

THE
GOSPEL MAGAZINE.



"ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

"JESUS CHRIST, THE SAME YESTERDAY, TO-DAY, AND FOR EVER. WHOM TO KNOW
IS LIFE ETERNAL."

Vol. V.]

JULY, 1845.

[No. 55.]

THE FIGHT OF FAITH.

LAY THINE HAND UPON HIM, REMEMBER THE BATTLE, DO
NO MORE.—JOB xli. 8.

Oh that the same Lord who indited this blessed portion would carry it home with such saving demonstration and power to the hearts, both of the writer and the reader, as to bring them to the position it so sweetly sets forth—namely, a passiveness—a quiet waiting for and upon the Lord—a holy pause, a standing still to see the salvation of God. And here, dear reader, one and all of us must be brought ere deliverance is vouchsafed. As long as any fancied strength or wisdom remains, just so long shall we be tossed about without peace or establishment.

Although the context would seem to bear out the idea that the *him* in the text had reference to the leviathan whose portraiture had just been given—and which portraiture, however clearly it may set forth some monster of the deep, would appear to testify of the craft, and the power, and the destructiveness of the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. ii.

No. 55, Vol. V.—*New Series.*

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2); yet we cannot but think that the language has a sudden and soul-cheering breaking off, wherein the Holy Ghost in the midst of that terrific description which he has been giving of this leviathan monster, would arrest the attention and cheer and animate the hearts of his redeemed, by bidding them look to—lay their hand upon—him who is stronger and still more mighty than this formidable one. In this view the subject opens with refreshing, and the mind is sweetly led away from the shuddering contemplation of one who seems to be endowed with such supernatural power, to him who ruleth over principalities and powers—before whom all things fall in subjection—in whose sight the inhabitants of the earth are but as grasshoppers, [and who taketh up the isles as a very little thing. Oh, beloved, when Jesus, our adorable High Priest and ever-loving Friend, is thus regarded, how puny does man, with all his boasted strength, become in our view, and how readily do we respond to the language of him who said, “Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?” (Isa. li. 12). And how well may the psalmist under the same contemplation exclaim, in pleasing contrast with his mostly fearful spirit, “Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb” (Ps. xxxvii. 1, 2). And again, “For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be” (ver. 10). Let the poor tempest-tossed, enemy-buffed reader carefully consider the whole psalm, and then let him say whether it has not been strikingly fulfilled in the experience of the church of God in all ages, “For who hath hardened himself against him, and hath prospered?” (Job. ix. 4). Whoever lifted up his hand against the Lord’s anointed, and been blameless? Hath not he who spake as never man spake, declared in allusion to his redeemed, “But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Matt. xviii. 6). And again, “Whoso toucheth you, toucheth the apple of his eye” (Zech. ii. 8). “Shall not God avenge his own elect, which cry day and night unto him?” (Luke xviii. 7)

Beloved, it is but little—little indeed—that we know of the jealousy—the tenderness—the superabounding love and care with which Jehovah-Jesus regards his blood-bought family. Think of what a parent feels when his child is assailed, or a husband when his wife becomes the object of attack, and then you may have an idea—and but a faint one—of the Lord’s compassionate interest when a child of his is set upon by the world, the flesh, or the devil.

Viewing then the subject as bearing upon the Lord Jesus Christ—that mighty him who has undertaken, fought, and conquered for and on the behalf of his church, the mind is led to contemplate the battle-scene. Here is this leviathan—this formidable enemy—coming forth in terrible array to meet and apparently to overpower and utterly overwhelm a stripling belonging to the camp of Israel. And see the trem-

bling, the agitation, and the care, with which that stripling walks; not at a point about his state—afraid he is not a subject of the King of kings, nor never yet has been enlisted into grace's army—he enters with a thousand fears upon the field of warfare. "Could I but have," says such a soul, "undoubted evidence of being a chosen subject. Did I in truth but know that I belonged to Jesus—that I was his, and he was really, truly mine, I feel I then could venture. But here I am in doubt and fear; go back I cannot, the world no longer is my resting-place, and to remain upon this spot is just as far from yielding comfort, peace, or satisfaction. But oh, to venture forward without the blessed assurance of protection—without some inward proof that Jesus is my God and guide, is past description painful; I know not what to do. Would that I had never known existence, or that God would in his rich mercy have compassion on me. Oh! what is that I see? What hideous monster do I behold approaching me? Oh! refuge—refuge; Jesus, Master, have mercy upon me; help, Lord; oh, succour and defend me from his cruel grasp. True, true, I am a sinner, poor and vile, and destitute of all good; but Jesu's precious blood, it cleanseth—and Jesu's righteousness, it satisfies and justifies, and makes the wearer stand all perfect—comely—beautiful, in Jehovah's sight. Lord, help; Lord, save—I perish. Rescue me—me; dear Jesus, intercept—ward off the blow, and take me under shelter of thy wing.

Beloved! this is laying thine hand upon him—him! and he will never thrust it off, nor tear himself away.

"Remember the battle."—It is too hot to forget. It is too real—too true—too plain before thine eyes, to be forgotten. Thou art now in very deed in trouble. It is not now as formerly, conviction and concern, and then a sinking into a listlessness—indifference—and taking refuge once again in carnal ease and false security. The wound is made too deep—the poisonous venom rankles too securely in thy bosom, to suffer thee to rest contented now. Thou dost indeed "remember the battle;" and oh that he who kindled thy concern—who awakened thee from death's long, lingering slumber—and bid thee fly from Egypt—from the Sodom of this dangerous world—may give thee also to remember that the battle is not thine but his; and that he shall fight for you, and you shall hold your peace.

"Do no more."—What canst thou do? Canst thou improve thy state, or alter thy condition? Hast thou not tried, and tried again, till strength and even hope has failed. What have been the issue of all thy fleshly efforts—of all thy human strivings—of all the thousand penances which thou hast done? Art thou not as far from peace as ever? Canst thou rest contented? Doth not the burden of thy sin press as heavily upon thee now as on a former day? And doth not thy courage even now begin to fail? What means the fresh insinuation—this new unthought-of charge, that comes in words like these, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 3)? How was it that in former days the leper was never declared whole until the leprous spots had totally o'erspread his frame?

And why, when Joshua was clad in *filthy garments*, did the angel say, "Take away the filthy garments from him;" and unto him why deliver that soul-rapturous truth, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment," if anything were left undone that either he or you can do? Ah! be it thine to do no more—to do no more, but fall a helpless, worthless, poor-and-needy worm at Jesus' feet, with "Lord, save, I perish; Lord, rescue, or I die." This will in very deed give honour to Jehovah-Jesus; infinitely greater will be his glory and his praise than if a measure of the strength and grace by which alone thou canst be saved, belonged inherently to thee. It is thy lost—thy bankrupt—thy totally undone condition, that makes the love, the grace, the sympathy, as well as majesty and power of Jesus, shine in thy salvation.

To you, dear readers, who have known savingly and experimentally the strength of Jesu's arm, the depth of the riches of his grace, in a full, a free, a complete deliverance from all the shackles of a bondage-state; who can with a full heart and voice say, "This is my beloved, and this is my friend, O ye daughters of Jerusalem; I have proved the efficacy of his blood in pardoning my sin, and washing away each and every guilty stain from my conscience; I can sing too of his righteousness, which—

"Hides all my transgressions from view;"

so that I stand complete in him, and am beheld by the Father in him, the anointed One, free from all sin, yea, without spot or wrinkle, or any such thing;" even to you would we address the language of the text, as belonging equally to you in reference to all the conflicts and tribulations of life.

Although you know and rejoice in the mercy, that "your warfare is accomplished—that your iniquity is pardoned, and that you have received of the Lord's hand double for all your sins;" yea, the Lord's *double*—both his sin-atonement blood and his justifying righteousness; Although you know full well that the battle is fought, and the victory is won, and that Jesus the mighty Conqueror is gone home to take possession of his mediatorial crown—risen, as the first fruits of them who sleep in him; gone before to prepare the way—thrown wide open heaven's gates to admit every one who fought under the banners of Immanuel; and though now by faith you sit down in the Lamb's triumphs—rejoicing in hope of the glory of God—already beholding as through a glass darkly him whom you are looking forward with intense longing to behold face to face—and are but waiting for the summons, "Friend, come up hither." We say that even unto you the subject before us equally applies; for although your battle is fought and your conquest achieved, yet you have every-day evidence of being still in the battle-field. You are yet but an exile in a foreign land; a traveller journeying homewards; a son under age; an heir not yet come to his inheritance; a child far from his father's house. And you are looking and longing; your language is,

"Oh, when will God my joy complete?"

To you—even to you, the language applies; for have you any more strength to fight than you had years ago? Have you less need of Jesus in every fresh attack of the enemy? Do you find unbelief less troublesome, or the great adversary less busy with his suggestions? Say whether or not as you grow older, these things do not seem to get stronger? Is the world more comfortable? Is the flesh more docile? Is the mind more meditative, and do you find yourself less carnal than formerly? Or, on the contrary, doth the enemy, seeing that his time is short—and that he hath not yet succeeded in hurling you from your standing—seem to throw his darts thicker and faster; to seek for a closer encounter—a nearer thrust at your very life and standing, which, blessed be God, being in Jesus, he can never touch? And do you not find, as you journey on, and get nearer and nearer home, that your sensible enjoyments and gladsome frames have given place to much darkness and deathly feeling? And do you not often think and feel that, if with your present dark feelings, and perhaps the increasing infirmities of poor human nature, the Lord had not indulged you with a clearer knowledge than formerly of the immutability of his love, the unchangeableness of his character, and the stability of a covenant which is ordered in all things and sure, you must indeed sink under the accumulation of the trial and exercise which it is the good pleasure of Jehovah to lay upon you? Ah! the subject sweetly applies to you. “Lay thine hand upon him—remember the battle—do no more.” We are quite as unable to fight now as ever we were, and not a whit more able to regulate our footsteps. The Lord must lead on, and guard and guide still, or we shall make sorry work of it. It would be but a poor finish after all. Well might the late DANIEL MIALI, of Portsea, say, “If the Lord were to bring me within one step of heaven, and leave me to take that step alone, I should be sure to step into hell.” Oh! that the good Lord may bring us to drop into his hands—to fall at his blessed feet—yea, to stand still and see his salvation, with respect to all and every of our conflicts, and sorrows, and perplexities. The darker the dispensation—the more gloomy the aspect—the more threatening the cloud which gathers so thickly and darkly in the distance, the greater the room for the display of infinite wisdom and almighty power. Stand and look on, dear reader—“Lay thine hand upon him;” may the Holy Ghost put fresh nerve into the feeble hand of faith, that it may grasp a firm hold on Jesus; then “remember the battle”—that it is the Lord’s—not thine; that unto him vengeance and power belong—that he must avenge himself of his enemies and your enemies; that he has sworn to deliver—covenanted to save—and declared upon oath, “not a dog shall move his tongue”—that you “shall not be ashamed nor confounded world without end” (Isa. xlv. 17); that your righteousness shall be brought forth to the light, and your judgment to the noon-day; and “do no more.” The same Almighty Teacher bring you to a solemn pause—a dead stand; to the place of the shutting of mouths—the renouncing of all wisdom and strength—and to the enjoyment of the same confidence with which he indulged his servant Moses, when Israel stood upon the borders of the Red Sea, with destruction on every hand

staring them full in the face, "FEAR YE NOT, STAND STILL, AND SEE THE SALVATION OF THE LORD."

¶ Be it so, O Lord God of Israel; thou who art mighty to save; whose arm is not shortened that it cannot save, and whose ear is not grown heavy that it cannot hear. Bless thy name, thou art the same God now; and thy family have had since then more than 5000 years' proof of what thy powerful arm can do. Surely thou art not about to be defeated at last? Is there anything too hard for thee? Shall the craft and the artifice of men prove too much for thee? That be far from thee, O Lord. We have the highest confidence in thee; and we are waiting for thy salvation, O our God—our God in covenant—our everlasting, unchangeable—yea, our own—God. Come forth in thy wonted lovingkindness and mercy, we beseech thee. Scatter thine enemies; defeat the cunning craftiness of men; and take unto thyself thy great power, and reign. We rejoice in the mercy, that thou art *second* to none; that in coming to thee we come unto him who hath all hearts in his hands; who ruleth in the armies of heaven and among the inhabitants of the earth; and that none dare stay thine hand, nor say what doest thou? Blessed be thy precious name! we are hanging upon thy bounty, gracious Lord, and waiting for thee to come forth in thy wondrous delivering acts, for the glory and praise of thy great and adorable name. Amen and amen.

THE EDITOR.

PASSING NOTES.

THE POPE.—We are informed from undoubted authority, that "his Holiness" is exceedingly desirous of outliving the year 1850, as that year forms a jubilee in the Romish Church. In that year a new basilicus is erected, over the portico of which his name is to be inscribed. Among the observances of that occasion, as significant of closing the one and opening the other era, is the destruction of a certain door, which the Pope effects by his own hand, by means of a silver hammer which he carries with him. The Pope is said to be exceedingly infirm, and is sustained principally by the use of champagne, with which he is supplied by the King of the French.

THE POPE AND BARON ROTHSCHILD.—It is stated that upon a recent occasion the Pope having applied to the wealthy baron for the loan of a sum of money, Baron Rothschild consented upon the following among other conditions—namely, that the cardinal should no more put his feet upon the neck of his (that is, the Jewish) people; a practice which has been annually observed as expressive of their continued subjection to the Romish hierarchy.

CHRIST DIED FOR THE UNGODLY.

COME, poor weary, heavy-laden, sin-burdened soul, here is a subject of the greatest moment for our mutual consideration. It is a solemn yet a sweet truth, made known I would say with entire unreservedness and plainness, by the covenant God of Israel, for the reception of the poor and needy of his people, and for their encouragement and consolation whilst passing through this world, in which he has declared his people shall have tribulation. Oh, that the Holy Ghost the Comforter would condescend to bless the substance which this truth contains to our immortal souls. I say, condescend; yes, fellow sinner, and if you feel your vileness and despicableness to the extent the writer does, you will also join in with him, and entreat for this condescending favour to be bestowed as a matter of grace, and not of worth. Yes, those who know and feel the inward depravity of the heart, can testify that there is nothing commendable in flesh and blood by nature. Our gracious and infinitely wise God also is determined to make us know something of ourselves, otherwise he would not have revealed his holy and righteous laws, or pictured out our real character in such awfully black colours as he has done in his most holy word; he would not have left it on record that his chosen ever-beloved people were ungodly, if really they were not, and he had never intended to make them acquainted with it. But we have in one word at the head of this, a character described by God himself, and that too for the health and salvation of the soul of his dear people, of which they are not to die in ignorance. Oh no, "All thy children shall be taught of the Lord;" "He shall convince the world of sin."

