THE

GOSPEL MAGAZINE.

"Comfort ye, comfort ye, my People, saith your God."
"Endeavouring to Keep the Unity of the Spirit in the Bond of Peace."
"Jesus Christ, the same Yesterday, To-day, and for Ever. Whom to know is Life Eternal."

No. 47. New Series. NOVEMBER, 1852. No. 143. Old Series.

FELLOW-FEELING—HEART-WORK.

"BUT IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, WE HAVE FELLOWSHIP ONE WITH ANOTHER, AND THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."—1 John i. 7.

Beloved, it is often with a special feeling we address ourselves to you. We sit down as if for a little family-talk; some sweet, sacred intercourse. Matters connected with, so to speak, the outworks of the Church are, for a season, laid aside; and communion with the brethren—fellowship by the way—is sought. We delight in this. We would, were it the Lord's will, be ever thus engaged. We would that the "potsherds of the earth should contend with the potsherds of the earth," whilst we, in brotherly love and blessed communion, talked of the good hand of our God upon us; His rich mercy—His gracious forbearance—His tender watchings, fatherly care, loving discipline—the aboundings of His compassion—His Divine faithfulness—and unchangeable love. This ever should be our theme. But, beloved, the ordeal through which we pass to bring us to this spot is peculiar, and generally trying to flesh and blood. If not actually in the deep waters of affliction, we are the subjects of a coldness, and a stoicism, and a deathliness; ofttimes—aye, commonly—these possess our souls during the interval of our addresses to you, until at length perhaps the advanced date of the month, or the Printer's repeated calls for copy, rouses us from our lethargy, and calls for effort. But we do not like the *effort*. We love it to be the pure, free, spontaneous utterance of *the heart*. The laboured attempts at writing or speaking is excessively burdensome; on the contrary, the Psalmist's experience, "Whilst I was musing, the fire burned, then spake I with my tongue," is exceedingly precious. Commonly, however, before we write or speak, there is a burden—heart-travail—soul-anguish. Do you know anything of this, reader? And though it is not pleasant, and the cause or causes more immediately leading to such a consequence, is anything but agreeable to the flesh; yet, beloved, there is though deeply hidden in the heart, the secret, silent, sacred conviction, *it is well!* Well! what when the burden comes? Yes, then; and not feelingly till then. Beloved, we often murmur about our

weights, our burdens, our distresses; but, after all, it is then, and only then, we can answer unhesitatingly, the enquiry, "Is it well with thee? is it well with thy husband? is it well with the child?" with the prompt and fearless "It *is* well!" Would God that the sober conviction of this truth did but more fully and effectually reconcile us to the cross—the daily burden—the salutary and absolutely-necessary weight, anxiety, and care. But we so commonly find, that when the fresh burden comes, or the old burden presses with new weight upon the shoulder, it is then *the heart* is touched. It is, as it were, the key with which the Lord unlocks the heart, and resumes, manifestatively, his seat. And who shall declare the sweetness, and the power, and the unspeakable joy that is, under these circumstances, realized in ministering to the family—the unbosoming of hearts—the interchange of soul—the near and dear access to a precious Christ, and to his beloved Church in Him! Oh, it is sweet, unutterably sweet!

Beloved, we have not now, personally, the soul-enjoyment we once had—and mark, that soul-enjoyment was closely associated with the keenest trials. Be assured that trial and transport—the cross and the consolation—are very nearly allied. "In the world ye shall have (not may have) tribulation," but the "be of good comfort" immediately follows the intimation. But though there is not the present realization of that comfort, joy, transport, we once experienced; yet, blessed be God, that truth is still experimentally known, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: *for they know his voice.* And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." His voice! that sweet, soothing, spirit-cheering voice! How it calms the troubled heart! hushes the storm! allays the anguish of the soul! Reader, do you know it?

We know a case of very recent date wherein this truth was realized. Priestly interference, despotism, and consummate bigotry, had irritated A.'s mind. He was on his way to his little weekly lecture, when the facts were communicated. His meditations on the first few verses of the 143rd Psalm were interrupted, and with feelings very uncongenial to the engagement before him, he entered his School-room. "What do I want?" was his mental inquiry; "what will subdue these troubled emotions? what control this disquietude? Ah, who but *Jesus?* what but his dear name?" And then opening upon that precious hymn of the immortal Newton, he gave out the following lines:

Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself has bid thee pray,
Therefore will not say thee nay.

Thou art coming to a King,
Large petitions with thee bring,
For his grace and power are such,
None can ever ask too much.

With my burdens I begin,
Lord, remove this load of sin!
Let thy blood, for sinners spilt,
Set my conscience free from guilt.

While I am a pilgrim here,
Let thy love my spirit cheer;
As my Guide, my Guard, my Friend,
Lead me to my journey's end.

And having spent a few moments in prayer, in which access to a gracious Father in Christ was realized, the following sweet hymn was announced:

How sweet the name of Jesus sounds,
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest, and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.

Till then I would thy love proclaim,
With every fleeting breath;
And may the music of thy name,
Refresh my soul in death.

Dear name! the Rock on which I build,
My Shield and Hiding-place;
My never-failing treasury fill'd
With boundless stores of grace.

Two endearing seasons recurred to the mind whilst the hymn was being sung: the one, when walking the streets of London, in deep soul-sorrow, many years ago. A poor blind man was giving out the hymn verse by verse, in a subdued, becoming manner, and then singing them in a sweet plaintive voice: the soul was suddenly arrested, and the heart-lispings were, that Jehovah would grant to that poor blind man a personal participation in the mercy to which he was then feelingly or otherwise giving utterance, namely,

And may the music of Thy name,
Refresh my soul in death.

The other occasion which came to the remembrance was, when for the first time about to address the beloved congregation of Astley, the scene of the protracted and successful labours of our brother HEWLETT; sweetly and powerfully was that hymn sung, and almost overwhelming were its effects upon the speaker, as led in review to reflect upon the wisdom, the grace, and the wonder-working power of that self-same Jesus, who had "counted him faithful, putting him into the ministry." And upon this third and very recent occasion Hebrews 13th chapter and 8th verse, came forcibly to the mind, "*Jesus Christ, the same yesterday, and to-day, and for ever.*" Beloved, it were impossible to describe to you the contrast in A.'s feelings, when first entering that School-room, and when attempting to set forth the sameness of Jesus, in his blood, in his righteousness, in his Person, in his ability, his sympathy, his willingness; what He was yesterday, what He is to-day, what He will be to-morrow, and to all eternity! The same, immutably the same! Was his blood efficacious then? is it not now? and shall it not be to-morrow? Did it cleanse the conscience from sins of deepest dye, and speak peace to the troubled heart, in seasons past? Is its virtue felt to-day, as sin oozes forth from a corrupt and fallen nature? and shall it not be realized as long as we who are in this tabernacle, groan being burdened? Was his righteousness acceptable and comely, when first by grace divine it was presented to us, in striking contrast to the filthy rags in which by nature we were clad? Is it less acceptable or less comely to-day? or shall it be to all eternity? Is not his Person as attractive to-day as in the yesterday of experience, and does not the heart glow with expectancy and fervour, and holy, heavenly desire, in the prospect of ere long seeing Him no longer as through a glass darkly, but face to face? Reflecting upon the many and great difficulties through which with skilful hand He hath conducted us; contemplating that Divine strength by which we are sustained amid present responsibilities, trials, and sorrows, shall we not exult, prospectively, in the assurance that "goodness and mercy shall follow us all the days of our life?" Feeling that His sympathies have ever been vouchsafed in bygone times of suffering, and that under present anguish he condoles, can we question the like compassion in sorrows yet to come? If we have proved his willingness to hearken, help, and at last afford deliverance, in trials, temptations, tribulations past; if daily strength for daily needs are still most graciously bestowed; may we not, in the sweet confidence of faith, exclaim,—

He that hath helped us hitherto,
Will help us all our journey through;
And give us daily cause to raise
New Ebenezers to his praise.

Yes, beloved, if amid the chequered scenes of the wilderness, our watchword has been, "Jesus Christ, the same yesterday, and to-day, and for ever;" we trust with the same truth to seal our lips in death, and to commence the conqueror's song in the heavenly Jerusalem.

Brethren and Sisters in the Mighty Him!—this "Jesus Christ, the same yesterday, and to-day, and for ever"—what shall we say to you? We cannot tell you what love we feel towards you in the Lord. Unknown to us as most of you are in the flesh, yet you are well known to us in Him! You are near to us and dear to us in Him! Far, far away from each other in person, yet we sweetly live together and walk together in Him! We are members of the same family, united to the same Head, travelling through the same wilderness, encountering the same enemies, subject to the same infirmities, exposed to the same temptations, possessed of the same heart of unbelief, partakers of the same fallen nature, holpen with the same help, encouraged by the same promises, enlivened by the same prospects, taught by the same Spirit, and travelling to the same everlasting rest. Oh, glorious privilege! Surely, beloved, the Apostle though in a higher, nobler strain, rejoiced in the same mercy, when he said to the Corinthian brethren (1st epistle and 6th verse), "But to us there is *but one God*, the Father, of whom are all things, and we in Him [margin, *for* him; this is marvellous! we, poor vile wretches, not only *in* him, but absolutely created and new-created *for* him; reader, do you feel the power of it?] and *one Lord Jesus Christ* (blessed be his name!) by whom are are all things, and we by him." And again to the Ephesians he writes, "For this cause I bow my knees unto the Father of *our* Lord Jesus Christ [how sweet the claim, *our* Lord Jesus Christ], of whom the whole family in heaven and earth is named" (Eph. iii. 14, 15). In the opening also of the next chapter, he adds, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." Now observe one chief principle upon which he grounded this important advice, "*There is one body*, and *one Spirit*, even as ye are called in *one hope of your calling; one Lord, one faith, one baptism, one God* and *Father of all*, who is *above all*, and *through all*, and *in you all;* and then having mentioned the gifts which were severally bestowed, he adds, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. * * But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ, *from whom the whole body fitly joined together*, and *compacted* by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Beloved, here is *union*—the joining of member to member—and all in indissoluble oneness with the Head, Christ! Oh, then, to realize more and more the blessed fruits and effects thereof—a cementing of heart and soul to the members of the same eternally-chosen, everlastingly-redeemed, and eternally-to-be-glorified family. Personally would we say, we want to sympathize with them, to travel with them, to labour with them; "to weep with those that weep, and to rejoice with those that do rejoice." And thus, in spite of foes without, and fears within, to move on in blessed communion as a little company whom the Lord hath blessed.

Reader, forgive this outburst of feeling. We could tell you *why* we thus

write, but we forbear. Suffice it to say, if you are placed in circumstances of real heartfelt Christian communion; if you are not verily so situated as to be "the sparrow alone;" if you are not so strange in doctrine, precept, example, as ofttimes to be reminded of the Prophet's words, "Then said I, Ah Lord God, they say of me, Doth he not speak parables?"—then we say, value your privileges; make much of any and every position which enables you feelingly, and refreshingly, and profitably to realize, "that as iron sharpeneth iron, so doth the countenance of a man his friend."

Beloved, we have dwelt upon the fellowship spoken of in the text. Now for a few words about the doctrine contained in it. And, first, observe that the light here spoken of is the light of life—eternal life—as set in contrast to the darkness of death. "Ye were once darkness," says the Apostle, "but now are ye light in the Lord." It comprises a knowledge of God, reconciliation to God, union to and with Jesus, and fellowship with the adorable Persons in the ever-blessed Trinity. Moreover, it is a permanent light; it can never be extinguished. It may contend with darkness, but it shall never become darkness. They are as eternally distinct as heaven and hell; and as readily could a child of darkness—that is, one irrecoverably lost—a child of hell—become a child of light; as a child of light cease to be what he is, and become a child of darkness. Strong language this, but verily true! The same stands good in experience. Darkness may be felt and mourned over, but this darkness is not the darkness of death; it is merely temporary darkness discovered by means of the light of life. But for it, this darkness would neither be felt nor mourned over; and so far from there being any curse or condemnation attached to it, the Lord's loving counsel under these for the time being painful circumstances, is, "Is there any among you that feareth the Lord, that obeyeth the voice of his servant, *that walketh in darkness*, and hath no light, let him trust in the name of the Lord, and stay himself upon his God."

But there is an exhortation implied, if not exactly expressed, in the words before us; nor does it in the least degree militate against the observations we have just made as to the permanent nature of Divine light, when once it has dawned upon the understanding. The exhortation is to a *walking* in the light. There may be a possession of the light; essentially it may belong to us, and we to it: but the light itself, and the exhibition of it, are two different things. A man may belong to a certain order, but he may not at the same time wear, so as to be seen, the badge of that order. So a child may belong to this or that individual; but under certain circumstances, may hesitate to declare his parentage. Hence the Apostle John would enforce a living up to our privileges, as it has been termed—a walking in the life, and in the light, and in the liberty, which belong to us as sons. Readers, is this your object? Soul, is it thine?

Observe, moreover, the fruits—"fellowship one with another;" no distance, no shyness, no avoiding this or that brother in the Lord, because of a secret sense of personal declension—wandering—in measure and degree falling away: but an open face, an open heart, and an open hand! How blessed this! No fear, no frown! Much to mourn over—great cause for self-reproach—a sensible falling short both internally and externally, day by day; and yet withal a conscious sense of cleaving to the Lord, and a realized union with his people, in life, walk, habit!

Once more. "And the blood of Jesus Christ his Son cleanseth us from all sin." Beloved, can *you* bless God for the present tense here? *We* can.

It is as if the Apostle would say—nay, in the next verse he does so, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." If you think you are void of sin, you are greatly mistaken; if you imagine you can walk without internal, or external contamination, or both, you have greatly miscalculated your strength. Evidence there will be—evidence there must be—continually, of what a poor erring creature you are; and yet withal here is a remedy—I present you with an antidote—here it is; test it, prove its genuineness and reality—"The blood of Jesus Christ his Son cleanseth us from all sin." Sweet it is to look back and contemplate the first application of blood to the heart and conscience in all its sin-cleansing and peace-procuring properties; but, if possible, it is additionally sweet to realize its *present* power, each renewed assurance that sin is put away; the fresh sense of sin obliterated by the fresh sealing home, or renewed discovery of pardon. The rust rubbed off the old pardon, and polished anew! the cabinet unlocked, and the precious document reseen in all its freshness, vigour, power! The sweet soothing accents of the still small voice amid the howlings of the tempest, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." "And the blood of Jesus Christ his Son *cleanseth* us from all sin."

Beloved reader, farewell!

THE EDITOR.

Bonmahon, Ireland, Oct. 21, 1852.

A FRAGMENT

EXTRACTED FROM A LETTER WRITTEN TO A FRIEND, ENDEAVOURING TO ANSWER THE QUESTION, "IF GRACE ONCE GIVEN COULD EVER BE LOST."

Did my friend ask me, "*if grace once given could ever be lost?*" I say certainly not; the *seed* by which the child of God is born again, is incorruptible, it liveth and abideth for ever, 1 Pet. i. 23. The soul once united to Jesus, is as *eternal* as the Head; yea, was set up with Jesus in the eternal purpose when Jesus was set up as Head, and therefore the grace once given is given for ever. Every thing connected with salvation is eternal. *Redemption* is eternal, Heb. x. 12. *Life* is eternal, Tit. i. 2, John x. 28. *Salvation* is eternal, Heb. v. 9. *Glory* is eternal, 2 Cor. iv. 17, 2 Tim. ii. 10. The *inheritance* is eternal, Heb. x. 15; and the *purposes* of God connected with the salvation of his church were eternal, Eph. iii. 11. From these quoted passages, I am fully borne out in asserting, that every thing connected with salvation is *eternal*, both in its origin and final consummation. We will next consider *faith*. What is faith? It is that exercise of a living soul which is the operation of God the Holy Ghost, and is in Gal. v. 22, said to be a fruit of the Spirit, or a grace of the Spirit. Now the graces of the Spirit may languish, they are not always in the same exercise, the soul does not always enjoy the same blessed assurance of faith and hope. One time with David the believer may be able to realise that by the favour of the Lord, his mountain is made to stand strong, and then again under the hidings of God's face, to be troubled, Psalm xxx. 7.

These changes in experience are what all God's dear children have to meet with, and they do certainly affect his comfort, but in *no way* his standing in Christ, or his *eternal safety*. One day on Pisgah's heights viewing the promised land, and another day down in the valley, saying, "*Oh that I knew where I could find him;*" Oh that I knew that I was a child of God; these are not uncommon seasons with the children of God. We must look entirely away from self in these matters; we may look to ourselves for causes for self loathing, but only to Jesus for salvation and for cause of glorying, for "let him that glorieth glory in the Lord (1 Cor. i. 31). Let us, my dear friend, endeavour to remember that

faith is the gift of God (Eph. ii. 8), that Jesus is not only *its* Author, but its Finisher (Heb. xii. 2), and so we feel our need and know the source of the supply, plead his promise, "*ask and it shall be given.*" To have a feeling sense of need, to know the source of supply, and to be put in possession of the gift, are all great mercies bestowed upon us freely through his grace.

Did my friend ask me again, "ought not our faith to be always the same?" I would reply by asking to be shown the child of God that is always the same; this cannot be as to the exercise of faith, because we are subject to so many changes through the body of sin and death, and the warfare carried on therein. The standing of a child of God in Christ is always the same, but the realization of it is not always the same. It is realized by faith, not by flesh; and we are too apt to judge of our standing by our feelings. There are the weak in faith, and the strong in faith, now both of these possess faith; but the exercise is different, and the effects are different also. As we are dependant upon God for the gift? so are we dependant upon his grace for the exercise.

When under a sense of sin in the conscience, what is the feeling of the soul? Is not that soul ready to doubt of its interest in the precious salvation? Yea, verily, until it is enabled by God the Holy Ghost to look to the healing fountain, and to the Lord Jesus with the cry, "increase my faith." When so exercised, the breathing of the poet in the following lines will not be out of place,

When sins and fears prevailing rise
  And fainting hope almost expires,
Jesus to thee I lift mine eyes,
  To thee I breathe my soul's desires.

Here, oh my soul, thy trust repose,
  If Jesus is for ever mine;
Not death itself, the last of foes,
  Shall break a union so divine.

Sometimes the soul has access granted at the throne, a fervency of desire goes up under an unctious bedewing; the soul realizes its acceptance in Jesus, the pardon of sin is sealed upon the conscience through a fresh application of atoning blood, so that it can indeed be said, "I am my beloved's, and he is mine." The spirit of adoption in the cry of Abba, Father, is put forth and the relationship owned; there is a trusting and handling of the word of life, the white stone is given on which there is a name written secret to all but he who possesses it. The child of God realizes complete salvation, and is happy in the embraces of his covenant God. It is a season that causes him to feel out of the body. There has been a communion between the Lord Jesus and his soul; a time of which it might indeed be said, "his banner over me was love" (Cant. ii. 4); when out of our rock Christ, *we* have been satisfied with honey, through his precious communications, our lips have *then*, in the estimation of him, "dropped as the honey-comb" (Cant. iv. 10). These are indeed precious seasons, but do they last long? Oh! if this was our state yesterday, to-day we might be heard saying, "my soul cleaveth unto the dust, quicken thou me according to thy word (Psalm cxix. 25); or with our Covenant-Head, "O my God, I cry in the day-time and thou hearest not, and in the night season, and am not silent" [and yet for all this he continues holy] (Psalm xxii. 2). Or with David, "Lord, why castest thou off my soul? why hidest thou thy face from me" (Psalm lxxxviii. 14)? Or with Jeremiah, "that he seems to shut out our prayer;" and that "he has covered himself with a cloud, that our prayer cannot break through" (Lam. iii. 8 and 44).

