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THE
GOSPEL MAGAZINE.

VOL. IV.—No. XI.

Of a FIFTH SERIES, for NOVEMBER, 1839.

"In doctrine shewing uncorruptness."

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

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

THE CHURCH GUIDED, PRESERVED, AND MADE TRIUMPHANT IN
ALL AGES BY DIVINE AID.

IT is truly delightful to the mind of the christian to consider the wonderful, and divine interposition of Almighty God, put forth in behalf of his church, in every age; delivering it from every seeming destruction, rescuing it out of the hands of its enemies; and often, when in the lowest depths of adversity, raising it up again to prosperity and happiness. This is a never-failing source of consolation to the humble follower of Christ, in the present as well as in the future condition of the church: knowing that as God's omnipotent power has defended it, "as with a shield," in past generations and difficulties, and has at the same time given his pledge of continuance for the future, saying, "I will not fail thee, nor forsake thee." Josh. i. 5. "I will not forsake my people." 1 Kings vi. 13. but lo! I am with you alway, even unto the end of the world. Mark xxviii. 20. Hence, observe, from God's past conduct and love to his church, and his unfailling pledge for the future, every true believer is led to rejoice in the certainty of the fulfilment of the promises of God, in the covenant of grace, respecting his church.

In the fourth chapter of Zechariah, we have a very comfortable vision, which as it was explained for the prophet, had much in it for the encouragement of the people of God in their present straits, which were so great that they thought their case hopeless, that their temple could never be rebuilt, nor their city replenished; and therefore the scope of this vision is, to shew that God would by his own power, perfect the work, though the assistance given to it by its friends were ever so weak, and the resistance, by its enemies, were

ever so strong. So the church of God has, in all ages, had those who have strenuously opposed the welfare thereof; and at some times it has been so reduced as to be supposed by its friends almost extinct, yet the favour of God has been so remarkably manifested in its past support, that when the number of his elect shall be completed, which it certainly shall be, the topstone shall be brought up with shoutings, crying, "Grace, grace unto it."

In order to shew that the safety and prosperity of the church do not depend upon human agency, I will endeavour to bring it before you, from its commencement, in all its vicissitudes, up to the present time, for by so doing, we shall see that the salvation of the church generally, as of every individual composing the same, is altogether of grace; and that the last soul, when brought into glory, will be with shoutings of grace. From the creation to the end of the world, the church has been, is, and will be continued; and is a spiritual, holy, regular, and more or less a visible society, of which Christ is, and always has been the only foundation and head.

No sooner had our first parents by their disobedience introduced sin into our world, than God made known the determinations of his mind to save out of mankind, those whom he purposed to bring to glory through Jesus Christ, hence called the elect. The first exhibition of this saving grace, was manifested in the conduct of Abel; to him it seemed most probable, that God would give abilities and graces to be his first representative, and as if by his agency, the true knowledge of Jehovah was to be handed down to posterity. And therefore now there is an opening prospect, that a church will be collected out of the rising generation to glorify God. But all on a sudden the heavens gather blackness, and a threatening storm appears. Cain rises up against Abel his brother, in consequence of his being more devotedly attached to God, and slew him. Thus all hopes of the church's future prosperity were at once blighted, and it was left alone without any public earthly advocate. But God's determinations are not thus to be frustrated; for he gave to Adam another son named Seth, by whose family he continued to be worshipped; and the church, for a time, presented a cheering prospect, until the posterity of Seth was corrupted, and mingled with the wicked. Sin was added to sin, men forsook the worship of the true God; and at last their degeneracy was so universal that the earth was filled with crimes, and God resolved upon their total destruction by sending a flood. Here, to all human probability, the church seems again to have arrived at its final termination: but grace appears, and God manifests his choice of Noah and his family, consisting only of eight persons, and saves them, as by a miracle, from the general overthrow, to carry on and fulfil his righteous designs in future ages. By this sad catastrophe of the flood, the whole human race was destroyed, with the exception of this one small family, proving the truth of scripture, which saith, Christ's flock is a little flock, and that salvation is by grace.

Noah being come out of the ark, after the deluge, commenced the worship of the true God, by offering sacrifice. But as mankind again increased, their sins likewise began to multiply; and in their pride and vanity they began to erect a tower whose top might reach to heaven, to save them in future exigencies; thereby despising God's providence, taking away, as it were, faith and reliance on him. To punish their presumptuous wickedness, he scattered them abroad on the face of the earth; and then idolatry began to prevail to such an amazing extent, that the church's destruction appeared inevitable. Grace was again put forth, and God chose Abraham, who lived at that time at Chaldea; and appointed him to leave his country: he engaged him to serve him, and commanded him to depart into the land of Canaan, and he promised to give that country to his descendants, to multiply his posterity, and that the Messiah should be born of his race. Hence, the family of Abraham, till the time of Christ, was considered by God as his church. Therefore in following this family through all its wanderings, we shall see fresh proofs for an unshaken confidence in God's unalterable decrees.

Behold the church, composed only of one man and his small family, wandering in a strange country, surrounded by idolators, immersed in dangers, with no prospect of an issue, to transmit to future time, the belief and practice of the true religion. At one time engaged in war, at another likely to die for the sake of his wife, and at last grown old, without any one to succeed him in the government of the church. How dark and dreary is the prospect! But, behold, on a sudden, a light breaks forth, and sovereign grace once more appears. To Abraham in his old age a son is given. The clouds disperse their darkness, the prospect brightens, and God does not leave himself without a witness. Grace, grace is the cause! Seeming prosperity is evidently about to be given. In Isaac, we may suppose, the church will find a warm friend, and a strenuous advocate. An inasmuch as he is to be the successor of the Father of the Faithful, we may reason-expect, that under his government, spiritual knowledge will be diffused, and the church to be established on such a basis as not to be afterwards shaken.

Salvation belongeth to the Lord. He seeth not as man seeth: and when he pleaseth to fulfil his wise and generous designs, he requireth not human aid to make up any seeming deficiency. At the period when Isaac was about to present himself as the representative of the church, God immediately commands his father to take and slay him. How gloomy the idea! The supposed ambassador is taken, bound, and laid upon the pile, the knife is extended, the victim seized, and a moment longer, and—grace, grace cries out, “lay not thine hand upon the lad,” and “because thou hast not spared thy son, in blessing will I bless thee, and multiply thy seed as the stars of heaven.” Who can doubt, now, but that the topstone shall be brought up with shoutings of grace. From this period the church and promised seed passed through various dispensations, and was for a season ap-

parently in great prosperity, until through pride and envy it was carried down into Egypt, in Jacob's time, into the midst of heathens and idolators ; and there it encountered a numerous train of hardships, for very many years, and no prospect of deliverance seemed to offer, until God, by the exhibition of some of the most astonishing miracles ever heard of, came forward in their behalf, and rescued them from captivity under the directing influence of Moses, bringing them out with a high hand, and an outstretched arm. But they no sooner enjoyed the happiness of liberty, when fresh dangers intimidated them, and threatened their annihilation immediately. Pharaoh with a mighty army eagerly pursued them, and was so intent upon their destruction, that he drove them to the very borders of the Red Sea, there fully expecting to reduce them to their former bondage or entirely to cut them off. At the very moment when the Egyptians were about to triumph, God parted the waters of the sea asunder, his people went safely through, and their enemies attempting to follow them were all drowned in the mighty deep, by the Almighty's causing the return of the waters. Who could have anticipated salvation in such a case? A powerful army behind and the raging sea before, and they themselves entirely unfit for war. Grace is the cause ; God fights for them and victory is theirs.

During their stay in the wilderness, through their wickedness, they were beset on every hand with a multitude of evils. At one time they were ready to die with thirst ; when God directed them to Marah : but although they found plenty of waters there, still they were so bitter that they could not drink, and death appeared to stare them in the face. Grace directed them to a certain tree, the healing virtues of which made the waters sweet. At another time they were perishing with hunger, and God sent them bread from heaven. Surrounded by the Canaanites, the Hittites, the Amorites, the Pizzites, the Hivites, and Jebusites, with no prospect of victory or deliverance ; yet God subdues all these nations to their sway. Fiery serpents came afterwards amongst them, and began their horrible work of destruction, by biting the people of Israel, and numbers of them died, and the death of the whole might have been expected. Still they were spared by God's intervention of the brazen serpent, and a remnant was spared according to the election of grace. Balak's enmity, and Balaam's secret intentions are turned into blessings. Through many and great salvations, they are at last settled in the promised land. From hence a long series both of prosperous and adverse circumstances awaited them, till the times of the Kings ; when in the days of Elijah the church was again so apparently reduced, as led the prophet to suppose, that it centered alone in his own heart. But God silenced his fears, by informing him he had reserved to himself seven thousand men, who had not bowed the knee to the image of Baal. From the days of Elijah it seemed to be more or less prosperous to the days of Josiah, after which it began rapidly to decline, until Zedekiah the king of Judah was taken captive ; his sons were slain, his own eyes

put out, Jerusalem destroyed, and the people of Jews were carried away into Babylon. All hopes of the topstone being now brought up were now apparently extinguished. But God seeth not as man seeth; for in the worst of times and darkest ages, there has always been the chosen few, the seed of the church preserved. While they were in Babylon, undergoing a series of complicated calamities, God, from time to time, raised up some excellent men among them, who in opposition to the unbounded wickedness and idolatry of the place, stood forth in the cause of God, and were the means of preserving the true religion. After seventy years captivity, the first edict of Cyrus was procured by the secret of God upon his mind. Darius and Artaxerxes were inclined in the same manner to favour them. But especially the instruments employed were Jerubbabel, Joshua, Ezra, and Nehemiah. These were allowed to build the temple of Jerusalem, and to set things in order for the worship of the true God; and to prepare for the return of the church to its own place. But in this they were interrupted by the neighbouring nations, and the work was delayed from time to time, till by God's help it was at length completed. From the rebuilding of Jerusalem to the destruction of that city, which happened after the coming of Christ, there were about four hundred and ninety years. The Jews, being returned to their own country, were, for some time, subject to the kings of Persia, and afterwards to the kings of Syria. They were exposed to divers persecutions, whereof the last and most cruel was that of Antiochus, who plundered the temple and profaned it; and made use of torments, in order to force the Jews to renounce their religion; as may be seen in the history of the Maccabees. This was he that forced Mattathias, and many Jews, to enter into a covenant together for the preservation of their religion, and liberty. They gained many victories by the courage of Judas Maccabeus and Jonathan, both sons of Mattathias. Having recovered their liberty, and again set up the exercise of their religion, they were a long time under the dominion of the Romans, who made Herod King over Judea; and it was this Herod who reigned when Jesus Christ was born into the world.

The time which God had resolved to send his Son, being come, Jesus Christ was born in Judea, and many far greater things fell out than had done before, which made his birth remarkable. His doctrines, miracles, preaching, the holiness of his life, and his God-like power and authority, drew round him vast multitudes to be taught at his mouth, that one might have supposed the topstone was not far from being uplifted, and the spiritual building completed. But now for the reverse of the scene, "he came to his own, but his own received him not." They took him from the midst of his followers, and having unjustly condemned him, they put him to death, thereby supposing both he and his followers would come to nothing. For the space of three days, all was darkness and obscurity; and the very person who appeared to be rapidly bringing thousands to God,

and from his success, the conversion of the whole might have been expected: yet he is now no more. What was to be done then in this emergency? His death was decreed of God to be the salvation of the church. On the third day he rose again according to promise, and after having remained with his disciples for the confirmation of their faith, for the space of forty days, he ascended into heaven, and there he ever liveth to make intercession for his church. To further the work of building the spiritual temple, Christ has appointed twelve persons as his ambassadors, and although they are not possessed of influence, riches, learning, or authority, yet they went forth in the whole world to proclaim salvation only through the blood and righteousness of Jesus Christ. Every place into which they came, persecutions, bonds, and imprisonments awaited them; and yet notwithstanding, in consequence of the accompanying grace of God's Spirit, giving energy to the word, the idols of the heathen were slain before the cross of Christ.

This sect called christians, though every where spoken against, has been, and still is preserved, and will be till the number shall be completed. Yet the difficulties it has always struggled with, have been so great, as to threaten very frequently its entire destruction. Sometimes it has been so reduced, that thousands of its members have been put to death. Nero, a very monster of a man, laboured to wash it away in the blood of its professor. Domitian followed his steps. Trajan succeeded them in their bloody work of persecution, until Pliny the Younger, wearied of murdering the christians, put a stop to it. The most malicious of persecutions were instituted against them every where; still they increased.

