

THE
GOSPEL MAGAZINE.

"Comfort ye, comfort ye, my People, saith your God."

"Endeavouring to Keep the Unity of the Spirit in the Bond of Peace."

"Jesus Christ, the same Yesterday, To-day, and for Ever. Whom to know is
Life Eternal."

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JEHOVAH-JIREH—[THE LORD WILL SEE, OR PROVIDE].

(GEN. xxii. 14.)

Continued from page 52, February No.

BELOVED, having, in our previous paper, spoken of the *Convictions*, or *Call*, we purpose next to consider the *Command*: and here again we would, for most part, lose sight of the patriarch, and apply the subject to the Lord's people generally.

"Take now thy son, thine only son Isaac, whom thou lovest." Reader, the Lord could not possibly have met Abraham upon a more sensitive point. With one exception—nay, we doubt whether, under all the momentous circumstances which stood in connexion with the child of promise, there was an exception—Jehovah-touched the tenderest chord in Abraham's heart. "Thy son, thine only son Isaac, whom thou lovest." Did the patriarch need to be reminded of this latter fact? Assuredly not. The very mention of it must seem but as an aggravation of the trial. But learn a lesson herefrom, dear reader. Do not be surprised if the Lord should approach you on similar ground. Nay, we would say to some of you, return with us in review to the time when grace was dawning upon the soul, and there let us investigate matters. To carry out the idea to which we before adverted, to the Lord's "prior-work," what was the fact in reference to certain dearly-cherished *reserves*, with which we were wont to indulge ourselves? Were there no heart-idols, no darling sins, which, Achan-like (Joshua vii. 21), we were anxious to conceal, when the Lord, entering into judgment with us, was turning the heart, as it were, inside out, and bringing the long-hidden things to light? Did

you know nothing of *reserve* when the Lord from his bow was darting arrow after arrow into the heart? How long wert thou saying with Lot (Gen. xix. 20), "Is it not a little one?" when (Rachel-like, Gen. xxxi. 35) thou wert concealing thy stolen goods, or images?

In this consisted **THE CONFLICT**. Here there was no peace. Strangers we were to happiness. Miserable vassals to sin and Satan. How aptly does the apostle describe our condition (Eph. ii. 12), "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Beloved, forget not "the rock whence ye were hewn, nor the hole of the pit whence ye were digged." Assuredly it is a profitable—though a most humbling—reminiscence. It is good, at least, now and then, to travel back in memory to that "desert-land" where the Lord "found us" (Deut. xxxii. 10), because not only is the sovereign sin-and-Satan subduing power of our God therein most gloriously exhibited, but with it stands associated the delightful fact, that though, since that eventful era, he "hath led us about, and instructed us, yet (blessed be his name) he hath kept us as the apple of his eye."

But, notwithstanding all thy so-carefully concealed, and so pleasantly-nurtured *reserves*, was not the command of Jehovah perpetually resounding in thy ears, and in thy heart, "Take now [not thy son, but] thy sin"—this lust, that idol, the other vain pomp or pleasure, the which "thou lovest," and "offer," it—surrender it—yield it up as that unholty thing which stands between thy God and thee?

Some babes in grace may be here now, and, as such, in hard bondage and slavery; others—the young men and fathers—have doubtless a vivid recollection of how they thus found it "hard," with Paul, to "kick against the pricks" (Acts ix. 5). And though *all* of our readers may not, yet do not *some* remember the season when the Lord, by his own power and grace, subdued the enmity, and brought them down such willing captives as to say, "Turn thou us unto thee, O Lord, and we shall be turned" (Lam. v. 21). Are there not some upon whose mind the remembrance is sweet and refreshing, when this portion was first made the language of their heart and tongue? Every false refuge failed any longer to afford a shelter; each vain prop gave way; the delusion of lies vanished; the fleshly righteousness became but filthy rags; and guilty and wretched—with no strength shut up or left—not an iota of power to turn himself, each one could but, from the very depths of his heart, breathe forth the earnest cry, "Turn thou me, for I cannot turn myself; turn thou me, and I shall be turned." Oh, blessed bankruptcy—oh, happy helplessness—oh, precious pauperism!—Why? In *themselves*? No; but because they stand in immediate connexion with the treasures, and the strength, and the bounty of Jesus. "The whole need not a physician, but they that are sick." "I am not sent but unto the lost sheep of the house of Israel."

We have traced the soul thus far, and have seen at length his self-will give way, and, from very necessity, his last idol is surrendered. The first comparatively-thoughtless response, "Here I am," has given place to similar language, but in a greatly humbled tone. "Here am I, Lord," is still his answer, but that most tremblingly; "here I am. I cannot shun thee; I can no longer flee from thee; but, a poor, guilty, hell-deserving sinner, I stand before thee, to be damned or saved, as pleaseth

thee. But save, Lord ; save, or I perish ! Stretch forth a helping hand. Rescue a rebel ready to perish. Stay thine anger ; cut me not down, though a guilty cumberer of the ground, and deserving nothing but wrath."

"And Isaac spake unto Abraham, his father, and said, My father ; and he said, Here am I, my son. And he said, Behold the fire and the wood ; but where is the lamb for a burnt offering ?"

Beloved, hast thou never been in a similar difficulty ? Under a deep feeling sense of sin, together with the gloomy apprehension of its disastrous consequences ; feeling, moreover, that important truth, "Without shedding of blood there is no remission ;" hast thou never, in the agony of thy heart, asked, "Where is the lamb—where is the lamb for a burnt offering?" True, thou hast heard of Jesus—of his blood, and of his righteousness ; but is he thine, and is that blood shed, and that righteousness wrought for thee ? Ah, solemn—deeply solemn and all-important inquiries ! how solemn and important none know but those who have felt, or do now feel, their need. But, beloved, mark the answer ; and surely it is fraught with richest consolation. "My son, God will provide himself a lamb for a burnt offering." "Sing, O ye heavens, for the Lord hath done it ; shout, ye lower parts of the earth : break forth into singing, ye mountains ; O forest, and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel" (Isaiah xlv. 13).

Beloved, unspeakable is the mercy that wherever and whenever the Lord the Spirit hath awakened a soul to a consciousness of its need of a Saviour, there, in due time, he does reveal that Saviour. Wherever faith is given to realize its need of a sacrifice, there, sooner or later, follows the appropriating faith in a sacrifice. In a word, from whatever burdened heart bursts forth the cry, "Where is the lamb for a burnt offering?" to that self-same heart shall be revealed the all-glorious truth, not "God will provide, but God hath provided himself a Lamb."

Therefore, poor, doubting, sin-burdened soul, who hast the *first* mercy, wait the revelation of the *second*, for assuredly it shall be thine.

Beloved, we wish, with you, to stand and gaze upon the distinguishing favour recorded in the language, "God will provide himself a lamb." Do mark this wondrous act of love and grace in God our Father, for in it is opened up a glorious train of loving-kindness and mercy.

All that the holiness, justice, and truthfulness of Jehovah requires at the hand of the sinner, it has provided for him in the person of his Surety. Nor is it the act of one Person in the adorable Trinity merely, but each and all are equally concerned. Christ was the Sponsor—he the Sacrifice, but he was so by the express purpose and pleasure of God our Father, for "it pleased the Lord to bruise him ; he hath put him to grief" (Isa. liii. 10) ; and of the Holy Ghost it is emphatically said (John xvi. 13, 14), "He shall not speak of himself, * * * but * * * he shall glorify me : for he shall receive of mine, and shall show it unto you." The mercy, therefore, is, that no sooner hath the Spirit wrought conviction and self-condemnation in the heart of a sinner, and with that deep-felt conviction awakened an equally deep-felt sense of the need of a Sacrifice, than the precious tidings are heard, "God will provide himself a lamb." He needs not *our* sacrifices. *This were to treat contemptuously that which he has provided.* Well does David say (Ps. li. 16), "Thou desirest not sacrifice, else would I give it ; thou delightest not in burnt-offering." Isaiah declares (xl. 16), "Lebanon is not

sufficient to burn, nor the beasts thereof sufficient for a burnt-offering." And well does the prophet Micah inquire (vi. 6, 7), "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" No, no, no. "God will provide himself a lamb." Reader, art thou satisfied with the Lamb of God's providing? Has faith put in its plea—hath it presented its claim to the sacrifice already offered? Rejecting the Papistical heresy of a continuous sacrifice (which stamps it as *antichrist* indeed), hast thou that faith which can receive and rejoice in God's most holy testimony (Heb. ix. 11, 12), "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in ONCE into the holy place, having obtained *eternal redemption* for us." See again Heb. 12, 14. The subject is so all-important, that we may well dwell upon it, and thus investigate the groundwork of our hope and confidence. "This man, after he had offered ONE SACRIFICE FOR SINS FOR EVER, [this is where the *comma* should stand, and not as erroneously placed in our version] sat down on the right hand of God." "For by one offering he hath perfected FOR EVER them that are sanctified."

Beloved, if the contemplation of this one all-sufficient sacrifice, as being pre-ordained and eternally purposed by God our Father, be glorious, is not the reflection on its *perpetuity* equally so? And do mark for thy comfort, poor sin-burdened soul—some poor wanderer, or backslider, it may be—it is no new sacrifice thou art needing in order to obtain peace, but only a fresh faith's view of the same almighty, all-glorious, all-prevailing sacrifice; and, bear in mind one thought, that as long as thou art looking to any seeming sacrifice of thine own, in prayers, or penances, or promises; or in any degree—even the least—art looking to Jesus for any fresh act of love, as if another sacrifice were needed for thy newly-committed sin; thou art, as far as this one look is concerned, disregarding the perfect atonement, the full and finished work of Jesus. Now, bear with us here, for it is a delicate point, and has much to do with thy peace. For what, then, art thou to look? Simply for a fresh view of what Jesus *has* done; for another faith's glimpse of his *finished salvation*; for a renewed sense of the cleansing efficacy of that precious blood which, upwards of eighteen hundred years ago, drowned thy sins,—past, present, and to come,—in its ever-flowing and overflowing streams.

Let us now pass on to consider THE CONQUEST—faith's mighty CONQUEST. Be upon the look-out, poor sin-smitten reader, for as the Lord hath saluted thee, and drawn forth a *thoughtless* (for at first thou knewest not the nature of that power which was putting thee under arrest), then a *pensive* answer; again—though seemingly at the last and most critical moment—a voice shall be heard, producing, as in Abraham's case, the answer, "Here am I." "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, *thine only son*, from me." In the case of a new-born soul, it may read thus: "Do thyself no harm, neither do I call for this or that *temporal blessing* which thou wast so ready to sur-

render : for now I know that thou fearest God, seeing thou hast not withheld from me those things in which thou wert wont to delight thyself. Thou hast yielded up thy fancied righteousness ; thou hatest thy sins — thou abhorrest thine iniquities ; thy darling and so long secretly-cherished abomination thou hast brought forth to the light, desiring to put it away ; thou hast surrendered thyself—thine all ; and standest before me self-convicted and self-condemned, without a word in justification of thyself. A poor criminal awaiting his sentence ; a beggar diseased and destitute ; a debtor, without a farthing towards his heavy debts."

" And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns ; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son."

Beloved, has it yet been thy mercy to " lift up thine eyes and look," and, ere thou wert aware, to see Jesus, standing revealed " as a Lamb slain from the foundation of the world ? " (Rev. xiii. 8). If so, all hail ! Mary's was a precious sight, when, after " having turned herself back, she saw Jesus standing," and though at first " she knew not that it was Jesus," yet presently she recognized his lovely voice (John xx. 14—16). Nor was the view less glorious with which thou wert indulged, if by faith thou hast " seen the Lord." Oh, what glory—oh, what rapture—oh, what new and unearthly delight ! *A conquest indeed !* A poor, vile, hell-deserving sinner, overcoming by the blood of the Lamb. Delivered from wrath ; freed from condemnation ; washed in blood ; clothed in a Redeemer's righteousness ; and standing before a smiling God, exulting in the matchless mercy, that his name is " JEHOVAH-JIREH," for he " saw " him in his lost and ruined state, and hath " provided " a Saviour, and a great one.

" Now, freed from sin he walks at large,
This Breaker's blood's his soul's discharge ;
At his dear feet content he lays
A sinner saved, and homage pays."

Reader, men with regard to religion may profess much, and their various cases may present many difficulties ; but, notwithstanding, their real condition may be tested in a very simple way. It consists in two things, namely, a *sight of self*, and a *sight of Christ*. A sight of self as lost without a sacrifice, a sight of Christ as being that identical sacrifice. Both these views are absolutely necessary to salvation. Self may be (and commonly is) seen long before Christ is recognized ; much time may intervene between a sight of the two objects ; still they stand in important connexion, and never, until Christ is seen and known as the sacrifice of God's own appointment, can solid peace and well-grounded happiness be experienced.

But, beloved, the sight of Christ varies. Some, even of God's own children, are indulged with a much clearer view than others. Some there are who are permitted to have a sight—yea, and a most blessed sight it is, of the *work* of Christ, and by this faith's view (for a faith's view it is) they are enabled to cast themselves, poor and powerless, ill-deserving and hell-deserving, upon Jesus as their alone Hope and Help—their Daysman and Deliverer. And these being snatched as brands from the burning, are freed from all condemnation in this world, as well as in that which is to come. Others there are, who, having by grace seen their lost and ruined state in themselves, are waiting in a sense as Simeon waited

(Luke ii. 25—32) for a sight of the Lord's Christ; they are waiting (nor shall they, blessed be God! wait in vain) for the consolation of Israel. But there is a third description of character in the Lord's family who have not merely seen *themselves* and the *work*, but also the *person*, of Christ. Now, beloved, the difference may be somewhat difficult to define, and those blessed with a faith's view of the *work* of Christ may be at a loss to discover the distinction; still it exists; and until it is experimentally known, we believe there will be at least somewhat of that "tossing to and fro, and being carried about [perplexed and pained, blown hither and thither] by every wind of doctrine," to which the apostle refers (Eph. iv. 14). Those indulged with a view of the *person* of Christ, see at once how far superior the *person* to the *work*. The *work* is glorious, but how much more glorious the *person* by whom it is accomplished! To see a something done for me is delightful, but how much more so to behold myself *in union*—made one, indissolubly one (I know not how) with the *person* who did that something. Is not the attraction to the *person* greater and more glorious than to the *work* of that person? Ruth could be struck with the act of grace in that she was permitted, unmolested and unreprieved, to "glean among the sheaves," and who shall say with what gratitude she picked up the "handfuls that were let fall on purpose for her?" but all fell short—yea, infinitely so—of the privilege of communing with the *person* of Boaz himself. Well might she fall on her face, bow herself to the ground, and exclaim, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" And if *then*, what were her feelings afterwards when taken *into union* with himself? Beloved, take this blessed book of Ruth, and read it but as the type and figure of Jesus' love and acting with his Church; and then say, if a recognition of the oneness of that Church with himself—his own glorious and unspeakably lovely person—is not dear to the hearts of those who are privileged to see themselves as "members of his body, of his flesh, and of his bones" (Eph. v. 30). And if thus revealed *as one*, can they ever cease to be one? Can anything snap the tie—burst the bonds—or dissolve the union? Assuredly not, neither in time nor to all eternity. See the apostle's testimony, Rom. viii. 35 to the end.

