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“ In doctrine shewing uncorruptness.”

“ Beware ye of the Leaven of the Pharisees, which is Hypocrisy.”

WHAT IT IS TO BE CARNALLY MINDED.

“ To be carnally minded is death.”

WE live in a day of great profession. May we not add, of great declension also, from the purity and peace of the gospel? look at the spirit and temper of professors; see their walk and conduct; and say, Are they such as become the gospel of Christ? verily, of many professors, it may as truly be said, they are walking barefoot to Jerusalem, as they that are following the Son of God. The mind determines the walk. The outward conduct evidences the inward frame of the mind. If the mind is stayed upon God, the Christian cannot walk in the vanity of his mind, fulfilling the desires of the flesh. If he does, it is fully manifest, that his mind is not stayed upon God. Is it any marvel such are not kept in peace? it would be strange indeed, if they were. For it would be contrary to the nature of God, the word of his truth, and the purposes of his grace. Yea, it would be inconsistent with God's fatherly love towards them, as also incompatible with the good of their own souls. It is not consistent, either with the love or wisdom of an earthly parent, to caress, pamper, and indulge his child, in a course of disobedience to his commands, and rebellion against his will. Surely, infinite wisdom knows better: certainly, infinite love acts otherwise.

O Christian, dost thou really believe, there is such thing, as—pleasing Satan—dishonoring our God and Saviour—grieving his Holy Spirit—offending thy Christian brethren—and wounding the peace of thy own mind? be assured, thou canst not more effectually do all this, than by WALKING AFTER THE COURSE OF THIS PRESENT EVIL WORLD. Complain no more, of leanness and barrenness of soul; of doubts and fears; of want of peace of mind, comfort of heart, and joy in the Holy Ghost. How canst thou expect these, while thy heart wanders from thy God; thy mind is not stayed upon him; nor art thou content, to make up all thy happiness, in communion with him? Surely, living by faith on the Son of God,

is living above the low and carnal gratifications of corrupt lusts, and having fellowship with the unfruitful works of darkness. Remember, God gives his Holy Spirit, in his comforts and joys, ONLY to them who obey him in their life and walk, Acts v. 32.

O God, my Saviour, thou hast called me to follow thee—to renounce the pomps and vanities of this wicked world, and all the sinful desires of the flesh. Thou hast assured me, “as many as are led by thy Spirit, they are thy children.” Thou hast commanded, **WHATEVER** I do in word and deed, to do all, in thy name, to thy glory. Can I appeal to thee, thou great Searcher of Hearts, that I am now following thee, to a house of pleasure and vanity? Am I now led, by thy Holy Spirit, to gratify the desires of my flesh, the lust of my eye, and the vanity of my mind? Am I not my own, but bought with the price of thy precious blood, O Christ; can I in thy name, and in this way, glorify thee with my body and spirit, which are thine? Can I expect, while at the playhouse, to enjoy the **SENSE** of thy love, the witness of thy Spirit; and that **FEELING** of comfort and joy from thee, which passeth all understanding? Can my mind be stayed on thee, O Lord, while attentively engaged at the scene of the theatre? And wilt thou, my Lord, accept **SUCH** devotion of my heart and time?

Where is the Christian but would shudder at such an address! but actions speak louder, and are a more true index of the mind, than words; Christian, canst thou use such a prayer in faith? if not, Canst thou go to the play in faith? remember, “whatsoever is not of faith is sin.” Rom. xiv. 23. Indeed, such a kind of prayer should not have obtained a place here; but, as a mirror, to expose the inconsistency of the Christian’s walk, in deliberately allowing himself in such gratifications, which are not agreeable to the word of his God—to his faith and hope as a follower of the Son of God—which have no tendency to promote the peace of his mind, and the glory of God;—and, upon which, he cannot pray for the blessing of God. Such reasoning, and such a view of prayer, are suitable also, to expose all other kinds of gratification, which tend to draw away the mind from being stayed upon God, and enjoying communion with God, in Christ Jesus. But, perhaps, treating of these outward things, may be condemned, by some professors, as dwelling on trifles of no moment. This very objection fully indicates, the necessity for it; while it manifests what a low, carnal, sensual frame of mind such are sunk into. Can they be delighted with such trifles? Do things of no moment call off their attention, from God’s heavenly love, and sweet peace in Jesus? Are they not ashamed that trifles, light as air, should take up their precious moments—engage their affections—dissipate their minds, and prevent their pursuits after **THE ONE THING NEEDFUL**? surely then, love to our Lord, zeal for his cause, regard for precious souls, cause one to be bold to testify against them. Is there not cause? Is the Christian’s walk of no moment? Is his example of no consequence? Is the peace of

his mind, with which his exemplary walk is connected, such a trifle? Are we exhorted, "KEEP YOURSELVES in the love of God?" Jude xxi. "Let the peace of God rule in your hearts," Col. iii. 15.

Consider the meaning of these words: remember, these exhortations are from the same Spirit, who assures us, God hath loved us with an everlasting love, so as to give his only begotten Son to save us. Therefore, they demand the same attention; sure, somewhat is implied in them, which is the duty of Christians, to be constantly engaged in. Though, we are not agents, in procuring salvation for our souls; yet certainly, as being, "made wise unto salvation," we are called, to walk so as to please God; "not as fools, but as wise, redeeming the time, because the days are evil." What can the Holy Ghost mean by these exhortations—"keep yourselves in the love of God"—"let the peace of God rule in your hearts?" surely, nothing less than,

Carefully abstaining from such things, which in their own nature, have a direct tendency to defile the purity of the mind—dissipate the thoughts—carnalize the affections, and quicken delight in the gratifications of sense. For these, certainly, draw the heart from God, and the sweet sense of his peace and love. Though such things were not forbidden, by the word of God, (but they absolutely are) yet, it is the wisdom of a Christian, to abstain from them; not considering only, their **LAWFULNESS**, but their **EXPEDIENCY**; and also to weigh well the **TENDENCY** of them. For that professor, who willingly allows himself in such gratifications, which are contrary to the peace and purity of his mind, thereby declares by actions, which speak plain as words, I prefer this thing of no moment—even this trifle, to the peace and love of God—this I will enjoy; and I am careless, whether my heart is kept, in the sense of God's love and peace, or not. Ah, but if our hearts were right with God; if we did not deceive our souls, with notions of doctrines in the head, without the grace of those doctrines in our hearts, we should see the absolute necessity of "abstaining from the very appearance of evil." We should feel the love of Christ constraining to this: we should **EXPERIENCE**, that our souls cannot be kept happy in the love of God, and sensible of the peace of God; but while we are engaged in keeping ourselves unspotted from the world and its idols. But,

These exhortations positively imply; a diligent use of such means of grace, as have a direct tendency, to accomplish those blessed ends; and which, through the grace of the eternal Spirit, most certainly will. For, "the Lord gives his people peace by all means." The means of grace are most wisely calculated, to keep the soul **LIVELY**, in the sense of the peace and love of God, and in the **HOPES OF GLORY**. Therefore, we may be sure, if the means of grace are neglected, the God of all grace is slighted. If carnal gratifications are indulged, dejecting fears will be promoted. Careless walking will be attended, with comfortless believing. Sensual joys will bring on spiritual griefs. That Christian, who walks not close with

God, in the means of grace, will necessarily be, the subject of many awful suspicions, and distressing doubts, of his eternal state.—
And,

In order to keep ourselves in the love of God—and that the peace of God may rule in our hearts, we are thus exhorted, “build up yourselves on your most holy faith.” In building up our souls upon Jesus Christ the foundation, we are daily to be fetching one truth after another from the word of God concerning the life, death, resurrection and finished salvation of Jesus FOR US. By exercising our believing minds, upon the love of God to us, in Jesus; and the peace of God obtained for us, by him, we grow more established in the faith of him—feel our souls more sensibly united to him—have more intimate fellowship with him, and more comfortable enjoyment of him: and all this, by our faith; our most holy faith.—While we are thus building up ourselves, we become dead to all sinful joys, worldly vanities, and sensual delights. Our hearts being engaged with our beloved, we despise and trample them, as dirt under our feet, in comparison to the enjoyment of the love and peace of God, in Christ.

“Praying in the Holy Ghost.” This is another blessed means, to keep ourselves in the sense of God’s love and peace. “Pray evermore.” “Pray without ceasing.” Our minds are ever to be in a praying frame. “In the Holy Ghost:” in the words he hath taught us: agreeable to his truths revealed to us: for the fulfilment of the precious promises, he hath given us in Christ; and, as helped by his grace and power. O! this constant frame of spirit raises our hearts, above seeking after low, carnal joys, and worldly delights. Would we keep ourselves in the love of God, &c. We are called upon to be “looking for the mercy of our Lord Jesus Christ unto eternal life.” O! this daily, constant looking for mercy, implies a constant sense of misery in ourselves: and the assured hope of eternal life, in the enjoyment of Jesus; while it preserves in a sense of the love and peace of God, it elevates the affections above the vanities of time, and the pleasures of sense. Thus we see the work, the duty, yea, the privileges of Christians: what they are to be engaged in: what they are to abstain from. The Lord knows, and the Christian knows also, that he is called daily, to work enough of self-denial, mortification, watchfulness, striving against sin, and following after holiness, to approve himself to God; to have the testimony of a good conscience; and to justify his faith before men, without carrying his heart into the midst of lusts and temptations. For, this is willingly, and deliberately, to expose one’s self to dangers. It is but solemn mockery of God, to run into the midst of temptations; and then, pray him to keep one, from the evil of them. It is to tempt our Lord, to expect him to keep our minds in peace, in such places, to which we are not called by his providence, and from which, we may be sure not to return, without a sting in our minds, and a wound to the peace of our consciences. Indeed, it is quite natural for the children of this world, which lieth in wicked-

ness, to have their various rattles! their minds are suited only to these things. They would be miserable without them. They have no relish for spiritual joys. They are ever crying, "Who will shew us any good?" They are seeking all good, in the enjoyment of sense. It is misery to them, to indulge one serious thought on death, one solemn reflection on eternity. But, what have the children of God to do, with their carnal pleasures? Their minds are formed for more refined joys. The language of renewed souls, is, "Lord, lift thou up the light of thy countenance upon us;" that alone can make us happy. The apostle's reasoning, in another case, is quite applicable here; "when I was carnal, I spake as a carnal man, I understood as a carnal man, I lived and acted as a carnal man; but when I became spiritual, I put away carnal things." Is it not meet, right, and our bounden duty so to do? how else, do we bear our testimony, to the glory of Jesus, and the honor of his religion? for, Are our bodies the temples of the Holy Ghost? Are we bought with the precious blood of Jesus? then surely, we have no right to go where we please, nor do what we will. We are not our own. We are the Lord's property. We are bound by the strongest ties of FAITH, LOVE, and HOPE, to glorify God in our bodies, and in our spirits, which are God's. O Holy Spirit! who hast thus taught us in thy word, do thou influence us to this by thy power.

Hath our Lord given himself, to redeem us from all iniquity, that he might purify us unto himself, a peculiar people, zealous of good works? How can it appear, we are of this happy number? merely, because we have peculiar sentiments from the rest of the world? No, truly. For, unless, we have PECULIAR affections in our hearts, which the men of the world are strangers to; and are peculiarly distinguished, in our lives and conversations, from them; truly, we shall have reason to suspect, whether we are of God, or of the world. For, if there is nothing PECULIAR in our outward walk, in sacrificing our lusts and dying to sin, from love to Christ; verily, it is a sad evidence, that there is no PECULIAR love to Christ in our hearts. It is the essential character of those, who are justified by faith, they walk not after the flesh, but after the Spirit. Suppose our dear Lord was to call to us from heaven, and assure us, that we should live many years upon earth: what Christian would say, "I thank thee, Lord, I love to live at a distance from thee: I prefer the gratifications of my corrupt sense, to communion with thee in my heart; and now, I shall have a long season, to walk after the flesh, and to indulge myself in the delights of sense?" It matters not, whether any would say this with their lips, if the conduct of their lives, loudly proclaims it. But our blessed Lord doth really speak to us, in the very last words, that ever we shall hear from him, till we see his blessed face in glory, and hear him pronounce, come ye blessed—go ye cursed. Hear the Son of God. Behold, he speaketh to me who writeth, and to thee who readest, "SURELY I COME QUICKLY," Rev. xxii. 20. Come! To what end? most awfully glo-

rious! most tremendously dreadful! rejoice with trembling. For, "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them who OBEY NOT HIS GOSPEL." Most solemn sight! we shall see Jesus,

"Our God in grandeur, and the world on fire."

But most joyful view! "he shall also come to be glorified IN his saints, and to be admitted IN all them that believe." 2 Thess. i. 8, 10. With what resplendent lustre, will the glory of Jesus then shine forth, IN his perfect redemption—IN his complete salvation—IN his eternal glorification, of that great multitude, which no man can number! How will he then be most gloriously admired, IN his everlasting love to them—IN his everlasting righteousness upon them—IN his everlasting salvation of them—and IN all his grace and glory, which shall then be displayed IN them. O may we now realize the view of this by faith, admire Jesus in our hearts, cleave to him with our affections, honor him in our lives, be daily looking for his appearing, and constantly longing after his coming; that our hearts may joyfully reply, EVEN SO, COME LORD JESUS. Amen and Amen.

