

THE
GOSPEL MAGAZINE.

VOL. VII.—No. X.

Of a FOURTH SERIES, for OCTOBER, 1832.

"In doctrine shewing uncorruptness."

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

To the Editors of the Gospel Magazine.

WHAT IT IS TO WALK BY FAITH.

MESSRS. EDITORS,

THE faith named at the head of this paper, is none other than the faith of God's elect, which is said to be the gift of God, and which is wrought in the heart by the operation of Jehovah the Spirit. Young believers, when their heart is enlivened by the comfortable presence of their divine Lord and Saviour, conceive that they live by faith in an extraordinary way; and it is true that they derive all their comfort from the great object of faith and the glorious atonement he has made by his death: but walking by faith implies more than this, for to walk by faith is to trust and confide in the faithfulness of a covenant God when all sensible enjoyment is denied the soul. The Lord has given us many exceeding great and precious promises in his gospel, and when trials attend us and no way of escape appear possible, for us to be brought to confide in his oath and promise, believing that he will deliver us, is living and walking by faith. When young Christians are living under a humbling and soul-enlivening discovery of interest in the blessings of salvation, their joys run high, while they feel a glowing delight in attendance upon the means of grace, and the word of God, and the preaching of that word are to their souls both marrow and fatness. Now as long as the Holy Spirit thus leads them to the fullness of Christ for pardon and peace, their confidence runs high, but let clouds intercept the heavenly Sun from their view, and they soon begin to question the past, and conclude they have no spiritual faith. This, most certainly, is not living by faith. Faith is a hardy grace, intended for warlike purposes, and the household of God have often no other prop in a storm than the promise of a faithful God. Let all sensible comforts fail; let all past experience

VOL. VII.—No. X.

3 I

depart, and let the Christian be called to feel the sad influence of unbelief and the devil, then for the soul to be enabled to confide in a hidden friend, and to trust in his promise, is indeed to walk by faith. In the dispensations of providence the Lord's family have been much tried. It often happens that sense cannot read, nor faith comprehend the end of the Lord in trying his family, and unbelief takes the advantage of the Lord's dealings with the saints, and thus they are given to mistrust and disconsolation.

In my judgment, there is a wide difference between being *carried* in the bosom of the great Shepherd, as the lambs of his flock are, and walking by faith. Both of these states denote the life of faith in the soul, while at the same time they shew the different exercises and degrees of the same immortal principle. Walking denotes not only life but motion and progress, and some light is thrown on the subject in the word of God. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that *walketh* in darkness, and hath no light? Let him trust in the name of the Lord and stay upon his God." "Yea, though *I walk* through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "Also when thou *passeth* through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou *walkest* through the fire thou shalt not be burnt; neither shall the flame kindle upon thee." These scriptures shew the trying paths through which they are called to pass, and they walk by faith and not by sight.

We shall not err in comparing the Christian to a sojourner. We will suppose him to descend the valley of Desertion after having his soul sealed and confirmed with these promises: "I will never leave thee nor forsake thee." "I will surely do thee good!" When his sins revive we will suppose the enemy overtakes him and endeavours to retard his progress. Perhaps he insinuates the following things: Poor vain wretch thy God hath forsaken thee now, give all up for lost, and be as other men are. Now if the good man is living by faith he will say: No Satan, my Lord has said he never will forsake me, and though I enjoy not his sensible presence, I will trust in the oath and promise. Again, it may be that some heavy external affliction is his portion, and may be while he is in the heat of the furnace, the devil will present himself and suggest, Why man, your God has said he will surely do thee good, What do you think of him now? Is the good he promises thee, to spend wearisome nights and days with pain and suffering? To this, if the Christian is strong in faith he will reply—True, I am afflicted and the dispensation I cannot comprehend, but I believe God will be as good as his word, and that I shall be brought to say with David, It was good for me that I have been afflicted;—and whom the Lord loveth he chasteneth. And when the soul meets with repulses at the throne of grace, and goes burdened with guilt and hardness of heart, and the devil suggests that the Lord shuts out the sinner's prayer, how

often has this promise encouraged the seeker: "And him that cometh to me I will in nowise cast out." No, however guilty, wretched, and filthy, so the soul says, though the vision tarry, I will wait for it.

Manchester.

A DWARF.

—000—

To the Editors of the Gospel Magazine.

THE NURSERY DESCRIBED.*

MESSRS. EDITORS,

NOT a few of the Lord's chosen people, are apt when far advanced in divine life, to treat with coldness the babes in grace, and sometimes, shew signs of anger, because the little ones do not perform the exploits which they by faith are enabled to do. I would not encourage Ephraim to stay long in the place of the breaking forth of children. Hosea xiii. 13. neither would I employ God's men of war in the nursery; yet I would remind those, who like the disciples of our dear Lord, are for rebuking those who bring little children to him, Mark x. 14. that they may have nothing more than what they have received from their Captain, and if they have received, they should not glory as if they had not received. 1 Cor. iv. 7.

I love to hear the sweet songs of those birds, whose wings are sufficiently strong to bear them to the heights of the mountains of Holy Assurance; nevertheless I am delighted to hear the chirping of the young ones, in the nests below, whose wings are not yet fledged, and consequently cannot bear them so high. It is a sweet consolation to my soul that the Lord has manifested a peculiar care for the weaklings of Zion; his tenderness has been, is now, and shall be towards them: the nursery which Jehovah has provided for his elect family may truly be termed *the Spiritual Foundling's Hospital*; and his description of the objects of his choice is true, "None eye," saith he, "pitied thee, to have compassion upon thee, but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born: and when I passed by thee and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live; yea, I said unto thee, when thou wast in thy blood, live." The Lord God not only found them in a desert land and took care of them, but he became from that day forward their heavenly nurse, and thus he addresses them: Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne from me by the belly, which are carried from the womb; and even to your old age I am he, and even to hoary hairs will I carry you: I have made and I will bear; even I will carry, and will deliver you. Isaiah xlvii. 3, 4. Again, it is written, He shall gather the lambs with his arm and carry them in his bosom. xl. 11.

* The reader is particularly requested to turn to the references in his bible.

How gloriously his divine tenderness shines forth herein, moreover he has made his ministry servants to cherish his people as a nurse cherisheth her children. 1 Thess. ii. 7. The place where our Lord nourisheth his children is Zion the perfection of beauty, and it is fitted for the purpose of training them up in the way they should go. Prov. xxii. 6. Its situation is delightful, the air is salubrious, the apartments capacious, the furniture magnificent. Beautiful for situation—the joy of the whole earth is mount Zion; on the sides of the north the city of the great King. Psalm xlviii. 2. In this nursery there is that indispensable necessary water, and that of no common qualities; it is living, holy and purifying: however filthy the children, this water can make them clean; for quantity it exceeds the mighty ocean, for quality it cannot be surpassed: the blood-guiltiness of Manasseh and Saul, the pollutions of David and Magdalene, the oaths of Peter and the thief—spots of the most heinous nature were washed entirely away by it.

When the children take the bath this water rises first to the ankles from under the threshold of the house. John x. 9, with Ezek. xlvii. 1. John xix. 34. with Hebrews xiii. 10; this tends to strengthen their feet, about which the nurse is very careful, 1 Sam. ii. 9. with John xiii. 5. 1 Tim. v. 10. The second time they go into the bath the waters rises to the knees, parts which need particular washing, because the children are apt to fall on them very frequently, Isaiah xxxv. 3. with Heb. xii. 13. and in so doing they often gather filth which requires the water. Matt. xx. 22, with James iv. 3. The third time the waters are up to the loins, which needs strengthening, Ezek. xlvii. 4. with Eph. vi. 14. 1 Peter i. 13. this causes the children to go upright, to be sober and vigilant. 1 Pet. i. 14—16. Eph. v. 26, 27. The fourth time the bath appears like a river, that cannot be passed over; and the nurse astonishes the children by walking upon these waters. Dan. xii. 5—7. with Matt. xiv. 25. This is done *in the fourth watch of the night*. When the children see this they are troubled, but some of them gain courage, and request the nurse to bid them come to him and they do, but a boisterous wind generally distresses them and they begin to sink and cry. The nurse saves them and gives them a lecture upon faith. Matt. xiv. 23—31; nevertheless by practice they come to stand upon the waters as upon dry land, and even sing and play their harps while there. Rev. xv. 1. Some of the children, boys like, make wooden barges, or galleys to row and sail in, upon this river, but they never could go up in them because the nurse has positively forbidden it, lest they should come to mischief; for they are so unskilful at boat building, that they might as well trust themselves on the water in sieves, as upon bottoms of their own making. Isaiah xxxiii. 20, 21. Eph. ii. 9. Titus iii. 5. The nurse has not forbidden them because the children are *not* to sail upon the waters, but, because he will not trust himself on board of their cockle shells; there is a ship provided in which the whole

family sails at pleasure, the way of it is too wonderful for the wisest man. Prov. xxx. 19. Psalm cvii. 24. It is called the ark, Gen. vii. 1, with Eph. i. 3—12. and is expected shortly to rest, with all the family in it, upon the mount of glory.

The nurse never leaves the children of his care, until he has thoroughly washed away their blood from them; no excuses of badness, unfitness, filthiness, &c. &c. can act otherwise than as important reasons for the use of this water, it is precious, and never was employed in vain. Rev. xxii. 1. Some of the children get conceited, and fancy they can wash and comfort themselves, and to effect their purpose they have hewed out of soft and precious stones, Ezek. xi. 19. with Jer. xvii. 9, and xvii. 5. cisterns that are broken and can hold no water, of this their nurse has complained as a great evil, Jer. ii. 13. with Acts xxi. 24. and Mark xiv. 71. Let it be observed that this is warm water, and the weakly children are generally washed in it in preference to cold. There is cold water in this nursery, commonly known by the name of Tribulation, Acts xiv. 22. In this the children that are strong and hearty are plunged every morning before breakfast. John xvi. 33. Rev. ii. 10; they are joyful in it, 1 Cor. vii. 4. and make a glory of it. Rom. v. 3. It flows from a Chalybeate spring, Isaiah lxviii. 4. Jer. xv. 12—14. and is administered to prevent a consumption, Rom. v. 3—6. The nurse generally takes this bath with the children to quell their fears and chase away their false alarms. Isaiah xliii. 2.

There is some of the finest oil in this glorious place, with which the children are anointed after bathing; it is known in the nursery by the name of the golden oil. Zech. iv. 12. The children are not allowed to use this themselves, and it is high treason against the King of Zion to attempt to imitate it. Exod. xxx. 22—33. The uses of this oil are various, it teaches of all things, and abideth constantly; it helps weak eyes amazingly, Rev. iii. 18. Eph. i. 18. In cold weather the children are subject to chilblains on their hands and feet, and a violent deafness which pains them; this oil is given as a preventative, and it is wonderful to witness its effects upon them. A little poured into the palm of the hand, the finger dipped into it, and applied to the tip of the ear, has effected a cure; and the same applied to the thumb of the right hand, and the great toe of the right foot, has remedied all the inconvenience arising from chills and a bad habit of body. Lev. xiv. 15—17. It is very beneficial to a stiff neck, Neh. ix. 29—31. Jer. xvii. 23. Isaiah xlviii. 4—17. Luke xv. 20. It supple the joints; when applied to the hands and knees it performs wonders, in removing weakness and debility from those members: the stiffest knees bow before, and the weakest hands are strengthened by its influence. It is also especially useful in clearing away all obstructions, and renders the children healthy and strong; this oil is always used to feed the lamps in the nursery. Exod. xxv. 6. Matt. xxv. 4.

The food in the nursery is excellent, there is milk new every morning, Lam. iii. 23. from the full udder. John i. 16. Rom. xv. 29. 1 Peter ii. 2. of a celebrated cow, Isaiah vii. 21. 1 Cor. ix. 9. on a table overlaid with pure gold, Exod. xxv. 33, covered with a cloth of blue, are laid loaves of bread for the use of the family. Num. iv. 7; this the nurse blesses before it is crumbed into the children's milk, Matt. xiv. 9. 1 Cor. x. 16. and it is supplied out of golden bowls, by golden spoons according to the necessities of the babes, 1 Cor. iii. 2. It is really delightful to be in the nursery when the nurses are preparing the food for the children; all the rich fragrance of the east meets you with a thousand lovely sensations, and while the head nurse sits at the table, a most delightful perfume is dispersed around, S. Song i. 12. spikenard, myrrh, camphire, frankincense, saffron, calamus, cinnamon, aloes, with all the chief spices, are amongst the treasures of this happy spot. Sol. Song iv. 13, 14.

The garments of the children are elegant beyond description and perfumed with the afore-said spices, they are put upon the children, and in fine weather they are fed in large and green pastures, Isaiah xxx. 23. among lilies. Sol. Song iv. 5. At such times the children are treated with apples, Sol. Song. ii. 3. figs, grapes 13, pomegranates, S. Song iv. 13. mandrakes, Sol. Song vii. 13. and all manner of pleasant fruits. The clothing consists of raiment of needle work, Psalm xlv. 14. 1 Cor. i. 30, brodered work, 1 Tim. ii. 10. fine linen, Rev. xix. 8, and silk: Prov. xxxi. 22. badger skin shoes, Song vii. 1. Eph. vi. 15. and ornaments astonishing, Prov. i. 9. 1 Peter iii. 4. bracelets for the hands, Matt. xxvi. 26—28. a chain for the neck, Song ii. 1. Rom. viii. 29, 30. a jewel for the forehead, Rev. vii. 3. earrings for the ears, Heb. vi. 11. a ruby ring for the finger, Jer. xxxi. 3. with five sparkling diamonds set in it, Hosea ii. 19, 20. and a beautiful crown for the head, 1 Peter v. 4. Ezek. xvi. 10—12.