And is not the thought precious, that, in eternal glory, we shall behold no new Christ—no fresh Friend—but the same all-glorious One whom here by faith we realize as our portion and our all, and "whom not having seen [with the mortal eye] we love, and whom, though now we see not, yet believing, we rejoice with joy unspeakable and full of glory." Hallelujah!

"Our trials shall soon have an end,

Our sun never more shall go down;

Then how shall we gaze on our Friend,

The Lamb in the midst of the throne!

"There, there, with our Lord we shall sing,

Sing sweetly of Calvary's blood!

Shall reign with our Saviour and King.

Amidst all the grandeur of God!"

Hallelujah!

In our next we purpose (if the Lord will) considering this exalted name, JEHOVAH-JIREH, as connected with the *trial* of faith, both in *providence* and *grace*.

THE EDITOR.

Bonmahon, Feb. 3, 1849.

THOUGHTS ON THE BOOK OF JOB.

In the former thoughts on this (to me) blessed book, we had come to the awful moment when my dearest brother Job cursed the day of his birth. And you still call him dearest brother? may some one say. Yes, I do; and if as many winters have gone over your head, and as many sins and sorrows have threatened to founder your poor bark; if as much trouble and grief have whitened your hairs as they have mine,* you may, by God the Spirit's teaching, learn with me to know Job a most blessed brother, and this book a most useful book, and praise and glorify the Eternal Spirit, for his wondrous condescension in revealing to us the life of this dear saint, now in glory. I know that when dear Job was brought back by the power of God, he did think and say with me, "not one trouble too many." Can you say so, my beloved brethren? Enough have I had to bear to swamp my poor shattered bark in misery; but oh, the free, the eternal, the sovereign, the distinguishing, the unchangeable love of my dear Lord, which would not, could not, let me sink. Oh, this third chapter, this cursing of Job's day of his birth! what scenes it has opened unto me in times past, and even now; but, blessed be God, upheld by thy love and power, vile and sinful, yet saved by sovereign mercy, I bow before my Lord, and can, and must say, to the praise of that love, "Ebenezer: hitherto the Lord has helped me."

"Oh, to grace how great a debtor,
Daily I'm constrain'd to be."

Blessed be God, it is a constraint of mercy and of power, making me a willing subject, captivated by Jehovah's love in the beloved, and taught by the blessed Spirit; for nothing but his powerful work can teach this to me or to you; and it is from this blessed stream that we are led to look to the ocean of mercy, truth, and love. What a blessing to know, in the midst of all our sinfulness, that "there is forgiveness with thee that thou mayest be feared." And what fear, oh, my soul? Not the dreadful slavish fear with which many of God's children are exercised, nor the bondage in which many are kept; no, no; but the glorious love of the Lord, which is the beginning of wisdom. Yes, "perfect love casteth out all fear." It is that child-like fear which a child of God receives under a sweet sense of pardoning love. This is the blessed exercise of the new man. Why should the Lord's people fear? Is not Jesus the propitiation for all their sins? Did not the Father from all eternity know and direct all things; nay, even the end from the beginning? May we, then, be armed with strong faith, for whatever is not of faith is sin. I fear much that these words are but little understood, and less thought of.

I now return to the third chapter, Job cursing the day of his birth, a day generally considered as one of the most blessed; and so it is, next to the day of the second birth; but, bent down with trials and temptations, he looks upon it as a very curse for having introduced him into life; and death, terrifying to almost every one, becomes to him a desirable day. Complaining that he did not give up the ghost as soon as he

* It may be well to mention that the writer is seventy-seven years of age.—Ed.

was born; yea, led on by his despairing thoughts and heated imagination, he goes even so far as to accuse God of injustice, in having given life to such a miserable being, who was impatiently looking for death. Poor Job! how far art thou led astray; but I know, too, that if the Lord's omnipotent arm does not keep us, or if he leaves us to ourselves, far less trials may bring us to the same thoughts, for "the heart is deceitful above all things, who can know it?" It is true we do not see him particularize his sufferings; they were too great, too many for this purpose; but the cause of his feelings, and his fancied undeservedness of such heavy trials, press upon him, and he brings forth his complaints, as it were, wholesale; expressed in the strongest words and manner which it is possible for us to conceive, it was the language of the heart, pressed down with innumerable evils and sufferings; the cause of his grief is shut up within him, the deep feeling bursts forth in language which, to many of us, may appear too strong, but which in those ages, when man was more led by nature than by art, was perfectly natural. Yet, what a mercy that, in the midst of this turmoil and storm of the soul, the eternal Spirit had placed that glorious love, which nothing can quench, within him; yea, that glorious grace which, standing by itself, pure and holy, even as the gold in the midst of all the scum and strongest fire, becomes brighter and brighter. This grace is indissoluble; nothing, no, not all the powers of hell, nor the abominable lusts of our flesh, can destroy it. Oh, that love, that perfect love, is the free gift of Jehovah! it is, indeed, this bliss which preserves God's beloved, which kept Lot in a wicked Sodom, which upheld Daniel in the lion's den, which supported the Hebrew youths in the midst of the fiery furnace; and no wonder, for the Son of God was walking with them, supporting, leading, and guiding them to the glorious end, proving the truth of their words to the vain, self-righteous king (see Dan. iii. 16), where they boldly declared, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image." And this glorious grace within them could not be hurt by all hell's fire. They came out "more than conquerors;" and so shall all God's people, however persecuted, tried, and cast down, find that in God's own time he hath delivered and will deliver.

Job's friends had hitherto kept silence; and, ah, how much more comfortable is the silence than the talk of some pretended friends, to the soul oppressed with grief; these, instead of leading the mind to the Lord's just and righteous dealings, often lead them back to law, and self-righteousness. One of these friends, Eliphaz, apparently the most reasonable, takes up Job's lamentation; he seems to feel much for him, that a man who formerly guided so many the right way, who formerly raised up those who were falling, should now sink in despondency; and then points him to his former uprightness as a support on which he might safely lean. But this is not a support for the righteous in times of adversity. No, no; "God is our refuge and strength, a very present help in time of trouble." It is not said a very present deliverer, but a help, a supporter, and upholder in every time of need, and who, in every case, knows how to deal with his beloved, and who "will, under every tempt-

ation, make a way for escape." And is it not so, my beloved brethren? I find it good to look back to the many Ebenezers which we have had reason to erect to the faithfulness of our Father in Christ. Eliphaz then comes to visions and dreams, which, by many, are taken as revelations from the Lord. I know that he has often and very blessedly spoken in visions, and shown forth the most remarkable lot to men and nations, but how much are these things misrepresented and abused, especially when laid as the ground-work of condemning a righteous man as a hypocrite. No, no, Eliphaz; Job does not want to turn to saints or visions for help; he knows, in the midst of his distresses, that man, even in his best estate, is but vanity. What a truth (chap. 5, ver. 7), "Yet man is born unto trouble as the sparks fly upwards." I would speak unto God, and unto God would I commit my cause. What glorious truths are contained in the 9th verse to the end of this chapter. And whilst man is indeed born to trouble, it is the saint's blessedness to know, that in the Lord alone is safety; and to know that not a sparrow falleth to the ground without the will of our heavenly Father. Why then fear, my beloved? the Lord will keep your hearts. In looking unto Jesus is safety; and he will indeed, in covenant faithfulness, deliver in six, yea, in seven troubles, so that they shall do neither evil nor harm. One may almost be tempted to look at the speech of Eliphaz as a prophecy of what should befall Job in after-time. The Lord has more than once made use of unconverted men to make known his will to his dear children. Only think of Balaam's blessed prophecy of Israel's after-lot, as well as the destruction of their enemies. He is the Lord, and every heart is in his hand; he bendeth it, and maketh use of it whithersoever and for whatsoever he willeth. Those who are the Lord's shall be delivered or supported; while those who hate him shall perish. What a different feeling cometh over me when I read Job's words as he begins his answer, in the 6th chapter, to what I feel in reading his friend's speeches. Yes, dear Job, in your words I see, it is true, there is much that I cannot but lament; yet oh, the sweet, the true words which now and then flow from thy lips! Who that has any feeling but must be touched by his first words in this answer? "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together." He may indeed judge Eliphaz rather harshly, but what can one expect from a sufferer like Job; he, no doubt, fancied that Eliphaz ought to have met his complaints in a different way; and truly soft words are soothing to an oppressed mind. The whole of Job's reasoning in the sixth and seventh chapters is clearly seen to be a continual conflict of strong emotions, showing faith most strikingly, a heart struggling amidst the storms of misery and conflicting feelings; now bursting forth in violent grief, and anon sinking down in soft words; hope and despair wrestling together, now lamenting, then raving; now accusing the Almighty, and then again falling lowly before him. Arrows of God are indeed in him, and terrify him, but still he felt, I believe, the work of the Lord within him; though he had spoken unadvisedly, yet the glorious truths of God he had not concealed.

How visible is this in the end of the 7th chapter, after he had spoken unadvisedly. We see, in the 26th verse, there is a falling before the justice of God in the most feeling appeal: "I have sinned; what shall I do, O thou Preserver of men?" What a blessed acknowledgment of Job's own nothingness, and Jehovah's power and love; but soon, anew

overwhelmed with suffering, he again falls back into self, and dares to ask the Lord *why* he does pardon, and why he does not take away his iniquity. Poor afflicted brother, is it not engraven in thy heart, that thy Redeemer liveth, and art not thou engraven with marks of indelible grace, as dear Toplady said, "in the heart and on the hands of Jehovah?" Does he not bear thy name upon his breast? Oh, yes, he does; but, poor soul! in the midst of all thy sufferings, thou forgettest these blessed truths. And who of us, my beloved friends, has not, in some degree, experienced the like changes? Lord, uphold me. But I write not a commentary; ability would fail me; nor did I intend it; as my thoughts flow, so I write them down. May the Spirit Jehovah make them a blessing to many, as they have been to me; and forgive what he seeth amiss therein, for Jesus' sake. Amen.

AN OLD PILGRIM.

Birmingham.

CRUMBS FROM THE MASTER'S TABLE.

"*Thy love to me was wonderful*" (2 Samuel i. 26).

ALTHOUGH this was the language of David respecting Jonathan, it is language which every regenerated child of God may use respecting Christ his Saviour; for Jonathan was a striking type of Christ in many particulars—viz., 1st. His name signifies "*the gift of God*:" and Christ is expressly so called by the apostle, when he said, "Thanks be unto God for his unspeakable gift" (2 Cor. ix. 16; John iii. 16). 2nd. Jonathan was a great friend to David, so is Christ to his Church; hence he saith, "This is my beloved, and this is my friend" (Cant. v. 16). 3rd. Jonathan studied to preserve the life of David, so Christ has studied to preserve his people from eternal death, as is clearly evinced by his life, sufferings, and death on their behalf. 4th. Jonathan was David's brother, and so nearly related is Christ to his people, that he is called "the first-born among many brethren" (Rom. viii. 29). 5th. Jonathan frequently comforted David by his endearing language and friendly actions; and so does Christ his people at a throne of grace, in the reading of his word, in private meditation, in spiritual conversation, and in hearing preached, by his faithful ambassadors, the unsearchable riches of his gospel. 6th. It is said, that Jonathan gave to David his robe and his garments, even to his sword, and to his bow, and to his girdle (1 Sam. xviii. 4); even so has Jesus Christ done to his Church—hence her song is, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with garments of salvation, he hath covered me with the robe of righteousness" (Isaiah lxi. 10).

Now the love of Christ to his people is much more wonderful than Jonathan's to David, because David loved Jonathan as well as Jonathan David; whereas, Christ loved his people when they hated him—hence we may remark that Christ's love to his people is wonderful:—1st. Because he loved them from everlasting (Jer. xxxi. 3); consequently before they were born—yea, long before their fall in Adam. 2nd.

Because it was unmerited, they, by their sins and iniquities, deserving eternal wrath and displeasure. 3rd. Because it was sovereign—he loved whom he would love; therefore hath he mercy on whom he will have mercy, and compassion on whom he will have compassion (Rom. ix. 15, 18), “So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy” (Rom. ix. 16); and “the mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children’s children” (Psalm ciii. 17). 4th. The love of Christ to his Church is wonderful indeed, because it is perpetual in its duration; hence it is said, “Whom he loves, he loves unto the end” (John xiii. 1). To the end of what? To the end of time; yea, and through all eternity, for “Jesus Christ is the same yesterday, to-day, and for ever” (Heb. xiii. 8). Oh, how wonderful is the love of Christ to fallen man, whose sins are so numerous and so great! yet so it is, for “Christ loved the Church and gave himself for it” (Eph. v. 25). David declares that Jonathan’s love surpassed the love of women, but the Church affirms that the love of Christ was stronger than death (Cant. viii. 6); and so it evidently was, for “While we were yet sinners Christ died for us” (Rom. v. 8). Well then might the poet say—

“Were the whole realm of nature mine,
That were a present far too small;
Love, so *amazing*, so *divine*!
Demands my soul, my life, my all.”

“*And Joseph knew his brethren, but they knew not him*” (Gen. xlii. 8).

As Joseph had brethren, so has Joseph’s antitype, Jesus Christ; hence, all for whom he died are his brethren (Matt. xxv. 40, 45; Rom. viii. 29; Heb. ii. 11, 17). And as Joseph knew his brother, so Christ knows his brethren (2 Tim. ii. 19). He knows who they are, where they are, and how they are; he knows their number, and he knows their names; he knows them all from everlasting; he knows them all through time; and he will know and acknowledge them through all eternity.

But it is said that Joseph’s brethren knew not him; and this is the case with all Christ’s brethren before regeneration; they know not their Saviour, they know not Christ their best Friend, although he may often talk to them in the reading of his word, and in the preaching of his gospel; they know not their need of Christ; they know not the love of Christ; they know not their union to, and interest in all the blessings of Christ; they know not the preciousness of Christ; they know not the person of Christ, and they know not the voice of Christ. Now in this state of ignorance they remain until born again, and then Christ makes himself known to them as Joseph did to his brethren. The Spirit of Christ takes possession of their bodies, the faith of Christ is implanted in their souls, and the love of Christ is shed abroad in their hearts; and then they know Christ, believe in Christ, and love Christ; and Christ to them becomes very precious; yea, the chiefest among ten thousand and the altogether lovely (Cant. v. 16; 1 Peter ii. 7).

NUMERIST.

Hull.

GOD THE REFUGE OF HIS CHILDREN.

—
 “*His children shall have a place of refuge.*”—(Proverbs xiv. 26).
 —

His children, that is, as it appears from the connection, the children of God. They are such by his adoption of them into his family, for we read in the Epistle to the Ephesians, that he has “predestinated them to the adoption of children, according to the good pleasure of his will, to the praise of the glory of his name.”

In the fulness of time he discloses to them this privilege, as it is written, “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba Father. The Spirit itself bearing witness without spirits that we are the children of God, and if children, then heirs—heirs of God, and joint-heirs with Jesus Christ.” God is the inheritance of his children. Jesus is constituted heir of all things, and we are joint-heirs with him. He can never be despoiled of his inheritance, nor can we, as joint-heirs with him.

