaining to the state of the church, the redemption from the curse of spiritual Egypt, and the redemption of the purchased possession, when the church came into the inheritance—the spiritual Canaan. I need not enlarge on the redemption by Christ's death, bringing the church from under the law, but refer to that *redemption of the possession*, for which the church in the gospel wilderness was groaning, even to wit, the *redemption of the body*, the body, the church, the bondage of corruption from which they were desiring to be delivered, was that ceremonial corruption, which was the bondage of the law, that was continually annoying them in their worship through those judaizing teachers: for as my brother has observed, their covenant of circumcision, their priesthood, and sacrifices, with their favourite land of Canaan, were still the object of their affections, until the Roman armies appeared; and during the existence of this earthly house of the tabernacle, wherein the Jews were offering polluted sacrifices, the church was groaning to be delivered, and travelling in pain: for though this *new creation* was made subject to this ceremonial vanity, it was not *willingly*, and only for a time during the time of their wilderness state, therefore it was subjected *in hope* when the creature should be delivered from this bondage of corruption, into the glorious liberty of the sons of God; and the apostle under this lively hope, encouraged the church in their march through the gospel wilderness by raising their earnest expectation, for the manifestation of the sons of God, in this glorious liberty, when that glory for which they were looking should be realized in them; therefore, said Paul, *for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*; this brethren is the glorious inheritance to which the church is come in the dispensation of the kingdom.

But my brother has further observed, that the day of Pentecost witnessed that Christ's kingdom *had come*, but this Pentecost blessing on the church, was only the *earnest* of the inheritance, (or the kingdom) *After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of the inheritance until the redemption of the purchased possession, to the praise of his glory*. Here I need not dwell on the distinction between the earnest and possession, but endeavour to show that the church did not enter into the possession, nor the kingdom come until the old Canaanites were entirely driven out: namely the scattering of the holy people (the Jews) then all things were accomplished, as he had before shewn to his holy servants the prophets. Dan. xii. 7. Now learn a parable of the kingdom; a certain nobleman went into a far country to receive for himself a *kingdom*, and to *return*; and he called his ten servants and said unto them, *occupy until I come*: but his citizens hated him, and sent a message, saying—we will not have

this man to reign over us ; and it came to pass, that when he was returned, having *received the kingdom*, then he commanded those servants to be called unto him, to whom he had given the money that he might know how much every man had gained by trading. Luke xix. 11—27. The introduction of this parable by the Son of God, arose from two considerations. 1st. Because he was nigh to Jerusalem, to which it referred ; 2nd. because they thought the kingdom of God should immediately appear. We need not pause to enquire who this nobleman personated ; if we refer to John xiv. ye have heard how I said unto you, *I go away and come again unto you*, and if I go and prepare a place for you I will *come again* and receive you unto myself, *a little while* and ye shall not see me, and again *a little while* and ye shall see me, because I go to the Father ; now it was but a little time before the church saw him again, in the *revelation of his glory* ; but during this interval of time in going for, and receiving the kingdom, he sends the Holy Spirit to shew them of *those things to come*, connected with the kingdom state ; thus the coming of Christ, and the establishment of the kingdom, is one sacred and important event : And what were the signs of his coming, and the end of the Jewish world ? Mark the language of Christ : 1. When you see the fall of the temple, not one stone left upon another : 2. Jerusalem encompassed with armies : 3. Jerusalem trodden down of the Gentiles, (alias) Romans ; then know that *the kingdom of God is at hand* ; then (at that time) they shall see the Son of Man coming in a cloud, with power and great glory, and when these things begin to come to pass, then look up (my disciples my church) and lift up your heads, for your redemption draweth nigh, even this redemption of the church from the *bondage of corruption*, and the redemption of the purchased possession ; then a voice proclaims to the church, now is come salvation, and the kingdom of God, and the power of his Christ, for the accuser of the brethren is cast down ; now we see the church entering the pure worshipping state in the New Jerusalem : our spiritual Joshua has destroyed the Canaanites, and brings his church from adoption into glory, and we hear the responses of the church singing with a loud voice, the Song of Moses and the Lamb ; the song of victory, the Lord hath triumphed gloriously ; they made war with the Lamb in the first heaven, but the Lamb has overcome them, for he is King of kings, and Lord of lords, and the saints have overcome by the blood of the Lamb, and the word of his testimony, so that now all being conquered, we are more than conquerors ; and this is the express design of God in revelation, to raise the confidence of the church to an apprehension of this mount Zion state, which is the position of the church in the glory of Christ and all their enemies beneath their feet ; so that whatever external opposition may oppose them, they can smile at the rage of the prince of Darkness, seeing that Satan is cast out of heaven to

the earth, and those new heavens are now clean in God's sight, so that the Spirit of that prophecy is fulfilled in revelation; there shall be an *highway*, the unclean shall not pass over it, no lion shall be there, nor any ravenous beast; but the redeemed shall walk there walk in holy communion, and fellowship with God in the mind, this is the essence of pure and spiritual worship, worshipping God in the Spirit, in the beauties of holiness, dwelling in the light as he is in the light; for the Lord God Almighty and the Lamb, is the light of this New Jerusalem, and the privilege of the redeemed out of all nations is to walk in this light, and if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth from all sin, this is living on the fruits of the land, inheriting the peaceable fruits of righteousness, which are by Jesus Christ to the *praise of his glory*; herein this spiritual Canaan, the church, has rest round about from her enemies, for nothing can hurt or destroy in this holy mountain, and God has said, that his people shall inherit his holy mountain for ever; hence it is evident, the church of Christ is *purely spiritual*, and distinct from all worldly establishments, for Christ in the glory of his Godhead, has become the head of his body, the church, and this glorified body is the fulness of him that filleth all in all; here we may emulate the Spirit of that eminent servant of God now caught up to the heaven of heavens, when he sang,

"Secur'd in this, the church on high,

And all below unceasing cry,

Amen, Amen, Amen;

To thee O Lord all praise be given,

The loud response of earth and heaven,

All hail!! thou great Amen."

Devonport.

J. H.—R.

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To the Editors of the Gospel Magazine.

WHETHER BLOOD, AND THINGS STRANGLED, WERE PROHIBITED.
MESSRS. EDITORS,

I CONGRATULATE you in the Lord, for his manifold blessings which have been so signalized, and bountifully bestowed upon you, in continuing your usefulness in God's vineyard having witnessed your nice discrimination. Being in possession of your Valuable Periodical from 1806, have often been surprized that many of your correspondents have not endeavoured to follow your examples, which are worthy of imitation; I am alluding to the conciseness of your reasonings, the perspicuity of your arguments, not like many of your correspondents, in going their round abouts, for why not give out their tale at once? In reading many of their pieces we are really kept in suspense: the propriety of these remarks are given by Ebenezer in reply to Canaan, they are conclusive as well as scriptural, and are deserving the consideration of every lover of the word of God; it is what I term *multum in parvo*; I hope my ideas will not be misconstrued, I do not mean flattery, discarded

be the thought ; for I do not choose in giving flattering titles, Job xxxii. 22. for sound reasonings and clear discriminations, the present number abundantly versifies ; In this day of great profession time-serving and men-pleasing mercenaries abound, by removing the above rubbish : should you think the following qualifications of a minister of the meek and lowly Jesus worthy of a place in your valuable Repository will be at your option ; as many are running upon the thick bosses of God's buckler, it is necessary to bring them to this touch stone ; First, that he has received into his own soul, the spirit, life, and truth of that gospel which he preaches to others. Gal. i. 15, 16.