In this nursery many things suited for children are arranged for their amusement and instruction; here is a most wonderful cade Lamb, John i. 36. which takes delight in the caresses of the children, who have hedged it in with mountains and hills of their childish vanity, but it nimbly skips over them, Song ii. 8. to the joy and delight of their hearts; Isaiah xxv. 9. yea, some of the little ones have their mouths filled with laughter at the nimbleness of this all lovely creature; Psalm cxxvi. 1, 2. he often draws tears of sympathy from their eyes, because they have all used him roughly and wounded him, and when he shews them the effects of their misconduct, Isaiah liii. 3—12. they weep, 2 Cor. 7—10. and fall to kissing of him, Psalm ii. 12. "to make it up," as their little prattling tongues call it. 2 Cor. v. 20.

He watches over them when asleep with intense anxiety, Psalm iv. 8. Indeed this wonder of wonders manifests more anxiety about their welfare than any of the under nurses do, Zech. ii. 8. never-

theless the children oftentimes forsake this beautiful Lamb for their dolls of wood and stone, Isaiah xlv. 13. The head nurse lets them alone, Hosea v. 17. with these, to which for a time they are wedded, and it generally comes to pass that they hit themselves with them, and wound themselves until they exclaim against them, and have no more to do with them; Hosea xiv. 8. the nurse hears, observes them, and flies to their aid; the Lamb caresses them and brings fruit in his mouth for them, and they enjoy peace again and are healed. Isaiah lvii. 19. He carries them upon his lovely fleece, Isaiah lxiii. 9. ba-a-ing as he moves along with them, John xvii. 24. and with his seven horns (for so many he has) he pushes their dolls into the fire, Rev. v. 6. Matt. iii. 12. Yet such is the childish disposition of the babes, that they are soon supplied anew with such trumpery, by a certain black doll maker, who lives hard by the nursery. Rev. ix. 20. Col. iii. 2.

Here is kept a trumpet of silver, of very exquisite workmanship, Numbers x. 2. by this trumpet the children are aroused from their slumber, 1 Cor. xv. 51, 52. 1 Thess. iv. 15, 16. warned of their danger, Ezek. xxxiii. 3. Isaiah lviii. 1. informed of their liberty, Lev. xxv. 9. and brought together to their devotion, Lev. 23, 24. with its music the nurses delight the ears of their charge; but sometimes they are restive, turbulent and naughty, strike their nurse, snatch the trumpet out of their hand, and say they can blow quite as well, but they make dismal work of it when they try, and are chastized for their naughtiness; 1 Cor. i. 10—13. 1 Cor. xii. 4. xi. 28—31. 2 Cor. iii. 1—6. and for this purpose there is a rod kept which is not only shewn but applied. Prov. x. 13. xxii. 15. There is a chair also, Psalm i. 1. Ezek. viii. 3. to fix them in until they shew signs of amendment.

There are many banners for the childrens' use, suspended in this noble building; on one, which is a deep crimson, is inscribed in letters of gold—"Love;" Song ii. 4. on another, of a golden colour, is exhibited in flesh-coloured letters, "Union;" John i. 14. on a third, of a deep purple, is written in white letters, "Truth;" Psalm lx. 4. on a fourth, of a grass green, in purple letters, is painted "Salvation;" Psalm xx. 5. on a fifth, of a sky blue, is portrayed in red letters, "Victory." Song vi. 4. From these the nurses take occasion to instruct the children, in the things pertaining to glory; and there are some days when the weather is fine, that they take them into the pastures, bearing these banners before them, Psalm xxiii. and the little ones equipped with armour, bows, and arrows, Eph. vi. 11. 2 Tim. ii. 3. perform a juvenile military exercise, Prov. xxii. 5, 6. This delights them much, and when the painted wild beasts fall under their weapon, they are highly gratified, Isaiah xi. 6—9. Heb. ii. 15. Psalm xxiii. 4. 1 John iv. 18. The little ones in arms are ready to spring out of them, and often cry for the implements with which the older ones amuse themselves, and sometimes get possession of them until they hurt them-

selves and then they cry more. John vi. 60, 65, 66. Eccles. iii. 4, Luke vi. 21. Psalm xxx. 5.

This nursery is in some respects in a very dangerous situation, for an old lion, 1 Peter v. 8. and lioness and her whelps, Nah. ii. 12. have their den in a forest hard by, and oftentimes frighten the children with their roaring; there are also many frightful ghosts which infest those parts, Psalm lxiv. 1. Prov. xxix. 25. Song. iii. 8. and harass the childrens' minds. This shews the necessity of vigilance on the part of the nurses. 1 Thess. ii. 7. 2 Tim. iv. 5. Heb. xiii. 17. and what with repeated watching, cross children, diligent enemies and a strong predilection for sleep, the nurses have a rough place of it. Neh. iv. 9, 10. Gal. iv. 15, 16. Phil. iii. 18. 1 Cor. xi. 30. 1 Thess. v. 6.

The shelves in this nursery, on which various things are deposited for the childrens' use are high; Job. xvi. 19. Phil. iii. 14. nevertheless they oftentimes attempt to reach them, without applying to the head nurse, Psalm lxix. 29. for it is his sole prerogative to lift them up, 1 Sam. ii. 7—9. and in consequence of their pride they get a fall in their attempt; Prov. xvi. 18. a guard is always kept around the fire, Isaiah xxxi. 9. xliii. 2. Dan. iii. 27. Dent. xxxiii. 27. and none but the nurses have a right to kindle, stir, or mend it. Lev. i. 7. 1 Kings xviii. 38. Jer. xx. 9. 2 Tim. i. 6. 2 Peter i. 13. iii. 1. Hag. i. 14. The bed on which they rest is superb, guards attend around it every night to the number of sixty, with drawn swords. Song iii. 7, 8. and all the children are accustomed to early rising. Psalm lvii. 8. Song vii. 12. Isaiah xxvi. 9. Hosea v. 15. John xx. 1. The windows of this building are of stained glass, Isaiah liv. 12. and are perfectly secured, so that the children when taking an extensive prospect, may enjoy the sight and air without falling. Song. ii. 9. The doors, which are four in number, are beautifully carved, and appropriate lessons are engraved upon them, there is the door of Salvation, John x. 7. the door of Entrance, Rev. ii. 7. the door of Utterance, Col. iv. 3. Psalm cxli. 3. the door of Hope, Hosea ii. 15. By the two former the children enter, by the two latter they go out. The walls are inscribed with salvation in every direction, Isaiah lx. 8. Isaiah xxvi. 1. the floor and beams are of cedar wood, and the rafters of fir; Song i. 17. for a further description Ezekiel, one of the head nurses, may be consulted in xl. xli. xlii.

Sometimes the nursery is in one general chorus, the cries of the children are echoed from the walls, and there is enough to do with them, 1 Cor. xiv. 26. especially when they are washed with cold water, Jer. xxx. 15. or have burnt their fingers, Isaiah lix. 3. xxxi. 9—xlviii. 10. or have broken some of the valuable things in the place, Matt. v. 19. or their own bones, Psalm xxxviii. 8. Hosea v. 11. then they cry aloud, and the nurses are put to it, particularly when a short nurse has to reach the ointment and bandages from a high shelf, or fetch them from the farthest extremity of the room,

or go down into the cellar for them, where they are obliged to move warily on their hands and knees, because of the peculiar structure of the place. 2 Cor. viii. 16. xi. 28. Phil. ii. 20. 1 Cor. iv. 15. Col. i. 3. Sometimes the poor dear things are cross and sleepy, Luke ix. 32. Eph. v. 14. the nurse gets some sweetmeats to pacify them, Psalm cxix. 103. Eccles xi. 7. Song. ii. 3. but they cast them away, Gen. xxv. 22. Judges xiii. 22. Isaiah vi. 5. Heb. x. 35. and continue crying until they fall asleep: at other times they scream so, that they are immediately undressed and examined, lest they should be pinched or scratched, but frequently it proves to be a spasmodic affection, which nothing relieves so readily as red wine. 1 Tim. v. 23. 1 John i. 7. Waking or sleeping, the children require unwearied attention, void of anger, Isaiah xxvii. 3, 4. The nurses are well paid and have much to endure. Phil. iv. 18. 2 Cor. vi. 10. 2 Cor. xi. 22—30.

B-a-a is a term frequently used by the children, and the first name they are taught to articulate is Abba, Father, and this they readily attain to on account of the constant bleating of the favorite Lamb. There is a set of beautiful stones suspended around the Lamb's neck, on which sundry letters are engraved. Heb. viii. 1. Exod. xxxix. 8—14. He leads the children about the nursery and grounds instructing them in their letters from this breast plate, Deut. xxxii. 10. Acts xviii. 25. 2 Tim. ii. 15. and those that are weaned from the milk and drawn from the breasts, are taught knowledge from this same source, Isaiah xxviii. 9. of him they learn, Matt. xi. 29. a song, which none but those who are taught of him can sing. Rev. xiv. 3. The children are earnest with them to teach them, Luke xi. 1. and it is most interesting to hear them say their lessons, Acts x. 9. i. 24. 1 Cor. vii. 5. and he is always most ready to hear them. Psalm l. 15. xci. 15. Isaiah lxxv. 24.

There is something peculiar in the medicines used for the children; they are generally much benefitted thereby, and are under such good management, that not one has ever been known to die; they have a skilful and experienced house physician, who infallibly heals all diseases, Psalm ciii. 3. Among his principle medicines are, Balm of Gilead, Jer. viii. 22. Detersive drops, Luke xxii. 44. Arbor-vitæ leaves, excellent for healing bruises, or putrifying sores brought on by neglect. Isaiah i. 5, 6. Rev. xxii. 2. The heavenly Elixir useful in cases of backsliding to which the children are very subject. Jer. iii. 22. Hosea xiv. 4. Matt. xxvi. 26. Hyssop, mingled with the detersive drops, well mixed with a cedar stick, is very useful as a purgative in cases of leprosy. Psalm li. 7. Lev. xiv. 51. Sacra Saliva, a cure for blindness. John ix. 6. There is also under his immediate custody an electrical machine, which is generally worked by the black who cleaned shoes, and goes of errands. Luke xxii. 31, 32. The children one and all are dreadfully alarmed at this electrifier, and were it not for his usefulness in shoe-

ing the king's horses (for he is a smith by trade). Isaiah liv. 16. breaking in colts, lighting fires, 2 Pet. iv. 12. sifting cinders and sweeping chimnies, Gen. iii. 14. he would have been discharged long ago.

There is an offensive brook just under the nursery windows, named Kedron, which in warm weather, Song i. 6. sends forth a noisome intoxicating effluvia, which when the children have inhaled, causes them to turn giddy, groan, sigh, and express themselves wildly, insomuch that those who can speak and scribble, are all the while it lasts talking and writing bitter things against themselves; Job xxix. 2. 1 Sam. xxvii. 1. Isaiah xlix. 14. but this brook has no such an effect upon any other family: so strong is this effluvia while it lasts, that it matters not, whether it be a shining or a cloudy day, they are alike affected as their sad countenances and wretched feelings can testify; the nurses are also affected by it. Rom. vii. 7—24. This often occasions the under nurses to consult the head nurse, and so are the children beloved by them, that they are at such times as if they were travailing again in birth for them, and they change their voice toward them. Gal. iv. 19.

A lovely dove, of immortal fame, is daily manifesting care and attention over this family, Matt. iii. 16. he constantly reveals every thing that appears mysterious about the Lamb to the family, 1 Corinthians ii. 10. and when manifestly present with them, imparts his peaceable and lovely disposition; he carries letters for them, and for those who cannot write, but only groan, he makes out an intelligent and effectual plea; Romans viii. 26. he brings most delightful fruit to the children; Galatians v. 22. he quickeneth the sluggish, John vi. 63; he cures stammering; Acts ii. 4. All that are led by him are heirs to an immense estate; Rom. viii. 14. he bears witness to all title deeds; Rom. viii. 16. he owns a noble sword, Eph. vi. 17. has rich supplies, Phil. i. 19. makes the children holy, 2 Thess. ii. 13. 1 Pet. i. 2. Some of them long for his beautiful wings; Psalm lv. 6. some who have had this longing, have neglected themselves, being so affected by the effluvia from Kedron, that they have stole away from their nurse, gone down into the kitchen and laid down among the pots, thinking themselves lost without hope of recovery; to such he has promised, that their wings shall be as the wings of a dove covered with silver, and her feathers with yellow gold. Psalm lxxviii. 13. It is somewhat remarkable, that the childrens' eyes are exactly like this dove's eyes; Song i. 15. and it is no uncommon thing to hear the nurse call the children by the affectionate appellation, My dove. Song ii. 14. v. 2. vi. 9.

The stature, constitution, and disposition of the children vary, some are small, weakly and peevish, Gen. xx. 2. xxvii. 19. xlii. 36. Exodus xxxii. 32. 1 Sam. ii. 23, 24. Gal. iii. 1. but they get the better of these things in time; others are tall, strong and cou-

rageous. Job. xix. 25. 2 Sam. xxiii. 5. Hab. iii. 17, 18. 2 Tim. iv. 7, 8, 18. 2 Cor. v. 1. Mic. vii. 8. every one is treated according to the wise government of the holy superintendents of this noble establishment, who through the head nurse have given some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleights of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up in him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. iv. 11—17.