This blessing flows from the unmerited, boundless, amazing love of God to us. We are by nature the children of the wicked one, the children of wrath even as others. But God has put us amongst his children; well might an apostle exclaim, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

As a Father, he instructs us. “All thy children shall be taught of the Lord.” He opens the Scriptures to us, and he opens our hearts to receive instruction, that we may know the things that he has freely bestowed upon us.

As a Father, he corrects us; for every son whom the Father loves, he chastens, and this for our profit. “If his children forsake his laws, and walk not in his statutes, he will visit their transgressions with the rod, and their iniquities with stripes; nevertheless, he will not utterly take from them his loving-kindness, nor suffer his faithfulness to fail.” His chastisements are tokens of his love.

As a Father, he provides for us and enriches us with innumerable blessings. That provision he has made for us in Jesus. “It hath pleased the Father that in Him should all fulness dwell,” that we, out of His fulness, “might receive grace for grace in this life and in the world to come, and an inheritance that is incorruptible and undefiled and that fadeth not away.”

His children shall have a place of refuge. “The eternal God is their refuge.” Of this we have very ample testimony in the Scriptures. God is the refuge of the oppressed, a refuge in times of trouble, and his children in the present day may unite with his ancient Church, and sing, “The Lord of Hosts is with us, and the God of Jacob is our refuge.” He is a sure refuge in the midst of every storm and tempest. He protects them by his power; guides them by his wisdom, and covers them with the shady wings of love and mercy.

They have a place of refuge in their glorious Emanuel, typified by the cities of refuge under the law. The apostle alludes to these cities when he describes the children of God, as those who have fled for refuge to lay

hold of the hope set before them. It was predicted of him, "A man shall be a hiding place from the wind, and a covert from the storm." Such is Jesus in his person of God and man, in his righteousness and atonement.

The gates of the cities of refuge were open night and day, so the arms of Jesus are ever stretched wide to receive the guilty. He will in no wise cast them out that come to him. "Come unto me," are his precious words, "and I will give you rest." I know you are sinful and guilty, wretched and miserable, blind and naked, but come to me, come and welcome, sinner, come. I will cleanse you from all your sins in my own blood. I will cover you with the robe of my righteousness. I will take away your filthy garments, and clothe you with a change of raiment, I will deck you with a garment suitable for a king's son.

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last."

Norfolk.

T. M.

A CHANGEABLE CREATURE IN THE HAND OF AN UNCHANGABLE LORD.

A Letter from the Rev. R. T. M., extracted from "Wilderness Records."

MY VERY DEAR SISTER,

Lady —— has mentioned to me that you have been visited with a trial. Well! my heart sympathises with you; but God forbid it had been otherwise. "What," say you, "can my dear brother rejoice that I was afflicted, and say, 'God forbid that it had been otherwise?'" Yes, indeed, your dear brother can, and does do so. I would gladly, my dear friend, save you from every trial if I could; but when I see that the Lord is pleased to try you, I am fully convinced that not one pang of body or mind has been permitted without the direction, not only of infinite wisdom, but of infinite love. I know that Jesus, your Jesus, has your name engraven on his heart, and that the fondest mother in the world would sooner forget the babe at her breast, than she should not have compassion on the son of her womb, than he would forget thee for a single moment. Not so, poor, ungrateful you, or vile me. We would forget him, or would rebel against him; we would curse, and swear that we knew not the man, like poor apostate Peter, if we were left to ourselves; but it is written, and remember, dear sister, by whom it is written,— "I will never leave thee nor forsake thee." And again, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Is. xlv. 10.) Now peruse, and feed on that sweet verse; "feed on it in thy heart by faith with thanksgiving:" think who speaks in it—thy Jesus! Whom does it reveal? thy Jesus. And

what does it say? Fear thou not, thou Harriet, fear thou not. "Why," you say, "and why, dear Lord? I am sick. I am near death, my hour is come: every one thinks I am dying, I think so myself. My friends are gone, I have not my brother to speak a word of comfort to me. Oh! I sink, I die; all thy billows and waves are gone over me; worse than all, my faith is failing. Oh, my heart, that I thought so strong, and so established in the faith; oh, all my good frames and feelings, that I have enjoyed so long—and now all gone! alas! alas! I am gone for ever." What then, poor worm, is thy life gone? or all thy poor fellow-worms? Thy vile deceitful heart and poor tottering faith, all thy frames and feelings, are these thy dependence? They are all gone. And let them go, what about them? But is Jesus gone? Is Calvary gone? is his everlasting righteousness gone? is the precious fountain open for sin and uncleanness gone? is "it is finished" gone? are all the promises gone? is the everlasting covenant gone? is the Rock of Ages gone? Where are thy fears? I think I hear you say, "Why they are gone too." Then let them go: for thus saith thy Jesus, "Fear thou not: for though all the world should be gone, I am with thee: be not dismayed, for I am thy God." You see he knows how his sheep, poor silly creatures, are liable to be dismayed, terribly frightened: "but be not thou dismayed," he says, for I am thy God, I am thine at all times, the Lord of life and death, the God of all power. My name is love, and I have loved thee with an everlasting love. I will strengthen thee:—won't that do? "Yea, I will help thee:" won't that do? "Yea, I will uphold thee with the right hand of my righteousness." "Wilt thou, dear Lord?" Oh! what a strong hand that is—none can pluck me out of it, saith the promise (John x. 28.) "Then will I trust, and not be afraid."

"But why, dear Lord, didst thou desert me? why was I left so low? That thou mightest see thine own vile heart, and learn to live by simple faith, on what I have finished for thee, and not on any thing to be done in thee; that thou mightest learn how much thou owest to me, thy shepherd, who bore thy curse, and who in dying for thy sins, did willingly drink the cup of trembling to the dregs, and was constrained, when really deserted and abandoned to all the powers of darkness, to cry out in the agonies of death, 'My God, my God, why hast thou forsaken me?' and all this for thee, that thou mightest never be forsaken according to thy rich deserts."

Think that you hear the dear shepherd say this; learn to see how vile thou art, and how rich in grace, how trustworthy is he; and think you hear him add (Is. liv. 7, 8, 10.) "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "Is all this true?" True! "I am the truth." Away my fears, "Rise my soul," &c.

Farewell.—May the Lord Jesus bless this word to your peace. Amen.

Yours, dear Harriet, affectionately,

R. T. M.

February 25th, 1818.

CHRIST THE SUM AND SUBSTANCE OF THE GOSPEL,
AND THE SINNER'S ONLY HOPE.

AN ORIGINAL LETTER OF THE LATE SAMUEL EYLES PIERCE.

SIR, A friend of yours, Mr. —, addressed me on the subject of coming to Brighton. It would have been very acceptable to me—not that I would come without writing to you, nor could I have been alone, neither could I have remained with you over a Lord's day; but all this is set aside, the Lord having since laid his hand upon me, so that I have not been able to minister to my own friends. I thought I would give you a line, to put a stop to all further expectation. I do not forget that you and your partner were exceeding kind when I was with you. Had I come I should have returned you thanks for the same; but the Lord will not have it so. My good friend, I preach neither to small or great any other gospel than I did many years past, at Oathall, and did when I was with you last. The whole sum-total of it is this, that the Three in Jehovah are co-equal, co-essential, and co-eternal; that they have loved the elect with an everlasting love; that they are jointly engaged towards the persons of the elect, and have an interest in them; that their love to them is all expressed in Christ—in him they were chosen—in him they were blessed with all spiritual blessings—in him they were predestinated to the adoption of children—in him they were elected, and this before the foundation of the world. Also, on the foreviewing of the fall, a covenant was obtained between the Eternal Three, concerning the salvation of the elect—of how they should be raised up, above and beyond all the ruins of the fall, by the undertakings of their Eternal Head, who, becoming their Surety, engaged to be incarnate, and by his obedience unto death, even the death of the cross, would save them in himself, and by himself alone, with an everlasting salvation. That all the love wherewith the Eternal Three loved the elect—and in that way they have manifested it unto them, in election, in salvation, in regeneration, effectual calling, perseverance, and eternal glory—is all revealed and set before us in the word, so clearly, so fully, so freely, as that he that is taught of God glorieth in the Lord.

Now, my friends, this is as full and honest an outline of what I call gospel as I can give you, and what I preach as the everlasting gospel, and I can add no more; for this is the sum-total of it; I hope you see eye to eye with me, in all that is essential. You have no hope, have you, for life and salvation, but in the person, blood, and righteousness of the Lord Jesus Christ? You reply, no, God forbid I should look at anything in myself, or out of myself for salvation; but to Christ alone. Well, my friends, this is an honest confession, and nothing remains but for you to be continually looking upon your person, as one with Christ, and upon him as one with you. Then you will live on him, and then you will live to him. There is nothing keeps us from looking to Christ, and living wholly on Christ, more than looking into ourselves, and at ourselves. If you would live on Christ, you must leave yourself wholly out; both

natural, civil, sinful, and religious self; you must be contented to be what you are, a sinner; not in some instances and cases, but altogether. As such, you are to cast your soul and body on Christ. You are to believe in his blood and righteousness, for the whole of your salvation. The Holy Spirit giving you to apprehend Christ the Saviour, and opening to your mind the love of his heart, the perfection of his life, the value and virtue of his soul travail, and most precious blood; you will hereby see Jesus Christ every way suited to you. That he is all-sufficient for you, and you will be led to understand his word, and you will have in your own soul, the real experience of it, that he that believeth on him hath everlasting life. If the Lord the Spirit is pleased to instruct you, how to take in Christ as revealed in the gospel, into your mind, you will then have an antidote for and against all the evil of sin, which is within you; in believing that the blood of Jesus Christ the Son of God cleanseth from all sin, you will be discharged in your own conscience, from all your own actual, personal, and inherent guilt. In believing in the everlastingly perfect, finished, and immutable righteousness of Jesus Christ our Lord, you will have hope in God, such as you will never be ashamed of. A true sight of Christ will carry you above and beyond all your sins, miseries, and sorrows. As you see Christ, you will also see that you are in him, which sight will put down all your sins and self-emptiness. You are more pure in Christ than you are impure in yourself. You are more sinless in Christ than you are sinful in yourself. You have more in Christ to encourage you, than you have in your fallen nature, with all its cursed workings and influences, to sink you. My friends, look at, think over, and meditate upon that great act of Jehovah's record in the 55th chapter of Isaiah: he says, "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." And what is become of them? Christ has made an end of them. He hath put away sin by the sacrifice of himself; as far as the east is from the west, so far hath he removed our transgressions from us. If we would honour God, Father, Son, and Holy Ghost, it must be by believing divine truth; our sins are not *now* to be put away; our persons are not *now* to be made righteous, we are not *now* to be washed from our sins in the most precious blood of the Lamb: we are not *now* to be accepted in the beloved, we are not *now* to be justified and pardoned. These acts are all *past*, we want only the *Holy Ghost to teach, and give us the knowledge of those most important verities.* And when he does, it is not by impressions in our minds, but it is by giving us to *know the truth as it is in Jesus.* God loved us in eternity; he made us accepted in the Beloved, he caused all our iniquities to meet on Christ, and laid them all on him. Jesus Christ was delivered for our offences, and was raised again for our justification. The Lord saith, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee, saith the Lord, for I will forgive their iniquity, and I will remember their sins no more." Now where remission of these is, there is no more offering for sin. The Apostle John sings the praise of Christ thus: "Unto him that loved us and washed us from our sins in his own blood." Paul says, "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." He also says, "God made Christ sin for us, that we might be made the righteousness of God in him." He

gives us the original, and full sight of the whole of these words. Of him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification, and redemption. I have lived in this world more than sixty-seven years. I have known Christ more than forty years; I have been among the number of such as have been born again, and delivered from the powers of darkness, and brought into the kingdom of God's dear Son, fifty years. Not that I have known Christ in a gospel-way all that time; no, I have not; yet, by what I know of what is styled religion, both before and since, I never knew any better, than is enjoyed, found, and entirely consists in the true knowledge, spiritual apprehension, real enjoyment and communion with Christ, and the Father in him, by the Spirit, as revealed, set forth, and contained in the gospel.

To this I set my seal and name,

SAMUEL E. PIERCE.

THE IMPOSSIBILITY OF DEFINING THE LIMITS OF THE TRUE CHURCH.

It is always a mark of folly to attempt anything which is obviously above the reach of our feeble powers. To ascertain the breadth and extent of the Church, the Lord's spiritual temple, in this or any other age, is unspeakably more than the wisest mortals can accomplish. Material objects which come under the observation and cognizance of the senses, and are capable of being submitted to the most rigid scrutiny and analysis, may be estimated, and described with tolerable accuracy; but spiritual things never. We have no faculty whereby we can communicate with the spirits of our fellow-men, and thus discover their real condition and character before God.* This is the prerogative of Jehovah alone. He says, "I, the Lord, search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings" (Jer. xvii. 10.) Men are led by sense, which, in spiritual matters, is a most fallacious guide; they judge from what they see, overlooking the fact that what they do not see is of the greatest importance, as the only sure basis of a sound judgment. How instructive is the case of Elijah! Reasoning from appearances, which were certainly of an unpromising character, he concluded that the great name of Jehovah was well nigh forgotten, and the last pillars of his temple were tottering to their fall. Hear his mournful complaint. "I have been very jealous for the Lord God of Hosts, because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain the prophets with the sword: and I, even I only, am left; and they seek my life to take it away" (1 Kings

* This expression must be taken in a limited sense, or as applying to sects or bodies of professed Christians—not as to individuals; otherwise it will militate against Matt. vii. 20, which declares that "by their fruits ye shall know them." The Lord the Spirit is oftentimes pleased to indulge his children with such a faith's recognition of their brethren's union with Christ, and relationship to each other, as to leave not the shadow of a doubt as to who they are, and what that bliss which awaits them.—ED.

xix. 14.) Such were the prophet's views of the state of things in his day, and they were correct enough for human knowledge. As a sound and pithy writer saith, "The days indeed were evil; the age of Noah seemed to have returned; all was dark, dead, ruined, and desolate; and the vintage of God seemed gathered from the earth, with the exception of two or three on the topmost bough. Painful in the extreme must all this have been to such a spirit as Elijah's; but, suddenly, he receives from God himself the astonishing tidings, that seven thousand were still reserved, who had not bowed the knee to Baal, nor kissed him. How astonished must the prophet have been at this disclosure. How ready to recall his words, 'I, even I only, am left alone,' and with what renewed courage must his new commission have been undertaken!" If so distinguished a prophet as Elijah has erred most egregiously in his estimate of the number of the faithful in his day, how much more likely are we to err, should we presume to define the limits of the Lord's spiritual Zion in these times, when the saints are apparently more than ever concealed from public view, by the noisy pretensions and unhallowed disputes of nominal Christians. Assuredly the Lord has many servants of whom we never hear in this world; he has his witnesses in quarters where we should least expect to find them. There are some even in the apostate church of Rome, as may be inferred from Rev. xviii. 4. In the course of my daily readings, I met with the following chapter, "On the new creation in Christ Jesus," which has the sweetest odour, and which strikingly illustrates the prevailing sentiment of this article, especially when it is known that it is from the pen of one Cornelius Cayley, a preacher of the last century. Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Amen.