2dly. That he has received the promise of the Father, the Spirit of truth. Acts i. 4—8.

3dly. That has gone through trials and temptations, to prove the truth of his faith and love. Matt. iv. 1. Acts ix. 16.

4thly. That he be instructed into the deep things of the kingdom of God, otherwise he cannot teach them to others. Eph. iii. 4.

5thly. That he be blessed with the gift of utterance, to make these things intelligible to others. Eph. vi. 19.

6thly. That he have love to Christ and his people, so as to be willing to suffer any thing for the sake of the gospel. Acts xx. 24.

7thly. That he have the courage of a lion, so as not to be afraid of men or devils. Acts iv. 13. xiii. 46. If a man wants any of these : suppose he had six of them, and wanted the seventh, he cannot stand as an ambassador of the Son of God !!!

In presenting the above remarks to one who contributes towards your Valuable Periodical, judge of my astonishment to the following reply, where he says, *the best comment upon the whole of these sayings is found.* 1 Thes. iv. 11. I considered it evasive, and concluded it came home too close !!!

I could wish that they were put into the hands of every minister, particularly the mere pretender ; I shall leave it to you, Messrs. Editors, to put what constructions upon it, you may think proper !!!

It appears on a previous application, that I was not sufficiently explicit in conveying my meaning, respecting Whether blood and things strangled, were prohibited under the gospel ; the passage in Acts were submitted unto you for elucidation. I am inclined to conclude from comparing the following passages, that law does not now exist as binding upon Christians. Acts xv. 20—29. xxi. 25. 1 Cor. xiv. 14—23. i. 6—12. x. 28. 1 Tim. iv. 3, 4. Titus i. 15. Agreeable to these passages, it appears in evidence to believers, "*all things are pure !!!*" to them who are in the faith ; however as some of my friends deviate and suppose they militate against each other, induces me to refer the circumstance to your consideration, hoping that you will be kind-enough to give a full explanation, either through your channels, or by post. I remain, dear Sirs, yours very respectfully,

NIHIL.

STRONG FAITH.

THE more that the legality of the heart is overcome, the stronger is a man's faith. Every man is naturally married to the law as a covenant; and while there is any thing of nature in the believer, he will find a strong bias in his heart, turning him into the works of the law, as a ground of acceptance before God. How easily and insensibly do our spirits glide into this old covenant-channel, imagining that God accepts us the better, on the score of inherent holiness, or external acts of obedience! The more that this bias of the heart is conquered, the stronger is our faith. A vigorous and lively faith, overlooks all graces, duties, attainments, and experiences, as grounds of acceptance; and founds its confidence only, upon the blood of Jesus, the merit and mediation of the great high priest over the house of God, by virtue of the covenant of grace, and free promise of acceptance in him. The strong believer casts out the bond woman, and her seed of legal works and doings, owning himself only a son of the free woman, an heir of the promise of grace and glory, through Christ and his imputed righteousness. Upon this rock he drops his anchor, upon this foundation he builds his hope, disclaiming his goodness as a thing that extendeth not to the Lord, accounting his own righteousness, whether legal or evangelical, before or after conversion, as "loss and dung, that he may be found in Christ, having the righteousness which is through the faith of Christ." He will not take so much as a pin of the works of the law, to help up the new fabric of grace; no, it shall be all grace from top to bottom, and through every part of it, and grace reigning through imputed righteousness alone: "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, least any man should boast."

Faith will build its confidence, upon a naked word coming from the mouth of Christ, even though sense and reason, yea, the ordinary course of providence, be against it. This we see exemplified in the case of Abraham. Though every thing seemed to make against him, yet "he staggered not at the promise through unbelief, but was strong in faith, giving glory to God." Yea, strong faith will catch at the least hint of encouragement from the Lord, and build its assurance thereupon, as to the desired event: The centurion comes to Christ on behalf of his servant, who was stricken with a palsy, and grievously tormented. Christ answers, "I will come and heal him." The man's faith fixes upon this simple word of promise, and is so much assured of the good-will, power, and faithfulness of the Promiser, that he makes no more doubt of his servant's recovery, than if it were already done, being persuaded, that diseases and distempers were so much at Christ's beck, and much more, than his soldiers or servants were at his; and that Christ's word of command could as effectually heal at a distance, as though he were present: whereupon, we are told, that Jesus marvelled, saying, "I have not found so great faith, no not in Israel."

When the believer's faith is in exercise, it is attended with a firm and fixed resolution to hang on the Lord, till it gets the errand it comes for: and no supposable discouragements shall make it quit its hold. Jacob was a strong believer, and, by the strength of his faith, "he had power with God; yea, he had power over the angel, and prevailed." After a long night's wrestling, the Lord says to him, "Let me go, for the day breaketh:" Jacob answers, "I will not let thee go, except thou bless me." This, one would think, looked like rudeness and ill manners in Jacob, to speak so to God: no, it was not rudeness, but the resolution of his faith. Lord, might Jacob say, if thou ask my leave to go, I can by no means yield to it; let the day break and pass on, let night come, and the next day break again, lame Jacob, and the living God, shall never part, till I get the blessing: and his resolute faith like a prince prevailed. Let all the true seed of Jacob follow his example, and they shall be fed with the heritage of Jacob their father. The like instance we see in the Syrophenician woman. Her faith breaks through all discouragements, yea, improves seeming discouragements as arguments to fortify her suit; whereupon Christ at length answers, "O woman, great is thy faith." Strong faith will rather die on the spot, than quit its hold: "Though he slay me, yet will I trust in him."

Though the child of God may be troubled at the hiding of the Lord's countenance, yet he will not be cast down at every cloud, as though the Lord had forgotten to be gracious: no, his faith presently casts its eye on the covenant, and reads love in God's words, when it cannot see them in his looks; saying with the church, "Though I sit in darkness, the Lord will be a light unto me:—he will bring me forth to the light, and I shall behold his righteousness." He has said, and his word is sure, that *his goings forth are prepared*, or secured, *as the outgoings of the morning-light*, and therefore I no more doubt of the Lord's return, than I doubt of the return of the sun in the morning, when he sets out of sight in the evening. However dark the night may be, yet the day will break, and the shadows will fly away: "Weeping may endure for a night, but joy cometh in the morning." And, as faith keeps up the heart from sinking under the clouds of desertion, temptation, and inward trouble; so it keeps the spirit of a man in an equal poise, under all the vicissitudes of time, so that "he shall not be afraid of evil tidings, his heart being fixed, trusting in the Lord. Although the fig-tree should not blossom, yet will he rejoice in the Lord, and be glad in the God of his salvation," Faith hath the moon of this world under its feet; it tramples on all the changes of time, saying with the apostle, "I have learned in whatsoever state I am, therewith to be content," However matters may be in the conduct of providence, yet, a lively faith can see that there are no changes in God's covenant, no change of his love or purpose of grace.

The more fruitful we are in the exercise of other graces, the

stronger is our faith. You know the plenty and bigness of the fruit of a tree, flow from the abundance of sap and strength in the root : so faith is the radical grace, the root upon which the other graces grow ; and therefore, the more that a person abounds in love, hope, repentance, meekness, humility, and other graces, the more vigorous is his faith : for as the tree strikes its roots into the ground, and from thence draws and sends a digested nourishment through the several branches, whereby they are made to blossom and bring forth ; so faith through the word of grace, fetches out sap and strength from that true olive, whereby the soul is made to “ revive as the corn, to grow as the vine, and the scent and flavour thereof to be in the vine of Lebanon.” Let this be our constant prayer at the throne of grace Lord increase our faith. E.