These are not uncommon seasons: if David the man after God's own heart knew them, shall we escape? Painful as these are, they are not without their spiritual use, they humble us, they show us our entire dependence upon the Holy Spirit for every spiritual desire, and for the exercise of the grace of faith, and when rightly used should teach us, to seek for grace "to keep our hearts with all diligence for out of them are the issues of life." If we refer to Abraham, Isaac, Jacob, Moses, Elijah, David, &c., we shall find in each these seasons of strong faith, and also those times when faith appeared to have given place to unbelief, as to the particular circumstances in which they were placed.

And I think these few remarks must answer my dear friend's enquiry on the subject.

I have endeavoured to refer to the experience of a child of God, both in bright and dark moments, having walked in both ways, not referring to all that I have known; but only glanced at some of the moments of exercise or enjoyment, believing it is a pathway that all the dear people of the Lord have more or less to walk in; and if it was not for the truth of those precious verities which through grace I believe, and which I hope, my dear friend, will by Divine power soon cordially embrace more firmly than myself, I should in my dark days be like a ship without a rudder, but I know that the foundation of God standeth sure, "the Lord knoweth them that are his," and am through precious mercy enabled to look back upon the "covenant ordered in all things and sure;" for,

Firmer than heaven this cov'nant stands,
Though earth should shake, and skies depart;
I'm safe in my Redeemer's hands,
Who bears my name upon his heart.

My Surety knows for whom he stood,
And gave himself a sacrifice.
My soul once sprinkled with his blood,
Enjoys a life that never dies.

Though darkness spreads around my tent,
Though fears prevail, and joys decline;
God will not of his oath repent—
Dear Lord, my soul will still be thine.

I know not what more I need say on the subject, but will close by stating what I ever desire to praise and thank a kind and gracious God for, and of whom David thus speaks in (Ps. lxviii. 20); "he that is our God, is the God of salvation, and unto God the Lord belong the issues from death." I desire to praise and adore him for *electing love* (Eph. i. 4); for *complete* redemption (Heb. x. 14); for *free justification* (Rom. iii. 24); for *effectual calling* (Rom. ix. 24); and for the *promise of eternal glory*, of which every *heir* is as certain as if already there (Rom. iv. 16). I rejoice in the certainty of *conformity to his image*, for to that I am predestinated (Rom. viii. 29). I bless him for *covenant union*, from which there is *no separation* (Rom. viii. 39); and for that gracious declaration that even "*now* there is no condemnation to them that are in Christ Jesus" (Rom. viii. 1). "It doth not *yet* appear what I shall be, but I know when he shall appear, I shall be like him, and see him as he is" (1 John iii. 2).

EBED.

April 6, 1849

ELEGY IN A COUNTRY BURYING GROUND.

September, 1852.

STAY, traveller, turn thy steps toward yonder tomb,
O'er which the shades of evening cast their sombre gloom,
The time is fit to contemplate the scene,
Here far from busy life all's calm, serene.

The place—the season—and the hour, may each
To the enquiring mind, a lesson teach,
All say to man that earth is not his home,
He's travelling onwards to the silent tomb.

Here scattered round, lie monuments of death,
Which say—"soon may thy Maker stop thy fleeting breath,
For here they sleep, of every class and age,
The gentle infant with the hoary sage."

These drooping leaves; they too of death can tell,
Their rustling tolls a solemn funeral knell,
The lovely fading flower—the withering sod,
All say to man—"prepare to meet thy God."

While towards the west declines the setting sun,
And lingering yet, proclaims—"soon shall thy course be run
Like me, thou hadst thy rise—here, spent thy day,
Thou too, when evening comes, must haste away."

Thus everything around declares to man,
His pilgrimage on earth is but a span;
He who this morn arose with joyful tread,
Ere midnight comes, may sleep among the dead.

Stay, haste not yet, but tarry here awhile,
These solemn musings will the time beguile,
Come gaze upon this tomb while yet 'tis light
Reflect upon this sad instructive sight.

Here mayest thou learn to know the chastening rod,
There sleeps in peace below a child of God;
Beneath this tomb, his mould'ring body lies,
His spirit mounted upwards to the skies.

Here lieth *William Krause*—a name held dear
By many sorrowing friends both far and near,
No more they'll hear his solemn warning voice,
Which bid their souls in Jesus' name rejoice.

No more shall he the Gospel truth impart,
And soothe the little orphan's aching heart,
No more for aid, kind patrons shall he move,
Nor plead the orphans' cause with fathers' love.

No more in his lov'd pulpit shall he stand,
And deal the heav'nly food with gentle hand,
O, no, he's gone, by death's rude shock removed,
He's gone to meet his Saviour, whom he loved.

While here below he loved to preach the word,
He's now we trust for ever with his Lord,
Washed in his Saviour's blood, he bears no stain,
Seeing his Saviour's face, he feels no pain.

Those whom he left behind lament him sore,
Still they rejoicing say, "not lost but gone before,
We for ourselves and ours, 'tis true, must weep,
Yet not for him; in Christ he fell asleep."

He while alive, was loved—perhaps too much,
The instrument was scarcely reckoned such,
But now that God's removed the boon so prized,
The treasure in earthen vessel's recognised.

Consistent in his life—of humble mind,
In him base calumny could nothing find;
Upright in mien—he calmly passed along,
Watching with silent gaze, the giddy throng.

Age had not yet produced the silvery hair,
And though his manly brow seemed ploughed by care,
Yet had not time, marked furrows in his face,
Manhood to age had scarcely given place.

Few were the years allotted him to keep,
With never-tiring zeal his Master's sheep,
Short was the time he laboured for his Lord;
He's now with Christ, and reaps his rich reward.

As in a moment he was snatched away,
Ere yesterday he preached—he's gone to-day,
He died in Christ—this was his only plea,
"My Saviour died, and shed his blood for me."

O, may we all like him, make Christ our stay,
And so, be found in Christ against "that day,"
Clothed in our Saviour's robe may we appear,
And like our friend who's gone have nought to fear.

We weep indeed, yet in our tears rejoice,
Again shall hear our friend's beloved voice,
Our wanderings past, we'll stand on Canaan's shore,
There shall we meet our friend to part no more.

Now, stranger, rise, thy homeward course pursue,
This simple lesson learn—"go thou and likewise do,"
Like him who's gone in Jesus' blood rejoice,
So mayest thou hail with joy the archangel's voice.

Thus spoke a pilgrim in this vale of tears,
Whose silvered locks betokened length of years,
And as he ceased, the tear unconscious fell
Upon the grave of him he loved so well.

Thus oft he comes to read the sacred Word,
And think of him who's joined his risen Lord,
Here far from city din, he spends his day,
Then wends towards home his "solitary way."

The scene of the foregoing is supposed to be Mount Jerome Cemetry, near Dublin, in which the friends of the late Rev. W. H. Krause have erected a monument to his memory. It is needless to remark, that the idea was suggested by the celebrated "Elegy in a Country Church-Yard." The reader will pardon this feeble attempt, when he knows that my only object in committing to paper these few hasty thoughts, was to add my humble tribute of esteem, to the memory of my lamented and beloved Pastor.

S. P. W.

Dublin, September 28, 1852.

THE ANATHEMAS AGAINST THE SO-CALLED ANTINOMIANISM WEIGHED IN THE BALANCES, AND FOUND WANTING.

THE "*reverend*" Scoffer in lines of print who, like the raging sea which foameth out its own shame, has so publicly published his folly and disgrace, has the vanity to boast of the "*majesty of man*," and the pride to exult in the "*divinity of reason*." And the specimen he gives us of *his* divine mode of reasoning is this, he sends forth a tract bearing the title—A Portraiture of Antinomianism*—when the awe-struck reader, rubbing the dim eyes of his dull head, naturally looks for the picture, or at any rate a sketch thereof, since every "portrait" is a likeness, but alas, alas, he looks in vain! for the mountain brings forth but a mouse after all, and that in the abomination of a lie, which on the second page is given to the title on the first: the Writer ignorantly, or subtilly saying, "To attempt a portrait of Antinomianism, would be absurd, *it has no features*." What a pretty sort of face-painter this! To send out a portraiture of that which has "*no features*." "divine" reasoner! "majestic man"-iac! Surely the great Italian painter Rafaelle, (who was called "the divine") did not attain his reputation by sending out portraits without any "features"! But this spiritual artist professes to paint a likeness of that which he goes on to say, has "*no form and no image of which you can catch a consistent conception*." The seat at his "easel" must surely then be a very uncomfortable one if he cannot "*catch*" the likeness of his "sitter"; especially after nearly *thirty years practice* upon human nature, during all which time he has been following (for the "*loaves*") the holy art and mystery of catching souls—soles ("*fishes*".) But the fact is, he is only a sham painter after all: an Arminian sign spoiler, and like the wretched dauber who bespattered his canvass o'er, with a nondescript sort of animal, and fearing lest his spectators should not know what it was intended to represent, he wrote underneath it—A HORSE! Just so has this spiritual brush-man done with what he calls his "*unexaggerated*" picture of "*Antinomianism*." It has, as he declares, "*no features, no form, no image of which you can catch a consistent conception, is a mass of hideous, shapeless, memberless deformity*;" and therefore lest the penetrating reader should fail to discover who the nondescript personage is, he gives it the title of "*A portraiture of Antinomianism!*"

Poor pen painter, he is like "Hood's" puzzled limner, who said,

> "In vain I sit and strive to think,
> I find my head alack;
> Painfully empty, yea just like,
> A bottle on the rack.
>
> In vain I stare, upon the air,
> No mental visions dawn;
> A blank my canvass still remains,
> And worse——a blank undrawn!"

Such is the case with this Antinomian portrait painter, who without either occult or mental vision and "painfully empty" of profitable ideas, sits himself a blank, and his subject undrawn. Yea, who for lack of drawing abilities cannot even "*sketch*" the contour of his aeriel model, and therefore he begins and ends his profitless study by only soiling his canvass with (to use his own words) a "*dark dash or two*," of some earthy pigment.

And thus by the language of buffoonery I have endeavoured to "answer a fool, according to his folly:" but will now turn away mine eyes from beholding vanity, and in like obedience to scripture injunction "answer *not* a fool according to his folly."

But lest the epithet should appear too strong, e're he is "brayed in a mortar," a specimen of the madness and wickedness of his folly shall be given, as follows.

"*Antinomianism is that abominable thing which is the enemy of God and man. It poisons the very fountain of morals, and erects a standard of contempt and de-*

* Lately printed by J. Unwin, 31 Bucklersbury, London.

fiance to fulminate curses. It is of an utterly debased and brutal imagination! a mass of moral and intellectual putridity; a pestilence; an anti-evangelical enormity; the very vampire of a church; an abortion; a monster; an animated wen, a blind but virulent excrescence, secretly sucking the vital element with murderous malignity: It is contemptuous, impertinent, and dogmatical. Its recipients are the ignorant, the conceited, and the vulgar, &c." And thus he goes on, as he says, "permitting his pen to run without restraint, because he believes that none can be required; nor can he give any adequate idea of the *impiety and magnitude of this monstrous perversion.*"

It would puzzle a Philadelphian lawyer to see that he has given "*any adequate*" idea of what he is attempting to describe; abuse and scandal, the rakings and scrapings of his (fit language only for some renegade chartist, or the ravings of a Romish priest) filthy potsherd being the chief ingredients in his mental mixture. But there is *one* idea of which he gives plain and palpable evidence indeed, and that is, that the enmity of his heart is only bounded by his inability to utter it. The poison under his tongue issues forth in a flood of blasphemous expressions, that it may deluge if possible the poor children of God, which "keep the commandments of God and have the testimony of Jesus Christ;" but like the flood which the dragon sent forth out of his mouth after the woman that brought forth a man child, the opening earth swallows it up, e're it reaches the object of its pursuit.

One of the beasts which John saw in vision, looked like a "lamb," but he "spake as a dragon." Surely this lamb-like apostle betrayeth himself by his speech! Its clothing is that of a sheep, being positive "lamb's wool," but his heart is a wolf's altogether. The abomination is arrayed in scarlet, and the "beast" in purple. He is polite, elegant, gentlemanly, talented, eloquent, tasteful, in fact a fair specimen of the "majesty of man!" and thus in his bland clad garments of wool, he "*looks like a lamb!*" but he has opened his lips and behold! "*he speaks as a dragon.*"

Nevertheless he is the church's servant to do the will of God, which Antinomian idea he will find in Numb. xxiii. 26, 2 Sam. xvi. 11, 2 Chron. xviii. 22, &c.; but a practical illustration of which is embodied in his own tract, and here it is, that he will be "brayed in a mortar," just as were the Egyptians when they were chastised through their own idols.*

Or perhaps it may be better illustrated in the case of Balaam, whom this enchanting prophet is made to illustrate in the unintended blessing he bestows upon Israel. Witness the homage that in the following sentences he is made unwittingly to do to the people against whom there is no enchantment of language *he* can successfully use, or divination of thought *he* can triumphantly employ.

He first compares his featureless antagonist to the "fearful appearance" that visited Eliphaz in vision, (Job iv. 15.) By this he means to curse the Antinomian as a startling evil spirit, one that silently visits people, and "*secretly sucks the vital element with murderous malignity:*" or to use another of his hell delectable similies, "*a soulless monster that with malignant selfishness delights in diminishing the number of the redeemed, and surveys the wreck of the reprobate with savage satisfaction.*" Now by this invidious paralleling, his desire Balaam-like is to do miserable dishonour to the people or "thing," he styles in his manly majesty a "*demoniacal disturber.*"

But herein he unwittingly gives to his execrated enemy the honour of a comparison, with a mystically angelic figure from heaven,‡ and thus in his intended opprobrious and evil comparison, he is actually (however unwittingly) made to

* "The frog was one of their sacred animals, and these were sent as a plague: so with the lice, the fly, and their idolized river, the Nile. Thus the chief objects of their worship became the instruments of their own punishment."

‡ It was the learned Dr. Gill's opinion, as also of others noted for extensive theological erudition, that the immaterial spirit which visited Eliphaz in vision, was "an angel from Jehovah clothed in human form." And any one that can with such dreadful malice as is manifested by our writer, call so holy a being (even by comparison) a "*demoniacal disturber,*" must be to every good word and work—"reprobate."

bless the very people it is his heart's intention to curse. "*He* meant it for evil, but God meant it for good." And therefore though his desire may be as was Balaam's, to "die the death of the righteous," I much fear, as the *life* is so contrary, he will make shipwreck of faith; and though like Judas he is "numbered with the apostles, and hath part with them in the ministry," yet falling headlong into the gulf of perdition, the bowels of his hypocritical religion will all gush out.

But he goes on to say, secondly, "*The power they exert on character is often marvellous.*" Now whilst Haman is doing homage to Mordecai, the Jew shall give glory to God. "Power belongeth unto God," therefore ascribe it not unto the Antinomians, but to God who worketh in them both to will and to do of his own good pleasure. It is *his* grace in their hearts, exercising its constraining influences upon their lives, that produces such marvellous effects; and all the children of God are made to know this, and therefore they say with David, "Great and marvellous are *thy* works, O God, and that my soul knoweth right well." Thus the "faint" to whom God giveth this power, always acknowledge with the Psalmist, "It is God that girdeth me with strength;" saying also with Micah, "I am full of power by the Spirit of the Lord." Truly then can they when thus endued with power from on high, perform the will and do the works of God, and these are always "*marvellous*" and great: the which if this scribbling villifier of the people whom he for wicked ends calls Antinomians, knew any thing about, he would reverence and not ridicule before all the world.

Thirdly, "*They can effect the most astonishing wonders.*" I again repeat *they* can do nothing of themselves, "but they can do all things (as Paul says,)when strengthened by the power of Christ," and to commend this power of God as do those, each of whom the "reverend" styles "*a corrupt impostor that usurps the name of the confessor of Geneva*" is angelic (Rev. v. 12) whereas to curse it, as doth this dust and stone casting Shimei, is devilish (Rev. xvi. 16.) As to the "wonders they effect", truly by the grace of God they are great and many, to whom be all the glory. Therefore as Dr. Watts so sweetly sings,

"Wonders of grace to *God* belong
Repeat his mercies in your song."

Fourthly, "*They transform the disciple into a teacher, nay, into a despiser of all teachers as with the wand of a magician.*"

The "*Wand of a magician*" is not confined to the hands of an Antinomian! The vilest Arminian in modern as well as in ancient Egypt holds an enchanted rod, (Ex. vii. 11;) as to the transformation of a disciple into a teacher, nay, into a despiser of all teachers, I only know, when God the eternal Spirit, who only teacheth to profit, seals instruction home upon the heart, when He makes wise unto salvation, such is the effectual working of his mighty power in the gift of wisdom and revelation, in the knowledge of our Lord Jesus Christ, that as John saith alike to "little children," "young men," and "fathers," of the anointing which instructeth in all things, "Ye need not that *any man* should teach you." So also saith David, when made wise to know the mysteries of God's will, "I have more understanding than all my teachers." Oh John! Oh David! you "conceited"* Antinomians!! But come and hear the truthful blessing of this intended curser, who satirically says as follows,

Fifthly, "*He who is ignorant of every thing else, becomes familiar with the inscrutable councils of God.*" To be sure he does, for

"He takes the fool and makes him know
The mysteries of his will," &c.

It is unto "the *ignorant* and them that are out of the way" that our compassionate High-priest gives to know the mysteries of the kingdom of heaven. But to those to whom it is not given, *they* are "wise only to do evil, but to do good they have no knowledge;" and *their* prophecies shall fail, *their* tongues shall cease, and *their* knowledge shall vanish away." For they are born, they live, and they die in the ignorance of unbelief: and to all such it may be said the

* The tract says of Antinomianism—its recipients are the "ignorant, the *conceited*, and the vulgar."

"inscrutable councils of God" never were or will be familiar, for "Wisdom is too high for a fool."* And this is the antinomianism of the Bible (Rom. ii. 9).

Sixthly—"*The thing if cherished is a crime if it enter will prove the curse of a Church; wherever it appears the angel of peace departs.*" The peace of many Churches is the stillness of death, that "peace" and safety which awaits "sudden destruction." The angel of such churches though apparently an "*angel of light*" is nevertheless the "*Prince of darkness,*" and *he* may say, "peace, peace, when there is no peace." When this "angel of peace" is disturbed, the Church is in a more prosperous condition in the midst of war (if it is a "battle of the Lord's)," than under the flesh-pleasing stupor of Satan's repose. And that such a tumult will take place in a church of dead professors is certain, upon the entrance of a child of God. The Temple Church was secure till Jesus testified against it. The city was quiet till Paul troubled it with "the truth." O what curses then, according to this reverend writer, were both Jesus and Paul to the churches and people of "peace." But so it is to this day. A man of God called Antinomian enters the synagogue, and speaks in the name of the Lord, he is heard, but to be hated, and "examined by the scourgings of the people." For like Athaliah of old whose heart was to murder all the "seed royal," so with the members of such churches to this day, when the legitimate ones enter, in the name of their lawful Head, and testify against the worship of Baal in *any form*, they immediately cry out "treason!" "treason!" But the fact is, in precisely the same way in which Paul turned the wicked world upside down, so do these (so called) Antinomians turn a corrupt church inside out.

Seventhly. "*It is the very vampire of a Church.*" The description of a "vampire" is this. A supposed demon said to delight in sucking human blood, and to animate the bodies of dead persons, which when dug up are said to be found florid and full of blood."