JOSHUA LAYCOCK.

January 11th, 1849.

THE NEW CREATION IN CHRIST JESUS.

SIN dwelleth in the flesh of a Christian man (Rom. vii. 18); but it is his privilege to live by faith (Rom. i. 17), a real life in Christ (above the flesh — Gal. ii. 20), where dwelleth righteousness (1 Cor. i. 30), even spiritual purity. For grace has given us in Christ (Eph. i. 3, 8), a complete salvation from the fall. The old man was crucified with Christ, that the new man might remain. This new creation of God endureth and abideth for ever. It is the image of Jesus, who is without change. This is the perfect man (Eph. iv. 13), in whom God is well pleased. And the mystery of the new birth is to be created anew in Christ (Eph. ii. 10). Then the soul is made partaker of a nature, that is without sin (1 John iii. 9), or any possibility of sin; and this is the gift of God's grace, which the Holy Ghost reveals, and makes manifest to the soul; for it is only to be demonstrated by the Holy Ghost. This is the spiritual man revealed in the heart; and then righteousness triumphs over sin; immutability over corruption, light over darkness, mortality is swallowed up by immortality, imperfection by perfection, life triumphs over death, and eternity triumphs over time; joy over sorrow, happiness over misery, and God

appears a God of love for ever and ever. This St. Paul meant when he said, put ye on the new man (Eph. iv. 24), where Christ is all and in all (Col. iii. 10, 11). To be united unto the Son of God, is to partake of his life, righteousness, purity, and holy nature, none of which suffered any loss by the fall of man. The natural man fell, but the second man never fell. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Cor. xv. 49); and this last endureth for ever. The Holy Ghost, the Comforter, reveals to a man his new creation in Christ, and then he finds himself preserved in Christ (2 Cor. v. 17). Christ is revealed in such a man as united to him. So that a man finds himself a member of Christ's body, flesh, and bones (Eph. v. 30), and one Spirit with him (1 Cor. vi. 17); and he is enabled to appropriate the holy nature of Christ as his own; and whatever he discovers in Christ, he discovers to be his own treasure and fulness (1 Cor. i. 30; Col. ii. 9, 10), because he is joint heir with Christ, of the perfection of his nature. For Christ took our nature into union with himself (Heb. ii. 14), that he might leaven it with his own spiritual nature; who shall change our vile body, and fashion it like unto his own glorious body (Phil. iii. 21), that we may be like him as he is (1 John iv. 17). For God hath predestinated us unto the adoption of sons by Jesus Christ unto himself, according to the good pleasure of his will (Eph. i. 5). Having made known unto us the mystery of his will (Eph. i. 9), by the which we are sanctified through the offering of the body of Jesus once for all (Heb. x. 10.) The Lord says to a poor benighted child, arise, shine, for thy light is come, and the glory of the Lord is risen upon thee (Isa. lx. 1). This is the light of life (John i. 4), which replenishes the soul with all good things. When that which is perfect is come, then that which is in part is done away (1 Cor. xiii. 10). The soul puts on perfect righteousness, incorruptibly so. It puts on eternal life and perfection of beauty. This light is sown in the righteous, ordained to rise in and upon their souls; and though there are many things to cloud it, yet it shall overcome, by little and little, all obstacles; and then everlasting day shall remain, and night shall be done away; and the righteous shall see himself in the image of the Son of God, and shall rejoice in his portion, and sorrow and sighing shall flee away. And the ransomed of the Lord shall return unto Zion with songs, and everlasting joy shall be upon their heads (Isa. xxxv. 10), and all tears shall be wiped from their eyes. And the inhabitants of that city shall no more say they are sick, for their sins and iniquity shall be remembered no more. The mists of nature shall be done away, and the new man shall appear all-glorious. "The king's daughter is all-glorious within."

CORNELIUS CAYLEY.

A minister was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind to preach as usual." The good man answered, "You are mistaken, my friend; for this six weeks' illness has taught me more divinity than all past studies, and all my ten years' ministry put together."—*Toplady.*

WARNINGS BY THE WAY.

THE Lord's dear people, in their peculiar experience, know well what it is to have a promise or a portion from their blessed treasury, the word of God, firmly cleaving to them, sometimes for days, and sometimes for weeks and months, before the Holy Spirit reveals the wise cause of their being thus exercised. While it pleases my heavenly Father to spare me in the wilderness, I think I shall not forget a whispered warning that came like an arrow from the king's quiver, and as the Psalmist writes, "Stuck fast in me" (Ps. xxxviii. 2). "Be ye also ready, for in such an hour as ye think not the Son of man cometh" (Matthew xxiv. 44). It followed me as doth my shadow, and I anxiously waited for the daybreak of divine disclosure, that the substance of the will of God might be manifested. Circumstances required a journey of between seventy and eighty miles from home, but speed, distance, and change of scene, could not obliterate the solemn warning, "Be ye also ready." What was the result? In three days afterwards, I was prostrated upon a bed of illness, and led to the closest soul examination yet experienced. It pleased our Good Physician, the sickness should not be unto death, and that the warning should fan the flame of love to Jesus, causing a rigid inquiry, whether the house was in order, and ready for the king's coming, for the next might be a Hezekiah's warning, "Thou shalt die, and not live" (Isaiah xxxviii. 1). Contemplate, dear reader, this inevitable sentence, directed to yourself, and examine how you would meet it. The Christian receives the solemn warnings of God with calmness, having the confidence of safety in Christ Jesus, and is only troubled when unbelief gains ground, and the tempter is suffered to perplex him with his wily stratagems; but the unregenerate man receives a warning from above with terror, and having no refuge to run into, endeavours to drown alarm, by evading reflection, flying too frequently to the awful resort of "Soul, take thine ease, eat, drink, and be merry;" but God saith, "Thou fool, this night thy soul shall be required of thee" (Luke xii. 20). There is no avoiding the Lord's un-failing warnings, "His judgments are true and righteous altogether," and the child of God is brought to see Jehovah's solemn warnings and judgments are "more to be desired than gold, yea, than much fine gold, sweeter than honey and the honeycomb," because in waiting for, and receiving them, "there is great reward" (Psalm xix. 11). But the Lord's warnings are not always directly expressive of the importance of being ready, with our lamps trimmed, for the bridegroom's coming; but his holy word, which is "a lamp unto our feet, and a light unto our path," may be called a book of divine directions and wise warnings; for the pilgrim, as he advances on his journey through the wilderness, to the promised Canaan of everlasting peace, beholds these blessed "landmarks" with holy joy and satisfaction, knowing that they are placed for the all-wise purpose of guiding his feet in the right way, and restraining him from entering into the paths of the destroyer.

Unacquainted with difficulties that he will have to contend with, the young Christian starts in the race set before him with amazing swiftness, and with a zealous determination to outrun more experienced travellers;

but the Holy Spirit directs him to his blessed guide book, and points him to a suitable warning, "Ponder the path of thy feet, and let all thy ways be established;" this brings him to meditation, and he ponders o'er the dangers and temptations of the way, learning the fact that he must proceed cautiously, and "run with patience." Pondering leads to prayer, and his petition then is, "O Lord, hold thou me up, and I shall be safe;" and the further he advances, the more he feels the necessity of divine guidance. In his onward progress, does he approach too near to an assembly of the ungodly?—his precious chart warns him, "to enter not into the path of the wicked, and go not in the way of evil men" (Prov. iv. 14). Does the tempter, in an unguarded moment, cause him to use language that becometh not the Christian character, and enter into worldly conversation?—"Put away from thee a froward mouth, and perverse lips put far from thee" (Prov. iv. 24), abashes him before God. Does a little flattery of human nature allure him into the company of the ungodly?—his rule of faith unfolds the warning, "My son, if sinners entice thee, consent thou not" (Prov. i. 10). Does his ear catch the wheedling accents of the preacher whose religion is based upon the false foundation of human logic and reasoning, and who heeds not the fact, that the God of truth "taketh the wise in their own craftiness?" he is warned to "beware of false teachers, who speak great swelling words of vanity, and allure through the lusts of the flesh," for they are "wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever" (2 Peter ii. 17, 18). Does he desire a companion by the way to share with him life's vicissitudes, and render his home the scene of comfort and happiness?—he is warned that this cannot be gained by being unequally yoked, and that to possess a "Rebekah," he must not take a wife of the daughters of the Canaanites (Gen. xxiv. 3); but one "with whom he can rejoice" (Prov. v. 18), with whom he can commune, with whom he can pray, who possesses the same secret joy and consolation, whose dependence is in the same precious Jesus, whose hope is in the same Lord; and then will spiritual growth be assisted and not retarded; and a blessed unity of heart and soul experienced, that will cause them to labour together, in the vineyard of the Lord, "standing fast in one spirit, with one mind, striving together for the faith of the gospel" (Phil. i. 27). And if it be the will of their heavenly Father that children should be their heritage, how does their blessed book of warnings direct them, to lead them "in the way of all truth;" and to be importunate at the throne of God, that their babes may be "babes in grace," their little ones "pomegranates in the garden of the Lord," that they may behold them "speaking the truth in love, growing up unto him in all things, which is the Head, even Christ" (Eph. iv. 15). Parents cannot make their children Christians, but by giving themselves continually to prayer on their behalf, they have this blessed assurance, "that the prayer of the righteous man availeth much with God."

The Lord adopts other means of sending "warnings by the way" to the followers of Jesus, than through the written word. Bereavements, trials, crosses, and losses, are sent to prevent their slumbering by the road side, and to keep them pressing on towards the prize of everlasting glory. Ofttimes endeared relatives are removed from the domestic circle, to warn them that the ties of nature, however strong, must be broken, for "all flesh is as the grass of the field, that withereth and fadeth away"—

beloved children are torn from the parental bosom, to warn them to "flee from idolatry." Worldly prosperity diminishes, to warn them, "What is a man profited, if he gain the whole world, and lose his own soul?" Wealth is snatched from their possession, to warn them "not to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Thus Zionward pilgrims find that Jehovah, in the plenitude of his wisdom, has so ordered it, that every precipice has its warning, every bye-way its caution, every bramble its thorn; and safely home to glory he must arrive, according to promises that stand for ever sure, and can never fail; "for in the way of righteousness is life (eternal), and in the pathway thereof, there is no death" (Prov. xii. 28). Dear reader, may the solemn warning at the commencement of our reflections, lead you also to close soul examination. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh;" remember, "Blessed is that servant, whom is Lord, when he cometh, shall find him ready and waiting, for his blessed appearance."

G. C.

February 5th, 1849.

To the Editor of the Gospel Magazine.

MY MUCH-LOVED BROTHER AND FRIEND FOR CHRIST'S SAKE,—In the P.S. of your comforting letter of last month, you give me credit for an unison of feeling with yourself, that "we are not our own," in any way that can be made conducive to the benefit of the least of the Lord's little ones; and indeed, when our blessed Master bought us with a price, surely he obtained a right over *all* that we could possess in every possible way, even as the very child of the bondman became the property of his master. It was this which induced my consent to the insertion of what was the private effusion of my grief-burdened heart into your sympathizing bosom; and it is the same feeling which seems to lay it imperatively upon me now to send, for the benefit of any, for whom it may be prepared, of your readers, the responsive sympathy of our dear fellow-labourer in Amen Corner. I take it very kind of dear old Crispin that he hath singled us out for this proof of Christian love; and I hope he will not consider it an ill requital, that I have deemed the sound of his lapstone as too musical and delighting to the ear to be monopolized by the inmates of our shed.

There is something to my mind peculiarly soothing in Christian sympathy; the droppings of love upon the wounded feelings, seem to direct the attention to the golden pipes which derive the supply from the fountain head—the source of all true comfort and love—even to Him who is love in the abstract; whilst it is "*of* His fulness have we all received," not *out of*, to diminish, but "*of*," to expansion, so that it is "the love of God *shed abroad* in the heart," and "we love God with *that love* wherewith He hath loved us," and "we love our neighbour also."

Sympathy from such a source must be sweet and refreshing—sympathy *from* the Head, *through* the members, and the glorious Head

realizes the precious promise, "When thou passest through the fire I will be with thee," &c.; and, in the midst of the most solemn convulsions, "there is a river which shall make glad the city of God—God is in the midst of her."

In the days of his humiliation our precious Lord knew the value of sympathy, but he could not find it either from his Father or his friends. To the one he said, "If it be possible, let this cup pass from me," to the other, "Cannot ye watch with me one hour?" No, no; he was forsaken of all. He drank the bitter cup *alone*, whilst for those for whom he patiently and perseveringly endured it, he now feels the tenderest sympathy; "In all their afflictions he is afflicted," and is "touched with the feeling of their infirmities;" "He will bind up the broken heart and comfort those that mourn."

In the character of a sympathizing Comforter has he vouchsafed to us his sustaining grace; and in the solemnity of our sorrow has he said, "It is I, be not afraid."

"Jesus is my resting-place," said the dear departed. May our rest be in him now, in the midst of the turmoils of life—a foretaste of that perfect and unalloyed rest which hath been prepared from the foundation of the world.

Your affectionate friend and brother in the covenant Head,

JOHN B. KNOCKER.

Dover, Feb. 7th, 1849.

WEEP NOT—SHE IS NOT DEAD, BUT SLEEPETH.

CRISPIN, to his brother and sister in tribulation, and in the kingdom and patience of Jesus Christ, sendeth greeting, desirous of mingling with them in, and under, the well-arranged, though apparent, cross-hand dispensation which hath fallen out unto them, from whom the whole disposal of every lot cast into the lap cometh, who performeth the appointed thing in its season, and reserveth the residue with himself.

The upbraidings of my foolish heart have not been few during the season of procrastination in which it has indulged, since an echo was sent forth from *the stall* towards my kind friends, whose dwelling is on the verge of our sea-girt isle; and how much more so, when, upon a Saturday night's glance over the monthly import from the sister isle, I was made acquainted with the good Lord's call unto ———, to "pass through the sea with affliction;" yea, this is not all; an embargo was laid upon the mariners to touch at a certain place where two seas met (the heavenly Father's will and the earthly parents' affection) then and there to land a voyager for the fair havens, who, though much the junior of many of us, in time, has become, in one twinkling moment, the senior, in enjoyment of those things which "eye hath not seen, nor ear heard."

"All her sorrows left below,
And earth exchanged for heaven."

It is vain to attempt apology for old men; their years do not always teach wisdom; too many and too often with them are those things in which they say we have no pleasure; would that only my fellow-travellers were the only ones to charge home the unwarrantable act of tardiness, then should I not have to plead my own guilt in such forcible language—

“ Ah, Lord, with tardy steps I creep,
And sometimes mourn, and sometimes weep.”

Think it not vaunting on the part of the inmate of the stall, when he considers that, impervious as his heart is, there are seasons when he can weep with them that weep, and rejoice in unison with that body in which there is no schism. Removals in the different branches there must be, because this is not their rest, but in no way can there be a disconnecting,—of him are ye in Christ Jesus, who is the head, and ye members in particular; for to him that is joined to all the living there is hope.

