

THE
GOSPEL MAGAZINE.

No. V.—Vol. X.

Of a SECOND SERIES, for MAY, 1815.

“*In Doctrine shewing uncorruptness.*”

ALL MANKIND BY NATURE UNDER SIN.

THE whole revelation of the will of God to mankind, both in the Old Testament and the New, proceeds upon the supposition that they are sinners; that is to say, transgressors of his law, and liable to the stroke of his justice. This only can give meaning to the doctrine of *redemption*. None can understand, at least none can relish or embrace it, unless they believe, and are persuaded of this preliminary truth.

What I have here remarked appears from many express passages of the holy scriptures; and is particularly evident from the general strain, and from the very structure of the epistle to the Romans. In it the apostle, who had never been at Rome, gives a full and particular account of the doctrine of Christ; and he lays the foundation for this by a distinct and laboured proof, that all mankind, both Jews and Gentiles, are *under sin*. This must lead the way to the saving knowledge of the Redeemer; and as he can only build securely, who takes care that every part of the superstructure rest immediately or ultimately upon the foundation, it is necessary to be remembered by saints, as to be received by sinners.

It may, perhaps, on a slight view, appear to be superfluous. “All mankind,” some will say, “are ready to acknowledge that they are sinners; and that there is great reason to believe they are sincere in this confession.” But, my reader, a little reflection may convince you, that this general acknowledgment is either very insincere, or very imperfect and defective. It is plainly a light sense of sin that enables the multitude to sleep in security. It is plainly a light sense of sin that betrays men into the commission of it, and emboldens them to continue in it. It is plainly a light sense of sin that blunts the edge of all the threatenings in the word of God, and the admonitions of his providence. Is it not from a light sense of sin, that when the preaching of the gospel is not wholly deserted, its inestimable truths are received without thankfulness, and heard without profit?

That all mankind are sinners, or transgressors of the law of God, and liable to his righteous judgments. It puts me a little to a stand, in what manner to handle this important subject; whether in the way of reason or affliction; whether in the way of cool and conclusive arguments directed to the judgment, or pointed interrogatories directed to the conscience. Many, nay innumerable are the cavils that have been brought by men of corrupt minds against this fundamental truth. The father of lies, indeed, seems to consider it, and justly, as the corner-stone of true religion, which if he is able to weaken or undermine, it must end in the fall or ruin of the whole fabric.

It is difficult to determine what use is to be made of scripture testimony on such a subject. The charge of guilt upon the sinner seems to be only preparatory to, and must, as it were, pave the way for the reception of scripture-truths. If the testimony of God in scripture is to be rested on, this one passage is sufficient; but the unbelieving heart is ready to challenge and call in question every such scripture declaration. I find the worthy author of a well known catechism, commonly used in the instruction of children, joins together scripture and experience in the answer to that question, "How do you know that you are born to a state of sin and misery?" Answer, "God's word tells me so. Besides, I find my heart naturally backward to that which is good, and prone to that which is evil." After this example, and considering that by the law is the knowledge of sin, we shall not separate them; the rather, that God is able to make his own word, even in the bare repetition of it, quick and *powerful*.

The deplorable wickedness in which the world in general is overwhelmed, hath flowed in a continued stream from the first sin of Adam; and the sinfulness of every person's practice has the corruption of its nature as its fruitful source. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And the Lord said I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth."

See also the confession of David, "Behold I was shapen in iniquity; and in sin did my mother conceive me." In this the Psalmist plainly and clearly teaches the original and universal corruption of our nature. What he asserts concerning himself, must be equally true of all the human race; otherwise, instead of making a proper part of his confession, it would be an excuse or extenuation of his sin. Nothing can more plainly show the force of it, than the awkward endeavours used by some to evade or misinterpret it. For example, how mean a subterfuge is it to pretend, that David declared he was shapen in iniquity, and conceived by his mother in sin, because he was the issue of some criminal commerce between his father and a maid servant, or between the wife of Jesse and another

man? This is plainly a profane invention, offered without any manner of proof, or the least insinuation in the character of that great prince. Besides, it is evidently beside his purpose in the psalm referred to, where he is confessing his own sinful nature, and not the sinful deeds of his parents. If there be meaning in words, his intention is, to humble himself before God, not only for his adultery and murder in the matter of Uriah, but as a "transgressor from the womb."

To this may be added the testimony of a greater than David, viz. our blessed Lord and Saviour himself, "That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit." For understanding the proof drawn you may observe, that though the word *flesh* has various significations in scripture; sometimes, for example, signifying the weakness of our mortal nature, unable to support itself, and liable to a variety of changes, which must at last end in dissolution; yet here it evidently signifies our nature as corrupted by sin. This appears from the opposition of the two clauses; for it is certain, that those who are regenerated, are still liable to all the weakness of mortality. It must therefore bear the same meaning in this place as in another. "So then they that are in the flesh cannot please God." It is with a view to this great truth that Job, who pleads with so much warmth his general integrity, yet says, "And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one."

With this agree many other scripture declarations "The Lord looked down from heaven upon the children of men; to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no not one." The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." "Yea, thou heardest not, thou knewest not, yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb." "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one." "And you hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we had all our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

I have here mentioned what the scripture teaches us on the sin-

fulness of our nature, including all the posterity of Adam, without exception. I beseech you, therefore, my beloved readers, to consider the concern you have in it, as part of the whole. If you have any belief of the truth of the scriptures as the word of God, attempt not to warp or pervert them when speaking contrary to your fond prejudices. Desire not that ministers should speak unto you smooth things, and prophecy deceit; but receive with humility and fear the divine will, how heavy a sentence of condemnation it may carry against yourselves, viz. that you are sinners by nature; that your hearts are estranged and alienated from the love of God; and that, if you die in that condition, you shall not see his face in mercy.

Let us now turn and see what evidence is afforded us from the visible state of the world, *that all have sinned*. And here, what an instructive lesson, but at the same time what a humbling and melancholy prospect, opens to our view! There are many remarks which might be profitably made on the state of the world in every age, to shew how much sin hath reigned in the hearts of men, and what desolation it hath wrought in the place of their abode. The great difficulty is, to range them in proper order, and propose them in a simple and perspicuous manner, that men may understand and profit by them.

If we consider mankind in a public or national capacity, What is the history of past ages but the history of human guilt? If, instead of taking up with the idle and visionary hypotheses of philosophers, we only attend to what men have been in fact, we shall be obliged to say, with the spirit of God, that "the imagination of the heart of man is only evil from his youth." It is not proper here to omit, or rather it is highly necessary to mention, the impiety and idolatry of several nations of the world. Excepting the small number of Abraham's family, who were *the election of God*, and, by a peculiar disposition of Providence, the depositaries of his truths, every other nation upon the face of the globe, not only deserted the worship of the true God, but fell headlong into the most stupid and sottish idolatry. This was not peculiar to those nations who continued in ignorance, and whom the more improved and polished thought proper to distinguish by the name of *barbarians*, but was at least equally true of those who were most highly civilized. Of the wisest nations, as well as the wisest men, the apostle very justly says, "Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

I must make even a farther observation, and intreat your attention to it, That the wisest in profession seem to have become the greatest fools. It seems to have been designed in providence, as a standing and indelible mark of the vanity of human wisdom, that those very nations who were most early in their application to,

and most successful in the cultivation of the liberal arts, were the most extravagant and senseless in their theological opinions and religious rites. I mean, particularly, the Egyptians, Greeks, and Romans; worshipping bulls and calves, serpents and insects, the most stupid of four-footed beasts, and creeping things of the most shocking form. This every one may satisfy himself of, who will look into the histories of those celebrated nations, as they have been transmitted to us by themselves.

Consider my christian readers, the unnatural cruelty of the religious rites of many nations. It was frequent and general with them; to offer up human sacrifices, and make their children pass through the fire; the very reflection on which is sufficient to fill a considerate person with horror. Consider also the scandalous impurity of some of their ceremonies, and the obscene history of the objects of their worship. Strange to think of indeed! yet so it is, that most of the eminent writers of antiquity are employed in describing the drinking and merriment, the scolding and quarrels, the tricks and robberies, and the amorous intrigues of their gods and goddesses.

If we think in a serious manner on these undoubted facts, can we help saying, Oh! the blindness of those who call themselves free-thinkers, who have been taught by revelation only to form rational and consistent notions of the first cause and creator of all things, and yet reject revelation entirely, and pretend to found them upon human reason! I am sensible there are some who do not think that the idolatry of the heathen world ought to be reckoned among their crimes; but if you will consult the Old Testament, you will find it considered there as the first and most atrocious crime which solicited the vengeance of an offended God. If you consult the epistle to the Romans, you will find it leads the way in the account given of human apostacy. The first of all the ten commandments, which were given as a summary of the moral law, is, "Thou shalt have no other gods before me." And indeed, if the first duty of natural religion be a confession and acknowledgment of God our creator, the first of all sins must be, a contempt of his name, or a profanation of his worship.

But idolatry was not alone. From this, as a fruitful source, flowed every other human vice. What a terrible detail is given us by the historians of every age! On what is it that all the great transactions of the world are turned, and still are turning? Has it not been on the ambition, cruelty, injustice, oppression, and raging lust and impurity, of men. Since the first murder, of Abel, by his brother Cain, what terrible havock has been made of man by man! We are so habituated to this, that it makes little impression. We can even peruse, with attention and delight, the narratives of stratagems of war, ferocity in combat, devastation and bloodshed. Who are the persons who have acquired the greatest renown in the present or preceding ages? Who are the persons who have been the greatest objects of human admiration? Have

they not been the most active, and the most successful, destroyers of their fellow-creatures? This circumstance indeed communicates the guilt of individuals to the whole; shows that it belongs to mankind in general; and that the description given by the apostle is not more shocking than true. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despitful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, (that they who do such things are worthy of death), not only do the same, but have pleasure in them that do them."

There are to be found upon record instances of such dreadful and aggravated guilt, as it were to be wished they had been, or could have been, buried in oblivion. For this reason, I shall neither mention their names, nor cite the examples; but observe, that the extent and prevalence of wickedness should be considered as a strong proof of the corruption of the whole race; and the particular signal instances of astonishing and monstrous crimes, as a proof of the excessive depravation of our nature, and what man in his present state is capable of. I know it is pleasing and gratifying to human pride, to talk of the dignity of human nature, and the beauty of moral virtue; and if it be done in such a manner as to make us esteem the only means of recovering our lost integrity and original glory, I have no objection to it. But if it be spoken of man as he now is, without regenerating grace, I am certain it is more agreeable to reason and experience to say, that, from the lengths to which some have proceeded, when placed in circumstances of temptation, it is owing to the power of restraining providence that others have been comparatively somewhat better.

I have seen it observed, with great apparent justice, that probably one end which God had in view when he shortened the period of human life after the deluge, was, to set bounds to the progress of human guilt. As it is the nature of vice to strengthen by habit, and increase by time, a race of wicked men living many hundreds of years, would degenerate and harden to a degree not easily conceived. And indeed, if we examine into the true causes of any little degree of order and peace which we now enjoy, we shall see abundant reason to adore the wisdom of Divine Providence, but very little to ascribe much goodness to the human heart.

The most truly excellent characters which are to be found in history, and the most illustrious deeds which those heroes have performed, have for their very foundation the corruption of the human race. In this remark I have in view the sages and legislators of antiquity, who acquired so much renown by establishing systems of

policy and government for different states. What was this else, and indeed what was it called, but taming the savage, and restraining the profligate part of their fellow-creatures? It seems plainly to be the point in view in every human law, to bridle the fury of human inclination, and hinder one man from making a prey of another. This is well described by the apostle Paul, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whore-mongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." We have indeed the testimony of men against themselves in this case. It has been found to hold, without any exception, that the longer men live, they have the greater suspicion of those with whom they live; the greater experience they have of the world, they have the harder thoughts of men in general. In particular, those who have been most conversant in public life, and have obtained most of what is called a knowledge of the world, have always the worst opinion of human nature.

The truth illustrated receive confirmation from our most intimate knowledge of one another. Human nature will gain nothing by a close inspection. Take it either in general or particular, its best appearance is when viewed at a distance. The greatest and best characters, when closely examined, have always such blemishes and imperfections attending them, as greatly diminish their lustre. This indeed has grown into a proverb, That much familiarity breeds contempt. On this account we may safely say, that if such is the state of our nature, that no man is able to justify himself, or obtain the entire approbation of his fellow-sinners; much "more must every mouth be stopped, and all the world become guilty before God."