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ON THE HEART OF MAN.

FROM the earliest records to the present time, men have been found in every age, strenuously asserting the moral ability of man to obey God's law. In our day the late John Wesley travelled through England, calling on every one to awake from the sleep of death, and turn immediately to God with all the heart. He positively declared that every man could obtain God's help, which, joined with his own strength, it was possible to attain to perfection. He declared that man by prayer, might obtain help from God to obey the law, that he stands not in need of the righteousness of Christ: hence he called the imputed righteousness of Christ, imputed nonsense. Another man, the present ———, is risen to take up the same unscriptural doctrines. This man asserts, man is not finally fallen, but has a little strength; he admits he is fallen, but says, "not quite away" from God. Thus the doctrines of Cain are propagated from age to age. As will worshippers are so fervent in spreading their sentiments, it becomes the experienced Christian fervently to publish those doctrines God hath taught him and revealed in his word. After all that self-lovers advance, God is the better judge of his creatures, and common sense requires us to credit his word before the word of man. When the world had stood about fourteen hundred and thirty-six years, and men were greatly multiplied, God looked down from heaven, Gen. vi. 5. he saw that the wickedness of man was great on the earth, that every imagination of the thoughts of his heart was only evil continually: (the Hebrew word signifieth, not only the imagination, but also the purposes and desires). "The earth also was corrupt before God, and the earth was filled with violence;" for all flesh had corrupted his way on the earth." David confirmed

this fourteen hundred years after, and says, Psm. xiv. "the Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God, they are all gone aside; they are altogether become filthy, there is none that doeth good, no not one." Jeremiah, who was sanctified and ordained to be a prophet from the womb, bears his inspired testimony in chap. xvii. 9. that "the heart is deceitful above all things, and desperately wicked, who can know it." It could not be desperately wicked and past knowledge, if there was one good principle in it, or disposition to that which is good. To put the question of man's depravity for ever at rest, the Lord of Hosts himself, said, when he tabernacled amongst us, "for from within out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, and these evils come from within, and defile the man." I would ask, Is there in the world any wickedness which is not connected with these evils, or does not spring from one of these roots? as our Lord spoke as man never spoke, we may fairly conclude, that if there is one good thing in the human heart, he would not have omitted to notice it. He told his apostles who were his most intimate and dear friends, that without him they could do nothing? it is clear they were partakers of grace, but that does not give spiritual strength to the natural mind. What ought we to think of those men who tell us, we are not quite gone from God, that we have a little power to turn to God if we will exert it; we are not totally dark, but have a little light which we ought to follow? Those men who can stand up in a pulpit and insist on the moral ability of man to obey God's law, publicly proclaim that they know not the way to the city of God. Every established saint can see their nakedness and the self-righteous spirit with which they are possessed. Those who follow them are the blind, who are led by the blind and, by and by both will fall into the ditch of eternal death. Matt. xv. 3. we read, that the heart of man is proud, envious, ignorant, deceitful, hard, brutish, and hypocritical: whenever we read of a tender, faithful, pure, broken, contrite and meek heart; it is always spoken of a person who was taught of God and a partaker of his Holy Spirit. Lest any person should think this statement incorrect, let us examine the conduct of the powers in the soul of man. There are seven qualities or powers in the soul of man:

1. The thoughts or imaginations.
2. The understanding.
3. The affections.
4. The judgment.
5. The conscience.
6. The will.
7. The mind.

A few reflections and observations on each of them, will prove the sad depravity of the whole man.

First, *The thoughts*. Men naturally think the word of God is foolishness, they treat it accordingly; it either serves them for sport, or they throw it aside as needless. They know it informs them God will bring them to judgment but they think it is false, so they pass heedlessly on. The greater part of mankind pay no regard to religion, they think it useless and call it hypocrisy: some go once or twice a week to church, and think that quite enough: others mumble over a few latin prayers and join a few other works with them, and then think they have done more than God requires:—others go and hear what they think is good, and without examination think themselves in a better state than some people. All these people think all religion more than they possess, is vain. Although we live in a world of wonders—as sun, moon, stars, day and night, summer and winter, seed-time and harvest, fruits and flowers, rivers and seas, and the phenomena of nature are inexpressible wonders: they think there is more entertainment and instruction to be got by attendance at a theatre, where fools exhibit their wickedness; than by the study of the wonders with which they are surrounded.—God's moral government of the world is a subject of the highest importance, but men think all is by chance, luck, or fortune; thus they pass on through life, thinking all is well, till they fall into the pit of hell.

Secondly, *The understanding*.—Men do not understand the way of life. They do not understand God's word although every part in which every individual is interested, is expressed in the plainest language; in the affairs of life where their interest is concerned they are bright enough, but in the things of God they cannot understand the self-evident meaning. If the brightest minister gives an account of the gracious influences of the Holy Spirit in the soul, men call it enthusiasm; though the minister's righteous, and holy life, proves his conversion, he will be considered a deceiver. But if a notorious infidel publishes the most shocking blasphemies (as many daily do) he is considered a man of deep penetration and a person of good judgment. We have notorious instances of this, in great bodies of men, who always give the preference to infidels. We have instances, daily, of God's judgments in the world, but men do not understand them, but attribute them to second causes.

Thirdly, *The affections*. These are grossly corrupted. They are confined to the things of this life—men hate God, their carnal mind is enmity to God, Rom. viii. 7. and they hate the saint because he bears some resemblance to God and is opposed to them. Men hate each other by nature, yet they will unite to oppose gracious men. Men love each other just as far as their interest and pleasure lead them; and there is a coincident feeling between them; yet abstractedly they hate each other. Though this hatred is natural to man, they will coalesce to persecute the saints, as we see in Pilate and Herod. Natural affections to our relatives are the best

principles in the human heart, but these are seldom kept in due bounds: the enmity in the heart of man is too strong for all the argument that can be used, it shews itself the moment there is a report of the spread of truth, by giving vile names to the lovers and supporters of it.

—Fourthly, *The judgment is grossly corrupted.* Men put darkness for light, and bitter for sweet. All men by nature judge with Machiavel who said, “a little religion was very well, but to be fervent and sincere was very hurtful.” Wicked rulers have judged the saints to death, and judged false-hearted hypocrites worthy of honour.—Learning makes no difference in the nature of the human heart, it polishes the outside, but the iron, the hard and stony heart, remains. They were learned men who sought David’s destruction, and judged him an hypocrite: and they were learned men who judged the late Rev. W. Huntingdon an impostor, although he exceeded all his adversaries in spiritual knowledge and understanding.

Fifthly, *The conscience is deceitful.* The lowest of characters who are brought up in ignorance and wickedness feel no rebuke for their evil practices. Those persons who are brought up mere civil heathens, as are many of the Unitarians, feel no rebuke from conscience for rejecting the atonement of Christ, and denying the personality and gracious influences of the Holy Spirit. The Quaker feels no lashes from conscience for neglecting the ordinances which God has commanded. The conscience of the Papist is quiet while he is dishonoring God by his idolatrous mass. Many professors are quite easy under a mere outside shew of religion, although they are conscious of their deceit and hypocrisy. It is difficult to find a person who will allow he feels any convictions of conscience unless it is one who has grossly violated some principle which he is taught by the light of nature. On the other hand, how deceitful is conscience: the Unitarian, the Quaker, the Papist, and the hypocrite, will feel lashes of conscience if he neglects the practices of worship in which he has been educated. So deceitful is conscience by nature, that many have actually murdered God’s saints and have thought and believed they were doing God service—no language can set forth the blindness, ignorance, and deceit of the conscience of man by nature.

Sixthly, *The will is greatly depraved.* Men always will things injurious to their spiritual interest. God commands obedience to his will. Men disregard him and will their own devices. There is nothing which men so much oppose as the doctrines of the gospel; they will not submit to them. God never cast away one soul who came to him as a lost and undone sinner—but men will be accepted for their works, they will boast of perfection and merit—thus they oppose merit to mercy. Man wills only that which is evil; he has neither understanding, judgment, nor love to the truth: this is the state of all men by birth and practice—they willingly go astray and

give themselves to iniquity—their throat is like an open sepulchre,—their tongues are flattering to both God and man—their talk is bitterness—their feet are swift to evil; there is no good thing in man—they love deceit and abhor the man who is bold enough to declare it.

Seventhly, The mind is full of enmity to God and godliness.—There is nothing so unpleasant to an unrenewed man as vital godliness: men cannot bear it, though they can bear with iniquity and delight themselves in it. Man is an alien to God, Eph. ii. 12. a beast in knowledge, Jer. x. 14. the child of wrath, Eph. ii. 3. and lighter than vanity, Psm. lxii. 9. This is a true and faithful account of the state of every soul born into this world high and low, rich and poor, learned and unlearned, who remain the same depraved creatures till they are renewed by the grace of God. His grace cannot be merited by man, because man's best works are evil.—God's good pleasure is the only fountain from which his grace, yea, and every temporal good, flows to us: for we cannot merit one good thing. Our righteousness may profit the sons of men, and our wickedness may hurt our fellow creatures, Job xxxv. 8. but we cannot do God any service while we remain in our first-born state. Daily observations convince every observing mind of the truth of these assertions. There is not only great wickedness practised by worldlings, but also many professors, called sincere persons, are slaves to pride and covetousness. It was too notorious to be hid that the late defender of human merit and perfection; I mean the head of the Arminians, was given to falsehood and mis-representation; and the present mitred defender of the same principle, betrays great enmity to the people of God and his cause. If grace ruled in his heart, his enmity would be slain, and love would reign.

In our next we will take some notice of the gracious influences of the blessed Spirit in the work of regeneration, and trace the work till the sinner becomes renewed in knowledge and love.

PARVUS.

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THOUGHTS ON A FAITHFUL AND EXPERIMENTAL MINISTRY.

WHEN the apostle Paul was about to take leave of the elders of the church of Ephesus, he was enabled on a review of his ministerial labours among them to draw this conclusion; that he had “kept back nothing that was profitable,” and, that he had “not shunned to declare unto them all the counsel of God.” Acts xx. 20, 27.—Faithful and experimental preaching therefore, consist in an unequivocal declaration of God's whole counsel, as revealed in the pages of the Old and New Testament; and as the Holy Ghost by Paul, assures us, that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim. iii. 16.—it follows *necessa-*

rily—that when the whole of this counsel is not unequivocally declared, and when part of its doctrines, which together, form one beautiful *whole*, are kept out of sight—that the chain of revelation is broken by such an omission; and the man of God, who can only be “thoroughly furnished unto all good works,” by the un mutilated exhibition of the whole truth as it is in Jesus, is kept in ignorance from their exercise, for want of that faithful declaration of God’s whole counsel which was intended to have produced them; and on the authority of the afore-cited scriptures we are warranted to conclude, that such minister “is unskilful” (or, as the original is more strongly expressed in the margin) *hath no experience in the word of righteousness for he is a babe*, Heb. v. 13. that he is keeping back that which would be profitable to his people, and that he is only exercising a feeble and unexperimental ministry.

The truth of these observations is confirmed by the acknowledgment of the great Toplady, and as his works are not in the hands of every reader of this Magazine, I will transcribe that part of his letter to the Countess of Huntingdon, where he laments in saying.—“As to the doctrines of special and discriminating grace,” says this great man, “I have thus much to observe; that, for the four first years after I was in orders, I dwelt chiefly on the general outlines of the gospel, in the usual course of my public ministry. I preached of little else, but of justification by faith in the righteousness and atonement of Christ; and of that personal holiness, without which no man shall see the Lord. My reasons for thus narrowing the truths of God were (with humiliation and repentance I desire to speak it) these two: first, I thought these points were sufficient to convey as clear an idea as was absolutely necessary to salvation: and secondly, I was partly afraid of going any further.”

“God himself (for none but he could do it) gradually freed me from that fear. And as he never, at any time, permitted me to deliver, or even insinuate, any thing contrary to his truths; so has he been graciously pleased, for between seven and eight years past, to open my mouth to make known the entire mystery of his gospel, as far as his Spirit has enlightened me into it. The consequence of my first plan of operations was, that the generality of my hearers were pleased, but very few converted. The result of my latter deliverance from worldly wisdom, and from worldly fear, (so far as the Lord has exempted me from those snares) is, that multitudes have been very angry, but the conversions, which God has given me reason to hope he has wrought, have been, at least, three, for one before. Thus I can testify to, as far as I have been concerned, the usefulness of preaching predestination, or in other words, of tracing salvation and redemption to their *first* source.”