Accept, then, I beseech you, my fellow-heirs in the world's leaseholds, and fellow-heirs of the heavenly freehold, my largest and most affectionate sympathy and condolence with you, in the need that has been seen of using, in the instance of the removal of your first-born, the skilful pruning-knife, which has been effectual in breaking up the springs of nature in the balmy tears that have flowed (and who does forbid what our Jesus sanctified by his own, at the grave of him he loved?) Yet the incision was not so far as to produce (to use an horticultural term) bleeding; no injury can be sustained by either the parent stock or the scion, so kindly separated and transplanted into that soil where no noxious weed shall be found to spring up. By it you have both been brought into one of the inner chambers of communion with your sympathizing Friend and Brother—the pierced One; who, though loving all alike, yet some are indulged beyond others; and you are now placed in the higher rank of feeling what is the bitterness of the loss of your first-born. How kind, how considerate—the deepest sorrow—the most poignant grief—are not exclusives in the well-arranged plan of Him who ordereth all things after the counsel of his own will.

Strange as it might appear to those who, like the lad with David and Jonathan, knew nothing of the matter between them, it will not seem strange to you, my companions at Marah, when I say, “ Weep on,” for you have lost a valuable gem, which shone with brilliancy in the domestic coronet and circle; “ Weep on,” for death has entered into your chambers—“ Weep on,” for you have been called to bear witness that sin has entered into the world—“ Weep on,” for absence and vacancy hath a loud voice—and, again, I say, “ Weep on,” because Joseph and Simeon's departure might be followed by a further demand for Benjamin. “ Weep not” at the withdrawal of an heavenly jewel from earth—“ the earth is the Lord's, and the fulness thereof;” the original Proprietor has seen fit to translate her from yours to his own crown. “ Weep not, for she is not dead, but sleepeth”—“ Weep not,” for in her you have witnessed that sin, which once entered the world, has been put away—“ Weep not,” her vacant seat with you will always bring to remembrance her being at home with her Lord—“ Weep not,” Joseph is yet alive, and because he lives ye shall live also—“ Weep not,” for “ those that sleep in Jesus will God bring with him”—“ Weep not,” the midnight angel has not destroyed thy first-born, for the Angel of

the everlasting covenant had redeemed her—"Weep not," though the narrow space of earth now incloses all that was once lovely in thy sight, it is not possible to detain her there; for He who once entered the same prison made a passage through it; it was not possible he could be holden by its bars, but, like another Sampson, he took the gates away, sanctified its gloomy and once terrific chambers, and declared himself the resurrection and the life.

Cheer up, then, my comrades in that campaign wherein we have to encounter plagues and death; thy beloved first-born shall rise again, not as thine, but in the general assembly, the Church of the first-born. Admit you have lost a link—and it is all that can be admitted—"nature's breakage" is her children's patrimony, grace in perpetuity, and glory for ever, the birthright of every heir of promise; and in the Christian's inventory we find included death, with the life given antidote, "Ye are Christ's, and Christ is God's."

What more shall or can the neglectful man of the stall say unto you? The Lord woundeth—he healeth; the Lord killeth—he maketh alive. He has taken thy first-born, and with it, it might be, he has also given thy last-born. Mercy drops to cheer in the midst of the sea mingled with fire. It is not an enemy, but thy Friend who has done it; the rod is always laid up before him; and, bear in mind, it is one that buds, blossoms, and yields fruit. My prayers are with you and yours. May every branch of your numerous family learn a never-to-be-forgotten lesson from this special looking in of him who hath said, "And their seed shall be known among the Gentiles, and their offspring among the people, all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

CRISPIN.

From my Stall, Amen Corner, Feb. 5th, 1849.

 J E S U S .

Oh for a seraph's voice to sing!
The praise of Christ my Lord;
I would my every power unite,
To swell the tuneful chord.

None can refuse to join the song,
Who have received his grace;
They long to meet the joyful choir,
In heaven their resting place.

Away, earth's vanity and lies!
No more I pant for you;
With eagerness I wait the day,
To bid thy pomp adieu.

Jesus, my Rock, my Life, my All,
I will extol thy fame!
Nature, and Providence, and Grace,
Bring glory to thy name.

Thy Father's everlasting love!
Thy Spirit's earnest given!
Thy blood, and spotless righteousness,
I plead for hope of heaven.

May the bright beaming of thy love
And mercy in me shine,
Till from the earth I take my flight,
And heaven my soul enshrine.

E. R.

A MEDITATION.

"*My beloved spake, and said unto me, rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear on the earth. The time of the singing of birds is come*" (Cant. ii. 10, 11, 12).

THY dispensations towards thy adopted children, dear Lord, are all regulated by thy consummate wisdom and government: and were alike the ordination in thy eternal counsels, to work together for good, and the edification of their souls. They are the offspring of thy tender mercy and covenant love; whether they be seasons of light, in the enjoyment of thy gracious revelations, of the glorious privileges, treasured up in thee, or seasons of darkness and terror, when thou hidest behind a cloud, and sufferest the sad interpositions of reason and sense, of the world, of the flesh, and of the Prince of Darkness, to disturb their peace and enjoyments. Whether they be summer seasons, under the genial warmth and fructifying influence of the Sun of Righteousness, bringing forth praise and thanksgiving, or winter seasons, when the chilling blast of human depravity and corruption casts up the mire and dirt, intercepting the sight of the king in his beauty. All, all are in mercy, the result of thy covenant love, appointed and manifested according to thy sovereign will and pleasure.

Thy providential dealings with me have been both varied and very opposite in character; for thou hast taught me both how to abound and suffer need. And in midst of these extremes, I have ever found the unvarying enmity of my carnal nature against thee; and ever disposed to murmur and repine, because the arrangement and plan of discipline appointed for my soul's instruction, being so contrary to the wishes and expectations of carnal flesh.

Thy spiritual dealings with my soul have also been marked by the same diversity and extremes. Thou hast sometimes manifested some abounding outlettings of thy eternal love, and by faith given me a precious sight of thyself, as the Sun of Righteousness, in thy glorified human nature, that like Peter, upon Mount Tabor, forgetting all former enjoyments below the mount, I have been led to say, "It is good for me to be here, let me set up tabernacles." Oh! thou blessed Jesus, thou dost possess all things in thine own person—every blessing of eternal salvation is deposited in thee: and in the day of my espousals, they manifestly became the property of my soul; and every vice and sin of my soul became thy property. Oh! the blessedness of such an union!

Yet, my dear Lord, it pleased thee to leave me to myself, and I wandered from thee, into the cold and wintry regions of unbelief and sin, where the clouded atmosphere of human corruptions intervened, and cut off all my enjoyments. Alas, what deadness and unsavouriness of spirit to things spiritual! what unstayedness of mind! what unwatchfulness! how strangely attached to the objects of sense! what counter allurements from the world and its lusts! what estrangements of affection! what hardness of heart!

But, blessed be thy holy name, thou didst not leave me to stay in this

winty darkness for ever—thou didst appear again at the appointed time, although the dark and dreary night was indeed very, very long, yet thou didst at length verify the truth of thy word, that “darkness shall only endure for a night.” Thou didst say to my soul, “Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come.” Was ever love like thine? That thou shouldst use such endearing language to such a sinful and rebellious mortal, is beyond all human comprehension. To call me thy love, thy fair one, is such a display and acknowledgment of thy covenant engagements and relationship that is involved in mystery. It is truly blessed, my dearest Jesus, to be thus made the object of thy mysterious and discriminating love. Thou dost not call in vain; thou givest the will and power when thou givest the invitation to “rise up and come away.” Oh! how wonderful are the displays of discriminating grace. How surpassing wonder and amazement is its every manifestation, in thus calling my soul back from the wintry regions of estranged affections, and brooding over the carnal propensities of human nature into a more congenial atmosphere; where thou dost cause thy flocks to rest at noon, beside the still waters of thy grace and love—where the sweet fragrance of the flowers of thy obedience and sufferings are to be enjoyed, and where my soul can sing and chant her notes of praise to thy all-glorious and distinguishing grace.

W. G.

Stairfoot, near Barnsley, Yorkshire.

THE SHEPHERD AND HIS FLOCK.

THE SUBSTANCE OF A SERMON PREACHED IN MONKSLAND CHURCH, ON
ISAIAH XL. 11.

“He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.”

THESE words have reference to the LORD CHRIST as the Shepherd of his flock, and it is worthy of remark, how significantly the Holy Ghost, through the Old Testament Scriptures, called attention, or pointed directly unto HIM that was to come for the redemption of his Church. From the moment that, in the garden of Eden, the Lord divulged that glorious secret, “I will put enmity between thee and the woman, and between thy seed and her seed,” the eye of faith was perpetually directed to the promised Messiah. Generation after generation had come and gone; age after age had rolled back into eternity; upwards of three thousand years had passed away; still the Holy Ghost, in the language before us, directs the mind onward—onward. “He,” that holy—that appointed One, was still the theme. There could be no mistake about the person. As the eye of that faith of which the Holy Ghost was peculiarly the Author, was directed

unto, so it duly apprehended, CHRIST. When he appeared, that *prospective* faith (if I may use the term) had done its office; it died away; and thenceforth, even unto this present hour, were the unbelieving Jews left, like hapless mariners on the mighty deep, without compass, chart, or helm!

It is also worthy of remark, how strong—how emphatic—the words of our text. “He *shall* feed his flock like a shepherd.” There was no room for doubt about the matter. It was the language of a God, bound by covenant oath; and by virtue of which he was admitting saint after saint—yea, ten thousand times ten thousand saints—into glory! And how very consoling the thought, that as the Holy Ghost declared he should come, and that as a Shepherd, to guard, and guide, and nourish his sheep, so the Lord Jesus himself, upwards of seven hundred years afterwards, when come, responds in that memorable language (10th of John), “I AM the good Shepherd, and know my sheep, and am known of mine.”

Moreover, he was to *feed* his flock. Is the shepherd careful for the well-being of his sheep? Does he select for them a good pasturage, and lead them, as best he can, where the herbage is sweet, clean, and nurtured by the neighbouring stream? He does. But mark how peculiarly so with Israel's Shepherd. Hear his promise (Ezek. xxxiv. 11—16), “For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.” And how sweet the Psalmist's experience of the fact (23rd Psalm). How happy, my dear hearers, to be able to say, “The Lord is *my* Shepherd.” Can *you* say so? Have you the wish? Is it the all-prevailing desire with you? If so, God is the Author of such desires. The Lord enable you to express them much and often; for in due time you shall enjoy David's mercy. In claiming the Lord as his Shepherd, he embraced not only all that provision in the very presence of his enemies—all that goodness and mercy which such a relationship ensured him in and through life, but his faith also embraced the sweet truth, “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.”

It is only in some cases that the sheep are the property of their shepherd, or keeper. Not so with the fold of which we speak: these are emphatically called *HIS*. The Christ, the good Shepherd, chose them, and that from all eternity, ere yet they had an existence. Not only did he choose them, but he bought them, and that with the price of his own heart's blood; not only so, but he seeks them out. And where does he

find them? See Deut. xxxii. 10, "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." See also in the 10th chapter of John, "My sheep hear my voice, and I know them, and they follow me." And having manifested that they are his by stopping them in their runaway course, bringing them who were as sheep going astray back to himself, the Shepherd and Bishop of souls, he secures them to himself everlastingly. "I give unto them," he says, "eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

My friends, it is dishonouring to Jehovah to cherish the thought that it is possible for any of his sheep to perish. They are ransomed at too high a price—they needed too powerful an arm to rescue them from that awful thralldom in which they were found, ever to be suffered to perish and fall short of that protection—that provision—that perseverance, which the Lord has covenanted to vouchsafe unto them. No :

"His honour is engaged to save
The meanest of his sheep;
All that his heavenly Father gave,
His hands securely keep."

To entertain the thought that it is *possible* for an object of Divine love to perish, is to attach to the creature a strength and an importance which he does not, in the least wise, possess, and to cast the utmost dishonour upon the friendship and the faithfulness of Jehovah.

No, my friends, Jesus, the good Shepherd, has too great an interest in this his flock—he watches over them with too vigilant an eye, ever to suffer any lion or beast of prey to overcome them. They may approach—they may hover about the fold; but "the wall of fire that is round about" shall prove a lasting safeguard. "Hast thou not set a hedge about him?" said Satan, when addressing Jehovah respecting his servant Job. And no less does this hedge—this covenant of everlasting security—encompass every vessel of mercy!

And, kindly as is the character of a shepherd, as considered among men, into what insignificance does it sink when contrasted with Christ, the good Shepherd. Such was his love for the flock of which his Father gave him the charge, that he tells us (John 10), "*I lay down my life for the sheep.*" He purchased them out of the hands of divine justice—redeemed them from death and the grave; and now the good Shepherd protects, provides for, and everlastingly preserves them. Well may the poet, in the contemplation, exclaim,

"Where is the shadow of that rock,
That from the sun defends thy flock?
Fain would I feed among thy sheep,
Among them rest, among them sleep."

"His dearest flesh he makes their food,
And bids them drink his richest blood;
Here to these hills my soul would come,
Till my Beloved leads me home."

We may view the next expression in a two-fold light, either of which denotes peculiar tenderness and care. See the shepherd take the little lambs, fondle them in his arms, and nestle them in his bosom, protecting

them alike from the sultry heat or the chilling blast ; and then carry your thoughts to Jesus, as the good Shepherd, taking the lambs—the babes in grace—shielding them from the scorching heat of temptation—the allurements of the world—the ensnarements of the flesh—or the cunning artifices of Satan. See how he nourishes them by the “ pure milk of the word,” giving them large and copious draughts from the breasts of Zion’s consolations ; affording them such refreshing views of himself, the beauty of his person—the riches of his grace—and the wondrous achievements of his love, as shall cause them to wonder, to admire, and to adore ! Precious are those sunny days in grace, when, like the babe nestling in its mother’s bosom, or prattling at her knee, and dreaming not of the difficulties and discomforts of the dangerous world into which it has been introduced ; the new-born heir of glory receives with readiness the gospel welcome, “ Eat, O friends, drink, yea, drink abundantly, O beloved,” ignorant indeed, then—and what a mercy that it is so—of all the toils and the trials, the difficulties and the dangers, of the wilderness which lies between him and home.

Or, to take the other view of the subject, see the Lord call them by his grace—pick them out here and there from amongst the masses of mankind—break the stony heart—slay the enmity of the will—and bring them to his feet as humble suppliants, pleading for mercy. Hear him vouchsafe that mercy, and in tones of kindest compassion pronounce his pardoning love. Like the Magdalene of old, such an one drops at his feet, and

“ Weeps to the praise of the mercy she’s found.”

And it may be that the good Shepherd, ere yet its first love-notes have died away, gathers this lamb into the arms of his everlasting embrace, and takes home to nestle for ever in Abraham’s bosom !

