

Wm. the Clerk

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“In doctrine shewing uncorruptness.”

“Beware ye of the leaven of the Pharisees which is Hypocrisy.”

“Jesus Christ, the same yesterday to-day and for ever. Whom to know is life eternal.”

THE DECEASE AT JERUSALEM.

AS the two disciples were travelling home from Jerusalem to Emmaus, we are told by the Evangelist Luke, that they conversed with each other upon the things that had happened at Jerusalem. It was but a few days before, that the blessed Jesus had been condemned at Pilate's bar, and crucified upon Mount Calvary; and these vessels of divine mercy had gone to Jerusalem to watch the result of his death and burial; and when they found that on the third day, according to his own promise, he had risen again, and that some of the disciples had seen him, they walked together homewards talking about the things that had happened at Jerusalem, wondering what would be the result, and no doubt, wishing, longing, and desiring to see the risen Jesus. Before, however, they arrived home, Jesus overtakes them as a stranger, enters into conversation with them, and in answer to their inquiries, preaches to them himself as the sum and substance of all the ancient prophecies; proving that the things that had happened at Jerusalem, were in perfect accordance with all the writings of the prophets, and holy men of old. Still they did not recognize him, for their eyes were holden, till he sat down with them at their own table; and then when he took bread and blessed it, and brake it, and gave it to them, their eyes were opened, and they immediately knew him, but he instantly disappeared, and they said one to another, “Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures.” And O that the same blessed effect might be experienced by both writer and reader, whilst we endeavour to meditate a little on the decease that happened at Jerusalem, for it was on this very subject that Moses

and Elias spake, when they conversed with our blessed Saviour at his transfiguration on the Mount.

We shall treat a little on the *cause* of the decease that happened at Jerusalem upwards of eighteen hundred years ago; and the circumstances attending it; and also notice some of the blessed consequences resulting from it.

As there is a cause for every thing, so there was a cause why Jesus suffered, bled, and died at Jerusalem. Many tell us that he merely died as a martyr, and that he only shed his precious blood in confirmation of his being sent of God as a new lawgiver; but, blessed be God, "we have not so learned Christ;" for his word invariably teaches another doctrine.—It informs us, that when God first made man, he created him in righteousness and true holiness, and that he subsequently pronounced him very good; but, alas! how soon he lost his original righteousness, and instead of continuing very good, he became very bad. The seeds were sown in his heart by the devil, and they instantly sprung up and made their visible appearance in the conduct of our first parents. They transgressed the divine law of their Maker, and thus sin entered into the world, and death by sin, for sin is the transgression of the law, and death is the punishment due thereon. Now had our first parents never fallen, sin would have had no existence on this terrestrial ball, and consequently there would have been no need of Christ to come on earth to die for sin. But they did fall, and sin with all its baneful concomitants and awful consequences was the result. Many I know, believe that the fall happened by chance, and that God did not will it should, but such do greatly err, not knowing the scriptures, for as Christ was fore-ordained before the foundation of the world to bleed and die, 1 Pet. i. 19, 20, it presupposes that the introduction of sin into the world was fore-appointed also; and to say that the all-wise God provided a remedy for a disease, which might or might not have been, is to charge God with folly, and indirectly to deny his omniscience and foreknowledge. But the fall of man was both foreknown and fore-appointed; and because the blessed God knew that he had designed to permit sin and death to enter into the world, the scriptures plainly teach that God provided a Surety in the person of his only-begotten and well beloved Son; and to him he therefore imputed, laid upon, or charged to the account of, all the sins of all the people whom he had ordained to save from eternal death. The cause therefore of the decease that happened at Jerusalem was the sins of his people and their imputation to Christ; hence we read that "God the Father laid on him the iniquity of us all," that "Christ bore our sins in his own body on the tree, and that "he was made sin for us who knew no sin, that we might be made the righteousness of God in him." O! the inexpressible and inconceivable love of Christ, to undertake to be our Surety; to be willing to bear our sins, and to yield his life

a sacrifice for the same, when he bowed his head and gave up the ghost, at the memorable and never-to-be-forgotten place at Jerusalem. The devil thought by introducing sin and death into the world, to frustrate the designs of Jehovah, and make null and void his divine purposes; but God foreknew all his hellish inventions and infernal machinations, and by the very decease that happened at Jerusalem, he destroyed the works of the devil, and made hell itself to ring with horror and dismay. Satan, by God's permission, did all the evil he could; but God has and will overrule the same for his people's good, and the glory of all the attributes and perfections of the Trinity in Unity.

Let us, then, notice the circumstance attending the decease that happened at Jerusalem. Several attempts had been previously made, to take and destroy our blessed Saviour, but they were all in vain, until the time appointed, and then he voluntarily delivered himself up, saying, "This is your hour, and the power of darkness." Satan was permitted to possess more than ordinary influence over the heart and mind of Judas, and therefore he agreed to take into custody the blessed Saviour, and thereby betray Him, whose disciple he pretended to be. The blessed Jesus, after supper, went, as he was wont, to the Mount of Olives, and there, in the garden of Gethsemane he prayed and agonized with his heavenly Father on the behalf of his people, until he sweat as it were great drops of blood falling down to the ground. Now was the time when the powers of darkness were let loose, and when the wrath of God lie heavy on his righteous soul, so much so, that his human nature seemed to shrink under the mighty load of his people's sins, and the inconceivable sufferings of his righteous soul, and he cried, "Father, if it be possible, let the cup pass from me," but, as if recollecting himself, he immediately adds, "Not my will, but thine be done." And angels came and ministered unto him. In the mean time, Judas was advancing to the spot with a multitude to take him, and when Jesus saw them, he delivered himself up; but all the disciples forsook him and fled. Blessed Jesus! Thou didst not want their help! Thou didst not now desire to be extricated, as on former occasions. The hour had now arrived when thou wast determined to fight the battle alone, and let the people go free. Yet how little was their faith, how weak their attachment to forsake thee at this trying moment; but so it was, and Peter very shortly after denied him with oaths and curses. He had a very little while before told our Lord that although all denied him, yet he would not; but Christ (knowing that Peter all the time was trusting in his own strength, which was perfect weakness, to keep himself) suffered him to fall, to convince him, and all christians who should live after him, that unless we put our trust alone in God, and rely entirely on his grace for our perseverance, we are sure to be mastered by the devil, and fall very heavily, though

not finally, to the great grief and pain of our souls. But Jesus delivered himself up and was taken to the High Priest's house, where he was mocked and smote, blindfolded and struck at, and many blasphemous things spoken against him. On the following morning, the elders, the chief priests and scribes dragged him into their council, when they asked him if he was the Christ, and because he told them he was, they took him away to Pilate; from Pilate he was sent to Herod, when the chief priests and scribes vehemently accused him, and after mocking him, arraying him in a gorgeous robe, putting a crown of thorns on his head, a reed in his right hand with which they smote him, and spit upon him; he was sent back again with his own raiment on to Pilate, where he underwent a final examination, and notwithstanding both Pilate and Herod assured the multitude that they could find no fault in Christ, touching those things whereof he was accused; yet the multitude being filled with malice against him, were so bent upon his crucifixion, that in opposition to the remonstrances of Pilate they cried out with loud voices, "Crucify him, crucify him," and in consequence of a repetition of their cry, Pilate gave sentence that it should be as they required. Then was Jesus led away to be crucified. Did he make any resistance? No. As he opened not his mouth during his trial, neither did he make any objection to the sentence of death which was now passed upon him, being put into execution, for as the prophet Isaiah had foretold of him *seven hundred* years before, "He was led as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth." He well knew the object he had in view, and the great work he had engaged to perform, even the redemption, salvation, and glorification of all the members of his mystical body. The devil was all this while exulting as he supposed, in the speedy destruction of the Son of God with all his followers and adherents; but Jesus silently and cheerfully walks to the place of execution, and for the joy that was set before him, he endured the cross, and despised the shame. Behold him then travelling up Calvary's hill, carrying the very cross on which he was speedily to be suspended as a spectacle to men, angels and devils. Every eye was upon him; the eye of the law; —the eye of justice; —the eye of angels; —the eye of the Father; the eye of the world; —the eye of the devil, and the eye of his disciples. And no sooner had he arrived to the fatal spot, but his hands and feet were nailed to the wood, and the cross with Christ suspended thereoe, placed upright, with one end fastened in the ground. And with him also were crucified two thieves, the one on his right hand, and the other on his left. And over him was written an inscription in Hebrew, Greek, and Latin,—"This is Jesus, the King of the Jews." Behold then, the Saviour crucified. See how busy the soldiers are in casting lots for his coat, and dividing his garment among them; and hear his enemies, but especially the

two who were crucified with him, taunting him and reviling him ; but how soon one of the latter became a sincere penitent and an humble supplicant. Jesus, by the power and grace of his Spirit opened his eyes, softened his heart, and wrought faith in his soul, even at the eleventh hour, so that whilst suffering the most acute pain in his body, and dying by inches, he cried, " Lord remember me when thou comest into thy kingdom ;" and Jesus knowing that the prayer was the effect of his grace and the Spirit's work in his soul, immediately answers him, " This day shalt thou be with me in Paradise." Thus one thief was brought to believe in Jesus, and made willing to be saved *by grace alone*, whilst the other was *left* to die in his sins, and to be for ever shut out of Paradise.— What a display was this of sovereign, electing, and distinguishing grace ! Both these men were notorious wicked characters ; but one is taken, and the other is left. Grace was withheld from one, but bestowed upon the other ; and yet God was as just in the damnation of the former, as in the salvation of the latter. But to proceed :—Whilst Jesus hung upon the cross, there was darkness over all the land for three hours, and he cried, " My God, my God, why hast thou forsaken me ?" The vail of the temple rent in twain from the top to the bottom, the earth did quake, the rocks rent, and the graves were opened. And Jesus knowing that all things were now accomplished, said, " IT IS FINISHED ;" and bowed his head and gave up the ghost," so that when the soldiers came to break the legs of the malefactors, they break the legs of the two thieves first, but when they came to Jesus and found that he was dead already, they brake not his legs ; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water ; water to cleanse, and blood to atone. After which, his body was taken down, embalmed, and buried in a new tomb, and the same made very secure and well guarded : but Lo ! and Behold ! The third day soon arrives, and our adorable Saviour Jesus, very early in the morning, rises a victorious conqueror over sin death, hell, and the grave, for as the apostle affirms, " Christ was delivered for our offences, and was raised again for our justification," Rom. iv. 24, that is our satisfaction, or to satisfy the church that he had spoiled principalities and powers, and made a show of them openly. But this brings me to notice,

Some of the blessed consequences resulting from the decease that happened at Jerusalem. By this decease, or the death of our blessed Saviour on the cross, the decrees of Jehovah in his Trinity of Persons were executed ; the covenant of redemption and grace ratified and conformed ; the promises, prophecies, and predictions of scripture fulfilled ; the types, shadows, sacrifices, offerings, and ceremonies of the old dispensation done away : the law magnified—justice satisfied—the Father well pleased—the Holy Ghost the Comforter sent down—all the sins of all the election of grace

atoned for, and their persons entirely justified—the devil and all his emissaries disappointed and conquered; death disarmed of its sting—the grave deprived of its terror—the door of the bottomless pit for ever closed against all the election of grace,—and the kingdom of heaven perpetually open to all believers. Now, these are *some* of the blessed consequences resulting from the decease that happened at Jerusalem; so that the vilest of the vile may have hope; for by virtue of the death of Christ, God can, does, and will justify all who believe in Jesus, and still be the just God, who will by no means acquit the wicked. The death of Christ was *the only mean* (I speak with reverence) Infinite Wisdom could devise to save sinners from eternal ruin; therefore, in conclusion, I shall add,—

That the decease that happened at Jerusalem was a *wonderful* decease. Wonderful in its invention—wonderful in its execution—and wonderful in its consequences; here Christ is emphatically stiled, “THE WONDERFUL.” It was wonderful that the Son of God should so far humble himself as to unite himself with our nature, and as our Surety “become obedient unto death, even the death of the cross,” and still more wonderful that he should pass by fallen angels, and come on earth to die for sinners, even the chief of sinners, yea, thieves, adulterers and murderers of the vilest cast.

This decease was *incomparable*. None like it ever preceded it, and none like it will ever come after it. It was the *one* offering, the *only* offering by which “Christ perfected for ever them that sanctified” or set apart in the mind, will, purpose, and design of Jehovah, from everlasting past, to be his peculiar people.

It was a *necessary* decease. Yea, so necessary, that if it had never taken place, no sinner could ever have been saved from hell, or entered heaven; for it is utterly impossible for any to make the least atonement to divine justice for one transgression, and therefore God would have been bound by his holiness, justice and equity to have doomed all the race of Adam to the abyss of woe for ever and ever.

Lastly, I remark, that it was a *blessed* decease. Blessed indeed to all who know their interest in it, for *they only* can joy in God, through our Lord Jesus Christ, by whom they have received the atonement, and say with the apostle, “We have redemption through his blood, even the forgiveness of all our sins; for they know that their sins are pardoned by his blood and their persons justified by his righteousness, so that the law cannot condemn them, justice cannot smite them, the world cannot harm them, nor the devil devour them. They therefore delight to meditate on this decease, to read about it, to converse about it, and to hear about it, whenever and wherever they can. And as it will occupy their thoughts and attention whilst on earth, it will be the subject of their

song, and the principal ingredient of their happiness in heaven, through the countless ages of eternity.