PHILEMON.

—ooo—

To the Editors of the Gospel Magazine.

MESSRS. EDITORS,

By inserting the following precious *morceau*, written by a valuable servant of Christ, living in the last century, will confer an obligation on yours, &c.

Manchester June 23, 1832.

G. P—ns.

ON THE MANNA.

WHAT is to be understood by the dew first falling, then the manna, then another dew falling to cover it, then the dew going up, and after that the Israelites gathering the manna?

By the dew first falling before the manna, may be apprehended that it points out to us, that the dew of God's everlasting love is the ground-work of our salvation, as Christ is not the cause, but the fruit of Jehovah's love; herein, says the apostle, is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. The dew falling upon the manna, and the manna being as it were thereby hid and enclosed, might be typical of the Son of God, being inclosed in the love of God, as he was daily his delight, one in whom his soul delighted; therefore, says Christ unto his Father, for thou lovedst me before the foundation of the world. And when the sun arose, the dew went up, which may figure out unto us the Sun of Righteousness, arising into the meridian heights of love in the New Testament dispensation, which caused the dew of blessings, that lay upon the types and shadows, to cease, that there may be a more open gathering of him, feeding upon him, and knowledge of him, who lay under the law, obscure

and hid, like the manna between the two dews. On which account he is called the hidden manna; which leads me to observe the incomprehensibleness of it. "I fed thee with manna, which thou knewest not, neither didst thy fathers know;" for when it first appeared, they said, What is this? They knew not what it was, which did adumbrate the incomprehensible glory of Christ's incarnation; for, like the manna, he made a mean and abject appearance in his birth, as a root out of a dry ground: yet there was something wonderful and incomprehensible therein; how the womb of nature should contain the God of nature;—how the God of joys should become the man of sorrows; the fountain of all glory to be acquainted with our grief—how he that created all things that had the sun, moon, and stars at his command—that sways worlds unnumbered at his pleasure; how he should be bound in swaddling clothes! This is wonderful and incomprehensible, that he who upholds all things, and by whom all things consist, should hang upon his mother's breast! that he who was the sea of life and love to angels, should say, I thirst! O! amazing! O! matchless wonder! which things the angels desire to look into: that to us a child is born, to us a son is given, and his name shall be called Wonderful—his union of two natures, yet one person, for ever Immanuel, God with us, is wonderful; there now is, and ever will be something wonderful, not only in Christ's divine nature, as he is Jehovah, but in his human nature in union to his divine. Therein he will appear incomprehensibly glorious to men and angels; for his glory infinitely transcends our highest ideas of him, for, says the apostle, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory, and has a name given him above every name. But the preservation of the manna was an eminent type of Christ—"fill an omer of it, to be kept for your generation, that they may see the bread wherewith I fed you in the wilderness; and lay it up before the Lord, to be kept for your generation."

Observe that the manna lay between two dews, which was typical of Christ being in his church, in the ministration of his word, between the dews of everlasting love and everlasting glory, as the consummation of love. They went out of their tents to gather it, which did shadow forth the soul's going by faith out of itself, or that they who dwell in tents of civil life, of righteous self, of religious self, will never gather the manna.

They were to gather it in the morning, which may point out how early our affections should be set upon Christ, that he should have the cream of our thoughts, the morning and life of our love, that we should accumulate food and provisions for our souls, or as our Lord says, labour for the meat which endureth to everlasting life, before we go into the world to labour for the body, the meat which perisheth. They were to fill an omer with manna (something above

three pints) which omer was a type of the heart, and its being filled with manna, of the word of Christ dwelling richly there. But this manna was to be put into a pot, to be laid before the Lord; the apostle says a golden pot, and so does Philo the Jew; nor is it reasonable to think that this pot, which was to contain the manna for future generations, was made of earth. Now this pot in which the manna was kept, as the judicious Dr. Gill observes, "was typical of the ordinances of the gospel; in its matter being made of gold, denotes the preciousness and duration of them; the bigness of it holding an omer, shewing that these contain plenty of good things to satisfaction; its situation before the ark, signifying the presence of Christ with his ordinances, and its use, to hold manna, and to be a memorial of it to ages to come; as the ordinances have in them food for souls, and are a remembrance of Christ until his second coming."

But I rather think, by the golden pot, we might understand the divine nature of the Lord Jesus, and by the manna being preserved in this pot, the preservation of the human nature, by virtue of its union with the divine. Its being laid up before the Lord, may point out Christ's constant appearing in the presence of God for us, with his own blood within the veil, having obtained eternal redemption. And the manna being kept for future generations, that the children of Israel might see the bread wherewith the Lord had fed them, was, I apprehend, a lively type and prefiguration of Christ's appearing in heaven to the saints, as a lamb that had been slain; a view of which will bring to their remembrance what God hath done for their souls, and with what he fed them for in the wilderness; of all the dispensations of his providence, the wonders of his grace, and all through a mediator, in which Christ will remain or be preserved in the precious memories of the saints when time shall be no more. We remember thy love more than wine, says the church, and if the love of Christ has such life, savor and fragrantcy in it here, what will it be when these sweet, these transient drops of love, shall be changed into a full ocean! when these sips and scarce a taste, shall be changed into living fountains! when these varieties of love's exhilarations shall have the happy vicissitude to love's constant admiration! when these gloomy nights shall centre in one eternal day! These glimmering views by faith, in one constant vision of him whom our souls love! when every hope and expectation shall meet in one eternal fruition and enjoyment! Oh; what will it be! let silence express and eternity unfold.

TO THE AFFLICTED OF THE HOUSEHOLD.

Dearly beloved in our infinitely gracious Lord,

I TRULY sympathize in my heart in fellow feeling with you, under the severe dispensations with which you are tried, but it is all to work out the good pleasure of his will toward you. Cast yourself into those arms that never betrayed the confidence reposed. You have the Lord to meet you in the most trying circumstances; and doubt not his compassion. He reigns to rule and overrule, to turn and overturn, and glorifies himself in ways, counter to flesh and blood, sense and reason. He puts all our feelings aside, when he visits in solemn majesty to cut off our lower holds, to sweep away the cobwebs that gather in the corner of our hearts, and to perish our cleavings to all beneath himself. He knows how to put poison into the pastry of our pride, and sink us into a nutshell. He is wonderful in council, and excellent in working, though his ways are past finding out. The sufferance even of a broken limb is the voice of a father's heart calling thee *near*, and the discovery thereof at the *end* his peculiar *care*, though he wrote love on it *backwards*, I trust we are led to discover the *reading*. You may have a weak body, and varied exercises, because they are valuable servants, they often press us to have recourse to him who is the *strength* of Israel, and the *Saviour* thereof in the *time of trouble*. What a blessed fitness there is in things. He makes all grace to abound. I visited an antient saint fast bending to mother earth; he said it will not do to lean on creatures. The thought struck me, to which I replied—we may lay hold of a brother's arm and walk with him, but we must not *lean* on it. There is but one arm to lean on, and that is the arm that God the Father ever reposed on. When our blessed Lord sent his disciples to prepare for the final passover, he relates the circumstances by which they should know the place he would eat it with them—"And they went forth and found it *even* as Jesus had *said*." And have we not, beloved, gone forth and found it in all our experience, even as he has said? We find tribulation in the world, but peace in him. Had he not said, I will keep thee, I will uphold thee, I will make all my goodness to pass before thee, I will surely do thee good; and it is our mercy there is no end of what he has said, and are we not daily finding it even as he has said—Let us come forth like the disciples and testify of it, to the praise of the glory of his grace. We are but poor scholars in reading the book of his procedure, but his fatherly kindness and forbearance exceeds our thought. It is a mercy we have his heart fixed upon us, which is full of compassion and as one unchanging thought of love; all the great matters of our *eternal* destiny he has secured; whatever befalls us in the wilderness there is no yawning abyss of endless misery *awaiting* us; our covenant Lord has restored that which he took not away, both as to the rights of justice and the people anciently given him. He has restored us from

condemnation to justification—from alienation to friendship—from the greatest sufferable distance into the greatest possible nearness—from a state of *impurity* into that of *purity*; and from this evil world into the world of perfection and endless joy. O the grace of heaven, that found such a restorer, and that classed us among the people *restored*. What a fulness there is in the word salvation! we must *feel* the horrors of the damned, and *enter into* all the joys of heaven before we can appreciate its meaning.

Beloved, how honored are we who have the bosom of Jesus to fly to and repose on, in all the vicissitudes of life; to that peaceful harbour our heaven attracted spirits resorts under all that is distressing; when the world treads on our heels we flee into this invisible door and find a sacred protection, when all shuts us out (as to comfort) we have recourse to that heart that never fails to yield indiscribable bliss. The heart of Jesus is a hive of sweetness. When creation shuts its doors upon us, with what earnestness of pleasure and intense delight do we turn to the never varying bosom of our beloved. How sweet in the midst of calamity, to refuge in that dear bleeding breast, and while all is sinking around to sink fathoms deep in his unfathomable love, and lose our wondering spirits in the ocean of his regard. This is *real* experience I am writing, I know of no other consolation: we know what secret reclining on his bosom is, to hang on unchanging regard, and fetch in comfort from his sourceless fulness.

The Holy Ghost reigns in every dispensation to *endear* Jesus, and every circumstance is under his controul for the higher purposes of our better interest. A thought beneath this and we sink, sink, sink; but when we eye covenant Omniscience ever on the watch to enrich and bless us, even though all be dark around, we feel a solid stay and assurance that all will be well. The darkness and the light are both *alike* with him who is our unalterable friend, ever present Lord and constant help of his people—*trust* in him, confide in his love, flee to his heart under the severest trial, and may all the grace of his throne come forth to meet your *present* exigency. So prays your brother,

E. M.

—ooo—

No. II.

THOUGHTS ON DIVINE SOVEREIGNTY, MORE ESPECIALLY AS IT IS DISPLAYED IN THE LORD'S DEALINGS WITH HIS OWN FAMILY.

(Continued from page 393.)

HAVING briefly reviewed the Sovereignty of the Lord as it appears in the calling of his people, I now take a view of it as it is displayed in teaching them; first taking one instance out of many, to shew that in the calling of his people, he works by no rule but his own;

and however despicable in the eye of human wisdom, the means may be, yet they must lead to the end, and properly speaking, they can not be called *means*, except they do lead to the *end*. I distinguish between the communication of spiritual life, and the means that God appoints for the calling and teaching of his people: the *former* is the work of the Holy Ghost alone, without the aid of a creature; the *latter* is through the instrumentality of those means that God has appointed. The great work of regeneration is often effected *during* the preaching of the gospel, or when reading the word, &c; but the former must be considered independently of the work of the Holy Ghost, though it may take place *during* the "means," or at the *time* the call is made, or the conviction produced; for without this, "the people" would not hear, *spiritually*, or become "willing in the day of his power."

The instance above alluded to, as one proof out of many of Divine Sovereignty, is furnished by the calling of that great and extraordinary man Augustus Toplady, who at the age of sixteen strolled into a barn where a poor man was preaching to a few poor people. Take it in his own words—"Strange that I who had sat so long under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could hardly spell his own name. Surely it was the Lord's doing, and is marvellous! The excellency of such power must be of God, and cannot be of man. The regenerating Spirit breathes not only on whom, but likewise when, where, and as he listeth." Yes, if a mind of the first order; if talents the most splendid; if the classics, and not the Spirit of Christ had been sufficient! Mr. Toplady would have carried the prize above his fellows: but, "not of man, nor of the will of man, *but of God*," is the motto. He "must needs," therefore, go into Ireland, that Divine Sovereignty might shine—and into the BARN, "*to hide pride from his eyes*." Yes: blessed man of God, you was right. "Surely it was *the Lord's doing*;" and if it were marvellous in your eyes, it is marvellous in ours also."

When it pleases God therefore, he calls his people by his grace, and then begins to accomplish his promise, "*all thy children shall be taught of the Lord, and great shall be the peace of thy children*." But sovereignty shines as much in his teachings as in any other part of his conduct. Some of them have "line upon line and precept upon precept," given unto them immediately: the spirit of the law is sent home at once, so that they soon became dead to all hope of salvation by it, while the knowledge that they are to be saved by grace alone through faith, and that not of themselves, it being the gift of God is given at an early period. The mind is expanded, and the eye opened to take in much, so that their "faith groweth exceedingly;" they "increase with all the increase of God," and soon "abound in hope through the power of the Holy Ghost."

They are led at a rapid pace from the "wicket gate" to the cross, and in the light of the Holy Ghost see Jesus made sin for *them*, and that *they* are made the righteousness of God in him. While others remain for months—for years, in "the place of the breaking forth of children," and some go down to the border of the grave, "through fear of death subject to bondage." And this I have long considered to be *one of the most extraordinary parts of the ways of Jehovah*; for these "little ones" are convinced of sin, and of righteousness, and some of them have suffered much in trying to subdue one, and in toiling all night to take the other; until they are taught, "without shedding of blood there is no remission," and without the righteousness of Christ there can be no covering from the eye of justice; so that with the rest they find, without a finished salvation they perish. They feel the power of the iron sinew of unbelief, and are convinced they have no more power "with the heart to believe unto righteousness, after that righteousness is presented, than they have to fulfil the law, or call a new world into existence. And there is not a sinner under heaven that can produce the two last named evidences, but those that are born of God, and taught of God, John xvi. 7—10. The "little ones" in this stage produce one part of Paul's early experience, Acts ix. 11. another of Solomon's, Prov. xiv. 27. another of the Jailor's, Acts xvi. 30. and another of Peter's, Matt. xiv. 30, 31. They are up to the full measure of the standard set up by Christ in the mountain, Matt. v. 1—6. to that of Isaiah, Isaiah lxvi. 2. lvii. 15, 16. and to that of Peter, 1 Peter i. 23. ii. 2. Lay the map of the world before them and bid them choose an extensive place out of it and it shall be theirs for a possession; this will not heal the troubled conscience, they are dead to the world, and the things of it, for they cannot heal the wounded spirit: there is an "aching void that none but God can fill." A wound that can only be healed by the Great Physician; in short, they know and feel that they are lost, and that none but Christ *can* save lost sinners.