Ah ! dear hearers, some of you who have long borne the burden and heat of the day, who have known much of the chequered pathway of the wilderness, may now and then feel the struggles of vexation as you see one and another, younger than yourself, called by grace—brought into gospel liberty and enjoyment—and almost immediately taken to their rest ; you may be ready, I say, to question the wisdom or the equity of your Lord in this, when you contrast it with your own long and toilsome pilgrimage. But judge not too hastily or harshly. Look back, contemplate the past ; and whilst you trace the love and the faithfulness that have attended you through all your journey, beset with care and sorrow as it may have been, yet even now is not your harp attuned to higher key ? It is but the faintest glimpse we have of heaven ; eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of its blessedness ; nor dare we entertain the thought of different degrees of glory as *reward* ; but, methinks, if there be a difference, we, with whom the Lord has borne the longest in the wilderness—saved from its snares, snatched from its wiles, and succoured and supplied throughout ; we—we shall strike the highest notes, for

“ Grace kept our roving feet
Treading the heavenly road,
And new supplies each hour we meet,
Whilst travelling home to God.”

Lastly, “ he shall gently lead those that are with young.” Are any

come up to this house this morning with a mind, as it were, overwhelmed with grief—a heart bursting with sorrow. Here is one that is aware of all; he knows the meaning of the sigh, and reads the silent language of that trickling tear. Hast thou tried this friend, my hearer? If thou hast not, permit me to recommend him to thy notice. Go home—flee to thy closet—fall upon thy knees—and unbosom all thy fears, thy sorrows, thy anxieties; tell out in words, as to a friend, the reason of thy anguish. Seek his aid—ask counsel of him! Hast thou fears that he will give no heed? Oh tell him so. Does thy unworthiness—the multitude of thy transgressions—obtrude themselves, and bar as it were thy entrance to the door of mercy? Oh, knock and knock again; knock louder still; throw thy sins—thine agonies—thyself at mercy's door; and if thou perish,

“Resolve e'en there to die.”

“But can you die with mercy sought,
When you the King have tried,
This were to die (delightful thought!)
As sinners never died.”

But possibly there are now before me those who have other causes of sorrow. They have experienced this mercy in days of old, and it may be the savour of it is removed. Dismal doubts and cruel fears now occupy the place of filial fear and childlike confidence.

It may be worldly cares, relative troubles, or bodily afflictions, are pressing them down. Still Jesus does, and will, but gently lead. His promise yet has been fulfilled, and shall be to the journey's end, “I will not lay upon them more than they are able to bear, and will with the temptation make a way for their escape, that they shall be able to bear it.”

Or, do the thoughts of death—the last enemy—present themselves in sad and gloomy colouring? Stay, stay, dear friend, why so alarmed?—Death is no enemy to Zion's pilgrims. He stands the messenger at Zion's gates; and comes and goes at Jesu's bidding. His arrow is a harmless weapon, for the poison with which it formerly was tipped, was lodged in Jesu's heart. Not the vestige of a sting remains. And if thy Jesus led the way through death's dark, dread dominions, if he gathers the lambs and carries them in his bosom, through every dreary path, will he not—hath he not here engaged, to gently lead thee onward—homeward—to thy everlasting rest? Yes, yes, dear weary timid pilgrims, at evening time it shall be light with thee. Thy God is faithful who hath promised. Underneath shall be the everlasting arms. And at the last it shall be thy lot, with thousands that have gone before thee, to exclaim, “O grave, where is thy victory, O death where is thy sting? The sting of death is sin, and the strength of sin is the law; but, thanks be to God, who giveth us the victory, through our Lord Jesus Christ.”

THE EDITOR.

PRECIOUS PROMISES.

CHAPTER II.

BY THE "GOSPEL COTTAGE LECTURER."

"All the promises of God in him are yea, and in Him amen to the glory of God by us."—2 Cor. i. 20.

"I AM the true vine," * * * "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. For without [or severed from] me, ye can do nothing" (John xv. 1, 5). Am I *truly* abiding in the vine? Oh solemn inquiry!

"How stands the case, my soul, with thee?
For heaven are thy credentials clear?
Is Jesus's blood thy only plea?
Is he thy great Forerunner there?"

What answer can a poor sinner give in the midst of darkness that is felt indeed? Perhaps pressed down by a mountain of temporal difficulties, groaning beneath a sense of indwelling sins, which are struggling moment by moment to break loose; and buffeted by a crafty enemy—who would, yea, who *is ever seeking*—to fan every smouldering ember of lust and rebellion into a flame, that he may turn accuser. But here let us for a moment, even though the scathed and blighted heart may be bursting with sorrow, catch one drop of honey from the thought, that although our great enemy is ever ready to accuse the brethren, yet blessed be our God and King, he will never accept him as "King's evidence;" for the Lord has pronounced him to have been "a liar from the beginning;" and we know, from daily painful experience, that he is a robber. But through the midst of all, what can we answer to the great inquiry, am I in Christ?

The Lord help us to come a little simply to the question; no profound research, no great wisdom is needed here,

"The simplest Christian shall not err,
Nor be deceived nor die."

And why? the Lord the Spirit is his teacher, and every lesson taught by that infallible Guide, contains the wisdom of God, although it be in a mystery.

"By their fruits ye shall know them" (Matt. vii. 20). What fruits? moral fruits? No; they are not the *grapes* which grow upon the vine, moral fruits flourish undisturbed by *foxes* or devils either, on many a stout thornbush and thistle too, but grapes grow only on the vine; nevertheless, it is impossible to be in union with the vine without having "our fruit unto holiness, and the end everlasting life" (Rom. vi. 22). The Lord enable every inquirer to distinguish between *spiritual* grapes and *moral* fruit. More than half the misery which the dear children of God suffer from day to day, during their earlier teaching, seems to arise out of the mistake they make respecting the fruit. The moment, as

branches—they become truly and spiritually united to Christ, the living vine, a standard of perfection is set up in their souls, which is more or less clearly discovered according to the growth in grace. To this standard they henceforward bring all their works, and to their dismay, find every piece of money they carry up to buy food with returned in the sack's mouth stamped with Solomon's badge, "Vanity of vanities, all is vanity;" and long is it before one who is truly honest in heart can understand the Lord's wonderful mode of dealing. "Without money, and without price," indeed it is a measure of the knowledge of this "liberal device" (Is. xxxii. 8), which brings forth the "first-ripe fruit;" but fruit has to grow before it is ripe, and grapes are still grapes, although they are not ripe.

But a branch may be alive, and possess undoubted evidence of union to the vine, before grapes appear. Tendrils are as much evidences of life as the richest cluster. Job was as manifestly alive when he cried out, "Though he slay me, yet will I trust in him," as when he bore that cluster of blessedness—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my [own] flesh shall I see [my own] God. Whom I shall see for myself, and mine eyes shall behold, and not another, * * * seeing the root of the matter is found in me" (Job xix. 25, 28). Therefore as some of us may not be able to answer the great question of "Am I in Christ?" by pointing to an "Eshcol" (Numb. xiii. 24), yet may we have many little green *tendrils* by which we may prove that we truly "cleave to the Lord with purpose of heart;" nor let us despise the little tendril; indeed we shall need it when the winds blow, and the storms come, and especially if we are "fruitful boughs."

What then shall we call the first tendril? *The fear of the Lord?* Methinks we hear some little one exclaim, "Bless the Lord, I do hope I have that evidence, for we read, 'The fear of the Lord is to hate evil;' and I can truly say there is nothing in the world gives me such continual sorrow, nor is there anything I hate so much, as the continual stream of evils which seems to run through my heart: hate it! such are my hourly strivings against it, and hatred to it, that it seems if the Lord were to do no more than to set me free from this load, I should enjoy a heaven beyond expression blessed." Ah, beloved, an emperor's diadem would be a poor, nay contemptible exchange for thy little tendril. The Psalmist says, "The fear of the Lord is the beginning of wisdom" (Ps. iii. 10), and Solomon begins his book of wisdom, saying it is the "beginning [or margin, *principal part*] of knowledge" (Prov. i. 7), and the reason why you feel such a constant flowing of corruption through the old part, or old Adam-self, is, because this blessed tendril, this little weakling which has sprung out of the newly manifested living branch, is so *clean*, that in its tenderness and sensitiveness, every speck, invisible to the *natural* eye, affects it; for the "fear of the Lord is clean" (Ps. xix. 9), yes, so clean that it can never *wink at sin*; but like a little champion for the Lord stands in the breach, let what will be going on, and with the alarm trumpet to its mouth, continues to exclaim, "*I give not my consent.*" Poor tempted one, dost thou know the solemn power of this unyielding one in the midst of thy warfare? Thy billows of death shall never drown him, nor will he leave thee in Satan's net; for "The fear of the Lord is a fountain of life to depart from the snares of death" (Prov. xiv. 27).

Further, what does this little tendril reach after? what does it hang upon? does it hang upon *self*? No. It may cling to *another* branch, but why? simply because that other branch is more manifestly hanging on the vine itself; but its chief feeling is after the grand stem of life. "The fear of the Lord tendeth to life;" and Christ said, "I am the life, and I am the true vine;" and dear Hart's blessed hymn sweetly sums up all we desire to say on this precious spiritual tendril.

"The fear of the Lord is clean and approved,
 Makes Satan abhorr'd and Jesus belov'd;
 It conquers by weakness, is proof against strife,
 A cordial in sickness, a fountain of life.
 They only that fear him, the truth can discern,
 For living so near him, his secrets they learn;
 The deeper it reaches the more the soul thrives,
 It gives what it teaches, and guards what it gives;
 Then cry we to heaven with one loud accord,
 That to us be given the fear of the Lord."

Beloved, hast thou this treasure in thy earthen vessel? The Lord says it is peculiarly "his treasure" (Is. xxxiii. 6), is it thine? If so, thou hast the first mark that thou art abiding in the vine, and if in Christ—blessed thought—although only hanging by a trembling tendril now, "Once in Christ in Christ for ever," and all the precious promises are "in Him, yea, and in him, amen," to every one thus cleaving to the Lord.

EXPLANATION.*

Addressed to the Editor of the "Gospel Magazine."

DEAR MR. EDITOR,—I take the liberty once more to address you; but previously to entering upon the subject more immediately before me, I cannot refrain from expressing a prayerful sympathy that the God of all grace will direct and sustain you in the arduous work so touchingly depicted in your December number. May many an Aaron and Hur be raised up to assist in supporting your hands; and while externals receive their just portion of attention, may you never be diverted from the main object, viz. to "cleanse first that which is within."

With regard to the subject in discussion, the matter is unimportant, provided the glory of God be in no way connected therewith; but if it be (and is not "the glory of the Lord" inscribed upon the very gates of hell?) then it is the office of "a royal priesthood" to investigate the matter, and to "judge it according to the Lord's judgment" (see Ezek. xlv. 24); for human opinion (highly as we may esteem the individual who gives it) is not a safe ground to rest upon.

Sin may be regarded as consisting of every opposite to the perfections of Jehovah; nor is it easy to conceive of a period when these opposites had not a latent existence—

"Hid from all creatures' peering eyes,"

* See "Gospel Magazine" for 1848. "Sin," page 203; "Correspondence," p. 350; "Answers," &c., p. 470; "Correspondence," p. 521; "Extract," p. 564.

until the Lord God sent forth his Almighty fiat, "Show yourselves;" thus proving by contrariety that "the Lord God omnipotent reigneth," and that "as wisdom excelleth folly, and light excelleth darkness," so doth the God of Israel surpass in power and great glory all that can possibly be opposed to him. Sin cannot be regarded as coeval with God, for the term is not applicable to these powers in a *latent* state, but only in an *active* one; the word sin does not convey the idea of passive, forced submission, but of active, open rebellion.

Satan and his associates "left their own habitation" (theirs by creation, not by election), and their fall was not merely a *punishment*, but the *necessary consequence* of not keeping "their first estate." It is evident that Satan did not sufficiently comprehend the nature of sin to foresee this result. So long as he continued holy, he remained in happy ignorance of that dreadful "law of sin," which, according to the unalterable fixation of Jehovah, governs all his disobedient creatures.* From being encircled by the Divinity, he fell like lightning into that kingdom of darkness wherein all his angelic faculties were absorbed and enveloped; so that, apart from sin, he has no power; for by the law of sin he rules and is ruled; nor can he alter one jot or one tittle of that iron sway by which he tyrannizes over all whom he can grasp, but from which he can by no means extricate himself.

In this region of desolation every child of Adam is born; and the feeblest infant that utters a cry and dies, is redeemed by nothing less than the blood and righteousness of Christ. Through this kingdom of darkness the Lord Jesus passed, in order to bring out thence the beloved of his soul, whose feet had stumbled upon the dark mountains. And truly the temptations of Satan, and all the powers of the enemy combined, would have been to our glorious Lord no more than a gust of the wind which he holds in his fist, or as the small dust of the balance, but for this much-loved bosom friend who caused him all his pain, and pierced him through and through. "But God commendeth his love toward us, in that while we were yet sinners (opposing the very work in which he was engaged in our behalf) Christ died for us."

" 'Twas you my sins, my cruel sins,
His chief tormentors were;
Each of my crimes became a nail,
And unbelief a spear."

As Satan prevailed over the first Adam, through the medium of his wife, so did he seek to turn away the second Adam from his purpose by seducing his elect.

I have ventured to advance these few ideas, hoping that if the subject be further discussed, some of the "wise-hearted, in whom the Lord hath put wisdom and understanding," will be stirred up to state the points more clearly, and with greater force and energy, than lies in the power of,

Dear Mr. Editor,

Yours in the truth of the everlasting gospel,

E. S.

Brighton, Jan., 1849.

* The difference between the *willing* and the *unwilling* slave of sin is set forth in Rom. i. 32, and vii. 23.

SINNERSHIP AND SONSHIP.

IN this truth-despising day, when the plain statements of a free-grace gospel affright many who owe all their salvation to the truth they thus tremble to hear fully proclaimed, the bold and open declaration of it becomes increasingly valuable, and will be hailed with gracious delight by those who have been brought to that point of destitution, "having nothing to pay." Whilst thousands of professors are vainly aiming to *come up to the gospel mark*, they little guess that the first step of ascent is to be *brought down* to this very point, paradoxical as it may seem to all but the graced-taught child of God. Sometimes of late, when turning over the leaves of my Bible in painful listlessness, as though I could find nothing there, I have received a ray of encouragement from this thought. Well, there is no invitation to *bring anything here*, and it is well for me there is not, for if heaven might be purchased with one mite of merit, I have it not to give, for as the poet says,

"My best is stained and dyed with sin,
My all is nothing worth!"

Easy work to *say* or *write* this, but oh the deep cutting heart work employed to bring us again and again to this point. The emptying from vessel to vessel—the ransacking of hidden corners—the discovery of heart sins—the unsuspected evils laid bare and open to our view, so that our comeliness is all turned into corruption, and our only cry is, "Lord, I am vile." Thus God deals with us, that we may experimentally learn it is all of grace from first to last; and then as needy and poor, and having *nothing to pay*, the gospel becomes good news unto us.