Now, reader, what is your thoughts on this memorable decease, that happened at Jerusalem 1800 years ago? It may be, you have not yet given it a moment's consideration? If so, I pray God that the reading of the foregoing remarks may be applied with power to your soul; and then I am sure, if you have hitherto seen no form nor comeliness in Christ, that you should desire him; you will soon discover that he is the chiefest among ten thousand, and the altogether lovely; and be determined like the apostle to know nothing among men save Jesus Christ, and him crucified.

My soul rejoice in Jesus' name,
For his great dying love;
He suffer'd death that I might live,
And reign with him above.

My soul rejoice in Jesus' name,
For all thy debts be paid;
When he to Justice and the Law,
A satisfaction made.

My soul, rejoice in Jesus' name,
For his redeeming grace;
He very soon will call thee home,
To see him face to face.

My soul rejoice in Jesus' name,
For he is thy best friend;
He will preserve thee by his grace,
And love thee to the end.

NUMERIST.

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AN ATTEMPT TO DELINEATE FROM SCRIPTURE THE BEGINNING, PROGRESS, AND END, OF THE WORK OF GRACE IN THE SOUL OF MAN.—BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

“This is a great mystery: but I speak concerning Christ and the Church.”

(*A Series, continued from p. 210*)

THE PERSON AND WORK OF CHRIST JESUS AS GOD AND MAN.

THE *first* covenant, or that, with the nature of which man was first made acquainted, being done away, as to the benefits resulting from it to him, by his own wilful transgression; the other was immediately proclaimed, and came into exercise, with respect to those designated therein to be partakers of its blessings, the *elect* seed: for this covenant was not entered into for the redemption of the *whole* human race; but, for that of a certain part of the same, who were, “in the counsels of God, secret to us,” chosen in Christ as their head by spiritual, as Adam was of mankind in general by natural generation; it being the covenant part of the Father to bring such by Christ to salvation, to accept them in *him* and make them

eternally happy. And the receiving and enjoying the privileges of this covenant depended not, on the part of the elect, on *their* actual and personal obedience to the law of God; any more, than on *their* paying the penalty it now demanded; in either of these cases they would *never* have received them; but *solely* on the merits of their covenant head and surety, Jesus Christ; the perfect obedience *He*, in the human nature and in *their* place, should yield to the law throughout his life, and the satisfaction he should make to its demands by his death: neither was there any such condition as this supposed, that *they* should *embrace* Christ, when set before them; which, as they are by nature, they can no more do than obey the law and pay its penalty; Eph. ii. 1., moreover, the *certainty* of their *embracing* the gospel was provided for in the same *covenant*; the Holy Spirit pledging himself to put the elect in *possession* of this salvation, by producing in them what is called the new birth—the new man, in the very image which Adam had, by transgression, lost; and it is by faith, the leading grace of the new creature, that they are enabled to apprehend, and live upon Christ. But to return to the immediate subject of this chapter—the Person and work of our glorious Head.

As a Person in the ever-blessed Trinity, He was very and eternal God, equal with the Father and the Holy Spirit: of this truth we consider the following passages in scripture quite sufficient proofs: the 22d and nine following verses of Prov. viii, wherein *the eternal pre-existence* of the Son, “in the bosom of the Father,” John i. 18. is distinctly stated; Isaiah pronounces him the mighty God,” chap. ix. 6. Jeremiah speaks of him in chap. xxiii. 6, and again in chap. xxxiii. 16. as “the Lord (or as in the margin, from the Hebrew) Jehovah, our righteousness:” Repeatedly did our Lord himself assert his own proper Divinity; we would mention only one remarkable and decided saying of his to this effect, wherein he claims the title peculiar to Jehovah, by which he had revealed himself of old to Moses, Exodus iii. 14. “The I AM!” the pronoun which follows in the passage referred to, John viii. 24, was put in by our translators, as is acknowledged by its being written in italics. We shall mention one passage more, as containing a testimony to this truth from the lips of the apostle—“of whom as concerning the flesh Christ came, who is over all, *God* blessed for ever,” Rom. ix. 5, and shall conclude this part of the subject with requesting our readers to compare Rev. xxi. 23, with xxii. 5. in the former verse the *Lamb* is said to be the light of the city—in the latter, the “*Lord God* :” again the 13th verse of chap. xxii. wherein our Lord calls himself, the *Alpha* and *Omega*, the *beginning* and the *end*, the *first* and the *last*,” with the 16th, in which he designates himself by his peculiar title, *Jesus*.

This glorious Person, the Son, did, in the *fulness of time*, according to the eternal covenant, take man's nature upon him; an

human soul, and an *human body*; and not, as some vain dreamers imagine, an *human body ONLY*; for in this case, he would not "in all things have been made like unto his brethren," Heb. ii. 17. being defective in the most important part: further, the body of itself can yield no obedience to the law of God, being merely a passive instrument to the soul; if then the human body was all that Jesus had, he did not in *our* nature, but in *his own*, as God, yield a sinless obedience to the law, and *we* are yet in our sins; nor was the image to be restored to the body, in which it was not and could not have been made. The *Divine* nature of Christ never could have been tempted after the manner that he was, or "like as we are;" Heb. iv. 15, for what is Satan tempting us to do? to renounce our allegiance to God, to step into his throne; and that this was the nature of Christ's temptations is evident from the history of them, Matt. iv. &c. if then he had merely an human body, and his Godhead stood in the place of the soul, Satan tempted God to renounce God; the absurdity of which a child, we should suppose, may perceive.

God is said in scripture, particularly with respect to the rebellious Israelites, to have been tempted to give up *man*, but no where to deny *himself*: if it be said we represent the Son as a Person in the Trinity distinct from the Father, and therefore the Son may be supposed to have been tempted to renounce his allegiance to the Father; we reply, this supposition involves an impossibility, as much as the other does an absurdity; since though *distinct* in *Person*, they are the *same* in *Essence*; and thus the Son is said to be "the brightness of the Father's glory and the express image of his Person," Heb. i. 3. and again, "the image of the invisible God;" Col. i. 15. so much so, that not the slightest opposition or disagreement in their natures could, or ever can, possibly exist; so that, "such as the Father is, such is the Son;" Ath. Creed: and therefore, the Son never (as touching his Godhead) could have been tempted to deny the Father: from the whole, we conclude with the Church of England, in the above Creed, that Christ was "perfect God and perfect man, of a *reasonable soul* and human flesh subsisting;" that God the Son took the *whole* human nature into the Godhead; and that by the union of the two *natures*, one Person was formed, whom the Scripture calleth Christ, that is, the anointed, "never to be divided;" Article 2. and he is called Christ, because anointed, as Mediator, with the Holy Spirit, for the work and offices, he, for his *elect*, had covenanted to perform and sustain.

Now this human nature, which the Son took into his Godhead, and in which he suffered, was, by the influence of the Holy Spirit upon her, Luke i. 35, "made of a woman," Gal. iv. 4. according to the word of promise, Gen. iii. 15, and that woman of the seed of Abraham, agreeably to the promise made to him, Gen. xii. 3. and

Gal. iii. 16. "made under the law," Gal. iv. 4, because those whom he came to redeem, were "under the law, shut up unto the faith which should be revealed" in him; Gal. iii. 23. "made under the law," under all the pains and penalties attached to the breach of it, and under all the infirmities to which, by Adam's transgression, the body was become subject: and the work the Son covenanted to perform was, in this nature perfectly to fulfil that law; and though sinless himself, Heb. iv. 15, to suffer all the penalty the violated law denounced upon his *elect*; thus, "to be made sin, though he knew none; that his people, who, in themselves, knew nothing else, might be made the righteousness of God in him. 2 Cor. v. 21.

Accordingly, in the fulness of time, the Son actually took our nature upon him; and having in the various stages of infancy, childhood, and manhood, yielded a sinless obedience to the law, ended his human life on the cross, that being an accursed death, Deut. xxi. 23, and Gal. iii. 10, that he might redeem his people from the curse of the law: thus, in their nature and stead, by his life and death, he magnified the law, and made it eternally honourable; and satisfied that attribute of Deity, which had been offended at the fall, his justice; that his mercy might, consistently with the same, be displayed in the salvation of those, for whom, and in whose stead, Christ suffered; the union, in his Person of the Divine with the human nature, giving an *infinite* value to all he did and suffered; and therefore, making those sufferings of *sufficient* value to satisfy a demand, which was *infinite*, because made by the *infinitely* holy law, of a Being *infinite* in every attribute and perfection; which demand could not therefore, in any other way, ever have been satisfied at all; and now, by the satisfaction thus made to justice, the mighty obstacle being removed, grace might have the sway, for the restoration of the lost image of God in the soul; which, as we shall proceed forthwith to shew, is done by the Holy Spirit, through Christ, as the reward of his sufferings; and thus, he is entitled the "Everlasting *Father*;" Isai. ix. 6, or, in other words, as Adam *naturally* begat a son (and thus in fact, the whole human race), in his own image, namely, a corrupt one; so Christ, the second Adam, through the *Spirit*, begets his *elect* in his image, the image of God.

Now, this was the work of Christ, in a state of humiliation: if we follow him with the eye of faith into the realms of glory: we contemplate him in the threefold character of Prophet, Priest and King; each office sustained for his *elect*, and for them *alone*; as first, that of Prophet; "the testimony of Jesus is the spirit of *prophecy*;" Rev. xix. 10. and Moses testified concerning him, saying, "A *Prophet* shall the Lord your God raise up unto you, of your brethren, like unto me;" Acts iii. 22, and accordingly, at his transfiguration, after the proclamation, "this is my beloved Son," followed the command, "hear ye him." Matt. xvii. 5.

Scattered about in this sin-disordered world, of which the wilderness of Sinai was indeed an emblem, the people of God must needs have a guide; and, blessed be his name, such an one is provided for them, in the person of their exalted Saviour; one who is as infallible in his counsels, as omnipotent in his power: the promise is, "all thy children shall be *taught* of the Lord;" Isai. liv. 13, that is, of the Lord the Spirit; but this Spirit is imparted through Christ; and therefore, to none but his members; as the holy oil wherewith Aaron was anointed, "went down to the *skirts* of his garments;" so the Holy Spirit, wherewith our Jesus is anointed, descendeth in all its blessed influences, to the meanest members of its mystical body, the church. Our Lord, after promising his disciples to send them the Spirit, adds, "when he, the Spirit of truth is come, he will guide you into all truth;" John xvi. 13. Pilate, never having been endued with this Spirit, enquired, "what is truth?" John xviii. 38. The children of God "have an unction from the Holy One, even Jesus;" repeatedly so called in scripture, and by divers persons; by angels, Luke i. 35.—by men, Job. vi. 10. Ps. xvi. 10. Acts iii. 14.—by devils, Luke iv. 34. and having this unction, "they know all things;" 1 John ii. 20. yea, "they judge all things, yet they themselves are judged of no man." 1 Cor. ii. 15. But this Spirit is the Spirit of Christ, received *from* and *through* him; called also, the "*mind* of Christ:" 1 Cor. ii. 16. and abundant evidences do the people of God give, that they are endued with "this power from on high," for no sooner does the Spirit of their Elijah rest on them, than they begin to prophecy to this ungodly world, its certain and approaching destruction; yea, and woe be to them that set at naught and scoff at the warning voice; they shall have to answer for their contempt of these sons of the *Prophet*, at his tribunal.

As the elect are "made priests to God," and, "a *royal* priesthood," 1 Pet. ii. 9. there must needs be an High Priest over them, in whose all-prevailing name, they may offer up their prayers and praises; and such an one also, have they in Jesus; as it is written, "to offer up spiritual sacrifices, acceptable to God, *by Jesus Christ*:" 1 Pet. ii. 5. yea, he is such an High Priest, as doth in every way "become them;" one who can be touched with the feeling of their infirmities, seeing he was tempted in all points like as they are;" Heb. iv. 15. "yet needeth not daily, as those high priests under the law, to offer up sacrifice, first for his own sins," Heb. vii. 27. for he "was without sin," iv. 15. "nor then for the people's; for this he did once, when he offered up *himself*." vii. 27. Moreover, truly under the law, they were many priests, because they were not suffered to continue, by reason of death; but our High Priest, because he continueth ever, hath an unchangeable priesthood, vii. 23, 24. "made not after the carnal commandment, but after the power of an endless life; vii. 16. his eternal Priesthood

was confirmed to him by the oath of Jehovah; as it is written, "the Lord sware, and will not repent, thou art a Priest *for ever*, after the order of Melchisidec:" vii. 21. the children of God are, therefore, the priests "of that true tabernacle, which the Lord pitched, and not man." viii. 2. "This honor have all his saints;" and they know their security in the office; for the High Priest, in whose right they serve, "is able to save to the *uttermost* them that come unto God by him, seeing he ever liveth to make intercession for them." It is highly worthy of notice, how fully this doctrine is set forth in the services of the Church of England: the congregation is supposed to consist of these priests of the Lord, true believers; and they are represented as offering up prayers and thanksgivings, in the *name* of their great High Priest, for themselves and others; for every such offering concludes with, "through Jesus Christ our Lord," or some equivalent expression.