When Constantine arose, he favoured the sect, and opposition was in a great measure removed. But in after ages worse calamities arose, even the sins and errors of prosperity. Popery began to rear her hideous head; the true light of the gospel was hidden; evangelical truth was almost totally buried beneath a mass of errors and superstitions; and Christ was only known to very few; until the fifteenth century, when our Reformers began to cut off the power of the Pope, and preach Christ and him crucified. Numbers of them were put to death, but nevertheless the glorious work proceeded, until our apostolic church was thoroughly purged of Popish rubbish and established in its ancient pristine beauty and correctness. Since the Reformation, the church has encountered many enemies. It has been rent by foolish dissensions. Cromwell laboured hard for its destruction, but still it revived. Attacks have been made upon it by Arminianism, Socinianism, and Antinomianism; yet still it stands in opposition to all its enemies. Its truths are spreading, its correctness being seen, and its professors are rousing themselves; and in God's good time the topstone shall be brought up, notwithstanding its antagonists, with shoutings of "Grace, grace unto it;" and that because it is a true branch of Christ's apostolical church. But as it evidently appears, that the prosperity and salvation of the church in general, is

owing altogether to grace; so the salvation of every individual member, either in time or eternity, is alike indebted to the same cause, operating in the soul by the influence of the Holy Ghost; hence, St. Paul says, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." Original sin is so powerful in the nature of man, that all his fancied good desires, his efforts and his prayers, are incapable of eradicating it; in short, nothing can subdue and change a natural man but the grace of God. This will be evident when you consider that his understanding is darkened, and that he neither knows himself, his God, the scriptures, the sinfulness of his practices, the nature of hell and the joys of heaven. Whatever religious subject he meditates upon, being unenlightened by the Spirit, the produce is sure to be error, for the unconverted can do nothing but sin. His will is bound to that which is bad, and to the choice of every thing and any thing that leads to perdition. All his affections are corrupted, his pursuits unholy, his ideas full of mistake, and in addition to all this, the world and Satan conspire together to ruin eternally his immortal soul. This being the condition of mankind universally by nature, it may be asked how can the topstone be brought up? How can God collect a people, and make them holy, out of such a race? Every mountain shall vanish, and every difficulty will disappear, at the introduction of Christ. Man's nature shall be changed, his sinfulness removed, his soul clothed in the righteousness of Christ, and made holy by the sanctifying influence of the Holy Spirit. Grace alone, in its sovereign display, can effect this mighty work, and nothing can hinder it. God is, by the preaching of the gospel, calling first this man and that man; this individual and that individual; and when the number of stones, sufficient for the completion of the spiritual temple, be brought together, then shall ye behold the topstone lifted up, and the whole universe shall ring with joyous shoutings of "Grace, grace unto it."

We also learn from this subject, that where the Holy Ghost has once evinced the election of a soul, or in other words, converted a sinner to God, that soul shall never fall into hell. This, his security does not depend on himself, or his performances; for if it did, hell would undoubtedly be his portion; but it rests alone on God's grace; and that all-powerful grace which is amply sufficient for perseverance will be duly supplied; for where God has graciously bestowed his love, he will still continue to vouchsafe his grace, and he will give it more abundantly, and finally crown it with glory. His grace is all sufficient for the believer in every state. His grace shall begin and carry on the work of religion, in the souls of those whom the Father hath given to his Christ. Therefore lift up your heads, O ye elect of God, your final redemption draweth nigh! Before long you shall be favoured with an inseparable union to that company, and shall see the topstone brought up, and shout with immortal voices, "Grace, grace unto it."

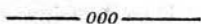
But antecedent to this happy and glorious termination, let us just consider, some of our present enemies, and contemplate the divine power and energy by which we are made victorious over them in this world. They may be said to be three, the flesh, the world and the devil. And although a threefold cord is not easily broken, yet it is utterly impossible for a child of God, to be securely bound therewith, and that because Christ has made him free from sin, delivered him out of the world, and put Satan under his feet.

That the flesh is an enemy to true spirituality of soul is very evident not only from its infirmities, but also especially on account of its opposition thereto. The understanding is totally enveloped in moral and spiritual darkness as to be rendered utterly incapacitated to comprehend savingly divine things. And the will, which is the servant of the understanding, is likewise so rebellious against Christ and submission to his cross, that nothing can subdue it but the arm of God's grace. But what is worse than all this, the heart with all its affections and motions is so universally defiled by corruption, as that every imagination thereof is only evil and that continually. And yet, notwithstanding all this, and much more which might be advanced upon the subject, proving man to be inimical to, and incapacitated for, the attainment and enjoyment of salvation by Christ; yet nevertheless when he is converted to God, made a new creation in Christ Jesus, and has become the temple of the Holy Ghost, all the powers of his carnal nature, however potent, are made subject to God's grace; and though after conversion they still live in opposition and retardation of spirituality in the soul, they must, notwithstanding, be prevented by the Holy Ghost within us, from causing either the loss of the soul's happiness here or its eternal glory hereafter. It is promised in the word of God that "sin shall not have dominion over us, because we are not under the law, but under grace." Hence, the Spirit continually operates in our understandings, in the impartation of divine knowledge; in our wills subduing us to God's ways and God's truth, by the sweet application of Christ's constraining love; and in our hearts and affections by the saving presentation of Christ as the fairest among ten thousand and altogether lovely. The purposes, promises, oath, and scriptures of God, all conspire to assure us, that we are redeemed and saved from sin, with all its hinderances, influences, and consequences; for which we are indebted exclusively to God's grace, and sovereign good will and pleasure in Christ Jesus our Lord.

The world, that lieth in the wicked one, is equally an opponent to our present and future salvation. It comes in with its lusts and pleasures, its riches and honours, its duties and requirements, its friends and foes, its errors and heresies, its persecutions, cruelties and deaths; and is determined, if possible, to drive or draw us back into carnality, infidelity, and hell; and for the accomplishment of this, it exercises all its ingenuity and puts forth all its mighty energies, and that against one who has no power of himself to help himself. This

often makes the children of God to cry out to their Lord for help which is never withheld from them. Yea, he ever liveth before and upon the throne of God, making intercession for them, and saving to the uttermost all that come unto God by him. And though in and from the world we are said to have tribulation, yet for our comfort it is added, "be of good cheer, I have overcome the world;" and this he has especially done for us. The world, therefore, although it annoys us; yet blessed be our covenant God, it cannot destroy us, nor deprive us of one blessing which God has laid up in Christ for our reception, sanctification, enjoyment and salvation.

But there is another enemy always on the alert, possessing the power of a roaring lion; going constantly about in search of destroying the souls of God's people, although he has never succeeded in capturing one of them, yet his implacable enmity is so intolerable, that nothing fatigues him, nothing abashes him, and nothing and nobody can repel and overcome him but Christ. We should all be deceived by his subtlety and overcome by his potency, but for the wisdom and power lodged in Christ as the head of the church, and received by his members as their necessities require, to support them against, and make them victorious over all their spiritual foes. Be of good cheer, therefore, ye beloved of the Lord, for "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39,



ANTI-SCRIPTURAL UNIONS.

THE attention of the christian world has from time to time been called to a most important subject; the grand fundamental doctrines of our Holy Religion have been ably and powerfully advocated, and the Lord has stirred up the hearts of many of his people to contend earnestly for the faith once delivered to the saints—God grant that it may be a means in his hand of arousing the church to a sense of her duty and deep responsibility; she has long been slumbering at her post; supineness, and I could almost say indifference to the vital truths of Christianity has long marked her cause, and she has well nigh been sinking into the state of Laodicean apathy so awfully depicted in Rev. iii. 16. But her midnight slumber has been intruded upon, and the voice of the Bridegroom has resounded through the darkened chambers of Popery, Infidelity, and Latitudinarianism, and something of that spirit which animated the bosoms of our pious forefathers on emerging from the thralldom of Papal influence, has been in the present day strikingly visible; may the blessed spirit of the Reformation revive the drooping energies of our Church, and may the light of the glorious Gospel shine forth with increasing splendour, till

the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever.

When the enemy comes in like a flood, the Spirit of the Lord, we are told, shall lift up a standard against him; surely this is applicable to the present period—champions for the truth have been raised up from a soil most unfavourable to the growth of pure religion and godliness, and while the too prevalent feeling of national prejudice would lead us to ask, “Can anything good come out of Ireland, degraded Ireland?” In that very country men have from time to time been raised up to advocate the truths of the gospel, as well as in our own land, and whom we verily believe would hazard their lives in its defence. The unholy amalgamation of Socinians, Papists, and Liberals, with Trinitarians in our Religious Societies, must grieve the heart of every true believer in Christ; the evil alas! has been too long tolerated, and unless this leaven of corruption be rooted out, its pestilential influence will extend, till like the withering blast it will sap the vitality of every society thus constituted.—The decided stand made a few years back at one of the anniversaries of the Naval and Military Bible Society, against uniting with those who do not avow their belief in the Holy Trinity, must have been highly gratifying to every sincere follower of the Lord Jesus, and it is deeply to be deplored, that a similar protest and resolution was not unanimously agreed upon at all the meetings of the various religious societies.—The times in which we live are marked by such extraordinary events, that it is a loud call upon all professing christians, seriously to examine the *foundation* of their future hope and expectation; to be neutral in the defence of those doctrines which involve our interests as candidates for an eternal world, is not only compromising our own principles and dishonouring Christ, but is upholding others in a most fatal error, and thus hazarding the best interests of multitudes of the human race—yea, I verily believe if at the outset of our Religious Societies, a decided stand had been made to exclude Socinians, their pernicious tenets would not have spread so rapidly, and if but one soul had been rescued from this damnable heresy, (and who can calculate the worth of even one soul?) they had been clear from the blood of *all*; we are indeed guilty concerning these our brethren according to the flesh, and by this pacific union and false charity, have intrenched them more deeply in their fatal delusion. It is indeed high time to awake them from their deadly slumber, and while the connecting link which encircles them as co-operators in the religious institutions of the country is giving way, which will ultimately we trust by a simultaneous effort be snapped asunder; let us remind them by this circumstance of that more awful separation which must take place at the coming of the Son of Man, when before him shall be gathered all nations, and he will separate them as a shepherd divideth the sheep from the goats—“What is the chaff to the wheat, saith the Lord?” even now is the *sifting* time near at hand, and who

shall abide the day of his appearing? While we have to mourn over the rapid spread of infidelity in this our land, it assures us of the truth of that scripture which plainly declares, "That in the latter days, there shall be false teachers arise, who shall bring in damnable heresies, even denying the Lord that bought them, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" 2 Pet. ii.

The sanction these doctrines have received among us, is a disgrace to our Christian name and profession, it marks the low ebb of vital religion, it involves us in the deepest guilt, and it is traitorship akin to Judas, against the holy and immaculate Jesus—O may the Spirit from on high be poured out in rich abundance upon the Church, that this sin which is written as it were with a pen of iron may be blotted out, and may that Saviour, whom to know is life eternal be alone exalted, may every tongue confess his name and crown him Lord of all.

A. A.

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THE ALL-PREVAILING VOICE OF MERCY.

"And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel"—Heb. xii. 24.

THESE are the concluding words of a very long period, which seems to embody in a small compass, the fulness of the blessing of the gospel of Christ. The mission of Christ was a mission of mercy, the covenant here spoken of was a covenant of mercy, the blood here introduced as the speaker, when put in contrast with other blood in language and effect, is the fulness of the expression of mercy itself.

From the beginning to the end of this epistle to the Hebrews, there is obviously kept up a continuation of one subject—Jesus Christ. True, it branches out in various directions, like the spreading limbs of the vine, which though their extremities are wide, and from their distance each from each give rise to conjecture that they grow at random, yet we find they may be traced home to the stem Christ, whence they each one in perfect order derive their sap and influence. The Hebrews, though of all nations most blessed, and priding themselves in the superiority of their privilege, boasting of Moses and the prophets, whose sepulchres they built, and adorned, and beautified; the very prophets who testified beforehand of the very sufferings of Christ, and the glory that should follow, yet, alas! knew not the time of their visitation. They were familiar with the writings descriptive of his kingdom, but their imaginations went out in quest of those trifles which had again and again deceived them. Moses had told their forefathers, "A prophet shall the Lord raise up like unto me, him shall ye hear, &c." and being in a state of slavery and taxed by the Romans, this prophecy presupposed to them a deliverance from this; hence those emphatic words relating to Jesus

Christ would seem to have a specific allusion to them in those cases of national distress, such as these, "Save,"—"deliver,"—"redeem,"—"guide,"—"direct,"—"uphold,"—"defend," and many others contained in the scriptures. But when he came unto his own, his own received him not. Filled with national prejudices of a description the most remote from prophetic meaning, they looked on the Messiah with bosoms inflated with indignation and contempt. *A Lamb indeed among wolves!!* But, read for your soul's comfort the declaration of divine sovereignty; namely, "The wrath of man shall praise him." Time and space forbid us to note down the painful life of our blessed Lord Jesus from the manger at Bethlehem to the cross at Calvary, we must necessarily hasten to the latter place, that scene of blood such as the sun was ashamed to behold, who retarded his rising to the ninth hour, so as not to be witness of its tragic horrors which convulsed all nature! Here a suitable opportunity was afforded for his precious blood to express its own meaning in its own terms. "Father forgive them they know not what they do." Thus the ignorance of men when not kept within due restraint, contribute among other things which in their aspect are more tame and mild to bring about events long predicted and of everlasting importance. Ignorance is sin, and for which atonement was made under the law. An atonement by no means efficacious, though a sacrifice was offered, it served only for faith, and—

"Taught the need of other blood
To reconcile the soul to God."