Some Christians talk of this as a matter effected once for all at the very earliest stage of our Christian course; but surely this must be contradicted by the experience of the living family of God, who find ever and anon the same lessons are to be learnt over again. The most advanced and experienced Christian can never get to that point, when the prayer of the publican is unsuitable. "God, be merciful to me, a sinner," for those who have the sweetest evidence of *sonship*, will (if I mistake not), always have coupled therewith, the deepest heart conviction of *sinner-ship*. There have been moments in my experience when the enemy has prevailed far with me, to induce me to doubt my *sonship*, and I have been helped from above occasionally to repel him in this way. When he has urged that I have only a theoretical knowledge of the truth, but that I am destitute of heart experience, I have turned upon him thus. Well, Satan, if I know and feel no more than this, you cannot persuade me that I do not feel myself a *sinner*, and none but God the Holy Ghost can give this wound in the heart, which only finds balm in the blood of Jesus Christ.

A. D.

London.

A FEW REFLECTIONS ON ROMANS XI.

THIS 11th chapter of the Epistle to the Romans consists of a chain of reasoning intended to remove from the minds of those to whom it is addressed, any doubts or difficulties which might arise from their not being able to understand why God had cast off his once favoured people, the seed of Abraham according to the flesh; and, in a wide and general sense, to satisfy the Christian that Jehovah has wise and good reasons for permitting the evil which exists in the world. The apostle does not attempt to explain that "which man cannot by searching find out," namely, the mind of Jehovah (Job xv. 18); but he brings forward sufficient to convince the humble, teachable Christian, that God's permission of evil, although one of his strange works, is ground for the Christian to exalt and magnify his mercy and goodness. In the opening of the chapter he states, that *all* the natural Israel were not excluded from the privileges of the spiritual Israel; for that, even in the times of their greatest idolatry, God had among them seven thousand of his Church (ver. 1—4); he then proceeds, "At this present time also there is a remnant according to the election of grace." And in the 7th verse he says, "The election hath obtained it (salvation), but the rest were blinded;" or, as the word is rendered in the margin, "*hardened.*"

Before he begins to show that this hard-to-understand fact, "whom he will he hardens," is an act of mercy and love, he clearly lays down, in the 6th verse, that those who were not hardened were "debtors to mercy alone;" that it was of *favour* that they were not blinded, that there was nothing in them to cause God to open their eyes; that it was "not of works, but of grace." In the 11th verse he shows why they were blinded; "Not that they should fall," "God forbid;" he did not make them stumble for the sake of causing them to fall, but that, by their fall, salvation might come upon the Gentiles, that the admission of these to favour might provoke them to turn to the Lord, their brother after the flesh. The 12th verse shows, that if the world so profited by their alienation from favour, how much will it profit when they are restored to it. In the 14th verse he sets forth that his object is to convince the Jews that they were "broken off" for trusting in that they "had Abraham for their father" naturally; and to show them that the Gentiles, who were not the children of Abraham according to the flesh, were admitted into the rank of children, born of the will of God, miraculously as Isaac was; that the Jews (being unbelieving) were, as Ishmael, truly of the blood of Abraham, but not of promise; while the Gentiles (believing) were, as Isaac, miraculously born to Abraham "when he and Sarah were well stricken in years." This is in accordance with the word of our Lord, "I tell you, God is able of *these stones* to raise up children unto Abraham." And, indeed, man is but a stone—no, he is worse—until the Holy Spirit breathes into his nostrils the breath of life, and he is born unto Abraham, that is, unto *his* faith.

Paul continues this reasoning to the 20th verse, in which he cautions the Gentiles to remember why Israel fell, and to bear in mind that they

hold what they have by *faith*; and to *fear* lest falling into unbelief they should be cut off; and the simile which he employs, a bough grafted into a tree, is very expressive. The natural branches are cut off to graft into their place boughs which you expect to bear *better fruit* than the old boughs did; and, if these engrafted boughs fail to do so, certainly *they* will be cut out. And the apostle presses this upon the Gentiles to make them humble, "be not high-minded, but fear." In the 28th verse he reiterates that the falling away of Israel was in love to the Gentiles, "for as touching the election they are beloved for the Father's sake" (he will show mercy unto thousands, generations of them that love him and keep his commandments); but "as concerning the gospel they are enemies for your sakes," that is, they are regarded as enemies that you Gentiles may come in. In the 30th and 31st verses he lays down, that as the Gentiles, who at one time did not believe, obtained mercy through the unbelief of the Jews, and now the Jews do not believe that through your mercy they may obtain mercy. This is the point which I hope, under the teaching of the Holy Spirit, to show especially magnifies the goodness and mercy of the Lord. The 32nd verse says, in conclusion of the two preceding, "For he hath concluded them all in unbelief, that he may have mercy upon all." And in the margin of the Bible is explained (Bibles should not be printed without these marginal notes), that concluded means, as those acquainted with Latin are aware, "Shut up together." But you will say, where is the mercy of God exemplified and exalted in "shutting them all up together in unbelief?" (See iii. 9). You will perceive that Paul thought it was, for the 33rd, 34th, and 35th verses are a magnificent burst of praise of the wisdom and knowledge of God. Because he saw that the Jews were so stiff-necked and presumptuous, that they were ready to commit the sin of Korah and of Balaam, the sin of the devil; *presumptuous* sin, the sin against the Holy Spirit, "which shall not be forgiven, either in this world or in the world to come." And to save them from this he "shut them up together in unbelief," that he might have mercy on them without sacrificing his attributes of truthfulness and justice. As this same apostle says, in Timothy i. 13, "But I obtained mercy because *I did it ignorantly in unbelief.*" It was this unpardonable sin to which Satan attempted to persuade our Lord, when he said, "Cast thyself hence, for he hath given his angels charge to keep thee;" and it is to this sin that he tempts Christians when he induces them to *presume* upon their calling; but, if they were to do so, God (so to speak) could not pardon them, inasmuch as they "did it not ignorantly." The Scriptures which the holy writer quotes in the 33rd, 34th, and 35th verses, are calculated to make man feel his ignorance, and to teach him that lesson which he must learn before he can come to God, that God is all and man nothing; and that man knows nothing but what he is taught of God; and that he must receive the teaching of God submissively and implicitly, and not presume to reject anything because he cannot understand it; for in that case he must reject heaven and God altogether, since he cannot *understand* anything about them, and does not know anything about them, except what God in man's flesh has told him, and what "God the Holy Ghost has moved his servants" to foreshow. But the Holy Spirit has been pleased to give, in this chapter of St. Paul's Epistle, a glimpse into one portion of "God's unsearchable judgments;" quite enough to satisfy the humble Christian,

who comes as a little child to be taught; and it becomes us not to be wise above what is written.

The opening of the 12th chapter, which is an exhortation, based on the conclusions drawn from the arguments in this, shows still more clearly that St. Paul considered this magnifying especially the *mercy* of God, for he pleads the "mercies of God" as a powerful inducement to them to live conformably to the will of God.

In the 3rd to the Galatians he shows how that the LAW, although it was imperfect, and could not justify any of those who lived under it because no one kept it, yet still that it answered more fully this end of keeping the Israelites from presumptuous sin, that God might have mercy on them. Ver. 19, "Wherefore then serveth the law?" It was added because of transgression." Ver. 22, 23, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, *shut up unto the faith* which should afterwards be revealed.

So now, we, who are in the liberty of the gospel, train up our children under the law of works; and do so rightly, inasmuch as faith is the gift of God alone; we can only, so far as he is pleased to enable us to do it, "shut them up under the law." "Unto the faith," when he shall be pleased to "reveal it;" and if our faithlessness hinder not our prayers, he will, in his own good time, "reveal it; for whatsoever ye ask; believing, ye shall receive." Mark xi. 24; John xv. 16, xvi. 23).

T. W.

London.

To the Editor of the Gospel Magazine.

January 16th, 1849.

SIR,

On reading the article, "Saint's Register," in the *Gospel Magazine* for January, an idea crossed my mind, which I will transfer to your memorandum-book for consideration.

Might not a list of the servants of God, who preach the blessed doctrine of free grace, be kept in a central spot in London, so that families seeking for change of air in summer, or travelling about to sojourn in any particular town, or county, might know at once where the glad tidings might be heard? I have been repeatedly consulted on the subject, and would gladly have had some such list to refer to.

I remain, Sir,

Yours faithfully,

J. H. W.

"BEHOLD, I COME QUICKLY!" "EVEN SO, COME, LORD JESUS."

Why tarry, Lord, thy chariot wheels?

Thy weak one longs to soar
Far, far beyond these mortal scenes,
And learn to love thee more.

To faith thou seem'st so near, that I

Could nestle on thy breast;
Come, my beloved, soon appear,
And take me to my rest.

Nought do I see in this vain world

To be compared with thee;
In earth below, in heaven above,
Jesus, thou art all to me.

My Shepherd, thou dost still provide

Fresh mercies, day by day;
Thou dost my wandering soul restore,
And guide me in the way.

For thy name's sake my sins and fears

Still dost thou put away,
And, in my dreariest, darkest hours,
Thy promise is my stay.

All power is thine, my precious Lord,

In earth, in heaven above—
All power is thine; what then can harm
The objects of thy love?

By thine unchanging love embraced,

Thy weak, thy feeble sheep,
May safely rest and trust in thee,
For thou wilt surely keep.

No tempting fiend, no sin, no storm,

Can scape thy watchful eyes;
And when thy lambs believe thee not
Thou'rt listening to their sighs.

Thou canst not thine ownself deny;

For having loved thine own
Thou wilt through every sorrow bring,
And raise us to thy throne.

Oh, blessed Jesus, gather in

Thine own elect, and come
With the Archangel's trump, and call
Thy loved ones to their home!

Thy throne, thy glory, thy dear face,

Thy brethren long to see;
O Lamb of God, our golden harps
We long to tune to thee!

We long to be where Satan's breath

Can stain our souls no more,
In our inheritance above,
On heaven's unsullied shore.

And there the desert-scenes review'd,

Our wandering souls shall see
Fresh cause, from every trial past—
Fresh cause for praise to thee!

A. B.

Christian Communings.

“Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name” (Malachi iii. 16).

Ipswich, Nov. 7, 1848.

LONG before it was light this morning was I pondering on your “Mementoes of Mercy;” and, in connection with the various instances of Divine interposition so signally displayed for the preservation of your beloved little ones, my mind was particularly impressed with the remembrance of David’s psalm of thanksgiving, recorded in 2 Sam. xxii., *especially* the last clause of the 11th verse—“He was seen upon the wings of the wind.” What a magnificently sublime figure! Surely you saw “Him on the wings of the wind,” flying, in his sleepless mercy, for the protection of your dear ones. In the 10th verse of the 18th Psalm, the same figure is used; and again in the 3rd verse of the 104th Psalm: but I prefer the translation quoted from the Book of Samuel. There is something particularly sweet, to me, in the expression, “*He was seen.*” “He was seen on the wings of the wind.” Ah, my brother, I could name *six* different periods of my pilgrimage when, in a *most miraculous* manner, I myself have been thus preserved—I have “seen him on the wings of the wind.” “Oh, magnify the Lord with me, and let us exalt his name together!”

I sometimes think, surely I shall never distrust my Lord again after so many *distinguishing* mercies; but, oh, our foolish, unbelieving hearts, so prone to wonder from our blessed Shepherd! I often think of good John Bunyan’s works. (Albeit, there are abundance of passages which appear to be sadly inconsistent—I had almost said rubbish.) I could still pick out some “*sweet valuables,*” which, peradventure, might fill an octavo; should I be allowed to cut away *all* that could be spared from my *folio*, I think I could almost *fill* your “*waste basket*” with the shavings. The greater part of his “Jerusalem Sinner Saved” is beautiful! I am sure I had need to follow his advice, and *press* through the wicked crowd, to Him who says to *me*, even to me, “Come unto me all ye that are weary and heavy laden, and I will give you rest.” While we can hardly help smiling at the dear man’s quaint mode of expression, there is something so beautiful, so striking, in the thing itself, we cannot but admire such passages as the following:—

“Wherefore (O sensible!) sinner, be ruled by me in this matter—feign not thyself another man; if thou hast been a vile sinner, go in thy *own* colours to Jesus Christ; put thyself amongst the *most vile*, and let him alone to put thee among the children. Thou art, as it were, called by *name* to come in for mercy; thou man of Jerusalem, hearken to thy call! Men in courts of judicature do so, and *shoulder* through the crowd, saying, ‘Pray give way, I am called into court.’ Why then standest thou still? ‘Begin at Jerusalem,’ is thy call and authority to come; where-

fore, *up, man, and shoulder it!* Say, '*Stand aside, devil,* Christ calls me; stand away, unbelief, Christ calls me; stand away, all my discouraging apprehensions, for my Saviour calls me to him, to receive mercy.' Christ, as he sits on the throne of grace, pointeth over the heads of thousands directly to *such a man*, and says, '*come.*' Wherefore, since he says, '*come,*' let angels make a *lane* for thee, and all men make *room*, that the poor '*Jerusalem sinner*' may come to Christ for mercy."

In the thirteenth section of Huntington's "Last Will and Testament," he bequeaths to the heirs of promise, "The Holy Bible," Elisha Cole's "Sovereignty of God," Boston's "View of the Covenant of Grace," and that *golden phoenix in its cage*, called, the "Pilgrim's Progress," written by the Rev. John Bunyan, Doctor of Divinity, and Master of *Allegorical Arts*. The following anecdote I met with in another book some little time ago:—

"When John Bunyan preached in London, which he was often called to do, the places of worship could not contain the people who flocked to hear him. It is said King Charles once upbraided the learned Dr. Owen for going to hear '*an illiterate tinker prate,*' when the doctor replied, 'Please your majesty, could I possess that tinker's abilities for preaching I would most gladly relinquish all my learning.'"

Bunyan entered the celestial city in the year 1688.

The following from this singular personage's "Heart's Ease in Heart-Trouble," was brought to my remembrance, when I saw the blessed motto on your seal. Text, John xiv. 1, 2, 3.

"And as to his spiritual and providential presence, he is always with his people on earth; he is *in* his people—'Christ in you, the hope of glory;' he is in his word and ordinances, by his Spirit, to bless them to his people. 'Christ is all,' and in all; he is *all*, that is, instead of *all*—of father, mother, husband, wife—of son and daughter, instead of health, wealth, liberty—and all to his people; 'In him dwelleth all fulness;' and he is also in all—he filleth all in all; in all his people—he dwells in their hearts by faith; 'all our fresh springs are in him'—all the strength, support, and comfort we have comes from him; he is in all providences, be they never so bitter, so afflicting—never so smarting, so destructive to our earthly comforts—Christ is in them all; his love, his wisdom, his mercy, his pity and compassion, is in them all; every cup is of his preparing—it is Jesus, your best Friend (oh, ye poor, poor believers!), who most dearly loves you; it is he that died for you, that appoints *all providences*, orders them all, overrules, moderates, and sanctifies them all, and will sweeten them all; and, in his due time, will make them all profitable unto you, that you shall have cause, one day, to praise and bless his name for them all! Oh, that we could but *believe* all this, and could, by faith, 'look unto our Jesus' in all dark providences, and, by faith, behold this Jesus managing them, and believe his love, wisdom, tenderness, and faithfulness in all—in our sicknesses, losses, prisons, restraints, &c., &c., then, surely, our hearts should not be troubled."