Lastly, the children of God are said to be *kings*, in right of their great Head—"thou hast made us unto our God, *kings*;" Rev. v. 10. and for this cause he exercises the *regal* office, to rule over them, and in them by his Spirit; that they through him "should also reign upon the earth." Rev. v. 10. Our Lord told Pilate that he was a *king*, though "his kingdom was not of this world." John xviii. 36, 37. Yes, "our Jesus is gone up on high;" he is exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" Eph. i. 21. happy they, who are brought to acknowledge him their King; through him, though "poor and persecuted in this present world," James ii. 5. they truly reign; Rev. v. 10. yea, though the world see no "beauty" in them, any more than it *did* in their great Redeemer, yet do they resemble each one the children of a *king*;" and soon shall the voice of jubilee be heard, Let Zion rejoice, and Judah be glad, behold! "thy KING cometh," "with ten thousand of his saints," Jude 14, to take thee to thine eternal home.

Thus have we endeavoured to describe somewhat of the Person and work of the God-man Christ Jesus, and the threefold Office he still exercises for his elect; for the due discharge of which, according to the eternal covenant, he was anointed with the Holy Spirit; which dispensed through him, does, in the fulness of time, regenerate his people individually, thus restoring the image of God; and this new man, whose rise and end we are about to describe, being so produced, will, throughout the whole of his continuance in his earthly house of this tabernacle," ever look to Christ with the eye of faith, as appearing in the threefold character of his Prophet, Priest, and King; the Joshua who, on the death of Moses, should bring him into the land of Canaan, Josh. i. 1, 2. Rom. viii. 3. "the rest that remaineth to the people of God;" Heb. iv. 9. yea, "as the eyes of a maiden look unto the hand of her mistress;"

so doth the new man with the spiritual eye, the eye of faith, "look unto the Lord his God, though from the doubts and fears the old man will suggest, that eye will oft be dim with weeping.

In our next paper will be considered the Conception and Birth of the New Man.

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REVELATION OF CHRIST TO THE SOUL.

WHENEVER Christ is revealed by the dispensation of the gospel, light arises there: "The people which sat in darkness, saw great light: and to them which sat in the region, and shadow of death, light springs up." And whenever he is savingly manifested to a soul, there is a divine light diffused in all the nooks and corners of the heart, insomuch that the man that moment is "called out of darkness into God's marvellous light;" and this light is sweet, and "it is a pleasant thing for the eyes to behold the sun." May he be manifested unto you, so as he is not manifested unto the world, and let your cries to heaven be accompanied with a diligent attendance in his courts and his words, "as unto a light shining in a dark place, until the day dawn, and the day-star arise in your hearts; and wait for it, as they that wait for the morning," I say, more than they that wait for the morning; for whenever he is displayed in his glory to the soul, it will make your heart to rejoice with the light that is in it; then "the time of the singing of birds is come."

There is life in him, and this affords matter of joy. "In him was life, and the life was the light of men." This is one of his famous titles, "the resurrection and the life, the way, the truth, and the life: This is the record of God, that God hath given to us eternal life: and this life is in his Son," and "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life; and he that hath the Son, hath life." Christ works wonders among the dead; let him be manifested to a poor soul dead in trespasses and sins, immediately it is quickened, the spirit of life enters into it. How comes it about, that there lie such a multitude of dead souls like dry bones in the valley of vision, notwithstanding of a clear dispensation of the gospel? Why, the matter is, though Christ and God in him, be externally manifested and revealed, yet they never to this day saw in the light of the Spirit, or by faith of him, the Spirit's operation; and therefore it is, that they that are dead, remain dead still, and they that are filthy remain filthy still. But though the unbelieving ignorant world should never know him, yet there is life in him to them that know him; a life of justification to the soul that is condemned by the law; a life of sanctification to them that are perishing under the power and pollution of sin; a life of consolation to them who through pressures of divine terrors are laid in the lowest pit, in darkness, and in the deeps; a life of eternal glory to them that deserved to have

died the second death, and been "punished with everlasting destruction from the presence of the Lord, and the glory of his power."

There is peace in Christ, and of God in him. God in Christ is a "God of peace," committing to us a word of reconciliation; hence one of the famous titles of Christ is, "The Prince of peace:" he is our peace with God, "for he makes peace by the blood of his cross: When we were enemies, we were reconciled to God by the death of his Son." He makes peace with conscience, by sprinkling his blood upon it; let but Christ be manifested to a soul distracted with the terrors of a guilty conscience, immediately the storm is hushed into a pleasant calm. And by the manifestation of him, peace is made up between man and man; the name of Christ displayed in its power makes the "wolf to dwell with the lamb, and the leopard to dwell peaceably with the kid." What is it that creates such divisions among us at this day? the church is rent, congregations are rent, and run into different parties: why, the glory of God in Christ, which is the centre of peace and love, is departed; little of Christ, or of his cause and interest, is before our eyes, "every one minding his own things, but few the things of Christ:" and I despair ever to see our divisions settled, till the name and glory of Christ, and his cause and interest, come to be greater in our eyes.

In Christ, blessed be his name, there is redemption and remission of sin: he is called "the Redeemer:" "The Redeemer shall come to Zion." We are said to "have redemption in his blood, even the forgiveness of sin." He is the Lord, "pardoning iniquity, transgression, and sin." Whenever he manifests himself savingly unto a poor soul, crying, "Mine iniquities are gone over my head, as a burden too heavy for me to bear;" the poor soul can read pardon of its sin, and sing with David, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Who pardoneth all thine iniquities: and who redeems thy life from destruction."

There is not only remission of sin in him, but a law-magnifying and justifying righteousness. "In his days Judah shall be saved, and Israel shall dwell in safety: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." And, whenever this name of his is read with the application of faith, saying, "In the Lord have I righteousness." The poor condemned sinner, that was trembling before the bar of his own conscience, begins to lift his head, and say, "Who can lay any thing to my charge? It is God that justifieth: who is he that condemneth?" Christ is the end of the law, and through him the righteousness of the law is fulfilled; for he was "made sin for us, who knew no sin, that we might be made the righteousness of God in him."

Health or healing is with him. "I am the Lord that healeth thee,

Jehovah-Ropai." "Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." Thus the eyes of the blind were opened, the ears of the deaf unstopped, the lame man made to leap like an hart, and the tongue of the dumb to sing. Let this name be but whispered into the heart by the Spirit, or let it be but called upon by faith in prayer, it will make the bones which were broken to rejoice. All soul maladies and diseases vanish before it. "He sent forth his word, and healed them."

He is a shelter in a stormy day: "The Lord is a strong tower." When storms and tempest are blowing, the believer, then can sing and say, "In the floods of great waters, they shall not come near unto me, for the Lord is my refuge, and my strength, and a very present help in time of trouble; therefore I will not be afraid." He is the "strength of the poor, and the strength of the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. I will lay me down in peace, and sleep, for thou, Lord, makest me to dwell in safety. I will not be afraid of ten thousands of the people, who set themselves against me round about.

There is honour and preferment in him: "I will set him on high, because he hath known my name." Whenever Christ is manifested to a soul, it gets a name and a place within God's house, better than of sons and daughters among men; and hence it is, that the "righteous is more excellent than his neighbour: ever since thou wast precious in my sight, thou hast been honourable." In a word, not to multiply particulars here, salvation is the name of our God in Christ: "Our God is the God of salvation; and unto God the Lord do belong the issues from death." And whenever a poor soul by faith reads the name of God in Christ, it is capable to read its own salvation, and to sing, "Behold God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation. And therefore with joy will I draw water out of the wells of salvation." Thus you see what matter of joy there is in the name of God as it is displayed in Christ; and therefore let us rejoice in his name, and glory in it all the day long.

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To the Editors of the Gospel Magazine.

DEAR SIRS,

THE following text was not selected specifically in respect to yourself, but it arrested my attention as a subject, from which some practical good might be deduced; and having been previously self-condemned by the brotherly reproof, conveyed in the letter of "A Stranger" and "F. T.", the text being so very appropriate, that I must first address a few words to you, acknowledging myself

one of your correspondents, who has neglected a duty towards you—a sister who has felt the reproof, and anxious to exonerate herself from any charge of intentional neglect or ingratitude. We often err from ignorance, not knowing our duty; pray accept an apology, and believe me I have felt grateful for, and gratified by your having noticed me at all; but we are too apt to be satisfied with *feeling* when we ought to *act*. I must add my unfeigned thanks for your most excellent remarks on the Lord's Day—your readers are much indebted to you; and also for the subsequent paper on that dreadfully perverted and controverted rite, baptism. However small the *outward* light may be; we have to bless the spirit of God for having given you that *inward* illumination, by which you are enabled simply to put truth in its proper place; and may the Lord give you strength to wield the pen a little longer for his name's sake, and to his glory. Yours, dear Sirs, with christian regard and respect,

A FEMALE WANDERER IN THE WILDERNESS.

April 28, 1838.

CONTRITION.

"I do remember my faults this day."—Gen. xli. 9.

It is my intention to notice only a few leading points upon which the reflecting mind may enlarge: and the Lord grant, that assisted by his Holy Spirit we may study every portion of Holy Writ, for the benefit of the divine life, by an increasing knowledge of ourselves and of God, and a continual practical belief in our Redeemer.

The words of the text convey to my mind, first, the nature of man—selfishness, the ruling passion, and from whence springs every other evil propensity, is predominantly seen in the butler's neglect of Joseph—himself freed, reinstated—Joseph was forgotten—absorbed in, devoted to self—enjoying freedom, luxuries, ease—his prison companion, the innocent Joseph, he to whom God gave the spirit of interpretation, to predict the good that came to pass; he who had served him; who had asked to be remembered,—“Think on me, when it shall be well with thee, and show kindness I pray thee, and make mention of me to Pharaoh, and bring me out of this house,” xl. 14, 15. he was forgotten—“Yet did not the chief butler remember Joseph, but forgot him.” O God what creatures we are! I shrink from myself in the contemplation of our nature—objects no longer seen are soon forgotten—the misery we do not witness is little thought of—and even that of which we have partaken—shared with a fellow-sufferer, is unremembered, and the fellow-sufferer also, when self is released. But a time arrives when we remember our faults—and well is it if we acknowledge them—this did the butler,—“I do remember my faults,”—he might refer both to his having displeased his sovereign, and the neglect of the inter-

preter of his dream. Three points may be considered—the *remembrance* of a fault—the *acknowledgment*—and the *result*, which was the emancipation of Joseph, from which flowed such a train of wonderful events. Secondly, we see the sovereignty of God—for two full years longer was Joseph left in the dungeon—unknown to Pharaoh, unthought of by his butler; Who brought this selfish mortal to remember Joseph? Who appointed the means? Did he think on Joseph when it was well with himself? Was it to show him kindness that he mentioned him to Pharaoh? That he was brought out of that house? No: It was by constraint. It was the great Jehovah, who works in his own way. The appointed time was arrived: Joseph *must* be set at liberty—he *must* come to his decreed work. Had his release depended on the butler, this highly favoured servant of the Lord would have been left to perish in the dungeon; but no.—events of such vast importance are not left to the capricious will of poor, erring, selfish man. Pharaoh's dream was the moving cause of this, and all that follows in the interesting history of Joseph, and the marvellous dealings of God with his selected people. O Lord, how wondrous are thy ways! How are the feelings changed when we contemplate *Thee*. Thy greatness, power, wisdom, love, excite our highest admiration and SELF-abasement.

Prostrate before *Thee*, the believer is continually constrained to cry out, “Lord, I remember my faults this day.” The *result* of a *remembrance* and *acknowledgment* is well known to the experimental christian. Driven to the foot of the cross, the Spirit that stirs within, asks for and receives strength to overcome:—“*I will subdue* thine iniquities” is the promise. *I have* blotted out all thy sins, is the heart-cheering sound of the gospel. Looking unto Jesus, we are more than conquerors through him that loved us; and under the Spirit's influence, we are enabled to do our duty towards God and man for HIS sake. “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

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APHORISMS BY WILLIAM ROMAINE,

Never before Published.

No. XLII.

WHEN the fulness of time was come, what joy was there in heaven among the angels, when it was announced that the eternal Son of the Father was to come down to this lower world to take human nature. Those heavenly spirits thought it a very high honour to be the messenger of it, to poor shepherds, with whom they could rejoice, that their God and our God was become incarnate. They

brought glad tidings of great joy, which included all the good which infinite mercy had to give, and the sinner could receive. Hereby light comes to them who are sitting in darkness, and life to them who are in the shadow of death, pardon to the guilty, comfort to the mourning, liberty to the captive, strength to the helpless, and heaven to the miserable. How blessed a change do they experience, when by faith they know and can say, "Unto us a child is born, unto us a son is given.