Now though it is not the will of God that one of these shall perish, but have everlasting life, how long do the heavens appear as brass and the earth as iron, before any satisfactory answer is returned to their cries—those cries that never burst from unregenerated hearts enter day and night into the ears of the Lord—into *his* ears who has said, "*great shall be the peace of thy children*;" yet instead of peace great bitterness follows. They are "begotten again to a lively hope," but this hope which "deferred maketh the heart sick," does not dawn in the bosom; and without this they are, *in experience*," without Christ and without hope in the world. During this cloudy and dark day one promise is sweetly fulfilled in the experience of the whole of these "heirs of promise." "As thy days thy strength shall be." *Strength* is given to every one of them, and though it gives no *joy*, yet they are supported by it, kept from

their numerous enemies, and whoever toucheth them toucheth the apple of the eye; they are carried forward against the struggles of flesh and blood, against the tide of unbelief, and are kept from the destructive power of Satan. A spirit of grace and supplication is bestowed, and they are led with weeping by a right way: they often faint, yet always recover: they often droop but never die: the grace of the Sovereign is made sufficient for them, and their strength being gone, his is made "perfect in weakness." But how is it that Joseph makes himself so strange unto his brethren? Why does he speak so roughly unto them? Why does he leave some of them long in this agony before even "a good hope through grace" is granted? Before one absolute promise of deliverance is applied. I answer, He doeth according to his will "in the midst of his church." He will not hasten his work that his people may see it: he will perform it in his own time."

The excellent William Huntington has somewhere observed, that *the vessel of mercy crosses the line when hope springs up*. And he is right, for the vessel of mercy crosses a line which for a long time appeared to be impassable. When hope is produced, whether a little hope, or the abounding of hope, it can only be "through the power of the Holy Ghost." Rom. xv. iii. And this hope is "an anchor of the soul," remembering always, that the size and weight of her anchor is always proportionate to the size and burden of the vessel. Before this is given the vessels of mercy are tossed with tempests and not comforted; but when a promise of pardon or deliverance is given by the Holy Ghost, and received by faith, then "a good hope through grace" appears, expecting the fulfilment of the promise that faith has received. The loving kindness and mercy of God, through Christ, is made manifest, and that the "anchor" enters within the vail and lays hold of Christ its great object, the hope of Israel and the Saviour thereof. In this manner, those that are born of God begin to "hope in his mercy," and then they begin to love him. They cannot hope until the God of hope bestows it; nor can they, or dare they love until this love is shed abroad in their hearts by the Holy Ghost. Rom. xv. 13. v. 5. I have laid this down by the scale of hope, rather than by that of full assurance, for by this scale the "little ones" must be measured first; and if some of my brethren should fancy that I ought to have taken the other, I urge in defence the instructions of the chief Shepherd who has said, "Feed my sheep. Feed my lambs." I have the latter one in my eye; and there is an aphorism frequently used by country shepherds that "where a lamb can feed, a sheep will not starve."

But as this sheet will contain the brief review of the Sovereignty of the Lord in the teaching of his family in this part of their journey, I must hasten to a conclusion in few words. After his people are brought to "hope in his mercy," many are allowed to remain a long-long time before the open day of gospel manifestation

dawns upon them. In "a little moment," a distant view of Calvary is bestowed, by which they are encouraged: then the clouds cover the horizon, and the sight of the cross is intercepted, and all becomes dark and worse than doubtful. Again, they go to beg the bread of life, and ere they are aware, it is asked of Abba, Father. Rom. viii. 15. By waiting on the Lord they renew their strength; and a gale from the south having cleared the sky, they again see the Son as well as believe on him, and sing, "Lord thou knowest all things, thou knowest that we love thee." The day dawn and the day sun are again made dark with night; the "anointing" ceases, and they return to the old fare, longing for "the breasts of consolation," but like infants in nature, whose cries may rend the air, and whose appetites may be as keen as hunger can make them; yet without the arm of the nurse or of the mother, they have no power to place themselves at the breasts to draw the instrument required; many of the children of God draw the necessary nutriment from the breasts of Divine compassion, until they are placed there by the omnipotent arm of Jehovah the Spirit. And how is it that he, "who cannot love them more, and will not love them less" and who has drawn them to love him above every other object, can leave them so long in this condition, before he bestows the "peace" he has engaged to bestow? Before they have access by faith into the grace in which they stand and rejoice in hope of the glory of God." Rom. v. 1, 2. We can trace these seemingly mysterious teachings and leadings to no other source but to his sovereignty. In the exercise of this sovereignty he hides these things altogether from the wise and prudent, and reveals them unto babes, in such measures, and at such times as he has in wisdom appointed; and we can only say with the best preacher of the gospel—the head of Zion, "*Even so, Father, for it seemeth good in thy sight.*" Yours in Christ Jesus,

Thornton Rust,
June, 1832.

A MINISTER OF CHRIST'S GOSPEL.

—ooo—

To the Editors of the Gospel Magazine.

FACT, *versus* EVANGELICAL THEORY.

MESSRS EDITORS,

A FRIEND of mine sent me, sometime ago, an extract from a speech of old Mr. Rowland Hill's. It was spoken at a meeting of British and Foreign Schools Society, and reported in the Record newspaper, and there can hardly be any doubt of its authenticity. Besides, it is modern Evangelicalism all over. Specious and imposing it is true, but in its matter false and delusive, as if it had come directly from the father of lies. Surely the mind of that man who entertains sentiments so utterly at variance with scripture and fact, must be under the influence of "strong delusion." No affected humble parade of personal holiness and progressive sanctity, can

screen him from the suspicion of being engaged in the miserable work of deceiving his fellow men. He that flatters men lays a snare for their feet; but a faithful witness delivereth souls. Why should our great evangelical oracle, in his laudable zeal for the diffusion of useful knowledge, manifest such unfaithfulness to divine truth and the souls of lost and straying men? was it from forgetfulness, or is he really sunk into a barbarian to those, and such as those, who in his young days of promise hailed him as an illuminated brother? however it is, thus he is reported to have expressed himself:

"Nobody will deny that a man sinks into barbarism, if his mind is not raised up from ignorance, and that he is to be esteemed but as his understanding is influenced by knowledge, and his heart by the grace of God. Let the one be given, and then we may hope for the other. Let us thank God for giving us his *grace*; but *that* we shall not want, if our minds be directed by a *good education*."

The fallacy of this statement is so glaringly manifest to the commonest observer of men and things, that it would be a waste of words to make any comment upon it; I shall only confront it here with some reluctant admissions of a clergyman, a minister of the Church of England, and whose religion is of a somewhat different cast, for there is a nativeness of candour and honesty in his character which keeps him free from many of the prejudices of his occasional associates. In a recent publication he thus writes:

"It is with deep unfeigned concern that I find myself forced to admit, and that faithfulness to my high calling obliges me to declare, that there is a deceitfulness, a disengeneous crookedness, a paltry meanness, amounting to dishonesty of proceeding, frequently detected amongst them (evangelical professors) from which worldly men of respectable moral character would shrink with shame."

This is a matter of fact so notorious that nobody can deny it. What then becomes of the boasted effect of religious education? The truth is that none but God can give a man real religious instruction; and this he never does, without first giving a capacity to learn, which is the sole effect of regeneration. It is this work of God the Spirit in and on the heart that induces "*repentance towards God and faith in our Lord Jesus Christ*," and makes a man just and true in all his dealings with God and men. Education does much in the civilization of mankind, and in this point of view should commend itself to universal support; but then let us not deceive ourselves, nor suffer others to deceive us, into a belief that it can effect that which it is the prerogative of God alone to bestow freely according to the purposes of his grace. Let us not be wheedled and joked into the adoption of Mr. Rowland Hill's notion, that if men have a *good education*, they will not want *grace*: that is if we give the former, the latter will be sure to follow. May our good Lord send us pastors after his own heart, and deliver us from

all such false doctrine. Truth is immutable, and therefore it must still be declared that "*strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.*" Yours in truth,
A CORRESPONDENT.

—000—

A MEMOIR OF THE LATE REV. NICHOLAS NEWCOMBE.

(Concluded from p. 399.)

THAT Mr. Newman for sometime, was almost every thing great and good, my readers will anticipate, that this significant name and related circumstances must have made way for such a conclusion, and also the sound of the number of hearers having increas'd, and some promising fair for having received a blessing, is what experience tells us must be imagined. But Mr. Newman always advances towards Mr. Oldman, or his lot, and that sometimes with great rapidity, as has been the case here; ugly specks soon appeared, and these quickly spread into spots; he was not equal to their expectations, was pretty generally whispered about; and it was feared he was a yea and nay preacher, and to gentle reproofs he was constrained to submit; but by and by attention was removed from the parson to the place of worship, which notwithstanding it had only stood about fourteen years, and cost more than twelve hundred pounds, was likely to fall, and that speedily, the determination therefore to take it down, and rebuild with the same materials, as far as was prudently practicable, was wisely had recourse unto, but there is unfortunately a debt on the new house, owing to the minister not having a suitable or acceptable address for begging, this part of the burthen I *luckily* escaped. Things now for a short period continued nearly as before, but the cordiality necessary between a shepherd and his flock was evidently wanting; pride, and ignorance of gospel doctrines on the one side, and well grounded prejudices on the other, was insurmountable obstacles hereunto; and both continuing and increasing, prospects became very dreary indeed; and these events were considered, even by persons who made no profession of religion, as chastisements from God, for their unkind proceedings towards me; and what has since followed has greatly established them in this sentiment.

The apostle Paul tells us, 2 Tim. iii. 13. that evil men and seducers shall wax worse and worse, deceiving and being deceived; this has evidently happened here with respect to the minister, and if there be no exaggeration in the report which prevails, he can proceed no further, without renouncing the bible entirely; a credible person (not an inhabitant of the place) who many months since heard him, assures me, that in the pulpit he declared, that if after saving the elect, we supposed that the Lord would do no more, we must think very dishonourably of him; *does not this sound very like universalism*, surely it justifies such a surmise; but we will permit it to remain doubtful (particularly has he since de-

nied it) and decide on his more general avowed principles, whence it will at least appear, that Calvinism was only his mask, and that he has now thrown it off, by declaring that Christ redeemed all men from original sin, or *sin in the abstract, as he is pleased to term it.*

The benefit to be received hereby by the non elect, he does not name, (at least I do not hear of it) and as to myself I cannot discover any; and sure I am, that no part of Christ's redemption is a vain or useless thing; it did not secure them an interest in his prayers, for himself tells us, John xvii. 9. *I pray not for the world.* Some of the Wesleyans or Arminians here tell us, it restored all men to a salvable state, or removed the only obstacle to their saving themselves, by believing and obeying the gospel; but at Paris I was told, that in conjunction with the prayers of saints, it only shortened the misery of the faithful, who now only suffer in purgatory, during the same length of time they sinned upon the earth; and I was assured, that if I did not pray to the Virgin Mary, *to command her Son*, and to angels and perfected spirits (some of them in particular) to pray to him, that I could not be among the faithful, and never should enter heaven; their capacity, (it was said) for hearing at such a distance, was given to them by the Lord as a reward for their merits: which of these three sentiments the Oakhampton parson has adopted, or whether he has yet made his selection, I know not; but however before his apostacy from truth had reached its present heights he was in pointed terms told, by some who had manifested most zeal in calling him, that he did not preach the gospel; and asked him, How he could deliver a whole sermon on prayer, without naming the necessity of God's Spirit enlightening the mind, and begetting a supplicating spirit within us, and I apprehend the necessity and importance of the gospel at large, being preached and heard, with or by the Holy Spirit sent down from heaven (1 Peter i. 12.) has never been insisted upon by him, that hearers could but distinguish it, and feel impressed with the belief that it was a prominent article in his creed.

How it is with the Lord's ministers in general, as far as it respects extent, I cannot determine, but with respect to myself, I do not recollect I ever stood up in a pulpit, without internally saying, with more or less force, *in vain Lord am I here, if thou art not with me*; and I think I have generally known, when to purpose I partook of this blessing; and could never please myself without it, or believe that I had pleased others, and in such a case I have descended with shame in my heart, which has manifested itself to be still my companion, whenever I have met with any of the discerning part of my hearers the next day.

That the spiritual part of this man's congregation, whose youth and strength will enable them to turn their backs upon him, and ramble to some neighbouring village, where something better may be heard, is a thing which well may be expected, and there are

some among them who never hear him at all, particularly the gentleman who led in the transaction, which ended in my dismissal, and his call to minister in my stead; for which, now I conceive they are all heartily sorry, and I do not think I have at present, an enemy among them, *the proud, yet insignificant reverend excepted*. But there is one circumstance indicative of the Lord's disapprobation, which I cannot avoid naming; viz. two of the misled young men (still sincerely loved by me,) who were most active in this affair, and even went about to solicit votes, to strengthen the decision of the church meeting (so called, or nicknamed,) have been obliged to leave the place, for want of employment in their vocations or trades.