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REMARKS ON THE SCENES NOW PASSING IN THE RELIGIOUS WORLD.

THE month of May has now passed, and the hub bub of our various societies of a religious cast, is a little calmed. The credulous, the easy to be intreated, the simple hearted Christian, as likewise the nominal professor, have each set their shoulders to the wheels, and contributed their modicums to assist the Almighty to convert Jews, Turks, and heathens. They have been endeavouring of late years to stir up his compassion, and urging him not to suffer the creatures he has formed, loved by him, and redeemed by our Lord Jesus Christ, to perish. They say unto God, Let the time past suffice for thousands of millions who have perished in every age of the world for lack of knowledge, only *now*, rouse thyself in these latter days, and take compassion on the remnant that remain, and we are willing to give a helping hand. Though the silver and gold is yours, and the cattle upon a thousand hills, you have been straightened hitherto in your bowels of compassion, we will now come to the work, so that all men may be converted and brought to the knowledge of the truth.

Herein our religious folks represent God as quiescent, talking, persuing a journey, or as it were sleeping, insomuch that scores of generations from the infancy of the world to its present declining age, whom he wished to save and bring to heaven, have dropped into eternity, and are lost for the want of missionary exertions.

I have been led into the above remarks on reflecting, that the late vicar of Islington, now metamorphosed into Daniel Lord Bishop of Calcutta, is on the eve of his departure, going a distance, equal in circuit to two-thirds of the earth's circumference, and by land, eight thousand geographical miles by lineal measurement, to convert the Hindoos, Tartars, and Chinese, which if it could be accomplished in a progressive manner, would upon an average scale,

take fifty thousand years. Here Mr. Scott sets us at rest, for he commands us all to be easy and quiet, and to be active and not niggardly of our money, for a thousand years with God are but as one day; that is, fifty days will accomplish the grand desideratum, though to us poor finite creatures the time may appear out of computation. If this is not playing at blind man's buff, pray what is? It appears in every age men would be wiser than God, and teach him how to act. Pilgrimages, crusades, and warfare, have been set on foot to convert the human race, yet man will not be converted; every attempt has been made to bring not only Jews and Turks, but the heathen also into the fold. Even in the very remote regions of China, containing two hundred millions of mankind, missionaries have travelled from Europe to Christianize them, but their labours have proved abortive. As long back as the seventh century, the standard of the cross was erected there, but the adherents thereof were persecuted and massacred. They had the disciples of *Lac-kuim*, the bonzes, and the emperor for their open enemies, and their preaching terminated in bloodshed, and not one Christian could be found in China at the conquest of the Mogul Tartars. For several centuries after there were no traces of Christianity to be found therein. In 1592 a renewed enterprize was again employed; several missionaries journeyed from Europe and erected churches and even monasteries in Pekin; they were after a few years residence treated as the vilest impostors, and their churches levelled to the ground.

When I reflect how little progress the gospel of the Son of God has made in the world to the present period, and take a view of the *exertions* carried on within the last thirty years, wherein millions of money have been expended for the conversion of mankind, the whole appears to me to be an abortion, and the details of *conversion* mere impositions and chimeras of the brain. I have just been reading an interesting work lately published, written by Mr. Earle, giving an account of his residence in New Zealand, wherein he positively asserts, not *one* there has been converted to the Christian faith. He depicts the Wesleyan and Church missionaries as rude and overbearing, not having the common feelings of humanity.

But why go to the antipodes to see the effects of conversion; let us look into our own country where every facility is given to make it an earthly paradise; and yet the mysteries of the kingdom of heaven are trodden under foot, and how *few* are they, to whom the arm of the Lord is revealed, and to whom Christ is precious. Multitudes even of religious professors live here in an useless twilight of religious knowledge and ignorance of salvation by Christ. Some of them have dawn enough to discover the darkness, and liberty enough to feel they are not God's free servants. They are constantly slumbering, and often sleeping without an inclination to arise.

Let us for instance, to make good our assertion, take a peep into the hamlet of Islington, the late residence of the bishop of Calcutta, the circumference of which is about five miles, containing four parochial churches, besides a number of meeting houses, as also itinerant preachers. An Hindoo or a Chinese would suppose, when his Lordship comes among them, that he has enclosed the sheep of Christ in the fold, and that his work was completed here. But how strange would it appear to them to be told, that dissipation, reveling and debauchery are prevalent in that village; and that the Lord's day is openly profaned by sports in the fields, and houses set apart for promenading, idling, and drunkenness. In fact, however men may delude themselves and others of an universal conversion, and that the whole of mankind upon the habitable globe shall be the sons and daughters of the Lord God Almighty; all such rhapsodies will be found at last to be a fiction, and toys to amuse and to blind men to their own eternal interest. For it may be depended upon, as it were in the days of Noah, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came; so also shall the coming of the Son of man be.

Here I would ask? What is it to me as a dying man, in a dying world, that at a certain period of time, there shall be an amazing ingathering of souls into the church of Christ. The grand inquiry *now* is, am I one of his mystical body, so that whether he comes at cock crowing or at the evening, I may be a prepared individual for a prepared abode. Therefore without puzzling my head about future events, in which I have no concern, let me follow Christ as an exemplar, and *leave him* to accomplish the number of his elect and hasten his kingdom.

I wish from my inmost soul that our missionary adventurers, would not be running to and fro, in their blind zeal, to convert the world, but to be *sober-minded*, and not attempt to be *wiser* than God. There is plenty of work for each Christian believer in his own department, and that of an Herculean labour, to do, and which none but the Holy Spirit can accomplish. What I here more particularly adhere to is this, Let each be a keeper of his *own* vineyard, this will be a serious employment—let him not busy himself with his neighbours until his own is fruitful. For where is there a family, but what some therein are unconverted. How many godly parents are there, who are shedding tears of blood as it were, over their own fugitive children, who are estranged from God. Then there are relatives and domestics; annexed, to which, also, is their neighbourhood, and other vicinities. Why should men run a race to the extremity of the globe to put out a fire, when their own habitation is in a blaze. All such excursions are undertaken, or performed; it may be presumed either from pride, for secular purposes, from a false zeal, or a fanatical brain, surely the arch-enemy is too often the projector. For the fact of the case is this,

"They that do not provide for their *own*, ESPECIALLY for their *own* house, have denied the faith, and are worse than infidels."

Upon the whole, let us my Christian brethren be still, and know that the Lord he is God, and that his people shall be made willing in the day of his power; and be it remembered, "THOUGH ISRAEL BE NOT GATHERED, Christ shall be glorious in the eyes of the Lord."

June, 18th, 1832.

CRISPIN.

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THOUGHTS ON THE STATE AND CHARACTER OF THE THREE FRIENDS OF JOB.

(Concluded from p. 265.)

1st WERE they merely the friends of Job? I answer yes! they were evidently the true friends of Job. It is a trite observation, that prosperity gains friends, but adversity tries them; and these men who had witnessed his prosperity no sooner heard of the evil that had come upon him, than they made an appointment together to come and mourn with him, and to comfort him: and when they saw him in his afflictions, they wept, rent their mantles, and sprinkled dust upon their heads, and with much sympathy, set down upon the ground seven days and seven nights in silence, seeing his grief was very great. ii. 11—13. And when the trial of Job was over, the principle charge brought against them by the Lord, was, that they had not spoken of him the thing that was right, as his servant Job had; they were *then* called "*his friends.*" xlii. 10. and they were truly entitled to this character.