The way in which the Holy Ghost glorifies Jesus in the heart of a believer is, by giving him such views of the infinite fulness and everlasting sufficiency of Immanuel, that he is quite satisfied with him. His conscience is brought into sweet peace through the sprinkling of the blood of the Lamb of God, so that when 'guilt would arise, and unbelieving fears disturb, he is enabled, through faith in Jesus to maintain his peace; because, whatever rendered him hateful to God, he sees it removed by his adorable Surety; and whatever God could love him for, he finds himself interested in it through the infinitely precious obedience of the Lord our righteousness.

The Holy Spirit shows the believer that every thing in its very highest perfection, is treasured up in the infinitely rich Saviour, this gives him a delightful earnest and foretaste of glory. So that his whole heart and soul grow entirely in love with that beauty of all beauties, and he sees it, and while he sees it, he finds it is heaven to feel it, This is my beloved, and this is my friend.

How safely may we trust the faithfulness of God, how happily rest upon his almighty love. For *all things* for the good of soul and body are promised to him that believeth. O that the Lord may increase our faith, so that in an hour of need we may find him very near our hearts, filling us with joy and peace in believing.

Can you, believer, look back upon every part of your life, especially the latter part of it, and is there anything upon which, that you cannot but write, **THIS IS MERCY.** Mercy before time, mercy in time, and mercy beyond time.

Where does the fountain head and spring of mercy arise? Why in the covenant of the Holy and blessed Trinity, from whence we derive a rich provision to supply all our wants, to pardon all our sins, to save us from all misery, and to give us a title to endless glory. All this the believer enjoys here below in reversion by faith.

Believer, whatever thy burden be, cast it upon the Lord, and you will be lightened; if thy soul has lost any creature comfort, go to Jesus, he is still thy salvation, and thy great reward. If your soul be grieved with indwelling sin, remember it is pardoned, and the Spirit of Life which is in Christ Jesus hath made you free from the law of sin and death.

A SHORT COMMENT OF MR. ROMAINE'S UPON THE FOURTH
PSALM.*(continued from page 226.)*

BELIEVERS are here called upon to trust in the Lord always; that they may offer to him through the Beloved Jesus, the sacrifice of praise continually: for which end we should be seeking in all means for more sense of his favour towards us, an increase of which is better than all the world's goods: for it makes us live safe and happy, under the care of God both night and day. Blessed are they who can sing these words with melody in their hearts unto the Lord.

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BERRIDGE'S LETTERS.

LETTER XXI.

Tabernacle, Feb. 20, 1786.

DEAR AND HONOURED SIR,

ON Sunday three weeks, the 12th of March, I purpose to wait upon you at Clapham, and beg of Christ to give us the meeting. I am to preach at Tottenham in the morning, and the afternoon service will be over before five. May I have leave to expect your carriage to convey an *old drone*, for such I now am, to Clapham. Indeed, I now belong to the family of *Dolittles*; the Lord make the little I do effectual; and I heartily thank him for giving me a will when I had strength; and for not laying me aside, but continuing a small measure of strength now I am old. No master like Jesus! every endearment meets in this master, the Father, the Brother, the Husband, and Friend! Every office centres in him. "Blessed are your eyes, for they see," Jesus saith to his disciples. And may we not join in thanking God for this blessedness bestowed on us also? The Lord open our eyes more clearly, and keep them open, till we behold the precious Jesus, face to face. You are indebted to him for the will and the power to be bountiful, and for continuing the will, notwithstanding the daily trouble and frequent impositions attending your bounty. The praise is his due, give it, I trust you do give it to him all. But chiefly are you indebted to Jesus for giving you a sight of himself and drawing your heart after him. This is the dawn of eternal blessedness. A view of the Lord of glory, is glory springing up in the soul: and as this view groweth clearer and more abiding, the glory increaseth, till at length it is consummated by an eternal weight of glory. What a prospect is here opened to the believer, and what a claim of eternal praise from him, who was born a child of wrath, and an heir of hell, but thro' grace has been snatched as a brand from the burning, adopted into the family above, and made a child and heir of God Most High.— Thus, the beggar is lifted up from his dunghill, and exalted among

the princes of heaven. The Lord make all your dear relatives partake of this blessing. May Jesus's grace be with you, and with your affectionate servant,

JOHN BERRIDGE.

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AN ATTEMPT TO RESCUE THE HOLY SCRIPTURES FROM THE
RIDICULE AND OBJECTIONS OF UNBELIEVERS.

(continued from p. 223.)

JOHN.

CHAP. I.

14. Instead of "*The word was made flesh,*" read The word became flesh.

Christ took upon him our nature voluntarily, not compulsively.

CHAP. IV.

1. *As* "therefore the Lord knew," &c.

23. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

24. "God is a spirit, and they that worship him, must worship him in spirit and in truth."

Observations.

The Arians and Socinians make a pretext that the Father is the only object of divine worship, and bring these two verses to support their assertion; but their opinion is subverted when the original is read without interpolation, and every Greek word has its full and proper signification.

It should therefore be observed, because that ζητει in ver. 23, rendered "seeketh," implies some defect in the Father's Omniscience, and the conjunctive particle και is omitted in the common reading of ver. 24., also the translators have supplied two words in that verse, which are not in the original, as the italics shew; but read it without those, and we have a proof here, as well as in Phil. iii. 3., that the Holy Spirit is an object of divine adoration with the Father.

23. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth;" and truly the Father requireth* such worshipping of him.

24. Also the worshippers of God the Spirit,† must worship him in spirit and in truth.

* Ζητει is 3d pers. sing. indic. from ΖΗΤΕΩ, which signifies to require, as well as, to seek; and Προσκυνοντας, is a participle pres. accus. plur. agreeing with τούτοις, tales adorantis; and though αὐτόν is the accus. sing. as it follows another accusative, it may be properly read as a genitive, with greater propriety than τους προσκυνοντας can be read "to worship."

† I consider myself fully authorized to read verse 23, as I have given

CHAP. IV.

26. Jesus saith unto her, I AM, Ἐγὼ εἶμι, that speaketh unto thee.

CHAP. VII.

28. Instead of "Ye both know me, and ye know whence I am," read *Do ye indeed know me, and whence I am?*—Parkhurst.

CHAP. X.

30. I and the Father, we are ONE.*

CHAP. XII.

32. And I, WHEN I shall have been raised up from the earth, will draw† the WHOLE unto me.

43. For they desired the esteem of men more than the glory of God.

CHAP. XIII.

1. Now before the Feast of the Passover, Jesus *having known* that his hour was come, &c.

27. And with the Sop Satan then took possession in him.

it, both from the proper meaning of the Greek text, and also from 2 Cor. iii. 17., 18., especially of the marginal reading of verse 18, which is the true one. See also my translation of Phil. iii. 3., and the reading in our common Bibles, of Acts v. 3. 4., where the Apostle Peter calls the Holy Ghost, "GOD." But if this reading of ver. 24, should be objected to, and that we *must* bring in the auxiliary verb, *is*, it should be read—The Spirit *is* God, and those worshipping him, must worship him in spirit and truth.—Should Acts ii. 17., be advanced as an objection to this reading I reply, that the Apostle was preaching in the Hebrew tongue, and therefore indubitably spoke the very words of Joel ii. 28., and it was Jehovah who then spake, as you may see by ver. 12.; therefore it was a promise correspondent with the everlasting covenant, in which the Holy Ghost was a party; for which reason, that objection falls to the ground.

* This is the literal reading of ver. 30. In the preceding verse Christ had said "My Father who gave me *is greater than all*; but immediately to prevent a supposition of his inferiority to the Father, in the following verse he adds—Ἐγὼ καὶ ὁ πατήρ ἐν ἰσμῶν. "I and the Father we are one." And by comparing ver. 33 and 38, it plainly appears that the Lord Jesus is preaching of himself as GOD, and the Jews clearly understood him as making *himself equal with the Father*.

† Draw, or persuade figuratively and spiritually (not *all men*;) but the WHOLE of *the elect*, to the acknowledgment of the faith that is in me; either by external miraculous evidences, accompanied by the divine influence of the Holy Spirit; or through the preaching of my word, brought home to the hearts of sinners, by the power of the Holy Ghost, "opening their understandings, turning them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among *the sanctified through faith in me*." Acts xxvi. 18.

CHAP. XIV.

1. Ye believe in God, therefore in me ye believe.
 16. And I will pray (or ask) the Father, &c.

CHAP. XVI.

7. Instead of "if I depart," read *when* I depart.
και is rendered *when*, 1. John iii. 2.

CHAP. XVII.

25. O righteous Father, (*και*) *although* the world hath not known thee (*δὲ*) yet I have known thee, &c.

CHAP. XIX.

37. They shall look upon **WHOM** they have pierced.

CHAP. XXI.

15. ——"Feed my Lambs."
 16. ——"Ποίμαινε. *Restrain* my Sheep."
 17. ——"Feed my Sheep."*

Notation.

As there seems to be a contradiction between Matthew xxvii. 32, last clause, and John xix. 17., first clause; it may be reconciled by Luke xxiii. 26: John says, "He (i. e. Jesus) bearing his cross, went forth;" Matthew says, "they compelled Simon, a man of Cyrene, to bear his cross;" Luke says, "they laid the cross on Simon, a Cyrenian, that he might bear it after Jesus."—*φέρειν ὀπισθεν του Ιησου*—that is, behind Jesus. See Luke viii. 44, where *ὀπισθεν* is translated "behind." From whence we may reasonably conclude that both Jesus and Simon carried the cross, the blessed victim going first, probably with the lighter end of it, and Simon following after, with the heavier end, as St. Luke plainly expresses it.

* There seems an unpleasing tautology in our translation of these verses, though the Greek will admit of that reading; but Christ knew that while the lambs require feeding with the bread of life, that they may be "nourished and grow thereby;" sheep, also, when first brought into the flock, often want restraining from the exuberance of their joy, &c., therefore the admonition, *Restrain my sheep*, was truly proper; but when settled and grounded in the faith, they will see the necessity of being fed with God's most holy word, that they may be "nourished to life eternal."

It may not be improper to observe that when our Lord asks Simon a first and second time, if he loved him? the word is *ἀγαπᾷς*, from *ἀγαπάω*, to love, in general. Simon's answer is, *ὃν εἶδας ὅτι φιλῶ*, from *φιλεῖω*, to love; *q. d.* to regard with peculiar and distinguishing affection. The second time, Jesus makes use of *ἀγαπᾷς*, and Simon returns the very same, and the third time Christ says, "Simon Jona, *φιλεῖς με*:" as if our Lord had said, Dost thou in truth love me with peculiar affection? when Simon answers, "O Lord thou knowest all things," thou perceivest that I (so) love thee.

Again, St. Matthew says, xxvii. 34., "They gave him vinegar to drink, mingled with gall, and when he had tasted thereof he would not drink.

St. Mark says, xv. 23., "And they gave him to drink wine mingled with myrrh, but he received it not."

The first might be offered as an insult to embitter his sufferings, by the Roman soldiers, instigated by the Jews; the other might be offered at the desire of his pious followers, who attended him at his crucifixion: but as such draughts were usually administered to those who were really malefactors, and knowing the iniquities of all his people wereto be laid upon him, he patiently endured the whole of the punishment, rejecting whatever might have a tendency to make his enemies suppose he stood in need of such aid to bear the chastisement of our peace that was laid upon him; willingly he poured out his blessed soul in death, "making intercession for transgressors."

Also St. Matthew says, xxvii. 46., "And about the ninth hour Jesus cried with a loud voice, Eli, Eli, lamma sabachthani;" but St. Mark says, xv. 34., "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lamma sabachthani:" It may, therefore, be fairly concluded that our Lord uttered both these sentences as those evangelists have recorded them, for it is natural for persons in deep distress, to reiterate the colour of their hearts; and probably Christ first spake pure Hebrew, as Matthew has stated it; and that which Mark has written might be agreeable to the common dialect of the Jews in that day, a mixture of Hebrew and Syriac; I the rather suppose this from the variations in the Greek texts, for Matthew writes the interrogative adverb, *λαμὰ*, from the compound Hebrew word *למא*; but mark writes the word *λαμῆ* Syriac. Thus I humbly hope these deistical objections are removed, which I should not have noticed, but for the reason assigned in the Introduction respecting young persons.

ACTS.

CHAP. III.

25. Ye are the children of the prophets, and of that covenant which God appointed for, or confirmed to, our Fathers.

CHAP. IX.

7. ——— "Hearing of the voice indeed, but seeing no one.*

40. Instead of "and when she saw Peter," read and HAVING SEEN PETER, she sat up.

* I would not have attempted the alteration of chapters ix. 7., and xxii. 9., but that there is such a flat contradiction in the common translation when the two verses are compared: *ἤκουσεν* signifies *intelligo* as well as *audio*.

CHAP. XVII.

30. But truly the times of this ignorance God overlooked,
 "but now commandeth all men everywhere to repent."

CHAP. XXII.

9. ——— but they understood not the voice of the speaking unto me.*

CHAP. XXIII.

5. Then said Paul, I considered* not, brethren, that he was the High Priest.

ROMANS.

CHAP. V.

3. For *worketh* read *exerciseth*.

CHAP. VI.