I hope the Lord's chastising hand is withdrawn (although I fear it is not) and that a real gospel ministry will be granted them, but how the minister can be supported, except he be of some trade or profession also, is not discoverable by me, as they have never, I have been told, raised more than thirty pounds per annum by sittings and subscriptions; unto which may be added about twenty from a penny a week society in London; and if I am not wrongly informed, two out of four who have left the place for want of labor, paid each two pounds per annum—*the present substitute for a minister keeps a school*. However there is one thing which should check judging from appearances, which is that the earth is the Lord's and the fullness thereof, and his own cause and ministers he will support, as far as he sees to be good; notwithstanding his having subjected most of the honours and riches of this world, to Satan its chosen God.

I am now writing under the impression, that an omen, or what is called a foretoken, has announced to me that my decease is near at hand, the particulars of which will probably be named by my young friend, who (in place of the person first intended, and named in these Memoirs) will present them for publication, with the announcement of my death; but much must not be expected from him, as he has never written for the press. And now I conclude by saying, adieu Messrs. Editors, adieu to my brethren in the faith every where, particularly at Oakhampton, adieu until we meet in heaven; and may the Lord triumphantly, and to the honour of your profession, speedily conduct you hither.

NICHs. NEWCOMBE.

N. B. These Memoirs began at Oakhampton, perhaps twenty years since, and were finished at Stonehouse, July 30, 1824.

A TOKEN OF REGARD.

WE have come to the conclusion of this Memoir of the Reverend Nicholas Newcombe, which we have inserted at his particular request in his favorite Publication. We have differed from this worthy man on some subjects, yet upon the doctrines of free and sovereign grace, and the grand fundamental principle of a sinner's salvation, founded upon the Rock of Ages, we have fully agreed; and embraced each other with the most cordial affection. Though we have congregated here below in a different communion, we shall soon join him in one harmonious song of praise, in the General Assembly, that will never break up, with our fellow members whose names are written in heaven.

We have admired the integrity of mind and independency of spirit of our deceased friend, whose character was steadfast and immovable. It was his infelicity to fall in with some hypocritical professors of religion, who took every advantage of him, and imposed upon his credulity, and robbed him of his money, and then turned out his most inveterate enemies. Being naturally of an irritable habit, the grace of God did not altogether remove his pettishness, indeed he was not an angel, but a man encompassed with the infirmities of human nature, and being for years a martyr to an impaired constitution, it made him more sensitive. When he saw cant, double dealing, imposition and cunning, so prevalent among the generality of our boasting practical pietists, as also their perversion of the gospel of Christ, here his indignation was excited, and in the language of his Divine Master he would say, O generation of vipers, who has warned you to flee from the wrath to come, do works meet for repentance.

He was a disinterested minister of the gospel, never receiving, as he expresses, one farthing for his labours; his private purse supplied his necessities, and often assisted the wants of a needy brother. Upon the whole, Nicholas Newcombe, was a servant of God, and irreproachable in his conduct towards man.

Sept. 5, 1832.

THE EDITORS.

—ooo—

SCRIPTURAL MEDITATIONS.

No. III.

The Difference between a Natural and Spiritual Faith: fully set forth in the Light of Ruach's most Holy Word.

"Whatsoever is not of faith is sin."—ROMANS XIV. 23.

(Concluded from p. 410.)

1st. THEN "Whatsoever is *not of faith* is sin." This is a *very sweeping*, and comprehensive declaration, because it clasps within its sacred embraces, all *persons*, all *thoughts*, and all *things* whatso-

ever, under the canopy of heaven; whether from north to south, or from east to west that are not grounded upon, nor found in "Christ Jesus" according to the everlasting covenant settlements of Father, Word, and Holy Ghost.

As it was before stated, so be it again repeated, "*the devils believe and tremble.*" Yes, the Holy Ghost condescendingly informs us on the divine page "that the old serpent, and his cursed race, against whom Jehovah hath indignation for ever," not only knows more of the doctrines of our most holy faith in a "*letter,*" point of view than many of the children who have been "*renewed in the Spirit of their minds,*" but they also are fully acquainted with the person of Christ himself, as we find in the gospel by Mark, i. 24, where we read, that "*Jesus being on a Sabbath day at Capernaum, entered into their synagogue and taught. And there was in their synagogue a man with an unclean spirit; and he cried out saying, let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of Aleh.*"

Indeed, brethren, we may go one step farther, and assert without fear of contradiction, (for the scriptures will help us out,) that the ghostly enemy, or prince "*of the power of the air,*" together with his hellish crew, have also a most correct knowledge of the mere "*letter*" of the scriptures, as revealed in the Bible, by the Holy Ghost. This is most evident, and may be satisfactorily proved, from Satan's actually quoting *therefrom*; when "*Jesus was led up of the Spirit in the wilderness to be tempted of the devil. And when the Tempter came to him he said, If thou be the Son of Abba, command that these stones be made bread. But Jesus answered and said, It is written man shall not live by bread alone; but by every word that proceedeth out of the mouth of Jehovah. Then the Devil taketh him up into the holy city and setteth him on a pinnacle of the temple; and saith unto him if thou be the Son of Abba cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone.*" Matt. iv. 1—6.

The inference therefore is easy to be understood, and may be stated thus—the serpent and his seed are firmly persuaded, that "*there are three which bear record in heaven—the Father, the Word and the Holy Ghost, and that those three are one.*" 1 John v. 7. Moreover, we may gather from the foregoing, that Satan is fully satisfied the "*created*" Word, was not merely "*set up*" in the *uncreated word*, or eternal Logos, from everlasting, "*according to Jehovah's eternal purpose,*" as the spiritual Jacob; Isaiah xliii. 1. but was also in the fulness of time "*made flesh*" through the overshadowing power of the Holy Ghost, in accordance with the promise of Aleh the Father, who prepared the body in decree, be-

fore the world were made." Heb. x. 5. And once again, from the question put by the devils to Jesus when "He was come into the country of the Gergesenes, "Art thou come hither to torment us *before the time?*" We learn that they are deeply convinced there "*is a time coming,*" when the Redeemer, (and judge) "Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not Jehovah; and obey not the gospel of our Mediator, Jesus Christ. Who shall be punished with everlasting destruction from the presence of Alehim; and from the glory of his power when he shall come to be glorified in his saints, and admired in all them that believe." 2 Thess. i. 7—10. "For in that day shall be gathered before the Son of man *all nations*; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, placing the sheep on his right hand and the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. Also shall he speak unto them on his left hand, Depart from me, ye cursed, "*into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment, but the righteous into life eternal.*" Matt. xxv. 31 to the end.

Proceeding in due order, a question or two very naturally present themselves in this place; and unto which it will be our highest wisdom to attend, especially in this era of time, when *causes are put down for effects, and effects for causes.* The queries then are these—And who is the devil? together with, How comes it to pass that he and his are brought acquainted with the solemn and important truths?

As touching the person and character of the devil, it hath not pleased Ruach the Eternal Spirit, to be very explicit in the sacred page; but nevertheless sufficient is recorded for us to know him as an "evil angel," created, by Jehovah himself with a "*seed*" to serve him (if I may so express it) both of whom, head and members were ordained, made, and are "reserved unto darkness and blackness for ever." Psalm lxxviii. 49. Gen. iii. 15. Indeed Jesus himself hath been graciously pleased to afford some little information on this point, when declaring unto the Seventy, "I beheld Satan, as lightning fall from heaven." Luke x. 17, 18. Alluding no doubt, to the period when there was "war in heaven, and when Michael and his angels fought against the Dragon. And the Dragon fought and his angels and *prevailed not*, neither was their place found any more in heaven. And the great Dragon was cast out, that old serpent called the Devil and Satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him, to be reserved in everlasting chains under darkness, unto the judgment of the great day." Rev. xii. 7—9. Jude vi.

Some of our *unskilful* theologians will tell us, in their own words,

"God made no man to damn him, but *every one is condemned only for their sins.*" If this is not *denying* salvation to be of *grace alone*, it is hard to write what is—for *the real fact* is this. "*that even before the children were born, or had done any good or evil, that the purpose of Jehovah according to election might stand (not of works, but of him that calleth.)*" It was said unto Rebecca "*the elder shall serve the younger* ; as it is written *Jacob have I loved, but Esau have I hated.*" Rom. ix. 11—13. Then the whole of the Serpent's race, or reprobate ones, are "*made for destruction* ;" without any regard being had to their works good and bad. *Most certainly* : for the scripture saith "*Jehovah hath made all for himself, yea even the wicked for the day for the evil.*" Prov. xvi. Thus it is plain they did not make themselves *wicked*. No, but were afore-time "*as vessels of wrath fitted* (not fitting themselves by their sins, but already fitted) for destruction "*as natural brute beasts made to be taken and destroyed.*" Rom. ix 22. 2 Peter 11, 12. Isaiah xlv. 9.

Be thankful ye "*called ones,*" that ye *were not* "*of old fore-ordained to destruction as others* ; and give glory to him who hath done, so great things *for you already,*" as a *pledge* that your "*end will be everlasting life.*" Psalm lxxxiv. 11.

The other question waiting a reply is, And how comes it to pass that the devil and his children are brought acquainted with the grand and foundation truths of the bible? Simply from their being *permitted* to attend the ministry of a preached gospel ; as proclaimed from season to season *in our different assemblies* together in church order, communion and fellowship with the Father and with his Son Jesus Christ, through the aboundings of the Holy Ghost. Job is commissioned to unfold this matter when writing, "*Now there was a time when the sons of the Alehim came to present themselves before Jehovah, and Satan came also among them.*" i. 6. Hence Satan is to be found in the midst of our worshipping assemblies when in the courts of Alshouse ; he is *truly*, not only to *hear* of the exceeding goodness of Jehovah towards his people, as well as of the extreme severity against himself and cursed seed, but also to catch away that which is sown amongst his way-side hearers "*lest the light of the glorious gospel of Christ should shine unto them.*" Matt. xiii. 19. 2 Cor. iv. 4.

How true therefore it is "*that our adversary the devil, who walketh about as a roaring lion, seeking whom he may devour,*" 1 Peter v. 8. together with his reprobate seed, *are and may be* trained up, or schooled, in all the fundamental truths of our most holy faith, *as far as the mere letter will carry them* ; which even unprejudiced fallen nature doth not in the least object to, *when inverting the general order of scripture*, by calling evil good, and good evil ! And hence the herald's voice unto such who shew much love with their mouth, but whose heart goeth after covetousness, is as a very lovely song of one that hath a pleasant sound and can play well on a musical in-

strument; *for they hear the words but do them not.*" Ezek. xxxiii. 32.

Furthermore it may be remarked for the sake of elucidation that Satan and his angels are not only present when the saints are met together in the sanctuary: but Jesus and his elect angels are also with us joying and beholding our order. St. Paul writes, "unto me grace is given that I should preach among the Gentiles the unsearchable riches of Christ." What for? Do pray observe the language—"to the intent that *now* unto principalities and powers in the heavenlies (i. e. the holy angels) might be known *by the church*, the manifold wisdom of Jehovah." Eph. iii. 8. 10. Thus we perceive, those "ministering spirits sent forth to minister unto the heirs of salvation." Heb. i. 14. are likewise present in the observance of ordinances; both looking into the exceeding riches of Jehovah's grace," as also "joying over one sinner that repenteth more than over ninety-and-nine just persons that need no repentance." 1 Pet. i. 12. Luke xv. 7. Oh, my friends, what a world of mysteries are we living in, surrounded both on the right hand and left (*though invisible to us*) by elect and non elect angels, "Jesus himself being in the midst," as the sovereign head and appointer of all, ordering all things after the counsel of his own will. And on this alone ground it is the Holy Ghost commands the woman, to keep covered during divine worship "*because of the angels!*" Matt. xviii. 20. 1 Cor. xi. 10.

How incalculably great then, are the unspeakable advantages of the *elect* blood-bought children, when sitting at the feet of Jesus, around the cloisters of the gospel pool; for unto them it is given to "mix faith with the word preached," whereby it becomes within them an engrafted word, making them wise unto salvation." Whilst from all others this blessing is *withheld* "that seeing they may see," with the mere bodily eye, but not spiritually perceive, and hearing they may hear with the outward sensible ear, "*but not understand with their heart*, so that consequently the word in the end of the day will be sure to prove *a swift witness against them.*" Matt xxiv. 14. "For *this* cause," saith the apostle, "we are unto the *Alebim* a sweet savour of Christ in them that are saved, and in them that perish:—to the one we are the savour of death unto death, and to the other the savour of life unto life." 2 Cor. xii. 15, 16.

From this part of our subject may be discovered the *reason* wherefore it is devils and wicked men "*tremble*," and oftentimes quake for fear of "judgment to come" like Felix the Roman governor: "for it had better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." 2 Peter. xi. 21. Again the holy Ruach in the epistle of the Hebrews gives a very awful description of such *hardened ones*, together with their *end*: when affirming it to be "impossible for those who were once enlightened,

and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of Jehovah; and of the powers of the world to come. If they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of Aleh afresh, and put him to an open shame." And why all this? "because that which beareth thorns and briars, *is rejected*; and is nigh unto cursing, *whose end is to be burned*." And once more St. John, in his book of Revelation, represents all such adversaries, in the judgment day, when the heavens being on fire shall be dissolved and the elements shall melt with fervent heat;" as calling upon the mountains and rocks, to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb." Prov. vi. 16.