Reader, do you know of such a character that passes under the cognomen of an Antinomian? Because the writer does not: but he has the honour to know and love many that are called "Beelzebub!" that have maintained a holy walk, life, and conversation for thirty, forty, and fifty years in the way; whilst he has beheld many a proud and boasting Arminian of a truly vampiric spirit fall away, drop into filth, wallow in sow-ditches, and yet say, "*how holy I am,*" whilst at the same time he could point the finger of scorn at the nicknamed Antinomian, and say, Behold a gluttonous man, a wine-bibber, and a sinner, *&c.*

I am bold to say one thing—that a man who *really is* an Antinomian, who is unbound by any righteous laws, and gives the reins to his lusts, would be better received by any Arminian Pharisee in the land, than would that man whom a Pharisee, in the malice and enmity of his heart, *calls* an "Antinomian." Look at the case of Jesus, who was considered an Antinomian (John v. 16.) Though holy, harmless, and undefiled! an innocent and just person, which did the Pharisees like best, him or Barabbas? Now Barabbas *was* a "notable prisoner," a felon, a robber, yea, a murderer. And yet the Arminians said of Jesus, when Pilate asked them which he should release unto them, "not this man, but Barabbas." Therefore seeing it was the Arminians who wanted to glut their demoniacal desires upon the harmless Antinomian Jesus, and who said "his blood be upon us and our children," so did they thirst to suck this vital element; thereby *clearly* proving *they* were the real blood-suckers; I ask which are the vampires of a Church, the Arminian Pharisees, or the so-called Antinomians?

The reader may know to which class he belongs by his choice of Jesus or Barabbas.

But this empyrical writer against the "*Antinomian pestilence,*" which he likewise calls an "*anti-evangelical enormity,*" goes on to say, First, "*It has no knowledge of human nature.*" And yet he ascribes to it, "*diversified ebullitions,* "*multiplied forms,*" "*innumerable methods of doing things,*" &c., which certainly requires *some* knowledge of human nature. He has also previously spoken of a "power which they exert on character;" of discipline, transformation, &c. Such a solecism betrays a sad want of *his* knowledge of human nature, or at any rate of his *divinity* of reasoning.

* The "fool" here, means—a natural man.

Secondly. "*It ridicules reason.*" Such as his, who does not? Indeed as far as human reason is concerned, as far as the wisdom of the "wise" and the "Scribe" extends, as far as the fleshly argument of the "disputer of this world" goes, we do utterly reject and dispise "reason." For that sort of ratiocination, is certainly as this religious lawyer says, "*our antagonist.*" It militates against the simplicity of *truth.* Indeed everything that man says or does *as man* is against God. Human reason *is* thus antagonistic to divine teaching. Hence Paul, when called by grace, left Gamaliel for the instruction of the Holy Ghost. Faith begins where reason ends.

Thirdly. "*It hates imagination, for it has no taste.*" The imaginations of the heart being only *evil* and that "continually," we certainly do hate them. "The heart of man imagines deceits all the day long." Does our pious limner love such thoughts? We presume he does, for it is these he has so successfully painted in his "*dark dash or two.*" The wicked *imaginations* of a man's heart are among the evil things that God hates (Prov. vi. 18,) and so do we with a "perfect hatred." Then as to our having "*no taste,*" we are free to confess that whilst the taste of every unchanged Moabite remains in him, our scent (for carnal things) *is* changed, and therefore we have "*no taste*" for those flesh-pleasing gratifications, which the professing party (to which our polite hero belongs), so greedily devours. But we have *a* taste, and that for spiritual things; and when we sit under the shadow of the Almighty with great delight, the fruit of this tree of life is sweet and refreshing to our souls.

Fourthly. "*It despises elegance and eloquence.*" And who could love them when they are so coarsely represented? Indeed if the "majestic man" who wrote the tract a "*portraiture* of Antinomianism" is to be to be taken as a specimen of the elegant, and the eloquent, we think there is enough *in him* to make us hate and despise such etiquettical acquirements. But the "elegance" there is in the form, Person, and features of Him, who is "*altogether lovely,*" we devoutly admire: whilst the eloquence of his heavenly language, "sound doctrine," and "comely speech," fills us with adoring astonishment and delight.

We must say, that man who is sensibly alive to the honours of the drawing-room, knows little or nothing about "dying unto sin:" and he who is in love with the elegance of earthly beauty, or the eloquence of earthly tongues, is dead to the charms and the wisdom of Christ.

The last sentence in the delectable tract I shall notice is this; which be it observed is said of the "Antinomians," as follows, "*supposed superiority, engenders contempt, and the spirit of contempt emits itself in detraction.*" How true this is, and where can we better look for an illustration thereof than in the person of him who penned it? Indeed the whole weight and force of the sentence turns upon the contemptuous tract-writer himself. For it is "the *supposed superiority*" of this "*divine reasoner,*" this lover of "*elegance*" and "*eloquence,*" this admirer, of the "*imagination;*" this worshipper of "*taste,*" of "*learning,*" and of "*extensive acquirements,*" yea, this man of "*profession and variety of character.*" I say it is the supposed superiority of this "*majestic man,*" that has engendered contempt of those whom in the bitter prejudice of his envenomed mind, he calls the "*ignorant,*" "*the conceited,*" and the "*vulgar.*" And this spirit of "contempt" has indeed emitted itself in "*detraction*"—yea, the vilest sort of detraction too; that which the Holy Ghost has deemed expedient to hand down to posterity in the records of truth, for a warning. For the "detraction" of this Arminian divine is the very same that the Pharisees employed towards Jesus, to defame *his* character and tarnish his glory, (Luke vii. 34.) He says of us as was said of our Master, (Luke xix. 7); we are "*indulgent to human depravity,*" and again, we are "*hostile equally to the holiness of earth and heaven.*" One thing is certain, we are hostile to *his.* And it is equally certain that his "supposed superiority," (Pharisee like) has engendered that "contempt" which Pharisees always entertain of others, and this "*proud* man's contumely" has emitted itself in the Pharisaic abomination,—"*detraction.*"

Thus for lack of ability to discern the "*features*" of his antagonist, for lack of limning powers to "*catch*" the likeness of his spiritual sitter; truly this "whole-length portrait painter" must have been making a study of himself, though his

"lay figure" is called "Antinomian." However, though it may pass muster at the Royal *painters'* academy, the "hangers," (at the bar of spiritual adjudicature), will not fail, to place his *black-dashed* portrait in the convenient but *consigned* "*dark room.*"*

And now what more shall I say to this wretched writer, who not content with giving unto the "Antinomian" a vilely mortal, and diabolically invisible being, but who closed his tract by investing him with even *infernal* power, saying, "*In the Church and out of it he is equally the same, full of all subtlety and mischief, the foe of all righteousness.*" &c.

Receive thy verdict, O calumniator from the Lord; from Him who *frustrateth the tokens of the liars*, so that like unto Ahithophel their language is turned into foolishness: who "*maketh diviners mad*," and putteth them into the eternal mad-house of hell: from Him who hates a proud look, a lying tongue, feet that be swift in running to mischief, a false witness that speaketh lies, and hands that shed innocent blood: &c. Hear ye the Word of the Lord,

"Woe to them that are wise in their own eyes."

Such is every one who boasts in the "*majesty of man*," and gives unto his carnal *reason*, the "*divinity*" of the wisdom of God.

Woe to them that have gone in the way of Cain, and followed the error of Balaam; such have all they who smite the Abels of God, and would (if they could) curse his Israel.

Woe to them that write the grievousness which their hearts have preached. And such have all they done who like the Scribe of which I am speaking, has taken up the pen to pervert judgment, and destroy equity.

"Woe to the foolish prophets that follow *their own* spirit."

"Woe to him that buildeth a town (of professors) with blood, and establisheth a city (of hypocrites) by iniquity."

Woe unto you, ye Pharisees, woe unto you, ye lawyers: Woe unto you, *Scribes, Pharisees, hypocrites*; WOE! WOE!! WOE!!!

C. July 13, 1852. J.

HEBREW RENDERINGS.

What fulness of matter, what grace of conception, what intensity of power, lie treasured up in the first chapter of Genesis! It is the alone office of the Holy Ghost, to open the eyes of our understanding upon this, or any portion of God's word, for before that Divine Teacher, Intellect and Reason must bow and be silent. May we sit at His feet, and look up to Him, "as the eyes of servants unto the hands of their masters!"

When studied in the original, this chapter, with the two following, have a depth and grandeur which no translation, however faithful, can convey. Let us then take a glance at a few verses, as they stand in more immediate connection with the Hebrew language.

"In the *beginning*." Who can solve the meaning of that vast word, standing third in order among the hundreds of thousands which follow? Its root is *head*, denoting *priority or precedence as first or highest of its kind.* The same word occurs in the 22nd verse of the 8th of Proverbs, which ought to be read thus, "the Lord possessed *me*, the *beginning* of his way" (for in the Hebrew there is no preposition) the *principal*, or chief; according with the Apostle's record of Jesus, *the beginning of the creation of God.* "God." Aleim, the *Gods*, derived from *swearing, or taking oaths on themselves*, and translated by an old writer, *the Denouncers of a conditional curse.* Now Jehovah is frequently represented as ratifying his promises to his people by *an oath*, Gen. xxii. 16, Isaiah liv. 9; for "because he could swear by no greater, He sware by Himself;" and when showing to his church the immutability of his counsel, did He not confirm that too, by *an oath?* Heb. vi. 17. As a noun singular, this marvellous word occurs but a few times in the Old Testament, when it may be rendered *one accursed, or subject to a curse;* and Paul tells us in Gal. iii. 13, that the God-man *was made a curse for us.*

* A custom with the "hangers" in the Royal academy with pictures of inferior merit.

"Created," *hewed out, marked out, smoothed, planed, formed,* or *produced.* "The Heavens," *the Disposers, placers,* "and the earth," the latter word springing from the root, *crumbling, breaking in pieces.* "Without form and void," *confused, unconnected, loose, unformed, waste, empty,* and *desolate.* "The Spirit of God moved," *tumultuously moved, shook, moved, fluttered,* as would an eagle over her nestlings. "God saw that it was *good,*" *goodly, beautiful, graceful, useful, fit, well, rightly, or thoroughly done.* "Evening," *all the time from mid-day to night.* The root of this word is *mingle* (the evening air after sun-set, mingling with the day). Thus the "two evenings" in Exodus xii. 6, might read, *the two mixtures.* "Morning." Its root is *look for, seek,* "from which," says an old writer, we may infer, that *the morning light searched out all things.* But my eyes are aching over the Lexicon, so if you will allow me, dear Editor, I will resume this subject another time.

LOOKING TO AND LEANING UPON THE BELOVED.

To the Editor of the Gospel Magazine.

MY VERY DEAR BROTHER,—Walking on the shore of time, casting a glance over the vast ocean of Eternity, to which I am bound, and hourly waiting for sailing orders, I picked up this gem, which I send you, to be deposited in your "Cabinet of valuables," that others of the family may see, and adore the grace which makes such distinction between the "Stones of the pit" and the Jewels of Immanuel's crown. I send it just as I found it, for indeed I had *no means* for polishing it. My dear Brother, you have my warmest prayers for abundant success in the liberal things which you are devising.

Yours, shortly to be absorbed in Eternal Love, METRIOS.

St. John's New Brunswick, Sept. 27, 1852.

EXTRACT OF A LETTER FROM A. C. TO M. B.*

"MY VERY DEAR SISTER,—Your present position has occupied my thoughts for some time. It seems to be your lot, in this world, to be emptied from vessel to vessel: but the Lord is teaching you to profit. He is humbling and proving you, that he may do you good in your latter end. Whatever their motives were in notifying you to leave the place of your abode, one thing we *know*, the Lord's dealings are in wisdom; and without *Him*, there cannot so much as a dog move his tongue. It is among the all things that shall work for your good; and now as the cloud is about being taken up from off the tabernacle, follow it, it will certainly go before you—trusting in Jesus, and watching the leadings of his hand, you shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. How blest is your lot, compared with those who roll on in wealth and pleasure, and know not God, and do not acknowledge His hand, and who have no other portion than the paltry goods of this word! But you can say, "The Lord is my portion, therefore will I trust in Him." You have had too many proofs of His loving-kindness to doubt His faithfulness and care. Do not think any of your concerns beneath his notice. He is engaged in covenant to provide for you, and yours; His word cannot be broken, and he has a mighty arm—strong is His hand, and high is His right hand. He can with one sovereign nod control a world; how then can His people want, who have the Lord for their Shepherd, and who are His peculiar care? * * * * *

"And now, dear Sister, to God I commend you, who is able to do abundantly above all we can ask, or think, according to his riches in glory by Christ Jesus.

"Grace, mercy, and peace, be with you.

"Your affectionate Sister until death,

"A. C."

There is something in the foregoing extract that makes me ashamed—something that sounds in my ears the Saviour's reproof to his sorrowing disciples, "O fools, and slow of heart to believe all that the Prophets have spoken." I can receive for payment the currency of the banks, I can put confidence in my neighbour's note of hand, I can rely on the promise of a good *man*, but O how slow of heart to believe the promises of *God*—yea the oath of Jehovah—who gives all other beings power to fulfil their engagements. METRIOS.

* The person to whom this letter was written is the mother of the little Girl mentioned in the Gospel Magazine for April 1851, who manifested unwillingness to go on an errand, until her mother had prayed for her success. See page 206.

THE IMMUTABLES OF A FULL, FREE, AND FINISHED SALVATION.

To the Editor of the Gospel Magazine.

MR. EDITOR,

The essential, eternal, incomprehensible Jehovah, hath been pleased to unfold his perfections in three distinct personalities—Father, Son, and Holy Ghost; each of these Divine Persons performing separate and peculiar offices, and yet unitedly one glorious Deity, Deut. vi. 4. The knowledge of this mystery is wholly supernatural, and utterly beyond the reach of all rational research. The Divine Father, the scriptures tell us, made choice originally of all elect creatures, whether angels or men, the plan of creation was framed in the mind of God, Isa. xl. 14. So was the design of Redemption, 1 Thess. v. 9. But it is the Second Person who hath executed the vast thoughts of Jehovah; this glorious Second Person in God, is our most glorious Christ, by whom all things were created; and by whom all things consist, Col. i. 16, 17. In this adorable Christ it pleased the Father that all the fulness of the Godhead should dwell bodily, and in Christ too, the Divine Father was further pleased to choose a Church of elect persons, of whom Christ was appointed the Spiritual Head; and who were by eternal purpose ordained to be members of His mystic body. This Person having been thus set apart in Christ, by an inexplicable, irreversible act of the Divine will, Eph. i. 4—22, and v. 30, all are traceable to God's everlasting love to Christ, and to the Church bound up in the bundle of life with him, Rom. viii. 39. Here we gospelly find the fountain-cause of the great acts of the Lord Christ on behalf of his Church, Eph. ii. 7.

The fall of man, though fully in the foreknowledge of God, clearly reveals to us, that on account of Adam's fall, the elect of God, then in the first man's loins, lost all their creation purity and perfection; they became the subjects of sin, an incurable evil, Psal. liii. 3, Jer. xxx. 12, Isa. i. 6; we feel all this to be too true, bound slaves to Satan, and justly liable to the curse of God. This is a state of such guilt, horror, and misery, that it cannot be adequately conceived by a finite understanding, though spiritual; and it is the absolute condition of all the depraved descendants of apostate Adam, Psal. xiv. 2, 3. But here I would observe, that as the elect never, no, never fell, and never could fall from Christ, nor did he ever cease to be related unto them as their spiritual Head and Husband; so it was in consequence of this, in the Divine counsels of Godhead, that He was appointed to be their glorious Mediator and Saviour, Heb. x. 7, Isa. xlix. 6. Sin had cut off all communion between God and elect creatures of the race of Adam, inasmuch as God is of purer eyes than to behold evil, and cannot look on iniquity. But sin did not dissolve the union which, by divine appointment, had subsisted between Christ and his Church, Hos. xiii. 9. Therefore it was that help was laid upon one that is mighty—upon him who had an eternal property in elect persons, so as to claim them for an inheritance; Deut. xxxii. 9. In the fore-views of the fall, Salvation was provided for the Church, that the purpose of God according to election might stand, the Lord Christ, by virtue of covenant transaction in heaven before all time, was to redeem his Church from the guilt and misery of sin, the wages of which is death. He was to accomplish this glorious salvation by becoming their Surety—bearing the imputation of their sins—enduring the whole wrath of God drawn down upon elect sinners—and bringing in an everlasting righteousness, whereby saved sinners should be preserved and purified eternally. The Suretyship of Christ for his Church cannot be intelligible to us, but in proportion as we have right Gospel perceptions of the Person of Christ; Christ's Divine worth and dignity belong to him as being the Second Person in Jehovah; as such He is God over all blessed for ever, but Christ as the Surety for his fallen Church, must be viewed as the man Jesus taken into personal union with the Godhead, Isa. lix. 16, and John xiv. 10.

This is Christ's own statement, and thus to confess him, is to be a partaker

of the faith of God's elect, Christ was ordained to redeem all His Church from the consequences of Adam's apostacy, by taking upon himself the suffering of death—all sorts and kinds of death both of mind and body, contained in the righteous curse of God, expressed in the penalties of the broken law, "the soul that sinneth it shall die." Divine Justice exacted obedience unto death from the Lord Christ, in order to discharge the elect from the dreadful punishment due to their sins. The Person of the Lord Jesus Christ is consequently the one thing needful for us to know; because the subject contains all the treasures of wisdom and knowledge. The incarnation of Christ, with the life and death of Christ, as our complete salvation, Heb. ix. 15; Christ's humiliation in clothing himself with our weakness, yet none of our defilement, this surely is a mystery which must ever baffle the carnal mind. Therefore, rest assured, that every man, whatever doctrines he may notionally hold, is at heart a Unitarian, until regenerate by the Holy Ghost. The Divinity of Christ makes him the root of David. His assumption of our nature qualified him to undergo the penalty denounced against the Church, Phil. ii. 7, 8. The indwelling of the Godhead in Christ's humanity, stamped eternal excellency and energy upon all the acts and sufferings of the Man Christ Jesus. Here therefore we look for salvation, and here we find it, Isa. xlvii. 4; but let me add, that the discovery is wholly supernatural, 1 Cor. xii. 3. I never did behold, I never shall discern any form, comeliness, or beauty in the Person of Jesus Christ, by the exercise of any natural faculty, Isa. liii. 2. Christ is a spiritual Saviour, to be seen with spiritual eyes, therefore to us who are called by the effectual working of God's Spirit, shun all carnal contentions of disputers of the world, respecting the Divinity of our Lord Jesus Christ, 2 Tim. ii. 16. Christ's Person as God-Man, and what he actually performed in that Divine humanity, is the subject matter of the blessed Gospel. The Gospel is God's declaration of pardon and peace to sinners; assuring them that Christ hath put away sin by the sacrifice of himself; this implies that sin was upon, or imputed to Christ as the Representative of the elect, and such was actually the case, 1 Pet. ii. 24. We see by the transgression of the first man, the elect were separated, not from the love of God, Rom. viii. 39, but from all experience and enjoyment of that love, Isa. lix. 2; sin sundered the creature relatively from the Creator. The holiness of God, which forbids transgressors from the presence of the Lord, and from the glory of his power. The streams which flow from God, who is the fountain of life, are suspended in their course with reference to sinners, who thus become virtually dead, into this state the Church lapsed when Adam fell; a state of iniquitous enmity to God evidenced by continued actual sinfulness, as sin is an infinite and therefore incurable evil; creatures once become the subjects of sin, can do nothing to remove their guilt or to remedy their wretchedness. The case of a sinner, so far as relates to any thing in himself, is completely hopeless; for he is nothing but sin, and therefore in sin and death, must mankind, sinners of the election of grace, have remained, but for the glorious method of mercy in Christ Jesus, whereby God hath imputed sin to the sinless Saviour of his guilty Church, 1 Pet. iii. 18, and thus Christ has restored that Church to the blessedness of amity with God, Psal. xxxii. 1.