4. For "by," read *in† the glory of the father*.

17. Thanks to God, that though ye were the servants of sin, ye have also obeyed from the heart the form of doctrine concerning which ye have been taught (or instructed.) †

* οὐκ ᾔδειν.—I considered not.—Perhaps the anguish of the blow, whereby he was smitten, might have deprived him of his full reason for a few moments, and led him thus to speak; for he certainly knew that Ananias was a High Priest, not the High Priest; for that there were more than one may be seen ver. 14.

ἰδέειν, a word from the same root, is translated "to consider,"—Acts xv. 6.

† "δια, hic ponitur pro εις IN." Dugard's Lexicon.

‡ As Romans vi. 17. is so inaccurately translated, as that some men take occasion to assert, that "God is the author of sin;" for, say they, "The Apostle thanks God, not only that the Romans were sinners, but THAT THEY WERE THE SERVANTS OF SIN." It is therefore requisite to examine the Greek, and alter the translation, if it will admit of it.

I have therefore given the Greek text below, with an interlineary translation, to show that the original will bear a different reading.

Χάρις	τῷ Θεῷ	ὅτι	διε	ἦτε	δουλοὶ
Thanks	to God	that	though	ye were	the servants
τῆς ἁμαρτίας	ὑπηκούσατε	διε	ἐκ καρδίας	τύπον	
of sin	ye have obeyed	also	from the heart	the form	
διδαχῆς	εις ἧν	ᾧ παρεδόθητε.			
of doctrine	into which	ye have been delivered;			

or rather—concerning which ye have been instructed.

For "into which ye have been delivered," is not sense, and the common reading, viz. "which was delivered you," the original will not allow. But that Παράδοξις (of which ᾧ παρεδόθητε, is 2d pers. plur. 1st aor. pass.) means "to deliver by information, teaching," &c., may be shewn from Luke i. 2., 1. Cor. xv. 3. and other Scriptures, therefore I would read the last sentence of this verse, concerning which ye have been instructed.—διε is

CHAP. VII.

1. ——— as long as *it* liveth.

translated "*though*," with the strictest propriety, in 1 Peter i. 7. Likewise *is*, is rendered "*also*," John viii. 17. xv. 27., Acts v. 32., in the middle of a sentence, as I have here given it.

(*To be Continued.*)

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THE ANCIENT MANIFESTATIONS OF GOD.

(*Continued from p. 232.*)

IN the Holy Scriptures, Jehovah himself is represented as coming forth to manifest his self-existence and sovereignty, distinguished from all creature idols. He saith, "Bring forth the blind people that have eyes, and the deaf that have ears! Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring forth their witnesses that they may be justified, or let them hear and say it is truth." Is. xliii. 8, 9. Again, "Produce your cause, saith Jehovah; bring forth your strong reasons, saith the king of Jacob. Let them bring forth and show us what shall happen. Let them show former things what they be, that we may consider them, and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed and behold it together." Isa. xli. 21—23. It is worthy of observation, that in this proclamation, where Jehovah is maintaining his own sole glory, he speaks of himself as existing in a Trinity of Persons, in the Unity of the Divine Essence: the *us* and the *we*, in this proclamation, decidedly prove this fundamental article of our most holy faith. There are other scriptures to the same amount. For it is the same *us*, which said, "Let us make man in our image after our likeness," Gen. i. 26. The same *us*, which concerning the tower of Babel said, "Let us go down, &c." Gen. xi. 7. The same *us*, which Isaiah heard in that vision, when he saw the glory of Christ, and heard the *Holy Ghost speak*, which said, "Whom shall I send, and who will go for us," Isa. vi. 8. For that this was Christ's glory is positively declared, John xii. 41. And that the Holy Ghost was the Almighty speaker is expressly revealed, Acts xxviii. 25—27. And it was the same *we*, of whom Christ Jehovah himself spake, when he most graciously promised the unceasing presence of Father, Son, and Holy Ghost, with his people, for he said, "We will come and make our abode; and the Holy Ghost shall abide with you for ever," John xiv. 16, 23.

Having made these observations by way of preface to the next manifestation of Jehovah to Abraham, where Jehovah speaks both

in the singular and plural number, I proceed to quote from the sacred records, the following testimony.

Gen. xviii. 1—33. “ And Jehovah appeared unto Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day. And he lift up his eyes and looked, and lo, three men, (*Anashim*) stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, my *Lord*, if now I have found favour in thy sight, pass not away from thy servant: let a little water I pray you be fetched, and wash your feet and rest yourselves under the tree, and I will fetch a morsel of bread; and comfort ye your hearts; after that you shall pass on: for therefore are ye come to your servant. And they said, so do as thou hast said.—And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree: and they did eat, And they said unto him where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee, according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old, and well stricken in age: and it ceased to be with Sarah after the manner of women. Therefore, Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also. And *Jehovah* said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old. Is anything too hard for *Jehovah*? At the time appointed will I return unto thee, according to the time of life; and Sarah shall have a son. Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh. And the (*Anashim*) men rose up from thence, and looked toward Sodom. And Abraham went with them to bring them on the way. And *Jehovah* said, shall I hide from Abraham that thing which I do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of *Jehovah*, to do justice and judgment; that *Jehovah* may bring upon Abraham that which he hath spoken of him. And *Jehovah* said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; *I will go down and see* whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the (*Anashim*) men turned their faces toward Sodom: but Abraham stood yet before *Jehovah*. And Abraham stood near, and said, “ Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy, and not spare the place for fifty righteous that are therein. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the right-

eous should be as the wicked, that be far from thee: Shall not the judge of all the earth do right? And *Jehovah* said, If I find in Sodom fifty righteous, then will I spare all the place for their sakes. And Abraham answered and said, Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shalt lack five of the fifty righteous: wilt thou destroy all the city for the lack of five? And he said, if I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, O let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure, ten shall be found there. And he said, I will not destroy it for ten's sake. And *Jehovah* went his way, as soon as he had left communing with Abraham: and Abraham returned to his place."

Upon this important manifestation of *Jehovah*, I shall lay before the reader, the observations of Mr. Romaine, Mr. Parkhurst, and others; this chapter being one of the lessons appointed to be read on Trinity Sunday: for the Church of England as by *law established* is wholly opposed to *Antichrist*, the denier of the Father and the Son, and the Holy Ghost, and the creed allows of no *mockery* in this respect, as is the case of late among the people called *Baptists*. But, as the Editors of the "Gospel Standard" are enemies to the *harlot-churches'* mockery of baptism, into *assumed* names, it is to be hoped they will display *their banner* which God hath given them for the truth's sake, by separating themselves from the *pseudo-baptists*, whose *heralds and trumpeters* deny the *essential paternity* and *filiation* in common with *Antichrist!* But to return,

Mr. Romaine's note upon Gen. xviii. is as follows, "Not men, nor angels, but persons." Abraham addresses them, and they answer in the singular and plural; see ver. 3, 5, 9, 10, they are expressly called *Jehovah*. See also Gen. xxi. 1.

Mr. Parkhurst says, "Let it be remarked, that *Jehovah* appeared as *three men* to Abraham, Gen. xviii. this is evident from the first and second verse of the chapter. *Jehovah* appeared unto him in the plain of Mamre—and he lifted up his eyes and looked, and lo! *three men* stood by him. And accordingly in the course of that chapter, they are spoken of sometimes in the *singular*, sometimes in the *plural*: and the more attentively any one considers the whole chapter, the more clearly he will perceive that the three men there mentioned were no other than an appearance of *Jehovah* subsist-

ing in three persons, and conversing with Abraham as their friend. And to assist the reader's meditations on this important subject, I would beg leave to recommend to his attentive perusal, the late learned Mr. George Watson's discourse on Gen. xviii. and Mr. Bate's Inquiry into the Similitudes, p. 11, &c. To which he may, if he pleases, add my Pamphlet, in Answer to Dr. Priestley's, p. 15, &c."

Mr. Julius Bate has written a note upon this chapter in his Bible, as follows, "By Jehovah or the divine glory which appeared, and shewed the men to be the *Three Persons of the Godhead*, in which character they speak and are spoken to, sometimes as *one*, and sometimes as *three*. In this chapter there is ocular proof of their being *one God and three persons*; for the persons who appeared speak as Jehovah, and are spoken to, and of, as the Lord in Trinity, whom Abraham entertained, according to the words of the *Legatine Canons*, at Cealchythe, A. D. 785. Johnson's Collec. Can. 18.

Dr. Gill in his Commentary says, "Some have taken these to be the Three Divine Persons, as some of the ancients; of which opinion was Dr. Lightfoot, who expressly says, 'three months after this, (that is, the institution of the circumcision,) the Three Persons in the Trinity dine with Abraham, and foretel the birth of Isaac; again, the Son and Holy Ghost go down to Sodom, but the first person in the Trinity stayeth with Abraham; and elsewhere, the Three Persons in the Trinity, in the shape of three men, appear to Abraham, and dine with him, and eat the *first flesh* mentioned eaten in all the scripture! But to this may be objected, that the Father and the Holy Spirit are never said to appear in an human form, see John v. 37, &c.'" The scripture is referred to by Dr. Gill, is upon an attentive consideration, by no means an objection to its being the appearance of the Three Persons in the Godhead, for our Lord said to the *unbelieving Jews*, "The Father himself which hath sent me, hath borne witness of me. *Ye have neither heard his voice at any time, nor seen his shape.*" John v. 37. Surely these words could not be applied to John the Baptist, for he had heard the Father's voice, and he had seen the Holy Ghost descend in a bodily shape like a dove, and it abode upon Christ! And as the Father's voice had been heard, may we not apprehend there had been also a manifestation of the Father in a bodily shape? Surely, our Lord would not have negatived their having heard the Father's voice, and having seen the Father's shape; if his voice had not been heard, and if his shape had not been seen by others, as by Daniel, see chap. vii. 13; and also x. 18—21, where the person who spake to Daniel could not be Michael the Prince!

Freethinkers have objected to these divine manifestations from their ignorance of the Most High. They have thought such an act of *humiliation* too degrading for the *Eternal God* to perform! Had

they known or believed that the vile bodies of the saints were the temple of God the Holy Ghost who dwells in them, they would have known HUMILITY TO BE A DIVINE PERFECTION!

It has been thought by some, that Abraham at first sight supposed them to be only *men*, and that by *bowing himself* to the ground he did *not* worship them. I shall not detain the reader by controverting this opinion, but I shall lead him to the wise men who had seen the star in the east, and came to Jerusalem inquiring where the King of the Jews, (Matt. ii. 1, 2.) or of Israel (John i. 49.) was born; who, when they had found him, *fell down and worshipped him*. (Matt. ii. 11.) And from them, let the reader follow Jesus, and see him worshipped by the man whose eyes he had opened, and who had been born blind. When Christ met with him, and declared himself to be the Son of God, the man said, Lord, I believe, and he *worshipped him*. (John ix. 38.) *Free-thinkers* would have us regard this, as nothing more than a mere act of *eastern civility*, and would have us believe it was an outward common-place act. But, are we to suppose, that when Cornelius met Peter, and fell down at his feet, and worshipped him, that Peter thought that an act of common-place civility? Had that been the case would he have said, "*Stand up: I myself also am a man?*" Had it been a mere customary civility, he would readily have submitted to it. But he considered that Cornelius regarded him to be something more than a man, and therefore he said to him, "*Stand up: I am a man like thyself!*" And so when the angel, or rather, perhaps a glorified saint, gave a commission to the apostle John, the apostle fell at his feet to worship him. But he said unto John, *see that thou do it not*. Had he supposed it to be an act of mere common civility, would he so immediately have rejected it? Would he have instantly said, "*See thou do it not,*" trembling, as it were, at the very thought of having that honour paid to him, which he knew and acknowledged was due to God alone. "*I, said he, am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.*" And are we to suppose that the Prince of Darkness meant no more than to require an act of common civility, when, after showing the Redeemer all the kingdoms and glories of the world, he said, "*All these things will I give thee, if thou wilt fall down and worship me?*" Or did the Redeemer so regard it? No! He said, Get thee hence, Satan: for it is written, "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*" "Many fell down at the feet of our blessed Lord, while he was on earth, and worshipped him; but never on any occasion was he known to say, "*See thou do it not, or stand up, for I also am a man*. He knew himself, and he did not regard it as an act of mere civility, but as his just due; as that which belonged to him as God; and he readily received it, without giving any check to those by whom it was presented. And was Jesus Christ less concerned for

the honour of Jehovah than Peter, or the glorified saint who appeared to John? No; but he received it at once, as due to himself. We may well say, "Woe unto him, who takes to himself the honour which is due to God alone. Thus it was with Herod; he received honours which no human being had any pretensions to claim, and hence he was *eaten up of worms*; it is expressly said, because he gave not God the glory.