It is very frequently the case, that the children of God write bitter things against themselves from a feeling sense of their depravity, and the evils of their heart, which they cannot unbosom to any but God alone; and here it is they find vent to disclose and confess all they know of themselves, and feel they are the subjects of (it is because the soul unreservedly loves the Lord, and therefore feels freedom and liberty, with humility and contrition of spirit, to confess to God); they are pressed down with the weight that hangs on their spirits; their doubts, fears, and misgivings, come into powerful exercise, and they conclude they are altogether deceived, that they are not in the way, and that finally they shall perish and have their portion with hypocrites in the lowest hell. But whence arises all this, but from those accursed principles of pride and unbelief which by nature we are the subjects of? This, however painful to be borne, is not to be subdued by us, and it may please the Lord to keep his children long in this state, before they are taught to rest entirely in himself as helpless, sinful, unworthy worms of the earth. Yet let our situation be what it may, he has left

much on record for the encouragement of his people to trust in him. In one place it is written, "This is a faithful saying, and worthy of all acceptation (and oh, that he would draw out that faith which is of the operation of God, that with all unreservedness we may grasp the same with a divine arm, clasp it to our hearts, and receive it in all its fulness and the blessedness connected therewith), that Christ Jesus came into the world to save sinners." Can you, my brothers and sisters, beloved in the Lord, and for the Lord's sake—can you, I ask, produce a single Scripture to prove that Christ Jesus came to save any other than sinners—ungodly, base, depraved, lost and ruined sinners? It has done my soul good numbers of times, to hear and to read that Christ Jesus was called "the Friend of publicans and sinners." Oh, how this will at times melt the hard heart, and bring forth tears of penitence in the soul; bow it down in sweet contrition at the feet of Jesus, and love to be there. Do you, dear reader, to your shame and sorrow, feel yourself to be such a character in the eyes of a heart-searching God, and are you longing for deliverance from the same, and waiting for the salvation of God? If so, I say wait still, hope still, press your cause still before him; your cause, your case, cannot possibly be a worse one than the unworthy writer's, yet he found mercy with God, though one of the vilest of the vile. And take encouragement, the Lord would never have done thus much for thee, if thou wert not of the number of those for whom he died. Oh, how his heart, his bowels, yearn over his poor lambs, whom he has blessed and will bless with his loving favour, and they shall rejoice in his salvation.

We cannot tell the depths of misery, wretchedness, and sin, in which we may be involved even after the Lord has whispered in strains of love and peace to our souls, "Thou art mine." Read of the conduct of God's Israel under the old dispensation, after the numerous tokens they had of the favour of God towards them, and the many deliverances he wrought for them; at the best they were a stiff-necked, a rebellious, an ungrateful, and a treacherous people. And the apostle says, these were our ensamples, to the intent we should not lust after evil things, as they also lusted. Let us not deceive ourselves, beloved brethren. Are we better than they? No, in nowise; for we are all under sin by nature. Remember how Abraham and Sarah lied; how David committed adultery, and, alas! murder too, to hide its wickedness. How Solomon fell so very, very low, though beloved of God; and how Peter too denied his Lord and Master with oaths and curses. And many others could be enumerated to prove that the saints of God are not kept entirely from falling outwardly into sin, which some, alas! and those good men too, appear to deny; perhaps because God has graciously kept them hitherto—to him therefore be all the glory. But if so, how can they bear with those who know and feel their utter helplessness; their weakness being such that they cannot walk uprightly but as they are kept continually by the power and grace of God? The fact, however, is still the same; and God has declared of his people, "I knew that thou wouldst deal treacherously, and wast called a transgressor from the womb." And I may ask, who is the character described by the

prophet under the inspiration of the Holy Ghost, when he says, "Thou hast a whore's forehead?" My brethren, we may well start back with horror at what we are in our fallen depraved nature, when God opens to our feelings and view the floodgates of the iniquity we are the subjects of experimentally. But deep as our deepest miseries are, and aggravated as our foulest sins may be under a feeling sense thereof; yet how blessedly and sweetly does the word then suit our case, the Holy Spirit applying the same to the soul—"Christ died for the ungodly." Oh, what amazing love is here! What! Christ, the holy, just, and good, died for me, a sinful, hell-deserving wretch? Could he lay down his life for such vile characters as I? Yes, oh yes; otherwise both thou and I, dear reader, would now and long ago have been in hell, where the worm dieth not, and where the fire is not quenched. Here then is the only, and a solid foundation too, for thy hope, poor sinful, heavy-laden soul—Christ Jesus, Immanuel, gave up the ghost, died for the ungodly, died for the salvation of the rebellious, died for the salvation of his people, his body, the church. Vile in themselves indeed they are, but precious, yes, precious still, in the eyes of their faithful unchanging Lover, Jesus. Oh, how great must have been the love of Christ to them; he flinched not, though he had to fight through hosts of men and devils; the justice and the wrath of God could not quench the immortal love of his heart towards his guilty spouse, his rebellious and backsliding children. No, oh no; whom he loved, he loved to the end of his race, he continues still to love; and though he died of love for them, yet living, he ever loves them still. Blessed, blessed be his name, the immaculate Jesus, the Mighty Saviour, the Glorious Conqueror over every of his people's foes, sin, death, hell, and the grave. He has opened a way into heaven itself for his people, and has received gifts for men—yea, for the rebellious also, that the Lord God might dwell among them. He is and was the Good Shepherd, gave his life for his wandering lost sheep, and has solemnly declared they shall never perish, neither shall any man pluck them out of his hand.

May you and I, dear tried, downcast soul, be favoured under the sweet unction of the Holy One, to realize the love of Christ to us, and to feed by precious faith not on our frames and feelings, whether good or bad (for that will yield no solid food), but feed upon the sacrificial paschal Lamb that died on Calvary's cross, for his body is meat indeed, and his blood is drink indeed; and whoso eateth his flesh and drinketh his blood has eternal life, and shall never come into condemnation. The realization of this in the soul will banish all doubts and fears of death and hell, and the soul will enjoy sweet liberty in the salvation of the Lord and Saviour Jesus Christ, to whom be glory now and evermore. Amen.

Liverpool.

F.

A WORD FOR THE MINISTRY.

"And the Levites shall be mine. I am the Lord."

So spake the Lord to literal Israel; so saith Jehovah to his church now. The Levite set forth in type God's spiritual people, who have still to do with the ark and with the sacrifice; they also set forth that particular portion of God's heritage who under a gospel dispensation are set apart by divine calling and special teaching for the work of the ministry. All the Lord's family are not Levites, though, blessed be God, they are all priests. Literal Israel was called "a kingdom of priests," and spiritual Israel is called "a royal priesthood;" comprehending both the kingship and priesthood, which was more than the legal dispensation admitted. But the object of these few remarks is not a disquisition upon the nature of the ministry, but to show a few of the effects expected from those who are privileged by having the gospel ministered amongst them. And by the gospel, we mean not the mis-called gospel of modern days, which is a mixture of free grace and free-will, God's power and human effort, divine offers and creature compliance, total depravity and duty faith, particular election and general redemption, perfect salvation and progressive sanctification; we mean by gospel the proclamation of a full, free, and finished salvation, springing out of sovereign power and covenant love, designed for an elect family, to whom in due time it is revealed, and by whom it must be enjoyed—that certain discriminating sound which separates between the precious and the vile, which debases man and exalts God, and puts the crown upon the brow of Jehovah-Jesus.

Now from a people privileged with such a ministry, three especial things are expected—*support, sympathy, and forbearance*. First, support; and that twofold, spiritual and temporal. "Brethren, pray for us," said the apostle. A ministry that is attended without prayer must produce scanty soul-profit; it is a dry breast to a prayerless believer when the minister is forgotten in the closet. What wonder that dewy Sabbaths are restrained, and showers of blessings withheld from the soul under the preached word? A praying people is a gracious support to a gospel ministry, when darkness, and temptation, and unbelief, torment and oppress; the prayer of faith at such seasons oftentimes dispels the cloud, and in answer to the cries of a wanting waiting people, a door of utterance and a way of entrance have been vouchsafed, and liberty of heart and tongue realized. But secondly, support temporal, for "the labourer is worthy of his reward." In the relative position of pastor and people, we may trace in the Scriptures a sort of recognised and acknowledged trade, a giving and receiving, and that in the way of free and fair negotiation; "being made partakers of their spiritual things," the people's duty, as well as privilege, is "to minister unto them in carnal things." In Old Testament times the priesthood was maintained by sanctuary services, and the unmuzzled ox

treading out the corn is twice brought forward as the expressive type of God's mind in the mode of support his sent servants are to receive. A gospel ministry has the first claim upon the heart and purse of a spirit-taught people. Other claims take their respective places, but this is pre-eminent amongst many—"If any provide not for his own, he hath denied the faith, and is worse than an infidel," applies with parallel power to the spiritual claims for the maintenance of the ministry. Another effect is *sympathy*. We mean not by this the sickly sentimentalism so rife in the present day, but that which the apostle commends in the Hebrew church, "Ye had compassion of me in my bonds;" and again, "The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain." And further, it enters into the essence of the apostolic injunction, "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner." A faithful ministry will draw forth the devil's malice, the world's hatred, and the professor's envy; and there is companionship in all these on the part of the people (Heb. x. 33). If the master of the house is called Beelzebub, what wonder the household should share in the shame? If the minister be stigmatized, reviled, reproached, a called and Spirit-taught people shall be made to sympathize in the same by individual participation. It is vain, beloved, to shirk this cross; it is vain you attempt to stop the enemy's mouth by following the example of even an apostle. "Before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew himself, fearing them which were of the circumcision." So did not Moses, "He esteemed the reproach of Christ greater riches than the treasures of Egypt;" and so will you when Christ is revealed to and in you: then you will say with Ruth, "Where thou goest I will go, thy people shall be my people." The sneer of the profane and the taunt of the professor will fall alike harmless upon thine ear, or noticed only to wrap to thy bosom as an evidence thou art in the footsteps of the flock. Sympathy further enters into the apostle's appeal to the Lycaonians, "We also are men of like passions with you." What a claim then upon the spiritual sympathies of a Spirit-taught people! And be it remembered, that superadded to the temptations common to sons, they have the peculiar temptations belonging to servants. They must have a sip out of the varied cups of woe wrung out to their people, that they may know when, where, and how to speak a word to him that is weary. And beside all this, they must endure ministerial temptations, buffetings, perplexities, doubts, darkness, wrath, rebellion, and yet in the midst of it all stand forth before the people, and minister out of a breaking bleeding heart* the costly truths so dearly experienced. Here there is scope for *sympathy*.

* "A breaking bleeding heart!" Would to God that this fact were more deeply impressed upon the heart and mind of the children. It is grievous to behold the coldness manifested towards the really sent servants of God; instead of being very highly esteemed for their work's sake, they are treated as *servants* indeed; remunerated with a grudging hand; their ministrations looked

Lastly, *forbearance*: and this as respects matter and manner. Said the apostle, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom," and the reason is stated, "that your faith should not stand in the wisdom of men, but in the power of God." Thus for the most part it remains to this day; God pouring out his uttermost contempt upon the harmony, philosophy, and evangelical logic of our masters in Israel, reserving the outpouring of his Spirit and the manifestation of his grace, for the lowly followers of the carpenter's Son. Now to the attenders of a plain, simple, sound ministry, we would say, see that you value the peculiar gift belonging thereunto. Many of the Lord's people lose much by overlooking this; they want another man's line of things; they forget all members have not the same office, and that gifts differ according to the grace given (see 1 Cor. xii. 4 to 13), and that the Lord alone is the Distributor. If then the ministry does not suit you, search out the cause. Are you looking for another man's line of things? or are you secretly offended at the truth he declares, and covering up your enmity by finding fault with his gift? Lastly, as to manner, the pure lip and rightly spoken Shibboleth that is owned and honoured of God, is oftentimes associated with a provincial accent, a drawling voice, or some personal peculiarity that forms a stumbling-block to the world, and tests the character of the reception of the word in those who hear. The glory of the gospel is not to consist in the minister's mode of administration, but in the Spirit's demonstration; hence says the apostle, "Ye know how through infirmity of the flesh I preached the gospel unto you, and my temptation which was in my flesh ye despised not nor rejected, but received me as an angel of God." Nay, the apostle goes much higher, "even as Jesus Christ." And wherefore, despite this fleshly infirmity, was the truth so received by this Galatian church? Because Christ Jesus was set forth crucified among them under the ministration and personal application of the Spirit of God. Then vanished all their cavillings and carpings at the apostle's infirmity, and under the illuminating influences of the Spirit they were led into the dark recesses of their own heart, and into secret union with the work of Christ, which drew them off from the consideration of the apostle's defects, and thus made them experimentally sensible of the Holy Ghost's ministration, and the work of faith with power.

Reader, are you privileged to attend a gospel ministry? The Lord in much mercy write these three words upon your heart in connection therewith—*support, sympathy, forbearance.* R.

up to as those which are *paid for*, and as a matter of right to be expected: and, instead of bearing them upon the heart before God—begging for them his support, his strengthening grace, and his all-bounteous supplies, remembering that theirs is a "*labour of love*"—verily, brethren, you go from Sabbath to Sabbath, and sit under their ministry, as unfeeling and indifferent as if their work and exercise were confined to the hour during which they stand before you; forgetting, or unconscious of, those depths of trouble, anxiety, and soul travail into which they have necessarily been brought, in order to receive a suitable word of comfort or instruction for you.—Ed.

FAITH'S VICTORY OVER SIN.

O THOU ugly thing sin! that poisoned all Adam's race, made a Saviour bleed, groan, and die; breedest all our woes, and causest saints to go sowing tears all the way home to glory. "But sin shall not have dominion over you, because ye are not under the law, but under grace." Endless disputes have been among men concerning the origin of sin, and to know how sin came into the world; and most men think others greater sinners than themselves until the Holy Spirit convinces them of the exceeding sinfulness of sin. And until we are taught this soul-humbling lesson, we are saying that man is a great sinner, and this man is a vile wretch; but when we are truly taught by the Holy Spirit, we lay our hand on our own breasts, and say, I am the man! and then, like a man with a serpent in his own house, his inquiry is not so much to know how the evil beast came into his house, as it is to know how it is to be put out. For this monstrous serpent sin begins to hiss, bite, and sting us, and we feel the deadly poison is in our own hearts; and we find it bites like an adder, and is like the deadly poison of an asp. It is then we see that the old serpent invaded the house of poor father Adam, and laid his poison at the spring head of the river of the waters of this life in Adam; and all the streams flowing from thence in our poor fallen nature are poisoned with death, and that we, with all our Adam's children, are dropping into the grave. We then find the serpent in our own house, and are so weakened by the deadly poison that we have not strength enough to get it out. It is then we find this monster to be very strong indeed; too strong for us to conquer, or put out of our own house, having stung us and all our poor children to death. It is then we find the sting of death is sin, and the strength of sin is the law, and by the law is the knowledge of sin. We may have played with sin as a harmless thing, as Eve might play with the serpent before it stung her; but when the blessed Spirit quickens our souls, and opens our eyes, we see and feel sin to be a deadly thing, and begin to exert all our strength in our wounded dying state to get this snake out of the house. But our strength fails us in the attempt, sin grows stronger, and we grow weaker; sin revives in us, and, alas! we die. And we die despairing of heaven and salvation; for the law worketh wrath, despair, and death. And oh, horrible to relate, we die by the bite of sin like one bitten by a serpent or mad dog, maddening with rage and wrath against the holy and good God; because, like a man that is delirious, we think that the holy, good, and righteous law of God is the cause of our death, when indeed our own sin is the cause of it; for sin hath both destroyed us and deceived us, as the serpent deceived Eve. For the holy and good law of the ever-blessed God has no death in it; no, but sin working death in me by that which is good, that sin by the commandment might become exceeding sinful (Rom. vii. 13).