Thus we may perceive that *a bare hearsay, historical, or natural faith*, in the sublime and leading truths of our gospel, *is no proof whatever of our being in a state of salvation*. Neither is it, for what from reading the scriptures, hearing sermons, or talking with others; we may not only fancy ourselves to "be increased in goods and have need of nothing;" but yet after all *our profession*, be very *devils* in human shape as was Judas. John vi. 70. "Higgaion Selah!"

There is something to my short-sighted view of things, very solemn in this particular; but solemn and striking as it is, the *truth* itself, "as it is in Jesus," *is not in the least lessened thereby*. For Judas the traitor, who "was of his father the devil," and who, "after supper betrayed his Master for thirty pieces of silver;" no doubt full well knew all the doctrines of the gospel. Indeed we are certain that *he went much further*, for he actually *preached them to others*, "under Jesus" commission; and it is not at all unlikely was made instrumental in the conversion of many whose "names were written in heaven," in the course of his ministry. But yet notwithstanding all this, if we attend to what the Master uttered concerning his *person*, when calling him, "a devil;" together with what the Holy Ghost hath recorded respecting his *end*, even that he went unto "*his own place*," of *damnation* as one of the serpent's seed. Certainly both him that writes or speaks, and you who read or hear, must be thoroughly assured *that a something more* is necessary to evidence us is a *safe condition*; beside that *unsanctified, earthly, worldly "knowledge which only puffeth up"*. And so there is, dear sirs, which *something* Jesus Christ himself told Nicodemus consisted in nothing more nor less, than a new-birth in grace—"Ye must be born again." John iii. 7.

Seeing then that mere ministerial gifts, as in Judas's instance, are no proofs of an interest in Christ, and that nothing will do short of regeneration; surely there is a needs be for great plainness of speech in this day of heresy and schism. Remember then *you* that are called upon to preach unto others, that "though you

were enabled to speak with the tongues of men and of angels, and have *not charity*; you are only as sounding brass or tinkling cymbals. And though you may have the gift of prophecy, and understand all mysteries and all knowledge: and though you have all faith (which grows in nature's soil) so that you could (apparently) remove mountains, and *have not charity*, you "*are nothing*." Nay more than this, "though you bestow all your goods to feed the poor; and though you give your bodies to be burned, and *have not charity*, it will profit you nothing." 1 Corinthians xiii. 1—8. And you also, that are *ministered unto*, it will be well to attend more closely unto the Holy Ghost's direction in 2 Corinthians xii. 7. "if any man trust to himself that he is Christ's, *let him of himself think the matter over again*." Therefore my brethren aim to keep in remembrance that *without the new creation work*, being inwrought in the soul by the silent, secret, and irresistible power of the Alehim, all *outward appearances or professions, are nothing worth!* In a word, depend upon it, you that "name the name of Christ," whatever you may *know in theory*, respecting "the common salvation" of the "seed of the woman;" of this you may be certain, that if such knowledge carries your mind no farther than *mere outward* acts of honesty, benevolence, and decency towards men, it is a *barren, dead, useless and sinful* faith. And as such living and dying will leave its possessor infinitely short of everlasting happiness; "for if any man have not the Spirit of Christ," bestowed upon him *before he goes hence*, it is a proof) "*he is not one of his*." Rom. viii. 9. "It is the *Spirit* that quickeneth," said Christ to his disciples—"the flesh profiteth nothing." John vi. 63. "Herod heard John the Baptist gladly, and did many things because of him;" but Herod *had not the Spirit*. Neither had "Simon the sorcerer who was *baptized by Philip*;" and yet with all his *water baptism*, when "the apostles came down from Jerusalem to Samaria, Peter told him *he had neither part nor lot in the matter*."

And as it was then so is it *now*; the tares will always be found mixed up with the wheat. Indeed it is necessary *such should be the case*, as saith the Holy Ghost—"There *must also be heresies among you*, that they which are *approved* may be made manifest." 1 Cor. xi. 19. Hence Balaam the conjuror who had "*his eyes open*," but *not his heart influenced*: who was prompted by the *common operations* of the Holy Ghost upon his mind to utter that most blessed prediction, concerning Christ, recorded in Numb. xxiv. 17; and who by "*his enchantments*," proved himself a "*child of the devil*." So also is it much to be feared *that hundreds of thousands* whose names *may be written* with pen and ink *on church books here below*, will hereafter call upon Immanuel with a "We have eaten and drunk in thy presence, and thou hast taught in our streets. But he will say unto them, I know you not whence ye are; depart from me all ye workers of iniquity:" for "ye are of your father

the devil and the lusts of your father ye will do!" Luke xiii. 26, 27. John viii. 44. And thus it is

" Knowledge *alone* is all in vain,
In *vain* all servile fear;
Our stubborn sins will still prevail,
If love be absent there.

" Love fires the soul, and makes our feet,
In swift obedience move;
Satan believes, and trembles too,
But Satan *cannot* love!"

So much for the extent and end for a mere *barren, dead, and useless* faith, which is *sin*; and as such must certainly produce *death*, "for the wages of sin is *death*." Rom. vi. 23. let us now go on and *enter* upon the

IId. branch. Wherein is set forth, in what a *true, scriptural*, and *genuine* faith *doth* consist: together with the blessed consequences arising from being made a partaker thereof.

On *entering* this wide field of scriptural ground, (and it will not be prudent for me to do more *at this time* than to *enter*), a most extensive view of that sacred "mystery which from the beginning hath been held in Jehovah," opens to our spiritual contemplation, "Which in other ages was not made known unto the sons of men;" but "which is *now* revealed unto the holy apostles and prophets by the Spirit."

For as a *right, true, spiritual*, and *lively* faith is only an *effect* of our election, and *not* the *cause* of salvation; so will the awakened mind in its enquiries after the *cause*, necessarily be *led* back to that ancient period spoken of in the scriptures by the names of "everlasting," or from "the days of eternity." As for example, Why was faith given unto *you* my brother or sister, or unto *me*; in preference to many around us? Even because "Abba the Father hath not appointed *us* unto wrath, but to obtain salvation by our Mediator Jesus Christ; who through the Eternal Spirit offered himself once." 1 Thess. v. 9. Heb. ix. 14. And *when was it* Abba the Father did so appoint us to salvation, *in, by, and through* Christ Jesus? even "from *everlasting*;" as it is written in *one* place, "I have loved thee with an *everlasting* love, therefore with loving-kindness have I drawn thee." Jer. xxxi. 3. In another we are said to have been "saved and called with an holy calling, not according to our works, but according to his own purposes and grace, which was given in Christ Jesus before the world began. 2 Tim. i. 9.

Thus, here it is (as was before stated) my meditation branches off and runs out into the *broad expanse*, or *bottomless ocean* of Jehovah Alehim's *everlasting unchangeable* love; which hath been running under ground as it were from all eternity, and which embraces within its wide unfolding bosom all the soul-refreshing doc-

trines, or principles of our most holy faith. Yes in this place it is, we are brought "as in an open glass," to behold Jehovah's *absolute sovereignty, &c. displayed to the very uttermost*; as well in the kingdoms of nature and providence, as in the departments of grace and glory. *For why was it*, his unconditional election, grace and glory union, particular redemption, free pardon, full justification, complete sanctification, and final salvation were bestowed *upon the "one church in Christ," to the utter exclusion of the rest, or seed of the serpent, who are "blinded, hardened, and reserved in darkness until the day of destruction?"* Job. xxi. 30.

But I must not enlarge, having already, it strikes me, far exceeded the bounds of common decency necessary to be observed in *our most valuable Periodical*; so that rather than launching out at this time into the "heights and depths, and breadths, and lengths of the love of Alehim," it shall be my province to study brevity and instantly to retire. Suffice it therefore to say, that in addition to the truth's already presented on the subject before us; *that which remaineth to be spoken unto*, will as a finish to the whole be brought forward, Jesus being my helper, in a succeeding paper.

In the mean season, however, it will be well and profitable for us "*not to believe every spirit, but to try the spirits whether they are of Alehim; because many false prophets are gone out into the world.*" 1 John iv. 1. "And hereby ye shall know the spirit of truth from that of error; whatsoever is born of Alehim overcometh the world, and this is the victory that overcometh the world our faith." Now then *faith* as we "have before seen and testified," is the gift of Father, Son, and Holy Ghost, for be it borne in mind that although "there are *three* glorious persons in Jehovah, yet their *essence, will, decree, and work* is but "*one*" and the same. The question therefore which suggests itself is, *how is this faith to be manifested forth?* This methinks under grace, will form a suitable conclusion, by rendering the subject in hand *somewhat personal to ourselves*, whereby we shall, before rising from the table, be brought to know, whether or not *ours* is a mere *natural, or true, spiritual and lively* faith? "For if our heart condemn us; the Holy One, is greater than our heart and knoweth all things. Beloved if our heart condemn us *not*, then have we confidence towards Jehovah." 1 John iii. 19—21.

The *special faith* then, of the children of the kingdom, when drawn forth into exercise, is manifested by simply *believing, trusting, and rejoicing* in Christ Jesus having no confidence in the flesh." Consequently the *spiritual* man, having for its object the person of Christ, and for its alone subject of praise his finished salvation; the language of such an one (under all advantages or disadvantages) will be "Whom having *not seen* we love; in whom though now we see him not, yet believing we rejoice with joy unspeakable and full of glory." I know of no other definition of the word faith, neither do I think Ruach Jehovah hath given any other; "for

the kingdom of Aleh is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. 1 Peter i. 8. Rom xiv. 17.

Is Christ therefore "in whom the Father's soul delighteth, upon whom he hath put his Spirit, and who hath brought forth judgment for the Gentiles,"—*the alone object of your desire?* Can you with Job cry out "Oh that I knew where I might find him, that I might come even to his seat?" Job. xxiii. 3. Or with the church herself in the book of Canticles, "Tell me O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of the companions!"

Is his perfect work of salvation your *alone subject of praise*. So that you are ready to join the song—"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto Aleh and his Father, to him be glory and dominion for ever and ever? Amen." If so, *well*, for as all this is *contrary* to the natural faith of devils and wicked men; so is it Jehovah's testimony *within*, that "you are born again, not of corruptible seed, but of incorruptible, even by the word of Jehovah which liveth and abideth for ever."

Moreover in seasons of trial, trouble, and difficulty there will be a going out of soul after *him*, "in whom dwelleth all the fulness of Alehim bodily." What for? in order that we "may receive grace to help in our every time of need;" knowing that however *painful* the visitation may be to flesh and blood, nevertheless it must be amongst the "*all things working together for our good.*" Rom. viii. 28.

"Hast *thou faith* then? have it to thyself before the holy ones, for happy is he that condemneth not himself in that thing which he alloweth." Yea "blessed are all those amongst you that *have not seen and yet have believed:*" for yet a little while and he that shall come *will* come, to take you to himself, that where he is, ye may be also." Rom. xiv. 29. John xx. 29.

Turn to the eleventh chapter of the Hebrews, and there read over the honourable testimony given, concerning the actings of that precious faith which is of more value than fine gold, and by which the elders obtained a good report." Well may we be astonished at the wonders, of faithful men and women (as recorded both in the Old Testament and New) who were enabled to perform "through Christ strengthening them," when "in perils by land, in perils by the heathen, in perils in the wilderness, and in perils amongst false brethren," they overcame all by the blood of the Lamb, loving not their lives unto death." Rev. xii. 11. And well *may we* cry night and day unto *the strong* for strength, seeing we are compassed about with so great a cloud of witnesses, all of whom received not the promise, Jehovah having "provided some

better thing for us, that they without us, should not be made perfect!"

Master "increase our faith," enlarge our hopes, and drive away all our fears; for indeed the days, "are come upon us, which were spoken of before by the apostles of Jesus Christ; who foretold *there should be mockers* in the last times, that should walk after their own ungodly lusts; being earthly, sensual, devilish, having not the Spirit." Oh for grace then "to build ourselves up upon the principles of our most holy faith; that praying in the Holy Ghost, we may be kept in the love of the Father, looking for the mercy of our Adon Jesus Christ unto eternal life." "Seeing therefore *we have* a great High Priest, that is passed into the heavens, Jesus the Son of Aleh, let us not only aim to hold fast our profession; but let us *also be continually* coming unto him, as unto a living stone, disallowed indeed of men, but chosen of Aleh and precious. If we say that we have *no sin*, we deceive ourselves, and the truth is not in us; but if we confess our sins Alehim is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 8, 9.

"Now unto him whose eyes have been upon us for good, from one end of the year unto the other; and who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy. To the only wise Jah and our Saviour be glory, majesty, dominion and power, both now and for ever. Amen."

Plymouth, Devon.

GEO. HEN. GODDEN.

—000—

A FEW THOUGHTS ON THE ORIGIN OF EVIL.