If the reader carefully peruses the 18th and 19th chapters of Genesis together, the following observations will be worthy of his notice. "And Jehovah said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry thereof, which is come unto me; and if not, I will know. Then the *Anashim* turned their faces from thence, and went towards Sodom: but Abraham stood yet before Jehovah, ver. 20, 22. Here we have Jehovah going down, and Abraham at the same time standing before Jehovah! Subsequently, we find *two* went to Sodom, and *one* remained and communed with Abraham. The *two* that went to Sodom are called *angels* as well as *Anashim*, see xix. 1, 10. Lot, as well as Abraham, called them *Adonai, Lords*. Our translators have rendered *Adonai* in Gen. xviii. 3. *Lord*, in the singular number, but in Gen. xix. 1, 2. *Lords*, in the plural number. It is afterwards recorded that the *Anashim* laid hold upon Lot's hand, and upon the hand of his wife, and upon the hand of his two daughters, Jehovah being merciful unto him; and they brought him forth and set him without the city. And it came to pass when they had brought them forth abroad, that he said, escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto *them*, Oh, not so, *Adonai*. Behold, now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die, ver. 16, 19. Lastly, by uniting the 13th and 24th verses, it appears that *two* of the *three Anashim* that appeared unto Abraham, said unto Lot, we will destroy this place, because the cry of them is waxen great before the face of Jehovah; and Jehovah hath sent us to destroy it. Then, it is stated, *Jehovah rained* upon Sodom, and upon Gomorrah, brimstone and fire *from Jehovah* out of heaven, ver. 13, 24. In this sacred part of Holy Scripture, we have Jehovah *appeared*—Jehovah *going down*—Jehovah *sending*—Jehovah *raining* fire and brimstone *from Jehovah*! The Three are called *Anashim*, and *angels*, and Abraham and Lot called them *Adonai*. Surely, this was a manifestation of Three Persons in the Godhead, under the similitude of Three *Anashim*,—an astonishing act of condescension, because *Anashim* means men in a low estate! Finally, What an encouragement in Abraham's intercession, we have for holy per-

severance in prayer, it should remind the reader of that sweet portion recorded in Isaiah xlv. 11. "Concerning the work of my hands, command ye me."

(To be Continued.)

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GLEANINGS FROM THE REV. W. C——R, OF WESTMINSTER,
BY J. H.

THE rays of the sun may fall brightly, and even hotly upon a dead man, yet he will neither perceive nor be at all benefited by them. So the sun of righteousness may arise and shine on a dead sinner, but until quickened by the Spirit without any really good effect. Numb. xxiv. 16, 17.

Until a man possess *right principles* all the rules in the world will be insufficient to make him go right.

There are two mysteries which we shall be continually learning, namely, the mystery of iniquity, and the mystery of godliness.

They that hunger and thirst after righteousness, that is, of Jesus Christ, must have received the Holy Ghost in a way of conviction of their own need of righteousness.

There are three evils but too appalling, an evil heart, an evil world, and an evil devil.

If with David you can say, 'The Lord is my shepherd,' then you have heard his voice.

It is the living, and not the dead man that feels a burden or weight, so it is with regard to sin, the new, not the old man of corruption groans under a body of sin and death.

Some are not sensibly brought to Christ's feet! the publican stood afar off and cried, "God be merciful to me a sinner," and returned to his house justified rather than the proud Pharisee!

You will never be able to make the devil's bones fit Christ's body.

I hesitate not to say, that an *unregenerate* man never received one single *promise* of God in the sweet application of it in his own soul.

No man, by nature, is possessed of *true* faith, he either hath the faith of devils, or a dead faith.

Free will has made thousands of professors, but free grace *alone* makes a christian.

False doctrines, a false profession, are a cradle by which Satan rocks thousands to hell.

Hell can *never* invent a knife sharp enough to cut the cable which holds a believer to his anchor, namely, the LORD JESUS CHRIST.

The child of God never breathes so sweetly, as when he breathes his soul into the bosom of his God.

The only true form is, "Christ formed in the heart, the hope of glory."

Holiness was never written any where but on the head of the high priest.

For my part, I can be satisfied with nothing short of circumcision without *hands*, and baptism without water.

The Israelites could not look upon Moses, his face shone so gloriously, until a veil interposed, so no sinner can look upon God's glorious law, except through the medium of the veil, that is to say, Christ's flesh.

If Christ were not *Eternal*, he never could have been the author of "Eternal Salvation to those that believe on his name."

ANECDOTES.

The devil is always more than a match for us, considered in ourselves. A poor negro, in his simple, but scriptural manner, thus poured forth his prayer, "O Lord, de Debil too strong for me, you peak to him Lord, him dont mind me."

A young woman reduced to the last stage of weakness by a consumption, and on the very verge of Jordan's cold stream, was through the fear of death subject to much bondage of spirit. Her bones came out at the elbows, hips, and knees, in which state she begged to be conveyed in a kind of carriage to hear me, and I became the happy means of delivering her out of her bondage, so that on her husband's return into the room, *smiling*, she took his hand, and pressing it to her bosom, exclaimed,—

"Now when you see my heart-strings break,
Sweetly the moments roll,
A mortal paleness in my cheek,
But glory in my soul."

Then, immediately fell asleep in Jesus.

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THE AFFLICTIONS OF HANNAH.

(continued from p. 171.)

HAVING directed the reader's attention to Hannah's *Afflictions*, and shewn wherein they consisted, I am come to consider,

Her Petition.

If in it there are no *flourishes*, there are no *blemishes*, there is much to be admired, and nothing to condemn.

In the eleventh verse she renounces all right to the divine favor. She approaches a throne of grace with sighs in her heart, tears in her eyes, and groans in her soul. Her prayer is introduced with an "If thou wilt." This prayer was *internal*; therefore it is said, "She spake in her heart, only her lips moved, but her voice was not heard." Although Eli the High Priest could not hear her cry, understand her petition, or feel for her condition, God both could and did. He heard and answered. No premeditated sentences

characterize her breathings, but in strains which cannot be mistaken she makes known her request to that God in whom she had faith to commit her temporal as well as her spiritual concerns. With regard to her prayer, although brief, it is not the less affecting. Prayer-like discussion and criticism rather gain than lose by brevity. If we *understand* our subject, we have no occasion for prolixity or ambiguity. If we do not, then a world of words is spent in vain to cause others to do so for us. Hannah felt the wound of which she was the victim, therefore she felt what she said, and said no more than she felt. Her prayer being kindled upon the altar of God and offered up in faith, though brief, it found a passage through the veil, it lodged in the ears of God, and received a full, speedy, and gracious answer. I trust, under divine blessing, Hannah's case may tend to comfort, strengthen, and rejoice your souls in days of darkness, in seasons of trial, and when all around you seems as a desert heath, as the blighted crop, and as when the labour of the olive fails. Do you not often desire to pray, but what with the variety of your afflictions, the rebellions of your heart, and the temptations of Satan, together with the difficulties of the way, you find you can no more pray than create a world? So great at times is the pressure you feel by reason of these things, that rather than pray, you seem more inclined to curse God and die, and to say with Job under similar circumstances,—“O that I might have my request, and that God would grant me the thing I long for! Even that it would please God to destroy me; that he would let loose his hand and cut me off! Then should I yet have comfort: yea, I would harden myself in sorrow.” Does not the reader frequently discover in such seasons instead of a spirit of prayer, a spirit of unbelief burning like a fire—a gust of passion raging like a fury, and conscience trembling like an aspen leaf? These are truths too true and frequent to be denied, although too distressing to dwell on.

How often are you discouraged when you *attempt* to pray!—Stammering at every word, and as it were, looking behind you for fear in the night, at the close of every sentence! How poor, cold and lifeless are they at the best!—and sometimes, do you not fall to sleep in the very act? In your own eyes, your petition when compared with those of others, appears but as the chattering of the crane, or the chirruping of the swallow. How often, when you rise from your knees, and review the words you have uttered, a blush rises on your cheek, and resolve never to lift up your voice again. How weak, unworthy, and unmeaning they appear! Still I would ask you, have not such seasons frequently been succeeded by those of delight, and heartfelt communion with the Eternal Three in one? Yea, have not those very petitions of which you have been most ashamed, met with the earliest, most satisfactory,

and decided answer? This is a proof that God beholds not like Eli. He regarded Hannah's *lips*, but God regarded her *heart*.

It is not the *length*, but the *nature* of the prayer the Lord hath respect unto. Every sigh, tear, desire, and groan of the believer, coming up through the blood of Christ, is kept for an everlasting memorial. I often think when I cannot pray *long*, what a mercy it is to be able to pray at all. Or when I neither can pray, or feel even the desire to pray, to know there is one who continually intercedes for me above! A repenting *tear*, a secret *sigh*, an upward *look*, if created of God the Spirit, are all living coals, which shall sooner or later be fanned into a flame. Christ never broke a bruised reed yet; No! He always caused it eventually to take root downward, and bear fruit upward.

Having considered Hannah's Afflictions, and her Petition, I now proceed to make a few remarks upon

Her Deliverance.

When was it the Lord heard her prayer and delivered her soul? Was it not in the very moment of distress, in the day of affliction, and in the very hour of *sorrow*, pain, and tribulation? A period, when (generally speaking) all earthly friends forsake us; when the stones may become our pillows—the earth our bed—and the trees of the forest our food for ought they care. Consider for one moment what, in all probability, would have been her situation, had the Lord turned a deaf ear to her cry, had he refused to appear, or had he shut up the bowels of compassion. Her affliction would have become inflamed, her mourning protracted to the end of her days, and fervently sunk in sorrow, under the taint of a blasted reputation.

But O the infinite compassion of her loving Lord! Surely in her case we have an unanswerable, as well as a cheering illustration of that Scripture, which saith—"His compassions fail not." He that shut up her womb for *a* season—He that permitted her to suffer and languish under sorrows, afflictions, and reproaches, at length appeared. He caused the waters to run in the wilderness—the rivers to flow in the desert, and Samuel, the favourite of heaven to appear upon the earth, and take away her reproach. His smiles, like the sun may bask behind the clouds. His delivering mercies may appear to linger on the dark mountain, but ere long, with more than common speed, he shall come skipping over the mountains of Bethel, and turn the black tents of Kedar into the lovely curtains of Solomon.

God had promised Hannah the request of her soul, and faithful was he that promised. For this child I prayed, said she, and the Lord hath granted my petition as I asked of him. The Lord's bounty went beyond her request; for she asked for *one* child, and the Lord granted *six*!

The like compassion and faithfulness shall be shown unto you

who belong unto the household of faith ; yes, even in all your present as well as future scenes of trials, afflictions, and woe !—Has he not promised he will never leave you nor forsake, and as your day so your strength shall be ? Has he not promised no weapon formed against you shall prosper, that he will not suffer ye to be tempted above that ye are able to bear, and with every temptation he will make a way for your escape ? Has he not promised that he will deliver you in six troubles, that you shall never perish, and that altho' you fall seven times he will pick you up ? Yea, are there not ten thousand promises equally sweet, precious and suitable contained in his Word, that you might have consolation and hope ?—Has he not again and again assured you of his unalterable love, of his powerful grace, and of his unbounded mercy ? Has he not declared he has pardoned all your sins, blotted out all your transgressions, and that he will not remember any one of your sins ? Has he not said, you shall want no grace, that your head shall lack no ointment, and that strength shall be vouchsafed through the storms of life, the oppositions of the enemy, and spiritual wickedness in high places. Rest confident in this, that Jesus will make all your bed in your sickness, that when you pass through the valley and shadow of death you shall fear no evil, and that his rod and staff shall be your comfort, when heart and flesh shall fail.

Gourds wither, cisterns fail, and the best of men are but as briars and thorny hedges ! Therefore, trust not in the green herb, in a broken vessel, or in the imbecility of rotten and polluted worms. Put not my dear friends your trust in horses, in chariots, or in spears, but “ put thou thy trust in the LORD, be strong, and he shall comfort thine heart.” The net is sure to break when Jesus comes by. The barns will fill when the windows of heaven are opened. Yea, even the humble sparrow shall not want an habitation, since the eye of God is *over* all his works. The Lord will send you to trade with a basket of fragments, soon you shall become a merchant and trade with him in jewels, pearls, and stones of sardonyx, topaz, and chalcedony. I ask, has not the Lord been more to you, than all the friends, lands, and gold, this world can afford ? What makes Jesus so very precious, is, that he has been all this, in seasons, when like Hannah's womb, all has been shut up in darkness, sterility, and death. When suffering under severe trials, bitter persecutions, and unhallowed accusations, so true it is,

“ His saints what is fitting, shall surely betide,
So long as 'tis written the Lord will provide.”

(To be concluded in the next paper.)

CORDIAL DROPS FOR FAINTING SOULS.

"He shall appear to your joy."—Isa. lxvi, 5.

ALL that lies in the plan of God, in the purpose of his love, and the promise of his grace, as well in what relates to this as another life, must be accomplished. As we cannot go beyond the promise, so it is a delightful thought, under divine directions, that we cannot but realize its utmost complete, correct in time and date thereto fixed. Difficulties the most pressing, and dangers the most alarming, may present themselves, yea, and apparently such insuperable obstructions, as to sense and reason may become appalling, but faith resting its eye on the sure word of prophecy, as a light shining in a dark place, conquers them all. Whatever relates to the public concerns of the church, or the private interests of its member, may be contemplated, and be viewed as sure in hope, as certain in reward. Grand and consolatory the view which here opens to the mind that contemplates the perfect dominion of God, and that sovereign control of all events in providence and grace; which secures with circumstantial precision, the accomplishment of his word, even amidst the seeming confusion of conflicting interests.