But the chief illustration of this part of the subject, must be from the testimony which conscience constrains every man to bear against himself. Examine, therefore, what reason you have to be satisfied, that you yourselves, unless your natures have been renewed by the Holy Ghost, under the dominion of sin; nay, that even such as have been "brought again from the dead" do still feel "a law in their members warring against the law of God in their minds." Remember, then, that you have to do with him "who seeth in secret," and "who searcheth Jerusalem as with candles." W.

To the Editor of the Gospel Magazine.

MR. EDITOR,

WHILE I was a student at a foreign college, I had the happiness of conversing often with a most respectable clergyman, of the name

of Brown, who died some time after, aged about ninety. This venerable man had lived in England, as domestic chaplain, in the family of Mr. Caryl, to whom Mr. Pope inscribes the Rape of the Lock, in the beginning of that poem; and at whose house, he spent much of his time, in the early and gay part of his life. I was informed by Mr. Brown, that seeing the poet often amuse the family with verses of gallantry, he took the liberty one day of requesting him to change the subject of his compositions, and to devote his talents to the translating of the Latin hymn, composed by the famous missionary, Francis Xavier, whose apostolical and successful labours in the east, united with his eminent sanctity of life, procured him the title of the apostle of the Indies.

Mr. Pope appeared to receive his proposition with indifference: but the next morning, when he came down to breakfast, he handed Mr. Brown a paper with the following lines, of which I took a copy, and have since retained them in my memory. Many other students in the same college have been long in possession of them, as well as myself; and I have often been surprised to find, that they had never found a place in any collection of that great poet's works.

SENEX.

ORATIO, A SANCTO XAVERIO COMPOSITA.

O Deus! ego amo te:
Nec amo te, ut salves me;
Aut quia non amantes te,
Æterna punis igne.

Tu, tu, mi Jesu, tutum me,
Amplexus es in cruce.
Tulisti clavos, lanceam,
Multamque ignominiam;
Innumeros dolores,
Sudores et angores,
Ac mortem; et hæc propter me—
Ac pro me peccatore.

Cur igitur non amem te,
O Jesu amantissime?
Non ut in cœlo salves me,
Aut ne æternum damnes me;
Nec pænsi ullius spe;
Sed sicut tu amasti me,
Sic amo, et amabo te;
Solum quia rex meus es,
Et solum quia Deus es. Amen.

Translation.

THOU art my God, sole object of my love,
Not for the hope of endless joys above;
Not for the fear of endless pains below,
Which they who love thee not, must undergo.
For me, and such as me, thou deign'dst to bear
An ignominious cross, the nails, the spear:
A thorny crown transpierc'd thy sacred brow,
While bloody sweats from every member flow.

For me in tortures thou resign'dst thy breath,
 Embrac'd* me on the cross, and sav'd me by thy death.
 And can these suff'rings fail my heart to move?
 What but thyself can now deserve my love?

Such as then was and is thy love to me,
 Such is, and shall be still my love to thee—
 To thee, redeemer, mercy's sacred spring,
 My God, my father, maker, and my king:

REDEMPTION, FAITH, AND REPENTANCE, DELINEATED IN A LETTER TO A FRIEND AT SEA.

DEAR FRIEND,

THE 15th ult. I received yours dated off *Toulon*, the 16th Dec. 1812; I should have answered it sooner, but business prevented. I feel myself obliged to you for the charity and candour which you exercise towards me respecting that part of my letter which you say "is not exactly appropriate to my sentiments; and that I did not give it consideration, if I had, you tell me, you are sure that I should have stated it otherwise." It is true, at the time I wrote it, I had not considered the subject so much as I have since; but I had considered it enough to see a beauty, and a consistency in the idea which I advanced, and I see no reason yet for retracting it, but quite the reverse, for the more I look at it the more beautiful it appears. I hope you will always have honesty enough to point out that which appears to you to be inconsistent; and I shall take the same liberty with you, for if our religion will not bear *investigation* it is good for nothing.

As I have before asserted that I see no reason to retract, or call back my idea, which was as follows—It is the *duty* of all men to have the faith of God's elect, then it is the *duty* of a *servant* to enjoy the same privilege as a *son*. I will now endeavour to explain unto you my views of a son, and I shall observe that all that has, or ever will be saved, are denominated in the scriptures *sons of God*; they were *adopted* into His family by an eternal act of grace. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the *adoption* of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. i. 4, 5. It is not the immunities nor privileges which the child of God enjoys that constitutes him a *son*, any more than the Prince Regent's title unto the crown of England, constitutes him the son of his present Majesty. The language of scripture is, "*because ye are sons*, God hath sent forth the spirit of his son into your hearts, crying Abba Father." Gal. iv. 6. The sons of God are all distinguished here on

* It was thus, that I copied this line: The construction is inaccurate. But such inaccuracies frequently occurred in the best authors, before the publishing of Lowth's grammar, as may be seen in the grammar itself.

earth by being made the happy recipients of *special faith*, which is given unto them as the fruits of electing and adopting love: it is a privilege peculiar to them *only*; hence it is called "the faith of God's elect". Tit. i. 1. Peter calls it "precious faith". 2 Peter i. 1. and well he may indeed, for it is invaluable, precious, "far above rubies", it cannot be purchased by prayers, tears, or repentance; nor any sacrifice whatever. It is a blessing which no *natural* man was ever in the possession of, no, not even *Adam* while in his *pure* state, "for *all* that he enjoyed then was natural," 1 Cor. xv. 46, 47. "But this faith is wholly supernatural; and consequently its origin, and nature must be divine". James i. 17. This boon is described in the word of truth by various appellations,—it is called a "mystery;" 1 Tim. iii. 9. "Holy faith;" Jude 20. "Unfeigned faith;" 2 Tim. i. 5. "Purifying faith;" Acts xv. 9. and, "Faith which worketh by love." Gal. v. 6. A man may have any other faith besides this, and yet be "in the gall of bitterness, and in the bonds of iniquity." Acts viii. 13, 23. James ii. 17, 19. 1 Cor. xiii. 2. but being the subject of this faith he "shall be saved." Mark xvi. 16. not *for* faith, but *through* faith; for having this faith, he has the evidence that he is saved; but he that is *destitute* of it, is in *unbelief*, although he may have *joined a church*, and been *baptized with water*, like Simon the sorcerer. Acts xviii. 19.

Now, it is contrary to scripture and to the experience of God's children, to say that it is the *duty* of any man to have this faith which I have been describing. I will appeal to your own experience, as you seem to be partial to the sentiments—When the Lord first wrought upon your mind, and gave you faith, did you reflect upon yourself because you had not had it sooner? or was you not rather astonished that you was ever brought to believe? can you command it even now?

Viewing this subject in the light of God's word, it appears to me quite absurd to say that *unbelief* is the DAMNING SIN: or that any man is *damned* for not having divine faith, which is the privilege of the elect only. A person of this sentiment may as well say that a man is damned for not being *chosen in Christ*, and so make the pure and holy God the *author of all sin!* which can no more be, than light can be the author of darkness. Man is damned for sin, which is the transgression of the *law*. But *faith* is not of the law, even as "the law is not of faith". Gal. iii. 12. "The wages of sin is death." Rom. vi. 23. and "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law: and, "as many as have sinned without law shall also perish without law, that every mouth may be stopped, and all the world become guilty before God." 1 John iii. 4. Rom. ii. 12—iii. 19.

As I have, in my feeble way, very briefly given you what appears to me to be the scripture definition of a *son*, or one adopted into the family of God; and also some of the immunity, and privilege which he is brought through grace to enjoy: I will also endeavour to

describe the nature of a *servant*. And I shall observe that some are made or decreed to be servants by God himself." Gen ix. 25. And others are born servants, "Abraham had three hundred and eighteen born in his own house." Gen xiv. 14; but none of them were Abraham's sons, and therefore could not be his heir; no, not even Ishmael, although his *son* by Hagar, and was born before Isaac, yet he was not the heir, because his mother was a *bond-servant* unto Abraham, but Sarah was a *free-woman* and consequently Isaac was *born free*. A *servant* is a child of the bond-woman; a legalist, a *slave* of the law of sin, Satan, and the world "they are the children of the flesh," they stumble at that stumbling stone which God hath laid in Sion. The apostle Paul in his ninth chapter to the Romans, informs us that although many are the seed of Abraham, yet they are not all children: no, for in another place he says "If children then heirs—that is children of the promise, as Isaac was." Tit i. 2. Gal iii. 29. Rom iv 16. Now Isaac was never a servant, nor Ishmael was never an heir; so the elected and adopted sons of God were never servants in that sense which the non-elect are: for the elect when in their natural state, are *heirs* under age. Gal. iv. 5. and at the time appointed of their father, they are put in the possession of the inheritance not to make them sons, but because they are sons."

I shall now be as good as my word, and point out two instances in your letter, where you have used words which are not consistent with the analogy of the scriptures. Paul, when writing to *Timothy*, charged him to hold fast the form of sound words. And as our words are the image of our thoughts, or at least ought to be so, we should be careful what we speak or write, least we should speak or write what we do not believe; which I think was the case with you when you used the words which I am about to refer you to. You say, "that it is the *duty* of *all men* to believe, yea to *repent*." Now if this be a truth I am not yet led into the secret; however, I am pretty easy respecting it, because the Bible tells me the contrary; and were a doctor in divinity, or even an Archbishop to preach or write otherwise, I am not to believe him. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20. *Special* faith and *Evangelical* Repentance, is the *gift* of God; and is the prerogative of Jesus Christ alone to bestow; for "Him hath God exalted with his right hand to be a prince and a saviour, for to give *Repentance* unto Israel, and forgiveness of sins." Acts v. 31. And again Acts xi. 18. it said "God hath *granted* to the Gentiles *Repentance* unto life." Now almost every one understands that any thing *granted* or *given*, must be the free gratuitous act of the donor; and that the donor or person who receives, has no claim upon the donor or person who gives, else it were not a free gift; which is the nature of all gifts to be free. To say that it is the *duty* of any person to repent, with that "Repentance that needeth not to be repented of," is to say

that a dead corpse is under an obligation to perform the functions of a living man; which would be quite derogatory to common sense. A man may repent with a *natural* repentance like Judas, who "repented himself." Yes, it was his own act and deed as much as his betraying Christ was: the Lord did not *give* him repentance, as he did *Peter*, but he went "to his own place," as all the impenitent will do when their measure is full; for Christ is not exalted to *give* repentance to any but those who are Israelites indeed. The other part of your letter which I shall notice, is where you say, that "*all men* owe to their Creator and Redeemer, this perfect obedience which is productive through precious Faith." Now I shall endeavour to prove (and I hope that you believe it too) that Jesus Christ *did not redeem all men*; and if so, surely he cannot be the Redeemer of those he did not redeem.

To redeem, in a scriptural sense, is to DELIVER sinners from *sin, death, and hell*, by the purchase of Christ's blood, and power of his grace. Hence, Peter writes thus, "Ye know that ye were not redeemed with corruptable things, as silver and gold, but with the precious blood of Christ." 1 Peter i, 18, 19. see also Isaiah lxii. 12.; lxiii. 9.