Men who have only heard of sin and read of sin, and who have only a mere natural knowledge of sin, and yet have not felt or known the poisonous, accursed, damnable, deadly nature of sin, have invented various means of putting sin away, and getting this serpent out of the house and out of the world—a mere moral reformation, sprinklings, baptisms, tears, fastings, forms of prayer, mortifications of the flesh, self-chastisements, starvation, and whipping the flesh, which the poor blind Roman Catholics attend to, and like the poor blind Pharisee, who stood and prayed with himself (not with the Spirit), “God, I thank thee that I am not as other men, extortioners, adulterers, or even as this publican. I fast twice a week, and give tithes of all that I possess.” As many now-a-days are persuaded into a form of godliness by men, and in their hearts may say, ‘Thank God, I don’t swear, cheat, nor tell lies; I am no drunkard, no adulterer, &c. And thus they think they have put away sin, and turned the serpent out of doors. But oh, this is only covering him up, and keeping him warm in his own bed; this is poor blind man’s delusive Paradise. But the old serpent is still lurking in it; for we have not heard that the old serpent was turned out of the earthly Paradise, though he is cursed of God; he is still lurking in the rotten hollow tree of knowledge, and is in every root and branch of old Adam. And even the fruits from this rotten root rather feed him than kill him:—

“Now he appears almost divine,
Like innocence and love;
But the old serpent lurks within,
When he assumes the dove.”

The serpent is still in the earthly withering Paradise of man; but into the new covenant, everlasting Paradise of God, he cannot enter: for there grows the tree of life with its root deeper than hell, and its branches higher than the perishable heavens. “The prince of this world cometh, and hath nothing in me.” This is Jesus, the “tree whose seed is in itself;” and “the children of promise are counted for the seed” (Rom. ix. 8). Therefore they do not belong to Satan, he hath nothing in Christ. For this purpose the Son of God was manifested, that he might (and it is only he that can) destroy sin, the work of the devil. Christ, the seed of the woman, made of a woman, and made under the law, was made sin for us who knew no sin, that we might be made the righteousness of God in him. Our sin being imputed unto him, he died for our sins, and put away sin in his own precious blood by the death and sacrifice of himself; and by precious faith we received his righteousness imputed unto us. Thus the glorious God came in human flesh—the God-man, and wrought out a righteousness adequate to the demands of law and justice, and purged away our sins in his own blood; and we being flesh of his flesh, and bone of his bone, a part of him, and in him, and he in us, we are (look at it) made the righteousness of God in him.

And now, reader, if the holy life-giving Spirit give you power to believe and receive this great and glorious truth, this is how the soul-

stinging viper is put out of the house. "For that which we could not do, and the law could not do, in that it was weak through the flesh, " God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Rom. viii. 4). Thus sin is condemned, killed, and annihilated from the church, in the condemnation, death, and precious blood of Christ. None but God in human flesh could get the monster out of the house; and only by faith in the word of God, and in the blood and righteousness of Christ, do we get a victory over sin, hell, error, death, and the devil. They overcome by the blood of the Lamb and word of his testimony.

The above is the truth of the great doctrine of the atonement, but now comes the working experience of it. Oh, says the poor sin-burdened soul, how can these things be? How can sin be put away, when I feel it such a heavy weight hanging on my soul? Why, you know that the clock would not go if the weights were taken off. Oh, our sinful hearts are a heavy weight hanging upon our souls. But what saith the apostle? We glory in trouble—we glory in tribulation. We glory not in sin, but we glory that we are troubled for our sin; knowing that tribulation-wheel worketh patience-wheel, and patience-wheel experience-wheel, and experience hope, and then comes in the grace—because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. v. 5). And though saints while on earth are sinners, sin shall not have the final dominion over them; grace shall ultimately reign, and though sin and grace, like numerous wheels in Ezekiel's vision, work one against another, grace shall outwork sin. And in this mysterious machine of the Christian's experience, all things work together for good to them that love God; but in those who have not the love of God in them, sin works alone, and works eternal death. A Christian is like a clock wound up; our years, days, hours, and moments are numbered, and our poor, heavy, lead-like, sinful heart, is always pulling us downward to the earth. But it is the weight of our sins in this body of death, through the teachings of the Spirit of life, that keeps pray-wheel, groaning-wheel, contrite-wheel, and many other wheels in motion, until the heavy weight of this vile body works down into the earth, and lodges in the grave; then the earth returns to the earth, but the spirit to God who gave it.

All the prophets, apostles, and martyrs, have worked with a heavy weight, sin. You know that the smith and the founder have a dead heavy weight hanging under the bellows, pulling the bellows down; while the living smith by the strength of his arm, moveth a wind into the bellows—so the weight pulls down, and the wind heaves it up. So by the strength of the Spirit breathed into our souls, we heave up a heavy sigh, a groan, a prayer, and sometimes our souls are heaved up in praise to the Lord for his sweet love and forgiving mercy. But the dead leaden weight sin drags us down again, and we roar and groan with sorrow. Nevertheless, amidst all these ups and downs, and hard exercises, the work is going on, and will work the peaceable fruits of righteousness to them that are exercised thereby; for grace shall reign,

and will outwork sin. And while the Lord hath any precious gold and silver laying in the old earthly Adam mine, the Founder will work, and the bellows will be kept going; but when there is not another precious elect vessel to be found in old Adam, the work will cease. The great Founder and Refiner hath been working and blowing through and by the bellows of prophets, apostles, martyrs, his ministers and people in all ages of the world; and when the mine has been exhausted in one place, it appears that he works in another, till all his precious gold is brought through the fire, to adorn a greater than Solomon's temple above.

The Lord's fire is still in Zion, and his furnace in Jerusalem; and the blessed Spirit will find all his precious gold and jewels in the earthly Adam mine, but the lead, tin, and dross, will be left. The Lord blew a long and strong blast, by the mouths of his prophets, many years in Jerusalem; and when the mines of precious gold were exhausted there, he removed his furnace among the Gentiles, and blew most holy blasts by the apostles. For Jeremiah had said, that the mine was nearly worked out at Jerusalem in his day. He said, "They are brass and iron, they are all corrupters; the bellows are burned, the lead is consumed of the fire, the founder melteth in vain, for the wicked are not plucked away; reprobate silver shall men call them, because the Lord hath rejected them" (Jer. vi. 29). But after the rejection of the wicked Jews, the Lord removed his furnace among the Gentiles. And oh, what a rich glorious golden mine the Lord opened among the Gentiles; for if the casting away of the reprobate Jews be the riches of the Gentiles, how much more their fulness. Oh, what thousands and millions of precious souls have been dug out of the Gentile mines by the power of God, and melted into love, joy, and peace in Jesus by the sweet influence of the Holy Ghost! But some think that the Gentile mines are almost worked out, seeing the increase of error, infidelity, Roman Catholicism, and the contempt that men pour upon God's truth, and the ministers of the Spirit of truth. Prophets, apostles, martyrs, and ministers, have been killed and burned for the testimony of Jesus, through whom the Lord blew by his Spirit the holy blast and joyful sound of everlasting life and love; so that we may say the bellows are burned. For which of the prophets have they not killed, burned, and martyred? But the Lord has a few workmen at his furnace now, clothed in sackcloth, through whom he still blows by his Holy Spirit, and holy wind upon the slain. But the world of formal professors cannot bear them, nor stand the fire of God's word, because they take the precious from the vile, and will not and dare not pretend to make lead, tin, dross, and corruption into gold. For their business is by the Spirit to divide them, and take the precious from the vile, the holy from the profane, and to show what is of the flesh and what is of the Spirit.

But now what is to be done with this vile snake sin in the house? For if we say that we have no sin we deceive ourselves. Why, first confess our sins, and acknowledge our transgressions to the God and Father of all mercies, and earnestly cry to God with the publican, "God be merciful to me a sinner. Pour out all our hearts before him, and tell all

our sin, so far as the blessed Spirit gives us light and conviction; leave not one snake covered up, confess all, pull them out of every dark hole and lurking corner of the heart. "And if we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." Oh, precious words! "The blood of Jesus Christ, his dear Son, cleanseth us from all sin."

But while we are in this vile body, the vile snake sin in our nature will be twisting, turning, and winding all manner of ways in our members and carnal minds; and though the renewed soul, or inward renewed man, hates sin, and would flee from the appearance of sin as from a serpent, through the wiles of Satan and the deceitful heart where this snake lurks, the poor soul often receives a bite and a wound from this wily snake sin. And this vile thing sin makes the soul tremble, ache, and quake, and as it were bleed; and sometimes the poison of sin, like the poison of an asp, casts the soul into a stupor, and it sleeps. But oh, blessed be the Lord, not the sleep of eternal death; for the Spirit of life in the soul wakes it up again, and brings the love and blood of Christ again unto the same with peace and pardon, which makes the soul weep with tears of joy, and rise up again with a double revenge against sin.

Some men will say that we who preach the true and free grace of God, and a full atonement, make light of sin. Ah! but we have a better witness than they are, within us; we have felt it the heaviest thing in the world. So heavy indeed that it crushed angels down into hell, and crushed us to death under the law; and if the blessed Spirit had not raised us up by faith and love in Christ, and set us in heavenly places in Christ, heavenly life, love, and holiness, we must have sunk to hell. The men who make light of sin, and those who think it can be kicked out of their house at their pleasure like a foot-ball, may be so deceived as to think they have done it. But the children of God find it is a very heavy, deadly, poisonous thing, not to be moved out of their house or conscience but by the power of God and the precious blood of Christ. And this viper will lay coiled up in our poor deceitful hearts while we are in the body; and sometimes unawares it darts out and stings the soul, and then we find no true healing for this venom until the Holy Spirit, the blessed Comforter, reveals in us again the sweet mercy of God, and the healing love and cleansing blood of Christ. And as the warming love and cleansing blood of Christ is felt flowing into the heart, so we feel the venom of sin going off; and the Holy Comforter with holy oil and healing odorous ointment very precious, close and heal the wound. But then the soul does not rest satisfied without a love token, and peace visits from Christ; and, like a child that has had a fall, and a bruise, saith to the parent, "Kiss it and make it well." "Oh let him kiss me with the kisses of his mouth, for his love is better than wine." And oh what a holy triumph the soul then gets over, sin, death, and Satan, when it sees and feels how this viper's sting is drawn by the death and blood of Christ. It sings in loud hosannahs to God the death-song of death, a funeral dirge over death and his sting, with triumphant Paul, "O death, where is thy sting?" &c. &c.

Leicester, February, 1845

A WATCHMAN ON THE WALLS.

WILDERNESS MERCIES.

LETTER IX.

How awfully evident is it that man has no hand in his spiritual new life, any more than he hath in his natural coming in the flesh. The Lord who created this world at first, said with an almighty voice, "Let there be light, and there was light;" and everything arose into order at his command. What that sovereign mandate is no one can know until it goes forth as light from the dawn of the morning; and then the same Creator is bound by his attributes and perfections to hold in existence all that he does to and for his own eternal glory. So I found it at this period, when gladness came into my heart, and the shining light of divine grace had chased away every cloud, and I felt the warmth of his sacred presence to charm my ravished soul. This was the sealing testimony. And he has carried on the same gracious work ever since, through all the changing scenes and bogmires, and outbreaks of sin connected with this depraved existence, because he declares "grace shall reign through righteousness unto eternal life." I can never find language full enough to express the liberation and freedom I felt in my soul at this time; the minister and people I found were bound to my spirit, and I sang aloud—

"Hinder me not, ye much-loved saints,
For I must go with you."

It was ordinance day also with the body assembled together. I saw the dying injunction of Christ attended to by them in breaking of bread, in remembrance of their great Deliverer's bloody passion: and though not one with them in church fellowship, I sat and drank full draughts at the outer court of my Lord's house, for he told me I was a welcome guest there. It was a Baptist church, but I did not at that time see the ordinance by immersion needful to the full enjoyment of the Lord's command. The Monday morning came for my departure, and I left them with mingled feelings of joy and grief. Yet on my way wanted no human being to comfort me, for my Beloved was with me, and I made the valley ring to the notes I raised; I called the birds to my nuptial day, and wanted to call heaven and earth together to witness the mirth, for love had crowned the feast, and I sang,

"When will this body drop?
I long to fly away,
To dwell with Christ my Lord,
In everlasting day."

I could have told every one I met on my way, how glad my heart was made. How I passed through Ipswich I could not remember; all my

attention was taken up with heavenly objects, and everything bore the impress of "holiness to the Lord." It was heaven on earth to me; and often did I stop to write the name of Jesus on the ground, and held him fast, nor would I let him go, but preached him out as the only fairest dearest one to me. I felt new life indeed.

Having reached my house of bondage and dwelling-place of earthly captivity, I measured time with long meditation; the world and all things in it had no charms for me. I had pardon in my heart, the ring of love upon my finger, and the robe of Christ covered me round about. Thus I lived in the enjoyment of faith, and had sweet converse with my dear Lord and Saviour Christ. I envied no one; all the baubles of the great, the mighty, the noble, the wise and learned in this life, I viewed as vanity and nothing worth. It mattered not where I went, or where I staid, all was freedom to my spirit, and I kept holy day. I could see the hand of God my Saviour in all creation; not a blade of grass, or the insects or reptiles that were upon the earth, escaped my notice. I took great pleasure in examining the formation of animals, and severally viewed their adaptation to what my Father had assigned them in their fit station to accomplish. I used also to take particular notice of the natural figures the Holy Ghost had made use of in the word to point out the church, the bride, and her all-glorious heavenly Bridegroom; and indeed I could but spiritualize everything for the Lord's glory and my soul's good. Every little thing that occurred in every hour of the day, in my creed was ordained and came to pass in conformity either to the Lord's secret or revealed will, or both; nor have I ever since found cause, when examining the sovereignty of Jehovah, to alter in such belief. To this the carnal mind would raise a thousand objections; but what has the Christian to do with the cavils of unrenewed reason, when the dear Bridegroom of his soul is brought fully to his view, and the new wine of the kingdom is poured out at the feast?

Up to this period I had been walking under a cloudy covenant of works and grace mixed together, being taught to believe the law of Moses was a rule of life and conduct to the believer. In this confused state thousands of God's dear lambs are now walking, not making a proper distinction between law and gospel, flesh and spirit. But the law is not made for a righteous man; Moses is dead, and the regenerated stand upon higher ground. Christ to them is the centre of action, from whom proceeds all holy desires, in life and obedience, which Sinai knew nothing of in the law; the constraining power under the gospel is love felt in the heart, let in by the Holy Ghost.