And here I would remark, that, as the Church had been originally given by an act of God to Christ, as is mentioned in John xvii. 9, who was thus installed, as the Head of His body the Church, we therefore gather from the Gospel, and we have everlasting consolation in the same, that all the sins of all elect persons who had fallen in Adam, were imputed to the second Adam, the Lord Jesus Christ, as if he had actually committed their several trespasses. He stood in our place, in the likeness of sinful flesh, though inherently purer than heaven, from whence He came; all sins, past, present, and to come, of elect transgressors amongst men were ascribed to Christ, Isa. liii. 5. Indeed, the real relief of all awakened sinners must be drawn from contemplating Christ as the Substituted and Representative transgressor in the eye of God, Isa. liii. 12; all other views, tend only to mislead. I am given to conceive from the scriptures of truth, that Christ fathomed all the depths of distress—endured all the tortures of soul and body; which his elect must have been sinking into, Isa. xxx. 33, during the countless

ages of eternity. But Christ underwent the whole curse of God due to sin' Gal. iii. 13. Sin is an infinite evil--not with reference to the sinner, who cannot rise above creatureship, and is therefore finite; but Christ being an infinite Person, was capable of sustaining, in all its collected horrors, that wrath to come, which had been incurred by the elect, Lam. i. 12. I think I am clear to say, that our Christ in tasting death for every man of the election of grace, drained damnation to the very dregs, Matt. xxvi. 42, Psal. xviii. 5. By these sufferings of the God-man Christ Jesus, He endured the Just for the unjust; the wrath of God against the sins of the elect, was for ever appeased, Col. i. 20, Isa. xliii. 25. To this end the elect are, each in their day and generation, regenerated by the Holy Ghost, Tit. iii. 5; for until poor sinners be regenerated, they can have no spiritual existence, Ezek. xxxvii. 2, 3; none are regenerated but God's elect, though many are much affected by the word, like Herod, and do many things. Regeneration is an almighty act of God, whereby an elect sinner is made a recipient of the grace of life, the sinner being thus illuminated, the Lord the Spirit causes to be received into the regenerate mind, from the Scriptures of truth, the knowledge of the total fall and corruption of human nature, in all the individuals of Adam's posterity, by his one transgression, Rom. v. 12. The true apprehension of this awful certainty, creates in the mind of the regenerate person, an entire renunciation of all that he is, or ever shal be in himself, Phil. iii. 3.

The real conviction of sin is the work of the Holy Spirit, in imparting a scriptural knowledge of the depraved state of the human race in consequence of original sin, Psal. li. 5. As the Holy Ghost testifies of sin, so does the same Divine and eternal Spirit give evidence concerning Christ, as the glorious Redeemer of his Church from all that is contained in sin, John xvi. 13, 14. But the work of the Holy Ghost is no part of an elect person's Salvation, John xvi. 14, this would be to rob Christ of his glory; for to him personally all our salvation is ascribed, Rev. i. 5. Nor can we worship God aright, until we are enlightened to apprehend the office which the Scriptures assign to the Third Person of the Holy Trinity, the work of the Holy Ghost is in regeneration, and in conversion, John iii. 3; by the one a spiritual faculty is created in the soul, which faculty being further shone upon and opened to receive the truth of Christ, as set forth in the everlasting Gospel; it is hereby that Christ is received into the heart, Eph. iii. 17; the mind is then drawn forth towards him, and he is formed in every converted elect person, Gal. iv. 19; he becomes everlastingly precious to us, 1 Pet. ii. 7; and we are at length fixed on him as our present and eternal all; the truth and reality of this, consists and is contained in our living wholly out of ourselves, and on Christ as our complete salvation, Gal. ii. 20. A Christian is a supernatural man, 1 Pet. iii. 4. As a partaker of Christ, he lives in Christ, he lives on Christ, he believes in Christ, he walks in Christ, Col. ii. 6; he glories in Christ, Gal. vi. 14; he triumphs in Christ, 2 Cor. ii. 14; he discards all confidence in the flesh, Phil. iii. 3; he has nothing to do with self—self either good or bad, is, in the view of the believer, the greatest monster out of hell, Job xlii. 6; and this habitual renunciation of self, taught by the Holy Spirit, is the secret of all the Saintship that has ever existed in earth or heaven; the true knowledge of Christ is God's appointed method of putting down sin; and all who are unpossessed of that divine knowledge, must, and will, follow the bias of their depraved nature up to the limit which God, in his holy wisdom, may seasonably interpose in order to check a sinner's mad career, Gen. xx. 6. Every human being must live in sin, either open or secret, until the Holy Ghost reveals Christ, Ezek. viii. 12, Gen. vi. 5; nor is there a hair's breadth of difference, as to their inherent sinfulness, between the vilest sinner on earth, and the strictest professor of natural religion. Sin has its source in the carnal mind; and so long as that defiled mind shall remain unopposed by a spiritual principle, Tit. i. 15, the sinful creature, however modified, will show forth his corruption, and exhibit himself a profane or a devout sinner, as the case may be. These things continue unknown until Christ is preached, as the end of the law for righteousness to every one that believeth.

I hope, my dear friend, I shall never be allowed to defend error either in my-

self or others, and my only apology for this long communication must be the feeling, that error in doctrine often leads delusion in experience, and inconsistency in practice, and that no point can be unimportant in so solemn a matter as the truth of the living God. Therefore, I have done my endeavour to write you a few lines; if you think them worthy your notice, and in accordance with the word of God, and your own experience, insert them; if not worthy, cast them into your waste box. And, should we never see each other in the flesh, it will not be long before we shall be wholly swallowed up in God, and never, never, sin again. Then the solemn song of free grace will be more fully understood, more sweetly enjoyed, and unceasingly sung.

That God Almighty may grant you a constant sense of his presence, is the prayer of

Yours in the Lord,
JOHN GLASGOW, Senior.

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THE SCRIPTURES.

"It is written, that man shall not live by bread alone, but by every word of God." LUKE. iv. 4.

HUMAN reason and the Christian religion are directly opposed to each other; the former being natural and the latter spiritual, as declared by the Son of God, "that which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again." All mankind partake of the fallen nature of the first man Adam," who was natural, of the earth, earthy; but "the second man is the Lord from heaven," spiritual, and this last Adam was made a quickening Spirit, and all his seed partake of his Divine nature.

Human reason, as the natural dictates of the mind in fallen man, with all the attainments in knowledge it is capable of, supposes that every man may in his own natural state, prepare himself and turn to seek the Lord; and expects salvation and acceptance with God, according to moral justice and good works done here; that eternal life is attainable by our own strength, striving and labouring; that divine power is offered to all mankind alike, on certain conditions on man's part, as praying to God to assist us to please him here, that we may enjoy happiness hereafter; so that the sinner's compliance or not, justifies or condemns him before God.

"But to the word and to the testimony."

Religion, as the knowledge of the true God, Father, Son, and Spirit, and the way of worshipping him, is communicated to the sinner's heart by the Holy Spirit, who teaches him, that in his natural state he was dead in sin, utterly incapable of exerting the least power towards any spiritual good, as it is written, "when He is come, He shall convince of sin;" for a sense of sin is as much from the Lord, as the forgiveness of it. That the sinner is acquitted, justified, and accepted by the righteousness of the Son of God, whose blood cleanses from all sin, freely bestowed without the least regard to his own merit or demerit; that the glory of Jehovah is the end of all his works; that the wicked are made for the day of evil, as vessels of wrath fitted to destruction; that the vessels of mercy ordained to eternal life and glory in Christ, their covenant Head before the foundation of the world, shall be quickened by the Holy Spirit, and receive grace here, and enjoy eternal blessedness hereafter; that salvation to eternal life is the free and unmerited gift of God in and through the Lord Jesus Christ; that all the good works of believers, wrought in and by them, are the fruits of God the Holy Spirit, as revealed in his word, "I will work in them to will and to do of my good pleasure." Accordingly, the election of grace look for salvation to the Son of God and man, who died, the just for the unjust, "they shall look

on him whom they have pierced." They come to him, "they shall come which were ready to perish." They call upon him, "they shall call on my name, and I will say, It is my people, and they shall say, the Lord is my God." They hope in him, "the Lord will be the hope of his people and the strength, of the children of Israel." They trust in him, "they shall trust in the name of the Lord." They search the scriptures, "In the volume of the book it is written of me," under the promised teaching of the Holy Spirit, to find their Saviour, Christ the Lord, "as the truth is in Jesus;" who is the sum and substance of the Bible, and the end of the law for righteousness to every one that believeth; being made of God to his people, wisdom, righteousness, sanctification, and redemption. The mere letter of the word killeth; it is the Spirit who giveth life, as verified in the heart and conscience of every believer, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" In the hands of the Spirit, the sinner experiences that "the word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The scriptures are the Will and Testament of the covenant Head of the Church of the living God, and by the death of this ever blessed and glorious Testator, all the promises contained therein, are sure to all Christ's seed; they are yea, and are amen in him to the glory of God by us." It is through the comfort of the scriptures the sinner is to have hope, but they must not be viewed by the eye of reason, for human judgment will never understand God's providential dealings, or discern the glorious mystery of Jehovah, in the grace of Christ, the love of the Father, and the witness of the Spirit. "There is a treasure to be desired, and oil in the dwelling of the wise;" and all our head knowledge will never find this pearl of great price, without we have oil in our vessel. We must have divine light to make rough places plain, and crooked things straight; the work of the Spirit in the heart, then spiritual things will correspond with the word of God. The Holy Spirit must shine into our hearts to discern to us our own sinful nature, and shine into his word to give us "the light of the knowledge of the glory of God in the face of Jesus Christ." There can be no real sight of sin. or understanding of the word of God, which is the only and unerring rule of faith and practice, until the Spirit of revelation illuminates our minds to understand "the holy scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus."

The prophet Jeremiah had oil in his vessel, so found the treasure; he says, "thy words were found, and I did eat them; and thy word was unto me the joy, and rejoicing of mine heart." God manifest in the flesh, is the incarnate Word, "the Word was made flesh;" the scriptures that testify of him are the written word; "search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me;" and Christ in us our hope of glory is the ingrafted word; "receive with meekness the ingrafted word, which is able to save your souls." Now secret things belong unto the Lord, but "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and belongs to the living members of Christ's body the church, "that we through the patience and comfort of the scriptures might have hope." It is there we read, that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground," for it has pleased the Lord to make himself known to his people in the furnace. It is when in their affliction, He makes his choice known to them, and says, "It is my people;" and their prayer out of the furnace is to be heard, then they are to say, "the Lord is my God." Thus when God brings a cloud over the earth, and the sun's rays shine upon the falling rain, our natural eyes behold the rainbow; so it is, when the Lord brings tribulation over his people; he sets his bow in the cloudy and dark dispensation, by the bright beams of the Sun of righteousness, whose "countenance was as the sun shineth in his strength," shining through the affliction into our hearts, his enlivening rays conveying healing and comfort to the soul; then, with the eye of faith we are enabled to see the token of God's everlasting covenant of grace and mercy, ordered in all things and

sure for time and eternity; and can say with David, "this is all my salvation and all my desire." We read, and all sensible sinners experience, that it is through much tribulation they must enter their Lord's kingdom; but if afflictions abound to the people of God, so do the promises, and "a word fitly spoken is like apples of gold in pictures of silver." If the Lord has chosen us in the furnace, he will hear our prayer out of it, and make himself known to us, that we may glorify him according to his word, "This people have I formed for myself, they shall shew forth my praise." Every affliction that drives us to the Lord, who is a present, a very present help in times of trouble, is a blessing, and a token we are sons and not bastards. Our way to the holy city, where there is no more death, neither sorrow, nor crying, nor any more pain, is through fire and water; we must be melted and made soft; and our most blessed Refiner makes all things, even troubles and afflictions, work together for good to us who love him and hope in his mercy. He makes us feel we are but pilgrims and strangers in this wilderness, that it is not our portion or inheritance, being polluted by sin; the scriptures declare to us, and our Lord's gift of faith in our hearts assures us, that there is "a better and more enduring substance," a future and endless inheritance. But before we are made conquerors, there is the fight of faith, for "the just shall live by faith." Faith purifies our hearts. Jesus is the shield of faith that overcomes the world, the flesh, and the devil; and also a fountain opened, whose blood cleanses from all sin. Peter addressing the church of God, writes, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The faith of God's elect purifies their hearts of unbelief and carnal reason; the trial of it, that is, feeling the power of its being genuine incorruptible faith, being more precious than of gold that perisheth, though it be tried with fire. The furnace consumes the dross, the base metal only, and not the real "precious faith," which is God's gift, and has life in it; but human reason and infidelity soon collect again, therefore the Lord keeps his fire burning in Zion, and his furnace remains in Jerusalem. This precious faith that works by love to the Lord and to his saints, overcomes fear, unbelief, and death; and the fiery trial is to try our little faith, that it may grow stronger, and show us that it stands in the power of God, and not in our own strength or wisdom. "Tribulation worketh patience, and patience experience, and experience hope." Deliverance is promised to the believer in his trials and temptations; but it is to be watched, sought, and waited for; "let patience have her perfect work, that you may be perfect and entire, lacking nothing." When quickening grace enables us to resign our own will, to lie passive, and submit to the will of God, then patience has had her perfect work, and not till then. We pray for help in our time of trouble, and anxiously expect it; but we must quietly hope and patiently wait the Lord's appointed time; we shall have to go and look seven times, till faith sees the hand of the Lord in our affliction, and patience submits to his will; then we shall get abundance of blessings, according to his promise. "Afflictions are not joyous, but grievous; yet afterwards they yield the peaceable fruits of righteousness to them that are exercised thereby;" as peace, quietness, submission, and gratitude to the Lord. Whilst in this house of our pilgrimage, we are often reminded of our Lord's words, and can set our seal to the truth of them, "In the world ye shall have tribulation." The spirit is willing, but the flesh is weak; for our old man was born under the law of sin and death, hence the believer daily feels the carnal mind is enmity against God, that it is not subject to the law of faith and love, nor indeed can be. In following our blessed Lord in the regeneration, there is a daily conflict between the misgivings and murmurings of our own evil heart of unbelief, and the new man of grace in our souls. Still, the tried believer will get no peace by trying his case by his own carnal reason and self-pity, instead of the word of God. "To the law and to the testimony," here he finds his Lord's words, and his soul eats them, "In me ye shall have peace;" that "many are the afflictions of the righteous, but the Lord delivereth him out of them all." Here the poor sensible sinner reads, that the promises are for "a poor and afflicted people," that "they shall trust in the name of the Lord." He finds "the name of the Lord is a strong tower, he runneth into it,

and is safe;" he realizes the Lord's promise, "In six troubles I will deliver thee; yea, in seven, no evil shall touch thee."

When patience has thus had her perfect work, and the tried believer experienced the faithfulness of the Lord to his promises contained in the Scriptures; that "they are yea, and are amen in him to the glory of God by us; a lively hope springs up, we have joy and peace in believing, as the first-fruits of the Spirit, the earnest of the rest that remaineth, and our souls rest in hope. But we shall be mistaken, if we expect all tears to be wiped from our eyes until we come to our Father's house above, the heavenly inheritance. The remainder of our journey here below, we have still to walk by faith and not by sight; and as the Lord's wheat, we must go into the devil's sieve, but the promise is, that our faith shall not fail. "Turn ye, to the stronghold, ye prisoners of hope," in patience possess your souls. If needs be, we have grief and heaviness now, through manifold temptations; hereafter we shall rejoice with joy unspeakable and full of glory. Although we be the poor of this world, we are rich in faith; if we have but little in hand, we have much in hope, even the salvation of our souls.

Well sang the poet,

Blest is the the man, O God,
That stays himself on thee!
Who waits for thy salvation, Lord,
Shall thy salvation see.

J. E. H.

Brighton, July 31st, 1852.

PRIVILEGE AND DUTY.

To the Editor of the Gospel Magazine.

Dear Mr. Editor,

Although I have never heretofore engaged in what is technically called "Correspondence," yet I venture to address to you a few lines on what appears to me a most important subject, and one which is not at present sufficiently considered, and reflected upon; namely, the connexion between the *privileges* and the *duties* of the child of God. Although this subject is, I think, too much overlooked by all in general, I will confine myself in the remarks which I am about to offer, to the case of ministerial preaching. It seems to me that one great fault of the pulpit in the present day is the separation of these two all-important characteristics of the Gospel, *doctrine* and *practice*. In one Church the minister dwells, (and rightly,) upon the *privileges* of the Christian, but here he stops, and forbears to touch upon his *duty*. In another Church, *duty* is earnestly forced upon our attention, while *privilege* is altogether lost sight of. This is not "rightly dividing the word of truth," this is not dealing fairly with God's word. Both these topics are the legitimate subjects of faithful preaching, they are always closely united in the Scriptures, and should not therefore be separated by man. Blessed be God, we have in our land, a free, open, unmutilated Bible, and every poor thirsting soul may draw for himself fresh and abundant supplies from the precious fountain of the waters of life. But we want a *whole* Bible in the pulpit as well as in the closet. We must not have any partial selections of God's Holy Word, and these *exclusively* preached on, while other portions are kept in the back ground. God has taught us that *all* of his blessed word is inspired, "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works;" none therefore, of that word must be held back, but the minister of Christ should fearlessly, yet tenderly, preach the *word*, be instant in season and out of season. His model should be our blessed Lord and his Apostles; like them, he should not shun to declare the *whole* counsel of God, but should dispense with careful hand, the various kinds of food, treasured up in the store house of the Scriptures for perishing sinners, therein is food

suitable for every possible constitution and age, strong meat for those of riper years, and milk for babes in Christ; *doctrines* and *precepts*, ready to be drawn forth on every emergency, a full and free supply of heavenly food for every hungry soul.

The intimate connexion of privilege and duty is very forcibly pressed upon our attention in the beautiful illustration made use of by St. Paul in 2nd Timothy ii. 19. "Nevertheless," that is, although some have erred as Hymenaeus and Philetus in vital points, and overthrown the faith of many; yet, notwithstanding all this, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and,—Let every one that nameth the name of Christ depart from iniquity." The image here employed is that of the foundation-stone of a building, on either side of which is a seal, or impression. The foundation-stone itself is only one, but it exhibits a different inscription according to which side you look at.

Now the precious truth conveyed to us in this illustration is, I think, simply this. Our Lord Jesus Christ is we know, the great and only Foundation of his Church, "other foundation can no man lay, than that is laid, which is Jesus Christ," "for there is none other name under heaven given among men, whereby we must be saved." Others, as Apostles and Prophets, hold a subordinate place in the structure, but all the building depends upon the Foundation-stone Jesus, and he alone is the Corner-stone of the Christian Temple, which supports and consolidates the entire fabric. But this Foundation-stone presents two aspects. It tells us of what Christ has effected *for* his people, and *in* his people. Looking to the finished work of the Lord Jesus, we read, "The Lord knoweth them that are his,"—here is *privilege*. The Salvation of Christ's people is a *present* Salvation; Jehovah knows his people, and he knew them from all eternity. O what a privilege it is to the humble, thankful, Christian, (if the Spirit has taught him this assurance,) to think, to feel, to know, that he is known by Jehovah! Known as the object of his love, and the subject of his free, sovereign, unmerited grace, in the covenant-engagement of Father, Son, and Spirit, before the foundation of the world.

But the stone has another inscription, dissimilar indeed, but not contradictory, it is in fact the *continuation* of the former. We read on this side, "Let every one that nameth the name of Christ depart from iniquity," and what is this, but the consequence of Christ knowing him? The one side regards the Christian's privilege, the other his duty, for this belongs to the child of God equally with the other. Let every poor sinner who has been brought by grace to the feet of Jesus, and been taught by the Holy Spirit to call him Lord, every one who nameth Christ's name, and delights in him as the chiefest among ten thousand, and altogether lovely,—let every such one depart from iniquity. Let him remember that God has indeed chosen him for himself, but that he has chosen him in Christ unto holiness.