If *universal Redemption* be true, then the Bible is false, as may be evidently seen by any person whose eyes have been anointed with spiritual eye-salve, and will give themselves the trouble to examine the precious Word of God. The Scriptures inform us, that those who are *redeemed*, are redeemed from their "*vain conversation*." Is this the case with *all*? Dont we see men daily die in the midst of their *vanity*, without the least change even in their moral conduct? *Paul*, when writing to the Galatians, expressly declares, that "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Is this the case with *all men*? Are *all* redeemed from the curse? Does not the greatest part of mankind all their lifetime walk after the flesh, and not after the Spirit? Does not the great Jehovah say, "If ye walk after the flesh ye shall die?" And dont we find that those who walk after the Spirit, and bring forth the fruits thereof, are very *rare* to be met with? See Gal. v. 22, 23. Eph. v. ix. Do *all men* bring forth the fruits of the *Spirit*, or do they not rather bring forth the fruits of the *flesh*? See Gal. v. 19—21. If they never do bring forth the fruits of the Spirit, its because they are *not redeemed*; for, "Jesus Christ gave himself for us, that he might Redeem us from all iniquity, and purify unto himself a peculiar people *zealous of good works*." Tit. ii. 13, 14. Eph. ii. 10. The "*Redeemed of the Lord*" have a song to sing in heaven, which "no man can learn but the hundred and forty and four thousand, which were *redeemed* from the earth,—from AMONG MEN." What is this song? *All men* were redeemed, but we were more *pliable* than others, Hallelujah, Hallelujah! WE submitted to the *strivings* of the Spirit, Hallelujah, amen! WE closed

in with the *offers* of mercy, Hallelujah, amen, amen! No, thanks be to God, their song is, and will be throughout eternity, "Thou (the Lamb) wast slain and hast *redeemed us* to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v. 9. If you will just turn to these passages of holy writ, I trust you will see that only a *part* of the human race are redeemed, and *not all*; and consequently "*all men*" cannot "owe to their Redeemer the obedience of faith." All men owe obedience to God as their *Creator*, but not as their *Redeemer*; for it is nowhere said in all the word of God, that *all* mankind are redeemed.

It is truly awful to hear some men preach and talk: they make nothing of the blood of Christ, and almost discard the Scriptures. The Arminian's view of the *atonement*, is but little better than the Socinian's; the former affirm that the damned in hell were *purchased* by the blood of Christ!!! and the latter say, there is as much efficacy in the blood of any other man, as there is in the blood of Christ!!! Therefore, the one denies his *godhead*, and the other denies his *wisdom* and his *power*, and all certainty of salvation; for if *one* soul, purchased with the blood of Christ can be lost, so may *all*; and there cannot be any certainty of salvation. But the Son of God says, "I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hands. My Father which gave them me is greater than all, (men or devils) and no man is able to pluck them out of my Father's hand. I and my Father are one." John x. 28, 29.

The word of God assures us, that there is a growth in grace and knowledge, 1 Peter ii. 2. 2 Peter iii. 8; and St. John gives us a description of babes, young men, and fathers in the divine life; and it is your privilege and mine to press on unto perfection, viz. the stature of a perfect man in Christ. Ephesians iv. 13. 14. For my own part, I am but a stripling; consequently I cannot be perfect. I could wish to press forward, that I may apprehend that for which also I am apprehended of Christ Jesus. In order that a child may grow and thrive in the divine life, it is necessary that he should, according to our Lord's direction, take heed how he hears, and what he hears. If a man regards the health of his body, he will be particular about his food, and not eat things which has a tendency to enervate and weaken his whole frame. And as there are many things, which if eaten, will naturally weaken the constitution of the body; so there are many things propagated from the *pulpit* and the press, which, if received, will naturally weaken and debilitate the mind of the child of God. Elihu informs us, that the ear trieth words, as the mouth tasteth meats: may the Lord enable you and me, to try every *sermon* we hear, and every *book* we read, by the touch-stone of the unerring word of God.

If you will give yourself the trouble to read Luke vi. 20—23, you will find there a catalogue of blessings, which the Lord has given to his *elect*; but they are all contrary to nature, and we shall

be brought to experience them, if we belong to that happy number: it is a mean which the Lord takes, not only to prove and comfort, but also to perfect his children; for, the disciple must not expect to be above his master, "but every one shall be perfected as his master;" and our blessed Master and Captain was made perfect through suffering." And it is given unto us not only to believe on him, but also to suffer for his sake;" may we do it cheerfully, following him through evil and through good report, "and in nothing to be terrified by our adversaries."

You say that you get "opposition and buffeting;" this is a cause of joy to me rather than sorrow, because I know from experience, and the word of God, that "all that will live godly in Christ Jesus shall suffer persecution." Whatever opposition you are called to encounter for the cause of Christ, and in conformity to his will, be thankful for it; for it is better, if the will of God be so, that we suffer for well doing than for evil doing." The more we are enabled to live upon the Lord, and produce the fruits of the Spirit, the more the unregenerate and nominal professors will hate and persecute us: it is a holy walk and conversation, and the image of God within us, which they hate, and not our persons; for I am confident, that if we could join with them again in all sorts of wickedness, they would receive us joyfully to their company, and some of them to their bosoms; and perhaps, would reckon us wise and sensible men, whereas, now we are counted the offscouring of all things. I now commit you to the keeper of Israel, who neither slumbers nor sleeps. And am your unfeigned friend

S. P.—n, April 24, 1813.

J. K.

To the Editor of the Gospel Magazine.

SIR,

I HAVE transcribed from the writings of Mr. Huntington the following energetic description of the power of religion in the heart of a believer, may it sink deep in the hearts of all who read it are the wishes of your's,

TIMOTHEUS.

RELIGION OF THE DAY.

THE life of God in the soul is but little known in our day, for the general work carried on is drawing people into a profession, and setting them down short of Christ, short of the Holy Spirit, and of the grace of God, and of course short of the promised rest. The work of too many is that of making hypocrites, not enforcing the Spirit's work, nor insisting upon a new creation in Christ, a new nature by regeneration, service in newness of the Spirit, and a walk in newness of life. It consists in a few dry notions of truth, a little decent deportment, attendance upon the ministry of the letter, and to be armed with malice against every appearance of the power

of godliness, and a hatred to all that enforce it, and to all that are in possession of it: it stands in varnishing the old man of sin; in dressing, adorning, and swaddling, fallen nature. All of which will leave the sinner worse than it found him. Stirring up the natural passions of sorrow, of grief, and of love, which some too much admire, will stand for nothing in God's account. There are natural affections 2 Tim. iii. 3; inordinate affections Col. iii. 5; and vile affections Rom. i. 26. The best of these belong to corrupt nature. Nothing short of life by the quickning power of the Spirit of God can give you hope, and nothing short of the love of God shed abroad in the heart can ever cast out that fear and torment which have death and judgment, wrath and ruin, for the objects of it. The errand of the Son of God into this world was to give his poor lost sheep eternal life, and his Gospel is still continued to this end; and every preacher that is destitute of this divine life is no more than a minister of the letter. And all such preachers will aim to set convinced sinners down destitute of this divine life; and surely such are the friends of Satan, and the enemies of Christ. If my reader follows after this thing which good is, he must expect to be loaded with calumny and reproach. Spiritual-minded men, and a spiritual ministry, have ever been treated with contempt. You have it both in the Old Testament and in the New, "The prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and (the great iniquity, and the great hatred." Hosea ix. 7. Iniquity had blinded their eyes, and the carnal enmity of their minds broke forth into opprobrious language, charging inspiration with folly and madness. And they acted the same part with Christ himself; for, when they saw his miracles, and heard the mysteries that he preached, "they went out to lay hold on him: for they said, He is beside himself; and others said, He hath Beelzebub." Mark iii. 21, 22. So they said of Paul, that much learning made him mad: but in Christ Jesus is life, "and the life is the light of men". John i. 4. "This life is the light of the knowledge of the glory of God, which is given us in the face of Jesus Christ." 2 Cor. iv. 6. This life, which is the light of men, is that salvation to men which is a lamp that burneth" Isai. lxii. 1, and that never goes out. He is the light of joy to men—"The light of the righteous rejoiceth when the lamp of the wicked is put out." Prov. xiii. 9. This life in Christ is the light of love, which teaches the children of God to love one another; "and he that loveth his brother abideth in this light, and there is no occasion of stumbling in him." 1 John ii. 10. "This life in Christ is the light of our every deliverance, which brings us forth to the light, in which his righteousness to our justification appears." Micah vii. 9. And if this life in him is the light of men, then to be without it is to be in the darkness of death, in the darkness of ignorance, and in the darkness of carnal enmity; without the lamp of salvation, without the oil of joy, without the light of God's countenance, without the light of saving knowledge, and without the light of love, which casteth out fear and torment.

To the Editor of the Gospel Magazine.

SIR

I BEG to offer a few remarks for early insertion in your Magazine, on the following passage of scripture: "King Agrippa, believest thou the Prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but all that hear me this day, were both almost, and altogether, such as I am, except in these bonds." Acts xxvi. 27, 28, 29.

I am yours, truly,

*Hull, Feb. 23, 1815.*N^o 7164

ALMOST CHRISTIAN.

ALL truth is harmonious; and every part thereof beautiful. Beautiful in its parts; it is harmonious as a whole. It belongs to those who are really Christians. *These* they will find the foundation of every sentiment, and the ground of every practice, When I say that every sentiment is found in truth, I mean not that error is there to be found. For whatever is contrary to sound doctrine is not according to the blessed Gospel which was committed to Paul's trust. Socinianism and Trinitarianism, Arminianism and Calvinism, being diametrically opposite to each other cannot both be right: and all systems that have yet been devised for making such opposites meet, have done it at the expence of truth. Compromises hurt the cause of the friends of truth who espouse them, and have please the hearts and strengthen the hands of those who hate it.

Christianity, Sir, is considered to be the religion which we derive from the Bible: the term *Christianity* is never mentioned in holy writ; and the word *Christian* only occurs three times.—Taking however the term *Christian* as expressive of a follower of Christ: we are bound to take it as the Apostle Paul took the name Jew, when he said, "He is not a Jew, which is one outwardly. But he is a Jew, which is one inwardly; and circumcision is that of the heart in the Spirit, and not in the letter, whose praise is not of men but of God." Romans iii. 28, 29.

Judaism and Christianity are the only two dispensations, or rather, I may say, the two parts of the only dispensation which ever came from God, or had the sanction of divine authority: these two differ in many things, and in many things they agree. In these, among others, they agree, viz. 1st. In the doctrine of the position plurality of personality in one undivided essence. "Hear, O Israel, Jehovah our Alehim is one Jehovah." Deuteronomy vi. 4. 2nd. In the glorious display of one glorious Mediator who appeared in old Testament times as the man and angel of the covenant, and yet so appeared as to be recognised as Jehovah's. Witness the wonderful narration of the angel; Jehovah appeared

to Manoah and his wife. 3rd. In the faithful account of the fall of man, from a state of original rectitude, where he was under a holy law. 4th. In the declaration of a remedy and atonement for the seed of the Mediator, who was preached in Old Testament times, to elect Jews, in a way consistent with their dispensation; but is now openly revealed to us as having appeared in the end of the world, to put away sin by the sacrifice of himself. And I think there is a great beauty in the hymn which begins thus:

Israel in ancient days,
Not only had a view
Of Sinai in a blaze,
But heard the Gospel too.
The types and shadows were a glass,
In which they saw the Saviour's face.

5th. In the doctrine of the resurrection of the body, which though it may generally be considered as a New Testament doctrine, was not excluded from the Old, nor totally unknown to the Old Testament saints, witness the language of Job xix. 26. of Isaiah xxvi. 19. and of David in the Psalms. 6th. In having the same holy and immutable standard of right and wrong, set up as the formula or rule of this action: for divesting ourselves of all that ceremonial part which was exclusively intended for Israel of old, we have laws, precepts, commandments, statutes, ordinances, which it is a sin and a disgrace to any Christian not to obey.

But to enter more particularly on the passage out of the Acts in which we may enquire.

1st. What is there meant by being a Christian?

2nd. What Paul meant by wishing that all who heard him that day, were altogether such as he, except in his bonds!

Christianity is opposed to heathenism in the following, as well as other respects.

1st. In the doctrine of the unity of essence and of plurality of personality in one adorable Jehovah. 2nd. In the doctrine of the fall. 3rd. In the great doctrine of atonement and justification by the sacrifice and obedience of the Lord Jesus. 4th. In the doctrine of regeneration and the necessity of the Spirit's influence. 5th. In the doctrine of a state of ultimate blessedness with God for all his chosen on the ground of the work of the Lord Jesus. 6th. In the doctrine of the resurrection of Christ from the dead, and in virtue thereof, of the resurrection of our bodies to eternal life. Of this last, namely of the resurrection of the body, I shall now more particularly speak. In the days of our Saviour, the Sadduces, one of the four principal sects of the Jews, and of whom, and of their doctrine, our Lord repeatedly warned, his Disciples attacked him on the doctrine of the resurrection of the body; and the Apostle Paul has drawn their characters in these words, "For the Sadduces say that there is no resurrection neither angel nor spirit." Acts xxiii. 8.