2ndly. You ask "*If they were truly the friends of Job, how came they to act with so much unkindness?*" I reply from the same cause that Dr. Johnson erred in some of the definitions given in the first edition of his valuable dictionary. A lady asked him, how he came to define *pastern*, to be the knee of a horse? he replied, "*through ignorance madam, pure ignorance:*" and this with a mixture of that pride that is frequently attached to it, will be found to be the cause of these men's unkindness, which will be more apparent presently.

3dly. "*Were they good men?*" Yes, I am satisfied they were good men! The interesting expostulation of Elihu, proves nothing to the contrary, and the expression of Jehovah's will concerning them, establishes the fact. The Lord said that his wrath was kindled against them, because they had not spoken of him the thing that was right as his servant Job had. He then commanded them to take seven bullocks and seven rams and go to Job and offer up for themselves a burnt offering; he also directed Job to pray for them, "for him, said he, I will accept, least I deal with you after your folly, in that you have not spoken of me the thing that is right, like my servant Job." They went and did as the Lord commanded.

ded them, and the Lord also accepted Job on their behalf according to his promise, xlii. 7—10. so that no doubt need arise about the “state” of these men. God had respect unto them, and unto their offering presented at that time through the appointed medium, by which they obtained witness that that they were righteous.

4thly. “*If they were good men, they knew but little either of God or of themselves?*” The answer to this question will contain a sketch of their character. They had but just stepped over the threshold of the school of Jesus, and had taken their seats on the lowest form. The utmost ray of light that had fallen upon them, produced no more than a twilight dimness in spiritual things. The first page of the volume of human depravity had been opened before them, but the seal closed the rest of the book, so that they could not say, “come and see.” Not more than one fold of the veil that is spread over the face of all people had been lifted up, so that they saw men as trees walking. They had some perception of the power and holiness of God, but they knew but little of the former in their own experience, and had never seen the latter reflected in its majesty from the black cloud of *their own* transgressions: hence, their repeated orations on divine power and holiness, and their silence on eternal grace and covenant mercy. They insisted much on the two former in their expostulation with Job, but they were as silent on the latter, as if they did not belong to God, and as if the exercise of them were not the most glorious “parts of his ways.” They were convinced of sin, but they knew not that their own hearts were “*deceitful above all things,*” Jer. xvii. 9. and they were such strangers to the complex character of a saint, with a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin in his members; Rom. vii. 23. that often they had heard the storm of rebellion, desperation, and depravity which burst from the light of Job after they had set seven days and seven nights on the ground with him, they were then astonished and confounded; and not being able to distinguish between a hypocrite roused, and a saint in distress, they joined Satan in his charge and set down Job for a hypocrite. i. 10, 11. ii. 4, 5. Hence, they continued to lecture him on the awful end of hypocrites, and placed the terrors of God in array against him. They concluded that no pity could be extended to him by any saint, v. 1. and though at first, they appeared to compliment him on his former acts of benevolence, yet at the same time they intimated that they might proceed from hypocrisy, or ostentation, or he would not have fainted and been troubled in that manner; iv. 3—5. Job successfully repelled the charge of hypocrisy, and then they shifted their ground; they charged him with taking a pledge from his brother for nothing, and stripping the naked of their clothing, with not giving water to the weary, and withholding bread from the hungry, so that fear troubled him, and snares and darkness were round about him. xxii. 6—11. They

were such strangers to the divine government, that they reasoned as if outward prosperity were a proof of God's approbation, and affliction a mark of his displeasure ; but Job shewed them, that some of the vilest of men had been most favoured with Jehovah's providential bounties, xxi. while those whom the Lord loveth he chasteneth, and strengtheneth every son that he receiveth. So unacquainted were they with the counsel and covenant of Jehovah, that they could not conceive how a good man could be afflicted like Job, though the Lord says, "as many as I love, I rebuke and chasten." Eliphez once touched on "the chastenings of the Almighty ;" but from what follows, it is evident he was only acquainted with the mere letter of his motto. v. 17. They all concluded that some dreadful hidden transgression had brought upon Job a storm of vengeance, and that his children were, probably, removed for their iniquity. xi. 14. viii. 4. They hinted that he did not seek unto God in his affliction, or his habitation would have been made prosperous. v. 8. viii. 5, 6. They charged him with casting off fear, and restraining prayer before God, which, if true, they would not prove, and if false, it made them transgressors. xv. 4. So long as they continued to visit Job in his prosperity, many long-faced discourses on sin and holiness might be delivered ; and sitting at ease, they might expatiate, in general terms, on the deformity of the former, and the beauty of the latter ; but they had never felt sin in themselves to be *exceeding sinful*, and their ignorance of the true character of a saint was so great, that after they had heard Job's first bitter confession, they condemned him at once, for a hypocrite, and never revoked the sentence till God took it off in their presence, and shewed them the true character of their friend ; this appears to be *the true cause of all their unkindness*.

And whatever knowledge these men might have of God's covenant of mercy, and his fatherly compassion, they never turned to them to comfort Job. He might well call them "miserable comforters," for their reproaches only added anguish to his wounds. He told them they "were physicians of no value," which was their proper character, for they neither understood his complaint nor the remedy ; they knew not sin, as it is *the plague of the heart of a righteous man* ; so that they talked till their puerile prattle was effectually silenced by the man they pretended to instruct : they found no answer, and yet condemned Job for a hypocrite. xxxii. 3. Eliha told them that none of them had convinced Job, nor had they answered his words ; v. 12. At last God took up Job's cause, and though Job had sinned, yet the Lord shewed these men that Job was not a hypocrite : and that they had not only mistaken Job's character, but his own also, for, said he, "ye have not spoken of me the thing that is right, like my servant Job." xlii. 8. They had not learned that "the Lord trieth the righteous," and that the God of all grace, having called his people to his eternal

glory, does not take them to it till after they have suffered awhile, that he may perfect, stablish, strengthen, and settle them. 1 Peter v. 10.

From the discourses of these men; from the expostulation of Elhu; from the Lord's reproof; and from his dealings with them, as recorded in the last chapter, we became acquainted with their true *state* and *character*. They are good men, but miserably deficient in an experimental acquaintance with their own hearts, and with spiritual things; and their attempt to instruct Job, to reprove him in his affliction, and to condemn him for a hypocrite, proved their ignorance and folly: they advised Job to acquaint himself with God, and be at peace with him; xxii. 21. and this observation, with several others made by them, cannot be deemed improper; but they knew too little both of acquaintance with God, and peace with him to be of any use to their friend in his affliction. I have observed they never entered on the great subjects of eternal grace, and covenant mercy, in order to comfort Job; though it may be said, that considering him a hypocrite, they concluded he had no right to them: but whoever looks attentively at their history, will find that they know little indeed of the fatherly compassion of a God in Christ. If they touched on sovereignty, they mistook the subject, or else wanted to prescribe rules for its exercise; not knowing that the exercise of Jehovah's sovereignty is only regulated by the counsel of his own will; and that the exercise of it as displayed in his dealings with his own family, is one of the strongest of his works, which has perplexed many, much better taught than themselves. From these premises, therefore, I conclude, their knowledge of the deep things of God was little, their experience of them less, and their enjoyment of them, least of all. They talked about the evil of sin in general terms, or as it related to Job, without hinting that they ever "groaned being burdened" with it, like the "elder brother," rather, they concluded that during the years they had served God, they had never transgressed at any time, and having never received "a kid" to make merry together, they were alike strangers to the deep plague of their own hearts, and to the joy of the banquet of mercy; in this state of babyhood they assumed an office of which they were ignorant, they pretended to instruct a tried saint, and to give judgment on his case, while they were unacquainted with both his case and his character, and equally ignorant of the divine economy.