On the following Sabbath I hastened to inform my Hadleigh friends "how great things the Lord had done for my soul." Some few were delighted at the glad news, others seemed envious, and some doubted; nor were there others wanting to admonish me lest I might go too far, and actually charged me with having drank more than enough before the Lord, reminding me they had never seen the like; and as I was so young, they thought me too lavish. I had always a hymn ready to

sing, and a tune likewise, and as to prayer, that was all turned into praise. And I used to talk away about the King, and the palace, and the guests, and how I had been admitted at court. Nor did I forget to tell them what poor mopy things they (some of them) appeared to my view, as I should never more experience death, or go down to the land of darkness, as the clouds were all blown away for ever. And thus I went on, receiving from some of my dear brothers and sisters in the Lord their smiling rebukes, which I took in love from them; though I used to wonder what it could all mean, as I had heard them so many times before pray for liberty and help in their trouble from the Lord, and yet I found when I had received help, and had no trouble, they blamed me for making merry. But all this secret was explained afterwards, as my peace and joy did not continue seven years.

About this time as I was driving my horse and cart on the road, I saw near my feet a shilling, which I picked up; and not more than two or three steps farther lay a guinea. Surprised at beholding such an unexpected stranger, I found I had grown very rich all of a sudden, and pondered over the event in many ways, at a loss to know what meaning there was therein; however, I took great care of my treasure. The Lord took care I should not have all my good things without tribulation, for my sister was to be my adversary, and the cross of Sabbath-day work was not removed. This I found a trying evil, and often did it break in upon my joy to mar my comfort. I also thought much of my dear spiritual father (as I called him), and of the people under his care; and though absent in body, was often present with them in spirit, and longed to be one in their midst. I was often speaking to one, and shaking hands with another, and beholding their order in the Lord, all but baptism, which I did not fully enter into. Finding no likelihood of being released from working on the Sabbath-day, a thought arose in my mind to run away, and go at once to the people, leaving all consequences with the Lord, whatever they were; and without communicating it to any one, I prepared for my journey; got as many of my clothes as I thought fit into the stable, tied them up in a bundle, and very early on the Sabbath morning, long before day-break, I set off toward the land of Goshen, and reached the chapel before the morning service, a distance of eleven miles. I told one or more of the friends what I had done. I was very regardless as to the result, as I knew the business was a case of conscience, and that it was from a love I had for the truth I had left my master. After the services were over, I went in the evening to my father's house, and said I hoped they would take me in till I could better manage for myself, by finding something to do. My mother told me I could sleep at their house, which was all they could do for me; and as the love of Christ lay warm upon her heart, she was glad I had left my sister to hear the ever-blessed truths of the gospel, and remarked, "the Lord will provide." And now I began to have unravelled the use of the guinea and shilling I had found—the Lord had provided. After a few days, one of the friends, who was by trade a cooper, set me to work; and having

knocked all the dust I could out of my clothes, I viewed myself completely changed into another line, carrying out tubs and pails, hoops and firkins, round the country to his customers. He talked to me about many of the friends, who they were and where they lived, and what I should tell them of the good things I knew; and I thought him a very nice man indeed, and that almost everybody where I went were true lovers of the gospel. And wherever I was, how did my tongue chatter on, and no doubt at that time there were no bounds to my talk; which, like Peter's, might be very sincere, but not always consistent. At that time, however, it would have required much to have persuaded me how fleshly and carnal this church and people were; the shoals that were daily flocking to the baptismal pool, and admitted into church fellowship, stood then to prove in my view how blessed the congregation must be under the pastoral management of my highly revered friend Thompson. But alas! what has time and experience since taught me respecting them; but he did his work, and with all his rubbish left behind, is now singing the song of Moses and the Lamb. Here the majesty and power of divine grace alone must be exalted, the creature lost sight of, and all independent of the Spirit's work shall blush with shame at Immanuel's feet.

Essea.

J. G.

SONGS IN THE NIGHT.—No. IV.

ENCOURAGEMENT.

OH, Lord! may we an earthly song,
 With feeble voices raise;
 And tell the glories that belong,
 To thee, our Saviour's praise:
 While choirs angelic join the swell,
 Of harmonies above;
 And ever sing—yet fail to tell,
 The wonders of thy love.

To thee the widow's mite appears,
 More precious far than gold;
 The outcast's ointment, wet with tears,
 Thou did'st accept of old:
 Encouraged thus, thy love we sing,
 Though poor our praises be;
 And this the offering that we bring,
We feel our need of thee.

C.

THE MAYNOOTH GRANT.

SINCE the publication of our last, our readers are aware that this iniquitous bill has passed the House of Lords. This not being a merely political, but a strictly religious question, it was our intention to have given a summary of the debate, but as it came on during the early part of the month, doubtless the greater portion of our readers are already familiar with what was said and done.

For the result we were prepared, but for the majority by which the bill was carried we were not prepared. The men to whose hands this vast—this important measure has been intrusted, being vitally ignorant of those momentous questions with which it has to do, have treated it as a merely reasonable grant, or piece of justice, due from one part of the community to another; at the same time losing sight—being altogether regardless—of those sound all-important principles upon which the constitution and government of this land are based. As well may they have made a grant to Mahommedanism, Paganism, or any other ism, as to Romanism; for the one is as much opposed to the nature and well-being of our constitution as the other. We can no longer be strictly called a Protestant country, nor our Queen—when once she has given her royal assent to this bill—be deemed any longer a truly Protestant Queen. We pity our Sovereign; she has had the worst of advisers. Round about her person and her throne have gathered men whom her ever-to-be-revered grandfather would have *scouted*—we offer no apology for the plainness of the expression—from his presence. Knowing well his views and feelings with respect to Protestantism, not a man had dared approach *him* with the effrontery they have approached our *Queen*. He was too firmly based upon his wholesome Protestant principles to compromise those principles; hence his ever-memorable language, “I can forfeit my head, but will not, cannot violate my coronation oath.” What gave rise to this remark? If we mistake not, it was the repeated effort to admit Romanists to Parliament. This he strenuously resisted, but his successor countenanced—and what has been the result? The under-sapping—the gradual invasion of every sound principle upon which this nation stood. That measure admitted men to Parliament, who, once admitted, had but to stand up for their own preconceived rights; to propagate their own views; to insinuate their own poisonous doctrines, which being in good keeping with the evil propensities and carnal hearts of men, were the more easily and agreeably swallowed, as a something wherewith to pacify the accusations of conscience, and give its votary some claim to the title religious, or, in other words, some price wherewith he would fain cherish the hope he should be able to compensate for his conscious misdeeds, and thus escape wrath to come. Oh, readers, if ever there were artifice more specious—more devilish—than another, it is in the system called Romanism. As we have said again and again, it had its origin in the

bottomless pit; thence it arose, and speedily will it return thither. Yet we tremble when we think that England's legislature—and that, too, principally at the instigation of a man who but a very few years since avowed in the most emphatic terms his determined hostility to its claims—has given the fullest countenance to this soul-destructive system.

We need not go over the ground which we have already trodden, nor once again harrow up the feelings of our readers, by reminding them that the privileges in which we have so long lived in the enjoyment, were bought at the price—the heavy price—of many a martyr's blood. We blush for ourselves—for our countrymen—when we contemplate the fool-hardy manner in which those privileges have been sacrificed. The British Houses of Parliament have, as it were, run rampant—as if bent on the destruction of the very principles upon which they are based; for give full scope to Popish ambition, and a total surrender to Popish priestcraft and tyranny of that independence of thought and action which is at once the purity and the pride of Protestantism, must be a certain consequence.

In watching the progress of the bill through the Upper House, while on the one hand the arguments of its advocates afforded the clearest and the saddest evidence of the total lack of that spiritual light, which could alone furnish consistent and proper views of the subject under consideration; yet, on the other hand, it was grateful—it was heart-cheering—to every zealous mind, to see that there were at least some members of that House, who, imbued with a holy zeal for the cause of God and truth, could dare to be singular; who boldly and fearlessly faced out the truth—alike regardless of the sneers of some and the insinuations of others, of the Lords of that House. The testimony of those men—few indeed their number—will long ring in the ears of every true Protestant; and to them, instrumentally, we look still to watch the movements of Parliament; for already—even before the solicitations for this grant have died away—is it urged that Romanism in Ireland should be under the pay of the British state.

Nor does the abominable sacrifice of principle rest here. Connected with the subject of education, which now so greatly occupies the attention of the House, is the effort either to discard the Bible altogether, or to admit only certain portions of it, or commit it to the perusal of Protestant children only. Now where can there be a more obvious departure from first principles? The grand starting point for all systems of national education should be this one declaration, "Him that honoureth me I will honour" (1 Sam. ii. 30). Let, then, the word of God—the only true text-book for all morality, as well as spirituality—be placed in the hands of every child; let that child be made acquainted with its history, and with the momentous subjects on which it treats, as of actual occurrence. By this means at least some amount of moral good may be effected, and the truly spiritual teacher will look for a yet higher and more holy and all-important instruction to be communicated to his pupils, even by the Lord the Spirit himself; but discard the word of God—lay it aside—treat it with a cold indifference, and you

by action, if not in so many words, tell the child that the perusal of that holy book is a matter of little or no moment; and thus you pave the way for that infidelity and scepticism which cling like a glow-worm to every human heart.

Turning, however, from the consideration of subjects in themselves so lamentable, we rejoice by way of close to address ourselves to the true church of God—that real invisible church which beholds the present aspect of things with a tearful eye and an aching heart. Beloved, painful as may be the routine through which for a season you may be called to pass, the issue must be glorious. If times of persecution should burst upon us, the same word will stand good, “The foundation of God standeth sure, having this seal, the Lord knoweth them that are his.” Not a grain of the precious metal shall be lost in the fire. The flame may try, but it will be but the testing of principle; and with respect to every season of trial, the real believer may adopt the language of Job, “He knoweth the way that I take; and when he hath tried me I shall come forth as gold.”

With the mental eye do we seem already to discover a more anxious inquiry after truth; whilst the established in the faith examine—scrutinize yet more closely—the ground of their hope, the less established raise the cry still more importunately for a clearer knowledge of Jesus, and a more fixed abiding in his truth. Things are coming to a climax; profession and possession will have to be defined; a line of demarcation must be drawn between the two; and then will more clearly be distinguished him who serveth God from him who serveth him not. And if, beloved, in this world we are to have but little peace—if it is to be a chequered pathway even all the journey through, yet the end of the race draweth nearer and still nearer on. We have not so far to travel as we once had. Some are gone a goodly distance across the wilderness; and one moment in heaven will make amends for all. Should some of us have to occupy a seat in a fiery chariot at the close of the journey, it will be but to make that close the more swift and glorious. It will only be more rapid travelling; and that of which many a forerunner has spoken in the highest terms. Witness the confession—the dying testimony—of some of our Reformers of blessed memory. It was sunshine—all blue sky—with them; not the vestige of a cloud appeared on their horizon as they made a farewell exit from this time-state. It was a glorious—an almost enviable—scene. One moment suffering—nay, did they suffer?—a few pains of body, and the next admitted to the full—the open vision of the Lamb. One moment bleeding martyrs—the next casting their crowns at Immanuel’s feet. Now hearing—nay, did they hear?—the murderous shouts of a giddy rabble; then listening—yea, uniting with—the high praises of God and the Lamb. Oh, blissful scene! Oh, glorious era! Oh, heights and depths, and breadths and lengths, of love, and grace, and faithfulness immeasurable!

Stand by, and strengthen, and comfort thy one church, most glorious Lord, be thy will and purpose concerning that church in this time-state what it may. Even so, amen and amen.

THE EDITOR.

THE ROBE OF RIGHTEOUSNESS.

It was night with my soul when to Jesus I cried,
 Till my eyelids of faith sore became ;
 When through the deep gloom methought I espied,
 The red vesture that Jesus had in his blood dyed,
 At the altar of God and the Lamb.

'Twas scarlet, the colour that always is worn
 By Israel's most valiant of men ;
 It hung by the side of my bed, where forlorn,
 Lay my soul, looking out for the light of the morn,
 Crying, When will it come to me—when ?

But night's tedious hours, though they tarried awhile,
 Travelled onwards, all numbered and true ;
 There is a set time for the sun to rise, while
 There is also a season when Jesus will smile,
 Appointed our hearts to renew.

Now faith by the light that broke through the door's hole,
 When the Sun of my Righteousness shone,
 Perceived that the garment so seamless and whole,
 Was just such a one as well fitted my soul,
 Did I take it to clothe me upon.

I arose with the sun, washed myself to refresh,—
 Anointed! was clean every whit ;
 The red garment supplied my whole person for dress,
 When adorned with this robe of my Lord's righteousness,
 I felt equal with Jesus to sit.

I left my dull imagery chambers of death,
 To walk in the sunshine of day ;
 In the light of the Lord did my footsteps of faith
 Follow Jesus in all that he in his word saith,
 And communion enjoyed by the way.

Uncircumcised Jews saw the garment I wore,
 And despised it in colour and shape ;
 Retained their torn vestments, nor thought themselves poor,
 But rich because Aaron such habiliments wore,
 And Moses had ordered their make.

Proud Pharisees wondered my taste was so bad,
 And passed me with scorn and disdain ;
 Accounting me foolish, eccentric, and mad,
 Or sure I should be more respectably clad,
 And give neighbours no cause to complain.

Still I kept to my garment, was warm, and felt blest,
 Nor what worldlings might say did I care ;
 They may deem their vile raiment for day-time the best,
 But half naked at night in the cold who can rest—
 Or would face the chill snow in the air ?

And now with my robe I am walking along,
 To the kingdom of glory above ;
 I heedlessly pass through the world's giddy throng,
 My heart is uplifted by Jesus in song,
 And, redeemed by his blood, 'twill be singing ere long,
 Of that righteousness—mine through his love.

Chelmsford.

JOSIAH.

LETTER FROM A DECEASED SISTER.

MY DEAR COUSIN "JOSIAH,"

It is indeed gratifying to receive a few lines upon that subject which is most dear to us, especially from one who professes Christian love. This far surpasses the love of relationship ; as that the one is only natural, and will die when we die, whereas the other is divine and heavenly, and which being commenced in time will be perpetuated throughout eternity. How can we sufficiently praise him who has chosen us and redeemed us with his own most precious blood ? With this assurance I can go forward, taking hold of the promises, and claim all that is good, both temporal and spiritual, as my own. Who would not have the tribulation to possess the peace ? And this he gives us richly to enjoy.

My beloved is unto me as the shadow of a great rock in a weary land. When I contemplate him as the God of providence, I can repose implicit confidence in him, and leave all my concerns in his hands, feeling assured that Jesus loves me too well to suffer me to have one pain, one trial more than shall be for my spiritual good. And shall I not sweetly acquiesce, and from my heart say, "Not my will, but thine, O Lord, be done ?" When I contemplate him as the God of grace, I am lost in astonishment, wonder, and delight ; and which neither my tongue nor my pen can describe—indeed, earth itself—

"Earth is too narrow to express,
 His worth, his glory, or his grace."

What a mercy to have a good hope that we shall ere long join the blest assembly above ! I am indeed a sojourner and a pilgrim here upon earth, but the knowledge of being a traveller to that blissful country supports me above it all.