A CORRESPONDENT who signs himself "*Hopeful*," has been quibbling with us respecting the Origin of Evil, and is angry with some of our correspondents in their views of that profound inexplicable subject. One of our writers, of the name of Godden, he most severely handles through several pages of his manuscript, particularly where he asserts, that "Whatsoever is done in the heavens above, or in the earth beneath, Jehovah hath done it himself." This expression, with others of the like tendency, *Hopeful* says, is having hard thoughts of God; that he should put it into the hearts of men to fulfil his will, and then punish them everlastingly in hell-fire for sin. He challenges Mr. Godden to point out the difference between Jehovah being the *author* of our sins, and the creator of evil, he will then prove himself, he says, a cunning man indeed." Other allegations against this gentleman, on the same subject he brings forward, too futile and too prolix to enter upon.

However in the midst of his brandishing, we have not escaped his blows. It appears in November last, p. 521, having occasion to refer to Dr. Dodd and John Wesley, we observed in continua-

tion, "*Why talk of such characters, they have passed their accounts, and are gone to the place appointed for them, still their progeny exists, and will continue to exist, until the second coming of Christ, and we are sadly apprehensive, that whatever we can say, will never cleanse the Augean stable. For if the prophets be deceived, the Lord declares, 'I have deceived them,' then who shall undeceive them.*" Here Hopeful sarcastically says, "the above portion of scripture much distressed him, for he could not help pitying the hard case of Irving, Bulteel, and others, that God should deceive them."

Whether the characters he brings forward were enlightened by the Holy Spirit, it is not for us to decide, but this we will assert, that God at times, sends strong delusions, that men should believe a lie. It is also left upon record, that God put a lying spirit in the mouths of certain prophets. Here is evil certainly produced by the actions of men, they were the instruments, but the question to be solved is, who was the agent?

To account for the first existence of evil is too deep for a mortal plummet to fathom. Why sin should be permitted to prevail in a world made by infinite power and goodness our finite capacities can never comprehend; it is an ænigma which the mind of man will never be able to solve. We well remember Mr. Toplady remarking one afternoon, at St. Olave's, Old Jewry, that "the origin of evil, whether among angels or men, is the most difficult question, and the most mysterious part of the divine conduct, that ever presented itself to human investigation." He well knew that his penetrating eye could not pierce the veil, he therefore candidly confesses his ignorance, wherein he gives the most indubitable proofs of his knowledge and profound wisdom. But our correspondent, "*Hopeful*" is at no loss; he dashes through thick and thin, and tells us, that it is "*the devil and ourselves create evil!!!*" Here he sets up the opinion that God created the world for his creatures to govern. He propagates the *impious* notion, of an evil being producing infinite evil, in *opposition* to a good being; this is a principle bordering upon atheism. Two infinite powerful beings opposing each other. Would it not be more judicious to say, that the evil being derives his power from the only Supreme Independent Cause of all things. Indeed the scriptures represent the devil as a being of limited power; he could not tempt Job, unless he had permission, and was discomfited in assaulting our blessed Lord, and was rebuked. Milton had the same view, where in his discourse between Satan and the Archangel, makes the latter say,

Satan, thou know'st my force,
And I know thine,
Neither our own, but *given!!!*

Even wicked men are under the same control. Pilate could not crucify the Lord of Life and Glory, unless he had *power* given him

from above, nor could a prophet curse those whom God designed to bless!!!

Indeed it is inconsistent with the wisdom of God, to suppose that he would bring into existence an agent, who should overthrow or counteract his designs. He cannot be constrained by any necessity, nor can any thing exist independant of, much less *contrary to his will*. All that we have to say to "Hopeful" is, Why evil is permitted we have no faculties to discover, and perhaps ought not to enquire. Soame Jennings wrote a volume upon the subject, and was as wise when he concluded as when he began. Dr. Watts, in his investigation of the mystery, was non-plussed, and after playing at puzzle, came to this conclusion, that sin was a *non-entity*, a privation of all good. The same as darkness, is the absence of light, and disease the absence of health. Indeed so true it is that

"Purblind man
Sees but a part of the chain; the nearest link,
His eyes not carrying to that equal beam
That poises all above.
But how can finite measure Infinite?"

London, Sept. 19, 1832.

THE EDITORS.

—ooo—

To the Editors of the Gospel Magazine.

CHRIST A SUFFERING SAVIOUR.

SIRS,

As many parts of scripture abounds with figures, and of which we in the present day know but very little of, the consideration is naturally past over in silence, and the true meaning and beauty lost. This has induced me to take up my pen and endeavour, as far as my feeble efforts can, explain the word "sword," found in the following scripture:

Awake O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered: and I will turn my hand upon the little ones. Zech. xiii. 7.

The following quotations will lead to a decision of the point in question:

Though he was a son yet learned he obedience by the things which he suffered. Heb. v. 8.

For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Heb. ii. 10.

For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us unto God) being put to death in the flesh, but quickened (or raised) by the Spirit. 1 Pet. iii. 18.

So Christ was once offered to bear the sins of many. Heb. ix. 28.

Yet we did esteem (or imagine) him stricken, smitten of God, and afflicted, saith Isaiah, liii. 4. that is justly punished as an accursed person, deserving no favour. But saith the prophet again, "he was wounded for our transgressions."

Then said some of them of Jerusalem, Is not this he whom they seek to kill. John vii. 25.

Then from that day forth they took counsel together to put him to death. John xi. 53.

These things I command you, that ye love one another. If the world hate you ye know it hated me before it hated you. John xv. 17, 18.

For the zeal of thine house hath eaten me up and the reproaches of them that reproached thee, are fallen on me. Psalm lxix. 9.

As with a sword in my bones, the wicked reproach me all the day long, while they say continually unto me, Where is thy God? Psalm xlii. 10.

Arise O Lord disappoint him, cast him down, deliver my soul from the wicked which is thy sword. Psalm xvii. 13.

Awake O sword against my shepherd, against the man that is my fellow, saith the Lord of hosts, smite the shepherd and the sheep will be scattered, and I will turn mine hand upon the little ones.

Reader, if thou art a little one in Jesus, thy God hath defended thee by turning his Almighty hand of grace toward thee, because thy Surety stood forward on thy behalf and paid thy awful debt by receiving the blow and thou art set free; then mayest thou boast in the Lord, that the blood of Jesus Christ, God's son, hath cleansed thee from all sin; and as thou art brought to receive the kingdom in a holy simplicity, as a little child, thou art dependant upon thy God and Father for all grace, out of the fulness of Christ, and being adopted into his family by free unmerited grace, thou mayest freely say, under the power of that grace, this God shall be my God for ever and ever; and his grace is such that in him the fatherless findeth mercy: and as thou hast found Jesus precious in thy salvation, thou wilt be brought more and more to pant after him, as the hart panteth after the water brooks, and find him to be living water to thy soul. If this is thy happy case, thou shalt never die. Death cannot reign where Jesus lives, for Christ is in you the hope of glory; and as a proof of this, "you hath he quickened who were once dead in trespasses and sins."

Having thus shewn my opinion, may I crave your kindness in inserting it, and I am Sir, yours obediently,

Islington, Aug. 22, 1831.

JOHN STYLES.

A WORD OF ADVICE TO A POOR HEAVY LADEN SINNER.

To a poor helpless, heavy laden sinner, who has been long looking for some holiness in the flesh, and some fitness for Christ in himself; but who, under the teaching of the Lord the Spirit, finds he possesses an evil heart of unbelief, departing from God; and that his heart, which he wants to feel better, finds to be deceitful above all things, and desperately wicked, is now brought to the feet of Jesus, with a "Lord, save, or I perish."

If this address should fall into the hands of one under such circumstances, and if the Lord the Spirit should graciously direct his attention to his holy words, sent by the Apostle Paul to the Church where he saith, "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." As if the Holy Ghost had said, look out of self to Jesus, and be satisfied to be saved as a sinner: a miserable beggar, to be reconciled to God's salvation, which is without money, and without man's doing or deserving! a free full complete salvation, and finished; all rising from God's everlasting love, to all those he has chosen in Christ before the foundation of the world; who were given to him, and redeemed by his precious blood. The Apostle goes on to prove this in the last verse. Read it, my poor fellow sinner, and rejoice. "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Glorious news for a guilty sinner, who feels the depravity of his nature, and the plague of his heart.

The HE who has made HIM to be sin for us, is no other than JEHOVAH, GOD the FATHER; the HIM on whom our sins were laid, can be no other than JEHOVAH, GOD the Son, IMMANUEL, in our nature. The us, who are sharers in this blessing, of having our sins thus imputed to Christ, must be the elect of God, who were sanctified by God the Father, being united to God the Son, and called by special grace, by the power of GOD the HOLY GHOST, to realise these blessings by the faith of God's elect. Well might David say, "Blessed is the man whose transgressions are forgiven, whose sins are covered; blessed is the man unto whom the Lord imputeth not iniquity." The Apostle Paul also declares, "that blessed is the man to whom the Lord will not impute sin," and this is the blessedness of every guilty, helpless, self-empited sinner who has been led by the Spirit to fly for refuge to the hope set before us in the gospel, of a full and complete salvation through the atonement. Though all the *us* mentioned in the text have gone astray like lost sheep, the Lord hath laid on him the iniquity of *us* all; and with his stripes we are healed.

My dear fellow sinner, whoever thou art, that may read these lines, if the Lord Jehovah has revealed to your mind the glorious plan of redemption, and has made you feel the blessed efficacy of

Christ's atoneing blood to heal thy death plague-sore, then I congratulate you, as a fellow sharer in the eternal and everlasting love of Jehovah the Father, the Self-existent, Independent, Great I AM, who, in his own eternal mind, set apart a people for himself before the birth of time; and viewing these, his chosen, as fallen in the Adam-nature head, He gave them to his co-equal Son, the appointed and elect head and representative of the whole elect body, the Church, the spouse of Christ—who was from everlasting set up to be their surety—who came forward in the counsels of old to guarantee the redemption of his fallen spouse, and that by the price of his own blood; and for this purpose, the child was born, the Son was given, whose name is Wonderful, Counsellor, Mighty God, Everlasting Father, the Prince of Peace.

This my dear reader, is the glorious HIM to whom the gathering of the people shall be; who was made sin for us, and became the sin-bearer; who in our room and stead bore the rod and stripes due to us as fallen, guilty creatures, who had all gone astray; concerning whom the Eternal Father saith, "Deliver him from going down to the pit—I have found a ransom."

And if you, my reader, would wish to know the immense price of your redemption, you must be led by the Holy Ghost up Calvary's hill, and there you may behold the Lamb of God bleeding and dying, and paying your debt with his own precious blood, according to the eternal compact between the Father and himself before the foundation of the world. Well might Paul exultingly say, "Who shall lay any thing to the charge of God's elect?" Who shall bring forward a second account? Who shall condemn us, since it is God that justifieth us? What said our dear Lord in the days of his flesh? "If ye seek me, let these go their way." And O precious declaration, that fell from the lips of our law-fulfilling Surety when he had paid the debt on the cross—"It is finished!" Transporting words to a poor, self-emptied, ruined, helpless, and self-condemned sinner, who is led to see the debt paid, the law honoured, justice satisfied, and God well pleased.

Now, my dear reader, if you consult the Apostle Paul's epistles, this is his language, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;—by grace are ye saved."

Then it must be evident, that our salvation originates from the eternal love and purposes of grace towards his chosen people: for, as the Apostle says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;"—this was not to make them sons, but because they were so. "And as many as were ordained to eternal life believed," and none else: therefore, being eternally united to Christ, as our living head, our wretched and miserable fall could never break the eternal union. O the riches of his love, and his unbounded grace towards such poor guilty creatures! sweet subject to those who are the objects

of such discriminating grace ! And if my reader be one so highly blessed, then I can address him as the Apostle Paul did to his son Timothy, " 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 by Christ Jesus, before the world began." And he grounds his assertion upon his calling, which he knew to be an holy calling, because accomplished by the power of God the Holy Ghost ; and not according to our works, but " according to his own purpose and grace, which he purposed in himself." Observe ! according to his own purpose and grace, which was given us in Christ Jesus (as our surety and head) before the world began.

And how sweetly does the Apostle write to the Ephesians upon the same subject : " Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us," not who may bless us, but hath already blessed us, " with all spiritual blessings in heavenly places in Christ : " the pardon of our sins, and the justification of our persons ; blessed us with every thing that appertaineth to our everlasting salvation. Not upon such and such conditions on the creature's part, but of his own free, rich, unmerited and everlasting love ; as it is written, " according as he hath chosen us in him before the foundation of the world, that we should be holy, as united to Christ our holy head, and without blame before him in love." He having made him to be our sin bearer, and curse remover, that we might be made the righteousness of God in him.

And if the reader has felt the blessedness of those gospel truths brought home to the soul by the sweet influences of God the Holy Ghost, then I may congratulate him as one reconciled to be saved in a way so suitable to the situation and circumstances of a poor beggar, who is ruined, lost, and undone, to any help in himself, but is ready to exclaim to the praise and the glory of such matchless, free, unmerited grace, that has made such a worthless, black, polluted sinner accepted in the beloved : " In whom we have redemption through his blood, the forgiveness of our sins."

May you, having been brought to renounce all confidence in the flesh be constantly living upon that ocean fulness of never-failing love and grace treasured up in Immanuel, our covenant head, from whom there is mercy to the most wretched and miserable, a full and complete pardon for the most worthless and guilty ; solid peace and joy for the most distressed ; and a blessed emancipation for the poor captive slave ; eyes to the blind, righteousness to the unholy, and hope for the most despairing ; strength for the weak and fainting ; nay, even life for the dead, and salvation for the perishing, and heaven for such as deserves hell, smiles instead of justly merited and expected frowns ; the poor beggar made rich, and the mourners made to sing.