M. C.

“WHAT IS THE CHAFF TO THE WHEAT? SAITH THE
LORD.”

JEREMIAH xxiii. 28.

THE word of God has one grand feature, which runs from the first of Genesis to the last of Revelations, without a single stop, and that feature is *separation*—a thing which is lamentably wanting in this present evil day—a day in which Satan has so wisely and craftily managed matters, that light and darkness, right and wrong, truth and error, are all jumbled up into one great mass, so that the grand mark and feature of the Bible is in many cases entirely lost sight of; but, be it as it may, let the devil have accomplished what he may, and wicked men brought to pass what they have, yet God has not altered his purposes; the Bible stands as it ever did; and wicked men, however jumbled up with the righteous, are the same distance from God as they ever were.

There never were, and there never will be, any more than two classes of people in the world; and these are set forth in the word of God under many different figures. We read of “sheep” and we read of “goats;” and the “Son of man” will “separate” (yes, if there is no separation now there will be then), he will “separate the one from the other as a shepherd divideth his sheep from the goats” (Matt. xxv. 32). There are also described those who “serve God” and those who are considered by him as “rebels” (Ezek. xx. 38); of the first he says, “I will accept them,” of the last he says he will “purge them out.” We read, too, of the Lord’s “flock,” whom he will “cause to lie down,” who are described as being “lost, driven away, broken, and sick;” and we read, too, of the “fat and the strong,” whom he will “feed with judgment” (Ezek. xxxiv. 16). Jacob and Esau are described as two brothers, yet the one was loved and the other hated—“Was not Esau Jacob’s brother? yet I loved Jacob, and hated Esau” (Mal. i. 2, 3). The ten virgins were said to be “five wise” and “five foolish;” the first had oil, the others had none. The result was that the wise “went into the marriage and the door was shut” (Matt. xxv. 10), while the foolish had to cry, “Lord, Lord, open unto us” (Matt. xxv. 11), but never found admittance. The “tares” and the “wheat” are described as men—the one is to be bound up in bundles “to burn them” (Matt. xiii. 30), while the wheat is gathered into the barn of Jehovah—and the “righteous” and the “wicked,” the poor and the rich, the sick and the whole, the blind and the seeing, the lame and them that walk, the deaf and those that hear, the elect and the reprobate, the children of God and the children of the wicked one, the heirs of heaven and the heirs of hell, the saved and the damned, and various other distinctions, are kept sight of by the blessed Spirit all through the word of God; the one is God’s, the other Satan’s, the one loved and the other hated, the one held in high estimation of the Most High and the other considered of no value; and hence the words of God which I have written at the top of these lines, “What is the chaff to the wheat? saith the Lord.”

The grand mark which makes this great distinction is the doctrine of election—here is the grand line—severing through the righteous and the wicked, Paul tells us that the Lord loved Jacob and hated Esau before either of the children were born, and that he did this for the express purpose “that the doctrine of election might stand.” Paul’s argument runs thus, “For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated” (Rom. ix. 11—13). Thus while Jacob is loved with perfect love, and graven in the palms of Jehovah’s hands (Isa. xlix. 16), yet Esau is hated by the same God, with as perfect an hatred as Deity can produce; and God says of the rejected Esau, “They shall build, but I will throw down, and they shall call them the border of wickedness; and the people against whom the Lord hath indignation for ever” (Mal. i. 4). This grand distinction was made between them before they were “yet born,” or had done any “good or evil.”

Paul pursues his subject still farther than this—strange as it may appear to the carnal mind—and shows that some are raised up for the express purpose to be hardened and then damned; and in corroboration thereof he quotes from the word of God, and says, “For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee” (Rom. ix. 17); and he winds up the matter with these words, “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth” (Rom. ix. 18). And in order that the puny mind of man may have no excuse for finding fault with God’s manner of working, he says, supposing that some one objects to what he had just advanced, “Nay but, O man, who art thou that disputeth with God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” (Rom. ix. 20, 21); showing that God has as much right to make vessels unto dishonour as he has others to honour. “What if God,” says the apostle, “what if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath *fitted to destruction*?” (ver. 22). What business is that of yours, the apostle seems to say, God may do as he will with his own, and damn some by his justice, while he saves others by his mercy. Here we see a grand line drawn; here are “vessels of wrath” from all eternity “fitted to destruction” (Rom. ix. 22), while there are “vessels of mercy” from everlasting “prepared unto glory.”

And be it remembered, that this doctrine of some being “fitted to destruction,” is no new thing in the Scriptures of truth, though it is a strange and new doctrine to most professors of our day. Solomon tells us that “The Lord hath made all things for himself; yea, even the wicked for the day of evil” (Prov. xvi. 4); and Job seemed aware “that the wicked are reserved to the day of destruction,” and says, “They shall be brought forth to the day of wrath” (Job xxi. 30). It is also expressly stated of the enemies of God’s children of old, that “It was of the Lord (take notice of that) to harden their hearts that they should come against Israel to battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them” (Josh. xi.

20). Peter also speaks of some who “stumble at the word, being disobedient;” and adds, “whereunto also they were appointed” (1 Pet. ii. 8); and of others he says they are as “natural brute beasts,” and that they are made or created for a particular purpose, which is “to be taken and destroyed,” and that they shall “utterly perish in their own corruption, and receive the reward of unrighteousness” (2 Pet. ii. 12, 13). Jude also speaks of “certain men crept in unawares,” and tells us that they were “before of old ordained to this condemnation” (Jude 4). And Paul, speaking of the salvation of the Thessalonians, says, “God hath not appointed us unto wrath” (1 Thess. v. 9), leaving a strong inference that he has others. So that we see this is no new thing in the Bible, but that there always were two sorts of people, the vessels of wrath and the vessels of mercy, the children of God and the children of the wicked one.

And be it remembered by every living soul, that to one of these two classes they at this moment decidedly belong; they are now engraven in the palms of Deity’s hands, or else they are Satan’s children; *now* are their names shining forth in the Book of Life, or else they are “fitted to destruction,” and shall one day receive the “reward of unrighteousness.” How important a matter, then, it is, to know where we belong, and what we must expect! The time will soon come when a separation will take place; and well is it for those who can give a reason for the hope that is in them. There is no middle way—we are either elect or we are not—we are saved, and that fully, or we are not saved at all—we have a full salvation, or we have none—we are the inheritors of heaven, by heirship, or we are the heirs of hell. Is it not a timely exhortation of our Maker, “Thus saith the Lord of Hosts, consider your ways?” (Hag. i. 5.)

In this fashionably religious day some of the doctrines of truth are considered aright, and received into the brains of some thousands, who have no more right to them than Ahithophel, or Judas. Election is preached with such a group of Arminianism at its tail, that all the hearers believe they are elect; predestination is held forth in such a way as all the hearers conclude they are interested in it—and free grace is believed—though all believe it is theirs; while misery, judgment, and wrath, are received as Scriptural doctrines too, and spoken of in such a way as all who read, or hear, conclude they have escaped them. But let election be preached for the elect, and they only—predestination for the predestinated, and them alone—salvation for the saved, and no one individual else—and we shall soon find that the offence of the gospel has not ceased; it is a want of honesty that makes so much jumble, and leaves such a vacuum for separation—but I must go on.

I have endeavoured to show the distinction that there is between men in the sight of God; but this is not always so clearly known unto man. God knows his own, and by some means or other, he will bring them to himself; but they are not always so plainly manifested to men; there is, however, a line to be drawn in this respect, and to this I will direct a few words.

Among the many characteristics of the children of God, which distinguishes them from the world, there is one grand feature, which includes in some way or other all the rest; and this is “life,” this is the important mark which must be in every soul ere we have reason to believe that he

is not a "vessel of wrath fitted to destruction," and shall one day "perish in his own corruption."

Every man by nature is said by the apostle Paul to be dead to God and godliness; and that he can no more move towards God, than a dead man literally can fly. In speaking to the Ephesians, the apostle says, "You hath he quickened who were dead in trespasses and sins" (ii. 1). Now we know that a dead man can neither move, nor yet desire to move, and so it is with all by nature, they are dead to God, and desire not the knowledge of his ways. Now it requires an Almighty power to be put forth, in order that this state of things may be altered; and the Almighty power must be equal to that power which it took to raise our Lord Jesus from the silent tomb—hence the apostle prays that his converts might know what is the "exceeding greatness of his power to usward who believe," and then goes on to tell them that it is according, or agreeable with, "his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places" (Eph. i. 19, 20), so that we see the extent of the power required to quicken a soul.

When God sees the "set time to favour" a soul is come, he puts forth this power, which is called by Jesus being "born again" (John iii. 3), without which he says, "he cannot see the kingdom of God." Paul calls it being "created anew," and James calls it a begetting of God—"of his own will begat he us;" but let it go by what name it may, it is one and the same thing as that spoken of by John, "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

When God then sees fit to put forth this power and new create the soul, it proves a reality; the man is changed, old things pass away, all things become new, and he finds that the second birth is not only a name, but a reality; his feelings are different to what they were before, and he becomes by his state of mind manifestly on the side of the wheat instead of the chaff, not that his standing in the sight of God is one atom changed; but his case and condition feelingly is, and he has some of those feelings which are the marks and characteristics of the children of God.

This second birth is best known by its effects (just like the wind, as our blessed Lord said), its effects upon the soul are many; and I will now close my sheet by running over a few, in order that, if the Lord will, the precious and the vile, the chaff and the wheat, may be separated, the one from the other.

1st. A feeling sense of sin.—This is one of the first effects of the new birth. I choose this way of expressing myself, rather than as many do, who describe it a "knowledge of sin," for a man may have a knowledge of it in his head without ever having the torture of it in his heart. The man who is born of the Spirit will feel his sin, and see it to be of that enormity which he never dreamt of before; thus when David came to this place he said, "Mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me" (Ps. xxxviii. 4), and this feeling never comes to a soul without bringing self-abhorrence with it; it will sure to cast the man down, hence David says, "I am troubled, I am bowed down greatly, I go mourning all the day;" and why? "for

my loins are filled with a loathsome disease, and there is no soundness in my flesh” (Ps. xxxviii. 6, 7); this loathsome disease was the cause of his being “bowed down greatly.” And so it will be with every living soul, they will be brought like the apostle Paul to “groan and travail” from this burden; but take care not to put “the sorrow of the world,” which “worketh death,” in the place of this “godly sorrow,” for if you do, rely upon it, the fire will prove your work one day or the other to your sorrow; the sorrow of the world proceeds from carnal motives, the other from spiritual; look well, therefore, to the motive from whence your sorrow flows; if it is from a real sense of sin, and a true hatred of it because God hates it, there is not a promise in the Bible but what is yours, and it is a plain proof that he who never leaves a work incomplete has “begun a good work in you,” and he will “perfect it unto the day of Christ;” but if it proceed from carnal motives, let them be what they may, I would not stand in that person’s shoes for all that the world calls good or great.

2nd.—*A desire for Jesus.* According as the soul feels more and more of his own iniquity, so he feels more and more of a desire for Christ; He will become more and more precious, and appear more and more lovely. Christ will be seen engrossed in the affections in such a way, that he will, indeed, appear the “one thing needful,” and the soul will sometimes be led out in such longings and pantings for Jesus to come into his poor soul, that he will hardly know where he is; yea, he will seem to thirst for this precious Christ, and he will say with David, “As the hart panteth after the water brook, so panteth my soul after thee, O God;” he wants to come and “appear before God,” and to enjoy his favour and behold his beauty—nothing else seems to satisfy his longing soul—and though he may have “a little reviving in his bondage,” yet, though sweet, this even comes short of that which he really wants. Yea, he seems to be careless, comparatively, to everything else, but that one thing of enjoying Jesus, so that he can well shake hands with David, when he said, “One thing have I desired of the Lord” (only one—all others are small compared with this), “that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple” (Psalm xxvii. 4); this one thing, this one desire, seems to swallow up everything else, and brings all subservient to it. Well, poor soul, if this is your real desire, the Lord will surely grant it, for “He will fulfil the desire of them that fear him” (Psalm cxlv. 19). Not their long well-formed prayers—nor yet their eloquent speeches; no, but their desires, so that if the desire be really unto him, God would be unfaithful if he did not answer it. “Yes,” says the poor soul, but it is to “them that fear him,” and I often am afraid that I do not rightly fear him, and that the fear of God is not truly in my heart; but the soul here deceives himself, in not rightly understanding what the fear of God is. “Oh, yes,” says the poor soul, “Solomon tells us that ‘by the fear of the Lord men depart from evil’ (Prov. xvi. 6), but I do not, for it keeps clinging to me day by day; yea, I am never free from its wretched taunting. Oh, that I could flee away and be at rest.” And so the poor soul cuts himself off from all hope, and “lies against his right” (Job xxxiv. 6), but this is wrong, for in reality he does “by the fear of the Lord depart from evil;” for he departs from it in heart, desire, and wish, and the Lord looks more at this than he does at actions.

But Solomon also makes a plain declaration as to what the fear of God is, as well as what it does. He says, "The fear of the Lord is to hate evil" (Prov. viii. 13), so that if the soul can say, from a honest conscience, that he really "hates evil," he has that fear of God which is necessary for him to have, in order that the Lord may fulfil the desire of his heart, and if his real desire is that "one thing," oh, what ground is there to rest assured that God will one day appear to the soul's comfort and enlargement, in manifesting a precious Christ to his soul, as he "does not unto the world."

But this desire must proceed from a sense of need—real felt need of the Saviour—for there are thousands who pretend they desire Jesus, who do not so more than Simon (Acts viii. 18, 19, 20), and shoals of others who fancy they enjoy him, who know no more about it than Balaam—but I must conclude.

I thought to have noticed more distinguishing points in the children of God, but find I shall be intruding too much on the pages of this work to do so now. I must therefore leave it with these two:—A feeling sense of self, and a desire for Jesus. May God enable us to see that they are real in our hearts, and so sever us from the world, and separate the chaff from the wheat.

We may rely upon it, that this separation work is not insisted upon in our day as it ought to be—there is such a jumbling up of the tares with the wheat that ought not to exist, for though they must "both grow together till the harvest," yet it is most assuredly wrong for the wheat so to resemble the tares, that it cannot be told apart; we ought to be "men wondered at" (Zech. iii. 8)—exceptions among the people—a "peculiar people," and a "royal priesthood." And as such to "let light shine before men;" to let others see that there is a something wrought in us, which is a reality, and to show the mark of our Saviour and profess his name; instead of which there is no such thing as distinction, but saints and sinners, professor and possessor, Jacobs and Esaus, the blessed and the cursed, the tares and the wheat, the chaff and the corn, are all jumbled up in one mass, and there is no knowing the one from the other. God, however, is about shortly to make a separation, and to give the once Protestant England a shaking, by the entrance of the whore of Babylon, and this will be a real winnowing of the chaff from the wheat, for when Daniel asked, "What shall be the end of these things?" he was answered, "Many shall be purified, and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand" (Daniel xii. 10). Well for those who "stand in their lot" at the end of these days (Daniel xii. 13),

"CEPHAS."

Hastings.