This doctrine of the resurrection, was accounted by the disciples of the Lord, of such importance, that when Judas by transgression fell, and went into his own place, they thought that one must be ordained to be a witness of Christ's resurrection from the dead.

Not only did the Sadducees reject this precious doctrine, but when Paul preached it among the Grecian Philosophers, "he seemed to them to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." Acts xvii. 18. Arguing, that God "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked, and others said, we will hear thee again of this matter." Paul tells us further, that it was called heresy in his days; but says he, "I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 14.

Lastly, Paul is brought before Agrippa, whom he asks, "Why it should be thought a thing incredible with you, that God should raise the dead?" Having obtained help of God, I continue to this day, witnessing both to small and great, saying, none other things than those which the Prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles." Acts xxvi. 22, 23.

Here Paul touched with a masterly hand; upon a theme, which just before had made Felix tremble; a theme which shook heathenism and infidelity to their base, which excited the rage of some, the inquiry of others, and the attention of all. He appealed to Agrippa as a man, who having given credit to the Prophets, would, he trusted, see the reasonableness of applying these sayings to Jesus and the resurrection. He argued with such force, as at last to force from Agrippa this sudden exclamation, "Almost thou persuadest me to be a Christian." What does Agrippa here understand by being a Christian? Surely this, that the doctrine of the resurrection was the turning point between christianity and heathenism; that till the resurrection was believed in, no man could be said to be a Christian; and when *that* was believed, Heathenism had overcome the grand point of difference between them and the religion of Christ. I am not saying here, that all christianity is involved in a belief of the resurrection, but that all christianity is for substance excluded when this is denied; the belief of this doctrine is a matter of no small importance. It includes a belief in the official dignity, and I think, I may add, of the radical divinity of the Lord Christ. It supposes him to be possessed of a power, not only to lay down his life, but also to take it again. It supposes him not only once to have suffered the just for the unjust, but also, that he is justified in the Spirit, and received

up to glory. It confesses sin to be a matter of no trivial importance in the sight of God; but to be a matter of such great concern, that the vindication of his own rights as a lawgiver, and the accomplishment of his own gracious designs as a sovereign, were incompatible one with the other, unless the Son of his bosom died and rose, and entered into the holiest of all with his own precious blood. And when was heaven itself ever our inheritance but with respect to the great transactions of Immanuel in his life and death? We gather not from the history that King Agrippa took in such a comprehensive view of the subject: nor is such a view of the subject included in the term Christian, in the sense in which the enemies of the doctrine applied the same. But we must trace out their ideas of their own language, both to know in what sense they spoke it, and in what sense Paul is to be considered as expressing his wish concerning his hearers; and on this view of the subject, I consider that Paul took up the expression on Agrippa's idea of a Christian, as one opposing the thoughts of the Heathens, on the grand article of the resurrection. I therefore notice,

2ndly. What may be Paul's meaning in wishing that all who heard him that day, were both almost and altogether such as himself, except in his bonds?

Now Paul's spirit was stirred within him, when he saw the superstition, ignorance, and idolatry of the heathens. They accused him as a setter forth of strange gods, because he preached unto them Jesus and the resurrection. He argued with them from their own poets, that the Godhead could not be like to silver and gold,—that the first cause of all things had made them accountable creatures, and would judge them in the resurrection by Jesus Christ. Having witnessed a noble confession for his Lord, even unto bonds, and seen the effect which his appeal had upon Agrippa, what more natural than Paul's manly and noble wish that all his hearers were so brought, from heathenish superstition, and Pagan darkness, as to receive the doctrine of the resurrection, concerning which he was called in question. To run to a general gloss would be to favour the cause of those who have grace to offer on the conditions of faith and repentance, is neither needful nor profitable for myself or for others. Just ideas of the sovereignty of God will prevent such useless appeals to men who have not a principle of faith and understanding to work upon; the doctrine of the resurrection is neither unreasonable, nor incredible to reason, abstractly considered, the depravity of our reason, through the fall, has cast a veil over the understanding as well as brought hardness over the heart. The light of revelation is set up: by it life and immortality are brought to light; and the reason of men, unless thoroughly depraved, has an unsought for, and an unconscious idea of a future existence. Revelation explains the fact, heathenism denies it: and but few of the wise of this world are brought, even in a doctrinal way, to acknowledge the truth of God's words. And I would

to God that the important facts and truths of His blessed Word were more generally received, even by those who are not appointed to obtain salvation; for then, though no more would be saved than the Lord's own elect, yet fewer would rush with such daring infidelity and open opposition to their own place.

HETERODOXICAL SINGULARITY.

To the Editor of the Gospel Magazine.

MR. EDITOR,

As the pages of your useful Miscellany are open to the religiously curious and inquiring, (provided truth be their aim) as well as the established and penetrating; I beg leave, at your pleasure, to make my appearance as one of the former class, on a topic that is so generally admitted amongst the religious of all denominations, that a deviation in the *least*, seems to be a species of presumption. However, if it be found that I partake of this charge, I hope your candid readers will be as moderate in their *censures*, as I am sincere in *design*; and, that wherein I err, from the *path of truth*, some one will be disposed to send me a *light to my feet*.

The point I aim at, is that unequivocated assertion, that *SIN is the original cause of all pain*; or in other words, that, had there been no *sin*, there had been no *pain*. To inquire into the ground of this maxim, seems rather superfluous; as observation and experience, are taken for granted to be sufficient to obviate it. Notwithstanding this, I feel a hesitation to receive it in its most *extensive* sense, or most minute application; the reasons of which, will appear, from the following observations. But let me remark by the way, that my object is not, in any *degree*, to deny the doctrine of *mortality* and *human frailty*; nor to oppose any point of truth, relative to *sin and its fatal consequences*.

The first consideration (or rather objection) I have to adduce, is, with respect to the *effect* that *sin had* upon the *human system*; or in other words, that modified and animated part of man, called the *body*. And here I would observe, that it is readily admitted, that in its tendency and consequences it caused all that corruption and disorder that is incident to the *human system*: this appears, not only as it incurred the curse of God, but even in its *actual* results. For when Adam took of the forbidden fruit, there was not only a *transgression*, but an *immoderate disposition*. It is also admitted that *sin* or transgression immediately impaired and perverted the faculties of the soul, and concurred, through the exorbitant bias of the passions, to render Adam the subject of awful depravity of mind, connected with *all* that might bring on a termination to his animal existence. But what I wish to point out is this,

That Adam's transgression in act or tendency, had not that *effect*

on his *bodily frame*, as to mutilate, or repress the regular order and course of nature, as it respects the *constitutional functions* of the animal system; neither did it operate so as to *change* the *essence, properties, or qualities*, or even to alter in any degree the *structure* of the *body*; either in its external form, or its internal substantiation. If I am not explicit here, I will give my ideas another form, which is, that I do not know that Adam, in a state of innocency, possessed any more *specific refinements*, in those qualities of matter, called *flesh*, than after he fell, or that they became more *crude* or *gross* in consequence of his fall; and therefore the same *sensations* could be as aptly received by the sensible motions of the nerves, before, as after.

Secondly, I remark, from the foregoing proposition, that had *Adam*, with all his posterity, lived in a state of innocency; then, according to their situations and circumstances, as *animal beings*, actuated by those vital *motions, processions, &c.* that regulate the order of animal existence, they necessarily would have been equally capable and susceptible of receiving the various impressions of outward objects; and that those objects would have had the same aptitude to produce their different sensations (according to their natures) on their outward senses: consequently I draw the following inference.

That, admitting the foregoing statement, Adam might have lived in a state of innocency, and yet have been liable to what might be deemed a species of *pain*; For, would not some of those objects before hinted at, that necessarily impose their sensible impulses on the bodily frame, be unpleasant, or painful in their nature and actuations? To instance one or two, would there not have been the sensibility of *cold* and *heat*? Even there are *casulties* and *incidents* that are consistent with the order of nature too, creative of a species of pain. To be plain and conclusive, I will suppose Adam to have lived over a few revolving years and seasons, Would not even the alternatives of providential disposals and regulations, with respect to those seasons, had sometimes a painful tendency*?

Thus, have I adduced a few notions that have revolved in my mind on this critical topic. My aim is, if I am erroneous therein, to be regulated in my judgment according to *truth*; should therefore any judicious reader, or correspondent, be inclined to confront my sentiments, in this view, as also to correct my errors, with yourself, Mr. Editor, they justly claim the esteem of

JAAMAN.

* I do not mean here to impeach the wisdom or consistency of the Creator. It is merely an hypothesis, but I do not see it is less groundless than the connection.

A FAITHFUL MINISTER.

WHEN the Son of God was upon the earth he uttered the following words, "I am come in my Father's name and ye receive me not, but if another should come in his own name him ye will receive." John v. 43. This is the treatment Immanuel met with; this was the treatment his apostles met with, and this is the case with his ministers in the present day, who are made faithful and honest, when they go forth not in their own name, not in the name of their friends, nor in the name of earthly kings and princes, but in the name of Father, Son, and Spirit; when they have their commission from the Triune God, and go without purse or scrip; when they preach Christ in his glorious person, preach him in his work, preach him, above his crucifixion on Calvary's Hill, and under his crucifixion, tracing him up to his exaltation in glory, when they make him the beginning, the middle, and the end of their ministry, when they preach the doctrines of the gospel in their proper order and connection, thus shewing themselves workmen that needeth not to be ashamed." When they preach the state of men by nature, lay low the sinner, but exalt the Saviour, when they preach down the supposed dignity of human nature, man's free-will, salvation by the works of the creature, either in whole or part, and preach up no coming to the foot of the cross, as a humble, penitent, and broken-hearted sinner, but by the drawing of the Holy Spirit; further, when they preach, no pardon or acceptance either in person or service, but in Christ; no remission of sins, but by the blood of the crucified Lamb; no justification but by imputed righteousness; no sanctification but by the operation of the Holy Spirit of Christ; no faith, no hope, no spiritual affection, but as freely given of God and shed abroad in the heart; no real happiness felt and enjoyed here, without and short of Christ, and no heaven without him hereafter; yea, in one word of the apostle, when they make "Christ all in all," then they are not received, but despised, rejected, and counted as the offscouring of all things;" they are as sheep among wolves, and was it not for the divine power and protection of the great Shepherd of Israel, they would be driven from the face of the earth; but on the other hand, when a set of self-seeking men go in their own name, unsent of God, and preach the contrary to all the above, they are readily received, their voice is heard, and their fame is quickly spread abroad, is all this to be wondered at; no, the carnal mind is enmity against God, is not subject to his preceptive authority, nor to the doctrines of Christ. Should opposition to the gospel discourage a gospel minister? No, let him go on in his Master's work, it is a most glorious one; let him remember his life here is a warfare, and he is exhorted to endure hardness as a good soldier of Jesus Christ, the Captain, that will lead him forth to victory and conquest, the Son of God, the lord of life and glory. Men may resist the preaching of the gospel, but they cannot resist the grace, or power of the gospel,

—men may resist the testimony of the Spirit, but they cannot resist the influence of the Spirit in effectual vocation, the moving cause of which is, the sovereign grace of God, and is a fruit of his everlasting love; hence we read, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Rom. viii. 30. Jude 1. The Lord bless his sent servants in their work of faith, and labour of love, increase their zeal for truth, inspire them with holy fortitude, make useful every dispensation, guide them by his unerring council, and afterwards receive them to glory, to be with him for ever, and as yet, for ever, and as yet.

RUAMAH.

ON SUPERSTITION.

(Continued from page 74.)

SUCH were, say they, all the visions or apparitions Moses mentioned he was favoured with in the desert. In that manner, and no otherwise, I consider, Mr. Editor, he received the Decalogue upon Mount Sinia—was directed in the conduct and political governments of the Israelites—in the ceremonies of the tabernacle, and in the rewards and punishments. Thus was Elias sent to Ahab's court, and advised to fly from it. In that manner, Samuel was directed, at one time, to anoint Saul king over Israel, and at another David. And thus the Holy Ghost is said to be the author, and to have declared the holy writs; for, continue they, if it is expressed otherwise in the scripture, and said positively, that God spoke or appeared, it is for no other reason, than to render the style more pathetic, and more familiar to us, which otherwise have been too metaphysical, and above the common apprehension of human understanding; since it is a great deal easier to conceive, that God appeared to the antient patriarchs and prophets, under the human shape; and thus habited, spoke to them, than to say between his divine essence, and their spiritual faculties, there was a certain communication of thoughts, which is incomprehensible, and they conclude at last, by saying, that this communication was no otherwise sensible, than that between him, and the blessed in heaven; who, though they are said to see God face to face, to sing his praises, and to converse with them, see him nevertheless no otherwise than as a spiritual substance can see, that is to say, in a contemplation of his divine essence, more perfect than they were capable of, while their soul was enslaved in a mortal body, and disturbed or agitated by the continual conflict of their several passions.