But the case of this luminary in the gospel hemisphere is not singular; others, both before, and after him, have, in the infancy of their ministry dwelt generally upon the doctrines of the atonement, —of repentance before God—and of justification by faith in the

righteousness of Christ; which doctrines contain in themselves, parts of the truth of the everlasting gospel, and carry with them their due weight in the system of theology; but when thus preached, they are isolated—they stand alone; and separated from the great chain of evangelic truth, of which they are only the middle links, they lose their efficacy and their value; for when the benefits of the atonement cease to be felt in experience—when a sense of interest in the righteousness of Christ is not enjoyed—and when the comfort, which may have been drawn from these disjointed doctrines is suspended—the faith of the Lord's people has no bed to rest upon, for want of the intermediate links of the great chain of revealed truth, which unites the doctrines they have heard, with those they have not—namely, God's predestinating, adopting, and accepting them in Christ from eternity, and inscribing their names in the book of life, of the Lamb slain from the foundation of the world; and all this, in consequence of that love with which God loved his people from everlasting. Without this union is preserved, and the doctrines of the gospel are declared in their just harmony and order, our faith has no other foundation but our own feelings; and as they ebb or flow, so are we elated or depressed; we are resting upon the effects more than the cause, and trusting to the stream, rather than the fountain. Nor can there be any genuine peace, or solid joy found in the experience of any child of God, except that love, which is shed abroad in his heart by the Holy Ghost given unto him, is traced through the channel of scripture, to the great fountain from whence it flowed from eternity. This statement is decisively confirmed by the testimony of Jesus. When the seventy returned rejoicing in the effects of their ministry, saying, "Lord even the devils are subject unto us through thy name;" our Lord led them at once from the stream to the fountain, from whence alone the joy of God's salvation flows, "in this rejoice not that the spirits are subject unto you," says the dear Redeemer; "*but rather rejoice, because your names are written in heaven,*" Luke x. 20.

A faithful and experimental ministry will therefore include, whatever the volume of inspiration unfolds, of the nature, character, perfections, and decrees of the glorious Three One Jehovah; tracing all blessings through the channel of the revealed will of God, up to the great fountain from whence they proceeded—the everlasting love of Jehovah; and by an everlasting covenant between the Eternal Three, secured to every one of the vessels of mercy beyond the possibility of failure; which things will be declared, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; being revealed by the Spirit, for the Spirit searcheth all things, yea, the deep things of God. And while the deep things of God are thus declared; so also will be the deep depravity of man, his misery, helplessness, degradation, and death; his perpetual violations of that law, which is the ministration of condemnation, and his utter inability to do any thing to make up the breach,

or in the least degree to contribute to his restoration; being dead in law, and dead in sin, and in this state with his mouth stopped, delivered over to the just judgment of God, Eph. ii. 1. Rom. vii. 9. Christ will then be proclaimed as bringing in an everlasting righteousness equal to all the demands of the law, and the requirements of the law-giver; to which nothing can be added to make it more perfect, and from which no part can be taken away, it being the finished work of himself—the second Person in Jehovah, and the seed of the woman in union—and which by one act of sovereign-grace is imputed to the sinner, so that he is justified freely by grace, without works, either of the law, or gospel, in consequence of the eternal union that subsisted between Christ and his church from everlasting, as the effect of the everlasting love of the Father in his choice and adoption—in his accepting his church in Christ, and blessing every individual member of it with all spiritual blessings in Christ from before the foundation of the world—and which is revealed and applied to every member of it in time, by the “Spirit of wisdom and revelation,” working the work of faith with power to receive Christ, and to believe the gracious record God hath given of his Son. Eph. i. 3—6, 17, 19. Thus tracing the whole of salvation—the knowledge of it here—and the eternal enjoyment of it hereafter to the joint work of the Eternal Three through the medium of our union with the Son of God, by which we become interested in all that he did, and in all that he suffered—that obedience which flowed from his mediatorial engagements, will be pursued through the whole of his life, death, resurrection, ascension, and continued intercession before God, as God’s righteous servant, and his people’s righteous surety; as holding in his hand the chain of salvation, every link of which terminates in himself, being the Alpha and Omega, the beginning and the ending, the first and the last, the one grand promise, 2 Cor. i. 20, Luke i. 72. the sum and substance of the gospel, and “the end of the law for righteousness to every one that believeth;” and as Moses lifted up the serpent in the wilderness, so will the Son of Man be lifted up: that whosoever believeth in him should not perish but have everlasting life.

It may here be asked, Is this then to form the *whole* subject for the ministry? I answer, no.—But another foundation let no man lay, than that which is laid, which is Christ Jesus; and if any man build thereupon, let him take heed how he buildeth, that he may build upon Christ, and upon him only. God’s people are his own workmanship created in Christ Jesus unto good works which God hath before ordained, that they should walk in them, Eph. ii. 10; they must therefore be exhorted to walk worthy of the vocation with which they are called, Eph. iv. 1. to let their conversation be as becometh the gospel, Phil. i. 27. and as they have received Christ Jesus the Lord, so to walk in him, Col. ii. 6. to mortify their members which are upon the earth; and to put on as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, and

long-suffering, Col. iii. 5, 12, 13. they are required to warn them that are unruly; to support the weak; and to be patient toward all men, 1 Thess. v. 14, 15. to exhort them to a diligent attention to their own concerns, to be patient in tribulation, to continue constant in prayer, and in every thing to give thanks; such being the will of God in Christ Jesus concerning them, Rom. xii. 11, 12. 2 Thess. iii. 10—12. 1 Thess. v. 18. they are to admonish fathers and children; Eph. vi. 1—4. Col. iii. 20, 21. husbands and wives; Eph. v. 22—33. Tit. ii. 1, 2, 3. widows; 1 Tim. v. 3—7. young men and young women; Titus ii. 4—6. 2 Tim. ii. 22, masters and servants; Col. iv. 1, 2. Eph. vi. 5—9. 1 Tim. vi. 1, 2. and a due subordination to governors; Tit. iii. 1. to charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God; being ready to distribute, willing to communicate, 1 Tim. vi. 17, 18. and to exhort those that are poor, to contentment and resignation in whatever situation they may be placed in the course of God's providence; 1 Tim. vi. 6—8. Acts xvii. 26. to affirm constantly that they which have believed in God may be careful to maintain good works; Titus iii. 8. and shewing that ability for all these things is derived wholly from God, who works in his people both to will and to do of his own good pleasure; Phil. ii. 13. nor will they forget to warn the church against errors and heresies, the efforts of seducing spirits, and doctrines of devils; and to exhort them to try the spirits whether they are of God; knowing that many false prophets are abroad in the world; 1 Tim. iv. 1. 1 John iv. 1. in short, they are to preach the word; reprove, rebuke, exhort; 2 Tim. iv. 2. to administer the ordinances according to Christ's appointment; Matt. xxviii. 19. Luke xxii. 19. 1 Cor. xi. 23—26. in doctrine to shew uncorruptness, with gravity, sincerity, sound speech that cannot be condemned; Tit. ii. 7, 8. To hold fast the faithful word as they have been taught; that they may in all things approve themselves as the ministers of God. Titus i. 9. 2 Cor. vi. 4—10.

Having thus far, according to the ability which God giveth, drawn the outline of a faithful ministry; I will next enquire whether there is any *scriptural* authority to introduce any part of what is generally termed a minister's *experience* in the pulpit, in order to illustrate or confirm the truths therein declared; knowing, that several able and faithful ministers of the gospel entertain different opinions on this subject; and as they are *men* as well as ministers, there is reason to regret, that "the meekness and gentleness of Christ" is not unfrequently lost sight of in the discussion, and the chair of dogmatic infallibility assumed. From a desire to investigate the subject impartially, and to *mitigate*, rather than litigate the point at issue between them, originated *solely* the present "thoughts on a faithful and experimental ministry;" and which is given by way of introduction.

Feb. 14, 1823.

A COTTAGER.

To the Editor of the Gospel Magazine.

ON THE ATONEMENT.

SIR,

In your May Number J. N. Y. enquires, "How, or if at all, to what extent can the all-sufficient atonement of our blessed Saviour be effectual in the salvation of that unknown class of beings on whom the sentence of condemnation has passed?"

In one of your last years Numbers, is a letter written in answer to a similar question, the title of which is, "On the Extent of the Atonement," to which I would refer J. N. Y. and would now add, I take it for granted that the enquirer does in reality believe the atonement to be an *all-sufficient* one; if it be so, they who are lost, cannot be interested in it, if they are or were, it is not an *all-sufficient* atonement; for, it has not proved sufficient to save *them*. *If the question can at all be altered so as to apply to the non-elect during their existence in time (which I *do not* conceive is implied in the question before me, but that it refers to salvation from the second death) I would say they have many temporal blessings, but only hold them for the benefit of the elect and the glory of God; this seems to be the great object for which they themselves are kept in being, and they have just that proportion of the good things of this life, as shall fit them to fill the station they are ordained for; still "Christ is unto God a *sweet* smelling savour, both in those who are saved, and they who perish."

Upon looking over the Number for May again, I fear the enquirer will be doubly disappointed if the above is inserted; first, because he has in the commencement of his letter almost invited a particular person to answer it. 2nd. I have not argued the point so *largely* as he seemed to anticipate: I acknowledge, Sir, I might have gone much deeper than I have; I might from scripture clearly have shewn that *all* for whom the Saviour died *must* be saved; that *nothing can possibly hinder it*, "ALL that the Father hath given me *shall* come unto me." I might also have shewn the utter impossibility of any coming unto him, for whom he *did not die*; "no man *can* come unto me except the Father which hath sent me draw him." It is shewn in the letter alluded to above, that he (Christ)

* The term all-sufficient atonement, is of course only applicable in this view; it is sufficient to cover all the guilt of those interested in it, it does not in any degree atone for the guilt of those who are lost; if it did, we might, with that hero in absurdity, Mr. Baxter, say, "some must be saved, and the rest may;" or, with the Arminians we might raise an ascription of praise and power to Christ and company; or, with the Catholics, we might suppose this *partial* (synonymous with J. N. Y's words, "to what extent") *all-sufficient* (these two phrases it is impossible to reconcile) atonement, deficiencies may be made up by works of supererogation. This is not a gospel method of salvation, I cannot there find anything to countenance the idea that God does things by halves. "His work is perfect," if this be true, salvation is finished, for no work is perfect until it is finished; consequently they who are interested in it are sure of heaven: the apostle speaking of such, says, ALL things are your's, "for ye are Christ's, and Christ is God's."

did not die for ALL. Hoping that some one more able to handle the subject will take it up, and that by it, the mind of J. N. Y. may be led into the enjoyment of his own personal election; (for without this whatever clear views he, or I, may entertain upon the extent of the atonement, except we know *we* are interested in it; except God's choice *of*, is made known *to us*, by his applying the calls and invitations of the gospel unto our souls, and thus leading us from every vain refuge, every refuge of lies; though we have our heads full of knowledge, we still shall find something wanting; the soul will still want some "solid ground to rest upon,") it will then be to him but a secondary, ah! I think an almost indifferent point, whether or not the lost were in any way interested in the *all-sufficient* atonement. Please to make what use you think proper of this, I am, your's, truly,

Liverpool, June 5, 1823.

JUVENIS.

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THE BELIEVER'S SECURITY AT ALL TIMES.

It hath pleased the eternal Jehovah, to make a revelation of himself and of his purposes in the sacred scriptures, so full, clear, and evident, that there is nothing wanting, nothing deficient. Solomon declared, or rather, the Holy Spirit by him, that there is no new thing under the sun. Every sacred book in succession, but opens up and confirms the first gracious promise: "the seed of the woman shall bruise the serpent's head." So that when the Almighty teacher of his church is pleased to unseal the scriptures, and open to their view the wonderful councils of a covenant-God on their behalf, they have such a ground and certainty for the exercise of faith, as nothing either within or without them can possibly shake.

The Lord has graciously declared that all his children shall be taught of himself; and though this is very precious to the whole household of faith, yet it is perhaps peculiarly felt so by those, whose teachers are hid from their eyes. How blessed when streams are dried up, to be receiving out of the fountain. The sovereign dispenser of blessings, since he has been pleased to place me in these circumstances, has also been pleased to refresh my spirit (as I doubt not he has that of many others) while reading the pages of the Gospel Magazine.

In one of my solitary Sabbaths, I have collected a few broken thoughts, which I here offer, and should it please the good Lord to make them beneficial to any one of his dear family, the knowledge thereof would indeed warm my heart; it is true they are not put together in much order, for which I crave the Christian reader's indulgence. As to the doctrines advanced, I would observe, that I now live in the midst of corruption within, and temptation without; depending upon their reality, I look forward to nature's glorious scene, confidently expecting that the same precious truths will then be the solace and comfort of my heart, and as face answereth to face in a glass, so I believe my experience will be found in some

degree to be the experience of all the regenerated children of God. It may be asked Why I obtrude my creed, and my experience, on the religious world? I answer, that they may be tried. I wish to be weighed in the balances of the sanctuary, that if I have laid any other foundation than God hath laid in Zion, my works may be burnt up, that I myself may be saved though it be by fire. I therefore call upon your able Correspondents (particularly Myra) should they detect anything contrary to the revelation of God, that they will condescend to set me right. It may not seem improper to state that I am what the generality of professors style an *Antinomian*.—That champion for the truth, Robert Hawker, has defined the word Antinomian, and clearly proved its suitableness to the humble followers of the Lamb. Yet it is a well known fact, that the enemies of truth mean by using this term to convey reproach, and to accuse us of holding opinions which lead to loose and immoral conduct, and I am not quite satisfied that many of the dear children of God do not assist in this hue and cry against their brethren. I verily believe that there are no people under the sun so vile in their own eyes as these Antinomians; and could the secrets of hearts be read in the countenance, it would then be manifest, that from this view of themselves, the knowledge of their utter depravity and entire helplessness, and not from a desire of sinning that grace may abound, arise their rejection of the general gospel, so called, and persuaded I am that the more we have of the enlightening influences of the Holy Spirit, the more we shall abhor self-righteousness, and human power.