I am, dear "Josiah," united in the bonds of Christian fellowship,
 Your affectionate Cousin,

SUSANNAH BODDY.

Kennington, May 15, 1840.

PROFESSION NOT PRINCIPLE; OR, THE RISE, PROGRESS, AND ISSUE OF MERELY NOMINAL CHRISTIANITY.

To the Editor of the Gospel Magazine.

DEAR EDITOR,

Overcome by that drowsiness, the concomitant of old age after partaking of refreshment, and a more than usual stillness pervading the stall, I was soon in a profound sleep as regarded the body, while the mind was in the most active state of employment from one of those wonders we meet with in life, and which the whole art and ingenuity of man has left unexplained—I mean the exercise of the mind in dreams. A judicious theological writer at the commencement of the present century has made the following striking remarks upon them:—"We know that the whole body is perfectly inactive, unconscious, and asleep, while there is a somewhat in us or belonging to us, that is at times very busily engaged and employed. We talk apparently with others, and we hear them talk with us. We travel far and near, transact great concerns; not unfrequently converse with persons whom in our waking hours we know to be dead, but yet in sleep sometimes forget this, and sometimes not. We hear their voice, and perfectly recollect it; their person, manner, and the like, are as familiar as when living. Yea, sometimes circumstances of a similar nature are brought before us in our sleep, both with the dead and living, whom we never knew. These, with numberless other particularities, are among the dreams of the night, of which the body, asleep and torpid, is wholly unconscious; but of which the mind or thinking faculty, or the somewhat indescribable, be it what it may, is most earnestly engaged in and highly interested about. Who shall say what this is? Who shall describe it? Who shall define its use?"

Moreover, the wise man tells us "a dream cometh through the multitude of business;" and I can assure you and your dear readers, that increase of years is not productive of quietude in the stall, for let me only expand the casement for a little air, and I am overwhelmed with the horrid din occasioned by the rapid advancement which Popery is making, and of which I have long had my forebodings; now more than ever realized by what will certainly be accomplished, the education of her iniquitous priests at the expense of Protestants. To recede is impossible, Maynooth must be supported, and her sons of darkness sent forth the length and breadth of thy land, O England; who shall "bind thy kings in chains, and thy nobles in fetters of iron." For of thee it may be said, "All the men of thy confederacy have brought thee even to the border, the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread shall deceive thee or ever thou perceive it" (old reading—Oba. 10). "Thy false and treacherous friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire" (Jer. xxxviii. 22). Smite with thy hand and stamp with thy feet, and say, alas! for that nation who have so changed their gods.

It is more than probable that from the intensity of my feelings from these things in my waking hours, may be accounted the visions of my head which so troubled me; and while he that hath a dream is to tell his dream, that he who understandeth the word may speak it faithfully, for what hath the chaff and wheat to do together? memory doth not let slip the impres-

sion first made when reading of the seven stages of life, or the seven wonders of the world as they were then called; nor shall we forget the classical lore that seven cities contended for the birth of Homer. In like manner my dream was sevenfold, and which seem to have somewhat of reality in the events of the day, or in what by a misnomer is called the religious world; or in other words, the extraordinary piety of the nineteenth century.

Without being minute in regard to preliminaries—for in the nature of dreams etiquette is not always observed—and it must be remembered I am only relating a dream in which the things now related—passed before me; I was led in my dream to consider myself an observer of things or events as they took place with two of my early friends, whose intimacy had subsisted from youth; neatness and comfort were very prominent so far as I observed with my friends. The objects which most attracted my attention were a portrait of one whom they style the Missionary Martyr, a missionary-box for subscriptions, with a few nondescript images said to be the gods worshipped by the heathens. Possessing the inquisitive organ, I conned over the library of my friend, and found those gems of divinity, those choice flowers of our college gardens, entitled “Mammon;” “Jethro;” “Jenkyns on the Atonement,” with most of the ephemeral volumes sent forth by those double D’s * * * * * and others; together with that legitimate offspring of the “Whole Duty of Man,” * * * * * Family Devotion.” It required no great penetration to find my friend’s religion was more in form than power; with all the artless smiles of nature, upon the mother’s knees lay an image of Adam the first, a sinner by nature and birth, whose unconscious quietness during the routine of the fleshly devotion, had raised such emotions in the breasts of the misguided parents, who already beheld such signs of innate piety in him, that no doubt could exist but their George Whitefield would be a shining character. This I set down as the first stage of the great goddess piety.

One attendant upon dreams is the quick transition from one object to another. Anon, in the playful simplicity of the child, Master George appeared before me, and all will admit there are no greater mimics than the young, nor any that so quickly copy what they see—uninterested in what is going on by way of conversation, all the moveables within his reach are concentrated in one corner of the room, and with his dumb congregation he is well pleased, while with childlike playfulness he carries out the imitation—falls upon his knees, hides his face with his hands as he had seen others do; in all probability the dear Doctor. It was enough for his parents, whose expectation was already on tiptoe; “Bless his dear heart,” they simultaneously exclaim, “what indications of piety!”—The second stage.

Undisturbed by my slumber, my dream proceeded to view this promising child. Having thrown aside the tunic, initiated into all the details of foreign idolatry and the ignorance of the poor blacks, without the least idea of what his own nature is heir unto, or the awful apostacy of his own country—being fully equipped with an engraving of the missionary ship, —a stock of collecting cards divided into squares for filling up with the contributions he might extract from his juvenile companions, he becomes a daily mendicant, and constant annoyance to all he comes in contact with. And the approach of the month of May was an additional impetus, that even “Old Crispin” must be appealed unto; while on me his oratory was quite lost, not so with my friends, who expressed their pleasure at seeing dear George so favourably pious.—Stage third.

My dream proceeded until Master George had reached somewhat into

his teens, but neither warehouse nor counting-house had any attraction for him. Already the dear Doctor had enrolled him amongst the church members, and his whole mind was absorbed in the Utopian scheme of converting the world; and what time could be allowed from the receipt of custom as a missionary tax gatherer, was devoted to the reading of the works of our modern schoolmen. Thus his table was deluged with the works of Andrew Fuller, &c., &c., &c., while all agree the dear youth is hopefully pious.—Fourth stage.

In my dream I next saw George a student in one of the schools of the prophets, closely applying himself to reading of the pure and chaste classics, as preparatory to his coming forth as an able minister of the New Testament. The studio was of course furnished with works on theology as well, but those of sound divinity were as scarce as the open vision in the days of Eli. Sampson's heaps of dead Philistines seem to arise before me in the Greek and Latin tomes, with lectures upon Chemistry, Geology, Physiology; in short, all the gies and isms of the day—more like the curious books of the Ephesians, than the valuable parchments Paul the aged committed to Timothy. However, these things are of no moment, it being fully admitted the young student is decidedly pious.—The fifth stage.

My lengthened nap was favourable to the extension of my dream, which now brought before me the young aspirant as the pastor of a respectable and fashionable congregation; where from the pleasing manner of his address, and brilliancy of oratory, he soon becomes a great favourite with the ladies, and being considered the life of all company, no party is thought complete without him. He becomes the religious lion of the town, and is found taking the lead in all meetings, religious and political; anti-church or anti-corn committees, with the hustings at the election, or the dinner afterwards, can command him. Thus his excellent speeches upon those occasions, the religious novel, with his prize essay, reach the land of Scotia, and fly across the Atlantic, where honours are of so easy growth and so lavishly bestowed, from whence he receives those unmeaning appendages to his name, of D.D., L.L.D. He is now seen with the buttoned-up hat, a gold-headed cane presented by some doating dowager, and it is treason not to allow the dear Doctor, as he is now called, to be eminently pious.—The sixth stage.

But time, that enemy to all fixation, assisted by nature and old age, sets itself in battle array against the Doctor, prostrates his strength, and brings him to the jaws of death. Here the bubble bursts, and the phantom he has pursued evades his grasp. Few are the privileged spectators of the solemn scene; a lethargic silence pervades, with the exception of commonplace answers to forced questions; at last the distorted feature and convulsive gasp close the whole—he dies and leaves no sign. Great lamentations naturally follow, the funeral oration is delivered, an elaborate biography written, with the usual comprehensible (or rather incomprehensible) finale—the nature of the disease was such as not to allow conversation, but the placidity of his countenance, with the exemplary patience with which the dear man bore all his sufferings, testified the ground of his hope. Thus as in the first instance, so now, it is a matter of speculation, and the seventh stage causes a thrill of horror, while we view it as deceptive piety.

The quick step of the passers by now aroused me, my sleep was refreshing, and my dream impressive; and how many in the declaring day will there be found who will wish that the solemn realities of these delusions were but a dream!

From my Stall, Amen Corner.

CRISPIN.

PASTORAL ADDRESS.

MY DEAR CHRISTIAN FRIENDS,

I can truly say that I seek not yours but you, and that my desire in preaching the gospel is to fulfil the ministry which I have received of the Lord Jesus. I fully believe that the Lord has been pleased to own my ministry among you; and this is all the reward I seek or desire. Since my eyesight failed me, I have been peculiarly a child of God's providence; and as I told you the last time I was with you, the Lord has provided, he does provide, and he will provide, for the silver and the gold are his, as well as the cattle upon a thousand hills. The same Lord who commanded the widow woman to feed his servant Elijah, is my God, in whom I trust; and he will fulfil his own promise—viz., "bread shall be given and water shall be sure."

As long as the Lord is pleased to keep open the door for my entrance in among you, I shall most gladly continue freely to preach the word of life. Had I been with you this evening, I should probably have addressed you on that everlasting covenant which forms the substance of that song of triumph in the eighty-ninth psalm, and I will therefore add a few words on it.

The covenant or agreement spoken of is made with David—i.e., with our Jesus, the true and typical David. The substance of it is thus described ver. 4, "Thy seed will I establish for ever, and build up thy throne to all generations." We allow a man to make provision by his will for his children not yet born, and yet vain man would not allow God to have the same right. But it is so; this covenant had its origin not in time, but in eternity, before man was created, or men had done good or evil. The fall of man did not destroy or alter this covenant; yea rather, therein full provision was made for the salvation of a remnant of the race of man from that mirsery and guilt which our God knew they would fall into. That remnant is according to the election of grace. When our Jesus in the fulness of time came into this world, it was to fulfil what he had undertaken in this covenant from all eternity. He then actually bore and suffered for those sins which from eternity he had undertaken to bear, even every individual sin which his people had committed or should commit. This is indeed a great mystery; but sure I am, that if Christ did not actually bear and feel the guilt, and wash away out of the book of God's remembrance every individual sin that I either have committed or shall hereafter commit, they never can be blotted out, and damned I must be. But on this point the Scriptures are clear to him whose eyes are opened to behold the wondrous things contained in God's law. The Lord has opened my eyes, and I see Jesus suffering unto death for me, but now crowned with glory and honour. Here is my security, Jesus my head is safe, and death hath no more dominion over him; and I, a member of his body, am therefore safe, as accepted in him. Although indeed I may often transgress, and do that which I would not, yet my covenant God and Father hath said, when viewing his people as backsliders (ver. 38), "Nevertheless my loving-kindness will I not take away from him (i.e. Christ), nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips."

Blessed security! God is and cannot but be well pleased with me, beholding me as he does in Christ. I am comely by reason of the comeliness which is put upon me, and not for any graces that I may have cultivated as some blasphemously pretend that they can. My brethren, I would earnestly warn you against that accursed error with which some bewitched for a season the church in Galatia, and which is now so very prevalent. Terms and expressions of grace are common in the mouths of professors, but in reality they deny salvation by grace, in that they mix up works as a necessary condition. They profess to have begun in the Spirit, but seek to be made perfect in the flesh; they talk of grace to be given them on condition of their prayers, repentance, good deeds, &c., and also assert that a child of God can by his own carelessness cease to be such. Were we indeed our own keepers, then we might, like the sheep for whom the everlasting kingdom is prepared, depart into the regions of the cursed. No, the Lord is the keeper of his people, and he has said they shall never perish. The everlasting covenant, ordered in all things and sure, puts a decided negative on any such idea; for the covenant runs thus, "Thy seed will I establish for ever." Hath God said it, and doth he not work all things after the counsel of his own will? Read through this glorious covenant psalm, and see how strongly the Lord expresses himself; yea, he has confirmed his promise by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who by his grace have been enabled to flee from the wrath to come, and to lay hold upon that hope set before us.

In conclusion, I would ask each one of you, Has the Lord established with you the everlasting covenant in the 55th of Isaiah? The Lord there calls upon his thirsty people to hearken diligently unto him, and he will make an everlasting covenant with them. This covenant made in time individually with the Lord's people, is the fruit and consequence of that everlasting covenant made before time with Christ on their behalf. Do you know anything of the blood of Jesus sprinkled on your conscience? Have you felt the power of the Spirit like the early and latter rain coming down as fruitful showers upon the ground prepared by the Lord? If so, and if Jesus the Sun of Righteousness has arisen upon you, then indeed you will have had tokens of this covenant; and as sure as when a man sees the rainbow he may realize the fact that this world shall never again be destroyed with the deluge, so may you be assured of your interest in that eternal covenant which never can be broken.

Thus far in my present illness the Lord has dealt most graciously with me, and all is progressing most satisfactorily; so that in two or three weeks I hope I may be permitted again to meet with you. May the Lord graciously grant that his presence may be with you, and add his blessing to these few words, and that which may be read to you.

Commending you to the care of the all-watchful Shepherd and Bishop of your souls, I remain in the love of the truth, even in Jesus,

Your faithful Friend and Minister,
J. W. GOWRING.

EXTRACT FROM JOHN CALVIN'S INSTITUTES OF THE
CHRISTIAN RELIGION.

THE Christian being most fully persuaded that all things come to pass by the dispensation of God, and that nothing happens fortuitously, will always direct his eye to him as the principal cause of events; at the same paying due regard to inferior causes in their own place. Next, he will have no doubt that a special providence is awake for his preservation, and will not suffer anything to happen that will not turn to his good and safety. But as its business is first with men, and then with the other creatures, he will feel assured that the providence of God reigns over both. In regard to men, good as well as bad, he will acknowledge that their counsels, wishes, aims, and faculties, are so under his hand, that he has full power to turn them in whatever direction, and constrain them as often as he pleases. The fact that a special providence watches over the safety of believers, is attested by a vast number of the clearest promises—"Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." "Casting all your care upon him, for he careth for you." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." "He that toucheth you toucheth the apple of mine eye." "We have a strong city; salvation will God appoint for walls and bulwarks." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Nay, the chief aim of the historical books of Scripture is to show that the ways of his saints are so carefully guarded by the Lord, as to prevent them even from dashing their foot against a stone. Therefore, as we a little ago justly exploded the opinion of those who feign a universal providence, which does not condescend to take special care of every creature; so it is of the highest moment that we should specially recognise this care towards ourselves. Hence our Saviour, after declaring that even a sparrow falls not to the ground without the will of his Father, immediately makes the application that, being more valuable than many sparrows, we ought to consider that God provides more carefully for us. He even extends this so far, as to assure us that the hairs of our head are all numbered. What more can we wish, if not even a hair of our head can fall, save in accordance with his will? I speak not merely of the human race in general. God having chosen the church for his abode, there cannot be a doubt that in governing it he gives singular manifestations of his paternal care.