Not a circumstance transpired, but either more nearly or remotely connected itself with the fulfilment of the promises, so that had it been consistent with the purposes of heaven, and life of faith, to have laid open before-hand the whole plan in all its intermediate events, that every one might have present to his view a full revelation of futurity, not the slightest deviation would have been found. not a transposition, a deficiency, or contrariety in one day's occurrence. So complete a history of the past would never be given by man, as a prediction of the future could be afforded by God. It can yield no small consolation and peace to the mind to believe, that the future, in all the afflictions as well as prosperities of each one's lot, is full of the mercy of the final felicity and conquests of the Lord's redeemed people. O for a powerful, habitual persuasion of this through all the vicissitudes of life, and which can be supported in the heart only by a feeling sense of the pardoning love and efficacious grace of Christ! One thing may excite peculiar pleasure in expectation, that none of the sorrows and conflicts here felt, will extend to the coming world; the moment we enter those peaceful regions, all will be purity, light and love. All spiritual blessings in heavenly things are the believer's, by the free gift of his grace, conferred here in a measure equal to the present want, and to be enjoyed hereafter in all the amplitude and richness of a perfect and unfading state.

The experience of the Lord's people, when enriched by communications of his spirit and strength, often yields a sweet and delight-

ful foretaste of those ravishing joys which are at his right hand. Oh to be enabled, in every view of them, and under every sense and feeling of their enjoyment, to look up to the infinite spring of all, and in the mediation of Christ, to see the flowings forth of all the blessings of providence, grace, and glory. Nothing but the interest which grace gives, and faith appropriates in the work and merits of the adorable Redeemer, that cleansing of his all-atoning blood, and renewing of his all-creating Spirit, can yield assurance to any, that they may behold him with confidence, and not be ashamed. Oh, invaluable assurance!

Reader, only lay hold of such a testimony, that he is thy beloved, that he is thy friend, and no storms or tempests need dismay thee any more; thou mayest laugh at the shaking of the spear; yea, though there were thousands of deaths encompassing thee, or thousands of difficulties like mountains surrounding thee—they will all be surmounted. Falter not at thine own natural weakness, be not anxious about thine own ability. Weak or strong, The strength of Immanuel is thine, his love is like a victorious banner over thee; his word is thy sword, his salvation thy helmet, his righteousness thy breast-plate; faith in him is thy shield and buckler; he is all that thou requirest; his grace is sufficient for thee. Whithersoever he sends thee—be it into the fire of temptation, or into the waters of affliction—be it into domestic embarrassments or necessities, or into severe conflicts and difficult undertakings—nay, were it even into agony and death—yet his having graciously looked upon thee, and his having made thee sensible of his love, thou hast no cause to fear, none for distrust. Thy Saviour will accompany thee and protect thee, because he loveth thee. He whose love is stronger than death, will make all thy way plain before thee. He it was, who before the mountains and hills rose at the creating word of omnipotence, delighted in the sons of men, who of old had laid the foundations of the earth, and stretched out the heavens with all their hosts, who of old has gone before his people in the cloudy fiery pillar, opening a way through deserts, deeps, and seas, and that by these unknown and never-trodden paths, at length brought them into the promised possession.

O that in every feeling of want or fulness, the peace of God in all its sacred influences, and the hope of heaven in all its believing prospects and appropriations, may open in your heart, and mine, a fulness of blessing, till nether springs of grace are exchanged for upper springs of glory. Oh! what precious waters have been received from that celebrated river, the streams whereof make glad the city of God. What, though nether springs of providence for a season be closed if these are open, they will abundantly compensate the loss of every earthly comfort. They are infinitely better than health, or wealth, or friends, and in their enjoyment yield more real and permanent satisfaction, than all else possibly could

without them. Whatever others prize as their chief good, may these constitute the chief excellency of my earthly lot! They are infinitely to be preferred to the choicest blessings of the world, both for their duration and excellence; for often when all else fail, these are full, and from their spirituality and adaptation to the capacities and requirements of an immortal nature, are designed to support and yield exalted satisfaction and solace through the mutabilities of life, and under every possible evil that may happen in bereavement, sickness, and death. He has never overlooked one of his family, but provided for them as few or many, now, though the lot is differently determined, he as minutely fixes the bounds of his people's habitations, and manages all their affairs. Nor less exact will appear the eternal consummation of goodness in the final results of providence, and completion of his covenant purposes. The people are already numbered in the faithful register of heaven, very many of whom are gone home and have been received into everlasting habitations: not a name is forgotten, not an individual left out, that one should be deficient in the sum total at last.

Our great captain of salvation, who, in conflicts none other could sustain, overcame the mightiest foes, as heir of all things, and in right of those who are coheirs with himself, has taken possession of the eternal inheritance for them. Could an exact description be given, and a correct view be taken at the distance of this lower world, of the saints' rest in all the richness and extent of the promises, and each one could see his own particular portion there pointed out, not any but would "rejoice with joy unspeakable and full of glory." Sweet the traces of that outline given in the revelation of God, and which is purposely drawn by the pen of inspiration, that in the view of what is common to all, the mind of the poorest believer, as well as the most distinguished saint, may be borne above the sorrows and conflicts of an earthly condition, as often become filled with the transports of heavenly hope.

A spiritual mind though assured of an undecaying condition, would sicken at the thought of sitting down and spending eternity in all the felicities and prosperities of the best earthly lot, and so be excluded from all share in the purities and elevations hoped for at God's right hand. "We look not at the things which are seen, but at the things which are not seen," "and contemplate with joyful hope, that distant Zion, whose golden turrets glisten to the eye of faith, and fills him and the good land before him. And what yields such unspeakable interest to contemplation and faith in this beyond all others is, that the captive of the grave will become the conqueror of death, and awake to immortality. He that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you." "Now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection from

the dead." The empty tomb wherein once lay the now living and exalted Redeemer, insures the opening of every other, and does yield to the believing mind such sweet and holy reflections, as in anticipation will lead to a period, when, in the certainty of the prediction, and agreeably to the elegance of prophetic description, the barial places of the saints shall assume the appearance of gardens full of sweetest perfume, and of unfading forms of beauty—when, as verdure rising beneath the refreshing dew-falls of a vernal morn, such quickening will be felt by those who dwell in dust, as will cause them to awake and sing in all the life of heaven. In the secret admonitions of inward feeling, the last and long repose of one's own dying nature, may we retire in all the hope and certainty of lying down, to rise again, for ever to live with the Lord.

What, though of earthly sadness,
 We feel our daily share,
 There is a land of gladness,
 And all our hopes are there :
 A land whose wond'rous story
 No words can make appear ;
 And whose unbounded glory
 Beams on us even here.

When outward foes assail us,
 When press'd with inward grief,
 His hand doth never fail us,
 But gives us sweet relief ;
 And when we are benighted,
 As through this world we move,
 We find our pathway lighted,
 With everlasting love.

Thus every aid is given
 To soothe the Christian's way,
 Till he arrives in heaven,
 The realm of perfect day ;
 There happiness supernal,
 Must ever, ever dwell ;
 But bliss that is eternal,
 Eternity must tell.

REHOBOTH.

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THOUGHTS ON THE CHRISTIAN MINISTRY.

" By manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 2.

" A workman that needeth not be ashamed"—2 Tim. ii. 15.

THOSE whom God hath chosen and sent to preach the gospel of his dear Son, are to lift up the Saviour by the preaching of the the gospel, for the salvation of guilty, ruined and undone sinners. Such ministers are very far from having an easy station in the church God, and they know but little of the hardships and toil

attending the calling of a minister, who consider his life as a life of pleasure and idleness. Yet it is not strange, that persons should thus mistake concerning ministers in general, seeing so many assume that name and office for the sake of gain. Many of whom are *high* as well as *low* in doctrine. The foundation of whose talents is laid in the natural endowments of their minds, improved by learning. Strength of judgment, clearness of discernment, soundness of reasoning, and keenness of penetration, are gifts of nature, which are conspicuous enough in some men, who are strangers to God and the grace that is in Jesus. But that man who is laid under a necessity to preach the gospel, and is by the love of Christ constrained to seek the salvation of lost sinners, will find his hands so full of employment, that no part of his time can be devoted to idleness. He will find in himself a deceitful heart, that under the Spirit's teaching must be studied, the better to learn the avenues by which conviction may reach the hearts of those to whom he preaches: such conflicts between his own flesh and spirit; such struggles between the law in his members, and the law in his mind. as will command his attention, that so by them he may better learn how to speak a word in due season to the weary and heavy-laden. So heavy shall be the weight of the body of death, that he shall well know what holy Paul experienced, when he so pathetically exclaimed, "O wretched man that I am, who shall deliver me from the body of his death!"

This self study, added to his diligent search and contemplation of the scripture; his necessity of knowing the state of his people, and the natural care he finds himself under for the welfare of the whole, will make his life sufficiently laborious. And indeed, his observation must be scanty, who does not see the constitutions of faithful ministers sooner broken, and their health more early impaired, than those of the blacksmith or ploughman, whose employments are of the most laborious nature. But the true strength of the christian minister lies in his being brought to a sense of his insufficiency, of himself, to do anything as it ought to be done.—When made sensible that he can do nothing, he is brought to depend entirely upon the grace that is in Christ, from which he obtains strength equal to the day of either trial or labour; and finds to his confirming experience, that when he is in himself weak and incapable, he can do all things through Christ strengthening him. Thus being brought off from the sandy foundation of self-dependence, he is strong in the Lord, in whose name he goes forth; and by the power of the Redeemer's might, meets with such support as is oftentimes astonishing even unto himself; when out of weakness he is made strong, waxing valiant in fight, turning to flight the armies of opposition. Spiritual ministers shall find, that they also have need of patience, in order to do the will of God their master, as they shall be sure to meet with a variety of trials to ex-

ercise their faith and every grace. In this world they shall have their full share of those tribulations, which are common unto all who are chosen of God out of its snares, and from amongst its inhabitants. Many family and personal afflictions also shall assault them, in order to teach them compassion and sympathy. Amidst all the difficulties he has to struggle with, he shall find those very people whom he bears upon his heart before God, will not always administer comfort to him, but rather add affliction to his bands; for it is not uncommon for those who shall be his crown of rejoicing in the day of the Lord, to be as a crown of thorns to him whilst in this state of separation and sorrow. He shall have certain proof that the Lord's people are neither all perfect, nor yet in one mind, with respect to himself and his ministrations. If he mix doctrinal, experimental, and practical divinity in his discourses, he may find that it is not exactly agreeable to the taste of some person, rather more curious than his neighbours, who merely because he urgeth not duty upon the old covenant plan of rewards and punishments shall go near to treat him as an Antinomian. Yea, it is even possible, that in the course of his ministry, he may find mere babes in grace, young in knowledge, and weak in every christian attainment, dissatisfied with any food but what is proper for the strongest believer only, and those who scarcely know the right hand from the left, setting up for critics in theology. If he is weak in body, or depressed in spirit, so that he cannot preach with his usual vivacity, it is possible that, instead of sympathy and comfort he may have reproof administered to him; for he will receive no wounds so painful as those inflicted by his avowed friends.

Another source of trouble to a Christian minister is, the choice of rich deacons, who are chosen not because they are rich in grace and godliness; but with corruptible things such as silver and gold, who are of importance, they say, to help the cause of God; altho' very many of them have no more grace than Satan, being double-tongued, overreachers, and oppressors of God's heritage; and very many in their private dealings are a disgrace to the Christian name. Yet they must be borne and crouched to, because of their money.

If the minister's sermons be discriminating, he will offend them, and they will become his bitterest persecutors, for they will use their utmost efforts, to drive him from the scene of their labours, in order to get a more palatable preacher that will wink at their sin. However, although people may flatter themselves, because of their enlightened judgment, that they are in a state of grace, notwithstanding the predominancy of these vicious passions over them; and others may do what they can to foster up their self-adulation, I shall still be bold enough to assert, that "If any man have not the Spirit of Christ, he is none of his:" even if the strength

of his reasoning powers were as strong as Samson's brawny arm, and his belief were as orthodox as the faith of Satan.

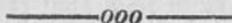
It will be in vain to plead a sound faith, an orthodox judgment, and a burning zeal for God, unless these excellencies proceed from a sanctified heart, which will always appear to be a meek and forgiving, a lowly, and loving heart. We may cry, Lord! Lord! as loud as the roaring of a lion, in a way of profession and speculation, and after all, unless the fruits of the Spirit are found in us, we shall be banished from his amiable presence for ever. An angel's knowledge, joined with Paul's elocution and zeal, will not prove a man's conversion to God if these are wanting. When a minister really finds himself to be pierced in his reputation and usefulness, or in his spirit, he is naturally led to a critical examination of that temper and conduct from whence the hurt proceeded. On inquiry, he finds the whole to be as opposite to the spirit and conduct of a Christian, as darkness is to light. For "the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, &c." Now, if instead of these there is hatred, lying, backbiting, cruelty, and ill-nature, what evidence can be given of their Christianity? But if the scriptures are the standing rule of God's conduct towards the human race, many professors will find themselves in a deplorable situation another day, when admonition will be unseasonable. The devil never stirs men up to reproach, revile, belie, scandalize, or persecute a graceless preacher; for it is by the instrumentality of such men, that he has brought thousands to his dark dominions; by such preachers as these, the devil keeps both the pulpit and the pew—he stirs up the preacher to blind the people, and the people to applaud the blind guide; and thus the God of this world holds both the leader and the led. These preach a spurious holiness, which adorns the feigned hypocrites, and they make it to consist in an external reformation, decent carriage, affected speech, a demure appearance, head notions, feigned faith, voluntary humility, and dissembled love, which swell the carnal mind with pride, and then they say, "Stand by thyself, come not near me, for I am holier than thou;" "These, says God, are a smoke in my nostrils, a fire that burneth all the day." Isaiah lxxv. 5. They make a fair shew in the flesh, notwithstanding they are sensual, having not the Spirit.