Here then, I think, is doctrine and practice, beautifully united together, privilege and duty showed to be *distinct*, and yet *inseparable*. They are, (as Paley remarked of a different subject,) the parts of a cloven tally. Separated, each part in itself is imperfect; but when brought together we immediately perceive that they form a complete whole, perfect in all its parts. While the stone lies with either side buried in the ground, the inscription is deficient, but when set upright, so that both sides are visible, the sense is complete. The inscription on the inner side, pointing to the throne of God, is intelligible only to those taught by the Holy Ghost, but that on the exterior of the sacred edifice can be read by any passer by, for even very infidels must confess that the Gospel of Christ is pure from every taint of vice.

We want then in our pulpits a *Gospel* preaching ministry. We want men who will not be afraid, nor ashamed to preach an *entire Gospel*. It is such faithful preaching as this, that will refute the cavils of those who charge the doctrine of free, sovereign grace, with leading to immorality, and will silence the cold, insipid harangues of those who preach the *Law*, but omit the *Gospel*; forgetting that they cannot be separated. These were the sermons preached by our Lord during his sojourn on earth; this was the teaching of the Apostles, and

shall *we* be wiser than *they?* They always connected the doctrine and the duty together, showing us thereby that duty is the constant and necessary attendant of privilege. Examine, for instance, the Sermon on the mount, St. Peter's sermon on the day of Pentecost, and St. Paul's at Antioch. These will show what was the preaching in their days, and therefore what should be in ours.

I must now, however, conclude, having already trespassed too long on your attention; but the great importance of the subject has emboldened me to address you, in the hope that from this hint some abler pen may be led to treat upon it. Let us then, while we bless with thankful hearts our heavenly Father for the many zealous Gospel preachers which are scattered through our privileged country, unite in our prayers to the throne of grace, that the Lord of the harvest will send forth more and more labourers into his harvest, to gather out for himself from the four corners of the earth, a peculiar people, zealous of good works, who shall be hereafter a bright diadem encircling the brow of Jesus, to the glory of our covenant Jehovah, Father, Son, and Spirit.

S. P. W.

Dublin.

THOUGHTS ON THE PRIESTHOOD AND THE CONFESSIONAL.

In consequence of the entrance of sin, man cannot approach the holy God, without a Mediator, and as sin dishonours God's law, and brings contempt upon His name; God does not or cannot pardon the sin, without his justice be satisfied, and his law honoured; hence an atonement is needful to satisfy justice, and an obedience to His law must be rendered, so as to make it honourable in despite of the sin, so as a Mediator is necessary between the offender and the offended; a Priest as a sacrifice is also needful that full satisfaction may be made, for iniquity, sin, and transgression. It is moreover needful, in order to bring about the reconciliation between the parties, that the offending party should be duly informed of the plan of reconciliation, for this cause a Prophet is needful to teach them. Again, the consequence of sin is that man has rebelled against God as his King, therefore a King is appointed, who has equal authority with God, who may bring back the rebels, and bring them into subjection, and who so fit as God's own Son? Behold then the Son of God! who in compassion to His Church, willingly undertook (with the will of God the Father) the joint office or offices, of Prophet, Priest, and King, and Mediator between God and man; moreover, as by the devices of Satan, the whole world is at enmity against God, a constant warfare is carried on in the world against His Government. Hence His people, when reconciled to God are encompassed with enemies—and the Church is Militant—but an army requires a leader or a commander, hence He who is their King, is also their *Captain.*

But as this most glorious Person is invisible to mortal eye, how are His people taught to know Him? and to receive Him in His Mediatorial character? It is by the teaching and indwelling of God the Holy Ghost, who is in covenant engagement with the Father and the Son, to lead His people into all the truth, to take of the things of Christ and show them to His people.

It was by the Holy Spirit's work in His heart, and by His teaching, that Abel offered up an acceptable sacrifice, that is by faith and by blood, as a figure of Christ's atonement. But Abel was not a priest, and is not mentioned as such; but his offering was made by faith in Christ, who is set up from everlasting, as the Prophet, Priest, and King of his Church, and His offering is His own body: for in the purpose and eye of God, He is the Lamb slain from the foundation of the world; read the 11th chapter of the Hebrews. It was thus that Noah and all the Patriarchs offered sacrifice *not* as *priests*, for they could not take upon them the priest's office—" as no man taketh this honour unto himself, but he that is called of God, as Aaron, Hebrews v. 4. But the Scripture informs us that

the Aaronic priesthood was not suffered to continue because of death, that they were *many priests;* that they were made without an oath, but that Jesus is a Priest for ever after the order of Melchizedec, and confirmed by an oath and this High-priest by one offering hath perfected for ever them that are sanctified, see Hebrews x.

The first revelation that God gave of His covenant of grace, and of the call of His elect from among the Gentiles, was the calling of Abraham, and the promise made to him. And the first representation of a Priesthood is given, when Melchizedec king of Salem met Abraham, which Melchizedec was a type of Christ, Psalm cx. 4, Hebrews vii.

The second representation is Aaron and his priesthood, which priesthood is a shadow of Him who was to come, and of his church or quickened people in him—He the great High-priest, who offered up himself—they also in him a royal priesthood, to offer up praises and thanksgivings, presenting the sacrifice of a broken and contrite spirit, with which God is well pleased, yea, offering up their body, soul, and spirit which is our reasonable service, entering into the holiest of holies, in prayer, supplication and praise; which are acceptable, being sanctified by the altar, which is Christ, who as their Advocate with the Father and great High-priest, who presents all their petitions; and through whose intercession they receive answers of peace. "Seeing then, that we have a High-priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession, for we have not a High-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Hebrews iv.

Objection.—Christ is not now on earth, therefore a human priesthood is required, and man receive blessings through his fellow-man.

Answer.—This is not the language of faith, but of infidelity. When Jesus was on earth the Jews received him not, both Jew and Gentile despised him, and his people. He was to the Jews a stumbling-block, and to the Greeks foolishness, but to those Jews (and Gentiles also) who received him, to them gave he power to become the children of God even to them who believed in his name. Moreover, he said to his disciples, [before his departure,] "it is expedient for you that I go away, for if I go not away, the Comforter will not come to you, but if I depart, I will send him unto you—he will convince the world of sin, of righteousness, and judgment, &c." "When he the Spirit of truth is come, he will lead you into all truth, &c." "He shall *glorify me,* for he shall receive of *mine, and shew them unto you,* John xvi. In the 14th chapter Jesus saith, "If ye shall ask any thing in my name, *I will do it*—if ye love me, keep my commandments," and "I will pray the Father, and he shall give you another Comforter, *that he may abide with* you for ever, even the Spirit of truth—whom the *world cannot receive,* because it *seeth him not neither knoweth him.*" From these words of Christ his people are taught and do know, that though he is not seen on earth, they have communion with him, for they have his Spirit. He dwells in their hearts by faith, Christ is formed in them the hope of glory; and if any man have not the Spirit of Christ he is none of his—God manifest in the flesh—Christ formed in the heart the hope of glory—is the great mystery of godliness. This is the hidden wisdom of God which the natural man receiveth not—for it is *foolishness to him.* Hence arose the apostacy of the Church of Rome, and to *this* we may trace all the heresies that exist in the visible churches, and the horrible blasphemies of fanatics, as Mormonites or latter-day saints, Swedenborgians, and others.

The Roman Catholic Church, being destitute of the Spirit of God, for Christ hath removed her candlestick, Rev. ii. 5, she sits in utter darkness and in the shadow of death; though she professes to believe in the Father, the Son, and the Holy Ghost; yet she virtually denies each glorious Person in the Godhead, and substitutes a Hierarchy and human priesthood. The Pope sits in the temple of God—as God, and calls himself the Papa, or Father. He assumes to himself the mediatorial office, and his priesthood with him, whereby Christ and his atonement is trampled under foot. He and his priests deny the work of the Holy Ghost; pretending that they are the only interpreters of the word of God,

and very consistently they exert their utmost to keep the Bible from the people, which if searched with humility, in the fear of God, will deliver the people out of their hands, and expose their awful heresies and blasphemy, and gross idolatry.

Under the Aaronic priesthood, the true God was preached in the ceremonial law, as his commandments were given in the moral law. Idolatry was expressly and minutely forbidden—the confession to priests, and priestly absolution of sin was not known. The High-priest offered up blood offerings for his own sins and for the sins of the people, he confessed over the head of the scape-goat the sins of all Israel, which the goat carried away into an unknown land, hereby typyfying Jesus my High-Priest making intercession for me; also offering up himself as a whole burnt-offering, bearing away all my sins and casting them into the bottomless sea of God's everlasting love and mercy, so that he saith, *I will remember them no more.*

But what is man, that he should be a priest and mediator? a priest must be faithful, and one in whom I may surely trust; a priest under the Gospel must be himself without sin, for how can he mediate between a sinner and his God if he be himself a sinner and unholy? A priest must be one who can have a feeling for our infirmities, and sympathize with our afflictions, not only such as may be made known by the mouth, but such as are felt in the heart—a priest must be acquainted with our heart-sins also, and secret faults, that no human eye can search—what then is man that he should stand between me and my God? Shall we forsake the fountain of living waters, and hew out such broken cisterns, which can hold no water? Shall I trust in man, when it is written, "cursed is man that trusteth in man, and who maketh flesh his arm, he shall be like the heath in the desert, he shall not see when any good cometh," Jer. xvii. "But blessed is the man that trusteth in the Lord, he shall be like a tree planted by the waters that spreadeth out her roots by the river," &c. "The heart is deceitful above all things and desperately wicked," Jer. xvii., and the deceitfulness of the heart, is perhaps, in nothing more glaring, than it is *in religion*—from this has arisen in all ages of the world, the cursed system, of *priest-craft*. Priests are to be met with in every country, by whose instrumentality, Satan subjugates whole nations; not only the barbarous and the uncivilized—but the most enlightened, as it respects human wisdom and the most civilized. What nation in Europe is not governed by priest-craft? how holds Napoleon his sway in France? what supports the despotism of the continental sovereigns? In one sense indeed may priest-craft say, by me kings rule and princes decree, *not justice*. But blessed be God, Jesus reigns over all, and in his appointed time, he will trample every anti-Christ under foot, and break his enemies to pieces as a potter's vessel.

But the evils of the confessional, and the priesthood connected with it, will appear more evident, when we consider the state of every natural man, and the necessity of regeneration, as stated by the Lord Jesus Christ, in the 3rd chapter of John—"Except a man be born again, he cannot see the kingdom of God. We are aware that the Roman Catholic Church teaches, that this new birth or regeneration is effected by water-baptism. The absurdity of such teaching is sufficiently proved by the life and conversation of those who have been baptised, which differs not in the least from others, who profess no religion at all. We may then without breach of charity conclude, that the office of the priesthood is conferred upon men, who know of no other change of character or position, than that which is effected by water-baptism, consequently these men are still in their natural or carnal state. What that state is, may be learnt from the word of God, even in the letter, though no man who has not himself gone through the change which our Lord speaks of, can duly enter into the statement which the Holy Ghost gives in the Scripture, of the depravity of human nature; the first account is, "All flesh hath corrupted itself," Gen. vi. "Every imagination of the thoughts of the heart is only evil continually," Gen. vi. "The heart is deceitful above all things, and desperately wicked, who can know it," Jer. xvii. "The fool hath said in his heart, *no God*, they are corrupt, they have done abominable works, there is none that doeth good. The Lord looked from

heaven upon the children of men, to see if there were any that did understand and seek God. They are *all* gone aside, none that doeth good, *no not one,*" Psalm xiv. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. xv. 19.

Objection.—All men are not equally bad.

Answer.—See Psalm xiv., *none doeth good, no not one,* and if we turn to the Epistle to the Romans, first, second, and third chapters, we may see that the Holy Ghost, therein sums up the charge against all mankind, without exception, and confirms it in language that cannot be mistaken—chap. i. 22, "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image, like unto corruptible man, &c., ver. 28—and even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, unsociable, implacable, unmerciful," Rom. i. Here is an awful catalogue, and in the 2nd chapter, the Apostle extends the account, see verses 10—18, which he sums up in these words, "there is no fear of God before their eyes."

But are you and I included in this account? *yes*, if we are still in our natural state, and under the law of Sinai, or ten commandments, as it is written, ver. 19, "now we know that what things soever the law saith, it saith to them that are under the law, that *every mouth may be stopped*, and all the world may become guilty before God," (Margin, "subject to the judgment of God.")

With such a description of human nature before us, a picture pourtrayed by the finger of God himself, who searcheth the hearts, what can we think of a priesthood connected with the confessional, the state of the priests, and of those who appoint them? Bearing in mind at the same time that the Roman priesthood are shut out from the holy ties of marriage, and the affectionate links connected with it. Behold this carnal man seated in his confessional chair, whose very wisdom is "earthly, sensual, devilish," James iii. 15. And say is such an one a fit mediator between a penitent sinner and his God? can the modest female be alone with such a man, confess to him her secret thoughts, hear his satanic insinuations, answer his probing questions, encounter his lustful eye, without pollution? will the poor sinner, who has been tempted from the path of virtue, confess to such an one all her proceedings, and minutely speak of things she is now ashamed of, without injury to both parties? But we forbear, and surely we have said enough. What father—who believes the Bible and knows the plague of his own heart, will suffer his daughter to go to a confessional? What husband will trust his wife there? what brother his sister? what guardian his ward?

We are enjoined to be followers of those who by faith and patience inherit the promises; if those who were under the law, and had not as yet received the promises, had the privilege of drawing near unto God himself, who hath promised to meet them on the mercy-seat, surely under the Gospel ("wherein we all with open face beholding the glory of the Lord are changed into the same image from glory to glory, as by the Spirit of the Lord") we are encouraged to "come boldly (or confidently) unto the throne of grace, that we may obtain mercy and find grace to help in time of need, Heb. iv.

In Psalm lxii. David saith, "Truly my soul waiteth upon God, from him cometh my salvation, *he only is my rock*, &c. My soul! wait thou only upon God, for my expectation is from him, *he only is my rock and my salvation*, trust in him at all times, ye people, pour out your heart before him—God is a refuge for us. Selah." "Surely men of *low degree are vanity, men of high degree a lie*, to be laid in the balance, they are altogether lighter than vanity." See Psalm xxxii. wherein David says, "I acknowledged my sin unto thee, and mine iniquity have I not hid, I said, *I will confess my transgression unto the Lord*, and thou forgavest the iniquity of my sin, for this shall every one that is godly pray unto thee in a time when thou mayest be found." These are words of encouragement for us, which are confirmed in the Gospel—"If we confess our sins

God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

"These things I write unto you, my little children that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins," 1 John ii. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from *all sin*," 1 John i. 7. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Seek and ye shall find, knock and it shall be opened to you." "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask him?" Matt. vii. Luke xi.

Derby. G. V.

DIVINE LOVE.

Lov'd by the God who built the sky,
Before the worlds were made;
We shall be lov'd eternally,
In Christ our glorious Head.

Our heavenly birth sprang from this love,
Wisdom and righteousness
Unite with truth our claim to prove,
To heaven's high happiness.

The love of God hath vanquished sin,
By Jesu's precious blood;
Hath hush'd the law's tremendous din,
And all its claims made good.

Our state in Zion militant,
The fruit of love appears;
The everlasting covenant,
Our fainting spirit cheers.

Preserv'd by love from self and sin,
We evermore enjoy
The holy peace of God within;
While praise is our employ.

Guided by love we soon shall rest
In realms of bliss divine;
In Christ's unfading glory blest,
We shall for ever shine.

PHILEMON.

To the Editor of the Gospel Magazine.

My dear Sir,

Knowing how my precious parent was beloved by you, I feel sure you will forgive the liberty I take in enclosing these few lines on his death, which were written to relieve an aching heart. I remain,

Yours very affectionately in Him,

Wisbeach. MARY ANNE GROOM.

TO THE MEMORY OF A BELOVED PARENT.

My Father has entered his rest,
The days of his warfare are o'er;
And safe in the land of the blest
He shall suffer affliction no more.

Yes, he is for ever at peace,
He's arrived at the mansions above,
For ever to bask in the sunshine of bliss—
Anchored safe in the ocean of love.

There he ever beholds with delight
The Lamb in the midst of the throne;
For ever shall gaze, on his glories so bright,
With rapture to mortals unknown.

The swellings of Jordan are passed;
And so shallow its waters for him,
That blest with sweet peace to the last,
He feared not to enter the stream.

Thy Jesus, my Father, was near,
Unveiling himself to thy view:
Put to flight each misgiving and fear,
And safely conducted thee through.

So tranquil, dear saint, was thy close [breast;
Nought disturbed the sweet calm of that
For it seemed as if gentle repose
Wafted thee to the haven of rest.

I fancy I'm watching thee now,
As the spirit escaped with a sigh,
While a glory encircled that brow,
And brightened that beautiful eye.

Yes, thy end, best of parents, was peace,
And gladly thou yielded thy breath;
Sweetly smiled on the threshold of bliss,
And wert beautiful—even in death.

And when from the body set free
What glories then burst on thy sight;
For while I was sorrowing for thee
Thou entered the city of light.

But vain is it for me to try
To describe the celestial bliss
That my Father above shall enjoy,—
For the Saviour he sees as he is.

Then shall I so selfish appear,
Since thy spirit to glory is gone,
As to wish thou wast sorrowing here?
No, no, my dear Father, sleep on.

We gazed on thy beautiful clay.
So dear—tho' the spirit has fled—
And we mourned when they bore thee away,
To the silent abode of the dead.

Thy name is engraved on my heart;
I loved thee with tenderest love; [part,
We must part for awhile; yes awhile we must
But I'll join thee, my Father, above.

Tll then I can bid thee farewell;
And may grace to thy children be given,
That at death all may join thee, for ever to [dwell,
And be a whole family in heaven.

A Visit to my Father's Grave.

And is my own dear Father gone?
Him whom my love was fixed upon
Shall I not see again?
What is that gentle spirit fled?
Is he too numbered with the dead
And freed from every pain?

Shall I no more behold that face?
No more receive that fond embrace,
And hear that voice no more?
Dear Lord, subdue this stubborn will;
Bid every murmuring thought be still,
While I thy name adore.

My Father, oft I here would call
To muse on thee, and think of all
Thy tender love to me.
While memory dwells within my breast
Thy image on my heart shall rest,
And oft I'll think of thee.

But couldst thou see me as I stray
Hard by thy grave, methinks thou'd say,
"My child, why seek me here?
Look higher than my sleeping dust,
And view thy Father with the just;
This shall thy spirit cheer.

"I've done with earth, my race is run,
The battle's fought, the victory won,
And, never more to roam.
I've entered port, obtained the prize:
I've reached my mansion in the skies,
My happy, happy home.

"Beyond the reach of pain or sin,
For ever with the Lord shut in,
My bliss is now complete.
Come dry those tears and weep no more,
I am not lost, but gone before;
We soon again shall meet."

Dear Saviour, now thy grace impart;
Do thou console this aching heart,
And comfort with thy love;
Then can I give my Father up,
And rest in sure and certain hope
Of meeting him above.

M. A. G.

THE POTTER AND HIS CLAY.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?"