The servant of God being confirmed by these promises and examples, will add the passages which teach that all men are under his power, whether to conciliate their minds or curb their wickedness, and prevent it from doing harm. For it is the Lord who gives us favour, not only with those who wish us well, but also in the eyes of the Egyptians (Exod. iii. 21), in various ways defeating the malice of our enemies. Sometimes he deprives them of all presence of mind, so that they cannot undertake anything soundly or soberly. In this way he sends Satan to be a lie in the mouths of all the prophets, in order to deceive Ahab (1 Kings, xxii. 22); by the counsel of the young man he so infatuates Rehoboam, that his folly deprives him of his kingdom (1 Kings, xii. 10-15); sometimes when he leaves them in possession of intellect, he so fills them with terror and dis-

may, that they can neither will nor plan the execution of what they designed. Sometimes too, after permitting them to attempt what lust and rage suggested, he opportunely interrupts them in their career, and allows them not to conclude what they had begun. Thus the counsel of Ahithophel, which would have been fatal to David, was defeated before its time (2 Sam. xvii. 7—14). Thus for the good and safety of his people he overrules all the creatures, even the devil himself, who, we see, durst not attempt anything against Job without his permission and command. This knowledge is necessarily followed by gratitude in prosperity, patience in adversity, and incredible security for the time to come. Everything therefore which turns out prosperous and according to his wish, the Christian will ascribe entirely to God; whether he has experienced his beneficence through the instrumentality of men, or been aided by inanimate creatures. For he will thus consider with himself—Certainly it was the Lord that disposed the minds of these people in my favour, attaching them to me so as to make them the instruments of his kindness. In an abundant harvest he will think that it is the Lord who listens to the heaven, that the heaven may listen to the earth, and the earth herself to her own offspring. In other cases he will have no doubt that he owes all his prosperity to the divine blessing, and admonished by so many circumstances, will feel it impossible to be ungrateful.

Camberwell, 1845.

P. H.

CORRESPONDENCE.

REFUGE FOR THE DESTITUTE.

To the Editor of the Gospel Magazine.

MY DEAR SIR,

May great grace, love, and mercy rest on you, and flow to your soul in rich abundance through the precious golden pipes of sweet eternal union from our most glorious and precious Christ, in whom it has pleased the Father that all fulness should dwell, and from whom we should receive grace for grace in every time of need. And it is our unspeakable privilege that he is God over all things, blessed for ever, and that he always sits upon his throne to bestow the blessings, love tokens, and make known to our souls the exceeding riches of his rich grace, his love, and mercy, which God his Father and our Father hath been pleased to treasure up in him our glorious Husband and Head, who ever liveth and sitteth at his Father's right hand to demand and give all that his poor timid, fearful children stand in need of, notwithstanding all their sin, rebellion, hostility, and perverseness against, and their departures and forgetfulness of his gracious Majesty. Yes, notwithstanding all our many heinous crimes against him, he will at his appointed time in his own way and manner make known his sovereign grace and mercy, his everlasting unchangeable love to our souls, and say unto us in such a tender loving manner as shall utterly astonish us, and make us exclaim, what me, Lord! what me! vile, unworthy, ungrateful wretch as me! Yes, thee; "I have loved thee with an everlasting love;" "I am thy salvation;" "I have redeemed thee from all iniquity;" "Thou art all fair, there is no spot in thee." "I have covered thee with the robe of righteousness, I have clothed thee with the garments of salvation" full and free. And then seeing ourselves thus arrayed, we begin to sing salvation is of the Lord, I will rejoice in the Lord, and glory in the God of my

salvation. And this being in such an unexpected time, unlooked for; when despair had seized the place of humble hope, pride, rebellion, and enmity had taken the place of prayer, and trusting that he would have mercy and appear, we have come to the rash conclusion we would give up all hope and rush headlong into the world, and have our fill of sin, feeling a love to and a craving after the pleasures of an alluring world; Satan tempting us to abandon all thoughts of religion, and presenting to our minds the happy seasons we enjoyed in the days of unregeneracy, so that we lose all thoughts of God and his great salvation. Yet even then our glorious Christ is looking on, and is waiting to be gracious; and at his appointed moment steps forward from his hiding-place, manifests himself in all his glory, power, and preciousness; so that we stand in amazement, and wonder and adore when we see the wondrous change that we who expected hell to be our everlasting portion, have found heaven—yes, heaven begun below. And this not merited by prayer or praises, for the soul clearly sees and feels that instead of being engaged in that it was making league with Satan, determining to give up all and close in with the world, the flesh, and the devil. Thus he is led to see and feel its fulness and freeness, and feelingly sing with the dear poet—

“Thy rich grace must indeed be free,
Or it ne'er could be bestow'd on me.”

And this is one reason why prayer is so often restrained in the soul of a child of God, and such hardness of heart, and coldness, deadness, and carelessness, and indifference felt in the soul before deliverance comes, to cause it to stamp all human merit in the dust, slay all boasting by staining their cursed pride, so that no flesh shall glory in his presence. So excellent in working is this glorious wonderful Counsellor; he well knows how much to bring down the high tree of nature before he may exalt the low tree of grace; therefore beloved, if your state be as above described, nay worse, however bad it may be, the more hopeless and helpless you feel the better; the more the skill, the wisdom, and power of this glorious wonderful counsellor will be displayed, and the more glory will redound to his precious name. Therefore fear not to put your cause into his almighty hand; he will thoroughly and successfully plead it for thee, poor soul. Listen not to Satan's suggestions that your case is too bad, you are too vile a character for him to plead for, that you have put it off too long. For there is written upon the waving banner over his sacred head, in letters of blood divine that Satan can never erase, “Now is the accepted time, now is the day of salvation.” Now you feel your need; for this he gives you by showing you your awful state, developing the hidden secrets of your heart, and causing you to see their heinousness and feel their burden. Now is the accepted time, when you have nowhere else to go; 'tis he hath removed all false saviours out of thy sight. Now thou hast nowhere to rest, he has in love to your soul so taken all false props from under you, and driven thee out of all the lying refuges; therefore, “Now is the accepted time, now is the day of salvation,” when all false saviours are removed far out of your reach. Therefore, poor soul, the dear Lord enable thee to push through the crowd of fears and doubts, of enemies within and without, and put thy cause into his almighty hand, and depend on it he will not fail to thoroughly plead it for thee, and in due time thou shalt not only be pardoned and liberated by him, justified freely from all things—as free from condemnation as if thou hadst never sinned against him. It cannot be said of any earthly counsellor as it can be said of this glorious wondrous counsellor, namely, that he never has nor ever will lose a cause that is com-

mitted unto his care ; not even the worst he ever had or ever can have, not even a bloody Manasseh, who made the streets run down with the blood of his saints, nor a Saul of Tarsus, or a Mary Magdalene, nor a cursing, swearing, denying Peter, and poor timid murderous fearful adulterous David knew he was very merciful and full of compassion, doubtless from long experience, and the many bad causes he had taken to him in which mercy could scarcely be hoped for. And therefore when in trouble again, after receiving so many instances of the lovingkindness and tender mercies of this wondrous counsellor, who is so excellent in working that he declares the righteous cry and the Lord heareth them, and delivereth them out of all their troubles. Therefore, says he, "Plead my cause, O Lord, against them that rise up against me." The apostle Paul having proved so much of his wisdom and power in his bad cause, and in many others so much of his judgment, righteousness, and truth, that he cries out in wonder and amazement, "O the depth of the riches both of the wisdom and knowledge of God ; how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor?" Yes, my dear sir, he who Infinite Wisdom well knows what weight is necessary to be laid on us to make us grow as he has promised we should, like the palm trees ; and since we have always before the throne of God such a wonderful counsellor to plead our cause, and whose glory and honour are interwoven with the accomplishment of his work as counsellor for his elect, chosen, blood-bought family, we need not fear. Truly he is a wonderful counsellor, being both God and man in one glorious person. John had a precious sight of him in the isle called Patmos ; he tells us he turned to see the voice that spake unto him, and says he saw seven golden candlesticks, and in the midst of the seven golden candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle ; his head and his hair white like wool, and his eyes were as a flame of fire ; his feet like unto fine brass that burneth in a furnace, and his voice as the sound of many waters : and he had in his hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last : I am he that liveth and was dead, and, behold, I am alive for evermore, amen,"

R. S.

(To be continued.)

SUNDAY SCHOOLS.

To the Editor of the Gospel Magazine.

DEAR FRIEND EDITOR,

Permit me in the name of my fellow labourers to thank you for your kindness in inserting our last communication, and publicly expressing your wish that it might be responded to. I wish I had to give you an account of the number of labourers added to our little band through its instrumentality ; but I am sorry to inform you we have not received so much as one letter in response.

What can be the cause of this somewhat unexpected silence ? Are there not any readers of the Gospel Magazine in the locality ? Or if there are, is

their silence to be attributed to want of time, or the want of heart in the cause? Bear with me, dear Editor, while I say it is much to be feared the latter is the case. Generally speaking, I think it will be found that those who have least time have the most heart, while those who have the most time have the least heart for the work; an afternoon's nap, a little conversation, or almost anything is preferred to the work and labour of love—of telling of the glories of Christ in the humble character of a Sabbath School teacher. If the Papists were as backward in setting forth what they call “the glories of Mary,” as professed Bible Protestants are in setting forth the glories of him they call Lord and Master, perhaps Popery would not be making such rapid strides as it is now doing. The schools of both Papists and other Arminians or freewillers, are well supplied with active teachers. But why? Because the creature receives praise from the creature for a zeal displayed. Mr. So and So, or Miss So and So, becomes a Sabbath School teacher, and immediately are looked up to by the simple among their acquaintance as great functionaries; while indeed they are often entirely destitute of every qualification necessary for the office. But when teachers are wanted in a cause where they will get none of this flattery—where all the power is ascribed to the Lord—where it is declared and maintained that we have this treasure in earthen vessels, that the excellency of the power might be of God and not of us, few, very few will come forward to offer a helping hand.

A minister remarked to his congregation (a few days ago) that “they all liked to have their own souls fed and comforted, which was only right and proper; but he did wish to see them more active in public in things concerning the interest of Zion.” These may not be precisely his words, but they are to the same effect. Christians do like comfort, and there is an abundance in store for them; but are they not to seek for anything else? Why were they made to differ from the world? Is it not written, “This people have I formed for myself, they shall show forth my praise.” And again, Christ died for all his people, “that they which live should not henceforth live unto themselves, but unto him who died for them and rose again.” And again, “none of us liveth unto himself.” And again, “if any will not work, neither shall he eat.” Not that any can earn or merit anything of Jehovah, but “the labourer is worthy of his hire,” and “the Lord is not unmindful of their work and labour of love,” but will give to them “souls for their hire;” and while they water the souls of others, they shall have their own souls watered also. Not that they will have all sunshine; oh no; they will have to endure many storms, and to meet with many disappointments, yea, with much, very much to discourage them; but as their sufficiency is of God, he will supply all their need from his fulness in Christ Jesus; and they shall be fed with knowledge and understanding by the Spirit of the Lord. Yea, such the king delighteth to honour, and has said, “they that honour me I will honour.” Such honour is worth having, and such shall be the portion of all the sent servants of the Lord, who “seek not the honour that cometh from men, but that which cometh from God.”

I must thank our friend “R.” for his kind, encouraging, and scriptural letter. I have always taken the same view of the subject as himself, and have considered the work as “a minor ministry;” nor do I see anything to encourage us, except when it is looked at in that light. I suppose our friend to be in advance of myself, both in natural and divine life, if I may judge by his letter, which has raised a desire to be more acquainted with him.

Yours affectionately in gospel bonds,

April, 1845.

GIDEON.

ARE WE UNDER THE LAW OF MOSES?

To the Editor of the Gospel Magazine.

DEAR SIR,

In reading this month's Magazine, my attention was placed on the piece by "De M.," respecting the believer's rule of life, p. 165. It appears that about seven months ago a flood of light was thrown on this important subject over the mind of "De M." Now as I feel utterly unable to enter into controversy on the subject, may I ask a few questions of "De M." for information, as I may be one of those in error from never having had a clear statement of the case set before me. "De M." says, "to prevent any misconception, I must remark first, that I believe that the world which lieth in wickedness, and even the elect in their unconverted state, are under the law," &c., evidently meaning the law given by Moses to the Israelites after their deliverance from Egyptian bondage. I ask, did that law extend to the Canaanites whose land they were going to possess, and whom the Lord drove out before them? I ask, was it not given to the Israelites when in the wilderness, as a chosen people, as a nation for a special purpose? Did it ever extend to the heathen, alias Gentile world, around them? See the Lord's special care over them (the Israelites) as a nation; the miracles he performed for their preservation while in Egypt, in the wilderness, and during the whole of the Old Testament dispensation, until the time of Christ coming upon earth unto them the Israelites, or Jewish nation; and for a very short time after, as is evident to this day, he came to his own, and they received him not (Christ himself coming of the tribe of Judah). Oh the wonders of the Almighty, his ways are indeed past finding out. Why the Israelites, or Jewish nation, should have his special care from the days of Moses to the time of Christ's coming upon earth—why the Lord should have his chosen, beloved, and redeemed people amongst them, and not amongst the heathen, alias Gentile world, until a short time after Christ's appearance on earth, is not for me to inquire. It is equally evident the Lord hath not his chosen, beloved, and redeemed people amongst them now. It was needful that the word be first spoken unto you (the Jewish nation), but seeing you put it from you, lo we turn to the Gentiles. Is it not evident that the Jews have been left from that time to the present; they do not believe to this day that Christ is come in the flesh. How long this blindness is to continue is not for me to say, no doubt it will be until the fulness of the Gentiles is brought in. It is equally evident that blindness was over the heathen or Gentile world from the time of Moses; during the whole of the Old Testament dispensation, scarcely an instance occurs that I am aware of, of an heathen or Gentile being truly convinced of sin, and enabled savingly to believe on the Lord Jesus Christ.