The heart rending sorrows, the deep contrition, the self-abasement, of the believer, under a view of himself and his daily and hourly deservings, prove the truth of what I say. Will it be deemed a breach of charity, Christian charity, (for with the universal charity of the day I have nothing to do) to say, that many of those people who take so much pains to vilify the characters of the children of God, whatever may be their ostensible motive, or however they may contend for *holiness* and *piety*, are the instruments of Satan, doing his work alas, often too successfully, that even some who know the truth, have their minds so prejudiced thereby, that they would rather sit under a legal ministry, than hear an Antinomian preach. Should this fall into the hands of any such, my advice is, hear, and judge for yourselves, and should the Lord the Spirit give you (as he very soon did me) an appetite to digest this strong meat, you will then say, "what is the chaff to the wheat?" and unite with me in believing that the sacred scriptures fully set forth; namely, that all the acts of Jehovah in his Trinity of Persons, are to promote his own glory, all turn on this one point, *his own will*, and all accomplish this one purpose, *his own glory*; the beginning and end of all the works and ways of our God. That this runs counter to human wisdom, and human reason is evident: man is a proud and ig-

norant creature, he sets up an idol of his own imagination and then deifies it; so, that we have in fact, even in this enlightened country, and in this enlightened age, as many Gods as ever Egypt had, but the sovereign Lord God of Israel, is known comparatively but by very few: "the world by wisdom never yet knew God."

Believer, rejoice that you are indeed become a fool for Christ's sake, and glory in your infirmity, that the power of Christ may rest upon you, nor mind how polluted you may find or feel yourself to be; Christ is all-sufficient, in him is all your holiness as well as happiness. It is the greatest mercy, the highest favor you can be indulged with on this side heaven, to live above and beyond yourself, under the powerful soul-enlightening influences of the Spirit of God, so to reach after and grasp Christ, that you may be lost in him. For myself, I had rather spend one moment in the contemplation of what my dear Lord is in himself, and of what he is to me, than to have an entire view of all the prayers I ever offered at his footstool—all the tears of contrition and holy joy I ever shed under a sense of his favor, or all the desires that have ever emanated from my heart towards his throne. I have never found through all my pilgrimage to this very day, so great an enemy as my own wretched heart, it will carnalize every thing but Christ; my very enjoyments of divine favor are made a vehicle for pride, and nothing will subdue it but a believing sight of Jesus, then, like a prisoner unloosed from his chains, I feel at liberty: as I have received Christ Jesus the Lord, so I walk in him to the glory of God; my soul is charmed and delighted, and during the time he thus favors me, I am very willing to take him and all his boundless blessings as freely as he gives them: I do not then want to purchase them by asking, nor to repay them with thanks. O the unspeakable felicity of this life, and all this without me, without even a desire; it comes down like the genial showers of rain upon the parched earth, softens, fructifies, and causes to bring forth fruit where the heavenly seed is sown, the fruits of the Spirit, even praises to our God.—Do I not speak your experience Christian reader, when I say, that the miser was never more wedded to his gold, or the sensualist to his pleasure, than my carnal heart is to the works of the flesh; but the Lord in mercy from time to time applies the dissecting knife of the law, to open up to my view, some of its hidden corruptions. The spirituality and inflexible demands of the holy law, set against my wretched and helpless condition, has made the refuge of the gospel very precious to my soul. I dare not now talk of it as a covenant of works, or which is the same as a rule of life.

The law is spiritual; it requires truth in the inward part; it looks to the thoughts and intents of the heart, and I am carnally sold under sin—my every action, my every thought, my every word, is contaminated with sin. When I get near mount Sinja, I am in the case of Bunyan's Pilgrim, its terrifying aspect and awful thunders make me tremble, and my only recourse is the blood and righteousness

of Jesus. I rejoice that my adorable surety placed everlasting honors upon the law, by fulfilling all its righteous demands, and I IN HIM. O the blessedness of union with Jesus, it lies at the very foundation of all my hopes, an everlasting indissoluble union formed by Jehovah himself: "And hast loved them as thou hast loved me." All the blessedness of the church springs from her union with her covenant-head, dissolve this tie and every hope will perish with it, but blessed be God, the cement is too strong for hell or sin to break. It pleased the Father to make them one with his dear Son, therefore it is not possible for any after event to counteract his design, alter his unchangeable purpose, or lessen his eternal immutable love.

As it respects the introduction of sin into the world consistent with the purposes and designs of Jehovah and the freedom of man's will, though we cannot speak of, or perhaps see this very clearly, yet enough is revealed to satisfy the believer, that Jehovah can consistently punish his creatures for the breach of his holy and righteous law, while he makes that very breach in his beloved people a means of setting forth the riches of his grace and mercy in Christ Jesus: "O! the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." Had he kept them standing in their first estate it would have been a distinguished favor, but in his infinite wisdom and grace he designed greater things for them; the righteousness of Jehovah Jesus is to adorn the sons and daughters of the Lord Almighty, it pleased him to withdraw his presence, his light, his beauties from their sight; not his covenant-love, therefore they cannot fall into hell, or come under his displeasure; but they fell from communion, and thus he designed they should fall, else his will must have been frustrated, a thing impossible. The deepest humility and self abasement becomes us when speaking of the awful and total depravity of fallen man.

The whole head is sick, and the whole heart is faint, from the crown of the head to the soles of the feet there is nothing but wounds and bruises and putrifying sores, and not only wounded and bruised, but totally dead—dead in trespasses and sins. I would say with the deepest humility of soul, as well as with the highest reverence of the holiness and purity of God, that thus appointed and ordered by infinite wisdom, the covenant between the Eternal Three stands revealed to our view. The names I humbly conceive are the relative characters they sustain in the covenant of grace.—To use the words of an old divine: "all the wonderful love that Jehovah has manifested in the Old Testament, the heart to pity, the hand to help, the arm to support, the eye to watch over the children of his love; is not God condescending to the weakness of human nature, but God in Christ, who has indeed all these several members and cannot but exert them on their behalf." If one member suffer all the members suffer with it, nor can we suppose the

head, the vital part, to be the least concerned. This covenant is well ordered in all things and sure. Christ engages to redeem his people, to pay the full price to justice, to magnify the law in their room and stead, and to work out an everlasting righteousness—their meetness for eternal glory. And being but one, he the head, they the members, what was done by him is in point of equity and justice, considered as done by them: “the Father is well pleased for his righteousness sake.” Should any start an objection here, and say, that as all were equally fallen in the transgression of Adam, in the fore-run of Jehovah, where was the equity of selecting a part and leaving the rest to perish in their iniquity? I would answer, Is thine eye evil because he is good? his saving of men is mercy and grace, those whom he ordained to eternal life do not constitute the state of the rest any the worse, they only receive the due reward of their sins. What, if God willing, to make known the riches of his grace in the vessels of mercy before prepared unto glory, and his justice in the vessels of wrath fitted to destruction: Shall the potsherds of the earth contend with their maker, or say unto him, what dost thou? If he be not just in punishing iniquity, what becomes of Calvary’s awful scene? ours is a righteous salvation, sin is punished—had not the Lord found a ransom, the prisoners had not been delivered out of the pit, but now he can be just, and the justifier of him that believeth in Jesus. As the Father chooses, and the Son redeems, so the Eternal Spirit engages to renew and quicken every individual interested in covenant love, regenerating them by his Almighty grace, calling them from a death in sin, to a life of righteousness.

All mankind are by nature dead in trespasses and sins, and under the sentence of condemnation; the elect are secured from the curse denounced against transgressors by their union to their covenant-head, who in their room and stead fulfilled all righteousness, and made an end of sin. By his one offering perfected forever them that are sanctified. The Father views them sinless in the person of his dear Son, yet are they by nature tied and bound by the chains of sin, and it is as necessary that the eternal loving Spirit perform his gracious offer, to bring about the purposes of the triune Jehovah, as it is that Jesus should bleed upon the tree. Regeneration is not our salvation, Christ alone is the salvation of his people, but it is impossible that they should know the love of the Father, or the grace of the Son, until born from above by the Holy Spirit. Then comes the manifestation, the revelation of Christ in the soul, the hope of glory; the life of the Christian differs widely indeed from the life of others, as separate and distinct as light and darkness.

I would stop here for a moment, to admire the plan of salvation, so sovereign, rich, and free, from first to last all, of grace. Not a single condition in the covenant to be performed by the creature. “The gospel consists in mere promises, properly prescribes nothing as duty, it requires or commands nothing, not so much, as believe, trust, and hope in the Lord. But it reports, declares, and signifies

to us, what God in Christ hath promised, what he will, and is about to do." Say, does not this suit the case of fallen helpless man? is not this, when brought home with power to the soul, calculated to impart solid peace, that peace which Jesus promised to his people, peace in the conscience? so that whenever the Holy Spirit is, in his sovereign love and mercy, pleased to make this known to the poor believer, he is constrained to take his harp from the willow, and sing to the praise of the mercy he's found. Could the opponents of these precious doctrines feel their salutary and heavenly effect, they would cease to accuse them of a licentious tendency. Surely, this is Satan's master-piece. Is it ever to be believed that professors and preachers, who thus sap the very foundation of our most holy faith, are under the guidance of the Holy Spirit? IMPOSSIBLE!

In this covenant every thing that respected the being and well-being of the church, was perfectly arranged and ordered, so that no event can occur in time, which was not planned in eternity; not more their calling and final perseverance, than envy; the most minute circumstance relative to them, through all the chequered scene of life, all ultimately terminating in the glory of God, and their happiness. The designs which men may propose to themselves, or the freedom of the human will, are no arguments against this consoling truth. Every trial, every affliction, the influence of sin, the temptations of the enemy, none can go a step beyond the counsels of eternity. I would ask, what consideration can be calculated to impart such strong consolation to the poor distressed child of God as this, exercised with trials, afflictions, and sorrows; he looks up with confidence to his unchanging friend, assured that not one can come upon him beyond the allotted number, and that with every one he will impart fresh strength, making a way for his escape. Is he harassed with the temptations of the enemy? he believes that even this is among the all-things working for his good. Does he feel the thorn in the flesh, distressing his soul? he rejoices in the promise that, "sin shall not have dominion over him, because he is not under a covenant of works but grace." In this covenant are also made exceeding great and precious promises—made to Christ the head, upon the credit of his fulfilling all righteousness, but free to the members; indeed there is no other way in which we could possibly enjoy them, and though they originated in love, yet the channel of their communication is through the doing and dying of our Lord and Saviour.

Thus I conceive, every promise stands, not more of regenerating grace in the first instance, than the daily renewals of grace for all our times of need. I would not, I dare not suspend the manifestation of divine favor, in one solitary instance on the obedience of the saints, "he waiteth not for man nor tarrieth, for the sons of men!" O to be kept from mount Sinia, from every thing that gendereth to bondage. Does the believer send up the ardent breathings of his soul after the enjoyment of spiritual blessings, it is the fulfilment of that gracious promise, "the spirit of truth shall abide in you, making interces-

sion according to the will of God." As it respects myself, I cannot too often repeat the soul-humbling, Christ-exalting truth, that I have no more power to send a desire heaven-ward, than I have to create a world. Whatever others may say, my salvation is all of grace, entirely out of myself, were it not so, I should be always in doubt and fear; here alone I find ground to stand upon.

The work being thus entirely independent of the creature, it follows of course, that no disobedience on their part, can prevent the final accomplishment thereof, the complete salvation of an elect world. God will be glorified in the accomplishment of all his purposes, however rebellious man may murmur: "the purposes of God shall stand, and he will do all his pleasure." His chosen ones shall at the very set time, be called into existence by his Almighty fiat, shall occupy the exact situation appointed them—travel the very path marked out for them, and no other. He will make for them the crooked places straight, and the rough places plain. At the set time these objects of everlasting love, who have been so long unconsciously folded in the arms of Christ, shall awake from this slumber of death—their long closed eyes unsealed by Almighty power—their frozen hearts warmed with divine love, they burst forth into a new state of existence, actuated by new powers, impelled by new motives, they accomplish the purposes and designs of Jehovah; in this, their new creation, they glorify his name. These objects of his love he regards with unceasing complacency and delight;" the Lord taketh pleasure in his people." All the rugged thorny path he leads and guides them: could our faith penetrate the clouds, which at times interrupt our view, we should see the church continually ascending upwards; "coming up out of the wilderness, leaning upon her beloved:" secured by his hold of her, and not her hold of him, and therefore eternally safe. At the set time also, and not before, however dangers and deaths may fly around, their prison walls shall be taken down, their fetters unloosed, and their happy spirits mount above to see the king in his beauty, and to behold the land which appeared a very far off. I would say to the believing child of God who may condescend to read this, Are not these things so? Have I exalted a triune God too much? Have I laid the fallen creature too low? no, no! I think I hear him say, the half is not told: it is not indeed, the half never will be told. What can speak in more powerful language the darkness and blasphemy of this day of great profession, than the abhorrence these precious truths are held in. The general character of God's Israel is like that of their Lord and master, "wine bibbers, friends of publicans and sinners:" but wisdom is justified of all her children.