Mankind who have a natural desire for evil, and are never better pleased, than when they can contribute towards disturbing their temporal tranquillity, have invented, since, another sort of apparitions, such as those of evil spirits and spectres. Their vitiated imagination goes often into hell, to bring from thence the

apostate angels under different shapes, and always the most hideous; and therefore the most capable to terrify their fellow-creatures. They also penetrate into the obscurity of the tomb, and by disturbing the silence of those sacred repositories of the last rags of our mortality, and raking those ashes, (which the divine Creator had designed should rest peaceably, till by a new miracle of his omnipotence, he would be pleased to modelize that same clay, once animated by him, into a new form) they have the sacrilegious presumption to anticipate his irrevocable decrees, and to form phantoms of what is never to appear but once more, and in reality.

It is true, that the vulgar error of these kind of apparitions, has prevailed among all ages, and among all nations; that the Romans themselves, at that time the most learned and most judicious people in the universe, were infatuated with that ridiculous notion; that among the vast number of ridiculous stories of that kind, related by their authors, is that of the sepulchres at Rome, having opened their ponderous jaws, and vomited the dead confined therein, who appeared publicly in the streets, a few days before the assassination of Julius Cæsar in the Senate; and of Julius Cæsar appearing to Brutus a few days before the battle of Phillippi, are two of the most flagrant. The Greeks, their predecessors in learning and strength of judgment, had also been susceptible of the same ridiculous notions; and their poets have painted in the most hideous colour the ghost of Laius, king of Thebes haunting Œdipus, from almost the first unhappy day of his incestuous marriage, to that of his unhappy catastrophe. The Jews are, perhaps, the sole nation which have been the least guilty of it.

I return you, Mr. Editor, my most sincere thanks for the insertion of my two former pieces on this infatuating subject; and shall, if spared, continue them regularly, until concluded.

I am, dear Sir, your well wisher,

AN ENEMY TO SUPERSTITION.

ON THE GOD OF ALL GRACE.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—1 Peter v. 10.

THE apostles of our Lord and Saviour, were very great and excellent divines. They knew how to set forth the Lord Jesus in a way that would suit saints in every circumstance, and in every age they might live, they well knew that many of the Lord's dear people would never arrive in this world to a stage in experience beyond a hope in his mercy, therefore, our Jesus is set forth and addressed as the God of hope; they knew that other saints would

often be at war, and be involved in church dissensions, (a water that Satan loves to fish in) as well as soul conflicts; and in opposition to it, our adorable Lord is held up as the God of peace, who had made peace by the blood of his cross, and who was able to give peace to his people, and to make peace among brethren; they also knew that the souls of the Lord's people would often be discouraged because of what they meet with in the way, the inward sin that they have, the continual apprehensions of their frequent falls, their daily mistakes, their constant proneness to depart from the Lord; the scandalous lives of many professors; the buffetings of Satan their unwearied enemy, and the daily workings of corruption; therefore, the apostle here sets forth the Lord as the God of all grace, he introduces it with a but. He had been speaking of the enemy of souls, of his going about compared to the terrific appearance of a lion seeking for prey; he had also hinted at the afflictions of the brethren; then the text seems to be brought in to counteract what went before, least their minds should be too much affected; and, indeed, the words are sufficient to bear up the heart against all discouragements. May the Holy Ghost enable me to throw some light upon the words that may be to your spiritual profit, and the Lord's glory: a sweet title the apostle does give the incomprehensible Jehovah, and he may well be called the God of all grace. All grace proceeds from him, he is the fountain of it, the first cause of it, nothing out of God moved him to display his grace, it originated from himself, it is purely an act of his own will; grace is a display of free unmerited favour, election grace, covenant love, the gift of Christ, and salvation by him, all the blessings connected with his life and death, his bearing sin away, his enduring the curse of God, his working out a righteousness for his people, the imputation of that righteousness to them, their adoption into his family, their effectual calling, the manifestation of a free and full pardon for all their sins by the Holy Ghost, the ten thousand blessings he confers on them, and makes known to them after conversion, such as renewed supplies of grace and strength all through the journey of life, in healing their numberless backslidings, affording them support in trouble, and delivering them out of it, in supplying their spiritual and temporal events, all this, and much more than this might be said, and all but a very feeble testimony to prove that he is a God of all grace. A very blessed manifesto of grace it is for God to give a revelation of himself, the everlasting covenant is all of grace; who can explain the grace contained in the union of our nature, to the second person in Deity, and the bottomless ocean of grace there is in Jehovah's heart, no human line can fathom, nor have all the sins of the Lord's dear people ever been able to exhaust it, nor never will; and the Lord has in all ages taken occasion so to manifest the riches of his grace, by saving some of

the greatest sinners, and pardoning the most horrible crimes, which has abundantly proved himself to be the God of all grace; and have not many of us brethren and sisters proved the truth of this endearing title the God of all grace; yes, surely, he has been a God of grace to us, and nothing but grace; we know something of what sin is, and we know what it is to fall by it; and if not outwardly to fall, we feel its cursed workings to our grief; it is only for the enemy of souls to present his cursed lusts, and our wretched hearts are captivated, and carried away after the snares; but after the Lord has proved himself a gracious God in his readiness to forgive, what a treasury of grace is opened up in the preaching of the everlasting gospel! how the grace of Jesus is set forth, in his so loving poor sinners, as to lay aside his glory, his majesty, and all the choir of heaven, to come into this our world, to exercise his royal, princely compassion on the bodies and souls of those who were in their sins, and in their blood, openly hostile to himself! willing subjects of Satan! but their rebellion was no bar to the grace of our Jesus; their sinfulness made way for him to look upon them with a look of love, he must needs go through Samaria to meet one of his chosen, although she was living a most wretched life, a willing slave to sin and Satan; how willingly did he go into the pharisees house to dinner, well knowing that a vessel of mercy would be there, and how freely he spoke peace to her soul, and lodged a blessed calm in her conscience, as fortified her mind against all discouragement. To notice the case of Peter, how the freeness of his grace was exemplified in healing his woeful backsliding, although his holy mind must have been engaged in contemplating what was about taking place, his sorrows, sufferings, and death, yet how kindly he turns and looks upon Peter; but every action of his life, every prayer he offered up, every sermon he preached, every miracle he wrought, every word he spoke, every sentence that dropped from his blessed lips, it is all such grace, so rich, so free, so munificent, so Godlike, and so divine, that the evangelist might well say, he was full of grace and truth.

And God the Holy Ghost is equally the God of all grace, his engagements in the everlasting covenant to make known the wondrous love of the Father's, the glorious salvation of the Son to the elect sinners of mankind, is a rich display of grace; he quickens them when dead in sin, he gives them to see the sad state Adam's fall has plunged them in; that in and of themselves they are ruined and undone; that the holy law of God requires strict obedience, that they cannot fulfil its righteous demand, being defiled in every part; but in the time appointed, they are led to Jesus; they see the law fulfilled by him, that he has made a full atonement for sin, has borne all their sin away out of God's sight, that they are pure in the blood of the Lamb, perfectly righteous in his righteousness, that there is a fullness treasured up in him for their supply, that his arm shall ever defend them, that his presence ever

shall be with them, that God beholds no sin in them; he quickens them when cold and languid, he restores them after spiritual decays, he brings them back when they have wandered, he gives them such sights of Jesus as eclipses all beside.

Oh! how good and gracious the Lord is thus to teach sinners the way: thus Father, Son, and Holy Ghost, are the God of all grace, in loving, in saving, in quickening, and in healing the wounds that sin is continually making; for, as Mr. Rutherford says, "we are continually making wounds for Christ to heal," constantly making hells for Jesus to quench; and oh! what abounding grace in providing eternal glory at the end of our pilgrimage, then and there to be admitted into the presence of God, and enjoy him to all eternity. Cheer up then ye saints of the Lord, here is a sweet reviving cordial for you; are you cast down on account of your sinfulness, and that you live so little to the Lord's glory; he is the God of all grace to pardon and forgive you, he is ready to forgive; are you dejected in mind about outward things, fearing you shall not have your wants supplied, and not be able to pay your way? Remember he is the God of all grace, to provide for you, and he has done it hitherto, and he will not leave you now, nor forget you. Are you bemoaning your ignorance in divine things, and lamenting that you can trust the Lord so little my friends? Our God can instruct you, and increase your faith, for he is the God of all grace. Are you weak? he can strengthen you. Are you labouring under pain and disease? he can cure you, and will in his own time and way. Are outward friends forsaking you? the Lord never will, he is the God of all grace. Are you afraid of death? our Jesus will be with you, so you need not fear. But it is further said in the text, who hath called us into his eternal glory, not only called us out of nature's darkness, from sin, from the world, and from the common herd of carnal professors, and called us to the knowledge of himself, and revealed his dear Son in us, but called us unto his eternal glory, and the blessedness of that glorious state, we only know but in part concerning it. But we must notice the little word *us*, a full and further proof of his being the God of all grace, who hath called us as in distinction from all beside. Millions are called by the outward call of the gospel—called out of the world—called into a profession, to come to baptism and the Lord's Supper, and join the visible church of Christ, but never called with an holy calling—never will reach eternal glory, but the *us* in the text will; yea, and when called by God the Holy Ghost, they had as good a title to eternal glory, as if they had been millions of ages enjoying the full fruition of God. Here discriminating and electing grace is clearly displayed in calling us, and passing by others—calling us to eternal glory, and leaving others to perish eternally; calling us specially, and in distinction from the mere common call of the gospel.

Peter in his first sermon recorded in the first of the Acts, speaks of Judas as being numbered with us ; and when God, the judge of all, goes his circuit to hold his grand assize, to sit in judgment to try the world, thousands then will be made manifest never to have been the us here mentioned ; well, it is all of grace, that any are called to his eternal glory, he would have been happy in heaven without us, but he determined within himself to manifest the unsearchable riches of his grace to the very uttermost, and the end and issue and upshot of the whole is, his calling them to eternal glory. You can but observe that it is God who does the whole, he chose us first and set us apart in his eternal designs of grace : his view of glory doubtless is the ultimatum of all ; but the exceeding riches of his grace must be displayed, as well as the riches of his glory made known ; and what a depth of wisdom is opened up in contriving the way how all this grace and glory is to be exercised on the vessels of mercy, and what almighty power is put forth in the execution of all those wise and vast designs of grace. And oh ! what an infinite and unfathomable depth of love there must be in Jehovah's heart, that was the first cause, next to his will, and from whence all this free favour took its rise.

We must remark again, it is by Christ Jesus—no blessing out of him—no salvation but in and through him. We are said to be chosen in him, accepted in him, the beloved ; blessed in him with all spiritual blessings, saved in him with an everlasting salvation : and here who hath called us to his eternal glory by Christ Jesus. How full this blessed book is of the Lord Jesus. How these primitive preachers loved to be writing of him—to be speaking of him—to be preaching of him—to be exalting this blessed Jesus above all—to be setting him up for sinners to look at. How they proclaimed the infinite virtue and value of his *atonement* and *blood-shedding*, as all-sufficient to cleanse their spotted souls from every stain of sin. How light they set by the world, and the wealth of it they counted not worth their notice, in compare with those durable riches they had in Jesus. Oh ! let us remember, as Doctor Godwin says, “ never to set up without Christ ; ” What is all experience, happy-frames, and all the animations of old Adam, in compare with the knowledge of the Lord Jesus, as revealed in his word ?