But to return more immediately to the subject under consideration. I would go back to before Moses' day, as it is evident that sin with all its dreadful consequences was in the world even before the days of Moses. I read of the creation of man or Adam, of God making man upright, and also of man's sin or transgression; and as a consequence thereof, the thoughts of man's heart became evil, only evil, and that continually. To transgress or sin was evidently breaking a commandment or law previously given. Certainly the law of Moses could not be applicable to Adam when in Eden. How could it be said, "I am the Lord thy God which brought thee out of the land of Egypt," when there was no such place; or that he should honour his father and mother, or that he should not covet his neighbour's house, &c., when there was none. Soon after I read of Cain's sin—"and

Cain slew his brother Abel ;" also of the wickedness of man being great in the earth before the deluge. I ask, what law brought man in guilty?—this taking place some hundreds of years before Moses was born; consequently the law given by Moses could not apply to Adam or to his transgression. See again after the restoration of the world, the desperate wickedness of man; for instance, the destruction of Sodom and Gomorrah; I read of their sin being grievous—not even ten righteous. I ask, by what law were they condemned, this also having taken place many years before the time of Moses? Was it not in consequence of that universal law given to Adam and to every one of his posterity to the end of time, and that before sin entered with all its baneful effects and consequences? Was not a law given to Adam and to all mankind in him, before the confusion of tongues at the building of Babel, before any divisions of nations had taken place, and before sin was committed. A short law, I grant, but a very decisive one—namely, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." The dreadful effects of transgression or sin, as you well know, are recorded very soon after, and from that time to the present we are living witnesses that the thoughts of man's heart are indeed evil, only evil, and wholly evil (while in a state of nature), and that continually. This is applicable, you are aware, to mankind at large, without any distinction of nation or people; so that I would repeat from memory as near as possible, the words of the late beloved Editor of the Gospel Magazine—namely, "Man is not condemned for not keeping the law of Moses, he is condemned already, and that for being a sinner." That mankind at large were in a state of condemnation from Adam to Moses is evident, for death reigned from Adam to Moses even over those that had not sinned after the similitude of Adam's transgression, alluding no doubt to infants that had not an opportunity of transgressing, consequently the law given to Moses about 2500 years after the law given to Adam, could not take cognizance of infants, it only referring to outward acts; if so, by what law were they condemned? Doubtless by that law given to Adam and all mankind in him, which brought all in guilty without distinction as to age or nation. I apprehend the list of worthies recorded in the former part of the eleventh chapter of Hebrews (before the time of Moses) had been truly convinced of sin, and felt its galling load. But how convinced? by the law of Moses? no, but rather by God the Holy Ghost; for when he the Spirit of truth comes with power, he truly convices of sin. What sin?—because they have not kept the law of Moses? rather because they believe not in me. Good old Abraham rejoiced to see his (Christ's) day, and was glad; he having seen the promises afar off, and also had that faith given him which is the gift of God, the faith of God's elect, and then died in faith. For these all died in faith, without the law of Moses convincing them of sin, it having not yet been given; but the Lord which searcheth the heart shows unto his beloved people, and to them only, the exceeding sinfulness of sin, not only in acts, but in thoughts, in looks, &c., which is far more extensive than the law of Moses. When this has truly taken place (for he the Lord hath a set time to convince of sin, to quicken, and to make alive), then the cry of the poor child of God is, What must I do to be saved? and prays, if so be, the thoughts of his heart may be forgiven. Having extended these remarks further than I intended, I would with much affection ask "De M." his authority for stating that the Gentile world are or ever have been under the law given by Moses to the children of Israel; and, in my humble opinion, to them and them only. I am quite aware that the view of it as

taken by "De M." is the general view taken by the greatest and best of men; and it is after much consideration, and with hesitation, I have ventured to send you the above.

I know it has the appearance of arrogance in me, a poor secluded villager, to bring in question some of the greatest and best of men in the true church of Christ, that have ever lived and advocated the glorious doctrines of the gospel; but so it is, and I must abide the consequences. I am fully persuaded that for the want of a proper distinction between the two dispensations as recorded in the Old and New Testament, there is much confusion even amongst the true church of Christ, so that indeed we see but in part; and if the flood of light which was thrown on this matter o'er the mind of "De M." should at any time flow a little further and wider, who can say but that "De M." may yet see clearer on the subject.

Leicestershire, April, 1845.

W. F.

To the Editor of the Gospel Magazine.

MR. EDITOR,

I have been much pleased in reading the thoughts of your able correspondent on the law not being the believer's rule of life, but it strikes me he has not properly defined the law, its nature and extent, so as to be really beneficial to the church of Christ. I would wish to draw the attention of "De M." to the almost concluding sentence in his paper of May last—viz., "Hence it is clear that the law is made for all unconverted persons." Now what law is it that "De M." means? is it the law of ten commands written on tables of stone? or is it the law moral, law ceremonial, law typical, or law sacrificial; or in one word, is it the law given to the children of Israel as recorded in the Old Testament? and if so, is that binding on all unconverted Gentiles? This is really essentially necessary, that the child of God may know what law he is delivered from.

Peterborough, May, 1845.

ONESIMUS.

CONCESSIONS TO POPERY.

To the Editor of the Gospel Magazine.

MY DEAR MR. EDITOR OF THE GOSPEL MAGAZINE, GRACE, MERCY, AND PEACE, IN AND THROUGH OUR MOST BLESSED LORD JESUS, BE WITH YOU FOR HIS SAKE. AMEN.

Should you deem this worthy a place in your valuable work in these singular times, well—if not, cast it aside. In reading "The Church, and what it is," for the present month, I was led from a note where the dear man remarks on the "woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, &c." "I fear there is too much reason to suspect the grievous calamity set forth in the above passage is about to overtake us in this country," &c.

I was also induced to cite an extract from a work published in 1817 (which I have) wherein the author says, "That George the Third was solemnly crowned a Protestant monarch over a Protestant people in the eve of the year 1761, notwithstanding which in the year 1778 the Papists by act of parliament were empowered to erect chapels and schools, and mingle

their worship and disseminate their doctrines among and with a Protestant people. From that time to the present the cloud to this country has rained some new snare; as in 1813 by one act of parliament four others were repealed, which had been enacted in various reigns, to defend the doctrine of the most holy Trinity, by which act the Protestant church was dismantled of her best robe, and deprived of her best pillar.'

The devil may rage, my dear brother, and whatever ism may be abetted, whether Rome, Arminian, Pusey, Plymouth Brethren, or what not, our most blessed Captain is more than a conqueror, and says, "Fear not, I will be with you; my rod and my staff shall comfort you." Therefore we may praise him for all that is past, and say to the present, hold thou us up and we shall be safe; cover thou our head in every day of battle from every foe. That we may be thus preserved is the prayer of, my dear brother,

Yours in a glorious Redeemer,

Walworth, April, 1845.

JAMES CHASE.

OUTWARD ORDINANCES.

To the Editor of the Gospel Magazine.

DEAR MR. EDITOR,

I feel bound in spirit to notice a paper recorded in your Magazine for June, in which the writer who signs "D. A." has so warmly expressed his love for the public ministry. This my unknown friend had a right to do, leaving others who differ from him upon the subject to have their views also, but not to impugn those who think it best to leave the beaten path while beholding so much prostitution in the land.

The piece I refer to, is headed, "A Word to those of the Lord's Family whom it may concern." I give "D. A." credit for the sincerity of motive which seems to have occupied his heart at the time he wrote, and I beg my own spirit may be properly affected with the fear of the Lord in showing my opinion upon the subject. I would further add, if the glory of God was his object, so let it be mine; if for the good and profit of Zion he offered his observations, so let my thoughts be directed while taking a glance at passing events; not with design to offend any one, or wound more deeply a brother's feelings at so tender an age of "twelve years' trial."

That the order of priesthood was established under the old dispensation, the word of the Lord clearly demonstrates. Nor was it less so under the new, when the Great Master sent forth his apostles under the effusion of his Spirit to declare the great mysteries of the kingdom to the election of grace. Nor do I deny he has not his witnesses now who received their commission from his divine presence; but I do most positively declare without fear of refutation the number is so small amid the vast multitude in this awful day of blasphemy, that an established mind knows not where scarcely to find them.

The hour is come when those who tremble at beholding what is done in the sanctuary, must not blink the subject while turning aside to weep at the abominations committed by professed Zion; but, blessed for ever be the name of Jehovah, though there be such a dark cloud upon the Christian horizon, his word is not bound, nor is it of private interpretation, nor is it confined to the priest's lips. His Spirit is sufficient to apply his own word in his own order and way best suited to promote his glory, and render it effectual for the conviction, correction, building up, comforting, and edifying his beloved, chosen, blood-bought family.

But to proceed, it must be confessed the present dispensation is a most gloomy one. And while leaving the vast thousands that compose the number that take office in the name of God to be teachers, both learned and unlearned, I would advise the living in Jerusalem to examine more closely those who espouse and affect to preach free grace doctrines, for here, yes on this important point, to me the greatest evil appears to exist; and the simple of Christ's flock are led away at the sound of words more than they are affected by the power that accompanies salvation. God is removing his ambassadors one after another, and their places are not filled up, though we hear of many running to and fro through this supposed Gospel land. Believe me, dear Editor, 'tis no pleasing task for an old man to enter his protest against the raging madness which has gone forth among gracious men for preaching; for we live in a day when the sanctuary is trodden down by those who have learned to prate what they never experienced. And this is deemed "the burden of the Lord." Many have mounted the rostrum, erected churches, declared their call, increased hearers, made proselytes, and waved the crossier with no small consequence to the admiring throng, adding to their address Rev., or at least Gospel Minister, yet running on often in the pulpit with the greatest nonsense that ever was uttered within the walls of Bedlam; but to touch these monstrous deformities will subject us to the greatest censure. I am sorry "D. A." should have in the onset of his piece shielded many of the above class, and have thrown out his anathema by an improper application of Scripture upon any one who dare to oppose their nefarious practices. Jude xix.

What I ask is, does the sober enquiring Christian merit such treatment, because he finds it his happiness to search the word of the Lord by which he is to try the spirits and to examine if they are of God, and if not (though they may be even good men) not to bid them God speed? Is he to be called "a separatist not having the Spirit" for not belonging to some such people described above? And must a line of discipline be laid down for his rule dictated by the imperious hand of a poor worm of clay, who chose to act by ministerial authority, making a sort of carnal experience the only test of his consistency? Good God! if this is to be the tribunal by which my faith is to be arraigned, let me not be called Chrisitan.

The cunning artifices resorted to in the traffic of preachers is but rarely detected, nor is it any easy thing to detail out the shameful proceedings thus practised among professing brethren; but what has the man of God, taught by his free spirit, to do therewith and they with him? To-day in their sight I am a saint, to morrow perchance far otherwise; but if I say I am so favoured as to be in man's esteem a child of God, I must be subject to his lordly rule, and to set the least step aside therefrom, must be deemed a backslider and sent in to the low dungeon until I make obeisance and promise to be a better boy. These are the dogmas of the present day—these the conditions of our corruption schools called Christian churches—these the dunghills upon which many of our free grace preachers or rather divinity botchers perch themselves to hector over the Lord's anointed. What a mock modesty it all is when examined to the core by a spiritual perception! and what a way of purgatory ere a soul can get to glory which falls into their hands! and what does it partake most of? the fear of God or the pride of man—the love of God and his cause or self? the Pope-like minister or the messenger sent from the Lord to build up his dear Zion and edify the church? Beloved Editor, I wish the chosen more to examine these things and see if the floor wants not purging, and the self seeking to be humbled. I believe they do; and the time is near for the Lord to change the face of things and make a separation. There are, I am sorry to say, but few in this wonderful day of profession who behold the spiritual adultery and fornication of the times; and while we make an appeal to stub-

born facts they have not a full conviction of them; the poisonous pill is gilded over and swallowed with avidity, and my brother "D. A." seems to be of that number. Be it so; he need not go far from home to behold the leaven mixing itself and fermenting in Christian society. Human teaching with me has but little influence; the Lord feeds me not in this way; and all the outward show in the flesh carrying with it much truth in lip service, tends only to make me more disgusted with Gospel professed churches, tea parties, and anniversaries, mixing up these carnal, abominable playthings with Gospel sermons (so-called) on the occasion, by some far-fetched minister of notoriety to obtain a collection, themselves feeding upon the good things, and joining pleasure with, at the same time making sure their travelling expenses; added to the frolic, the people wonderfully blessed and delighted. And so the farce goes on, so the devil chuckles, and he who has the greatest gift "to win souls" in this way, must not be forgotten for the following year.

Most lamentable the fact that these are the state of things! And such is the thirst for preaching, and the readiness to assert the right of ministerial qualification, that I have known sixteen created divines of free grace sentiments in one town, beside the regulars from whence these promising helpers in the vineyard proceeded. Nor shall I draw the picture too dark, when I attest before God and men, I have witnessed in characters so assuming the sacred office, the most diabolical appalling scenes that ever disgraced the annals of time. I ask, does the letter of truth stated in this manner meet with persecution? No, there is none—nor has it the Lord's presence—far from it. Satan is well pleased that men should deal with truth in this way; it has a name and sound without the power; it is a Gospel without a cross—and hence we meet with places which are crowded to suffocation, the minister vociferating his words in the most reckless manner to please a giddy, frivolous multitude with carnal anecdote. Oh! my soul, is this preaching the word of life with the Holy Ghost sent down from on high? Is this being a mouth for God to divide and separate the precious from the vile? Is this to point poor heavy laden sinners to the blood of the cross? Is this to direct the weary wanderer in the wilderness to his heavenly rest by a steadfast faith in the immutable oath and covenant of Jehovah's promise? Alas! alas! for the present times! This is the ministry sought after and so much admired, and he who dissents therefrom will be sure to get to himself a blot, and his name cast out as evil. I say again, dear Editor, these rank weeds and stalks of deadly poison have grown up to an alarming height in our godly professing assemblies, which make us old men groan; and where is the sword that dare strike at one of these excrescences while garnished over and protected with ministerial authority? Where the man who dare to stand alone refusing to join as a member, and absenting himself from the ordinances administered in so inconsistent a manner? Who choseth to enter his chamber and in secret worship the God of his fathers without being trammelled by the traditions of men?

For once my hand has signed the solemn promise so to do, irrespective of every outward consideration or consequence, for I am confident every promise, every judgment, every prophecy recorded in my Lord's word is rapidly filling up, and that his visitation to accomplish the end of all things, relative to the final audit, must begin at the altar. There shall the flaming light of His presence consume the dross of his church; there shall the great decision be made, and every chosen vessel gathered up under the hand of him the Great Purifier; from thence shall the trumpet sound that shall close the solemn scene. Ministers, churches, and lordly discipline, with every other line of professed experimental distinction, that obtain among men, shall be known no more. Ah, dear Editor! when I think on these momentous things, how do creatures sink in the scale, how do they die in my estimation, and how blessedly is

Christ exalted in my poor heart! I then wait to hear what further he will say unto my soul; and when he condescends to open my understanding by the great ministry of his Spirit, then am I happy to bow at his feet in humble adoration and praise, and bless his holy name for taking notice of me while his omniscient eye surveyed the vast numbers for whom he died. His own testimony sealed upon my heart as an earnest of future bliss; and in the prospect of his shortly coming, I wait to aid in the triumph and song, and to place upon his head many crowns, for he is worthy; then will be unravelled the great mystery of his love, when the blessed Sun shall shine most refulgent out of the firmament above, and these sinful bodies changed to behold the Lamb "who sitteth upon the throne making all things new." With this hope in view I close this paper, with love to "D. A." who, I trust, belongs to Christ's invisible church, with all that call upon the Lord in the love of his truth,

And yours, dear Editor, in the same everlasting bond,

MYRA.

CORRESPONDENCE OF THE LATE HENRY FOWLER.

To the late John Radford.