Nor has the church existed in any age without a number of the same cast in its enclosure; for with all the advantages derived from revelation, and with all the additional light of the new and better covenant, indwelling sin—the root of pride, ignorance, and self-importance is the same in all ages: so that we find many, of whom we have "a good hope through grace," who have not been "emptied from vessel to vessel," speaking, or preaching in the same strain; and where the mouth has not been effectually stopped

before God, where the deceitfulness of sin has not been discovered, and where the measure of a real knowledge of Christ is small, they that are in this situation will speak and act much like the friends of Job. Many in whom we discover some features of the Saviour's image, are found here; they are born of God, consequently, they "have begun in the Spirit," but like the bewitched Galatians, expect to "perfect by the flesh." Gal. iii. 3. That star of the first magnitude, Augustus Toplady was caught in this Arminian trap, and remained in it two or three years. The excellent John Bertridg, and many others have been much longer entangled with this yoke of bondage: and it may be truly said of all such, while they remain in this situation, that their hearts are better than their heads; others of the same family are much sooner established in the doctrines of grace, yet they are not aware of the *deep deceitfulness* of sin, so that they fall into the errors deplored by the worthy man above named, they "*mistake rank pride for deep humility, and the workings of self-love for the love of Jesus:*" for pride will fatten, and self-will feed, by regularly attending to ordinances, while the new man has no appetite. But the whole of God's "own elect" must be *brought through the fire.* Zech. xiii. 7. The head must be purged of its Arminianism, and the heart of its idols; and whatever may be the measure of "the fiery trial" which the Lord in the exercise of his sovereignty may appoint, the fire must try *every Christian man's* work of what sort it is, that the wood, hay, and stubble may be burnt up; but the man shall be "*brought through,*" and saved with an everlasting salvation.

Thornton Rust, A MINISTER OF CHRIST'S GOSPEL.
Yorkshire, Dec. 30th, 1831.

Theological Review.

Hints to Five Classes, Opposers of the Truth: those who neither oppose it; Hypocrites; Weak and inconsistent Christians; humble, holy, and devout Christians.

THIS is a very pretty book, and the anonymous writer says some very pretty things. He delineates the Christian character not as it is, but as it *should be*, a great deal after the manner of archbishop Fenelon and Monsieur Pascal, and Thomas Aquinas; they lay down positions, and from thence make strange deductions. Ignorant of the work of God upon their own hearts, they impute effects to wrong causes, and frequently take a cause for an effect; theologizing as witches it is said, mumble the Lord's prayer, backwards. In fact the burthen of the song is, not what the Holy Spirit is to do for us, but what we are to do for that divine agent?

How has the Christian world been pestered with books, descriptive how a poor sinful creature is to obtain perfection in the flesh, and to be growing in sanctification, so as to produce inherent holiness. How many have Satan seduced by religious publications, such as the Practice of Piety, the Whole Duty of Man, and the Art of Holy Living and Dying. Indeed the devil is no enemy to religion, provided "Christ is not made, the all and in all."!!

Quakers, Mystics, Moravians and Methodists, with various other sectaries, make a great parade and speak much of devotedness of heart to God in thought, word, and deed; of humility, purity of mind, and of self-inflicted privations. They go so far as to make it a criterion, that we are true believers, If we love our neighbours as we do ourselves, though there is not one person who ever lived did, nor ever can.

Now the man of God, the heaven-born regenerated soul, is often distressed and tormented by a false delineation of the Christian character, and is at times almost driven to despair, when he knows there is nothing in him, for which God should love him. When he searches and tries himself, he finds evil tempers and evil desires. Instead of close walking with God he follows him afar off. His views of the grace of the gospel are too often obscured by looking into himself, so that he departs from the simplicity of the gospel. By the Holy Spirit's teaching, he finds in himself no good thing, and if he must needs glory, he must glory in his infirmities that the power of God may be magnified. The burthen of his exultation through life, and to his last moment is "God forbid that I should glory, save in the cross of our Lord Jesus Christ, unto whom the world is crucified unto me, and I to the world."

Though the Christian believer lies low at the footstool of the Divine Majesty, confessing his manifold sins and imperfections, nevertheless he stands upright before man, having a conscience void of offence. He does unto others as he wishes them to do unto him. He is a pattern of moral excellence, for he acts from principle. He "hurts no one by word or deed. He is true and just in all his dealings. He bears no malice or hatred in his heart. Keeps his hands from picking and stealing, his tongue from evil speaking, lying, and slandering, and keeps his body in temperance, soberness, and chastity. Not coveting nor desiring other men's goods, but to labour to get his own living, and to do his duty in that state of life unto which it hath pleased God to call him."

We have been much hurt in reading the above publication, particularly so, as we perceive every line is dictated in the spirit of sincerity, with a view to benefit the human race, but the amiable writer shoots beyond his mark. For instance, he lays down an indisputable axiom, namely, that, "*of ourselves we can do nothing*," but like our Evangelicals, forgets first principles, and overleaps a prescribed circle, and exposes his weakness. Take the following rhodomontade as a specimen of his inconsistency.

“O you who NEVER *tasted* of this spiritual rock, you who are still WITHOUT God, WITHOUT Christ, and WITHOUT hope in the world, be *persuaded* to have MERCY ON YOUR OWN SOULS. Pray, pray earnestly, *pray* now, that you may be brought out of darkness into God's own marvellous light. *Pray for faith, pray* that you may be BORN AGAIN!!! That you may become new creatures!!! Be but *persuaded* to pray, to pray fervently, constantly, and in the name of Christ, and all will be well.”

While we have transcribed the above declamatory passage, our blood has as it were curdled; we are quite unnerved to think of the state of religion among us at the present day. Our preachers call upon natural unregenerated men to pray, that is to *breathe before there is life*. They represent that God has put every man's salvation in his own hand, and if they be not wanting to themselves, they may arise and seize the glorious crown and triumph in eternal life, for it is their duty so to do.

These men we convict of high treason against the just God, and our Lord and Saviour Jesus Christ, though they may be fashionable and popular ring-leaders, they bewitch the souls of men, and we may say of them as the reapers did to the prophet, Death is in the pot. How necessary is it for us to examine ourselves, and that by the word of God, so as not to be deluded by the deceitful glosses of fallible men, who by their absurd commentaries and criticisms, darken the counsel of God with words without knowledge. Search the scriptures, for they testify of Christ—*Dulcius ex ipsa fonte bibunter aquæ*.

Leaving the author of the above book to his own serious reflections, and praying the Holy Spirit to enlighten the darkness of his understanding, so as to give him a right judgment; we would here wish to leave it on record, as we have done times out of number, in direct opposition to the religion of the present day, which is leading numbers to perdition, with a lie in their right hands, we make the following declaration:—That the whole of a sinner's salvation, rests entirely with the Holy Spirit, who is the first worker of effectual grace. For be it well remembered, it is the *church of God*, not the *world*, which is styled God's husbandry, and each elect believer particularized a garden, and a temple. But can you, as the writer we have just been noticing, has done, call upon the wild uncultivated ground to make itself a garden; or upon rude unpolished materials to erect themselves into a beauteous magnificent temple. Is not the labour of the husbandman *first* requisite to turn the wilderness into a fruitful field? Is not the skill of the architect necessary to raise anew or rebuild a ruined edifice. Even so if the unerring Spirit be allowed to have made choice of just and suitable metaphors, man is singly indebted to the power and wisdom of grace, for that supernatural change, which of an howling wilderness, transforms him into a garden of God, and from an habitation of devils, builds him up into a temple for the Holy One of

Israel. If the apostle Paul says true, Grace in the heart is the fruit of divine husbandry, and the monument of divine architecture.