But it appears there is no coming to this eternal glory but by Christ Jesus, till after we have suffered awhile ; suffering is the motto on the coat of arms of every Christian—no one saint is exempt from it ; they must suffer in soul, in body, in circumstances ; sometimes inward distress, bodily affliction, losses in business ; sometimes outward persecution and scandal ; sometimes very painful mortifications from friends ; sometimes severe church trials are the cause of much suffering among real saints, and it requires great support from the Lord to bear up under them ; for as one says, “ No trials like church trials.” Satan is an enemy to peace, he loves to

make cavils among friends—to stir up inward corruption—to cause distress and grief, and too often succeeds in making breaches among brethren; but the Lord be praised, the text says, “It is but for awhile, and a very little while, in compare with eternal glory;” and our God being a God of all grace, he will be with us in trouble; and tis all for our real advantage to make us perfect—to strengthen—establish, and settle us, and to him be glory and dominion for ever and ever, amen.

The Lord bless what is truth, amen.

Westminster.

JAMES.

THOUGHTS ON GOD'S BUILDING.

(Continued from p. 158.)

THE source of this precious foundation, which God hath laid for his building, is his own sovereign good will and pleasure. It originated purely within himself, independent of any thing in the creatures which he designed to make, as any way *casual* thereof. He is perfectly holy, happy, and every way glorious in himself, above any addition, or diminution thereof, by any thing he has made. The things which God hath made, are only a *display* of those perfections which are essential to his name, and nature; and the same had remained, had he not put them forth in the works of *creation* or *redemption*. That his eternal power and Godhead shows; but this, in the *new* creation, his “*effectual working*,” his “*mighty power*” and “*the exceeding greatness of his power*” unfolds, in perfect harmony with all, his essential attributes. “I am (saith he) Jehovah, I change not; and, “God is love.” Love centers in God, and every emanation thereof unto his chosen, through Christ Jesus, displays that sacred regard he hath, unto his own *perfections*, and the glory of the same. While the greatness of Jehovah's love unto his chosen, is manifested in the greatness of the Father's gift for their offences, the Holy Spirit's power shews, the ultimate end of all to be, *the GLORY OF GOD*. Vain it is, that the enemies contend against the vindicatory and punitive justice of God, in order to set aside the plenary satisfaction of Christ for sin. Hath not God said, that “he will by no means clear the guilty.” And are not all Adam's posterity guilty of sin? And yet, he saith, “I will not behold iniquity in Jacob!” How can these things harmonize? “He (Christ) who knew no sin, was made sin for us; that we might be made the righteousness of God in him:” and “he hath finished transgression, made *an end of sin*, made reconciliation, &c.” This is the foundation whereon we rest, therefore will “we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.” Now, atonement supposes the parties at variance—an injury done and

sustained, for which a satisfaction is to be made. It is of the like import with reconciliation, and the word *καταλλαγην*, here translated atonement, is elsewhere so rendered, as 2 Cor. v. 18—20. with Rom. v. 10. "God hath (*καταλλαξάντος*) reconciled us to himself by Jesus Christ, and hath given to us the ministry of (*καταλλαγης*) reconciliation, &c." So that, taken in a law sense, it implies a change from a state of enmity to friendship, upon such principles of justice, as that the offended hath no demand against the offender: hence it signifies their *justification*; the foundation whereof, is the obedience, death, resurrection, and ascension of Christ. This was the foundation of the Apostle's preaching, "If Christ be not risen, then is our preaching vain, and your faith is also vain: ye are yet in your sins. He was delivered for our offences, and was raised again for our justification." So that the debt book is cancelled, and the Spirit bears witness unto the *well-pleasèdness* of the Father for Christ's righteousness sake. This is a precious foundation, and one in which the Lord delights: and as he was the "foundation," or "chief corner stone" of prophetic declarations; the Father adds his testimony when he appeared coming up out of Jordan's deep, "Thou art my beloved Son in whom I am *well pleased*."

This foundation is every way worthy of the God who hath laid it, and bespeaks the value which he hath put upon his building. And, "herein was manifested the love of God towards us, because that he sent his *only begotten* Son into the world *that we might live through him*." As life comes *through* him, so life must be *in* him, as the root, or foundation thereof: and "In him (saith John) was life; and the life was the light of men." In him was life radically, and that, a life of communicable kind, as God-man. "I am the life," said Jesus; and this is upon the ground of satisfaction made unto divine justice for the sins of his chosen. He is therefore a living foundation, both radically and efficiently, as the author and finisher of our faith and salvation: and as a corner stone holds the building compact together; so, "*in Him, all the building fitly framed together groweth unto an holy temple in the Lord*."

Such a *foundation* being laid in Zion, the superstructure *shall* go forward, and the head-stone shall HE bring forth with shoutings, crying "Grace, grace unto it." As the wisdom and power of God shines in the choice and constitution of this foundation; so his distinguishing love and mercy is displayed in the choice and preparation of the materials which compose his building, which is a spiritual building, and so to be distinguished from a natural one, and consisting of *lively* stones, is also to be distinguished from such as are inanimate, or dead; and such are all by nature. Ephesians 2 i. 5.

"The dead praise not the Lord, but the living;" and in order to procure to himself a revenue of praise, and counteract the works of the devil, and the effects of sin; God ordained unto eternal life,

by Christ Jesus, a remnant of Adam's fallen seed, called "*the election of grace.*" ELECTION is an eternal and sovereign act of Jehovah's will, and which he has a just right to exercise. "All have sinned, and come short of the glory of God." It must therefore be at the option of God, whether *any* should enter his glory. A just God he had been, had he punished the *whole* race of mankind with everlasting destruction from his presence, and from the glory of his power: and a just God he is in the salvation of his elect. "Hath not the potter *power over* the clay, of the *same lump* to make one vessel to honour, and another to dishonour?" Certainly he hath; And hath he not a *right* to exercise *that* his power? This cannot be denied him. Who then will dare limit the Holy One of Israel, or deny him the exercise of that right, which he allows a potter of the earth? Vain man! will be wise, though he be born like a wild asses colt. It is of the *same lump* that either vessel is made. So mankind are to be considered in the *same state*, or upon an equal footing with each other, as creatures, whether we suppose them chosen in the sure mass of creatureship above, or before the fall, and with a foreview of it; or, as created and fallen. The former I prefer, as the most agreeable to scripture. Ephesians i. 4. with 2 Timothy i. 9. And as election is a free and sovereign act of the Holy Jehovah, it cannot be influential on mankind to sin; so that the calumnies which the enemies to truth are in wont to raise against it, are without foundation. It proceeds from a holy root, and excites gratitude, holiness, and love, in the breast of its objects; as saith the Apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, *that* we should be *holy* and without blame before him in *love.*" Election fixes upon the materials of God's building; hence he knoweth them that are his. Adoption takes them into relation; so adds the Apostle, "Having predestinated us unto the adoption of children *by Jesus Christ* to himself, &c." And Christ is set forth as the medium *through* whom the relation is enjoyed, as to that end, "God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, *that* we might *receive* the adoption of sons." As God's foundation is a *living* foundation, so his building is composed of *lively* stones; but as in the quarry of nature they are *dead*, the manifestation of them is by the Holy Spirit's *quicken*ing influence. So the Apostle, Ephesians ii. 1. "You hath he quickened, who were dead in trespasses and sins." And this is the true state of every man by nature, *dead* in trespasses and sins, and unable to help himself. And the first motions of life is called "a quickening," under which he is passive. But he is also represented as "*enmity against God.*" Here is something that opposes, something to be subdued, or overcome. And that, as it extends to the understanding, the will, and the af-

fections, is ascribed to "the exceeding greatness of God's power to us-ward who believe, according to the working of his mighty power; whereby the understanding is enlightened, the will subdued, and the affections drawn from things of an earthly, to things of a spiritual kind.

An house is designed for an habitation. So the saints are designated as "an habitation of God through the Spirit. The Spirit is the Spirit of life! and as God's chosen are born of the Spirit, they are denominated *spiritual*, and are born to live a spiritual life. And as the child born into the world of nature, requires to be fed with food suited to its infantile state; so God hath also provided for his spiritual household, and food administered, suited to their stage, or stature in divine life. Peter writes to such as "have *tasted*, that the Lord is gracious, as *new born babes desire* the sincere milk of the word that ye may grow thereby." And Paul to the Corinthians says "I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." In the church of Christ, are babes, young men, and fathers. And unto each, a portion of meat, suited to their strength in the faith, is given in *due* season. In the Word is milk for babes, meat for young men, and strong meat for fathers. But *in Christ* is all radically contained, as he is the foundation and substance of the gospel preached. In him a fullness is stored as head of the church, for the supply of every member; and Paul to Philip says, *my God shall supply all your need according to his riches in glory by Christ Jesus*

Now every babe in Christ is the workmanship of God, and that both radically and efficiently. Radically, as it is the Father's act, as said the apostle to Ephesians ii. 10. "We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is the radical, or, original rule according to which God works, in the construction of his building. We have here, set foth, the sources, the centre, or foundation of good works, and the ordination of God concerning his chosen, that they should walk in them. This is according to the federal compact, subsisting between the Holy, Holy, Holy, Three Divine Persons, and takes in the office work of each. This *creating* the saints *in Christ Jesus*, is not spoken as a decreetive act, though the *end unto which* they are created in him, evidently be decreetive, viz. "*unto good works, that we should walk in them.*" It is not said, a creat-able or a medium of union and communication *to be* created; but, "*creat-ed in Christ Jesus.*" And though *that* which is created, must first be supposed as creat-able, and so is the *effect* of Jehovah's eternal decree to create: and as Christ, in point of order is *first* in decree, not only as the ultimate end but as the *first*, the *centre*, and *means* also of the accomplishment of all in God's eternal decrees; so is it requisite, that he be first produced, that *what* he is, *in* the decree, *that* he should be also in the *execution* thereof. And this takes in

the constitution of his person as God-man, and so the comprehending head of every member, which were written in the book of life, from before the foundation of the world. Thus is he a foundation of good works, and *those of communicable kind through the union of his natures.* And hence every babe in Christ radically *by the grace and power of the Father, is the workmanship of God efficiently by the grace and power of the Holy Ghost, through the grace and power of God the Son.* Good works, thus traced to their source, centre, and author; while they *evince the materials of God's building, do also cut down that popish figment, of good works done before faith.* Good works are such as *accompany salvation, but are no way casual thereof.* They evince the *reality of man's faith, and justify him before men in his confession of the name of the Lord Jesus.* How careful ought we be, to maintain good works; that we bring not scandal upon our profession. Where faith is, as a principle, or root, there good works will be as a fruit, and effect thereof; and they are denominated good, according to the source whence they proceed, viz. Jehovah, and the goodness of their end, which is not salvation, but the *glory of God by them that are saved, through the faith of the operation of God, in all gospel obedience to his commands.* Now as the streams cannot rise above the fountain, so neither can any works be denominated good, but such as proceed from the fountain of all goodness. And this cuts down the idea of good works done before faith, or, in *order to* our acceptance with God. Have not the abettors of such doctrines, works of supererogation to boast of? Our acceptance stands *in Christ, the beloved of the Father, and, he is the author and finisher of our faith, and as it is the ordination of God, unto good works &c. here is a sure foundation for the same, and hence shall his building rise, "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."* Good works, are works of a spiritual kind, and are such, as are done *in faith* and have respect unto the laws of the Lord, as in the hand of Mount Zion's king and lawgiver: hence are they peculiar unto the children of the faith, and are wholly above the power of the unregenerate to perform. They consist in the spiritual worship of God, in *all its various branches; but with this, the unregenerate are unacquainted.* A man must be born *of the Spirit, before he can live in the Spirit, or worship God as he requires, which is, in Spirit and in truth.* How needful is it therefore, that ministers, in their ministrations, do distinguish between man, and man; for there is a natural man, and there is a spiritual man. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Hence it is evident, that unless a man have a supernatural understanding, he cannot possibly receive spiritual things, and because he hath not received the Spirit, by whom they are only known, they are foolishness unto him, for he is but a natural man. Every man born into

the world is born a natural man; and this the perverse actings of depraved nature fully shew. Strong is the language of the Psalmist concerning the state of mankind by nature. "They go astray as soon as they be born, speaking lies." Psalm lvi. 3. Their actings according to their infantile state, do declare the indubitable truth, that they are born in sin, which as they increase in strength, and intellectual knowledge, breaks out in open transgression, according to their natural disposition and inclination. But God's building, is a spiritual building, *chosen* in Christ Jesus, preserved and called to be saints, meetened and prepared for a spiritual habitation, in God's spiritual kingdom and glory! To him be glory given, world without end. Amen.

T. B——d.

(To be continued.)