This question was put by the great apostle to the Gentiles some eighteen hundred years ago, with all that confidence and fearlessness, which truth ever imparts to the minds of those who receive it under the teaching of the Holy Ghost. Many attempts have been made by learned men to get up a truthful negative in reply, but without success. The apostle's question still stands, like a faithful witness for God, declaring his absolute and rightful sovereignty over all his creatures, notwithstanding all the efforts made to accomplish its destruction. The Apostle Paul's uncompromising advocacy of the distinguishing doctrines of grace, and this doctrine in particular, exposed him to much reproach and many false charges; among the rest, that of the want of sympathy and natural affection for his brethren according to the flesh; this charge the apostle meets in the opening of the chapter, and declares, that so far from it being true, strong as was his conviction of the truth of what he proclaimed, that, nevertheless, he could say, "his conscience also bearing him witness in the Holy Ghost, that he had great heaviness and continual sorrow in his heart" respecting their state and condition, and, more, so ardently did he desire their spiritual good, that, if it were lawful, he could wish himself separated from Christ for their safety; or made an anathema, and devoted to the infamous and

accursed death of crucifixion itself, so that they might be saved; he then proceeds to show, that the doctrine of God's sovereignty in fixing the destiny of his creatures, for the teaching of which he was exposed to this charge, and so many others, did not originate with him—was no novel doctrine, but was contained in those sacred writings, which his brethren received as from God, and directs attention to the history of Jacob and Esau, and also of Pharaoh in proof of the same; and, after deducing certain consequences from the great truth these histories bring before us, he again reiterates the same offensive truth in the figurative language of our text, which we will look at in the following order:—notice, first, the potter; secondly, his materials; thirdly, his work; fourthly, his right, and, in conclusion, make some practical deductions from the whole.

First, *the Potter*. No doubt this figure is applicable to the ever-blessed God; indeed, in Jer. viii. 6, we have the Lord speaking to the house of Israel under this character, and asserting his authority and power over his ancient people, and the nations by which they were surrounded, and, perhaps, the reader would do well to consult the passage and its context. A potter may, in some sense, be said to be the creator of his materials, for, although he does not create the elements of the mass from which he makes his vessel, yet, when he is about to make a vessel unto honour, a valuable vessel, his materials have to pass through a very elaborate process, so, that he may be said to be the author of the peculiar combination of the elements which he works; and in this sense may be said to be the creator of his material. But with the heavenly Potter, this is quite true, He is the great Creator of all his materials, at his word they come into existence, and his secret, all-sustaining energy hold them in existence; He who spoke this material world into being, speaks all its inhabitants into being; while, of his saints, or the vessels unto honour, we may say, they are the prime samples of his creative skill—the choice exhibitors of what he is in *grace*, as well as wisdom and power.

A potter has an absolute right and power over his materials to put them into any form he pleases: and Jehovah is possessed also of an absolute right and power over all his creatures—the entire mass of creatureship. This is the great truth the apostle intends to convey by the figures, and which Jehovah himself preached to his ancient people when he said, "O house of Israel, cannot I do with you as this potter? Behold as clay in the potter's hand, so are ye in my hand, O house of Israel." Men may and do deny this right in God; but, that Jehovah has such a right, arises out of his being what he is; and the passage we have under consideration plainly declares it, and it is daring arrogance and presumption on the part of men to deny it, and though they may deny it, yet, "it is not of him that willeth nor of him that runneth, but of God that sheweth mercy," will stand notwithstanding all their enmity; and, as easily as the potter throws his materials into the form he determines, his will regulating his hand; so easily, and with ten thousand times more facility, does Jehovah mould his creatures to his will; this truth the church feelingly acknowledges, exclaiming with Israel of old, "But now, O Lord, thou art our Father, we the clay and thou our Potter, and we all are the work of thy hand" (Is. lxiv. 8.)

A potter selects his materials, and so with the great Potter above; if he have a work to do in providence, he selects the instrument, hence Cyrus was chosen long before his birth, and named: the Apostle Paul, also, speaks of "his being separated from his mother's womb," and we read of God's saints that they are a chosen generation, and we are informed where they were chosen, in "Christ Jesus;" and *when?* "from before the foundation of the world." The potter's will guides him in selecting his materials; and, says the great Potter of the universe, "I will have mercy on whom I will have mercy." And will not this great "I will," permissive and active, bring all things ultimately into the form intended. Happy the man who, with holy fear and awe profound, bows before the great "I will" of God, enwrapping as it does, in itself, an abyss of mystery no finite mind can ever fully explore.

A potter is well acquainted with the nature of the materials with which he works; and this is true of the great Potter, and a mercy for his materials that

it is so. Said one of old, "O Lord, thou hast *searched* me and known me (Ps. cxxxix. 1—6). "He knoweth our frame," says the same writer, "he remembereth that we are dust." Yes, sweet consideration for the sensibly weak, the faint, the burdened, the afflicted; the great Potter, in whose hands such are, knows them better than they do themselves; and when he took them into his fingers, knew what was needful, what they would cost him, hence he "attempers the wind to the shorn lamb," and says, I will correct thee *in measure*, and not leave thee altogether unpunished." Yes, this "in measure," regulates all the movements of the potter's hands, he may seem sometimes to pull his materials about rather roughly, but wait until the work is finished, and then it will be seen, that he knew the nature of his materials too well to mould them at random, to bend them too hastily, or place two fingers upon them if one would do.

Secondly, his materials. *Hath not the potter power over the clay?* Whatever difference we may observe among our fellow-creatures in mind, body, or estate, all may be compared to clay. 1. In reference to their original; from whence came man? "from the dust of the ground." Yes, and however great he may be in his own estimation, and however exalted his position in the world, how-or sumptuous his apparel, he is still but a piece of clay—curiously wrought it is true—but still a piece of clay and destined in a short time how ever great his wealth, his parts, natural or acquired, however great his fame to be blended with the clods of the valley. Strip man therefore of that which is adventitious and extrinsic, and in reference to origin, and what they are, and what is to be their ultimate position upon the earth, they are all upon a level, some filled with the pride of origin, ancestry, wealth, position, and the like, treat their fellow-creatures as though there were nothing in common between them, while Truth writing descriptively would write CLAY upon both, and father Time so blends all the pieces together, that the keenest eye looking upon the ground where they lie mixed, cannot perceive any difference. Oh, ye proud pieces of clay, consider ye this, notwithstanding your position, your honours, your silver and your gold, your beauty and your parts, your house is built of clay, and see on your escutcheon is written, "dust thou art and to dust thou shalt return."

2. Clay, to set forth man's uncomeliness as defiled and polluted by sin. There is no form, no beauty in a piece of clay, nothing attractive, it is a mere chaos; and there is no moral form, no spiritual beauty in man now, sin has completely sponged the image of God from the soul, reduced him to a complete moral chaos; he may be compared to a rude heap of clay covered with the weeds of lust and pride, emblematical of the curse which rests upon him for sin. God cannot look upon him with pleasure, and the law declares there is nothing it demands, "There is none righteous, no not one."

3. Clay has but little intrinsic value, its value is mostly derived from the amount of skill and labour expended upon it; and none of God's creatures have any value in themselves considered, the wicked are compared to chaff, weeds, tares, fruitless branches destined to be burned. Sin has robbed man of all value. The love of God puts a value upon *some*, the blood of Christ puts a value upon *some*, and these are spoken of as saints, vessels unto honour, the workmanship of Jehovah. Some part of the clay of these lowlands being loved of God; Jehovah-Jesus laboured and toiled, and sweat clotters of blood to cleanse it, and the Spirit labours to form and fashion it, and as thus loved and dealt with, it gathers value, becomes precious, so precious that not a particle shall be lost (John vi. 37—39). As a skilful workman imparts a value to his materials by stamping the impress of his own mind upon them, so the eternal Three, the blessed Trinity in unity, Father, Son, and Holy Ghost, is pleased by their own work, to stamp a value upon some portion of the clay we are contemplating, otherwise it would be destroyed with the rubbish of the universe.

4. Clay is of a yielding nature, and readily takes the impress of that with which it is brought in contact; and how readily does the clay of this world take the impress of the world: with what ease does the evil one inscribe his image upon it; "evil communications corrupt good manners." How soon is that which is

had stamped upon the mind and taken away, and it is a mercy that the figure does not fail as in reference to that which is good; man when his fellow-man attempts to put him into a form which is good, seems often to possess a kind of omnipotency to resist him; but in reference to God he is but a piece of yielding clay, this may be illustrated:—There is a little moth intent upon flying into the candle, and there are hundreds of little moths flying about after it, and trying to keep it out, but they cannot; it seems to be omnipotent in *relation to them*, but what is that moth beneath the fist of a man? So we sometimes see the godless child pursuing that course which must issue in destruction both of soul and body; its parents gather around, and pray, and weep, and warn, and entreat; friends gather around and advise, but all in vain; how strong the child seems to destroy itself. But when God speaks, what is it then? a piece of clay, which at his command both internally and externally comes into quite another form; the iron sinew bends, the blind eye sees, the hard heart feels, the deaf ear is opened, the prodigal returns, with "God be merciful to me a sinner;" saints weep for joy, angels rejoice, while mercy enbosoms her child, and welcomes the wanderer home. Oh, ye weeping parents, while ye weep, cease not to pray, for those who make you weep, they are but clay in the great Potter's hand; he can protect and with a word can mould them to his will.

Clay is of a brittle nature, and easily broken, and how brittle is man. "We have," says the apostle, "this treasure in earthen vessels," literally "vessels of shell," frail shell-like things. Oh, how easily is man crushed, at "his best estate, altogether vanity;" he goes into a sick chamber, inhales a miasm so small that it could not be seen with the naked eye, yet does it not carry the elements of death into his system, and in a few days his strong frame is blended with the clods of the valley; he becomes excited, his heart pumps the purple tide too swiftly upon his brain, he falls a piece of insensate earth, nor can the skill of man restore the vital spark. "All flesh, indeed, is grass, and all the glory of man is as the flower of grass." Well may we pray with the Psalmist, "so teach us to number our days that we may apply our hearts unto wisdom."

Clay must be dug out of the soil ere it is of any service; and God's clay, his chosen people, must be dug out of the soil of their natural condition, before they are of any service in the way of truth and righteousness, or they become exhibitors of the grace of the heavenly workman, lights in the world which cannot be hidden.

Clay is often trodden beneath the feet of men, as that which is worthless, and that clay fashioned by the hand of God into a glorious form, is often trodden beneath the feet of the wicked as an unclean thing, "the precious sons of Zion comparable unto fine gold, how are they esteemed as an earthen pitcher."

Thirdly,—*his work*. This terminates in two kinds of vessels, spoken of as vessels unto honour and vessels unto dishonour. We shall notice his work in reference to the vessels unto honour first; and, perhaps, if we look at the process which is pursued by an earthly potter, in the formation of a valuable vessel, it may give us some clue, or serve to illustrate the way and manner in which Jehovah is pleased to form a vessel unto honour, sanctified and meet for heavenly uses. A potter, when about to make a valuable vessel, prepares his materials with great care; he pounds them, sifts them, and drains them; and Jehovah pounds and sifts his materials, that is, he reduces them. Man, by sin, has become inflated with pride, not only his body bloated and filled with all manner of diseases, but his mind also is puffed up with all manner of moral maladies, so that the door of life is too narrow for him, and the way of life too strait for him, and as the door cannot be expanded for him, or the way made wider, he must be reduced—broken down—pounded, *made little enough* to be cleansed, saved. The object of the potter in reducing his materials, is not to rob them of any valuable property, but to make them available to his purposes, put honour upon them,; and Jehovah, in reducing his materials, does not seek to rob them of any valuable properties, for they have none, but to get that out of them, which otherwise would never be got out; sin has interwoven itself with the very fibres of their being, and that it may be drained off, broken in its

reigning power, they must be broken and sifted. How broken? By various trials and afflictions, sometimes by the word, "Is not my word as an hammer?" Yes, and it will break the hardest heart when clothed with divine power. How sifted? how was Peter sifted? In the sieve of temptation: how large he was when he went into the sieve, how small when he came out. Now the object of the potter in passing his materials through so *severe* a process, is to cleanse them and make them soft enough for his use, and Jehovah's object is to cleanse and make his materials soft; "This is the covenant I will make with them in those days, I will take away the heart of stone and give an heart of flesh;" a feeling heart susceptible of a divine impress, into which, truth shall make an entry; and when the potter has his materials soft, he proceeds to cast them into a mould; and Jehovah casts his into a mould; that mould the gospel, so that whatever the gospel declares a vessel of honour to be, that they are made to be; is it described as "poor in spirit," he makes them poor in spirit, as sorrowful and repentant, yet withal, believing; he makes them all this, and thus they are declared to be vessels unto honour. The potter having cast them into a certain mould, he proceeds to raise a certain form upon them, to beautify and adorn them; and thus proceeds Jehovah; when Joshua's filthy rags were taken away, a fair mitre was placed upon his head, and when the prodigal returned, not only were shoes put upon his feet and clothes upon his back, but a ring upon his finger: "thou wilt beautify the meek with salvation." But what is the form Jehovah inscribes upon the vessel unto honour? A form which embraces all the beauty and glory of both worlds. It might be said, however, the face of the Potter himself is the form; for, as in a certain process of taking portraits, the light of the sun will take the face of a person and implant it upon a plate properly prepared; so with the light which comes from the Sun of Righteousness—so in this process we are contemplating—the light which proceeds from the face of the heavenly Potter while working his materials, carries the image of the Potter *into his materials*, imprints them upon them, and, in such a way, as that it cannot be removed, though for a time it may be hidden. It might be said that Christ himself is the form, a bleeding, dying, broken-hearted Saviour, "predestinated to be conformed to the image of his Son." Yes, this is the form imprinted upon every vessel unto honour, this is that by which it is declared *to be* a vessel unto honour, this is the great evidence of our being the workmanship of God. A clear creed will not give us this, more knowledge will not give us this—reading the Bible, going to church or chapel, saying prayers, all good in their place—will not give us this; being an Independent, Baptist, or Episcopalian, will not give us this; no power on earth can give us this. He, whose almighty fiat spake the universe into existence, who said, "let light be," and light was, alone can carry it into the soul, and vitally engrave it upon the spirit. "Whose image and superscription is this?" asked Christ of those who sought to trap him with a piece of gold. He judged of its proprietor by the *image it bore*, and so it will be at the great day of final assize, the vessels unto honour will be known by the *form they bear*, and he who has not the image of Christ will be shown as not belonging to Christ, nor Christ to him. These are solemn truths, and happy the mind so impressed by them, as that Christ is the one object pursued, and not simply a dry creed and name among men.

(To be continued.)

Hammersmith. W. P. B.

THE SECOND ADVENT.

"*Behold the Judge standeth before the door.*"—JAMES v. 9.
"*Behold, I come as a thief. Blessed is he that watcheth.*"—REV. xvi. 15.

DEAR EDITOR,

Possessing some little sympathy with RECLUSE, I would fain throw my little oil into the firend say that the *second advent* of our Lord is even more clouded than the first. At that time there were many who believed that the

Messiah would come: but how great was the error of their judgment as to the *mode* of his coming, and this because while they believed *some* scriptures, they did not understand nor believe all scriptures; for passing by those that spoke expressly of his humiliation, and grasping those that spoke of his exaltation, their eye was fixed on the second advent, while yet they had not seen the first! Thus they were neither prepared to understand the signs of the times, nor embrace the Christ of God, even when he was actually among them, and fulfilling many of the plainest predictions of the Word. And I conceive that a similar mistake now obtains even among those of the brethren, whose experience, faith, and practice are of the purest kind: and seeing how good men have erred, and the best of our commentators have been mistaken, we ought by no means to tie up our judgment to any man's line of things; but standing on our own tower, with our own glass (the Word) in our hand, making our own survey, and drawing our own conclusions as the Holy Spirit shall teach, and the signs of the times support; we shall have something like a *correct* looking for, and a *sweet* hasting, to the day of the Son of Man, when the second time he shall appear without sin, unto salvation, and redemption!

Now, allow me to say, that one great reason why modern divinity does not rightly appreciate the time and manner of our Lord's return is, because the *scheme of* REDEMPTION *as a whole* is not fully understood. And here, while I speak with all confidence, I would speak with all humility, and say, that *parts* of the scheme, such as the redemption of the soul by regeneration, and that of the body, by the resurrection or translation, may be fully seen and firmly held; while "the redemption of the purchased possession," as the *parcel of land* in the case of Ruth, redeemed by Boaz, and the field of Hannaneel, redeemed by Jeremiah, is not understood. At least, during fifteen years' research, I have not found it except in the book of the Lord! Nor, when I recollect that I have heard, even champions for truth, acknowledge their error in the inadvertent expression of the words *purchased inheritance*, do I wonder that our brother, AN OLD SOLDIER, should be "surprised and shocked" at the sentiments of RECLUSE! In love, let him be entreated to inquire what the land of promise did typify, which was redeemed out of the hands of the Canaanites, when their iniquity was full? And what the meaning of the words, "Whom the heaven must receive *until* the times of the *restitution* of all things?" and what the deliverance of the whole creation from its groaning and travail at the time of the manifestation of the sons of God? Let our view of the redemption be full and correct, and we cease to inquire about the necessity or propriety of the personal appearing of Him, whose right it is to redeem! or the nature of that throne he shall occupy as the One Lord, and his name One! For the dominion to be taken by the saints, is that same dominion now held by the beast; and the possession that which is now held by the evil angels in conjunction with the sons of men! For do ye not know that the saints shall judge or govern the world? Know ye not that we shall judge or rule over angels? And was not this the case in the time of the first advent? Did not devils then obey the voice, and flee from the face of the servants of God? Those who shall then have shared in the first resurrection, and been made as angels of God, shall have *providential* rule and authority, as angels now have (see Heb. ii. 5); and those saints then on earth whose days shall be as the days of a tree, shall possess the seat of *civil rule* and sway the iron rod. And thus, as in Canaan, after its conquest, the unconverted shall be as "hewers of wood and drawers of water;" strangers shall be the vassals, and aliens the servants, while the saints themselves shall "be the priests of the Lord, and the ministers of our God!" The very nature of the government and the works of providence and civil rule which Immanuel will then do, show the nature of his reign. As to a spiritual reign, this we have had for eighteen centuries, so far as the church has been concerned, but then it will be a personal as was the *specimen* on Tabor; or the *earnest*, when before his ascent, our Lord walkedand talked with his disciples. The one is expressly called "the kingdom of God," and the other is the personal intercourse of the Redeemer with men in the flesh, before his flight to the throne of God!

This subject is also much obscured by the fact of our not being able to think

of a personal reign without attaching thereto our gross and carnal ideas; and then it looks monstrous;—it looks superfluous!—it looks fanciful! and we treat the matter with contempt, if not ridicule! But to be seen aright it must be by the Lord's glass, and in his light; for the *carnal* conceptions, even of the brightest saint throw a mist over the dazzling scene! Therefore, when from the plains of Moab, where the woman and her seed now are, exposed to the rage of Balak, and the craft of the prophet, we ascend to the top of Pisgah, let us wash the dust from our eyes, and leave our carnal reasonings at the foot of the mount, and then shall we be able to take a clear survey, and perceive that as truly as Christ is now with the church in his spiritual presence as typified by Joshua, so truly will he then personally appear to his saints as the Captain of the Lord's host, and with a drawn sword in his hand to slay the man of sin and punish Leviathan!

Another reason of obscurity is, because good men, and taught of the Spirit, have found the promises of the personal advent fulfilled in their experience; and this they think the final issue—the grand ultimate—and hence they tell us we are now living in the millennium, and that Satan is already bound. And these perhaps are the strongest opponents we have; but let them know that the richest lines in their experience, and the fullest draughts of their joy, are but the *earnest* of their *inheritance* UNTIL the *redemption* of the *purchased possession*, unto the praise of Jehovah's glory.

Again, because some tie up the same promises to Israel after the flesh, and to the redemption of the literal Canaan, now desolate; and exclude Israel after the spirit, and God's great gift of all the ends of the earth to his Son; others do away with the subject altogether, and blot it from the page of truth. But then, while the former are in the wrong, the latter cannot be in the right; because neither view will comport with the tenor of prophecy, nor harmonize with God's great plan: but this arises from not clearly discerning between the two covenants, and their respective promises and people; for surely the Lord will never raise again that partition wall he has thrown down, nor establish that covenant he has abolished, and which having waxen old is ready to vanish away with the present state of things to which it belongs. But rather, as the house of Saul withered and vanished before David, after he began to reign at Hebron, so now when the time David shall appear both as Shepherd and Prince to feed his people and govern the world, will the present *legal* and professional kingdom be shaken and vanish away. But we shall receive a kingdom which cannot be shaken; and when we receive it, we shall see and be like our Lord, for we shall see him as he is!