A spiritual preacher of the gospel (says a spiritual writer) is a good steward of the manifold grace of God. 2 Pet. iv. 10. He is a partaker of the sovereign love of God, which is the fountain of all grace; he has obtained the forgiveness of sins, according to the riches of God's grace, Eph. i. 7. He is justified freely by grace through the redemption that is in Christ Jesus, Rom. iii. 24. He is an heir of the grace of life, 1 Pet. iii. 7. is regenerated by the Spirit of grace; and this grace is abundant with faith and love, which is in Christ Jesus, 1 Tim. i. 14. He enjoys the reigning

power of divine grace, which reigns through righteousness unto eternal life, Rom. v. 21. And obtains everlasting consolation and a good hope through grace. 2 Thess. ii. 16. And this grace works and labours in him mightily, and never sends forth an ill savour, except in the nostrils of hypocrites. I laboured more abundantly than they all (says Paul); yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Pardoning grace makes him pure, and justifying grace makes him bold. The grace of life keeps him lively; the grace of love constrains him; the grace of faith keeps him at a point, and him positive and consistent with himself and his gospel is yea and amen. He knows he runs at a certainty, and fights sure of victory; for his faith overcomes the world. The grace of patience enables him to bear his cross, and to bear up under all reproach that is cast upon him. The grace of meekness gives vent to the troubles of his heart, when it is overcharged with grief. The grace of peace keeps him in friendship both with God and conscience; and the more kind his God appears, the more he loathes himself. This clothes him with the grace of humility, and hides pride from his eyes when he has done his best; while the grace of hope adds spurs to his diligence, and keeps him in expectation of the great reward of inheritance, when he has fought the good fight, finished his course, and kept the faith. And sure I am, that God is not unrighteous to forget our work of faith, labour of love, and patience of hope, in our Lord Jesus Christ.

Westminster.

W. C.



ON THE LORD'S DAY.

SINCE our observations on the Lord's Day in our Magazine of April last, we have received multifarious letters, and what to us is remarkable, all commendatory, not so much as ONE attempting to controvert our remarks. Indeed, the echo seems to have reverberated in the house of commons; and if our readers will take the trouble to *compare* their debates, not only with what we said in our journal *years past*, but likewise with our *last assertions*, there is not a shadow of deviation.

And what did we say? why, among several remarks that cannot be controverted, we maintained with our *protest*, that "*any legislative enactments for an enlarged Penal Sunday Bill, will never BE PUT IN FORCE, NO, NOR EVEN PASS THE SENATE.*" We also said, "that the state of society was such, that it would not admit of any further restrictions," and then observed, "it comes to this, the people of God apart, and the people of the world apart."

Our words were fully exemplified by an open declaration, in the House of Commons, that they could find no medium, nor *draw a line*, without encroaching on the liberty of the subject; by making one law for the rich, and another for the poor; as such, they came

to the conclusion, they could do nothing; but at the same time observed with us, that "the outward decency, and sobriety, with which the sabbath was kept in the metropolis, are not to be seen in any part of Christendom." And what more can we desire?

And here we are compelled to say, that the poorer orders are now distinguished by restrictions, from which the higher ones are exempt. For by a letter received, signed, "A Gentleman of the Press," he states to us, that at the western part of London, there are not less than one hundred and twenty hotels and taverns open all day on Sunday, even during the time of Divine Service, for superior tipplers. And that pastry-cook shops and fruiterers are more busy than on any other day. He then refers us to Hyde Park, as a rendezvous of gait for equestrians and carriages, with multitudes of pedestrians. Now this is the state of society, and who can stop the torrent? Not the SENATE! with the most restrictive penalties. Indeed, they that compose that assembly are the principle aggressors, nor will they submit to bridle or curb of any sort put upon them.

From these premises it is clearly evident, that our laws respecting the sabbath will continue as they are; and let us bless God for those boundaries of order and decency our forefathers have wisely and judiciously given to their posterity, and as we have said before, "LET US LEAVE WELL ALONE." And then we ask, Why force upon the ungodly the observance of the Lord's Day, in which they take no delight? Why wish to coop them up in their dwellings, and put fetters on their legs that they should not walk; all such compulsory measures ought to be detested. It is the service of the heart God requireth, a broken and a contrite heart. For if ye offer the blind for a sacrifice, is it not evil, and detestable to God? Be it then our privilege, to say with Joshua, as for me and my house we will serve the Lord; it is with such free will offerings God is well pleased. The command is, "My son, give me thine heart."

Instead then of making the Lord's Day, a season of gloominess and terror, of abstinence and privation, let it be a time of triumph and rejoicing in the God of our salvation, avoiding all monkish and fanatical austerity, with sad faces, and distorted countenances. Being the day the Lord has made, let us mix with the multitude, and pour out our soul with them that keep holy day, with the voice of joy and praise in the house of our God, as a prelude to an eternal sabbath we shall enjoy with the just made perfect. Ascribe unto the Lord wisdom and power, draw nigh unto the throne of grace, present your petitions and thanksgivings, both in public and private to the God that loves you, to the Saviour that died for you, and to the Holy Spirit that convinced you of your lost estate, for unto you it is given to know the mysteries of the kingdom of heaven. Therefore let not the timid Christian be afraid to pluck the

ears of corn on the sabbath, nor to rub them between his hands and eat them. Is not the Son of Man Lord of the Sabbath? So then, whether therefore we eat or drink, or whatsoever we do, let us do all to the glory of God.

It is with reluctance that we have given these observations, bearing in mind how often we have gone over the same course. But the subject has been forced upon us, owing to a worthy friend and respectable correspondent starting the same topic anew, and then leaving us in the lurch; setting fire to the house, for us to extinguish the flames. What makes the investigation irksome and unpleasant is, we do not like Moses as a *master*; we dread his ferrule—we tremble to see his lightnings, and hear his thunders—and are frightened at his sabbath-day-man, with his bundle of sticks. We know that Pharisees, and self justiciaries who want to make a fair show in the flesh in order to impose, are constantly saying, *Stand by, I am holier than thou*; they make a great noise and bustle about Moses being *THEIR RULE*; but these people are base hypocrites, for they have broken his rule times without number; there is no truth in them, and they are going the way of all flesh, with a lie in their right hand, carrying their votaries into the ditch of perdition. May God of his infinite mercy have compassion upon the deceived, and upon the deceivers, before it is too late.

Blessed be the God and Father of our Lord Jesus Christ, that we are walking in another way, and are mindful of the great distance that subsists between an infinitely holy God, and a corrupt offending sinner; and that *OUR* model and rule of life is, *JESUS CHRIST*, our Great Exemplar, setting him *always* before us as a *RULE OF LIFE*, as such we can never be moved: treading in his steps leads the redeemed of the Lord into paths the vulture's eye has never seen, nor the ungodly have ever trod; in which the hypocritical religionist never walked, with his pretended boast of superior piety, progressive sanctification, innate holiness, and perfection in the flesh.

Happy art thou, O people of the Lord, most highly favoured by the God of Jacob. Keep courage! and take upon you the whole armour of God, and let no man deprive you of your crown of rejoicing. Soon it will be said to you, The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.

London, May 25, 1838.

EDITORS.

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To the Editors of the Gospel Magazine.

DEAR SIRS,

I WAS not a little staggered, on being informed, that the Gospel Magazine for May contained a letter, attacking me as a setter forth

of heresy : and I was the more surprised when I found that the letter I recently published was attached to it, being convinced in my own mind that the sentiments therein contained are *zealously advocated by you*. As soon as I read the letter referred to, I felt certain some mistake had arisen, and that J. R. must have sent some other letter, and not mine. Yet I find others require proof before they are equally satisfied, as many applications have been made to me on the subject, and I am now suffering under the suspicious onus of being guilty of the charges brought against me. For, Mr. Editor, you must know there are enemies to God's truth, and to me as his messenger in this town that are anxiously watching for my halting, and who are ready to say, "so would we have it." Indeed, if I could be proved to be the person meant by J. R., it would serve them for a dish of the choicest dainties.

But, if Sir, J. R. contrary to my expectation has sent my letter to you in the form in which it is published, then I stand charged before the public with, in the first place, "Speaking perverse things," in the second, with being excluded the church, of which he is a member, for heresy; and thirdly, that the sentiments of my letter are an attack on the "Glorious truths of the gospel, and those who have embraced them." These are formidable charges, and as I have no right to conclude at present, that this gentleman has not attacked me; and if he has not, and it should turn out only a mistake, still I am laid open to the charges there brought against me; therefore, I shall feel bound to clear myself in the fullest possible manner.

I feel convinced that this enigmatical charge will be explained in your next, I beg to subscribe myself your devoted servant in the blessed Jesus,

May 9, 1838.

GAD SOUTHALL.

EDITORS' OBSERVATIONS.

How the introductory letter, in our last number, to Mr. Southall's epistle, signed J. R. Newcastle, should have been affixed, is out of our power to conceive, or what could be the design. We solicit our correspondent J. R. will give us information, so as to unravel, if possible, what we are apt to think must have been some untoward blunder.

EDITORS.

POETRY.

HUMAN NATURE PULLED DOWN FROM ITS SUPPOSED
EXCELLENCY.

“ The lofty looks of man shall be humbled, and the haughtiness of men shall
be bowed down.”

Who can the heart of falling man define !
Who the dark caverns of this den explore !
Reader—examine well—look into thine,
Search till you *feel* it “ rotten at the core.”

Look in that corner—there is swelling pride
Puff'd up with self-approval, self-conceit ;
Here a huge mass of what you try to hide,
Increase the light—Alas !—it is deceit.

And here is something with a flimsy veil ;
Remove the cov'ring—take that gauze away, .
A little effort—sure you cannot fail :
See self-delusion smiling on its prey.

O what an inconsistent heap is there !
It looks like Truth to superficial eyes ;
Bring in ten thousand lights, and search with care,
O gracious God ! 'tis principally lies.

And what is this, that shuns the light of day,
So dark and dismal—keeping out of sight ;
'Tis misconception ; so laden with thick clay,
There's nothing seen, or heard, or done, aright.

But what is that so nicely plaster'd o'er
With softness, kindness, civility, so rare ;
Just lift the cov'ring—carefully explore,
Hush ! 'tis SELF-INTEREST lies lurking there.

And depth, and art, and cunning there we spy,
And craft and subtlety here meet our view,
Down at the very bottom—there they lie,
Close by self-interest—a demon crew.

Here black suspicion stalks with scowling brow,
E'en in a faithful friend suspects a foe.
O man, degraded man ! You must allow
Here's quite enough to lay thine honor low.

And can you, Reader, venture further in
To this dark cavern, this abode of sin ?
Well may you tremble at the awful sight,
Christian, advance, you hold the gospel light.
By this alone the mystery's reveal'd,
Of black iniquities which lie conceal'd.

Take now the word of Him whose name is love ;
 What a black catalogue does he rehearse,
 That wisdom seek, which cometh from above ;
 Read MARK the seventh, from one and twentieth verse.

O what a sick'ning sight is brought to view !
 Here 'tis declared, deny it ye who can,
 Not that which enters in, (*nor what we do*
On Sabbath days), defiles the man,

But that which from the heart proceeds ; 'tis this
 The Saviour says, the man defiles,
 But flesh and Satan, join'd to act amiss,
 With meats, and drinks, and washings, man beguiles.

But what a hideous mountain, there uprears ;
 All shapes all forms, all colours it assumes,
 A glittering scroll around the top appears ;
 To call itself SINCERITY presumes.

But if the gospel light admittance gain,
 This great huge mountain will become a plain ;
 'Tis froth and scum, a shell the truth to hide ;
 It melts away ;—but see the scroll abide
 If solid gold 'twill stand the test of light,
 Hypocrisy usurp'd it, when 'twas night.

And is it ALL sincerity
 When gospel light shines in ?
 Away ! self love ; and still we see
 That vile old man of sin,

Where shall we turn ? We look without, within,
 We look around, and what arrests our view ?
 On all we see, is written, sin, sin, sin !
 Oh ! sin in all we think, or say, or do,

Christian, look up, this, this alone can give
 Peace to the soul, that FEELS the curse of sin :
 Look at the Saviour, Jesus bids thee live ;
 He lived and died for all who live to Him.

To stop thy boasting, try to know thy heart,
 You name the name of Christ, from sin depart ;
 But still you'll find when drawing the last breath,
 You merit nothing but eternal death.
 And he who knows the heart, and tries the reins,
 The Lord ALONE can wash out all his stains.

A FEMALE WANDERER IN THE WILDERNESS.