FELLOW SOLDIER IN THE ARMY OF KING JESUS,

Thy letter I duly received, and without flattery I must say altogether to my own satisfaction, as well as to the satisfaction of those to whom I have taken the liberty to show your letter. It affords me much pleasure that I am not alone touching the many painful exercises of mind peculiar, I believe, to the ministers of the Spirit. All that you mention about your painful conflicts to get matter for the pulpit, the various suggestions of Satan, &c. &c., I am, my brother, I assure you, pretty well acquainted with; and it is a matter of wonder and astonishment to me that I have so far been preserved and upheld as not to give the ministry entirely up, which I have often been tempted to do; for what with a sense of my own insufficiency—the many buffetings by the devil, and, as you say, the disputes and contentions among my own people, it has made me almost to faint; nor should I be able to stand my ground were it not for little helps the Lord is pleased to favour me with. "Endless praises to his name!" Men-sent and men-qualified preachers are strangers to our path, depend upon it; they get sermons out of their libraries, and need not go to God for them; for who would cry, and groan, and wrestle, and be as it were in an agony begging bread when he has his cupboards full? Who would sow beside all waters, when they can have a fine sunshiny day for it? I speak as unto spiritual, you can judge what I say. If the self-kindled fire of corrupt parsons were to go out they would soon give the ministry up altogether; they are sluggards, and Solomon says the sluggard will not plough because of the wind. Hence they are described as observing the wind, accommodating themselves and their ministry to the fluctuating fancies of their hearers. I find, my brother, all in me what they practice, but am not suffered to handle the word of God deceitfully, and though I find hard work to stand my ground, owing to the weakness of my faith; and weak it is indeed, yet, blessed be the Lord, he giveth power to the faint, and to them that have no might he increaseth strength; so that when I am ready to halt, and I declare before God that I am while I am writing, yet the Lord gives me a secret persuasion that all these things work together for my good and the church's edification. I must say therefore with David, "The Lord liveth, and blessed be my Rock," who stands unshaken while I am as a reed shaken with the wind. God's way with me, I see, baffles my corrupt carnal reason; I have often

thought of our Lord's address to Peter, namely, "When thou wast young thou walked whither thou wouldst, but when thou shalt be old thou shalt stretch forth thine hand and another shall guide thee." I am not very old, it is true, being this day only thirty-five years old, but I have seen, I think, something of the fulfilment of the foregoing text, and shall no doubt see it more copiously fulfilled should I be permitted to live in hardness thirty years longer in this wilderness of fiery flying serpents, and a land of drought. I would not wish to continue here so long, for impatience sometimes, and other times real desire, constrains me to say, it is enough; but this I believe, the time is fixed, and

"Not a single shaft can hit,
Till the God of love see fit."

I thank you for the information you gave me on your letter. Mr. Hopkins is the person I meant whom you say is returned. Tender my respects to Mr. H—, tell him the want of the world can never hurt him—the possession of it might. I have a line from Mr. B—, North Street, Exeter, since I received yours. They are all in a dose if not fast asleep in Exeter. I have not heard from Dock lately.

Ever thine,

H. FOWLER.

Birmingham, December 11th, 1824.

REVIEWS.

Departing from the living God; a Sermon on Hebrews iii. 12, 13, 14.
By the Rev. GEORGE WILLIAM STRATON, B.A. London: Houlston and Stoneman. Pp. 24.

To have clear scriptural views of divine truth is one thing—to bring forth those views is another; the same Spirit who opens the understanding to *discern*, must give utterance to the lips to *describe*, or a total failure in publishing truth will be the result. Hence many a man of sound principles will mystify rather than unravel, when he attempts to explain those great and glorious things which it is specially the prerogative of the Holy Ghost to reveal.

But in the Sermon before us, difficult as the subject may be to steer clear of that legal leaven which clings like a viper to our poor carnal hearts, and contracted understandings, there is a clear, scriptural, and very comforting exposition of the word. There is a depicting of character; and whilst it describes what departures are, it clearly denotes what they are not: for dark and gloomy, and ever-to-be-dreaded as are the departures, or backslidings, or temporary turnings away of the real children of God, there is the great—the all-important distinction between wandering—departing, and a final apostatizing. "They went out from us," says the apostle, "because they were not of us;" and, says our Lord, "The last state of that man is worse than the first." In such characters, whatever their pretensions may have been, there is the want of the good seed—the vital substance—the spiritual grafting into

Christ the living vine; and because such have no root they wither away. Not so—not so, the really spiritual worshipper—the truly heaven-born soul. Being united to Jesus, and eternally (and manifestly in time) made one with him, there shall be an abiding in him—a cleaving to him—and an indissoluble union with him, which all the struggles of nature, or the powers of darkness, cannot dis sever. Hence arises the believer's consolation, amid all the tossings and tumults inseparable from the warfare which he is called to wage with the world, the flesh, and the devil.

Speaking of this glorious union existing between Christ and the members of his mystical body, Mr. Straton says:—

The unity which everywhere exists between the spiritual members of the church of Christ—which is his body, the fulness of him who filleth all in all, the living members of a living head, is the same we learn from 1 Cor. xii., as that which exists between the members of the natural body. Each is intimately connected with and dependant upon the others, and consequently deeply interested in the rest. For though many members yet but one body. "The eye cannot say to the head, I have no need of thee: nor again the head to the feet I have no need of you." Hence whilst the humblest believer is necessary to his fellow believers, he is also necessary to Jesus the head, as Jesus is necessary to him; and here must we not exclaim, "Oh the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?" Rom. xi. 33. And how truly calculated is the full apprehension of this glorious truth, to humble pride and that self-importance which the carnal mind is ever disposed to assume and assert even amongst brethren; and how certain, when duly estimated, to make us exalt Him alone who is the source of this blessed union, himself the head of all principality and power: all other imaginary bonds of union are either vain and will fail sooner or later, or must eventually be destroyed as the heterogeneous confederacy of the wicked shall be, who coalesce against the Lord and his Christ, under the indwelling and agency of Satan, the prince of the power of the air, the spirit which now worketh in the children of disobedience. That union alone can endure which consists in all having been baptised by one Spirit into one body, and all being made to drink into one spirit, the Lord Jehovah himself that Spirit. Hence we have true unity, though not uniformity; 'for if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?' But God hath tempered the body together in diversity, that there should be no schism in the body, but that the members should have the same care one of another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Therefore looking not every man on his own things, but every man also on the things of others: and feeling here my faith, here my hope is concerned, here a member of the same glorious Head—a partaker of the same grace—an heir of the same kingdom demands my love; and every one, we learn on the highest authority, who loveth him that begat, loveth him also who is begotten of him. 1 John v. 1. Not through strife or vain glory, but in lowliness of mind: each esteeming other better than himself, we should give and receive admonition. If then, brethren, there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

In depicting character, and drawing the line between *gifts* and *grace*, the author's remarks are worthy of serious consideration and inquiry. And in a day like the present, when profession—and only profession—abounds, surely the really spiritually instructed will be led to investigate yet more and more the ground of his hope; and in prospect of that testing day which now rapidly approaches, to exclaim, "Search me, O God, and try me; prove me, and know me, and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 24). The author, speaking of the Psalmist, says:—

"He knew by sad experience that divine appointment to office did not confer inward spiritual grace. What a striking example of this truth was afforded in the case of him whom David succeeded: for though the Spirit of God came upon Saul, the day that the Lord anointed him captain over his inheritance, as we read 1 Sam. x., and he was enabled to prophecy, and turned into another man, and God gave him another heart, removing thus all that natural inability which had previously existed for so distinguished a position; yet there was no spiritual change of mind towards God; for throughout his career he constantly rebelled against him; and because he rejected the word of the Lord, the Lord eventually rejected him from being king over Israel. And what an awful instance does the history of Judas Iscariot give of gifts without grace; chosen, commissioned, and ordained to be an apostle, no doubt enabled to work miracles as the rest were, through the power of the name of the Lord Jesus; honoured by the same personal intercourse with Christ, and brought constantly under the same instruction as the other apostles, yet he still remained a devil (John vi. 70), and ended by betraying his master.

"How different the case of David! He was both a king and a prophet anointed by God; and though he felt the tendency of his heart to rebel—to depart and turn aside like a broken vow, and when left to himself did most grievously offend, still there was that going on in him which was not in either Saul or Judas. A divine power had taken possession of his soul, and had illuminated his mind, as to his real condition, and from time to time restrained him, so that he felt his need of the constant upholding and forbearing grace of God, and he earnestly desired and sought for it: for he says, 'Hold thou me up and I shall be safe: leave me not, neither forsake me, O God of my salvation.'—'Cast me not away from thy presence.'—'Take not thy Holy Spirit from me.' And under deep conviction of his blindness and ignorance without divine teaching, he cries, 'So ignorant was I, and so foolish, I was as a beast before thee.'—'My soul cleaveth to the dust; quicken me, O Lord, according to thy word.'—'Open thou mine eyes, that I may see wondrous things out of thy law.'—'Teach me thy statutes; make me to understand thy precepts.'—'Hide not thy commandments from me.'"

In describing somewhat of the nature of departures from the living God, the preacher says:—

"The whole scope of the Epistle to the Hebrews proves that the expression 'the living God,' four times made use of, applies to the Lord Jesus Christ, in his resurrection life, as the great High Priest, after the order of Melchisedec, and is a glorious title of HIS who says, 'I am He who liveth, and I was dead; and behold I am alive for evermore. Amen; and have the keys of hell and death.' That which is opposed to departing from him, in our text, is holding 'steadfast to the end' our confidence or faith; and a few verses preceding our text, we find it, holding the confidence, and 'the rejoicing of the hope firm

unto the end.' From whence it appears, that it is departing from the faith, confidence, and joyful hope, which Christians have in Christ Jesus, as their great High Priest, whom they are specially called upon to *consider* in the first verse of this chapter, and to understand in the glories of his person and office which it is the object of this epistle to set forth, as nothing which concerns him can be unimportant, and nothing rejected or passed over without the most unhappy results; for he is God's High Priest, and final apostacy from him terminates in perdition, Heb. x. 39. This will be still further evident if we again turn to those intimations respecting nominal Christianity already referred to. In 1 Tim. iv. it is called 'departing from the faith;' that which is there opposed to it is, 'the words of faith and good doctrine, and a refusal of profane and old wives' fables.' Again, 2 Tim. iii., it is called 'a form of godliness denying the power, reprobate faith, which resists the truth;' and that which is there opposed is 'the knowledge of the holy Scriptures which are able to make men wise unto salvation, through faith which is in Christ Jesus.' Again, 2 Tim. iv. it is called 'a turning away from the truth, and turning unto fables; and that which is there opposed is, 'preaching the word in season, out of season, reproving, rebuking, exhorting, with all long suffering and doctrine;' and in Peter ii. it is 'damnable heresies denying the Lord;' and that which is opposed, 'mindfulness of the words which were spoken before by the holy prophets, and the commandments of the apostles of the Lord and Saviour.' So that it is clearly not a departure to riotous living, wantonness and uncleanness, or to coldness or lukewarmness, which is here signified, but a departure to a system of religion which positively rejects and denies the faith of God's elect, respecting the apostle and high priest of their profession, Jesus Christ, the foundation of the apostles and prophets, the foundation which God hath laid in Zion, and the substitution of profane and old wives' fables, reprobate faith, damnable heresies, denying the Lord, a form of godliness destitute of power, and the commandments and doctrines of men, instead of the words of the holy prophets, and the commandments of the apostles of the Lord and Saviour—a vain attempt, therefore, at worshipping him who is a Spirit, and requires men to worship him in spirit and in truth. Hath a nation changed their gods who are yet no gods, saith the Lord; but my people have changed their glory for that which doth not profit. 'Be astonished, O ye heavens, at this; be ye horribly afraid; be ye very desolate, saith the Lord; for my people have committed two evils, they have forsaken me, the fountain of living waters, and hewed out for themselves cisterns, broken cisterns, which cannot hold water.'"

But as before signified, final apostacy from God and his truth can never close a real believer's career; first, because he is vitally and eternally one with Christ his glorious Head and Husband, and can no more die than Christ can cease to exist; and, secondly, as the fruit and effect of that union, because of the indwelling of that heavenly love and reverential fear, which must flow back from the heart wherein they are deposited, to him who is their source and spring-head. Hence says the writer before us:—

"Merciful to man as is the scheme of salvation, there is no experimenting, no uncertainty, no yea and nay; but that which is sure to succeed, and is best adapted to his necessities, is ordained: therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed."

Once more—as a striking contrast to those forms and opinions wherein so many ministers of the Church of England have been imitating Rome; we add—

"Now the conscience once purged from guilt there is of necessity a cessation of sacrifice. But the Popish doctrines of justification by works, and progres-

sive justification, with the mingling together of justification and sanctification, and the consequent voluntary humility—will worship—degrading penances, self impositions and austerities, attached to that system; (Oh fruitless toil of those who seek to establish their own righteousness) and the doctrine of sacramental absolution with the necessity of daily ministering and offering oftentimes the same sacrifice in the mass, and the pretended transubstantiation of the elements in order to have an offering, for consistently if there be a priest, he must have somewhat to offer, are fearful departures from the great High Priest who, by one offering of himself once offered hath obtained eternal redemption, and perfected for ever them that are sanctified. But by a sense of justification through his blood in the remission of sins *i. e.* by faith in God's method of justifying a sinner, men have peace with God through the Lord Jesus Christ, and as where remission of sins is, there remains no more offering for sin, Christians need no other priest, they require no further or repeated sacrifice or offering, they follow no human scheme of justification; Christ Jesus in his blood and righteousness is their all, they take him to be for their salvation, what God hath made him to be, wisdom, righteousness, sanctification, and redemption, and for him they count all things as dung and dross."

Baptism without Water; or, an Attempt to heal the Waters of Baptismal Strife by establishing the One Baptism according to the Apostle's doctrine. By AQUILA. London: W. Reynolds. Pp. 38.

"AN attempt to heal the waters of baptismal strife!" We hope "Aquila" counted the cost ere he made his attempt, and is prepared for a disappointment; for no subject causes one title the disputation among the real church of God that water baptism does.—The numerous and weighty arguments in the tract before us are summed up in the following sentence:—

"The conclusion of the matter, as regards the recorded Acts of the Apostles before-mentioned; viz. That the Baptism of the Spirit and that of Water are *not* the same; consequently, to support both, or to contend for both, is to advocate two Baptisms; and, in so doing, I think it much if the number of Lords be not increased, and faith be also changed; for we read there is 'one Lord, one Faith, one Baptism;' and 'he that is joined to the Lord is one spirit.' By Jehovah introducing the Baptism of the Holy Ghost as a new dispensation, he has abolished the former ceremonies. And of this I am constrained to speak as saith the apostle, Hebrews viii. 13, 'Now that which decayeth and waxeth old is ready to vanish away;' and you rejoice that every-thing short of Jesus and his work must perish."

Again—

"I think I have succeeded in establishing the fact, that the Baptism of John is a legal or shadowy dispensation, and not the kingdom of God; and hence, as the apostle on another occasion, so speak I on this: 'Seeing then we have this hope, we use great plainness of speech; and not as Moses, which put a veil on his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty;' by a baptism into the liberty of sons, no more strangers, but fellow-heirs with Christ Jesus."

The pamphlet is ably written, and well deserves the careful perusal and serious consideration of the seeker after truth.