Be it your and my happy privilege, beloved fellow traveller to Zion, to live under the benign and balmy influence of these precious realities—let enemies say what they may, when our sun shines they cannot hide his beams, or throw a veil over his glories. Want we evidence of our adoption? here is one I think will stand the fire, we seek not our own glory, but the glory of Christ; every thing

that comes from God, leads to him; and every thing that leads to him, we may be sure came from himself. For of him, and to him, and through him, are all things to whom be glory forever and ever. Amen. S. P. A.

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To the Editor of the Gospel Magazine.

THOUGHTS ON THE DECREES OF GOD.

MR. EDITOR,

I ANTICIPATED a hope that the much respected Correspondent, who wrote the dissertation entitled—"The Portrait of the Church,"—would reply to my paper in a more friendly manner. The motive of my interference was not to excite controversy, but a Christian explanation for my own benefit, and the benefit of others. As the subject now stands, I must confess I am far from being satisfied with this gentleman's arguments, or his manner of writing; and the debate having taken such an unexpected turn, I venture, (as partly requested,) to make a short reply, and conclude.

But before I presume to offer my opinion on the awful subject of the decrees of God, as inserted in your August Number, I beg to correct, what I fear, has been mis-applied in my paper, inserted previous to that number.

I am exceedingly sorry that this worthy Correspondent did not apprehend that the paragraph at the foot of page 350, was not designed to refer to him at all;—that the phrase "sects and parties," had no personal reference whatever to this gentleman's situation, or to his practice in religion. And if my paper be regarded in which the foregoing phrase is inserted, it will be discovered that I wrote respectfully and cautiously, without any desire to irritate, or offend.

I beg permission therefore to explain this part of my former communication, because I am fearful by the reply made to the expression—"sects and parties,"—that I have innocently given offence.

As for my part, I am not ashamed to confess, and I hereby publicly do confess, that I belong to no sect or party, or distinction of men whatever, except—"the sect of the Nazarenes—that is every where spoken against." I am not at all ashamed of this sect; but I have an insuperable objection to its being called by any other name than that of "Christianity,"—or, "the Christian sect;"—or the name before stated. I hate the delusive terms—church of Rome enacted by the Pope;—church of England by law established;—the Greek church;—the Lutheran church;—the Scotch church;—the names of Dissenters—Calvinists—Baxterians—Arminians—Quakers—Independents—with twenty or thirty other appellations of similar import, commonly called religious communities. These are names in my opinion that are destitute of common sense and repugnant to the authority of the word.—Satan can easily invent as many distinctions of religious associations, so called as may suit his interest

for the increase of his kingdom; taking for his materials the ambition and propensities of the various dispositions of the parties, with the laws and customs of this Satanic world. This may be done by the adversary of salvation, with the same facility as worldly-minded men call their lands after their own names.

But, Mr. Editor—belonging, as I do belong exclusively to “*the sect of the Nazarenes*,”—which sect was called Christians first at Antioch; and as Christians they seek no better name; no other distinction;—belonging as I do, to this despised and reprobated sect; among which the gospel of our Lord and master is preached without fee or reward; and whose followers *reside* in Christ Jesus, and *rejoice* in Christ Jesus without confidence in the flesh:—I beg, as a member of this sect, to object to all other names, and sects, and parties, and distinctions of religious communities whatsoever, and wheresoever they may be found among the princes, and governors, and rulers in this miserable world.—And I am ready at all times to treat such names with the deserved contempt regarded in the Word of God, and in language similar to the apostle;—Who is Paul?—Who is Apollos?—Who is Cephas?

Making therefore the foregoing apology from the possibility of my having given offence, and also this my confession respecting sects and parties, I beg more immediately to turn to the subject in hand.

1. With the writer of the Portrait of the Church, I desire to begin my defence from the sacred writings, and not only to do so in the outset of all religious subjects, but through every progression of my spiritual exercise, to take heed to that sure word of prophecy which is the true criterion of faith and practice so well calculated to make us wise unto salvation, through faith, which is in Christ Jesus.

Indeed agreeably to this rule, the inferences were made in my former paper on the subject, and from no other authority whatever.—But at the same time it may be observed, that this method of pre-facing arguments in religion is so customary, and oftentimes performed with so little prudence or effect, that the practice of it, by a mere display of words in the exordium, should be exercised with caution by those who are orthodox in the faith of the gospel.

The incautious, self-taught Arminian, not unfrequently makes his boast of superior light in the same introductory line of argument, namely, that the divine authority of the word of God is the only foundation for his favorite doctrines of the freedom of the will and universal redemption.

Let us therefore, who profess a more excellent way, and I trust are more spiritually taught, ground our authorities from the sacred writings, so as to regard them as a perfect immutable system in Christ Jesus, in unison with the eternal design, the character and actions of the infinite author of the word. Then, neither myself—my unknown friend,—nor the votaries of salvation at large, will be

liable to err in the knowledge and glory of him, "*who worketh all things after the counsel of his own will; and doeth according to his will* IN THE ARMY OF HEAVEN and among the inhabitants of the earth;—AND NONE CAN STAY HIS HAND, OR SAY UNTO HIM, WHAT DOEST THOU ?

2. I beg to make a friendly objection also to this gentleman's adoption of moods and tenses, as a conclusive argument in the present instance.

A learned author observes—"we are not to abide by, or confine ourselves to the grammatical sense of scripture."

Grammatical disquisitions, or literary advantages, however useful in their places, are not faith. The improper stress, or assumed significance by superior attainments in the knowledge of scripture, by these external proofs, is generally an auxiliary to prejudice and ignorance; and the prevailing practice of it may be considered the greatest cloud that hangs over the British empire in the present day.*

The Lord the Holy Spirit customarily reveals a saving knowledge of his word exclusively to those who have but few advantages in languages, or scientific attainments; and indeed it is only when the grammatical sense, the historical sense, the allegorical, and other modes of scripture illustration unite, through the teaching of the Holy Spirit, with the eternal design and perfections of Jehovah in the mystery of redemption by Christ Jesus our Lord, that they can be of any material service in the elucidation of the doctrines and true practice of Christianity.

3. I also beg permission to offer a friendly objection to this author's remarks on the subject of temptation.

It is certainly conveyed down to us by the apostle James—"that God cannot be tempted with evil, neither tempteth he any man.—But every man is tempted when he is drawn away of his own lust and enticed."

This likewise, I consider, as a part of the "sure word of prophecy"—awfully correct, and frequently verified;—and by no means for one moment do I wish to prevent it from claiming a distinguishing part of the sacred writings.—But, at the same time, while I admit this, I must also beg leave to observe that the decision here of the apostle on the subject of temptation is exclusively applicable to man in his fallen condition as a sinner before God; having no other materials but those that are sinful and depraved; fraught with impotency, and inherently disposed to receive the allurements of the adversary.

In this sad state, the bent or inclination of man is to evil, and that continually; not subject to the law of God, nor indeed can be;—but on the other hand capable only of the reception of any tempta-

* I here beg expressly to be understood that I do not allude to my opponent. My high opinion of his learning and piety would at all times prevent this.

tion suitably to the natural disposition, excited by the various opportunities of time and sense.

But while I admit this inherent incapacity to do good, and this voluntary desire to do evil, allow me, Mr. Editor, to change the awful subject, and view the eternal decrees of God in temptation also, as applied to *one* who "*refused the evil, and choosed the good*"—Isa. vii. 14, 15. to one who was set up with the Father from everlasting, before his works of old, Prov. viii. 22, 23.—And this I do, agreeably to the spirituality and design of the sacred writings, and quite in unison with the decrees of God, by observing that *God does tempt man*;—or rather has tempted him since the fall;—and in the divine decree before the fall, even from everlasting.

We are, as believers in Christ Jesus, *tempted in our head*;—weak in him;—subject to temptation in him; who for our sakes complained of weakness, dejection, and misery.

The incarnate Son of God as the head of the new creation, and the representative of his chosen people the church—"was led up of the Spirit into the wilderness, TO BE TEMPTED OF THE DEVIL!"

Here God the Holy Ghost is the infinite director—the great acting agent in this awful transaction with human nature; in this indispensable, this *decreed* temptation with one of the sons of men.—Man is led by the Eternal Spirit into the wilderness, alone—single-handed; to shew that *legal resistance* to evil, which was necessary on the part of the perfections of God the Father;—and to claim the victory and triumph on the part of the church, over that foul adversary, who tempted with success our first parents, and alienated them from their original rectitude. "Thanks be to God who giveth us the victory;—thanks be unto God who always causeth us to triumph in Christ."

Led into the wilderness.—allow me a moment longer to pause on this unfathomable subject;—*the wilderness*;—a place peculiarly appropriated for dejection, temptation, bereavement; there to be tried, exposed, tempted by the subtle accuser of the brethren, the God of this world, that now worketh in the children of disobedience.—Yes, the Holy Ghost bears ample testimony to this truth; in concurrence with the will of the Father; and with the tacit submission of the Son.—Here God permits—allows—decrees—*himself acting in the fulfilment of that decree*—in the temptation of man; in a manner infinitely glorious to the subject of temptation, and everlastingly exulting on the part of the church.—And this glorious transaction, this ever-to-be-remembered exploit was done—yea, all this was effected, and more than this, to fulfil the eternal design of God the Father, for one human nature—the seed of the woman—one of the sons of men—and *all the elect in him*—to bruise the serpent's head;—to be tempted in all points as we are; and rise superior to temptation over the world, the flesh, and the devil.

Let the respected author of the Portrait of the Church therefore, produce his grammatical and spiritual elucidations on the nature of

temptation, and on the assumed distinction between the fore knowledge and fore-appointment of God;—"and I also will shew my opinion,"—not "vauntingly" I hope, but with deference and submission to this spiritual construction and decrees of the sacred word, according to their eternal design and holy practice in Christ Jesus our Lord. And if I am upbraided for "leaping" here into a conclusion of my own, I must, (as this respected author refuses to accompany me)—call in the association of David—an ancient worthy—who, also, in the midst of opposition and rebuke, was determined to continue *leaping and dancing before this ARK OF THE LORD*;—even before him, who most mercifully ran to our assistance in the fullness of time,—"*leaping upon the mountains—skipping on the hills,*"—who is the ancient of days; the eternal elect of the Father;—"the same yesterday, to day, and forever."—And I venture to call in the aid of the Psalmist here on this subject, especially to shew, how sweetly all the sound doctrines of the gospel harmonize in the new state in Christ Jesus; and also how necessary it is to distinguish between the letter, and the spirit of the word; agreeably with the apostle—"to make all men see what is the fellowship of the mystery which from the beginning of the world had been hid in God, who created all things by Jesus Christ; to the intent, that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God;—according to the ETERNAL PURPOSE, which he purposed (decreed?) in Christ our Lord."

I close therefore with express declarations of cordiality and goodwill towards the venerable author of the Portrait of the Church;—regretting that I differ with him on the present subject:—but being taught by documents that appear impossible to be rescinded, I am constrained once more to conclude—that God from the beginning decreed, absolutely decreed, without the shadow of a turning, every thing that has, or will come to pass, from everlasting to everlasting.

MYRA.

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To the Editor of the Gospel Magazine.

SIR,

THE following letter was lately addressed by a member of the Established Church, to a minister of that church, who is the vicar of a considerable borough town in Cornwall. If you think it worth public notice, it is quite at your service. I am, Sir, your's, in sincerity and truth,

May 24, 1823.

LESS THAN THE LEAST.

ON THE DOCTRINE OF PREDESTINATION.

To the Rev. Mr. J. W.

REVEREND SIR,

It has been my lot to hear you preach three times, and twice out of those three times, you employed a part of your discourse against the doctrine of predestination. You represented that doctrine as

having the worst possible tendency; you represented the abettors of it as considering themselves exonerated from all obligations whether civil or moral; you said, in substance, that those who believed this doctrine had no motive to do good; or to avoid the doing of evil. It was painful to me, to hear you preach at this rate; but I confess I was not surprised at it, because I know that a great number of preachers, both in, and out of the Establishment, do, in these days, heartily detest predestination, and are constantly seeking opportunities to calumniate those who adopt it into their creed. But before a preacher, and especially a preacher in the *Church of England*, allows himself to deal in this manner with the doctrine of predestination and its espousers, he ought to be fully convinced in his own mind (and that too from a personal investigation of the evidence) of the truth of the three following propositions: 1st. that predestination is not a doctrine of God's word. 2. That it is not a doctrine of the Church of England. 3. That the espousers of this doctrine are, in general, immoral and ungodly persons.