J. K.'S CONDUCT IN REPLY TO E. S.'S REMARKS ON PRE-EXISTENCE,
DETECTED AND EXPOSED.

To the Editor of the Gospel Magazine.

MR. EDITOR,

I HAD occasion in a former letter, to animadvert on J. K's procedure in regard to my remarks on Pre-existence. When I first wrote those remarks, I had no thought of taking a very active part in this controversy, nor have I at present. It appeared, however, necessary to exculpate myself from the absurdities which J. K. imputed to me; this, I think, has been partly done in the letter above alluded to. Towards the close of that letter, I stated my intention of resuming the subject on a future occasion, and an opportunity presenting itself, I shall proceed to examine the doctrine as minutely as the limits prescribed to a letter will admit of.

But I think it necessary, before I come immediately upon the doctrine, to take notice of one or two things in J. K's letters, that are not directly connected with it. In his first letter he quotes from me these words: "There was more than a mere purpose for Christ to exist at some future period;" which he thinks implies a medium between existing and not existing. But if he had given the connection of the passage, no such an absurdity could have appeared. The words in my letter that immediately follow those above quoted, are as follow: "Since the patriarchs had the substance of both the moral and ceremonial laws," in which latter Christ, the promised Messiah, was discerned. I will not take upon me to justify the propriety of the words as quoted by J. K. any more than I can justify his conduct in concealing the remainder of the sentence. I think, notwithstanding my meaning was sufficiently evident, that as intimations were given of the incarnation beforehand, in sacrifices and other appointed rites, there was something more than a bare purpose or decree concerning it.

It is a good saying, that an honest man should never be ashamed

of acknowledging his faults. As I have no wish to act deceitfully in this controversy, I shall not scruple to acknowledge my error, in quoting Isaiah lxiii. for the purpose I did; I am not, however, indebted to J. K. for the view of the passage laid down in his letter. Some time ago I was reading Dr. Gill's Comment on some of the last chapters of Isaiah, where I think him to be more excellent than in any other part of his commentary, and amongst others the one under consideration, when I was struck with the very careless view I had previously entertained of the passage. But did this error of mine authorise J. K. to introduce the anecdote he did? Let every sober Christian judge. It afforded no strength whatever to his cause, and it would have been sufficient for him to have pointed out the error. But though I erred in applying the passage to the crucifixion, yet it stands good in favour of the argument I then adduced, namely, that God calls those things that are not as though they were; for the same judgments that are in the former part of the 3rd verse said to be inflicted, we are given to understand in the latter part of the same verse, remain to be accomplished. Mr. K. is rather afraid of the consequences of this position, for he knows that if God occasionally speaks of things that are not as though they were, his system is endangered: he endeavours, therefore, to explain it away, or something like it, as we may see in his own words: "God often speaks of things that are not openly done with and before men, as though they were, because the same things are actually done secretly, with and before him in Christ, both in counsel and shadow of representation." This sentence is far from being accurate, according to which those things that are *actually* done are so only in counsel and shadowy representation. But not to trifle here, lest J. K.'s mind should be any longer in suspence, I submit the following scriptures for his examination, Psalm lviii. 18. Isaiah liii. 4—12. 2 Timothy iv. 7.

I come now to consider the following argument, whether Christ could possess communicable blessings, considered as a divine person only. I need not apprise you, Mr. Editor, how strenuously the advocates for antiquity, as it is called, contend he could not. As soon, say they, could wisdom itself be made wise. Indeed so unanswerable has this argument been considered, that J. K. has not scrupled to say, that if it can be overtuned the doctrine of antiquity must fall. This consideration should lead us to pay particular attention to this enquiry; for, if we can undermine the foundation stone, as this argument appears to be, it must, necessarily, occasion the downfall of the superstructure.

To say the best, Mr. Editor, it is a very bold assertion, that a divine person, abstractedly considered, is incapable of communicating any thing. Surely they who speak in this manner have not considered the consequences of such a position. For whence comes Christ by that fulness he has as mediator? Do not scriptures repeatedly testify he has it by virtue of the Father's gift? And if so,

how is the above position to stand without supposing the Father to be something more or less than God? If the Father communicated the fulness to Christ, which the Scriptures uniformly declare, then he must have had it in his possession previous to his having imparted it. Then what becomes of all those purposes and sounding phrases to the contrary we have lately heard so much of? If the Father could communicate this fulness, as we read he did, we learn in opposition to this scheme, that a divine person can not only possess blessings of every description, but also dispose them at pleasure.

I could have wished, Mr. Editor, to have enlarged upon this particular, but your limits will not admit of it. I proceed, therefore, to consider the following objection. How could Christ, in his divine nature, be set up and brought forth, admitting such expression, refer to his office as mediator? In answer to this I would observe, that there is no more impropriety attending such expressions, with reference to the divine nature of Christ, than there is in what Christ says of *sending* the Holy Ghost. If the Spirit, as a divine person, could sustain the office of Comforter and be sent, why should it be thought strange for Christ to sustain the office of mediator in his divine nature, and be set up?

Without doubt the apostle Paul knew that so important a point as the person of Christ was liable to be mistaken; and, as if willing to prevent mistakes, he appears concerned to tell us, that with regard to the human nature, Christ was, in *all points*, made like unto his brethren. I ask, Was it possible for the apostle to have expressed in clearer language, the view we entertain of the passage? J. K.'s argument to obviate the force of this text, displays his ingenuity, I fear but little regard for the simplicity there is in Christ.

He tells us Christ must have been more than God to have sustained the relation of brother to his people, for (says he) there can be no union between a creature and abstract deity. I should hardly have expected this from one who has written so much concerning the union of the two natures in Christ! If it is allowed that union subsists between the two natures in Christ, divine and human, where is the absurdity of contending that Christ, as a divine person, stood to his saints in the relation of brother?

As to the scriptures adduced by J. K. which seem to favour Christ's assumption of a body only at his incarnation, it is very evident that the Son is frequently put for the whole person, and therefore there can be no impropriety in believing the body is often used to signify the same. Besides it is well known the expressions *anybody*, *somebody*, &c. refer to persons.

It may, perhaps, be expected, I should answer those questions of J. K.'s relative to the tendency of this scheme; but if it is authenticated to be erroneous in the above remarks, its evil tendency will be sufficiently evident. Let it suffice here to observe that, admitting the three divine persons to be incapable of entering into

an agreement or covenant among themselves without the aid of a creature, their distinction as persons is only nominal, the chief glory of the Trinity vanishes, and sabelianism triumphs:

I am, Sir, your obliged,

D—s.

E. S.

THOUGHTS ON THE SHEPHERD AND HIS FLOCK.

“But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.” John x. 2, 3,

MR. EDITOR,

As I wish simply to pursue the honour of God by aiming at the judgmental and spiritual advantage of the church of Christ, I humbly submit the following thoughts, on the above portion of truth, to your perusal, and (if agreeable) for insertion in your periodical Publication.

1st. I will inquire when and why our adorable Immanuel was denominated a shepherd and his people sheep. This appears from the face of scripture, on each side, to be from the date everlasting, with a beginning, or ever the earth was; and indeed Paul calls the covenant of grace only an everlasting covenant, so not an unoriginate or an eternal covenant: and to me it appears very consistent to say, that Godhead from unoriginated eternity, determined to enter into an everlasting covenant with Jehovah-Jesus, before the earth was, in the behalf of his elect, who were bestowed upon him as a voluntary gift, as man and Mediator; and as such, he positively and lovingly received them at his hand, as he afterwards acknowledged, saying, “Thine they were, (Father) and thou gavest them me;” so that the sheep were given to Christ under the distinguishing mark of elect, and for them, as real shepherd, he entered into a covenant bond with the Father, for the vindication and glorious satisfaction of the just rights of the throne, that the salvation of the flock might be in the strictest harmony with law and justice, while sovereign mercy and inimitable grace should blaze and shine in wonderful and inexpressible size, before the eyes of gazing millions of elect angels, and a numberless body of chosen and saved men, to an endless day. But some may object and say, ‘How were it possible for the death of one man to atone the wrath due to all the millions of God’s elect sheep?’ I reply, it was Immanuel’s personal divinity, that accounts for the wisdom, power, and worth of his manhood, through the mysterious union of natures, as he is both *relatively* and *essentially* Jehovah; for his visible nature, in which he is the open shepherd of the flock, stands *distinctly* and *indivisible* in the Deity, and it must be owned that our Lord has spoken very largely of himself as Son of God, or man in God, in this gospel of his beloved disciples, and also by the

same servant's pen, in each of his spiritual and familiar epistles. And indeed, Christ as man, is as really the elect of God, in the essential unity of Deity, as any one of the sheep; for he was first chosen and taken up into personal union, and then exalted into the high mediatorial honour of head of the church and saviour of the body; on account of which he was properly denominated a shepherd, and the elect people of God his flock of sheep. Many of which are his in a fivefold sense. 1. They are his chosen members as he is the elect head of the body—the church. 2. As given to him as the free donation of his Father's love. 3. As they are positively redeemed by his meritorious blood. 4. As vitally united unto him by the Spirit in the life of regeneration. 5. As they are brought openly to own him, in the day of his converting power, as their prophet, priest, and king, bowing to his sceptre, being in life, light, and love baptised in his dear name. Further, I remark the remote cause of his becoming a shepherd was the self-moving love of God, and the immediate cause of his own voluntary consent; and as to the official name, (shepherd) it immediately arose (as above) out of his actual reception and positive engagement on their behalf. And as to his flock they were sheep by choice, above price, and so before vital union by the Spirit, acts of faith, holy sorrow, good deeds, or even a spiritual desire after the glory of God or the good of his people. And as for their sin, the scriptures declares, "the Lord hath laid upon him (the shepherd) the iniquity of us all:" for he hath positively been made sin for them, a curse for them, and really punished in their room or place, the just for the unjust that they might be brought openly, spiritually, and eternally near to God, in the virtue of his righteousness, sufferings, death, resurrection, ascension, and intercession; having fulfilled the conditions of the everlasting covenant, through which ratification, he, as mediator, received his open justification as head and representative, and they (the sheep) in him. And God hath also as man highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, for angels and authorities, and powers, are made subject unto him as the mediatorial glory-man of the union and immeasurable unction, whose number is ten thousand times ten thousand, and thousand of thousands, who with loud voices cry, "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, and dominion for ever and ever, amen." Therefore, of a certainty, he is the great shepherd for power, the good shepherd for kindness, and the chief shepherd for eminence, who in all ages exerted each of these powers in behalf of his sheep, in seeking the lost, in bringing again such as were driven away, in binding up the broken, in strengthening the sick, in cleansing the filthy, in gathering the lambs, and in gently leading those who were with young. And it is well known in Israel

that he has often found some of his dear sheep in such a worried, mangled, and torn state, by sin, self, and the devil, that has been awful to behold, nor dare an under shepherd so much as touch them; yet he has taken them up and laid them upon his own shoulders, bathed them in his own blood, and washed their fleeces clean and white, and caused them afresh clearly to see their own free grace sheep-mark, at which sight they have been made to melt with love; yea, and adore his Majesty with thankful hearts, humble souls, and warm affection, for his merciful reclaiming goodness; while he has even caused the rest of the flock to feel a greater regard to them than ever, on account of their additional zeal, holy sorrow, true prayerfulness, steady watchfulness, sympathetic tenderness, and universal usefulness to the church of God, with love to his name and concern for his honour. And, notwithstanding all the ignorant insult and unrighteous reflections of poor deceived Arminians, there has not so much as one of Immanuel's sheep strayed to hell, the very devil himself being witness, for he well knows that the infernals have never had the opportunity to say, in their dark region of black despair, there, there is one of Immanuel's redeemed sheep who was too obstinate, and mighty for him to save. Alas! alas! were this the case, What would become of his great name? And where would be his immutable love, infinite wisdom, almighty power, stable faithfulness, sovereign mercy, and unfailing grace? For he has pledged every perfection of his throne by oath, for their safety, salvation and glory; and all praise to his immutable Majesty, they all stand chosen in his manhood, atoned for by his blood, justified in his righteousness, and interested in all his communicable and mediatorial fulness, as the members of his mystic body. For though he only came to save the lost sheep of the house of (elect) Israel, yet of a certainty, he came to save all them, as he says, "other sheep I have, which are not of this (visible jewish) fold, them also I *must* bring, and they shall hear my voice:" yea, though they be gone to the uttermost parts of the Gentile earth, he will cause them to return in the day of his effectual power; for he doeth his will in the armies of heaven and amongst the inhabitants of the earth, as none can stay his hand or prevent his working; for he says, "I will do all my pleasure, and my counsel that shall stand." Therefore, let the heaven-born sheep of Christ rejoice, for the Lord God (who is their shepherd) omnipotent reigneth. But I will close this part of my subject by remarking, that the Lord's people are sheep in every state, (nor is it possible for either sin, self, earth, or hell, to make them otherwise,) therefore they are sheep, whether dead or alive, lost or found, distant or near, rich or poor, fat or lean, clean or foul, broken or whole, sick or healthy, weak or strong, ignorant or wise, small or great; nay, on earth or in heaven, they are all ways one in Jehovah's sight, as they stand in election union to Christ, their Lord and shepherd. And let all the flock of God's holy pasture,

that stand evidently encircled in the bosom of sovereign favour, shout Hallelujah, to the infinite Three-One-Jehovah-Aleim, in the man of the union. Amen and amen.