The last reason I now name, is the evil report brought upon the subject by that enthusiastic perversion of prophecy, which mere devil-sent fanatics have done. These are birds from Satan's own eggs! This deadly evil is a cockatrice of his own hatching! And that to darken one of the brightest rays of light, and prejudice the mind of the saints against their own property! For while to these it is the pole-star of their hope, to him it is as the voice of the jailor coming to conduct the greatest of all state prisoners to his condemned cell! For then, indeed, he shall be bound a thousand years; and as nothing torments him more than to see sinners happy, and to know the truth of his own destiny, so nothing so sweet as to rob the saints *by words without knowledge!* As prince of the power of the air, at the personal appearance of our Lord, he must exchange his throne for a dungeon, and his crown for a chain; and hence his rage embodied in all kinds of error! And seeing that, he now labours to blot this subject from the map-book of Zion, and extract this honey-drop from the cup of her seed, I have felt emboldened to step forth and meet the foe, and rescue from his teeth that choice morsel which is one of the greatest of my anticipations, and that star—that bright and morning star which illumines the horizon of the dark—dark future! The gloom before us is most dense, and the night terriffic; but the dawning of a brighter day is seen over the hills and behind the cloud! That dawning is the rising of the Sun of Righteousness on the earth; even the personal appearing of the Son of Man—the Son of God! Even so, amen! So come, Lord Jesus! Come quickly. Amen.

Reading. JAZER.

Reviews.

Notes and Narratives of a Six Years' Mission, principally among the Dens of London. By R. W. VANDERKISTE. London: J. Nisbet and Co.

"CHARITY begins at home," so says the proverb. Upon this principle in some respects we have ever been advocates of Home, in preference to Foreign, Missions. The attention of the religious world (so called), has, until of late years, been greatly occupied with foreign matters, whilst the condition of our own country has been overlooked, and left in comparative neglect. The heart sickens in the contemplation of our cities, and towns, and villages. Behold our London, on a Sabbath morning; look at Glasgow on a Saturday night; see the old town of the beauteous and justly fair-famed Edinburgh, with its filth, its wretchedness, its depravity; cross the Channel, and witness the idolatry, the superstition, the misery of the Sister Isle; and then say if each and all have not claims, the most urgent, upon even the commonest sympathies of our common nature, and if so, how much more in a spiritual point of view! We are not about to justify all that the "London City Mission" says and does. Doubtless there are points upon which we should materially differ. Still we like the principle of a City, or Town, or Village Mission. We admire that philanthropic spirit which would feed the hungry, clothe the naked, instruct the ignorant, and seek to bring back the guilty wanderer into the paths of rectitude and virtue. We would say to all such, "Go on and prosper," and to every indifferent, indolent, self-lover, "Go and do thou likewise."

Moreover, as we have said, so now would we again say, Test the principles, the practices, the perseverance of those ye seek to send out as Missionaries; the Missionary spirit is often a deceptive spirit: the love of name—the desire after fame—the secret, and it may be undiscovered wish to gratify a roving propensity, or to scour a far-off clime, may have a powerfully-exciting though unsuspected influence. Test, then, your men; send them into the highways, and the by-ways, the courts, the lanes; and the alleys of our cities and towns; let them visit hamlets and the outskirts of thickly-populated districts. Send some to poor degraded priest-ridden pauperized Ireland, and let them test their Missionary zeal there. If it stands, if it abides such a scrutiny, safely then may ye send them whithersoever they would go.

The "Narratives of a Six Years' Mission" is replete with statistical information as to the condition of our metropolis, and it abounds, moreover, with an accumulation of painfully-interesting facts quoted from the journal of an eye-and-ear witness. We have felt much interested in the work, and cannot do it, nor our readers, justice, without quoting largely from it. It is evidence of importance and evidence of variety in kind. We wish it to *tell*, and we quote at length on purpose that it may *tell*, on the hearts and minds of our readers. The many and the complicated cases that our extracts will bring before us, may well, under God, not only impress our minds with a lively sense of gratitude, on our own behalf, but awaken in our hearts a holy solicitude on behalf of our children. They are *born*, but what to? Here is the test—here the solemn point—to which we should submit our principles as to the labours of love and visits of mercy connected with all Missionary enterprizes, be they city, or town, or village. Supposing *our* children had been deaf to our counsel, and when we had gone to our last account, *they*

had wandered within the mazes of sin and ignomony and disgrace, how would our hearts in the glowing contemplation throb with gratitude to that sympathizing spirit—that friendly hand—which would seek them out and endeavours by persuasion, by precept, by example, to lead them in the paths of pleasantness and peace.

Our first extract will contain statistical particulars of London, in reference to its provision for professed public worship, as given in the census of 1841 :—

"From statistics, very carefully collected, five years since, by the City Mission—statistics which have been admitted as correct on all hands, it is found that after deducting for infants and parties necessarily left in charge of houses and property, five-eighths, or 1,312,500 of the population, might and ought to attend Sunday service in our churches and chapels, but the number of sittings being less than half that number, it follows that upwards of 700,000 persons could not attend public worship, if they were willing to use the leisure they possess in so doing. But to show how far the godless population are from hallowing the Sabbath, or reverencing the sanctuary, it is an appalling fact that the attendance on public worship did not reach BY ONE-THIRD the accommodation provided, whilst the accommodation provided was LESS THAN ONE-HALF of what *ought* to be *required*, and *could be made use of*, did all possessing the *opportunity* so to do attend.

"Further, it is an astounding statement, which, did it not rest on the plainest evidence, would be unbelievable, that in the Island of Jamaica there were more communicants out of a population of 380,000, than there were in ALL LONDON, with a population in 1841, of 2,103,279.

"Once more, it is proved that in three of the South Sea Islands, Tonga, Habai, and Vavau, numbering 18,000 inhabitants, the attendance on public worship was 9,000, or one-half, whilst in the most favoured parish in London, Islington, with a population, in 1841, of 55,690, the whole of the churches and chapels were capable of seating less than one-half, and various of those churches and chapels were, and are, very far, indeed, from being filled."

There is a simplicity towards the close of the annexed narrative which would lead one to hope that the labours of the Missionary had not been altogether in vain. These, with a multitude of like cases, must be left to the judgment of the Great Day; meanwhile it is for the spiritual husbandman to sow beside all waters, to labour in season and out of season.

"The precious seed can ne'er be lost,
For grace ensures the crop."

"It is a great pleasure to be enabled to record the hopeful conversion of one of these fortune-tellers, Mrs. T——. When first I visited her, and reproved her with the wickedness of pretending to usurp the prerogative of God, she constantly contended that there was no harm in it. 'It was a honest bit of bread,' she said, and made other excuses, which I could not for a moment entertain. On one occasion, another fortune-teller being present, I read the account of Elymas the sorcerer, and also of the damsel possessed with a spirit of divination, (Acts xvi. 17), showing that the influence was infernal, and enlarging on the consequences. The younger fortune-teller could not bear this, and jumped up and darted out of the place before I could attempt to stop her for prayer. Mrs. T., who was an aged woman, always listened respectfully to my reading in the Scriptures, instruction, and prayers; and so as I regarded her as one of my special cases, I had up to the period of her decease, about a year since, paid more than ordinary attention to her case. At length the word of God appeared to produce some effect upon her, and she professed to feel herself a sinner—previously she always maintained the contrary. I told her it was useless to talk about repentance unless she broke off her sins, and urged her to give up fortune-telling. She would not promise, she said. A favourite phrase with her was, 'I like to speak my mind, and shall tell no lies.' After a further lapse of time,

however, she professed to begin to feel the sinfulness of fortune-telling, through, as she said, 'my being always at her.' She, however, failed in her good resolution several times, and admitted to me that she had so failed—'It was for a bit of bread,' she said. 'What am I,' said she, 'but a poor old widow? May be I'll be sitting here without a morsel of fire, or a bit or a sup in the place, or a bit of bacca, (she smoked,) well, just then the silly fools will come to have their fortune told to be sure; I suppose the devil sends them just then to tempt a poor old creature; but, please the Lord, and the blessed Jesus you tell me about,' said she, clasping her hands, 'I'll wash my hands of it altogether, for there's no luck in it, and I see now, bless the Lord, *its wickedness.*' I had a strict watch kept upon Mrs. T., and I have reason to believe she kept her good resolution to the end of her life, under circumstances, too, of great temptation. The parish would not allow Mrs. T. any *out-door* relief, and she declined going into the house for the following reason. Her only son is a pedlar, and has been in the habit formerly of enacting the part of the '*Wild Indian*' at fairs. Some of my readers may possibly have seen the '*Wild Indian*,' surrounded by fairies, robbers, etc., in front of the shows at fairs, dancing a hornpipe in fetters. I have expostulated with my poor friends upon the subject. I believe this man to be a strictly honest person. He returns to London for a day or two from his peddling tours in the surrounding counties, about once in three weeks. The business is extremely bad, but he has always managed to pay his mother's rent, and leave her a loaf of bread, and one or two other necessaries, when he goes away: and Mrs. T. would say, 'I likes to keep a roof for him, and to see his face when he comes to London, if I am half-starved, so that he may not have to go to any of them low lodging-houses and bad places; for I'm his mother, you know, though he is sixty years old.' I must not dilate upon this case, but will just mention one circumstance, to show the altered condition of my poor old friend, who I have a very good hope of meeting in a better world. Said she, 'I sees the benefit of praying now, Mr. Vandikum, and may the Lord Almighty bless you for coming to teach a poor old sinner, and I knows,' she said, 'my prayers is answered. You may believe me or believe me not, but the other day I was hungry and starving, I hadn't a bit of fire in the place, and I didn't expect *my* son home for weeks; but as I sat at the door, very faint and low, I says, 'Oh! God Jesus Christ, I wish you would send my son home to his poor old mother, and I kept on saying that ere it seemed so strong on me, and as I'm a living sinner,' (said Mrs. T., formerly she *never* would own she was a sinner,) 'I looks up, and I'm blest but if there wasn't Jim a-coming up the court. So he throws down his pack, and, says he, 'so I've come home, mother.' 'Yes,' says I, 'so I see.' Says he, 'I shouldn't, but I've been thinking very much about you, but,' says he, 'I'm very hungry, so let's have some victuals as quick as you can.'—Then followed an exact account of what my friend Jim sent out for, down to half an ounce of bacca—'And we sat down to a nice cup of tea and a good fire,' said Mrs. T., 'and wasn't I thankful to the Almighty, for it was His doings, and Jim said the same.' This was all Jim could do, to pay his mother's rent, and when he came to town, leave her perhaps the value of eighteenpence; and a beggar woman who lives close by, I have often found washing her out, as she expressed it, 'a few bits of things because the poor old crittur couldn't,' and giving her a bit of bread sometimes, and a few tea-leaves she had collected now and then. Jim would have supported his mother like a lady, I believe, but he had not the means,"

The following fact will show the need of somewhat of that testing ordeal to which we just now alluded. How little does a man fresh from college with his B. A., or M. A., and just entering upon holy orders, know (unless the Lord has specially taught him personally and experimentally, of the desperate wickedness of the *human heart;* how ill is he prepared for some of those fearful discoveries of sin, abomination, and defilement, which the working of a parish discloses; he has served as it were one apprenticeship, to the classics, he must now serve another, and a still more difficult and arduous

one, to the study of human nature in all its multifarious and insidious workings: the best key to which will be—*his own heart!*

"Visiting a sick man with one new Missionary, I requested him to read and instruct him, which he did, detailing to him our fallen condition, our need of salvation, and the redemption purchased for us, in a very correct manner, and then reading a portion of a chapter in the Gospels in proof of what he had said. The poor man listened with every appearance of attention, and when my young friend said, 'You know, Mr. ——,' or any other interrogatives, he replied, 'Certainly, sir;' or, 'In course, sir.' My companion appeared pleased with the man's attention to instruction, and I thought it time to undeceive him. 'Mr.——,' said I, 'my friend has been taking much pains to instruct you, and now I will ask you a few questions. 'Do you know who Jesus Christ was!' 'Well, no,' said he, after a pause, 'I should say that's werry hard to tell.' 'Do you know whether He was St. John's brother?' 'No, that I don't.' 'Can you tell me who the Trinity are?' 'No, sir.' 'Are you a sinner?' 'Oh, certainly, sir, we are all sinners.'—A pause. 'Have you ever done wrong?' 'Why no, I don't consider as ever I have.' 'Did you never commit sin?' 'Why, no, I don't know as ever I did.' 'But do think you're a sinner?' 'Oh, certainly, sir, we're all sinners.' 'What is a sinner?' 'Well, I'm *blest* if I know rightly; I never had no head-piece."

Observe in what follows another test for the love, the zeal, the devotedness, of some delicate, prim, precise, young Missionary.

"The dirtiness of the habits of the people in many instances is extremely repulsive; this arises partly from their extreme poverty, and partly from dissipation. On my first appointment to the district, in 1845, I was called upon to encounter a severe trial. I was seized with violent itchings between the joints, accompanied with redness. I appeared to have caught the itch. Dr. West, one of the honorary physicians to the Mission, could not decide whether it was itch or not, nor could I decide positively, although I had studied for several years with a view to the medical profession. I was careful, however, to keep away from my friends in a room by myself, and after a few days the intolerable itching went off. A large amount of itch existed in the district, and it is possible I was labouring under an incipient stage of the complaint, which strict habits of cleanliness speedily checked. I was much discouraged, and shortly afterwards very nearly closed in with an offer, to take co-charge of an extensive missionary establishment in India. However, having but just commenced this arduous mission, I did not like to be baffled thus, and I prayed much, and saw afterwards the providence of God in my remaining. As will be seen, I was shortly afterwards made eminently useful in connection with the Ragged Schools upon my district, then only Sunday Schools, and I was further encouraged by some most striking cases of conversion and usefulness, which will hereafter be narrated. Bugs, and fleas, and other vermin, however, abound, and have tormented me sadly. I have been compelled to submit my apparel to diurnal examination. Whilst visiting at night, I have sometimes seen numbers of bugs coursing over my clothes and hat, and have had much trouble to get rid of them. The stenches have sometimes been so bad that my mouth has filled with water, and I have been compelled to retreat."

Our next extract will contain a foreigner's reproof: whether justly inflicted or not, we must leave our readers to decide. *We* have but one opinion on the matter.

"Now, my friends, I will tell you that when we first came over to this country, we thought we should find the white people all good and sober people; but as we travel about we find this was all a mistake. When we first came over, we thought the white man's religion would make all people good, and we then would have been glad to talk with you, but now we cannot say that we like to do it any more. My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor and

hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow, and we pity them, for we know that they are hungry, and we give them money every time we pass by them. In four days, we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in ale-houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending black coats among the Indians; now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit, Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for you teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more."

When even so to speak the veriest particle of grace enters the heart, and Divine light dawns upon the understanding, what a complete revolution follows! Every thing is reversed. The whole man is turned topsy-turvey. The laboured attempts at self-justification, and the uniform effort to conceal this and that flagrant abomination, is supplanted by a free, unreserved, honest confession of sin, in thought—in word—in act. The following case bears somewhat of these features:

"The next case is that of a man whom I trust to have undergone the great change of heart, which is indispensable to fit us for the kingdom of God. He was, during many years, a coal-heaver by occupation, and of exceedingly intemperate habits. If the reader saw this man sitting placidly in his seat at ———, listening to the Gospel, and partaking of the emblems of our Saviour's dying love, he would perhaps be surprised to learn that the individual before him was formerly a companion of fighting men, and has waded through much wickedness.

"His father was professedly a Thames fisherman, and followed that occupation until his death; but he added to it one not so reconcilable to honesty,—he was a smuggler. He married a second time, and expended as much as eight hundred pounds in little more than twelve months after his marriage, attending Drury Lane, Vauxhall, Ranelagh, etc., totally neglecting his occupation, and indulging in all kinds of extravagances and folly. When his money was nearly spent, he again purchased a fishing craft and nets, and resumed his former occupation. "Gentlemen" says Mr. H., "would be closeted with my father, and the best china service was brought out for tea. I was never allowed to know what they talked about, but I have seen many a dozen golden guineas lay on the table, and then it was, 'Good night, Mr. H., it is all arranged,' and father would be away with his craft perhaps a week, *fishing*, I was told, but I was never allowed to go on those kind of fishing voyages. Mr. H. generally accompanied his father, when really engaged in fishing, for some years, and became well acquainted with the river, from Battersea to the Nore. "I can count up eighteen dead bodies we have picked up," said he, "sometimes in the net; father used to search them, and then we took them ashore and buried them." He does not appear to have received any religious instruction whatever from his father, but to have been initiated into much vice. His father appears to have placed more faith in a child's caul, which he wore upon him in foul weather, than in aught Divine. At last, perhaps to please the step-mother, he turned his child away. Edward appears to have been little loth to depart, tired of ill usage. "I had an aunt," said he, "a poor woman, who sometimes gave me good advice," (I forget whether he said she was in a workhouse.) "She would say, 'Edward, my lad, whatever you do, keep your hands from what don't belong to you.'" After being turned adrift by his father at the tender age of fourteen, he wandered about, associating with bad characters, lying in the parks part of the day, sleeping sometimes in a bed, when he could raise the pence to pay for it, but frequently under the fruit shambles in Covent Garden market.

"About this time he was very near coming to be hanged. He became acquainted with two dissolute youths, one was apprenticed to an uncle, a silversmith

in St. Martin's Lane. A burglary was planned as they lay on the grass in St. James's Park. "It was all to be done so easy," said Mr. H., "and my share was to be so large, that I was nearly drawn into it—the temptation was so strong upon me—but my aunt's words seemed to come into my mind, and a kind of terror came upon me, so that I did not go." The burglary was committed, the burglars detected, and one, a boy like himself, (he was now about seventeen,) was hung, and the nephew transported. "It was shocking to see what quantities of people were hung in those days," said Mr. H., "mere boys."

"This acted as a caution to my poor friend, respecting common honesty, which he never forgot. He, however, pursued the same vagabond kind of life, sometimes raising a meal's victuals in very odd ways, and sometimes destitute of food or bed. After this he went out as a mariner to China, and met with some strange incidents of travel, wallowing also in much sin. Returning home, he became a coalheaver, an occupation which formerly enabled men to earn considerable wages by great exertion, and in a short space of time. He would then attend prize fights, bear and bull baits, cock, rat, and badger pits, the theatres, etc., and drink, and waste his money, and then return to his work, when, as it is expressed, "stumped out."

"Mr. H. was a great drunkard and swearer, and, to use his own expression, "set the Almighty at defiance in a manner it's horrid to think on." Such outrageous ways might be expected to bring premature decay, even on a good constitution. Working beyond his strength at the coalheaving, fulfilling inordinate task-work to raise money for debauchery, having lain about for many years previously on the ground, exposed to damps, at last Mr. H. received a bodily affliction, so as to be unable to continue his occupation, and was reduced to beggary. His former companion having died, he then cohabited with another woman, and they traversed the country for years, as what are called *tramps*, selling matches, laces; sleeping in barns, outhouses, ect.; and subsisting by *cadging*, or begging, rather than by the sale of wares. During the winter he hired a room in a court upon my district, and lived there when I was appointed to the district.

"To use his own expression, "Before I was visited and instructed, I knew no more than a horse or a cow."

"Mr. H. has now long been a member of a Christian church and a communicant, and is of course lawfully married to the person who is now his companion. He has taught himself to read and to write in his old age, and copies out portions of the Scripture. He is a man of faith and prayer, possesses a "good hope through grace," and his language breathes a grateful testimony to the goodness of that Saviour, who as he says, "has preserved him in a many ways, blessed be His name!"