This was the blood now offered which effectually put away sin, and such was the effect it produced, that it ceased to be remembered by God himself, so far as the east is from the west, so far has he removed our transgressions from us; and will remember them no more for ever! Among others thus highly favoured was Saul of Tarsus. The rage which boiled in his bosom shall be subdued, and his infuriated rage reversed, and being trained up in all the Jewish customs and ceremonial observances under the law, the sovereign grace of God in Christ through his blood and intercession, compel this very Saul of Tarsus to turn about, and tell the Jews in the most humiliating manner, of the folly and exceeding madness of his former conduct. A flood of light had burst upon his mind. The Lord fitted him for a purpose which was fully answered by his ministry. This epistle to the Hebrews seems to contain a rich mine—a vein of gold runs along to the end, and like a wise master-builder, not only in laying a secure foundation, but, as it were, putting joints together, showing their perfect agreement. Types and shadows had long been familiar with him under the law; this was with the Jews a favorite theme. He had recourse here to a successful mode of teaching. that is, showing them by their own prejudices the unalterable will of God. But again, how very remarkable it is, that so blind were the Jews, that though making their continual boast of Moses, and priding them-

selves in their temple, yet in all four of the Evangelists, we do not find that they made the least reference to the blood that was shed there! This gave occasion to Paul to particularise more at large in this epistle, on those services which he was as familiar with as they. And having been shown by the unerring finger of God, "The end of the law for righteousness to every one that believeth in Jesus, also, the manner and use of it in convincing of sin. It produced a killing effect too, by severing all hopes of salvation, by ever so strict an adherence to it. The *issue* of all which was, it acted as a *schoolmaster* to bring him to Christ. It was therefore perfectly consistent with reason that the apostle as a wise teacher should direct their minds into the same channel. Having glanced at many things, the apostle dwelt with much emphasis on those acts of Moses wherein he sprinkled with blood all "The vessels of the ministry," and adds, "without shedding of blood there is no remission.

The blood of purification offered under the law was the grand feature of all the Jewish ceremonies. The apostle *had* said, the law "maketh nothing perfect," "standing only in divers washings, and carnal ordinances imposed on them until the time of the reformation," which time being now come: the day star having arisen, the light of the glorious and everlasting gospel of Christ having burst forth, those services which only served for the time then present, were done away. There was certainly a glory in it, but was now fast vanishing away, by reason of the glory which excelleth. There is a glory of the moon, which the rising of the sun totally eclipses—just so the glory of the law disappeared, (I mean as to its previous administration) by the coming of Christ. The sun of righteousness arose with healing in his wings, and became the end of it. The righteousness of God being thus revealed (namely by the law) and the Eternal Spirit's quickening influence having laid bare and naked, in the full blaze of meridian sunshine, all the horrors consequent on every defect, bringing to remembrance what we in our homely way call "back reckonings," which, were it not for such a faithful remembrancer, would have mouldered in forgetfulness. It is now discovered that the blood so profusely shed from those numerous beasts, did not, nor could it take away sin, as pertaineth to the conscience. Because a consciousness still remained, which though seemingly appeased was still there. This faithful witness, conscience, acts in the Lord's time, as it did with them to whom this epistle is specially directed. Peter was sent with the message, and charged home upon them the crucifixion of Christ, declaring that he was made both Lord and Christ. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? (Acts xi. 37.) Did Peter refer them to the law, by advising another lamb of the first year, or another bullock, or was their previous obedience so much as hinted at? No. See his reply in the rest of the chapter.

It is so ordered in the plan of man's salvation that Jehovah has reserved to himself all the glory of it. Every man interested in it looks with scorn on the only effectual cure. What a humiliating consideration! The remedy is not only provided at the greatest possible cost, but another obstacle on the part of man presents itself. He will not accept it. He must be *made* willing by God's almighty power to receive so great a gift as Jesus Christ. Here is a full reply to the startling interrogation of "How shall man be just with God?" Having considered how ineffectual every other sacrifice is found, and the extreme distance between God and man renders it absolutely necessary that, God himself must perform some act of mercy in order to his recovery. It must be the Son of God.

"No other sacrifice could e'er atone,
'Twas thine dear Lord, 'twas thine alone."

Having waded through a long, tedious, and useless process, his plumes must be lowered, and for all his greatness must go to Christ a miserable sinner. He must receive the kingdom of heaven as a *little child*. He is made to confess his sins, and he finds God faithful and just to forgive him his sins, and cleanse him from all unrighteousness. In, through, and by his Son Jesus Christ—the sinner's very last resource.

"This remedy did wisdom find
To heal diseases of the mind;
This sov'reign balm, whose virtues can
Restore the ruin'd creature, man."

To Jesus Christ the Mediator of the new covenant.—He of whom the Father said, "Thou art my beloved Son." In perfect equality with himself, being co-eternal and essential Deity: possessing all the attributes of Jehovah. He, to whom alone these emphatic words apply, "But unto the Son he saith, thy throne O God is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom." The mind loses itself in the attempt to conceive of its greatness! This illustrious person is King of kings and Lord of lords. Who dwelleth in that light which no eye hath seen or can see. He, who, with the Father and the Holy Spirit created the heavens and the earth, and all the things therein. Having made man the most distinguished object of his concern on earth, and knowing he would fall into such a ruin as he could not recover himself from; nay, more; so awfully dreadful was it, as to make him actually *hate* a release!

But in spite of this deadly opposition, Jehovah had an everlasting purpose of mercy towards him, a purpose in connection with his formation. Jehovah agreed with HIMSELF, in his threefold character of persons to make himself known to man, as the rock of his salvation. But so immaculately holy a being could not be seen by sinful man. Infinite Wisdom therefore undertakes the management of a method,

so as to preserve the purity of holiness in the execution of this profound scheme, at which the earth is called upon to be astonished.

The second person of this glorious Trinity left his blessed abode, and assumed that very nature which had fallen, though himself without sin. Forasmuch as the children were partakers of flesh and blood, he likewise himself also took part of the same. For this very end, that he might be a *merciful* high-priest in things pertaining to God. Here he presents himself in a Mediatorial form;—a form in which he agreed with the Father to bring many souls unto glory; all the election of grace, a number which no man can number; called the church of the first-born, whose names are written in heaven. But when he made his appearance on earth, he was hated and rejected of men; hunted as a partridge upon the mountains, and at last having rendered that complete which man had broken in every part, namely, the whole law of God, they took counsel together and murdered him! The Eternal Father and the Eternal Spirit beheld it, and hung the heavens in black. The Eternal Spirit caused an account to be written of it, for man's shame and confusion of face, and called it by that strong expression, an "*ignominious death*."

Who can conceive the *wisdom* of all this? might we not rightly have supposed, according to the order of our impaired reason, that all was now at an end? That it was *another* dreadful crime, added to that which was already as red as crimson; and the messenger, the Mediator of the new covenant being killed, his very purpose had failed? True, man verily might think thus. "But my thoughts are not as your thoughts, nor my ways as your ways, saith the Lord; for as high above the heavens, as the heavens are above the earth, are my thoughts than your thoughts, and my ways than your ways." Read the above declaration and stand abased before him. Christ must needs suffer, and while thus agonizing, and his precious blood streaming down, reader, may the Lord the Spirit direct your mind and mine, to that cleansing stream of mercy, which is yet as sweet and precious as ever, and will retain its virtue of saving power, and answer all the purposes for which it was first intended, until every redeemed soul be gathered into Jesu's fold.

Listen to the wonderful contrast which Paul has mentioned, a successful method of teaching by pointing to extremes between the cry of Abel's blood, and that of Christ. "The voice of thy brother's blood crieth unto me from the ground." (Gen. iv. 10.)—Abel. "Deliver him from going down to the pit, I have found a *ransom*."—Christ. The church in ancient times believed this, and entered into that rest which remaineth for the people of God. They knew when the blood was sprinkled under the law, that their Beloved stood behind the wall, they could not see him look forth at the windows, showing himself through the lattice. (Songs ii. 9.)

THE PREVALENCY OF PRAYER ACCOMPANIED WITH FAITH.

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—MARK XI. 24.

OUR blessed Saviour whilst on earth, was never idle, but always going about to do good; hence the journeys he took, the discourses he delivered and the miracles he performed cannot be paralleled in the annals of history. In this chapter we are informed of his triumphal entry into Jerusalem, of his casting out of the temple those that bought and sold therein, and of his cursing the fruitless fig tree. It so happened, for it was appointed, that Jesus and his disciples passed by this fig tree again, a short time afterwards, and the disciples seeing it withered, Peter saith unto our Lord, "Master behold, the fig tree which thou cursedst is withered away, and Jesus answering saith unto them, Have faith in God, for verily I say unto you that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith," and then adds, "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall receive them." Now if these words had been spoken by any other than Jesus Christ, we might have disputed their authority, doubted their truth, and denied their authenticity: but when we are positively informed by the inspired penman St. Mark, that they are the words of him that cannot lie, who spake as never man spake, and who is God as well as man, the same yesterday, to-day, and for ever, all doubts are removed, disputation vanishes, and unbelief silenced and abashed.

Let us then in the first place—

I.—Enquire to whom these words were addressed, and this we will do negatively and positively.

1. Negatively. They are not addressed to unbelievers, for how can such ask in faith who are destitute of faith, and whatsoever is not of faith is sin. Rom. xiv. 23. It is true they may both read prayers and recite prayers, but we are plainly told that the prayers of all such characters are abomination to God. Prov. xv. 8. They are only the expressions of the tongue, and not the effusions of the heart. They read or recite prayers either because they have been taught from their youth, or because it is customary, or because they obtain the applause of others, or because they can thereby deceive their neighbour, and procure his friendship and assistance; but whatever is the cause or the object in view, it is immaterial, for the prayers of all such are only lip-service, and not the sacrifice of a broken and contrite spirit, which alone is acceptable in the sight of God, for it is the heart which God looks at, and therefore if the tongue does not express the desires and feelings of the heart, our prayers will never be heard, and

consequently can never be answered Thus it is plain, and an undeniable fact that *unbelievers* are not addressed. Let us then enquire,—

2. Positively. Who are addressed? I answer the blessed words of our Saviour are addressed to *all his disciples*, in every age, and in every country; And where are they? Not all who bear his name, nor all who profess to follow him; but all who sincerely love him and believe in him. None else are his disciples whatever their pretensions may be. Love to, and faith in Christ are the true characteristics of a real christian, therefore in whoever these two are found, be he black or white, Jew or Gentile, rich or poor, learned or illiterate, young or old, male or female, he or she is a true disciple of the Lord Jesus Christ. Now a disciple means a scholar and a follower, and such are the persons I have described. They are, 1. Christ's scholars. They became so by being born again, and like Mary they ever after delight to sit at Jesu's feet and hear his word. This heavenly Teacher, teaches them their own vileness and his purity; their helplessness and his strength; their ignorance and his wisdom; their deformity and his loveliness, and their unworthiness and his ability, willingness, and suitability as their only Saviour and Redeemer. They are also taught to speak of his kingdom, and talk of his power; to read their interest in all that he has done and suffered on their behalf, and to read their names written in the Lamb's book of life. He also teaches them to recite the praises of him who hath called them out of darkness into his marvellous light, and he also teaches them so to number their days that they may apply their hearts unto wisdom. Many more are the lessons of wisdom and instruction which they receive at this school; but I observe, 2. That Christ's disciples are his followers. They imitate his *example*, hence saith the apostle, "Christ also suffered for us, leaving us an example, that we should follow his steps." 1 Pet. ii. 21. Was he patient? So are they. Was he humble? So are they. Was he meek? So are they. Was he loving? So are they. Was he forgiving? So are they. Was he merciful? So are they. Was he diligent? So are they. Was he zealous? So are they. In fine they are possessed though in a *much smaller degree*, of every holy principle and virtuous disposition as their Lord and Master was, and which are manifested in their outward walk, conduct, and conversation. They are also his followers because they believe his doctrines and obey his precepts. They love him in preference to any other, and they delight to hear of him, to read of him, and to talk about him. In his blood alone they trust, and on his righteousness alone they depend for the pardon of their sins and the justification of their persons. They follow him in their afflictions and desires, and they follow his advice and direction in all their concerns, private and public, whether temporal or spiritual. Thus they are not pretended or hypocritical followers, but real and sincere lovers,

believers and admirers of Jesus Christ, whose promise to all such is, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." The meaning of which words we propose—

II.—To explain, and this we shall do by noticing what they imply and what they express. They imply that prayer without faith will obtain nothing, and they express that prayer accompanied with faith will procure all things, that is all good things, or all needful things, or all things which God has promised.