2ndly, I will inquire, What is to be understood by the sheepfold, the porter, the door, and the shepherd's righteous entrance thereby. 1. The sheepfold in the primary signification in this chapter, was the Lord's spiritual people among his national Israel, for notwithstanding that people being a chosen body as a nation at large, yet strictly speaking, the heaven-born were alone Jehovah's sheepfold; "for they were not all Israel that were of Israel: neither, because they were the (natural) seed of Abraham, were they all children" of God's electing love. And of a certainty there was no such thing as a true instituted church of God among all the Gentile nations when Christ made his open incarnate appearance: nor was there but one true worshipping church of God in all the Israelitish nation, that were evangelized and made possessors of the spirit of Jehovah—Jesus, and so in vital oneness with his mysterious majesty; and, therefore, God's sheepfold was only to be found among the temple worshippers at the city of Jerusalem; so that the Jewish saints that were called according to God's eternal purpose were the true spiritual sheepfold, with all real proselytes converted unto the God of Abraham in spiritual knowledge. 2. The porter that dwelt therein was the Holy Ghost, as the great covenant officer, and real spirit of Christ, who was their regeneration life; as it was never known from the foundation of the world that there ever was an experimental sheep without unction from God's holy one, which is the earnest and hope of their endless glory. Further, I remark the porter dwell in the sheepfold before the entrance of the shepherd in the 10th of John's gospel, which proves it cannot be understood of a regeneration entrance, for in that sense the porter and shepherd enter at one and the same time. Nor is it strictly speaking a conversion entrance which is effected by the spirit in the knowledge of the truth, at which time Christ enters the soul in the glories of his person, and the soul enters him in the same glories by a living faith; therefore, it must be understood in some other point of light. 3. The door into the sheepfold was the heart of the spiritual Jewish church, and the porter as Immanuel's covenant officer had power to keep shut, or throw open the door as he saw meet; therefore, he took special care that no false Christ, or pretended Messiah that preceded the real one, who was the Lord from heaven, should ever enter the door into the sheepfold, for he knew every deceiver perfectly well, and so of course kept the door bolted and barred against them; and if they obtained any entrance at all, it were by climbing up some other way, which was an open index of their felony on the spot, nor would the spiritual sheep follow them, but even flee from them, as they knew not the voice of strangers.

And Christ observes, "all that ever came before him were

thieves and robbers, but the sheep did not hear them," for the porter mercifully kept them deaf and dumb to all their wild and devilish chimera. But the entrance into the sheepfold in this connection, was that of the true Messiah, the sent of God, according to the immutable promise made unto the ancient father's. And it is to be remarked that the porter who dwelt in the sheepfold, knew when the shepherd would make his open appearance; and, therefore, by power divine, he apprized good old Simeon, "that he should not see death until he had seen the Lord's Christ."

But to shew in particular the shepherd's mission, and righteous entrance by the door into the sheepfold. 1. The porter opened the door of Mary's heart, by the instrumentality of the angel Gabriel, when he appeared to her, and said, "hail highly favoured, the Lord is with thee; blessed art thou among women—fear not Mary, for behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And Mary said, behold the handmaid of the Lord; be unto me according to thy word."

Here, Mr. Editor, the porter is seen to throw open the door of Mary's heart, for the mission of the great Shepherd, before he, as the holy child Jesus, could be openly born into the world. And Mary arose in those days, and went—and entered into the house of Zacharias, and saluted Elizabeth, and Elizabeth was filled with the porter's sovereign influence; and even the unborn harbinger leaped in his mother's womb for joy as soon as the voice of his master's mother, with her charming salutation, filled his mother's ears; and as for Mary, she cried out with a loud voice, saying, "my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour."

You see, Sir, how the glorious porter attended to his office, by opening to the door into the sheepfold, for the shepherd's entrance as the true Messiah. Again, when Mary and Joseph brought in the child Jesus into the temple, to do for him after the custom of the law," Simeon, by the immediate impulse of the indwelling porter, came into the temple, and he took him (the shepherd) up in his arms, and blessed God, and said, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Also, "one Anna a prophetess—she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

These circumstances, with more that might be mentioned, fully agree with our text, for the heart of *Mary, Joseph, John the Baptist, Zacharias, Simeon, and Anna*, with the *shepherds and others*, all flew open for the shepherd's entrance as the true Messiah into the door of the sheepfold, which positively proved him to be the

real shepherd of the sheep; for according to the text to him the porter opened.

I further remark, when he was about thirty years of age, (as it respected an open incarnate birth life) he entered the sheepfold as a particular Baptist member, and was really baptized by his servant John in the river Jordan; here, again, the porter gave a public testimony of his Messiahship, and the spiritual church cordially received him as such. And of a certainty he entered the door of the sheepfold through the office of the porter, in his public ministry as a preacher of the everlasting gospel, for many felt their hearts burn within them, while he opened to them the scriptures concerning himself.

Now having briefly noticed the primary signification of the text, and context, respecting the shepherd's particular entrance by the door into the sheepfold, I will just glance at the sheepfold, and the shepherd's entrance therein by the door, in a present sense, and in a mystic sense. By the sheepfold, I understand in a strict and comprehensive way of speaking, the whole organized church of God, in true apostolick order throughout the known world; but in a restricted sense, a body of spiritual baptized men and women, favoured with elders, officers, and a pastor of their own, for such a body of people are a true sheepfold, having power and authority from Christ, the head of the church, to receive members, or excommunicate members at their pleasure, without consulting any without their own jurisdiction. But Christ mystically enters therein by the door, into the spiritual sheepfold, when his children are enabled to give a clear and demonstrable account of the work of God in their souls, for then the porter that dwells in the sheepfold, is sure to throw open the door, and give him a mystic entrance; and as the door opens inward, (I have observed) when he has so entered the very affection or palace of the church, the porter has shut too the door with all care to keep them in. At other times (I have remarked) when pretenders of Christ mystic, have made their appearance, without his image and superscription upon them, to enter the door of the sheepfold, the porter has not only barred the door, but he has even cross barred it, to prevent their entrance in any sense. Other good meaning people I have seen striving and tugging with all their might to love and obtain a real entrance by the door into the sheepfold, for certain characters, but cannot gain their enterprise, notwithstanding some of their objects have been church members, yea, speakers and preachers, yet in a true sense of the word, in at the door they cannot get them; were they unwilling, it might be thought prejudice prevented their entrance, but seeing it is otherwise, it proves they have more of nature's good will, than the porter's sovereign good pleasure in their ardent pursuits; for though at times they have hoped that their end has been nearly obtained, yet alas! alas! they have again slipped their fingers in spite of them. I have

thought many of such will hear the master say, friend, how camest thou (professionally) in hither, not having on the wedding garment. Still I would observe others there are who have never commenced even church members, whom it has been an utter impossibility to keep outside the door of the sheepfold, for as they are evidentially Christ in a mystic sense, the porter by irresistible power has opened the door for them into the spiritual sheepfold.

(To be continued.)

THANKS TO J. K.

DEAR SIR,

It is with pleasure I have read your letters to a daughter in the faith, in the Gospel Magazine, for December and February; many things you have written to her I have found suitable to me, especially your questions, as they led me to examine myself; for though I have long made a profession of the name of Jesus, yet I have great cause to be ashamed of my little progress in the divine life; but notwithstanding all my changes, and short comings, I can sometimes rejoice in that blessed promise, "because I live, ye shall live also."

But, Sir, I found my mind much hurt at your manner of naming some of the scripture worthies; I do believe with you, that they are safe landed, where sin, or sorrow the effect of sin, shall never come, but I do not think there are any in glory as the characters you described. I think Christ says of his church, his spouse, "thou art all fair my love, there is no spot in thee."

Jeremiah says, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Juda, and they shall not be found; and Paul thanked God for the church at Corinth, not because they were sinners, but because they were washed, sanctified, and justified; and the apostle John describes them as having washed their robes, and made them white in the blood of the Lamb; the servants of the devil may say, well if such as these go to heaven, we are safe, let us take our fill of sin, we are sure of being safe at last.

POETRY.

FORSAKING THE FOUNTAIN.

THE Lord a Fountain is,
Whence living water flows,
That love, and joy, and peace
On waiting saints bestows:
The Fountain's streams will ne'er run dry;
Their heavenly comforts never die.

Yet saints, through Satan's wile,
This Fountain oft forsake,
And with much pain and toil
They leaky cisterns make:
The broken cisterns soon decay;
Their creature-comforts flow away.
Manchester. A PILGRIM.

DEATH THE BELIEVER'S GAIN.

WHEN kindred in Jesus are called to go
To mansions prepared before,
May we who are left in the désart below,
Be silent, submit, and adore.

There's room for thanksgiving, tho' we
are bereft,

Since *theirs* is the conqueror's song;
Affliction, temptation, and sin, they have
left

In the wilderness, where they belong.

The grave is no victor! they're only
asleep!

Jehovah in whom was their trust,
To final redemption their body's will
keep,

For precious is Abraham's dust.

It's value's so *great*, it can only be guess'd
From the *ransoming price* that was
giv'n,

Each crumb must in power, and glory
be rais'd

To beauty's completion in heav'n.

With eyes unbeclouded, and hearts ever
fix'd,

To gaze on the heavenly Lamb,
While perfected knowledge, with error
unmix'd,

Shall feast on his wond'rous name.

Thrice happy ye saints! who have got
your release,

And received your heavenly crown!
We cannot contemplate the heights of
your bliss,

And wish you again to come down.

While crown'd with glory, your anthems
of praise,

Resound through the heavenly land;
We'll join in the chorus, tho' feeble our
lays,

For infinite debtors we stand.

The God who conducted *you* safe to the
skies,

Is *ours* through the valley of tears,
Engag'd to defend us, till we too arise,
And each on Mount Zion appears.

Dear Jesus! whenever we're called to
forsake,

The world, and our cumb'rous clay;
Wrapp'd up in thy heav'nly embraces,
O take

Our souls to the mansions of day.

ANN.

CHRIST OUR COMFORT.

COME, Holy Spirit, aid my soul,
To Gaze on Christ, the Lord of all;
Assist my faith to soar above,
To view the object of my love.

There's my Redeemer, and my God,
Who bought me with his precious blood;
Cloth'd all in majesty divine,
Does all the hosts of heaven outshine.

Yes, there's my strength and righteous-
ness,

My refuge when in deep distress,
My surety in the greatest need,
My every debt he freely paid.

My wisdom he of God is made,
My holiness, the word has said,
He's my redemption from the fall,
And he's my Jesus all in all.

I'll gaze on him, my Lord and King,
His beauties make my soul to sing;
He charms my heart when him I view,
His glories are for ever new.

I'll gaze on him while here I stay,
What'ere I meet with in my way;
Should eye-strings break, my pray'r
should be,

My dearest Jesus still to see.

And when I reach yon resting place,
On Jesus Christ I'll ever gaze;
I'll look and gaze, and look again,
On that dear Lamb that once was slain.

Come saints with me, gaze on your Lord,
See what delights it does afford;
Nothing with Jesus can compare,
In heaven, in earth, in sea, or air.

Come, lovely Lamb, display thy grace,
Give us to see thy brighter face;
For ever would we gaze on Thee,
Thro' time, and in eternity.

Grafton-street.

A. B.