Therefore our decided belief is, that no one can, *per se*, act or perform any spiritual worship acceptable to God, until he is *first* acted upon. The very bible must appear a blank, for though read it cannot be understood. It may as well be said an electrified tube attracts a feather at a distance, when it is the elastic fluid which surrounds it, which is the attracting medium that brings the feather to the tube. Thus in matters of salvation, it is God that first draws and then the sinner runs.

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Traces of Divine Sovereignty; or, the freeness and unchangeable Nature of God's saving Grace, in the Experience of the Author.

By Robert Creasey, Minister of the Gospel at Heckington, Lincoln.

THE above narrative resembles Ezekiel's roll, written within and without, with lamentations, and mourning, and woe. The worthy man appears to have endured a fight of afflictions, and has been a captive to his frames and feelings. At times his feet seem almost gone, and his bark overturned. Deep has called unto deep, so that he echoes with the apostle Paul, "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The Christian reader in perusing the above detail of the writer's experience, will receive much information from a tried fellow traveller. Though there is neither elevation nor grandeur in the composition, it is marked with that which is much better, being written in simplicity, and in plain language, so as to come immediately to the understanding and reach the heart.

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Encouragement to Perseverance and Holy Importunity in Prayer.

By Robert Harris, B. D.

THE above precious gem is the substance of a sermon preached on our Lord's parable of the Widow and the Unjust Judge, preached in St. Margaret's church, Westminster, on the 25th of May, 1642, and is now reprinted, in order to be distributed among the household of faith, at so low a price as three pence, or fourteen shillings the hundred.

This little tract is worth a thousand of those bagatelles published by our tract venders, the far greater part of which are poisonous productions, written by unconverted men, which have a tendency to bolster up the ignorant in their erroneous opinions, and render them ten times more the children of darkness. In fact it is a *trade* and a *robbery* upon the religious public, and an *insult* upon the divine Majesty. But these things are the lullabies of our Evangelicals:—THEIR CALLS TO THE UNCONVERTED !!!

Divine Majesty. But these things are the lullabies of our Evangelicals: THEIR CALLS TO THE UNCONVERTED.

How different are the sentiments of these pages, to the mawkish water gruel publications of the present day. And here it is very remarkable, and worthy of notice, that this faithful ambassador of Christ delivered the above discourse in troublesome times, in a church opposite the House of Commons, now, last month, one hundred and ninety years, the very year the ill-fated Charles the First abdicated his throne, ran away to Yorkshire, and raised up the standard of war against his people, and what redounds to his honour is, that at such an eventful period, this servant of the Prince of Peace, never once took a glance at the political distractions with which he was surrounded.

We cannot give an account of this article without expressing our sincere approbation of its nature and tendency, which discovers a mind furnished with a rich store of solid observations fraught with gospel truth and Christian experience. After entering deeply into the fundamentals of our holy religion like a wise scribe, instructed in the mysteries of the kingdom, he concludes his subject in the following perspicuous language, agreeable to the analogy of faith:

I now purpose to point out the way to keep you from fainting in the work. The way is this: assure yourselves that your persons are accepted, and that you are God's *own*, as in the text; for till then your heart will say, God is good to his, but am I his? And therefore remember David's great plea, I am thine, save me.—Psal. cxix. 94. Remember, the *marks* of God's *own* are asking, seeking, knocking, poverty in spirit, mourning, meek, hungering and thirsting after righteousness, merciful, pure in heart, peace-makers, and the persecuted, reviled, and evil spoken of for righteousness sake and love to the brethren. Now examine yourselves; have you any of these marks? then your prayers are not the fruit of gifts, but of grace: they are in agreement with God's promises, his glory the object and end of your petition; and you present them for acceptance solely in the hand of the Mediator the Lord Christ; for the Lord will be served only with his own. Look how it was in the law: all must be God's *own*; the priest *his*, the sacrifice *his*, the altar *his*, the place *his*, all *his*, to the very *knife* and meanest *tools*; so it is now. The *person* praying must be his *own*, the prayer *his*, the mediator *his*, all *his*. And when you press him with his own words, he cannot deny himself. For God, in all his perfections, is a God in covenant: consider this, for all in God makes for us; because that covenant is made with *Christ*; and by virtue of that covenant, *Christ* and we are one. By virtue of this covenant he is a father; and what will not the Father of our Lord Jesus Christ do for so many children? how full and free, and how suited to our exigencies and needs are God's promises! They are made to the lowest degree of grace, even to grace mingled with many wants and corruptions, to bruised reeds, to smoking flax, whose faith can extend no farther than, Lord, if thou wilt, thou canst make me clean. Again, God gives *more* than is asked, never *less*. He has given us his Son to present our petitions, and his Spirit to teach us how and what to ask for. He gives us daily mercies, and, so long as we are in the receipt of one, we ought not to doubt of his faithfulness. And in addition to the encouragement we may derive from the parable in the text, the Lord, to strengthen our faith, tells us what prayer can do with a neighbour, and what with a father: the one may be raised out of

bed by entreaties, and the other with good gifts to his children: by which we are to understand, that when we look up to God in prayer, we may press him with his precept, with his promise, with his seal, and with his oath. until he saith he it unto thee, even as thou wilt. Remember, the Lord is very pitiful; that he is a *Father*, and a king's son may go as freely to his father, as a poor child may to his, at any time of the day, or night. And a father we know will attend to the broken speeches of his child, how ever imperfect for a father feels what the child suffers; and whether should children go in the hour of their distress, but to their father? And, if you consider God as a judge, remember, thou hast a Mediator, and he is his son; a son that never sinned, in whom he is ever well pleased. But, to silence unbelief I add, there is no temptation so strong, but faith may conquer it; no affliction so great, but faith may lessen it; no bondage so strait, but faith can untie it; no objection so hard, but faith may dissolve it; and no cloud so dark, but faith can disperse it. Remember the story of another widow, who had but a little, and needed much. What said the prophet to her? Borrow, said he, of all thy neighbours; but shut the doors upon thee. It was surely time to shut the doors of her senses, her fears, and discouragements; when many great vessels were to be filled from one little cruise of oil: Remember, the cruise never ceased running, until there was not an empty vessel left: and that God never left off communing with Abraham respecting the destruction of Sodom, so long as Abraham continued praying.

Now brethren, ask yourselves the question, Shall not the Lord avenge his own? his title is the avenger—Ps. xciv. 1. Vengeance is his prerogative as supreme, for vengeance belongeth unto him who is ready to pardon; he is a God that forgives us, but taketh vengeance of our inventions. And vengeance is his glory, for he is known by it—Ps. ix. 16. Moreover God is concerned in all his people's sufferings, for their cause is his; their enemies are his enemies; hereupon the church calls him to her quarrels, saying, *Arise, O God, plead thine own cause*—Ps. lxxiv. 22. And in answer thereto God saith, *he that toucheth you, toucheth the apple of mine eye*—Zech. ii. 8. And, agreeably thereto, the Lord calls Babylon's oppression of his people sinning against him—Jer. 1. 11, 13, 14. and thus the Lord spake to Saul, *Saul, Saul, why persecutest thou me?* Such, indeed, is the union between God and Christ, and Christ and his people, that their interest and happiness are but one; and to this purpose Christ prays to the Father, *that they* (meaning the church) *may be one, even as we are one; I in them and thou in me, that they may be made perfect in one.*—John xvii. 22, 23.