1. Then the words Christ imply that prayer without faith will obtain nothing. Now prayer without faith is like faith without works—*dead*: it is lifeless, useless, fruitless, and unavailing. It is the form and not the power; it is the shell and not the kernel, it is counterfeit and not sterling. That prayer without faith will obtain nothing is evident. 1. Because it is unreasonable to expect otherwise. It is true we might petition the queen for a favour, which we did not in the least believe we should obtain, and yet Her Majesty might be pleased to grant the same; but it is unreasonable to suppose that God who is well acquainted with our unbelief, will grant the request of any who pray without faith, but on the contrary doubts the truth of his promise, and the veracity of his word, which must be the case with all who pray without faith, for instead of believing that God can and will, according to his promise, grant their requests, they either pray thoughtlessly or doubtingly, or both, and I again repeat it is unreasonable to expect that God will ever notice or answer such like prayers; but it is not only unreasonable, but, 2. It is unscriptural to suppose that prayer without faith will obtain any thing. The language of our blessed Christ plainly implies what I have before stated, namely, that prayer without faith will obtain nothing, and it is also as plain that his language was understood to mean so, by what the apostle James observes, "Ye ask and receive not, because ye ask amiss." James iv. 3. "If any of you lack wisdom, let him ask of God, who giveth to all men (all believers) liberally and upbraideth not, and it shall be given him. But (he continues, and I beg the reader's particular attention to what he subjoins) *let him ask in faith nothing wavering*, for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man (that unbeliever) think that he shall receive any thing of the Lord." James i. 5—7. that is, not any thing that he asks or prays for, and for this simple reason, because he does not ask in faith, but wavers in his mind, or doubts in his heart. He does not know what to ask for; he first thinks this would be best and then that would be best—this he should like and then that he should like; thereby planning and contriving for God, instead of asking for his promised blessings, believing that he is able and willing to grant them, and resting assured that whatever he gives or withholds will be the best for us, and the most for his own glory. God will not be dictated to. He has pro-

mised every needful favour and blessing, and therefore to pray for any thing else is to dictate to God. It is in effect telling him that we know better than he does. It is therefore not praying in faith, or in simple dependence upon his word and faithfulness. 3. It is evident that prayer without faith will obtain nothing, because to pray without faith, is to pray for what we consider we have merited, and therefore such prayers are sin. Indeed, I don't know that we can commit a greater sin, than to think and believe that we either have or can merit any thing at the hands of God. His word assures us that if God were to deal with us according to our deserts, he would plunge us instantly into the everlasting abyss of woe, and the experience of all renewed characters confirms the truth thereof. How sinful and wicked then it must be to pray for any thing, under the idea that we have merited it; for instead of giving all the glory to God for his love and goodness, we thereby ascribe it to ourselves and become robbers of God, as in Malachi iii. 8, 9, such characters are cursed with a curse: but, 4. Prayer without faith will obtain nothing, because all such prayers are offered up through pride and in presumption. Call to mind the parable of the Pharisee and Publican. The Publican stopped at the entrance of the temple and durst not lift up his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner;" whilst the Pharisee, who was as proud, and as destitute of faith as Lucifer, marched boldly into the temple, and with all the effrontery and blasphemy imaginable, thanked God that he was better than any body, and much more so than the Publican. I scarcely need tell you which of these prayers God heard and answered. The Publican, however, we are told went down to his house justified, and not the Pharisee, Luke xviii. 9, &c.; for "God resisteth the proud, but giveth grace unto the humble," James iv. 6. Faith and humility always go hand in hand together, consequently where these are absent, unbelief and pride, which are the parents of presumption, are present. There is a vast difference between presumption and that boldness with which St Paul invites the christian to come to the throne of grace, Heb. iv. 16. To come to God presumptuously, is to come independently, haughtily, and proudly; but to come with boldness is to come in love and in faith, nothing doubting, the same as a child comes to its parent, or a wife to her husband, when they want assistance, direction, or protection; and this brings us to notice,

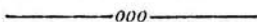
2. What our text expresses, namely, that prayer accompanied with faith will procure all things, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them;" and now we will first explain what is meant by praying in faith and then conclude with a few remarks on the blessed promise, here made, by our Saviour, to all who thus pray. 1. What is meant by praying in faith? To pray in faith is to pray in humility. It is to approach the divine footstool, sensible of our utter unworthiness of such a privilege;

and conscious of our not having merited any thing at the hands of God, but his wrath and divine displeasure. It was in this manner that Job prayed "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself in dust and ashes." Job. xlii. v. 6. In this manner Manasseh prayed, "And when he was in affliction, he besought the Lord his God and *humbled himself greatly*, before the God of his fathers." 2 Chron. xxxiii. 12. In this manner Daniel prayed, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." Dan. ix. 5. In this manner the prodigal prayed, "Father I have sinned against heaven and before thee, and am no more worthy to be called thy son." Luke xv. 18, 21. In this manner the publican prayed, "He stood afar off and would not lift up so much as his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner." Luke xviii. 13. And it is in this manner, namely, humility and self-abasement, that every Christian prays. They know that by nature, or as they stand related to their fallen head Adam, they have no claim upon God for the least of his favours; they, therefore, approach his footstool as beggars and dependants. Beggars did I say? Ye, all christians are beggars—they have nothing but what they receive at the hands of their heavenly Father, and it is their mercy that he has promised to supply all their need out of his riches in glory by Christ Jesus. Philip. iv. 19. 2. To pray in faith is to pray for whatever God has promised; it is to turn his promises into petitions, believing that he is able and willing to do exceeding abundantly above all that we can either ask or think, Eph. iii. 20. There is no state or condition in which any christian of any age, and in any country can be placed, but there is a promise in scripture suitable for the same; and "all the promises of God are yea and amen in Christ," 2 Cor. i. 20. They are certain and sure—no *ifs* and *may-be's*, in God's promise book. Whatever he has promised he will perform, for "He is not a man that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?" Numb. xxiii. 19. Therefore we cannot do better than repeat his promises and pray for the very blessings he has promised, not doubting but we shall receive the same, *when, how, and where* it shall seem best to Infinite Wisdom: and in so doing we shall pray in faith. 3. To pray in faith, is to pray in the name of Christ, hence Christ himself saith, "Whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23. Now to pray in the name of Christ, means much more than the bare using of his name, or the simple repeating of his words, for thousands do this, who are as destitute of love to, and faith in Christ, as an Hottentot, who never heard of Christ. To pray in the name of Christ is, 1. To plead by faith the merits of Christ as the only medium of our access to the Father; hence it is said we have peace with God

through our Lord Jesus Christ, Rom. v. 1., and the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23. Jesus Christ is the great store room in which are deposited all that the Church can need in time and through eternity; hence 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." Eph. i. 3. But, 3. To pray in the name of Christ is to rely on his intercession for us, at the right hand of God, for whatever we need God promised; Christ intercedes on our behalf, and not only so, but he presents our prayers perfumed with the incense of his own merits before the throne of God, by whom they are therefore sure to be heard and answered, Rev. viii. 3. This is praying in the name of Christ, and therefore praying in faith. 4. To pray in faith is to feel inwardly satisfied, as if we were already in possession of the blessings prayed for, therefore saith Paul, "Let us draw near with a true heart in full assurance of faith." Heb. x. 22. Consequently whoever doubts the fulfilment of his promises, or is impatient for the obtaining of the promised blessings, cannot be said to pray in faith. 5. To pray in faith is to pray in the Holy Ghost, hence the apostle Jude exhorts those to whom he wrote, "to pray in the Holy Ghost, ver. 20. that is by his assistance, therefore saith Paul, "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; for the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii. 26. 6. To pray in faith is to pray in confidence, by asking every thing according to the will of God; hence saith the apostle John, "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petition that we desired of him." 1 John v. 14, 15. And in that comprehensive and inimitable prayer called the Lord's Prayer we are taught to say, "Thy will be done on earth as it is done in heaven." Matt. vi. 10. And Christ himself prayed, "Not my will but thine be done." Luke xxii. 42. Paul told the Ephesians when he was going to leave them, "But I will return again unto you *if God will.*" Acts xviii. 21. And St. James tell us that instead of saying we shall do so and so to-morrow, or at some future time, we ought to say, "*If the Lord will*, we shall live and do this or that." James iv. 15. Thus in all our prayers the will of God should be consulted, and whatever we pray for according to his will, we may pray for with confidence, because we are sure to receive an answer to our petition: and this brings us to notice, briefly, the blessed promise itself, "What things so ever ye desire when ye pray, believe that ye receive them, and ye shall have them;" which words express that prayer accompanied with faith will procure all things. And, 1. We remark, it will procure all *good things*: hence saith the Psalmist, "The Lord God is a sun and a shield, he will (not may) give grace and glory, and *no good thing* will he withhold from them that

walk uprightly." Psa. lxxxiv. 11. And saith Christ, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give *good things* to them that ask him." Matt. vii. 11. 2. Prayer accompanied with faith will procure all *needful things*. "My God (saith Paul) shall supply *all your need*, out of his riches in glory by Christ Jesus." Philip. iv. 19. And here it will not be amiss to remark, that although God does not at all times give us the very thing we want, and ask for; yet he always gives us *something equivalent, or something better for us*. We are like little children, want many things, which if given would be injurious to us; but as God knoweth what things we have need of before we ask him, Matt. vi. 8. and what we will be best for us, he withholds what would be for our hurt, and gives us only those things which we need, and which will be for our good. When the apostle Paul was much troubled with a thorn in the flesh, he besought the Lord thrice for its removal, but instead of the Lord taking it away, he promised him sufficient grace to bear him up under it. 2 Cor. xii. 7—9. "Let us (therefore like Paul and agreeable to his advice) come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. iv. 12. 3. Prayer accompanied with faith will procure all things promised. Every thing that the christian wants or needs, and which will be for his good is promised; and therefore whatever promised blessings we pray for in faith, we are sure to receive them sooner or later, for "God that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all things*." Rom. viii. 32. And saith Paul to his son Timothy, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches but in the living God, *who giveth us all things richly to enjoy*." 1 Tim. vi. 17. What encouragement then is here held out to the christian! He may be the subject of many wants, experience many trials and temptations, be exposed to many dangers, and surrounded by many enemies; but at all times, in all places and under all circumstances, he has a throne of grace to fly to, and a promise-keeping God to trust in. 4. And finally we remark, that prayer accompanied with faith will not only procure (instrumentally and not meritoriously) blessings for ourselves, but also for others; hence it is that we are so often commanded both to pray with and for each other; and St. James saith, "The prayer of faith shall save the sick." James v. 15. And St. Paul tells the Corinthians that they were helpers together by praying for each other. 2 Cor. i. 11. I might, in conclusion, have adverted to several remarkable instances of God answering the prayers of his people of old, but I forbear at present, as *many* such cases are recorded between the covers of the Bible, which you can peruse at your leisure, and shall merely repeat what I have before asserted respecting the persons to whom the blessed promise of Christ is made, I stated that they are not unbelievers, *but those only who love and*

believe in Jesus Christ: in confirmation of which I shall conclude this paper with the language of the apostle John, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment"—1 John iii. 21, 22, 23.



ADDRESS OF THE BISHOP OF LINCOLN, AT THE CONSECRATION OF
NEWTON CHURCH, ON THURSDAY, SEPT. 26, 1839.

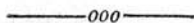
THE Right Rev. Prelate, in opening his eloquent and impressive address, commented on the beauty of the passage before him, as an instance of the intensity of the Royal Psalmist's zeal for the promotion of the glory of his Master. His Lordship then proceeded to describe in the most glowing terms, the conduct of David throughout his life, and the increasing earnestness with which he advocated God's cause; and showed the continuance of the Psalmist's holy zeal, amid the vicissitudes of his chequered career, as well amid the smiles of prosperity as the frowns of adversity. In the peculiar elegant stile of the Rev. Prelate, and for which he is so justly celebrated, his Lordship proceeded to descant upon this subject, drawing comparisons between the spirit which influenced the holy Psalmist, and that which characterized our ancestors in their exertions in erecting temples and churches dedicated to the service of God. Then, bringing his observations down to the present time, his Lordship thus proceeded:—"We are not now required, as were those of old, thrice in every year to leave our home and go elsewhere to present ourselves before our God. It is now the high privilege of us all to be enabled to entertain a just sense of his blessings; now I may emphatically say we have even the ordinances of religion brought home to our very doors: and now we can, without either labour or inconvenience, present ourselves every week before the Lord. And to what, under Providence, are we indebted for this facility of access to the house of God? To the liberality and patriotism of our ancestors. They, like David, felt an ardent zeal for the promotion of God's glory. They, like David, felt a lively affection towards the services of God. They, like David, rejoiced to see their brethren animated by the same feeling, and left no means unemployed to call that feeling into active service. They, like David, loved to inspire every bosom with a desire to be present in the house of God, and to provide that, where that desire did exist, it should not remain unsatisfied. They, like David, acted under the conviction that the influence of religion cannot long be exercised on the mind of man without provision being made for the regular observance of God's ordinances. These were the feelings and wishes which induced them

to raise edifices throughout the land—edifices which, whether we consider their number or their external appearance—the most insensible cannot fail to contemplate with reverence, on account of the piety which characterized the efforts made in producing them. So anxious were our ancestors that no one should urge want of accommodation as a plea for not attending the religious services observed in the house of the Lord, that the erecting of churches, in course of time actually outstripped the exigencies of the population. How different the state of things now! In the present day, in the metropolis, and in the manufacturing districts, scarcely one in ten can find accommodation in the house of God. For more than three centuries, the spirit which animated our forefathers appeared to lie dormant, and nothing was done to supply those whom the great spirit of commercial enterprise has called into existence with means for joining in the ceremonies of the Church of England. New towns spring up on all sides; large tracts of land where the corn once waved, became covered with habitations for the use of man; and yet no new house was erected to the service of God; no new tower or spire, rising above the surrounding villages, indicated the spot to which they should resort for public worship; no Sabbath-bell summoning them to praise and prayer. Every object around bespoke the increasing wealth of the land, and yet betrayed the increasing want of spiritual accommodation for the overflowing population. So deep was the lethargy into which the whole nation had fallen, that none bore in mind that the first duty of Christian Government is to provide for the means of Christian worship. No one seemed to think it was incumbent on the rich, by whom these dense masses of population had been collected, to provide that the poor, whom they had used as instruments to enable them to carry into effect their schemes of advantage, should have food furnished for their souls.