Now, Sir, do you believe that either of these propositions can be proved to the satisfaction of an unprejudiced mind? For my part I am fully convinced that neither of them can; and, therefore, I beg that you will bear with me while I make a few observations in proof, that the very reverse of the above proposition is true.

And, first, I observe, with regard to the word of God, that if predestination were of that pernicious character that you have described it, is it not probable, nay, more than probable, is it not certain that the Lord would have taken special care to preserve his people from adopting it? But what is the fact? why, that no precaution of the sort is to be found in scripture: but the opposite doctrine of free-will is expressly condemned; for it is said, salvation is "*not of him that willeth, but of God that sheweth mercy: not of works, lest any man should boast,*" Rom. ix. 16. Eph. xi. 9. while the doctrine of predestination is clearly laid down for the comfort and establishment of every penitent believer. In Rom. viii. 29. it is said, "*those whom the Lord foreknew he did predestinate to be conformed to the image of his Son:*" and in the following verse, calling or conversion, justification, and glorification, are clearly stated to be consequents of predestination. In Eph. i. 5. the Lord is said to *have predestinated his people to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:* and in the 11th verse of the same chapter, they are said to have obtained an inheritance in Christ, being predestinated *according to the purpose of him who worketh all things after the counsel of his own heart:* that they should be to the praise of his glory. And in 2 Tim. i. 9. we have a remarkable scripture, which serves the double purpose of abasing free-will and exalting God's purpose (or predestination) and grace.

It is this; "*who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.*"—The above scriptures need no comment; they are too plain to be

mis-understood, and too forcible to be resisted but by the most determined obstinacy and prejudice.

I observe, secondly, that the doctrine of predestination is most clearly and unequivocally laid down by the Church of England, in her *seventeenth article*, in the following terms: "predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ, to everlasting salvation, as vessels made to honor." It is impossible not to perceive the harmony that subsists between this language and the scriptures that were quoted just before: and I defy the subtlest casuist in existence, to put any other sense upon it than that which the compilers intended it to express. What sort of persons, then, must they be, in the sight of God, who, after having subscribed the articles of the Church of England with an oath, are ever afterward holding up the doctrine contained in one of those articles, as unscriptural and highly prejudicial to the interests of mankind? You talked a good deal too, I recollect, about sincerity; you seemed to rest every thing upon sincerity: you said, the man who is sincere in his obedience, and does all the good he can, and avoids all the evil that he can, is, in the scripture sense, born again, and sins not. But what am I to think of those persons, of the *sincerity* of those persons, who subscribe what they disbelieve and hate? you will excuse this digression; and I will return to the seventeenth article, which says, in addition to what is quoted above, that, "the godly consideration of predestination, and of our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons."

It remains to be observed, thirdly, that those who heartily believe the doctrine of predestination, are neither ungodly nor immoral in the tenor of their lives and conversation; for they are divinely taught, that they who are "predestinated to life" are "*created in Christ Jesus to good works, which God had before ordained that they should walk in them.*" Jesus Christ is the end of their conversation: his person, God-man, God manifest in the flesh; his blood, his righteousness, his salvation, are topics on which they delight to dwell; they agree with the old testament church, in going forth in the strength of the Lord God, making mention of his righteousness, even his only. In short, they delight to be telling of his salvation from day to day. This is the practice of those who are predestinated and conformed to the image of God's dear Son. And as to the moral and social duties, they are, as far at least as I am acquainted with them, exemplary in these respects. They are, however, men of like passions with others, and therefore liable to error and sin; but compare their lives with those of their enemies, and their superiority will invariably be on the side of the real predestinarian. Allow me, Sir, to appeal to you in this matter: I suppose you avoid as much as possible, the company of predestinarians; for you hold

their principles to be really bad. Well, then, if you go into company at all, it must be among those who are free-willers; who are in other words, seeking salvation, not by faith, but by their sincere obedience added to the obedience of Christ. Now, Sir, What sort of persons are these in conversation? Is it *their* pleasure to talk of Christ and the things of Christ, which are brought to the view of the children of God, by the Holy Ghost? John xvi. 14. Do they dwell with delight upon the person, offices, and salvation of God the Son, and God the Father's love as manifested in him? Do they talk of God the Holy Ghost's gracious operations in quickening sinners, who were dead in trespasses and sins, and translating them from the kingdom of Satan, into the kingdom of God's dear Son; of his instructing them and establishing them in the precious truths of the everlasting gospel of Jehovah's grace? you know well, that these subjects are never introduced, in what is called genteel company, or if they happen to be, they are instantly treated as unwelcome intruders. What is the reason? but, that most people in this "enlightened age" are "*ashamed of the gospel of Christ.*"

I shall offer no apology, Sir, for addressing this letter to you, and suggesting the above observations for your consideration.— You sustain a public character; and if you advance any thing which your auditors conceive to be inconsistent with that character they are bound in duty, and in charity, to endeavour to correct you.— This is the principle upon which I have acted: I am not conscious of having treated you with the slightest disrespect; and, I can assure you, that, it was far from my intention to do so. What effect the above observations may have upon your mind, can only be known to him who turns and disposes the hearts of men as seems best to his godly wisdom. To him, therefore, and the word of his grace, I heartily commend you. I am, Sir, your obedient, humble servant,

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To the Editor of the Gospel Magazine.

ON A SINLESS STATE.

MR. EDITOR,

IN reading your Magazines for the present year, I find that your Correspondent "M. M." has thought good (in more than one of them, to animadvert upon the observations of "A Dwarf," and has endeavoured to depict him as a stumbler, &c. &c. and though I feel no inclination to enter upon a controversy with that gentleman, yet, induced by a higher motive, I proceed to offer the following remarks.

It is well when writers not only mean well, but write well; and not only write to be understood, but so write as not to be misunderstood. The idea of God's family being in a *sinless state* seems to me to be a vague and unintelligible one. I do most firmly believe that God's dear and well-beloved family are perfectly justified and holy in his blessed sight, as viewed in the righteousness of his Son, as well before calling grace as after, but sinners they most certain-

ly are in themselves, and will be till death. "M. M." acknowledges he is a sinner, and to talk of a sinless sinner, is one of the strangest things I ever heard of: if what I say is "M. M's" ideas, why make such a hobby of a phrase so obtuse, and who can admire it? sin may exist, and does, where the condemning power of it is perfectly removed, yet it does not argue that the principle of it possessed, does not constitute the possessor a sinful man, contrarywise, because no person of the fallen race can identically be sinless who have not had every iota of wickedness extirpated out of them, "if any man sin, we have an advocate with the Father:" "if we say we have no sin (or are sinless) we deceive ourselves."

This writer further remarks, when "Dwarf" said that "M. M." SEEMED to give the title new-man to the principle of divine life in the heart, that I made an *affirmation* without any ground. Pray, Sir, is there any affirming in the case, or any thing positive in my language? persons and things may seem to be, what in reality they are not. But, admit I had asserted this, let "M. M." be his own judge, where he says, he does not give the title new man to Adam the sinful, but to Adam the righteous, Who does this mean? surely, not the believer. I should suppose he intends Christ; and after all, he carefully lands "Dwarf" into the whirlpool of destruction.* Alas! my wondering head is at a loss to find out what sinless state there is this side heaven; for, though I trust I am as holy in God's sight as I shall be when I get to heaven, as viewed in Christ; yet, alas, the Canaanites I find in the land, and expect to be the unhappy subject of sin and evil till undressed at death, and then a sinless residence, and a sinless inhabitant will be well met.

A DWARF.

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To the Editor of the Gospel Magazine.

SIR,

If you think the following thoughts worthy of a place in your useful Magazine, by inserting them you will oblige, your constant reader,

Crow Dingle, Aug. 16, 1823.

FABER LIGNARIUS.

ON THE ADVOCACY OF CHRIST.

I AM persuaded that it is the desire of all the children of God, to be led into every divine and needful truth, and to be kept as much from sin as from hell, to be as much sanctified as glorified; from this desire I am led to give you my thoughts on the advocateship of Christ in heaven, that if I am wrong, some one of your spiritual Correspondents would better inform me. The general notion of

* I have witnessed useless and perplexing controversies carried on to an unbecoming length in the Gospel Magazine, when gospel truth were not the object of the writer's, so much as calling their opposers with invidious phrases; and though I differ in opinion from many of them, yet I feel no desire in future to cumber the pages of the Magazine with inconsiderate, harsh, and unbrotherly language. Correspondents beware!!!

ministers of the gospel. (falsely so called) is, that he pleads with the Father in heaven, for his elect. But what idea does this give us of the blessed Father? Does it not represent him as unreconciled to his people? if God the Father's everlasting love was the first cause of the contrivance of our salvation; if the Son has made a full satisfaction to the law and justice of God, by testifying from the cross *it is finished*: I apprehend the whole work of our redemption was completed—every divine attribute was satisfied, and God the Father well pleased with the elect in Christ. When I go by prayer to a throne of grace, I go to a God in Christ, well pleased with me for his righteousness sake; for, "God was in Christ reconciling the world to himself, not imputing their trespasses to them."

I am acquainted with many professors who think (and do not scruple to say) they are more beholden to Christ, than to the Father and blessed Spirit in the work of our salvation: this was my weak thought till I read "Dwarf's" writings in your valuable publication. Blessed be God, I now see the blessed Elohim are equally concerned in the economy of our salvation; the gracious Father contrived the wonderful method of our redemption, as the result of his everlasting love: the beloved Son executed the dreadful plan as the consequence of *his* love; and the adorable Spirit applies this salvation to the hearts of his people, as the effect of *his* love; so that I apprehend, equal honor, love and adoration, is the right of each blessed person. There must either be, or not be a necessity for Christ's pleading in heaven; if the former, then the work of our salvation cannot be complete until Christ has finished his pleading, which cannot be until all the elect are glorified. But if the latter, then Christ's pleading in heaven, must be a figurative expression in which both the Old and New Testament abound. Our Lord says, *I am the way—I am the door—I am the vine—I am the good shepherd*, &c. these figures are well understood. That shining light as a poet, Dr. Watts excellently expresses my sentiments on this subject, in his hymn on the offices of Christ.

" Jesus my great high priest offer'd his blood and dy'd,
My guilty conscience seeks no sacrifice beside;
His powerful blood did once atone,
And now it pleads before the throne."

I believe our advocate with the Father is the glorified human soul and body of our exalted Immanuel, in which the marks of his sufferings are to be seen, and will be seen by the elect to all eternity, and that we shall never be without such an advocate in heaven, even unto endless ages.

If this, my judgment, is either contrary to the word of God, or the experience of the saints; it may be, for spiritual edification, if some worthy Correspondent would answer it: which I shall with humility attend to, and be glad to receive instruction from, as this was my only motive, in laying these thoughts before you.

To the Editor of the Gospel Magazine.

SIR,

WHAT I have written in the four enclosed papers, you may have a concise account of, if you read what follows:

The first paper consists of general observations, that neither Christ nor his disciples, ever gave general invitations to a mixed multitude to believe. In the second paper, Peter and Paul are introduced as the most useful instruments in the conversion of great numbers of God's chosen people; though Paul is mentioned in the first part of the paper his manner of preaching is not mentioned: but the whole paper is taken up in stating what Peter's doctrine was, from the inspired writings, and in particular, what he delivered at the day of Pentecost, and afterward to the Gentiles, when he was first sent to Cornelius: in which it is proved that Peter did not give general invitations to the Jews or Gentiles, to believe.

The third paper is wholly taken up in a statement of Paul's doctrine, to both Jews and Gentiles; wherein, it is clearly proved from the inspired writings, that Paul never gave general invitations to either Jews or Gentiles to believe; and it is inconsistent with common sense, to suppose that Paul should give such invitations to the Jews or Gentiles, that did not believe that Christ was the Messiah; Paul's object was to prove that Christ was the true Messiah, and Peter's, also at the day of Pentecost.

The fourth paper is wholly taken up, the first part in proof of Christ's Omniscience, as an evidence of his Divinity, and that he could not do any thing that was inconsistent with his character; therefore, he could not invite any such that were in no sense interested in him, to believe in him, and be saved, whose final end was fixed by his own Father's sovereign and unalterable decree. But especially the Jewish rulers, priests, scribes, and pharisees, of whom Dr. Gill says, in his note upon John ix. 4. that they committed the unpardonable sin against the Holy Ghost, in charging Christ's miracles to the power of the devil, that were performed by the power of the Holy Ghost; for which blasphemy they could not be pardoned, and on which account, as our Lord said, they could not escape the damnation of hell.

What you may think of the enclosed papers, I know not; but this much I will say, I found great pleasure in writing them; I love the truth, when clearly stated, either in preaching or writing, but a mixed medly I detest.