Our Lord not only asked the question in the text, but answered, that God will avenge them speedily. Now then it is faith's turn and time. Now let *the just live by his faith*. Remember how it stands betwixt mother and child. While the child only whimpers in the cradle, perhaps the mother stirs not; but should the child cry lustily, then the mother hastens, she flies and outruns herself. My drift is to beat you off from trusting in any thing but the Lord; for in him alone we have encouragement enough. He is a *Father*, he can, help, he will help; his word, his promise, his precept, his parable, his work, and his servants are for us. But what is more than all, his son is for us, nay he is one of us; one who sits upon the throne and gives with the Father, and one who ever liveth to intercede for and pray with us. Then shall we faint or cease praying? Christ is now praying, not for the redeemed above, but for the redeemed below, for *the whole multitude of people praying without*—Luke i. 10. Then put your petitions into his hand, and from henceforth pray always and faint not. If you cannot speak, weep; if you cannot weep, sigh. God will put your tears into his bottle, he will hear your sighs, nay your afflictions—Gen. xvi. 11. Do not we give to many a beggar that saith nothing, but only holds out a hand to receive? And shall not God heal our withered hand if we stretch it out? Luke vi. 10. O think as ill as you will of yourselves, but never harbour one hard thought of God. *Pray as you can pray*, for he hears and understands your broken petitions.

Christ who knows the heart of and lives in the bosom of his Father, presents

his people in their militant state, with their wants, temptations, sorrows, and afflictions, in his own person complete before the throne, and will most assuredly put to silence and confusion all their enemies; for the promise runs, *that no weapon formed against them, either on earth or in hell, shall prosper, and every tongue that riseth against them in judgment shall be condemned*—Isa. liv. 17.

Gracious Lord, accompany thine own word with thy almighty blessing: come forth and bless us with thy pardoning love, thy renewing, saving, and sanctifying grace. Pour out upon each of us the spirit of grace and supplication, that we may hold sweet communion with thee continually by faith and prayer: and whilst we lie low in the dust before thee, under a spiritual sense of our unworthiness, do thou put to silence all our enemies, and bless our souls with such precious apprehensions of thyself, and of the atonement thou hast made for sin, as shall fill us with all joy and peace. Lord, do as thou hast said, turn not away from us to do us good; and put thy fear in our heart, that we shall not depart from thee. Keep us living humbly and confidently upon thee by faith, for all we want for our bodies or our souls; and so inflame our affections with thy unchangeable love, that we may be daily waiting the fulfilment of thy own most gracious promise, the coming of thee, our dear Lord, to take us to thyself, that were thou art we may be also; for thou, Lord, art our light, our God, our glory: and to the Father, Son, and Holy Ghost, the one ever-blessed Jehovah, be all glory, honour, and praise ascribed, through Christ Jesus. Amen and Amen.

We truly join with the Editor in his prayer, saying, May the God of all grace, who undertakes for his people, and makes their cause his own, vouchsafe to accompany the present reprint of a precious Gospel Sermon on Prayer with his mighty power, to the encouragement and consolation of the tried household of faith, and to the praise of his own glory, in his covenant dealings with them.

It is proper to remark, to the credit of those concerned in this little work, that it must have cost them double the price they have affixed to it.

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Two Sermons preached at St. Andrew's Church, Plymouth, January 9th and 16th, 1831, in reference to the present Times. By Rev. John Hatchard, M. A. Vicar.

MR. HATCHARD in the above discourses draws a most woeful picture of the vices and passions of mankind, as if something extraordinary had taken place at this period of time, and that man was more corrupt or estranged from God in this century than the last. Now the fact is, in every age human nature continues the same, the unrenewed heart is bent to do evil: folly, misconduct, and every thing abominable, flow therefrom, like co-efficients in algebra. The question is, are we viler than our forefathers. Cross the Euphrates, go to Bagdad, then take the rout of the Little Desert, and proceed to Aleppo, Antioch, Alexandria, or any where else, shall we find man different, O no, the evil heart of unbelief is the same in every spot. The philosopher and peasant, evince the old man and his lusts, unsubdued.

The depiction given to our national sins by this reverend gentleman, though deplorable, is nothing new: Why should he take up *two* Lord's days to play the tune of *tweedle de, and tweedle*

dum, the old ballad which every one knows. He is like the man, whose castle was on fire, who stood before the blaze, reading a system of modern ethics. It is to the law, and to the testimony of Jesus, that Mr. Hatchard should have resorted to, and not to such mawkish, sickening descriptions, which never have, nor never will be a cure for human depravity. Indeed the very gospel itself, though preached ever so clearly, where it is received in word only, is a savor of death unto death. Nothing but the almighty power of the Holy Spirit can penetrate into the regions of the impervious heart, working on the understanding of the guilty and rebellious, making the word of truth a savor of life.

Mr. Hatchard may depend upon it, that such preaching as his, as the specimen before us, will never convert one soul to God. He may make his offers of Christ, to the dead in trespasses and sins, until he is black in the face, they will not be regarded. Tell them to be reconciled to God, hatred will remain, until *regeneration* takes place, for the carnal mind is enmity against God.

The missionary, bible, and tract societies have for the last thirty years, been working double tide at a most enormous labour and expense, to bring man to God. In our own country, every experiment has been tried, and every instrument employed for that purpose. No man is now without the word of God being put into his hands. Preachers have started up among us like mushrooms, as thick as three in a bed. Churches, chapels, and meeting-houses out of number, in our streets, lanes, and alleys, all are put in requisition. The trumpet sounds. *Turn ye, why will ye die*; yet naughty and perverse man, turns a deaf ear. They place before him the joys of heaven, and the terrors of the damned, he pays no attention, for though they pipe he will not dance; they then threaten and tell him if he will not turn at their reproofs, and accept of salvation, he will be double damned for his incorrigibility; in fact every device employed and address to the free-will power of man, prove abortive, for God will work *when*, and *where* he will, for his word shall not return to him void, it shall accomplish his purpose; Israel shall be saved with an everlasting salvation, the purpose of God shall stand, and he will do all his pleasure. Many shall be purified and made white, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.

Indeed Mr. Hatchard is forced to make the acknowledgment, that the talents employed for the above purposes, have been numerous and important, but the contemplation of our national sins, of which he gives a direful catalogue, are of such a cast, as to sicken the heart of the child of God in their magnitude and extent. He observes they have not been done in a corner, but with an uplifted hand, and an outstretched arm, bidding defiance to the majesty of heaven.

Speaking of his own residential place at Plymouth, he makes the

following avowal, that, "notwithstanding the *number* of places of public worship in this town, and the frequency of the services within them, we yet cannot but fear, that *thousands* are to be found amongst us who systematically abstain from attendance upon any. In *every part* of this popular place, there are houses for purposes of rioting and drunkenness open, and the sabbath profaned, even by the magistrates.

What is the sum total of all this opposition and disappointment, so that men will not be converted. It will easily be accounted for by an illuminated mind, by one taught of God. Why, that the far greater part of our religious devotees are *deceiving* themselves, and others, by making the effect, supercede the cause. Man is addressed in their various entanglements of preaching, to *perform a work THEY cannot do*; The work of Omnipotence!!! How do those perverse guides torture the scriptures by their false glosses, in doling out that for dogs, which belongs to the children; instead of beseeching the Holy Spirit to breathe and put life in the dry bones, that they may stand on their feet, they call upon the automaton to perform the actions of life. The fact is this, these blind leaders of the blind, lose their time, prostitute their talents, and exhaust their strength, in rolling the stone of *Sisyphus*, which ever and anon must return with an impetus on their own head.