“Yet notwithstanding this acknowledged insufficiency of its resources, there are those who propose still further to increase that insufficiency by throwing upon the clergy a burden which has hitherto been borne by the lay property of the country—I mean the expense of maintaining and repairing the existing fabrics. Should this proposal ever be carried into effect, the inevitable consequence must be, that the Church will be deprived of all power of meeting hereafter any additional efforts to supply the spiritual wants of the people. Thus, numbers will go on increasing, while the Church will be compelled to remain a passive spectator of the increase, oppressed with the consciousness of its own helplessness, to see thousands and tens of thousands either living in utter ignorance of the Gospel, or driven, because it can afford them no aid, to attach themselves to other religious communities. Whence, then, must the Church, under Providence, seek for assistance, both in promoting the continuance of its present and in furthering the increase of its future means of usefulness, but from the zealous and increasing exertions of its wealthier

members. Knowing as we do, whose ministers we are, it is not permitted to doubt of the continuance of our heavenly Master's protection to His Church. It is not permitted us to doubt, that he will, in the time of its need raise up to it friends, zealous and devoted friends, ready to sacrifice their private ease and interest for its welfare. If for a moment a feeling of despondency could gain admission into our bosoms, the circumstances under which we this day meet must immediately cast it away. What has happened in many other districts, happened in this; the population outgrew the means of accommodation in the Church. Out of a population of nearly six thousand souls, there was room only for two hundred and sixty nine, and the poor, to whom our blessed Lord declared that his Gospel was more especially addressed, were almost entirely excluded from the opportunity of hearing it read and preached. It is scarcely possible to conceive a case of greater spiritual destitution, or one more calculated painfully to affect the mind of every true Christian anxious for the temporal and eternal welfare of his brethren. What then, must have been the fitness of the minister, whose office it was to watch over the souls of this large population? Christian indeed in name, but living not from any fault of their own, in the habitual neglect of all the public ordinances of religion, he felt the magnitude of the evil, and the peculiar obligation attaching to himself to put forth his utmost exertions for its removal. Those exertions have, under the Divine blessing, been crowned with success. In consequence of his urgent representation, the wealthy proprietors in the neighbourhood came forward with liberal donations. The site and sum of £400 was given by one Noble Earl, and a sum of £200 by another individual, who shrinks from human applause, and therefore wishes his name to be concealed. A grant of £1,300 was obtained from the Parliamentary Commissioners, and one of £700 from the Incorporated Society, to the promotion of which I have already alluded. The blessed result of your minister's labour has been the erection of the structure in which we are now assembled, and which is capable of containing 1,224 persons, 818 of the sittings being free and unappropriated. But, notwithstanding the liberality with which many have contributed towards this good work, the subscriptions received will not cover the expenses already incurred, and which must eventually be incurred. To one source of expense I have been requested particularly to draw your attention. In compliance with the wish of a large majority of the congregation, an evening service has been substituted for an afternoon service. This substitution has necessarily involved the expense of providing lamps in order to light the church; and it is my office now to call upon you to supply the funds as well for defraying this particular expense, as for paying the debt contracted in the erection of the building, which still remains undischarged. I make this

appeal to your benevolence in the full assurance that it will be promptly and liberally answered. Having brought the good work so nearly to a completion, you will not allow any deficiency to exist which can have the effect of impairing its usefulness." His Lordship then, in forcible language, showed the duties of both rich and poor in their relative positions, and concluded by an earnest and feeling address to the latter class, hoping they would show by their constant attendance in the sanctuary they had that day dedicated to the service of God, that they were not unmindful of the inestimable advantages which had been afforded them.



ON THE MINISTERIAL CAPACITY.

THE writer of the following observations has, from very early life, been much attached to the office of Christ's ministry and the persons employed therein; and from others who have felt a similar attachment, any thing however humble that is calculated to promote right views, and increase due respect for such an high and holy calling, he has no doubt will meet with an acceptable reception.

There are, then, in his opinion two points of view in which the ministerial character should be consistent. 1st. That which ariseth merely from the office the minister sustains, and the qualifications necessary for it. 2nd. His adaptation in a moral, physical, and spiritual sense for the holy office. And it is, I apprehend, from a disregard of either one or other; or it may be both of these capacities that has been the cause of gendering, in late years; those erroneous, and I would add, highly culpable opinions, and the consequences resulting therefrom, among the ignorant, feeble-minded, and unruly portion of the laity; and that hath led them in the times, in which we live, to consider it right and proper, either to dictate, to oppose, openly malign, or desert the very men, whom God in his wisdom, hath deemed fit to set over them in spiritual matters, as they that must watch for their souls, as men who must render account at the dread tribunal of Almighty God. A practice than which we know of none more likely to be dishonourable, and displeasing to God, or more suited to the designs of Satan; seeing that it goes to find fault with God's management of his church, and his mode of promulgating his adorable Son's Gospel of Peace in the world; and also it is acting in the capacity of rebels against his kingdom and government, in doing all that lieth in their power to frustrate his plans, by adopting others of their own invention. Yea, and often of the invention of the Wicked One, according to the dictates of their froward wills or his infernal purposes. First, then, let us consider the real minister of the gospel in his merely official character.

And 1st. negatively, He is not one who on the spur of a moment

from mere enthusiasm, fancy, or caprice, rusheth headlong into the sacred functions ; or from some vision shewn him, or it may be ambition to become conspicuous in the world, flingeth himself into an office to which he hath neither right, nor title more than a pettifogging attorney, or briefless barrister hath right and title to a seat on the judge's bench, or the robes and wig of the Lord Chancellor himself. And right well do we all in London understand, that were it probable, or even possible for such men so far to be able to blind the eyes of the simple ones, as to make them believe that the courts of their own establishing were just as legal, and their laws as binding and valid as are the courts and laws of the regularly constituted powers that be ; and were there the least probability of there being able, at the same time, to obtain power, and emolument therefrom ; sure I am that there would be no end of aspirants after the legal professions, and after such offices and dignities. But thanks be to the laws of God, and man, that the management of the empire, and the lives and properties of its members are not yet handed over to such guardians and law makers ; but that we have regularly educated, and regularly called judges, and legally appointed courts, wherein they do preside. And just so with the true minister of the gospel, who is called as was Aaron ; he is not one who hath made any attempt to foist himself into his office after the manner of the aspirants above alluded to, but in a way as different as light from darkness.

He may indeed have been the child of humble parents, though in the great majority of cases, in our days, this is not the fact ; and if it were, there should be no blame attached to him or his office, thereby seeing he proceeds in the straightforward way to work, which the laws of his country, and the laws of his church, being Christian, have prescribed for him and for his guidance. He betaketh himself, then, from secular employments and leaveth them to those whose duty it is to follow them ; and he applieth himself to the studies, which are not only to qualify himself for an admittance into the Universities expressly founded for the literary, moral, and religious training of the Clergy of the Holy Catholic Apostolic Church, but likewise to make him familiar with words and expressions, and then difficult, and various significations in the living and the dead languages : the absolute necessity of which every man who intends to contend earnestly for the faith, once delivered to the saints, must feel, and which such a course of study as our public schools, and Universities of the Kingdom, are admirably adapted to effect. And thus, from his boyhood, is the young student for the ministerial office disciplined and trained in mind and manners for the society he is to mix with in after life : for the authors he must painfully peruse, and the regulations to which he must scrupulously adhere, cannot but render any man of moderate abilities, humanly speaking, qualified for the letter of scripture, and so far

for the office he hath in contemplation. And all who have themselves undergone such training and discipline in their youth, if they be not indeed men of weak or enthusiastic minds, do admit, that if there be any cause better fitted than another for a man, who is to become the scriptural teacher and ruler of the flock to be committed to his trust "*cœteris paribus*," this is that course.

For both at School and the University, he is ever certain of meeting with men just as clever as himself; and however rampant ambition, or vanity of intellect, may have been in him previously, such places and such men are well calculated soon to make him find his level; and as he gradually advanceth from class to class, and from honour to honour, if he be able to obtain any, until he hath obtained his degree from his college, his mind becometh imperceptibly disciplined for the elevation he is to meet at his appointment to a curacy in the church of Christ, and the church of the state in which he hath been born and educated. He has now, then, for many years been conversant with study, familiar with men of taste and letters, accustomed to witness the divine services of his church, of which he is about to become a minister, able to search the oracles of God, and his divine writings, in the original languages, compare them with uninspired composition, and the expressions, difficult to be understood by ignorant or illiterate men, he findeth not much trouble in construing or accounting for, from the knowledge he hath acquired of profane authors, and the customs of the countries and times in which they wrote. And then his elevation to the sacred office of the ministry being so gradual and so long anticipated, tendeth very little to that puffing up, which is so evident and so disgusting in most men, all of a sudden raised beyond their own and their fellow men's level, for say as men will, it is affectation to deny, that the minister of Christ holdeth the most honourable post that men or angel can occupy; and even from an ungodly world, there is extorted a secret reverence and respect, that they refuse to men of any other calling. In other words, the man so educated, is, or from his opportunity ought to be, a gentleman and a scholar. And if it be true that "*a little learning is a dangerous thing*," and that the more knowledge men possess, the more they perceive their want of knowledge, and their deficiencies, the less liable do they become to be puffed up with vain ignorant conceit of themselves and their acquirements, and hence of their abilities and fitness for the duties on which they are just entering. There are, I admit, some instances wherein knowledge puffeth up, but I do believe, in nineteen cases out of twenty, ignorance puffeth still more up. A course of education, therefore, such as I have described, is well suited for a person who is to occupy the post of a minister of religion, as the world is now constituted. For such an one hath not only spiritual matters to transact with his people, and the

authorities under whom he ministers, but many, very many, temporal matters demand his attention, and that too among men of all grades and capacities in life; and for which his information and advice are absolutely indispensable. And if it be right and proper for kings and states to support a standing army in regular discipline, regimentals, and pay, for the protection of the lives, liberties, and properties of the country, how much more necessary to train up and support a regular army of ministers to contend earnestly for the faith once delivered to the saints. And as the soldier looketh on his regimentals, and is thereby reminded of whose he is and whom he serveth, so are the robes of the ordained churchman always intended to remind him that there is a king of kings and a lord of lords, whose he is and whom he should obey.

Now the writer here requesteth of the impartial and unprejudiced reader to pause for a moment, and ponder in his mind what the effects of such requirements in the clergy of a country are likely to be on the character and disposition of such men as have it not in their power or in their inclination to become thus laboriously and legally qualified for the ministry; but who nevertheless aspire to the sacred office. If the heart of every man by nature be deceitful above all things, and desperately wicked, as saith God by the mouth of his prophet, (and who but a Socinian dissenter dare controvert the point,) I ask, on the very face of the question, is it not most natural to expect, and to be on our guard against aspiring usurpers of that office, which of all others is calculated to bring the truest dignity on one of our common nature; namely that of an ambassador for Christ. A man called by the laws of God and the laws of his country to dispense to men, of like passions with himself, a message that angels would be proud to carry, the news sent down from heaven. Yea, and men with whom the Son of God hath promised to be present even to the end of the world. Is it not most natural, I say, to expect that ambitious, self-seeking men, out of whose reach the Lord hath placed it, to enter the ministry, by the legal path, the high road that he himself hath appointed by the ordination of the powers that be in this our christian land! yes it is just as natural to expect opposition, and even violence from such men, as that discord should oppose order, wrong should contend against right, or even the worlds wishes against the wishes of the Divine Being. And as it is natural to expect such to be the case, so do we as naturally find it, yea and it is no new thing in the church of God, for it is as old as the days of Moses and Aaron, and their rivals to the priesthood, Korah, Dathan, and Abiram. I shall go farther, it is as old as the days of Adam, for Abel was a righteous servant of God, and offered the appointed sacrifice, he went the right way to work, and was accepted; while Cain, who imagined his sacrifice and manner of offering just as good as Abel's, but was

rejected of God, rose up and slew his brother. And, hence, the commencement of ministerial assumption. For had such events taken place in our own times, and had not God permitted them to proceed to such extremes, I doubt not but that all self-constituted, ungodly and ambitious men would eulogise the conduct of such men as Cain, and declare that his priesthood and manner of offering were just as legal and acceptable, as the lamb offered in the way appointed by God; but although God doth not tell us his reason for not accepting Cain's offering, more than in a general way, yet he condemned it with a curse. * * *

(To be Continued.)

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FOR THE JOY OF THE LORD IS YOUR STRENGTH.—NEH. x. 30.

THE security and preservation of the Church does not depend upon internal power possessed independently of God, neither is it the result of watchfulness, prayer, or faith, for these are consequences and not causes of salvation; but it springs exclusively from the sole pleasure and good-will of God; “for the joy of the Lord is your strength”

I.—I WOULD DEFINE THE NATURE OF CHRISTIAN JOY.

Joy is a sensation of the soul, which causes gladness and exultation in the mind of the person possessing it. It is—

1. *Founded in spiritual knowledge.*—1 Cor. ii, 11.—13.

A knowledge of Christ.—2 Tim. i. 12. A knowledge of the word.—John viii. 32. A knowledge of ourselves as saved in Christ.—Job xix, 25.

2. *The result of living faith in Christ.*—1 Pet. i. 8.

Peace with God.—Rom. v. 1. Peace from the word.—Ps. cxix. 97.

3. *Sanctifying in its nature.*—John xv. 11.

Not worldly joy; not sensual joy; not self-righteous joy.

4. *Enduring in character.*—John xvi. 22.

It is constant.—Phil. iv. 4. It is the joy of harvest.—Isa. ix. 3.