A LOVER OF TRUTH.

ON GENERAL INVITATIONS.

SECTION I.

MR. EDITOR,

WHEN our Lord first gave a commission to his disciples, and sent them forth to preach the gospel, the Gentiles at that time were ex-

cluded, neither were the disciples suffered to enter into any city of the Samaritans; but were to go to the lost sheep of the house of Israel, of whom the word was applied, with a divine power; all such were Christ's lost sheep, in allusion to their fall in Adam, their natural head; but the disciples did not know who they were, nor where they were, but Christ knew them, and the Holy Spirit knew them, and where to find them; and by his supernatural influence many individuals of the house of Israel, where known to be chosen of God: and, whenever such effects were discovered by the ministry of the word, it was then manifest that all such individuals were a part of Christ's sheepfold.

About twelvemonths after the disciples were first sent out, Christ said, I know my sheep, and am known of mine, John x. 14. a manifest allusion to such that were then called by grace, which no doubt alluded to the disciples and many others, that were called by the ministry of the disciples, to which our Lord alludes, in part at least; if not, what is intended by his saying, and am known of mine. It is evident he alluded to his sheep that knew him, and not to his sheep that were uncalled, and knew him not; and many that then were, and now are unborn, and could not know him.

But whenever a divine power is visible in the conversion of sinners, it is then manifest to whom they belong, and there is no other way by which such are known this day; and our Lord says, by their fruits you shall know them. Though it is applied to teachers, it is equally true of all believers, to suppose that any such belong to Christ, while they wallow in the mire of sin and iniquity, is extreme folly, and a satanical delusion, that springs from the bottomless pit. Yet, we have no authority to say, that the vilest of sinners, according to present appearance, are not Christ's sheep; there are many proofs both from scripture and history, that the vilest sinners have been the most shining saints. And wonderful examples of God's sovereign grace and discriminating mercy, 1 Tim. i. 13. notwithstanding all such are children of wrath by nature like other men, yet they are all appointed to obtain salvation by our Lord Jesus Christ: neither can it be said of them, what is said of the non-elect; that they are vessels of wrath, fitted to destruction; not by God's arbitrary decree, as some say, but by their own sin as the cause: but it is said of the elect, they are vessels of mercy prepared unto glory. But our chief design is to speak of the non-elect, both Jews and Gentiles, in what follows; with a particular view to what is termed the general call, or invitation given by Christ and his disciples, to the Jews indiscriminately, to believe in Christ. But whatever may be said in vindication of such pretended invitations given by Christ, to the Jews in general, it is evident our Lord never did give any such general invitations at any time, especially to the rulers, scribes, and pharisees; the latter followed Christ from place to place, with a view to entangle him, and thereby get him condemned. But there is not one single instance, in the four evangelists, that Christ gave

any one individual of the above description, an invitation to believe in him; but on the contrary, Christ said, many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out, into outer darkness, there shall be weeping and gnashing of teeth; Matt. viii. 11, 12. The Jews were the children of the kingdom our Lord alluded to, and the non-elect among them, were the persons that were to be cast out into outer darkness, but especially their rulers, scribes, and pharisees; and can we suppose that any such characters that were to be cast into outer darkness, were invited by Christ, or his disciples to believe? invitations to any such persons were vain and useless; which brings to my mind, the charge brought by the court of Rome, against bishop Cranmer, for contumacy, in not going to Rome, to answer to the charges brought against him before the Pope, notwithstanding he was confined in prison at Oxford, and could not go, yet he was condemned for contumacy in not going: who can read such an account, and help resenting the conduct of such wretches, in condemning a man for not doing what was impossible for him in his situation to do? And do not all such act the very same part this day, though in a different view, in commanding dead sinners to believe in Christ, and trust in him for life and eternal salvation, and threaten them with eternal death, if they do not comply with their mandate, with an order to do it directly? notwithstanding it is equally impossible for them to believe, as it was for Cranmer to go to Rome, while he was confined in prison in England: And are not the non-elect imprisoned by their sin, and in a short time will be confined in total darkness, where will be weeping and gnashing of teeth? Invitations to all such individuals are unscriptural, and it is impossible that it should prove effectual in any one instance, in the conversion of any such individuals: and the scribes and pharisees were such, that neither Christ nor his disciples ever invited any one of them; and our Lord said of all such, whoremongers, adulterers, and harlots, enter into the kingdom of heaven before you. Christ came not to call any such self-righteous characters, he did not mean to say he did not come to save any such, for Paul was a remarkable instance that he did call such: but his meaning was, that he did not come to invite any such, nor his disciples, and very few such characters were saved by Christ. The general cry among them was, have any of the rulers, or the pharisees believed on him? and why did they not? because they were not his sheep; therefore, they could not believe in him: on which account invitations to all such characters were useless. They could not believe while dead in sin, neither could they be saved by him, not being given to him; on which account they had no part in his obedience, atonement, nor righteousness.— Such men in general, were full of enmity against God, Christ, and all his true followers; and vile persecutors of all such that were truly godly in Christ Jesus, and great enemies of God's sovereignty

in the salvation of his own chosen people. And just so it is this day, among many that say, such dangerous doctrines ought very rarely to be mentioned, and when it is, with very great care and caution, it only tends to lead men into sin, and a licentious way of living. Such are the sentiments of men in common, that are very free with their offers, and general invitations to all descriptions of characters, elect, or non-elect, it makes no difference; willing or unwilling it matters not; the invitation is indiscriminately to every one that hears the sound.

It is too evident that such teachers of such doctrines, are actuated either by blind zeal, self-interest, or human applause, by which many were actuated in the days of the apostles, that served not God, but their own belly; and by good words and fair speeches deceived the hearts of the simple. Thousands of such simple ones, are deceived by such delusions this day, but neither Christ nor his disciples in any one instance, ever invited the Jewish rulers, priests, scribes or pharisees to believe in him and be saved.

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SECTION II.

MR. EDITOR,

WE remarked, in our last paper, that neither Christ, nor his disciples ever gave general invitations to the multitude, or the Jewish rulers, priests, scribes, or pharisees to believe. Our design in what follows in this paper, is to prove what we then said, from scripture authority, of the apostles doctrine, in their public labors among the Jews and Gentiles; and to prove what we propose, we will select the most noted apostles, and the most useful instruments in the conversion of sinners.

Peter and Paul are two very distinguished characters, in the acts of the apostles, there is more said of them, and their public labors, than of all the other apostles; and what they preached is left upon record as a grand specimen of what was the general doctrine of the other apostles. There was not the least disagreement in their preaching, they were all of the same mind, and of the same judgment, and had the same end in view; the glory of God—the advancement of Christ's kingdom in the world, and the salvation of all God's elect. And all such preachers this day, that are not actuated from the same motives as the apostles were, are not worthy of the name of gospel ministers, notwithstanding they may be much admired by many that are weak and ignorant, and by the multitude that know not God; which was the case of many in the churches of Galatia, that were drawn aside by the delusions of false teachers; which is the case this day, by reason of which the way of truth is evil spoken of, by such deluders and the deluded multitude: which will clearly appear, in comparing the apostles doctrine with the general doctrine of the present day; the apostles did not give indiscriminate invitations at any time, or in any place.

To prove which, we will refer to such particular times of their

preaching, when they must have given universal invitations, had they received such a commission from our Lord so to do. But they did not do it, notwithstanding they had such wonderful opportunities of so doing. And Peter in particular, after our Lord's resurrection at the day of Pentecost, he had then such an opportunity for general invitation of a mixed multitude, that he never had afterward, when so many thousands of Jews were collected together from different parts, that were come up to Jerusalem to worship at the day of Pentecost. Acts ii. 9—11. And Peter arose, and addressed the multitude, but there is not one word said of Peter's giving the Jews an invitation to believe in Christ, by any pretended offer of him to the mixed multitude, either directly, or indirectly, from what was said by the apostle; and whoever consults what is written upon the subject in Acts ii. 14—36, must see, if they have the least light and discernment, that he did not offer Christ to the multitude, nor entreat any of them to believe in him. The apostles grand object was, to prove the fulfilment of the prophecies in the out-pouring of the Spirit, and the wonderful things that were to take place in consequence—wonders in the heavens, and signs in the earth beneath—the sun darkened, and the moon turned into blood, before that great and notable day of the Lord come: alluding to such things that took place and were seen over Jerusalem, with what took place in the city, with the eclipse of the sun at the death of Christ; all before the destruction of the city and temple by the Romans, which is intended by the notable day of the Lord. The apostle likewise speaks of Christ's miracles, his being delivered up by God's decree to be crucified and slain by the wicked Jews, and his resurrection from the dead, his hope in God while in the grave, his great joy in God, his ascending David's throne, till God shall make all his enemies his foot-stool.

Then the apostle adds, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Let who will read Peter's sermon above, and they will not find one word leading to a conclusion, that Peter gave an invitation to any one, of the many thousands of Jews that were then before him; and many of them came up to Jerusalem from different countries, at the day of Pentecost, which had never before heard the gospel; and some of them when they returned to their own country, might not have an opportunity of hearing it again for a long time, if ever; therefore, it was necessary they should be invited upon such an occasion, and at such a time, when such a vast multitude were assembled together; if the apostle had received such a commission from the Lord so to do, at such a time when the apostles were all present, and heard Peter's address to the whole multitude. Surely, if they had received such an order, they would have done it, but they did not receive any such commission from Christ; and they could not go beyond their commission, in giving invitations indiscriminately, without his authority for so doing. Neither

were such invitations necessary to open the eyes, or change the hearts of dead sinners, and we cannot suppose that such invitations would move the Holy Spirit to convert sinners, or set his seal to the carnal delusions of men; three thousand were converted by the powerful operations of the Spirit, without such delusive invitations of men. And when the apostle saw what had taken place in the conversion of so many souls, then the apostle gave them every encouragement to believe in, and depend upon the great Redeemer, with an assurance of a full and free pardon of all their sins, through the atoning blood of the slain Saviour.

While offers and invitations are held out to dead sinners, it tends to harden; instead of humbling any such, they think they can embrace Christ whenever they are disposed so to do; and when it suits them they will accept of the offer, deluding themselves with a supposed power and ability to believe at any time when they please.—Notwithstanding they have no more power to believe, independent of a divine power, than they have to create a new world. But they are strengthened in their delusion, by preachers telling them, they may believe if they will; such doctrine feeds their pride, and holds them up in their delusion, and hardens them against the truth; and whenever they hear the truth clearly set forth, stating man's inability, and the necessity of a divine influence, without which no man can do any thing pleasing or acceptable to God.

All such teachers are sure to be dubbed with the pretty name of Antinomians, that are not fit to live; away with such fellows from the earth, if we follow the same apostle in his first publication of the gospel among the Gentiles. He preached to them, but he did not invite them; neither would he have gone to them, had not God wrought a miracle to remove his prejudice, by Peter's falling into a trance, and a sheet knit at the four corners, was let down from heaven to earth, with all manner of four footed beasts in it, clean and unclean; and a voice saying, arise, Peter, kill and eat; but Peter said, not so Lord, for I have not eaten any thing common or unclean; and the voice spake unto him again the second time, what God hath cleansed call thou not common; this was done thrice, and the vessel was received up again into heaven, Act x. 10—16. which was followed with an express command for Peter to go with the three men then seeking him; saying, get thee down and go with them, doubting nothing, for I have sent them Acts x. 19, 20. And when Peter entered the house of Cornelius Peter said, for what intent have ye sent for me? ver. 28. then Cornelius said, an angel appeared to him, and ordered him to send for Peter, and said when he cometh, he shall speak unto thee: immediately therefore, I sent to thee, and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things which are commanded thee of God. What God had given Peter in command to say, to the Gentile centurion, his friends, and neighbours, that were then present with him. Cornelius did

not wish to hear some things that God had given Peter in command, but all that God had given him in command, to say, then Peter replied, and what he said, is stated in Acts x. 34—43. But there is not one word said of his having received an order from God, to give general invitations to the Gentiles to believe in Christ; if he had, then was the time for him to declare it, but he did not, neither is there one word leading to it: in ver. 42. he says, he was commanded to preach unto the people, and to testify that it is he, which was ordained of God to be the judge of quick and dead. And in ver. 43. he says, To him, give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. But he did not invite Cornelius, or any one with him to believe; notwithstanding, Peter did not invite them, the Holy Ghost fell on all them which heard the word. He needed not the help of invitations to open the eyes of God's elect, neither was it given to any while dead in sin. And our Lord thanked his Father that he had hid these things from the wise and prudent, and had revealed them unto babes; even so, father, for so it seemeth good in thy sight: but it does not seem good in the sight of such, that give general invitations, and offer Christ to all men indiscriminately; neither do they thank the Father for hiding Christ, and all spiritual blessings from the carnal wise and prudent of this world, though Christ did; and in contradiction of what seemed good to the Father, and was the delight of the Redeemer, the cry of the present day is, that God freely offers salvation to all men universally; neither does Christ wish any man that hears the gospel to perish, and if they are not saved, it is their own fault, for the Father willing, and the Son is willing, and the Holy Ghost is willing; if they do not wilfully resist his operations, therefore if they are not saved, they have none to blame but themselves. How such men that profess to be God's ministers, and yet dare to contradict the plain testimony of God's word, I cannot conceive, and whatever any such men may say in vindication of their offers of salvation to all men, without distinction of character, is lying in the name of God. But such delusions are pleasing to carnal men, and sure to gain their applause, it ever did, and ever will; it gives such men what they term a charm, and is pleasing to the greatest infidels.