Awake! awake, put on strength, O arm of the Lord, awake as in the ancient days, in the generations of old. For thou hast said my people have sold themselves for nought, but they shall be redeemed without money, and being *ransomed*, shall return to Zion, with songs and everlasting joy on their heads.

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The Importance of maintaining a high and scriptural Tone of practical Piety. A Farewell Sermon, preached at St. Mary's Islington, June 17, 1832. By Daniel, Lord Bishop of Calcutta.

WE have to notice the recent translation of the vicar of Islington to that of the bishop of Calcutta, and we trust that no distinction of character, arising from pride or consequence, nor the sordid gain of wealth or patronage, have tempted him to leave a large sphere of usefulness, wherein he was under great responsibility to God and to man. And we also hope his exile from his native land, which in all probability he will never see again, has arisen from the purest motives; so that when he is called to give up his account to the Shepherd and Bishop of Souls, he may be enabled to say, I am free from the blood of all men, insomuch that I have not shunned to declare the whole counsel of God.

When we reflect upon his unrivalled abilities as a public speaker, he has not left his equal behind him—he excited the attention and admiration of all who heard him. His voice was peculiarly melodious and attractive, his accents pleasing, and his actions and gestures suitable to every sentence he expressed. His countenance

was full of expression and contemplative energy. His whole demeanour in the pulpit called forth by his example, the devotion of his hearers, for there was no levity or staring about him when he entered the sacred spot; he appeared absorbed with his message, and in converse with God. Herein we never expect to see his equal.

Respecting his religious sentiments, the recollection of some cause us pain, they were, if we may so denominate them, of the amphibious kind, that could walk on land or float on water. the doctrine of justification by faith, no man could be more explicit and consistent agreeable to the analogy of faith, and in unison with our reformers. He would at times stand up and dilate on the subject with that eloquence and beauty, as to meet the hearty concurrence of the man taught of God; but before he finished his subject he upset the whole he had so ably espoused. But how could it be otherwise, when he held diametrical sentiments, inconsistent with that grand principle he elucidated. The opinions we allude to are the universal love of God to all mankind, in a way of *grace* and *salvation*, also the horrid and impious idea of general, or universal redemption, so that the love of the Father in innumerable instances must prove abortive, and the death and sufferings of our incarnate Saviour unavailable to save those whose sins he bore in his own body on the tree. Upon these principles, as the Arminians do, he offered Christ and his benefits to all mankind without exception. He was very shy of the doctrine of election, and thought it ought to be kept in the back ground. The final perseverance of the saints to eternal glory, he bottomed upon what he termed, personal, inherent holiness. Here we leave him as a preacher, and will affirm that such a scheme of divinity is dishonorable to the divine attributes, and not conducive to bring a soul to heaven.

We trust our readers will give us credit for our impartiality, and that our objections do not arise but from the best of motives. For if in some productions we cannot give unqualified praise, it becomes us in our capacity, and we hope we are really free *ab odio, amicitia, et ira*, in the discharge of our censorial office, of which an enlightened public, by its favourable reception of our labours, testifies its approbation.

The text of his Lordship's farewell sermon is from Jude, 20, 21, "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." In the discourse there are many excellent observations that we should have wished to have put before our readers, and there are some expressions at variance, so as to disturb and disfigure the beauty of others, however a man taught of God, will avoid Scylla on one side, and Charybdis on the other.

POETRY.

AN IDEA ON THE NATURE OF GOD.

WHAT'S flame? a breath of fire, and light and air,
 What's God? the flame whom air, light, fire, declare;
 Our birth's of him, incapable to be,
 But that they had been in Eternity,
 Even in the God, and only not the same,
 As being less pure, and creaturely of frame;
 The fire the Father, and the light the Son,
 The air the Spirit, blended triune in one:
 As but one flame from air, and light, and fire,
 So but one God from Spirit, Son and Sire;
 For tho' disjunct, the principles be trine,
 Life's fulness is not theirs till all combine.
 Where dwells not fire? yet never to be known,
 Itself lies hid, and signified alone
 By active light—for fire is as a root—
 Of darkness—light th' ingrafted brilliant fruit;
 Light but for that, too subtle for the sense,
 No visual ray of glory could dispense.
 And light and fire, unless their centre's stirr'd,
 In ceaseless play to propagate the third
 Concomitant of air, (whose lively breath
 Stirs all their mass) were fetter'd up in death:
 Such is the Triune God, whereof the Sire
 Is first—th' Eternal, self-existent fire,
 In whom the Son, an emanating light,
 For ever manifests the Sire to sight;
 The Holy Ghost, the third, immortal growth,
 Forth sprung of each, re-entering into both,
 Is air—the joy, life, love of God—yet none
 'Dividually God—though God when one.

Portsmouth.

JAMES CHASE.

 LINES ON ZECHARIAH.

At evening time it shall be light.

WHEN Adam, cloathed with guilt and shame,
 Trembled beneath vindictive night;
 Behold Eternal love burst forth,
 And evening time reveal'd the light.

Again the types all disappear'd,
 And gathering clouds foretold the night;
 But lo, the star of Jacob rose,
 And then at evening time 'twas light.

What awful shades o'erspread the Lamb
 On Calvary in that dreadful night;
 But lo, behold, amidst the gloom,
 The dawn of never ending light.

Despairing saints in darkness veil'd,
 Fly to the Saviour's promised might,
 And patient wait beneath his throne—
 At evening time it shall be light.

And as we onward make our way,
 Death's gloomy vale appears in sight;
 But saints rejoice, be not dismay'd,
 For Jesus says, It shall be light.

Behold from thence we mount on high,
 Array'd in robes divinely bright;
 To dwell for ever near the throne,
 Encircled with eternal light.

Cambridge, 1831.

A LOVER OF TRUTH.

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THE LOVE OF GOD.

Behold what manner of love the Father hath bestowed upon us, that we should be called Sons of God....1 JOHN III. 1.

HOW fathomless deep is the ocean above,
 Of covenant mercy and covenant love;
 The spring is eternal from whence it doth flow,
 Through Jesus the channel, to sinners below.

This love is the purpose of sovereign grace,
 Which freely elected, a lost ruined race;
 And sign'd their salvation eternally free,
 In God's everlasting and ancient decree.

This love then appointed Christ Jesus to bleed,
 To die and to suffer that they might be freed:
 From pain everlasting and sin's bondage brought,
 They trust the salvation which Jesus hath wrought.

This love is bestow'd and most freely on those,
 Whom God in Christ Jesus eternally chose;
 The name of that sinner who's written above,
 By grace must be call'd and his sonship will prove.

We are sons by election and sovereign choice,
 And sons by adoption, in which we rejoice;
 We cry "Abba Father," rejoicing in this,
 Our portion is treasur'd in mansions of bliss.

And now we can worship our God with delight,
 With sweet holy freedom lay down in his sight;
 Adorn'd in the raiment of Jesus we claim,
 The kingdom of glory through his precious name.

We toil not like servants salvation to buy,
 But now on the free grace of God we rely;
 Find peace in believing, and hating all sin,
 Exalting the Saviour—rejoicing in him.

O Father of Mercies! indulge us to pray,
 With bless'd love-tokens of favour each day;
 And draw our affections to Jesus above,
 And then we shall triumph in covenant love.

JACOBUS.