II.—ITS PECULIAR CHARACTERISTIC.

“The joy of the Lord.”

1. *The spirit calls us to joy.*—Ps. xcvii. 11.

He is the comforter.—John xiv. 26. The liberator.—2 Cor. iii. 17.

2. *It is joy which he imparts.*—Gal. v. 22.

In pardon; in justification; in reconciliation; in Christ.

3. *It is joy which we have in Christ.*—Rom. v. 11.

Joy in his love; joy in his power; joy in his wisdom.

4. *It is joy resembling his joy.*—John xvii. 13.

The joy of acceptance with love ; the joy of reigning with him for ever. The peace of God is given to every true believer.—Phil. iv. 7.

III.—ITS ALL IMPORTANT RESULTS.

“ The joy of the Lord is your strength.”

1. *Strength to perform Christian duties.*—Ezek. xi. 12.—20.

For prayer.—Rom. viii. 26. For watchfulness. For praise.

2. *Strength in difficulties.*—Isa. lix. 19.

In our circumstances, sicknesses, persecutions, oppositions.

3. *In our sufferings for Christ.*—Ps. xxvii. 18.

Crosses to be borne ; enemies to be encountered ; the world's frowns and scoffs to be endured, with many painful endurances.

4. *It is joy in death.*—Ps. cxvi. 15.

Victory over the grave, and sin, and hell.—1 Cor. xv. 56.—57.

A joyful anticipation of eternal glory.—2 Tim. iv. 7. 8. An anxiety to be gone from this world to God.—Phil. i. 21. 23.

IMPROVEMENT.

1. Hold fast this joy by prayer, mediation, and faith.

2. Pray that you may rightly estimate it with praise.

3. Manifest it in your life, that Christianity be not charged by the unbelieving with painful neglectedness.

4. Be ever mindful of the source from which it comes, and the channel through which it is communicated.

5. Anticipate its consummation in glory.

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A PAPER ON THE DUKE OF BUCKINGHAM'S SCRIPTURE OPINION OF THE CHURCH OF ENGLAND.

At the Bucks Conservative Association, the Duke of Buckingham, in an eloquent speech, said, speaking of the Church of England, “ that sacred legacy from apostolic ages, the Whig ministry had sought to undermine, and aimed at consigning the education of the youth of England to a board, which for any guarantee they had to the contrary, might be composed of a heterogeneous admixture of Turks, Christians, Heretics and Infidels. Vain, however, were their attempts, the church of England was based on the rock of ages, and the union of church and state, which, he trusted, would be inviolably maintained, would present such a bulwark against the attacks of the enemy as would defy his power or machinations to overthrow.”

To this we may add, that if the Church of England be divine in its foundation, apostolical in its constitution, and scriptural in its doctrines, it is utterly impossible for all the powers of earth and hell combined to destroy it. They may cause its separation from the state, but every wise man knows full well, that its pre-

servation depends not upon the countenance it may receive from the state. But should the enemies of the gospel so far be permitted to succeed, as to effect the above alluded to separation, yet the church of England, in the intireness of its constitution, would still exist, and that because, as the noble duke hath said, it is "based on the rock of ages," and is an apostolical branch of the catholic church of Christ. As a proof of this consider the episcopal church of Scotland. For although, since the establishment of Presbyterianism, that church has been bereft of all its ancient dignities, emoluments, cathedrals, and influence as the national church, neither receiving support or countenance from the state, but having to struggle with poverty and national opposition, yet nevertheless it remains a flourishing branch of Christ's apostolic church in that country; and is now so blessed by God, as to raise hopes in the minds of the faithful, that it will yet one day possess its ancient and rightful standing as the visible church of Christ in that part of the kingdom. But should the government of this nation be ever so forgetful of God, as to cast off the protection of his church, the sure and inevitable consequences would be, that a deluge of national calamities overspreading our land, would come as severe chastisements inflicted by a righteous God, as evidential of his disapprobation and indignation at our national sins, both in church and state. And that something of this kind is not unlikely, is portentously manifest, may be expected, and looked for, as our public and national sins testify. For the spirit of infidelity is rapidly extending in various branches of society. Men of the most degrading principles and licentious habits are introduced at court, and take part in most of our public affairs. The sovereignty of God is hardly recognised, at all, by our rulers, in their legislative capacity. The worst of men and sentiments are fostered and caressed, while the faithful in the land are despised, maligned, and rejected. The public press teems with publications of a licentious and infidel tendency; and these are conveyed through the length and breadth of the land, with an avidity of reception scarcely ever equalled in any age or country previously. You cannot enter an omnibus in Piccadilly, or mount a stage coach, or get on board a steamer at London Bridge, but a host of these publications are thrust in your face for sale, and that at the lowest price imaginable too. And then, on looking over their contents, you are pained to the soul to find, that religion and the church of England are the topics derided, opposed, and blasphemed, and that before the whole nation too, with impunity. Yea, from the ponderous folio down to the single little sheet, gratuitously distributed at the doors of Exeter Hall, the church of England and with it the religion of Christ, are made the sport of these filthy and infidel publications. But this is one great proof that the church of England is the church of Christ; for persecution is

a sign of divine election, and consequently, as the noble duke has well said, "the church of England being based on the rock of ages," must consequently be maintained.

But not only is the Church of England assailed by this spirit of infidelity, but also by the spirit of secularity. Our rulers are endeavouring to secularize every thing on which God has stamped Divinity. They are diverting from their proper and lawful channels those streams which God gave for the fertilizing and satisfying of his church, ministers, and people; and are turning them to uses directly at variance with the intention of their ancient establishment. There is too much of secularity and temporizing in the minds of our ecclesiastical governors, and far too little of spirituality and christian faithfulness in opposing that which is wrong, and boldly and openly advocating that which is right. Their secular and time-serving spirits on the one hand, joined to the secularizing rapacity of our national rulers on the other, will go far to impair the visibility and efficiency of the Church of England as a national establishment; but because it is based upon "the Rock of ages," God will still preserve it from the hands of these pillars.

But a spirit equally as dangerous though more subtle, than either that of infidelity or secularity, is the spirit of Popery which now assails us. It is clamorous for Ascendancy, and to obtain its desires, all its jesuitical craft is called into exercise. Its invocation of saints; worshipping of images; infallibility of the Pope; transubstantiation; sacrifice of the mass; the Pope's supremacy; seven sacraments; half communion; the doctrine of purgatory; venial sins; priestly intention, and apocryphal books; are all so directly contrary to the revealed will of God, that one would have supposed that no man of any ordinary knowledge would lend the least countenance to it. And yet strange to say, the government of this country is aiding Popery, in every way possible, and that at an enormous expense out of the public money. The Queen is surrounded by Papists; several of the most wealthy peers, baronets, and country gentlemen, and forty-two members of the House of Commons are Papists. The Treasurer of the Queen's Household, one of her Majesty's Lords in Waiting, and some more of the chief attendants at Court, are Papists. Three of the Judges in Ireland, the Irish Solicitor General, many high offices in the army, the navy, the colonies, and in most of the departments of state, and many magistrates are Papists also. The number of Papists in authority over us is yearly increasing, and that by the assistance or non-resistance of men calling themselves Protestants. In the colonies there are twenty-three Popish Bishops and a very large body of Priests, nearly all of whom are paid out of the public funds. In Newfoundland, Lower Canada, Trinidad, the Mauritius, and elsewhere, Popery receives considerably more than Protestantism. In

Ireland £9,000 is annually voted by this Protestant country for the education of Popish Priests at the College of Maynooth. Ever since the fatal Popish Bill of 1829, this has been a distracted nation, and Popery has been encroaching in every direction. Already she has succeeded in obtaining £50,000 a-year for a system of education in Ireland which is almost entirely under the control of the priests, and in destroying ten Protestant Bishopricks in Ireland. In 1835, Popish agitation very nearly succeeded in an attempt, by the notorious appropriation clause, to seize Church Property in 850 parishes in that country. At the same time the Popish leaders voted against church rates in England, attended public meetings against the Church of England, and they also endeavoured to repeal the union between England and Ireland, which gives security to the Church of Ireland, and while all this is manifest without, semi-popish doctrines are advocated within. The glorious doctrines of the Reformation are not sounded from our pulpits as in the by-gone days of our forefathers. There is a great approximation in the general theology of the present day to Popery. The grand and life cheering doctrines of our Articles are neglected, and human notions are more respected than the principles of the Bible. Any thing which tends to exalt the blessed Redeemer, and reduce man to his native nothingness, is seldom or ever set before the people; and even when it is, the clothing in which it is dressed is so specious, that the clear truth is not discovered. And hence since Popish notions and Popish practices are advocated within, and Popish power, craft, and influence are all successfully employed without, what may we expect by all this, but the awful manifestation of some national chastisement. It is therefore the duty of all who have Christian liberty, carefully to consider all this. Popery is unchanged and unchangeable. She never yet possessed power, but she persecuted all around her. In Austria, even during the past year, a faithful band of Protestants were exiled from their native land. In Ireland Protestants have been heavily oppressed, some eminent ones have been murdered and thousands have been compelled to emigrate. What then would be the case, if Popery obtained the ascendancy in the British nation? I implore all men to think of these things, and to join in resisting Popery before we feel its heavy hand. Every thing we value as Britons and as Protestants is at stake; every thing is equally in peril, and therefore we call on our fellow-countrymen to do their duty, to imitate the conduct of their forefathers, and to rally round the Church and the constitution of this once powerful and happy land. But although we see all this, and much more; yet we do not admit it possible that the Church can be destroyed, notwithstanding it can be greatly and grievously reduced, because it "is based on the Rock of Ages," and the promise is, "the gates of hell shall not prevail against it." In the midst of all this confusion, is it not deeply dis-

tressing to find the professed watchmen in Zion leading the people astray, by doing what they can in the abuse of divine truth; not only in not preaching the gospel, but making statements at variance with, and opposed to the gospel? And what is still more calamitous, while the prophet's prophecy falsely, and the priests bear rule by their means, the people generally love to have it so. Such glorious doctrines as the eternal election of the Church in Christ to salvation; divine predestination; perfect justification by the obedience and death of Christ received through faith, and that faith of divine origin; the new creation of our souls in Christ Jesus unto good works, and not the mere improvement of nature only; the separation of our lives and principles from worldly proceedings and human notions; the full assurance of every believer's conscience of everlasting life; with his body, soul, and spirit given up to God's glory. These are truths seldom heard from our national pulpits, and where they are occasionally promulgated, they are so frequently explained away, or preached against, or presented in a wrong light, that we do not wonder either at the increase of Popery, infidelity, or any other kind of wickedness. The sure consequence of all this is spiritual slumber, unfounded hopes, endless divisions, and the almost universal infection of the awful spirit of the times. What, therefore, ought to be the duty of every sincere Christian man, and especially of every Christian minister? To contend most earnestly for the faith once delivered to the saints. To preach, and speak, and live according to God's truth. To oppose every specious appearance of the gospel, that is not the Gospel. To unravel every species of error, and exhibit in the light of Holy Scripture, as inimical to the advancement of God's glory. To exert all our influence in bringing up the rising generation "to fear God and honour the king;" teaching them sound principles as the sure basis of correct practices. Not lending ourselves, in any one way to the countenance of the slightest error, or the connivance at the smallest sin. But acting faithfully for God, being led and directed, at all times, by the Holy Ghost; doing all things by and from faith in Christ; resting entirely upon his all sufficiency for acceptance with God hereafter, as for strength to persevere here; fully assured that his promise cannot be violated, and that, finally, his beloved family shall rest in his glory eternally. Be assured, then, that although persecuted, betrayed, maligned, and hated by the world, being based upon the "Rock of Ages," it will through much tribulation pass into the joy of its living Lord and Head, and be glorified with Him for ever.

FAITH WITHOUT WORKS, AND FAITH WITH WORKS.

"Shew me thy faith without thy works, and I will show thee my faith by my works."—James ix. 18.

PERHAPS, there never was, since the church of Christ had a time state existence, a fairer proportion laid down by which to distinguish the chaff from the wheat. There is scarcely any thing valuable under the sun, but Satan and wicked men invent something in imitation of it. Faith does not escape his artifice nor the saints experience: and when we look abroad in the earth, and behold his religious devices, the whole earth, as it were, in one continual stir, is like an ant's nest; is it not surpassing human conception, that there is a spot to distinguish who are on the Lord's side? "The secret of the Lord is with them that fear him, and he will show them his covenant. Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net." (Ps. xxv. 14, 15.) Every scene which present itself to our view is a net. This makes the apostle's words most sweet; namely, "It is a good thing that the heart be established with grace." The greater light of the knowledge of the glory of God, which beams from the Spirit of Truth, and shines into our hearts, the deeper does Satan lay his snares to entrap men. This is an age wherein the Church of the living God needs the most salutary caution; and it is no whimsical fear that influences me to repeat, "Beware of men."

Now to the words of St. James. It is obvious there are two sorts of faith intended, from which necessary inferences may be deduced, so as to form a striking contrast.