Space forbids enlargement in the present Number: we have, however, reserved further extracts for our next. Meanwhile we would direct the attention of our readers to the work itself.

BONMAHON INFANT SCHOOL.

Beloved Readers.—With gratitude to our God, and thankfulness to you, we subjoin some three or four of the many letters received during the present month in reference to our Infant School. Your kind and generous response to our appeals, we regard as a token for good—an evidence of our God smiling upon our feeble efforts. We cannot tell you with what deep emotion we often contemplate these poor and once neglected children, in our daily visits to the School. Persecuted as they are—branded as are their parents and themselves with every kind of uncharitable, ungodly epithet, and still withal, breaking through all impediments, restraints, and annoyances, we cannot but look on with gratitude, and hope, and at times believe, it is the harbinger of good.

The neighbouring altars still ring, Sabbath after Sabbath, with anathemas

against the School, its projector, and its attendants; these abuses, notwithstanding, avail not. Some three or four and thirty children* regularly attend. Not one that we are aware of has been missing during the month. Two poor mothers have been turned out of their lodgings within the last fortnight; those who had given them shelter were commanded, at their peril, to do so any longer; and another poor woman was told her cabin should be pulled down about her ears, if she did not withdraw her children; still they come, and they progress too. The Bishop of Cashel, as well as many friends and neighbours, have visited the School during the month, and each and all have expressed their great gratification with the appearance and progress of the children. We have a most efficient Teacher, which is of no small advantage.

The Church being under repairs, we have had service during the last three Sundays in the New School-house. Fearing to enter, lest information should be conveyed to the priests, many poor Romanists hovered round the doors and windows, listening with interest and becoming attention to what was said. One poor middle-aged man, braving all consequences, ventured into the building last Sunday evening; and, so to speak, he sat drinking in every word that was uttered. We happened, on the following day, to overhear what he said in reference to the service. We wish we could give our readers his ideas in his own language, but this we are unable to do. Suffice it, it was most expressive. He was present at the lecture again on the Wednesday evening; and, as we have been informed, came home perfectly indignant with the priests for having been kept in ignorance so long. Our readers will not mistake us—we do not presume to say that a work of grace is going on in this man's soul. Time must prove whether Divine light has, in reality, begun to break upon his benighted understanding. Meanwhile we will hope, nor will we despise the day of small things. From another source—an eye witness—we have heard that this man was seen with a fellow-workman (a Protestant) listening to the Bible, as during the dinner-hour, the latter sat reading it aloud. It is literally true, that whilst their fellow-labourers have gone to their homely meal, these have remained without food, for the express end and object we have mentioned, and this not to be seen—not to be spoken of, for we never should have known it had not our informant have seen them through a partition in a cow-house! May the Lord be graciously present at these readings; and, if it be in the covenant, open their understandings that they may understand the Scriptures.

We annex the letters before referred to.

My Dear Friend and Fellow-Labourer,

It is with great pleasure that I hand you the enclosed bill, value £7 10s. to pay the quarter part of the debt on your School; trusting some three other friends may do likewise, that your School-room may be free from all demands of that nature.

The sum I remit you, is the amount of a collection made on the last Sunday in September, in our little "upper-room" congregation, and is the testimony of our affection and sympathy.

We feel great interest in your labours, both in the School and of the Press. The former remind us so much of what some friends here have had to do. Popery is the same, in all ages and in all places, whatsoever may be its profession or its appearance. Not many years ago, nor many miles from the spot from which this is written, a priest from the pulpit denounced the reading of the Scriptures in the following terms:—"You had much better give arsenic to your children to eat, than those wicked books to read, the former can only kill the body, the latter will kill the body and the soul in hell!" Here opposition-schools have been opened by the priests wherever Scripture-schools have been established, but in several instances without injuring the latter. Indeed, Roman Catholic parents have confessed that their children make much more progress in our Schools than they do in those directed by the "Sisters of our Lady." I have seen children who had been taken away from our Schools for a time, return unable to read and write as well as when they left!

With "Gill" we are much pleased—I think I may claim some right of form-

* Thirty-nine Roman Catholics and four Protestant children are in attendance to-day—Oct. 25.

ing an opinion as to printing, and it appears to me, that the work would do honour to any London workshop. But this is not our principal joy, no, we rejoice that such an excellent and faithful exposition of the Scriptures will come into so wide a circulation, through the low price at which it is issued. I have the opportunity of knowing that fifteen copies cross the channel, some for Belgium, some for Holland, and some for Germany, and all the subscribers are well pleased with the work. The Lord's people owe you a debt of gratitude for publishing it, and will ever bless the Lord for having put it into your heart to undertake the noble task.

In watering others, may your own soul be abundantly watered, so prays yours, in the best of bonds, in a strange land,

October 6, 1852. GERSHOM.

To the Editor of the Gospel Magazine.

DEAR EDITOR,

The appeal in behalf of the Bonmahon Schools in this month's Magazine, has met with a responsive sympathy from some of *the one* dear family hereabouts, and they have honoured and gratified me, in suffering me to be the medium of their helping hand, and I now enclose you a Bank Cash Order for the sum of £16 0s. 6d., and I will give the Contributors' names in the sequel.

The "much-tribulation" path is no new one to you dear brother, and I do not doubt you can testify, though even with a trembling lip and stammering tongue, "that as the sufferings of it abound, so our consolation also aboundeth by it;" for it is He who comforteth us in all our tribulation.

The fore-front of the battle is an honourable post, but against such are all the shafts of the enemy, more immediately directed, "fight with neither small or great, save only with the king" was suggested by the enemy's prudence and malice! but "who is he that will harm you if ye be followers of that which is good?" which is Jesus the Lord, for "there is none good but one—God." So let the sea roar, and the mountains even shake, if the Lord be with us in our work and calling, who then can be against us, to any essential purpose or injury?

It is those who do business in great waters, who see the work of the Lord and His wonders in the deep, and he brings them to their wits' end, for *then* they cry unto the Lord in their trouble, and He bringeth them out of their distresses.

What else but trouble, distress, danger, extremity, will extort a cry for help and deliverance? what so prevailing as that prayer from a Spirit-taught conviction of need? *When* my spirit was overwhelmed within me. I looked on my right hand—refuge failed me, *no man* cared for my soul; then I cried unto the "Lord, thou art my refuge."

> "Other refuge have I none
> Hangs my helpless soul on thee!"

And is there not something responsive in our own souls' experience to the almost historical description of the sufferings of our most glorious Head, as is set before us in Psalm lxix., and are we not sometimes brought to that happy point, My prayer is unto thee, O Lord, in an acceptable time, O God, in the multitude of thy mercy lead me in the truth of thy salvation," and at such moments we can with the sweet Psalmist sing his recorded song, Psalm xxxiv., now lay down my sheet, and aim to suck in the honey of every verse of that delicious portion of the Spirit-written word; no, no; "none of them that trust in him shall be desolate," its winding-up sentence. While the pen is in my hand, let me throw out a hint for the more matured judgment and sweetly guided spirit of your A. B. C. correspondent—the writer of those precious articles, the alphabet of Christ.

The sympathy of our most glorious Redeemer God is a most blessed and soul-comforting fact, but is it necessary from such texts as Isaiah lxiii. 9, and Heb. iv. 15, to infer that he endured in his own body all "the ills which flesh is heir to?" our brother in page 420 inclines to that sentiment; but if we call to mind the many bodily sufferings and organic diseases incident to the Eve portion of his family, as well as the many diseases, the mere result of sinful practices in both

sexes—a difficulty will be apparent; but may not his sympathetic participation of all his every child can be called unto, be derivable from his union to the body as its glorious Head? in what other sense can we understand Him, "who *knew* no sin)" to exclaim "mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of mine head, therefore my heart faileth me," Psl. xxxviii. 12; many similar passages might be quoted, and for their comprehension they seem to lead the mind to the real union between Christ and his members, and so He says to Saul, "why persecuteth thou me?" and in Zech. ii. 8, "he that toucheth you toucheth the apple of his eye," and by virtue of that union what an irrefragable sealing have we of that blessed assurance; "they shall never perish, neither shall any pluck them out of my hand," John x. 28, 29.

What has become of the Old Sailor of Tramore? he has been a long time in ordinary; I hope it may prove he has been taking in some more of Life's Eternal valuable cargo, to trade therewith with those for whom it is specially prepared; and that soon he may show his No. in the broad sea surface of the Gospel Magazine.

Grace, mercy, and peace be with him—with you, dear Editor—and with all that love the Lord Jesus Christ in sincerity; and may a special blessing rest upon your schools and your varied undertakings, for the glory of our great God and Saviour, the Lord Jesus Christ.

Dover, Sept. 26, 1852. J. B. K.

You have more than redeemed your pledge with the Commentary; it is beautifully got up, but whether the mechanical part is reimbursed by the price, letting alone remunerating profit, I should have my doubts.

My old eyes would have preferred a larger type, and more day-light between the lines.

Pleased as we are with the example which has been followed, and the kindly feeling expressed in the subjoined letters, we are, at the same time, placed in a difficulty by them. Delighted indeed should we be to respond to the suggestion of giving a second plate of stir-about to the children; but this would involve an expense which our subscriptions do not as yet warrant. We therefore, propose to reserve these contributions for a season; meanwhile we will watch the progress of our subscription list; and the moment we feel justified in so doing, will, with cheerfulness and gratitude, give the second meal.—ED.

To the Editor of the Gospel Magazine.

DEAR SIR,

Enclosed I hand you my mite towards helping on the INFANT SCHOOL at Bonmahon. My only sorrow is that my circumstances will not allow me to make it a larger sum, so good a cause demands every possible exertion of Christians of all denominations; who can read the plain unvarnished tale of Irish destitution and ignorance in your neighbourhood but his very heart must bleed. I sincerely hope while the little things are eating their plain fare, the Lord would feed them with the living manna, and give them to see the gross errors of popery in which the minds of the people are enthralled. Popery delights in darkness, and the priests know full well that if the people get enlightened, down falls Diana of the Ephesians, their dagon god the pope, and all the tricks and trumpery of popery. I am certain the cause is of the Lord, otherwise you could never have been supported under all the work you are engaged in, with such opposition and contention which you have to encounter. Go on, dear Brother, and I trust you will never want support. The same God which supported Nehemiah while building the walls of Jerusalem will support you, though you have to work with one hand and hold the sword (of the Spirit) in the other. That the Lord will support you in all your arduous undertakings, is the prayer of

Yours truly,

Denholme, near Keighley, T. B.
Sept. 6, 1852.

To the Editor of the Gospel Magazine.

DEAR SIR,

I believe it is well to follow "a good example," and therefore send you a response to "a Lover of Plain Speech," by an enclosure of stamps for the same sum, and for the same purposes, and better, far better would it be with me, could I more fully follow that dear unchanging Friend, who came on earth to leave us an example that we should follow his steps. But He knows that the flesh is weak, or is a *hindrance*, though through grace, the spirit is *sometimes* willing. I thank your correspondent for sympathy, *thus* shown towards you, and may the Lord himself, encourage and strengthen you in all your labours, for his sake, and make me thankful that I have been so long able to purchase and read your Magazine for my own profit and comfort, who am by nature and in grace,

Oct. 5, 1852. A WEAK ONE.

To the Editor of the Gospel Magazine.

MY DEAR SIR,

I have read with much interest in the Gospel Magazine the accounts of the BONMAHON INFANT SCHOOL. May our Covenant God indeed bless and support you in this good work. I enclose you postage stamps for 9*s.* 4*d.* being 5*s.* for the School, and 4*s.* 4*d.* (with many thanks to "a Lover of Plain Speech" for his suggestion in the present number of the Magazine) as my weekly subscription of 1*d*, towards furnishing the dear Children with an additional meal of stir-about. You may consider me an annual subscriber of 4*s.* 4*d.* to the School to be applied at your discretion.

Believe me, my dear Sir,

Your unworthy Brother in the Lord,

Great Haywood, Staffordshire, CHARLES B. DAY.

Oct. 13*th*, 1852.

OUR EVENING SCHOOL.

WE have elsewhere alluded to sundry irritating circumstances in reference to the priests of our district. The facts are simply these. Fearing lest any of the boys employed during the day in the Printing Office should fall back in their general learning, and anxious that they should have some lawful occupation during the winter-evenings, we made arrangements for an EVENING SCHOOL. A competent Teacher was engaged to instruct them between the hours of seven and nine. The parents of both the Protestant and Roman Catholic youth were exceedingly pleased with the arrangement; and (if we mistake not) every boy from the PRINTING SCHOOL was present on the first, and all (with the exception of one, and he a Protestant) on the second evening. On the third day, what is called "a station" was held in the village; that is, the priest attends at some house in the village—and always at the more respectable, where the BEST BREAKFAST can be given—for the purpose of hearing confession, and granting absolutions! Daring blasphemous practice! Well, one of our boys attended; and, among other things, told of having gone to this said EVENING SCHOOL. The priest immediately forbad him. He was not only not to attend the School, but he was never to enter the building. The boy told us this with tears in his eyes.* The priest moreover

* We have since found that this poor boy had a sound thrashing from his father for attempting to stay away from the school. We have no knowledge of the man personally, but caring not for what the priest said, he insisted upon the boy's going, and he went. Would to God we could witness a little more of this independence of priestly intolerance; a very different state of things in Ireland would speedily follow.

commanded the people to abstain from all communication with the Protestants. They were scrupulously to shun them, if they were upon the point of meeting them, they were to go to the right hand or to the left, or step into a house in order to avoid the contact! Poor mortal! we pity him from our hearts. Pity? yes, we pity; and at the same time we agonize under the thought of the accumulated weight of guilt, and wrath, and righteous retribution which without Divine interposition, he is treasuring up for himself and for his poor deluded votaries!

This last attack upon our feeble endeavours to benefit these poor youth is in our estimation, the most flagrant of all.

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Reade, Miss Maria M.	0	10	0
Shepherd, George, Esq.	0	5	0
Wharton, The Rev. J. C.	0	10	6
A Weak One	0	9	8
S. S.	0	3	6
Maude, Miss Alice	0	1	0
Maude, Miss Georgina	0	1	0
Mrs. Claringbold's Card—			
Rev. W. B. Holland	0	2	6
Rev. T. Pennington	0	2	6
Mrs. Sparrow	0	2	6
W. Betts. Esq.	0	10	0
Rev. C. V. H. Sumner	0	2	6
Rev. R. D. Backhouse	0	2	6
Mrs. Jones	0	2	6
Mrs. Hooper	0	2	6
Captain Waller	0	2	6
Mr. Moat	0	2	6
Mrs. T. F. Wacher	0	10	0
Mrs. Sherlock	0	2	6
Mr. Baker	0	2	6
Rev. T. Monins	0	2	6
Rev. — Hammond	0	2	6
E. Banks, Esq.	0	5	0
Mr. V. Cornwell	0	2	6
Mrs. Taylor	0	2	6
Mrs. Payne's Card—			
Mrs Pagne and family	1	1	0
Mr. Southern	0	5	0
Little Hannah Southern	0	2	6
T. J. Marriott	1	0	0
Mr. Short	0	10	0
H. I	0	5	0
H. B.	0	2	6
R. R. S.	0	5	0
L. G.	0	2	0
Mrs. Edden	0	2	0
Mrs. Hill	0	5	0
Mr. Elluslie	0	2	8
Mr. Allen	0	2	6
From A Lover of "good Examples"	0	4	4
M. B. L. Dublin	0	5	0
A thank-offering for mercies received from G. B, London	2	0	0
Mr. R. Dance, Lichfield	1	1	0
Mr. and Mrs. C., Chumleigh	0	10	0
S. S.. Yarmouth, Norfolk	0	2	6
Rev. S. Adams, Thornton Rectory	0	10	0
Friends, per "Gershom"	7	10	0
Charles D. Day	0	9	4
A Constant Reader	0	4	6
W. B. C.	0	10	0
P. C.	0	10	0
J. M. C.	0	10	0
Mrs. Claringbold, Deal, (Sale of Fancy Work)	0	3	0
Mr. Gibson, Woolwich	0	10	0
Collected by E. G., Wallingford	0	10	0

To CORRESPONDENTS.—G. C. L.'s answer to W. Lincoln is in type.

INQUIRER.—Our Correspondent is quite mistaken. We had no thought of discarding our old friend "Crispin."

A WORD FOR THE MAGAZINE—REDUCTION IN PRICE, AND STAMPED FOR FREE POSTAGE.

We have made arrangements for henceforth printing and issuing the Magazine at *Bonmahon*. God willing, our next and future Numbers will be printed at our *Industrial Printing School*. On and after January 1, the whole impression will be *stamped*. Each Subscriber, upon forwarding his or her name, will receive the Magazine direct through the Post, *free of any additional charge*. Each Number will be published *at Sixpence stamped*: the December Double Number will be One Shilling; but Subscribers paying their year's Subscription in advance, will receive the Double Number without any extra charge. A post office order upon Waterford for Six Shillings, made payable to David Alfred Doudney, Bonmahon, ensures the regular receipt of the Magazine for Twelve Months.

We trust this will secure to us the cordial co-operation of our Subscribers; the more especially as any little personal advantage which we might have derived from the work, has, for two years at least, been *nearly, if not wholly absorbed in the current expenses of printing, publishing, and postage*. It is not that our circulation has diminished; but that our expenses have increased. Doubtless most of our readers are aware, that a reduction of more than one-third the selling price of an ordinary Book or Magazine is made to the Booksellers and Publisher; consequently, when the cost of advertizing and other incidental expenses are taken into the account, but little more than half the retail price of the publication reaches the Author or Proprietor.

If our services, (feeble as indeed we feel them to be) are of any value—if the labourer is worthy of his hire—we call upon our readers to respond to this appeal. Glad, indeed, should we be to labour for naught, but the claims of a young, and somewhat numerous family, puts this out of the question.

We covet no man's silver or gold; at the same time, for a work that costs us no little heart-travail—no little time—no little expense, we feel justified in looking for *some* remuneration. As it is, we believe that we can with truth say, not one fraction has fallen to us for the time and for the reasons aforementioned. The only alternative, therefore, left us, is the issuing of the work direct to each Subscriber as announced. Let us, beloved readers, be cheered in the ensuing month, *by the prompt return of your names*. Be assured, every name will have its encouraging influence upon your Editor's mind. And if you feel it in your hearts—you that are in a position to do so—to double your Subscription, and forward *a second name*, in order that some poor Neighbour, or some Christian Brother or Sister, should have the Magazine as well as yourselves—do not stifle the inclination. It is a good thought—a liberal thought—act upon it, promptly, unhesitatingly; and we much doubt whether you will find yourself minus the six shillings at the end of the year.

Once more. We have had sundry complaints about the Advertisements upon our Cover. We have said before, the Advertising department does not belong to us. However, after December next it will do so. And then we think our readers will have no cause to complain. Our advertising columns shall (if possible) meet the taste of the most fastidious. And thus having performed *our* part, we shall hope for our readers to perform *theirs*. We are not about to lower the standard of truth, in order to gain a greater sale for our Magazine, God forbid! We hope to drop our pen before we drop our colours. Nor do we expect this, the old-fashioned Gospel Magazine, to be a popular periodical. Never! Its principles and pretensions are too humbling to the proud heart of man for this; but a whisper reached our ears the other day to this effect: "If our brother Doudney would do so and so, I would engage the sale of seventy copies of his Magazine in my congregation." What was this "so and so?" To omit certain plain scripture doctrines? No. To trim the truth? No. To gild it, or make it more attractive? No. To season it, and so make it more palatable? No. What then? It was to reject certain advertisements. Very well; we will do so. And thus having performed our part, we shall look to our friend *W.*, of L——, to fulfil his.

Bonmahon, Oct. 25, 1852.

The Editor.