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To the Editor of the Gospel Magazine.

SIR,

As "An Outcast" has not condescended to grant my request, made in the Number of June, p. 261. allow me to ask him, if when I read his piece inserted in March and May, entitled "The Omniscient Son, the Revealer of the Almighty Father."—I am to understand, when he mentions *Father, Son, and Spirit*, that he intends to ascribe *personality* to each of the *three*, or that he does *not* intend it. If I am asked, why I put the question thus pointedly—the answer is at hand.—The Sabellianism pursues me, or rather meets me, eve-

ry time I take up that piece; and if "An Outcast" will kindly use his endeavours to prevent this unwelcome visitor, I trust, I have gratitude enough remaining to acknowledge the obligation,

A. C.

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To the Editor of the Gospel Magazine.

MR. EDITOR,

IF you, or any of your Correspondents, will be so obliging as to favor us (through the medium of your Valuable Publication,) with an explanation of the apparent contradiction existing between Acts ix. 7. and Acts xxii. 9. you will convey that information which we are most anxious to obtain. We are, Mr. Editor, your admiring readers,

A MOLE CATCHER,

AND

A SON OF ESCULAPIUS.

Billington,
September 3, 1823.

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To the Editor of the Gospel Magazine.

DEAR SIR,

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

I HAVE sent you a letter wrote by an eminent servant of God; several persons have expressed a wish to see it in the Gospel Magazine, if you have no objection. It was sent to a dissenting minister in the Isle of Ely. Wishing you every covenant blessing, I remain, your's in the gospel of peace,

A FELLOW TRAVELLER.

(A COPY.)

TRULY my dear friend and brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, my heart yearns for you, and over you, in the tidings brought me of the several be-
reaving providences the Lord hath lately called you to. Two sweet babes and a wife, the partner of your heart, all within a short period, closing their eyes upon you, and upon each other! And who but him that appoints the affliction, can soften it? what a consideration is it, that unerring wisdom is in the appointment, or unchanging love, amidst the seeming frowning providence; and the issue however dark and discouraging, not in the least doubtful, being within the covenant, ordered in all things and sure. You see, my dear brother, how little the things we prize are out of Christ—and how slippery the ground on which we stand, which is not formed on the rock of ages. In relation to the dear children, could they speak to you, their language would not be unsimilar to that of our Lord; Luke xxiii. 28, 29. For, sure I am, (taking my stand on the sacred inclosure of holy scripture) there remains to be fulfilled some awful trembling judgments, which this nation will be called upon to endure. And when you look at the present day in the open blasphemies and private conceptions; the very general profession of evangelical religion, destitute of all spiritual regenerating power of god-

liness, we may conclude that the judge is at the door. Weep not for the early departure of the rising generation; for they are taken away from the evil to come. The Lord hath done so by his people in all ages—when the Lord would destroy the world by a deluge, he housed Noah in the ark—and when the Lord overthrew Sodom and Gomorrah, he sent Lot out of the overthrow. Your dear children now are no more interested in the destruction of this kingdom, than you should be at the bursting of a bubble on the ocean. They are at rest, sleep on say I, sweet babes: blessed be the Lord who hath taken you to himself.

For the laceration made in your heart (as the Lord made in mine some six years since in his infinite wisdom and sovereignty, to which I bend) in taking from you, her, you no longer can call your own; bless God for the grace given her, and recollect that while she was yours, she was no longer yours but as lent—she is taken home to *Him*, and by *Him*, whose rightful property she was. But for yourself, take heed that Jesus be daily prayed to, that he may fill the vacancy he hath made: and if the Lord occupies more of your affection, and the Lord reigns more in your heart, you will have made a blessed barter in grace. However, nature mourns: Jesus speaks in language, like Elkanath to Hannah, Am I not better to thee than all relations?

You kindly forget for the moment your sorrows, to enquire after my welfare. Yes, dear Sir, blessed be my God, I am well both in soul and body; happier I cannot be out of heaven. I know and have long known, my everlasting safety in our most glorious Christ, and am daily walking on the confines of another world, while in full possession of every blessing the Lord appoints in this. I am enabled to preach twice on the Lord's day, my congregation as large as ever, and the spiritual church in it, I hope and trust as large as any upon earth—What need I more? you recollect perhaps, my lease according to scripture, ends in April next. Psm. xc. 10. But if I press beyond it, I shall only be what I have all along been, a tenant at will; and with such a Lord, who that knows him as I do, in his Trinity of Persons, would desire to be otherwise. You know or perhaps have seen, the many attacks made upon me by the advocates of progressive holiness; let them alone, if they belong to the Lord, sooner or later the Lord will teach them, as the Lord hath taught *me*, that all religion, or professed religion, which is founded on what is done in them, and not what Christ hath done for them, is not of the Lord; they substitute *effects* for *causes*: blessed be my God! I have not so learned Christ. But, dear brother, the Lord who hath reserved to himself the distinguishing prerogative when he saith, I kill, and I make alive; I wound, and I heal; be your comforter. I commend you to the Lord, and remain yours, in the Lord,

Plymouth, Feb. 18, 1823.

R—H.

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To the Editor of the Gospel Magazine.

MR. EDITOR,

THROUGH the medium of your Valuable Magazine many obscure passages in the word of God, have been made to harmonise, by the gift the Holy Spirit has imparted to some of your excellent Correspondents; hence, many have been comforted and refreshed, whilst not a few have been established in the faith once delivered to the saints; you will therefore increase my obligation, if you insert these few lines; and I turn to your Correspondents and humbly invite their attention to the two following passages in the Word of God, and it is my prayer that teachings from on high may be experienced by those of them, who will do me, and others, the favor with their thoughts on John vi. 27. "*labour* not for the meat which perisheth, but for the meat that endureth unto everlasting life; which the Son of Man shall give unto you, for him hath God the Father sealed." These words appear to have been addressed to the multitude who followed Jesus for the loaves and fishes;—and the other passage is in John xv. 2. "every branch in me that beareth not fruit he taketh away." Your's, sincerely,

Peterboro.

ONESIMUS.

Literary Intelligence.

WILL be Published, Beauties from Eminent and approved Authors in Divinity; or, Interesting Passages on the most Momentous Subjects in Christian Theology: selected and arranged under distinct heads; together with some Miscellaneous Pieces; in Two Volumes. By Joseph Denton, Minister of Mill Wall Chapel, London.

A WEDDING Ring, fit for the Finger; or, The Salve of Divinity on the Sore of Humanity. Laid open in a most Delightful and Instructive Sermon, preached at a Wedding at Edmonton. By William Secker, Preacher of the Gospel.

Poetry.

NO SEPARATION. ROM. VIII. 35—39.

No separation can take place,
Between my God and me;
I shall be brought to see his face,
From sin for ever free.

No separation—precious thought!
From Christ, my husband dear;
Altho' I nothing to him brought,
He doth for me appear.

No separation can arise,
Tho' I a sinner be;
His love I view with great surprise,
Forever fix'd on me.

No separation! cheering word,
When I'm in deep distress;
How faithful is my dearest Lord,
A rebel thus to bless.

No separation can I know,
From Christ the living vine;
His arm will bring me safely through,
Till I in glory shine.

No separation can take place,
In the bright world above;
I shall for ever sing of grace,
And of redeeming love.

R.

THE FAMILY OF GOD.

Jesus Christ, of whom the whole family in
heaven and earth are named.

O BLESSED thought!—the family of
God, [road;
One part in heav'n, the rest are on the
Chosen in Christ before all worlds be-
gan, [God-man.
Redeem'd by Christ when he became
Belov'd by Christ, and bought by his
dear blood, [own'd of God;
They're own'd of Christ, and shall be
He has to them his Holy Spirit giv'n,
And he will bring their souls from earth
to heav'n.

If thou my soul canst one sweet season
prove, [with love;
When thou hast seen his face o'erspread
It is an earnest of the joys of heav'n,
Prepar'd for thee, and by thy Saviour
giv'n.

Therefore rejoice in hope, the jubilee
shall come,
Thou shalt arrive at heav'n, thy pro-
mis'd wish'd for home.

London.

T. H.

"GOD IS LOVE," I JOHN IV. 8.

Of all the "love" that mortals feel,
O God, thy "love" is best;
This warms my heart with holy zeal,
Too great to be express'd.

'Tis then I feel myself serene,
When this is shed abroad;
And can the storms of life endure,
For thee my cov'nant God.

What imperfection I perceive,
Upon a slight review;
I feel o'erwhelm'd with guilt and shame,
For all I think and do.

Stronger and stronger grow my sins,
And spuriously assail;
But "love" does war against them all,
And struggles to prevail.

O for the helmet, shield, and sword,
And shoes, and every grace;
And the kind Spirit of my God,
To seal my inward peace.

But why thy "love" didst fix on me,
Confounds my deepest thoughts;
I long was enmity to thee,
And long against thee fought.

Dear Lord more of thy Spirit give
Thy blessing do impart;
Thou know'st I can no longer live,
Unless "love" fills my heart.

Peterboro. ONESIMUS.

THE SUN OF RIGHTEOUSNESS.

O! thou great source of everlasting
light, [day sun;
Whose glorious beams outshine the mid-
When thou appearest darkness wings its
flight, [noon.

Soon midnight is exchange'd for blazing
On those who love and fear thy sacred
name, [wings;
Do thou arise with healing in thy
Thy love to Zion ever is the same,
From thee alone all light and comfort
springs.

Tho' trav'ling thro' a desert full of
snares

Artfully laid by Satan from my sight;
'Tis thine, bless'd Son, to soften all my
cares, [steps right.
And shine and guide my dubious foot-

Lead me from self and all created good,
From fancy'd righteousness—that
dung and dross!

Lead me by faith to thy atoning blood;
Lead me to view thee on thy conq'ring
cross.

Lead me to heav'n that glorious happy
place, [are seen;
Where nought but love and harmony
Where I shall see thy ever radiant face,
Without a dim or dark'ning cloud be-
tween.

J. B.

FAITH CONQUERING THROUGH
CHRIST ALONE.

"This is the victory that overcometh the world, even our faith." 1 John v. 4.

Now O! my soul, rise high in faith,
And triumph in thy Saviour's death;
Bless him for righteousness divine,
For in it thou shalt ever shine.

Walk cheerful on in gospel faith,
Believing *all* thy Father saith;
Trusting thy *all* to Christ his Son,
And leaning on his arm *alone*.

When storms arise from hell and sin,
From foes without, and foes within;
He ever will thy refuge be,
For he has conquer'd *both* for thee.

When Satan's fiery darts are hurl'd,
And when the busy tempting world,
Would lead thy foolish heart aside,
O! cleave to him that lov'd and dy'd.

Trust *not at all* in creature might,
To put such crafty foes to flight;
Go forth in Jesus' strength *alone*,
And soon the vict'ry shall be won.

Thy Jesus all thy foes o'ercame,
They *dread* the mighty conqueror's name
When utter'd by a *living faith*,
Which trusts to him in life and death.

Faith in his death and rising pow'r,
Shall conquer in temptation's hour;
Shall crucify the love of sin,
As faith takes Christ her object in.

'Tis I *in Christ*, and *Christ in me*,
This gives both strength and victory;
This living union, Lord I feel,
Arisin from thy sov'reign will.

O! blessed scheme of ANCIENT LOVE,
Which brought my Jesus from above;
Which laid my sins on his dear head,
And bade him suffer in my stead.

My quicken'd soul adores the grace,
Revealed in my Saviour's face;
'Tis *there* my Father's heart I see,
Towards a worthless wretch like me.

He lov'd me e'er by sin defil'd
And made me his adopted child;
Gave me to Christ his darling Son,
Before my nature-state began.

The blessed Spirit's love I see,
In op'ning all these truths to me,
Adopting grace, redeeming love,
Revealed by the heavenly dove.

All hail! thou triune God of grace;
Thou hast secur'd thy chosen race,
By LOVE, by BLOOD, by POWER DI-
VINE;

Who shall this threefold cord untwine?

This threefold plan of saving grace,
Shines bright in my Immanuel's face;
He is the centre of my bliss,
For, *he is mine*, and *I am his*.

Bound to his heart by *endless ties*,
I will not fear tho' dangers rise;
He sees my tears, he feels my pain,
And will my strug'ling faith sustain.

Beyond the clouds I see the crown,
Soon he will send his chariot down;
All pav'd with love to take me home,
Where storms and conflicts ne'er can come.

B—n, Suffolk. SUSANNAH.