The first, then, presenting itself, is said to be "without works," and ver. 26, reads, "For as the body without the spirit is dead, so faith without works is dead also." The body without the spirit—what a picture of unrenewed man! dead in trespasses and sins. Yet, alas, what a show they make in the professing world, and would deceive even "the very elect" into a persuasion that they are some of the living stones, (1 Pet. xi. 5) which compose the spiritual building wherein spiritual sacrifices are offered up acceptable to God by Jesus Christ. Making, as they do, a fair show in the *flesh*, and man judging from sight (after the *flesh*) looking on the outward appearance, sees nothing of the rottenness and *dead men's bones* within—the whited outside makes up the attraction, appearing "beautiful indeed unto men." They appear to be dead while they live. They professedly believe in the existence of a DEITY. By this confession they escape the disgrace of being termed INFIDELS; others there are, who from entire selfishness, with a view to strengthen their connexions, enter at once into congregations. Perhaps act as they act, are even "ready to distribute"—many would think this an incontestible evidence of falling in with

a meed of praise from St. James : but, no ; their good deeds, (if deserving that name) arise from speculation ; “ Looking for a reward.”

Though in possession of nothing but that which is highly offensive in the eyes of Almighty God, men are quite prepared to stand the test with the apostle, by bringing **THEIR** sort of faith to the trial. They distinguish it by terms descriptive of what it is, such as, “ duty faith.” This and other similar terms are appended to the rotten trunk of natural religion, with this it is gilded over, and to escape the charge of being dead, movements are put therein, and though acting under religious colours, are the chained captives of Satan, turned about at his will.

In the former part of this chapter, the apostle holds up to censure, a species of works, such as are now a-days the characteristic of almost every ideal notion. There is a prevailing error deep-rooted in the minds of men, who imagine, that if they do but launch themselves into some popular scheme of charity—patronized by some great man—with or without themselves knowing any thing of its salutary effects, that they at least shall have something wherewith to gild their faith. These understand the passage in the lowest Arminianized sense. They congratulate themselves and others their equals, on the prospect of success : supposing their faith to be perfect by their works. They *indirectly* tell us that God himself is *under* obligations to them without whose human interpositions, the very order and government of Jehovah Jesus would have been impeded ! According as a man believes so he acts. From such a mass of absurdity we conclude, that such a faith is not of the operation of God. It is therefore “ dead, being alone.” The works described, emanating from such a source, are “ dead works” arising from self-righteous views. Every man who lives only to himself, has an end to answer by his actions, and according to the old adage, “ will not expend a pound without securing a return of twenty shillings. Thus their doings in some degree are like a *self-supplying* fountain, wastes nothing by action ! consequently, their doings are only an *imitation* of those in connection with a living faith, therefore does not come within the notice of St. James as works at all. There will come many in the last day who will cry, “ Lord, Lord, but shall not enter into the kingdom of heaven ;”—they will urge in vain having prophesied, in the name of Christ, cast out devils, and done many “ wonderful works.” But, having paid more abundant honour to their works than to the mediation of Christ—**HE HIMSELF** will sit as their Judge, and tell them, “ I know you not ye workers of iniquity.” (Matt. vii. 15, to the end.) Thus, St. James, and St. James’s Lord and Master, pronounce them dead being alone ! Their *pretended* good works mixed with their dead faith procures no more respect, than the man who makes no pretensions to works at all. Many of these present themselves to

our every day notice, which proves they were not confined to the apostle's days.

These make a fine parade when the sun shines amidst friendly caresses and market-place greetings: at our Missionary meetings, (which are perhaps beneficial) hear the ridiculous clapping, cheering and shouting, the fulsome applause, which gives *eclat* to their proceedings and extract money by thousands from their admirers. Take from them the praise of men, the sickly disgusting honour they receive one of another, and you scatter their religion to the four winds. Place some of our great applauded speech-makers in a similar position to Paul, (Acts xxxiii.) and we should find them "offended", and make a precipitate retreat rather than "war,"—like a good soldier. Lord what is man? a creature of to-day, and perhaps not that, yet with what an air of importance he struts before us, he acts his part on the vain stage of life, and gives up the ghost, and where is he? His name may have been advertised as a contributor to this and that society. The showers of thanks and deafening applause, have been quite equal to his wishes and he has HAD his reward. The feasts he has made, never cheered the heart of the poor and needy, "the lame, the halt, and the blind" perhaps never partook of a feast of his providing. There are but few feasts of this description now-a-days! Though abounding with profession, how few do we find like Job, "eyes to the blind, and feet to the lame." The widow and the fatherless, alas, too often retires from the rich man's house, with an empty frown from its haughty inmate, with the cold collation of "Be ye warmed and filled;" but it is indecorous and out of fashion to relieve such wretched suppliants! The dogs perhaps are merciful enough to lick their sores! Alas! and alas! that primitive simplicity which characterized "godliness with sincerity," have given place to an overbearing churlishness, and have made a barrier to communication of *this* sort. Our feasts are for the man with the gay clothing and the gold ring on. He can reward us by making a suitable return—then we can share his smiles, and although professing the name of Jesus with their *lip*—yet, "drink to the gods of gold, and of silver, of wood, and of earth." He may believe there is a God, yet does not honour him! He may boast of much, but his works more clear than a mirror, exhibit the vanity of his life. Not being such works as the apostle delineates, come short of the characters of works at all, "He liveth to himself, and dieth to himself."

This, reader, is presumed to be an outline of "faith without works," in return for which the apostle adds, "and I will show you my faith by my works."

The sacred record contains declarations to the following effect; viz. "He that believeth shall be saved." "To him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is accounted unto him for righteousness." Such an one "worketh

not" to *obtain* the divine favour, his faith in the Lord Jesus Christ proves that favour to *be* obtained, being "accepted in the beloved." "The just shall *LIVE* by faith." Life precedes action. Faith, then, is the prime cause of works such as God approves. He works out his own salvation with fear and trembling, for it is God that worketh in him, to *WILL* and to *DO*, of his own good pleasure. Some of his works are seen of men, others by him only who seeth in secret! For no legal professor could ever toil against the tide of persecution from *without*. The temptations of Satan, and his own evil propensities form no better supply than duty-faith, consequently he knows nothing of resisting such enemies as never attacked him. But as outward proof of divine life, springing from living faith, seems more particularly to be intended here, may God the Holy Spirit direct me to the apostle's meaning. Faith, then, implies a previous knowledge of God, and immediately in succession flows obedience, as a necessary effect. Faith says, "I know in whom I have believed;" also, "Then shall I not be ashamed when I have respect unto all thy commandments." His commandments are not grievous. The love of God is shed abroad in the heart by faith in Christ Jesus; inspired by this, the believer presses forward toward the prize of his high calling; zealous to defend his master's glorious name beyond every thing else, so that he witnesses a good confession before many witnesses, and strength being equal to his day, he accounts not his own life dear unto himself. The tree is known by its fruits. The fruits of the spirit of which he partakes, are "love, joy, peace, long-suffering, gentleness, goodness, charity." With these in action he outlives the accusations of men of corrupt minds, who are said to be "reprobate concerning the faith." Though filled with meekness and forbearance, he is necessitated to draw the sword of the Spirit in his Lord's defence, (the word of God) and put to flight the armies of the aliens. He must put on the whole armour of God, and in order to prove that he has faith, he must fight the fight of faith, giving "earnest heed," unto the things which he has been taught, lest at any time he should let them slip. Love to his Lord inspires him to obedience in the defence of the truth of the everlasting gospel, not to flinch, or give the least ground to the enemies of our Zion, and nickname such cowardice, charity.

Between the master and the servant there is supposed to exist a mutual understanding as to the relative duties of each. How much more so, between the church of the living God and God himself? The Lord's people are honoured with the name of "Sons." They familiarly call God their "Father," and "Christ" their brother, the "Holy Spirit" their comforter, guide, teacher, &c. Between each of these supreme characters, which are the joint names of Jehovah, are carried on with the church, in each individual capacity, a loving intercourse which never ends! From this prin-

ciple, (love) flow acts of obedience. The principle of action being put within the soul, and a continued supply from the spirit of all grace keeping it alive, the acts of obedience to the revealed will of God, in the form of precept, or Christ's example, are necessarily the good work the scriptures everywhere intend. Hence, saith the church "for thou, O God, hast wrought all our works in us." Nothing else can possibly be acceptable in the eye of God, but the workmanship of his own hands. Hence, too, it is, that there are such precious promises in store for those who persevere through grace, (viz.) "Be thou faithful unto death, and I will give thee a crown of life." Nothing lies nearer the believer's heart than the honour of his Lord and Master! From this consideration arises an holy resolution to honour and unflinchingly defend his word of life and truth. The glorious doctrines thereof being defended before men at the cost of the believers worldly interest; with all their yea and amen, which the book of God warrants, loudly bespeaks characteristics in favour of those who stand up to declare the unsearchable riches of Christ. These are the men who declare their faith by their works, and prove by such works that their faith is made perfect, for they LIVE by it! It is a very great error which has crept in among us, which supposes that the mere imparting hoards of gold and silver, constitute the works of *faith* that the apostle alludes to here. If it were so, the poor widow with her two mites would hardly have been *seen* by Christ. But he places this act in a pre-eminent degree higher than that of others, who, perhaps, would scarcely *deign* to notice an offering so mean. But our Lord says, "by their fruits ye shall know them." There is another sort of works of obedience the scriptures of truth record of some of the faithful, by which works great effects were produced. These might be distinguished as "unreasonable remedies," or "very great improbabilities." Such works as *proved* faith to be living and divine! I mean, acts of applying the simple remedy which God himself prescribed to the removing very great evils, and curing diseases which knew no remedy, that is, the feeding the prophet Elijah from the exhaustless barrel of meal and cruise of oil. The curing the leprosy of Naaman, by washing seven times in Jordan, twice would have done, or only once, if the Lord had so bidden, but seven times was the command, and though possessing only a *grain* of faith, it was a *living* faith, and he was cured; and his "flesh was as a little child." The healing Hezekiah's sore boil, also by the mere application of a *fig* to the place, by which simple means his life was prolonged fifteen years! many other similar cases could be selected. The method God uses may be foreign to our reason: there is a secret effect given, and which attends the application. Such remedies are very mortifying to man, makes him nothing at all, and God all in all.

It is precisely the same with reference to the gospel of Christ. The revealed plan of a sinner's salvation is so simple and plain, that men reject it on *that very* account! the self-righteous *hate* it because righteousness is rejected: the sluggard, whose soul desireth and hath nothing; both meet here upon an equality. None yield an acceptable obedience to that rule laid down in God's word, but such as believe with the heart unto righteousness—then confession is made with the mouth. Their light so shines before men, as a candle on a candlestick, or a city on an hill—they praise God in a prison, (Acts xvii. 25.) and become men wondered at.

As they have opportunity, a charge is given them to do good unto all men, especially the household of faith. (See 2 Cor. ix to the end.) also 1 Tim. vi. 17. Titus i. 9—11. also iii. 8. 1 Pet. i. 13. to the end. These and othe similar scriptures do not refer to works of *recommendation* but of *commendation*: For, it is written, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13. also xxii. 14,

Cossey, Norfolk.

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POPERY AT HOME.

We have been favoured with a few extracts from a paper concerning "Popery at Home," written some time ago by the Rev. R. Maxwell M'Brair, author of the recent interesting *Sketches of a Missionary's Travels*; which we do not hesitate to lay before our readers, as the writer vouches for the truth of the facts therein stated. After showing that "a man's real character can only be fully known at home," he proceeds to state, "We have been at the home of Popery, and witnessed her manners in her own house—in Italy, the foster-mother and patroness of this many headed hydra."

"It is recorded, that Augustus, having been angry at Neptune on account of the loss of his fleet in a storm, ordered that his image should not be carried in procession with those of other gods at the next solemnity of the Circensian games. The practice of revenge against the gods is not yet wholly abandoned. For in Sicily there is a place where, in times of drought, the priests take a saint's image out of the church, and put him into the water, until rain falls. Should it then rain too hard, they take it out, and exposing it to the pelting shower, they fasten the church door safely, that he may not re-enter till the storm has abated."

"The writer then gives the account of a splendid procession on St. Anthony's day in Florence, when he followed the image of that saint into the church in order to witness the service. "At various times the image was elevated (as it is customary with the host),

upon which the whole mass of people fell down upon their faces or knees, in humble adoration: and whilst a litany was being chanted by the priest, a frequent response of the people was,—O Anthony save us! O Anthony help us! Is this idol worship? Or will men be duped by the hypocritical explanation of a Jesuit? On the above occasion the hierarchy of Florence were present; so that it was not the deed of a few ignorant monks."

"As to worshipping the Virgin, who is boastingly styled the 'Mother of God,' no person in his senses can doubt the reality of the thing. A priest was preaching at one of the churches at Malta on the efficacy of prayer to the Virgin. To illustrate the force of his subject, he narrated an anecdote to the following effect:—'A poor fellow was after death seized by two devils, who brought him to Jesus for judgment. The Lord said, 'You never prayed to me,' and ordered him off to hell. As they were dragging him away, he caught a glimpse of the Virgin, and reminded her that he had once prayed to her. She recollected the circumstance, and informed her son of it. Jesus then said, I was not aware of that, and immediately ordered the wretch to be released.' On another occasion, the pulpit orator thus described the Virgin:—'She is all glorious, she is full of eyes; she is the Almighty's treasure; she is the dispenser of the bounties of heaven!' Now some of these attributes are those of proper deity; and thus the Virgin is magnified above God himself."

"If it be said that the Papists trust in the blood of Jesus Christ for pardon, why is it that we see them performing penance in order to obtain absolution? In the public streets of Malta, penitents may be observed dragging heavy chains after them, and bearing other ponderous loads imposed by the priests. But the fact is, that their teachers translate the word 'repentance' by 'doing penance,' and therefore preach, 'Except ye do penance, ye shall all likewise perish.' 'Do penance, and believe the gospel, &c.' In similar strains do these ghostly cheats impose upon the people in their sermons, by pretending to quote the most idle traditions and vain legends from the Scriptures, adding, 'Thus saith St. Paul, or St. Peter.' They even have the hardihood sometimes to name chapter and verse as authority for the most ridiculous stuff, or to quote from the 'Gospel according to St. Peter.' They well know that the people have not the Bible, as they take good care to guard this stronghold of Popery. It is pretended in England, that they do not object to the circulation of the Scriptures amongst the better classes; and certainly they do not now wrest them from some sort of persons. But with respect to others, we know that they not only threaten them personally with excommunication from the Church when alive, and from Christian burial when dead, but refuse absolution to their relations and friends, that thus they may weary them out by persecution at home and abroad.

"A friend heard a popular priest preaching upon the virtue of patience. To illustrate his subject he described a holy woman, who was afflicted with a painful disease, which she bore with exemplary resignation. The sore became so bad that worms bred in it. A patriarch who saw her was so struck with her fortitude, that he was thereby converted to the true faith. He then ardently desired to exemplify a similar patience with that of the saint, but knew not how to procure a sufficient trial. At last recollecting that he had a sore in his leg, he applied to the holy woman for one of the worms out of her breast, that it might breed a cancer in his leg. After much refusal, she at length consented; but on taking one out it became a pearl in her hand; and upon farther examination, her breast was full of pearls, which being sold, made her fortune. 'Behold,' said the preacher to the gaping multitude, 'the wonderful effects of patience.' Wonderful indeed! such as a Hot-tentot would smile at; but the stupid Papists drank it all in greedily.

"On another occasion, the orator was describing the happy effects of godliness, and proceeded in the following sublime strains: — 'You must be good, and then you will look well, and be fine and comely; like as if you feed a pig well, it looks proper and fat, just like signore the Bishop there!' But whether the portly bishop, who sat near, sufficiently estimated the compliment intended to be paid him, could not be ascertained. He made no public objection to the figure employed."

Now is it to be tolerated that such men should lock up the Bible, under pretence that the people are too ignorant to understand its truths; and have the effrontery to strike out the second commandment of the decalogue as being an unnecessary appendage to the first.

Verily, "Darkness hath covered the earth, and gross darkness the minds of the people," who can be duped by such obvious impositions; so that it may be a question whether the priests be more knaves, or the people more fools.

Now, we claim the privilege of watching Popery at home, where she is in possession of full powers, and her followers are moulded after her own image, and she smiles propitiously upon them as they demean themselves to her heart's content. In Protestant Europe she may deck herself with a robe of different colours, and put on a veil to cover her harlot features, and delude the unwary by false protestations of sanctity and zeal; and describe her palace as being all venerable with the spoils of antiquity, gorgeous with the offerings of devotion, adorned with miraculous images and mystic relics, and charmingly haunted with the mysterious spirits of virgins and saints: but those who have entered her domicile, and examined her adornments, see nothing but the worthless materials of a stage scenery, so skilfully arranged, indeed, as to produce the desired

effect upon a credulous audience, who are amused with the exhibition of a religious drama, and esteem the actors as if they were really the characters whose parts they represent.

If Popery be possessed of such holy zeal as the Jesuits would have us believe in England, why does she not reform her own house first? Or is her home the pattern of that form which she wishes the world to assume—the stamp of that image which she would impress upon all mankind? And does she desire to fill our churches and our streets with saintly images and idol invocations; and play off the same tricks of priestly mummery as she does before her own obedient children?

Behold, then, her real picture? But if it be said that she does not wish to introduce such abominable stuff here—then why does she use it at home? But she disapproves of all this mummery! Then she is a hypocrite either here or there, and we prefer crediting her works at home to her professions abroad.

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Theological Review.

The Carnal Professor. Discovering the Woful Slavery of Man guided by the Flesh. By Robert Bolton, B. D. 1634.—p. 156.
—Hamilton, Adams & Co. Paternoster-row.

THIS is a republication of an old and scarce book; and though but small, it contains much very precious matter relating to the total corruption of man's nature. The author clearly evinces the utter impotency of human nature to perform any one spiritual action in a spiritual manner. He clearly proves the corruption,—1. of the soul, 2. of the conscience, 3. of the memory, 4. of the will, 5. and of the heart. He speaks of the “universality of sin—the contagion and pestilential humour of sin—the temptations that arise out of sin—the war and rebellion of sin against the Spirit—the strength and power of sin—the indefatigableness of sin in every mischief it sets about—and the propagation of sin,” These points are treated in so clear a manner, and scripturally demonstrated, as to carry conviction to every enlightened mind. But that the self-righteous will not relish the substance of the treatise, we are quite sure: as it would have too humbling an effect, if believed, for them. We have not room for more than one quotation, and that is respecting the holy tendency and influence of divine grace. He says, p. 137, “Grace cannot stand with the regiment of sin. That person in whom grace is truly wrought, desires to be furnished with the complete armour of God, that he may resist the devil; the strength and bent of his will and affections are for God and goodness; he chooseth holiness with a full purpose and resolution to

walk in it ; he turns from his former evils with a detestation of them and leaves them with a resolution never to take them up again ; he daily prays, and cries earnestly to God for strength against corruption, and wisheth, O that my ways were so directed, that I might keep thy statutes. He is not for God to-day, and for the devil to-morrow. He is no morning saint, and evening devil, but desires to walk with God in all well pleasing. A gracious heart keeps a constant war with his lusts, the law of his members are evermore rebelling against the law of his mind." So on p. 159, he says, " Doth not the fear of God in you, though sometimes driven from its station, still dwell as controlled in your soul, repress refractory thoughts and affections, and sway your heart against the natural inclination, that you may keep God's word, and that though you be interlaced with the flesh, yet you give the guidance of your life to the Holy Ghost, loving that he may have the principality in you ? Do you chiefly attend your spiritual being, and principally affect things in heaven, and not things on earth, ? Dost thou submit to the commandment with pleasure in it, so as thou canst truly say, I am content to do thy will, yea, thy law is within my heart." He concludes the work with a very edifying exposition of the last clause of the text which forms the basis of the subject, namely, Rom. viii. 13. " Ye shall live :"—proving the certainty of eternal glory to all the justified people of the Lord. Shewing most clearly the glorious second coming of our Lord Jesus Christ, the bodies of the elect awaking out of their graves at the trumpet of the great day, the separation of the sheep from the goats, and the commencement of every glorious manifestation and blessing to the children of God for ever.



The Autobiography of Thomas Platter, A Schoolmaster of the Sixteenth Century. Translated from the German, by the Translator of Lavater's Original Maxims. p. 106.—Wertheim, Pater-noster Row.

THIS is a very curious and interesting little book, detailing the life of the individual whose name it bears ? shewing how from poverty and total ignorance he raised himself to respectability and honour by becoming a learned professor in the University of Basle. From his being a little goatherd of only six years old, to the time of his becoming Professor, he passed through some of the severest trials, in which the Providence of God, was in many instances, most wonderfully conspicuous in his preservation. Some considerable information may also be gleaned from the book, respecting the times and proceedings of the Reformation in Germany, Switzerland, &c. as also of the practises of the Romish Church in those days. It narrates how he became a travelling scholar ; commences study ; be-

comes a rope-maker and Hebrew Professor, is armour-bearer and school-master ; his conduct in the war, turns printer, is a learned professor, and dies. To quote from the pages of this little book, we cannot, for want of room ; but the whole is so very interesting, that young people will lose nothing by buying and reading it.

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The Life and Times of Archbishop Cranmer.—London :
Wertheim. 1839. 24mo. p. 184.

THIS is a very valuable publication, of the most remarkable life and times of that great and godly man Archbishop Cranmer ; presenting us with all that is of real value necessary to be known by the generality of readers. It is a compilation well executed of the most interesting materials ; it is a beautiful little volume, and suitably adapted to convey to the minds, especially of the young, a great deal of useful information, respecting the progress of the Reformation in the reigns of Henry VIII. and Edward VI. We feel no hesitation in giving a recommendation to this excellent little work. One quotation will be enough to vouch for the rest. After Cranmer had risen from his knees, Cole then said to him, " Openly express the true and undoubted profession of your faith, that you may take away all suspicion from men ; and that all men may understand that you are a Catholic indeed." He rose then from his knees, and after exhorting the people not to set their minds on the world, to obey the king and queen, to love each other, and be charitable, he made a confession of his faith, beginning with the creed, and ending with the words, " Eternity is now before me, and I shall soon see heaven ready to receive me, or hell to swallow me up. And now I come to the great thing which troubleth my conscience more than any thing I ever said or did in my life, and that is the setting abroad things contrary to the truth, which here I now renounce and refuse, as things written for fear of death, and to save my life if it might be. My hand offended, writing contrary to my heart ; it shall, therefore, first be punished ; for, if I come to the fire it shall first be burned. I refuse the Pope as Antichrist ; and, as for the sacrament, I believe as I have taught in my book against the bishop of Winchester ; the which my book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of God, when the Papistical doctrine, contrary thereto, shall be ashamed to shew her face." Filled with fury and disappointment, the Papists pulled him from the stage, and carried him to the stake, at the spot where Ridley and Latimer suffered. He was now urged most vehemently, to recant. " I recant my recantation," was his reply. He was then bound to the stake with a chain, fire was applied to him ; and, true to his promise, he held his hand there with unflinching steadiness, exclaiming from time to time,—

"This hand hath offended—this unworthy hand!" Until it was consumed. And then in the language of the protomartyr Stephen, with uplifted eyes, he cried, "Lord Jesus receive my spirit." The fire did its work soon; and his heart, it is said was found unconsumed amid the ashes."

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To Correspondents.

If the *Evangelical Terrier* of Boxley in Kent will send us a letter containing the substance of the same matter in prose, as he has remitted in verse, we shall be happy to insert it; as it may be a means of ousting some of the *Foxes* who are endeavouring to *spoil the vine* which God has established by law in this land. Any local information detailing the depredations of the *Foxes* will be duly attended to.



POETRY.

THE GOSPEL MAGAZINE, NOVEMBER 1st, 1839.

HAIL! little Barque, thy flag yet half mast high,
The Storm is pass'd, behold the radiant sky,
Unfurl thy sails, thy Captain mourn no more,
He's enter'd into port, on Canaan's shore;
Let, then, his noble name be ever found,
Carv'd on thy deck, and bulwarks all around;
The new Commander will rejoice to know,
The love of all the crew to "**WALTER ROW.**"

Ye Sailor Pilgrims, who for many years,
Have sail'd with him thro' many doubts and fears;
On dang'rous coasts, and adverse wind and tide,
Cast anchor in the Owner's bleeding side!
Watch thro' the darkness, wait to know his will,
And catch the breezes from Mount Calvary's hill,
Go, little Barque! on this November day,
Weigh anchor, haste thee on thy heavenly way,
Thy new Commander now has come on board,
And takes the helm, in honour of the Lord!
He trusts the Holy Spirit to maintain,
The honours of a "**Hawker**"—or "**Romaine**;"
Elijah's God will guide Elisha's hand,
To steer this vessel to the promis'd Land;
Hail! Church of England! that we live to see,
The "**GOSPEL MAGAZINE**" espous'd by thee!

JONAH—and Old Correspondent

—ooo—

"BY GRACE ARE YE SAVED."

O PRAISE the Lord, sound forth his name,
Through earth and heaven above,
Jesus my Lord is still the same,
His heart is fill'd with love.

Tell of his wond'rous love to man,
To Adam's fallen race,
Tell how he form'd the glorious plan
To save them by his grace.
Sin can no more condemn the soul,
For whom he dy'd to save,
The law—its curse is disannull'd,
For Christ the debt has paid.
Foul was the blot, and sad the stain,
Which brought a curse to man so great,
That Jesus, O that precious name,
Must bleed and die to expiate
His death has full atonement made,
For sins of deepest hue,
His spotless life my ransom paid,
And all his chosen few—
None can be lost, who are upheld,
By grace so rich, and free,
He saves from death, and sin, and hell,
And thus He saved me.
Yes blessed Lord! thy Spirit's given,
To those who are thine own,
The earnest of our joy in heaven,
Dwells with us while from home.
For home we have beyond this state,
So fair, so bright, and blest,
That oft our souls are call'd to taste,
And long for heavenly rest.
And when the Spirit drops the shell,
Of Earth's oppressive load,
How will it soar away to dwell
Around the throne of God.
This world is dark, our eyes are dim,
We see here but in part,
But there our eyes will feast on Him,
Who bears us on his heart.
The sins, the doubts, which now beset,
And cloud our path on earth,
Will vanish when we climb the height,
Beyond the gate of death.
Death cannot enter that abode
Where all is life and peace,
Redeemed souls shall dwell with God
In everlasting bliss.
O blessed thought, no grief or pain,
Can here molest us long,
Soon shall we sing in joyful strain,
The Conqu'ror's happy song.
All doubtful things will then be clear,
And mystery cease to vex
The soul which sins so often here,
When cares and fears perplex.
To thee, O Triune God in One,
My humble praise I'll bring—
A sinner sav'd by grace alone,
I shall for ever sing.