All this and ten thousand times more, flows freely to every chosen vessel, who is brought to the feet of Jesus, the Rock of eternal ages ; " who is of God made unto us wisdom, righteousness, sanc-

tification, and eternal redemption; to whom be glory for ever and ever. Amen."

'Twas God that laid the sins of man
On his beloved Son;
This was the scheme wrapp'd up in love
Before the world begun.

Before Jehovah form'd this world,
Or had created man,
Redemption work was in his heart,
And he had form'd his plan.

Before God form'd the human race,
Or made his creature man,
The present, past, and all to come,
Was in Jehovah's plan.

Yes, God the Father laid our sins
On his co-equal Son;
Look up, poor soul, to Calvary's cross,
'Twas there the work was done.

There Christ paid off the mighty debt
Of all Jehovah's choice;
'Tis all of grace from first to last,—
In this, my soul, rejoice.

And if the reader of these lines,
Feels sins plague sore within,
O! may he look to Christ alone,
Who bore the curse of sin.

Sudbury.

DANIEL HERBERT.

—ooo—

To the Editors of the Gospel Magazine.

ON THE HUMAN BODY GLORIFIED.

MESSRS. EDITORS,

I SHOULD have been glad to drop this subject, giving J. R. the benefit of the last word, were there not in his last communication, several things justly meriting severe animadversion. I shall pass over his petulance and personalities, knowing that when a man is crossed in his favorite dogmas, he can hardly help showing his temper, any more than a good tempered and gentle jade can help wincing when galled. But how unguarded and indiscreet it is in a writer to suffer his temper to betray him into such unfairness towards an opponent, as must, when detected, reflect a certain degree of disgrace upon himself.

J. R. says, May number, p. 236, "your correspondent informs you, that my views of Job xix. 25—27. are natural and carnal." Now, Sirs, I said no such thing. My words are, Sup. 1831, p. 584. "If my view of the text alluded to in Job, be correct, J. R.'s

VOL. VII.—No. X.

3 O

natural and carnal notion has not a shadow of support from holy scripture unaltered." The obvious meaning is, not that J. R.'s views of Job xix. 25—27. are natural and carnal, but that his *notion* of flesh and blood being constituent parts of glorified humanity, which his views of this passage were brought forward to support, *is a natural and carnal notion*. This short exposition clearly shews the great difference between what I did say, and that which J. R. represents me to have said. It is true the argument is not much affected by it, but still it awakens disagreeable suspicions about J. R.'s fairness and honesty.

Again.—He represents me, page 237, as speaking "lightly in (of) the doctrine of the resurrection;" than which nothing can be more untrue; and then adds, with his usual want of candour, that I have said, "evidently to *invalidate* the doctrine" of the resurrection, "it is *only* Christ crucified that raises the hopes and gladdens the heart of every believing sinner." However evident it may have appeared to J. R.'s vision, I can assure him that the observation which has so much offended him, was not written for any such unworthy purpose. I should be ashamed to add a word more to exculpate myself from so ill-tempered an insinuation. But J. R.'s unkindness does not stop here. He goes on reasoning as if I had said, "It is the death of Christ *ALONE*, which raises the hopes, &c. of a believing sinner." What! is there no difference between the phrases, "*the death of Christ alone*," and "*Christ crucified*?" Are they nearly synonymous? I think nobody can say they are, and if they are not, then J. R. has clumsily made a man of straw, and school boy like, has pleased himself in fighting with the work of his own hands. But it may be worth while for J. R. to consider, whether the cause of truth and honesty, is likely to be at all promoted by such a prostitution of his reasoning faculties.

Perhaps J. R. in his eagerness to hold me up as an unbeliever, forgot that the apostle Paul once uttered these memorable words: "*I determined to know nothing among you but Jesus Christ, and him crucified.*"

I have exposed those two little samples of sophistication, not to gratify any splenetic feeling, for I am perfectly free from anger on this occasion: but to warn J. R. of the consequences he hazards by such a practice; and still more to help the uninitiated and simple-minded to detect such contemptible and mischievous artifices. It is often much easier to impugn motives and intentions, than fairly and manfully to grapple with arguments and facts.

The following sophism is the worst of all, because it bears directly upon the matter in dispute. I had said that our Lord "*put off flesh and blood*," when he entered into his glory: and therefore J. R. with his accustomed inaccuracy and unfairness, reasons as if I had said he then "*put off human nature*." He asks, "Is (are) not flesh and blood a constituent part (parts) of man?" I answer, in man's present, mortal, and imperfect state they are; but

in man's heavenly, immortal, and glorified state they are not? Flesh and blood are constituent parts of the natural and animal body; but they are not of the spiritual body. If it is not so, what can be the meaning of the apostle in these words: *The first man is of the earth earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*" 1 Cor. xv. 47—50.

This last verse is fatal to J. R.'s notion. If the apostle meant only that "flesh and blood, in its present corruptible state, cannot enter into the kingdom of God, Why did he add, *Neither doth corruption inherit incorruption*?" Would not this be disgusting tautology, such as J. R. with all his carelessness, or what not, in putting one thing for another, would be ashamed of? I know of no "mode" of interpretation by which my hapless opponent can get over this great difficulty. It is vain to look to "Job Orton." He might as well run at once to Dr. Whitby. He was the most dexterous at "*interpolation*," which, according to my dictionary, means "*something added to the original matter.*" Where, however, the translations have in any instance failed to express fully the meaning of the original, the defect may be usefully supplied sometimes by the judicious addition of a word or two; but, in the instance in question, the additional words, foisted in by J. R. are altogether contradictory of the sense of the original text, and therefore most unwarrantable. In Hebrews xi. 14. the phrase "flesh and blood" has the same signification as it has in the text J. R. has tampered with: in the other places referred to it means the sensitive being man; and Lord Goderich meant the same, when he said the other day, in his place in parliament, "There are some things which are more than flesh and blood can bear." Surely J. R. would not contend for this sense in 1 Cor. xv. 50. ? If he would, does he consider whither his argument would carry him—it would be conclusive against the entrance of every individual of mankind into heaven.

When J. R. has fully and dispassionately reconsidered these things I think he will agree with me, that it is better to "abide by the plain letter (by which I mean the plain and obvious sense) of scripture," notwithstanding all the silly and pert questions that may be put to him by presumptuous scorners. And I cannot but think, moreover, that J. R. would have silenced, if not confounded, the flippant enquirer, instead of giving him a momentary triumph, if he had answered him somewhat in this manner: God in his essence exists necessarily and eternally, and is in every place; but God in his person comes and goes from one place to another: and it is because he is God everywhere, he can, and doth, manifest him-

self anywhere, according to the purpose of his good will and pleasure. When Habakkuk i. 12. said, "*Art thou not from everlasting, O Lord my God, mine Holy One?*" He meant, as I believe, the Lord Jesus Christ, who was set up from everlasting. And he evidently meant the same glorious person when he said, iii. 3. "*God came from Teman, and the Holy One from mount Paran. Serah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. I saw the tents of Cashan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers! was thine anger against the rivers! was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?*" What language! this is poetry indeed, and without fiction. It was the knowledge spiritually of this "Holy One," that could give Habakkuk such confidence, and make him so light and glad amidst the privation of natural productions.—"Although, (said he,) the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Whether our Lord *was, or was not, in reality Godman before his incarnation*, is a question about which J. R. and I widely differ: but, as I have expressed my thoughts upon it pretty fully elsewhere, I shall not enlarge upon it here. I cannot, however, omit to observe, that if as J. R. truly says, "the hypostatical union of the Godhead with the human nature, is that which constitutes his (Christ's) wonderful person," then *his person*, according to J. R.'s preceding statement, *could have had no actual existence prior to his incarnation*, or taking of flesh and blood. But is this scriptural? J. R. would perhaps do well to review his statements relative to this important point, and compare them carefully with the scriptures, and if he be not led to an opposite conclusion, I feel persuaded that he will at least express himself less dogmatically upon a subject so sublime and mysterious.

In conclusion, I would just say a few words to quiet J. R.'s anxieties and jealousies about his opponent's may-be future celebrity, "as the founder of a new sect!" However flattering such prospects may have been to some persons, and nothing mortified by J. R.'s contemptuous sneer, I will assure him that I entertain no such ambitious and vain-glorious aims: I thank my Lord for that he has shewn me a more excellent way, even though he had endowed me with talents for such a dangerous distinction. Indeed I strongly dislike any thing that savours of schism, sect, or party. Ardently loving the truth, I am determined to seek it, untrammelled by human authority, in every direction in which it is likely to be found; and thus freed from bigotry and prejudice, I acknowledge but "one

catholic and apostolic church," "the church of the first born, whose names are written in heaven," and who in due time are individually baptized with the Holy Spirit into Christ, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all;" and thus the members of this universal church "are all one in him." This is a never-failing consolation to my mind, amidst all the differences and contentions of brethren who fall out a little by the way.

"One glorious head, one body there;
Who shall, at last, one glory share."

With unabated esteem, I remain, Sir, yours, honestly and faithfully,

May 30, 1832.

A LAYMAN.

I would add, by way of Postscript, that an esteemed and discriminating friend, after reading J. R.'s last paper, wrote to me the following remarks; and as they strengthen my former arguments, I make no apology for inserting them here:

"The Holy Ghost saith, by Paul, 'Flesh and blood *cannot* inherit the kingdom of God.' And again, 'We shall not *all* sleep, but we shall *all* be changed.

"Now if Enoch and Elijah took flesh and blood into heaven, and our Lord Jesus Christ was a partaker thereof until the fulness of time had come for his tabernacling upon earth for the work of salvation, (which he evidently was not,) and then did, as some say, take that flesh and blood with him when he ascended up far above all heavens; in that case Enoch and Elijah must, at least in this point, have the pre-eminence, and instead of *their* being raised up in *his* likeness, *he* was raised up in *theirs*. But this is contrary to the whole tenor of scripture, for, according to that, he is in all things to have the pre-eminence. Add to this, If the Lord Jesus has in heaven a natural body, and his members are to have a spiritual body, 1 Cor. xv. 44. then the head and members would be unlike: but it is said, that *we* shall be like *him*: and therefore it must be concluded that his glorified body is not natural, but spiritual like as shall be the future bodies of all his members." How delightful to be disencumbered; to have mortality swallowed up of life.

POETRY.

To the Editors of the Gospel Magazine.

SIRS,

THE following affectionate Hint, written by a Minister of the Gospel, respecting Public Worship, I think worthy a corner in your Magazine.

PHILEMON.

AN AFFECTIONATE HINT RESPECTING PUBLIC WORSHIP.

THE great Jehovah, from his glorious throne,
 Stoops down to make his love and mercy known ;
 And bids the chosen tribes of Israel meet,
 Where he reveals the glories of his feet.
 He sends his heralds forth, in Jesus' name,
 To publish peace, and pard'ing love proclaim ;
 Yea, he goes with them, and applies his word,
 And makes it life, and health, and joy afford.
 Where then is that ungrateful sinner found,
 Who slights and disregards the gospel sound ?
 Who, when Jehovah in his courts draws near,
 Neglects, within those holy courts t'appear ?
 Can those who once have tasted Jesus' grace,
 Choose to be absent when he shews his face ?
 Shall a few drops of rain, or dirty road,
 Prevent their public intercourse with God ?
 Shall gossip calls, or some inferior things
 Detain, when summon'd to the King of kings ?
 Blush ! brethren, at the God-insulting thought !
 And prove in conduct that you are better taught.
 Remember, every time the house of prayer
 Is open for the saints, the Lord is there !
 To hold communion with the heaven-born race,
 And give them, from his fulness, grace for grace.
 Let not such sacred seasons be forgot—
 Say to each worldly care, " detain me not !"
 A feast is held, and I must share a part,
 I'll not be robb'd, nor grieve my pastor's heart.
 See ! Satan's slaves to scenes of riot go,
 By day and night, thro' rain, or hail, or snow !
 And shall some visitor, or worldly care,
 Detain believers from the house of prayer ?
 Forbid it Lord ! revive thy people's zeal ;
 The luke-warm plague among thy children heal :
 Ye heirs of bliss, whom Jesus often meets,
 Whene'er his house is open, fill your seats.
 Jehovah loves the temples of his grace,
 More than the tents of all his chosen race :
 Blest is the man whose seeking spirit waits,
 On all the means of grace in Zion's gates.
 Bear with me, while I say, the crime is great
 Of those, who practise coming very late ;
 As if God's service were by far too long,
 And they omit the *first* and *closing* song.

Shall pew doors rattle, hats and pattens move,
 To show how you the service disapprove?
 Disturbing those who come to praise the Lord,
 And even while they listen to his word?
 A little less indulgence in the bed—
 A little more contrivance in the head—
 A little more devotion in the mind—
 Would quite prevent your being so behind.
 Suppose an earthly prince should condescend,
 To bid you to his banquet as a friend,
 Would you not try all means within your power,
 To be in court at the appointed hour?
 Shall such attention to a worm be given,
 And be refused to the God of heaven?
 Who can expect to be by Jesus blest,
 If absent when he comes to meet his guests?
 O! what a pleasing sight it would afford,
 If, when the clerk says, "Let us praise the Lord,"
 Each seat were occupied, and all the throng
 Were waiting, to unite in their first song.
 My brethren, this might mostly be the case;
 If we were lively in the Christian race:
 Then every hindrance would be laid aside,
 To see and hear of Jesus crucified,
 If you complain you have so far to come,
 Set out a little sooner from your home;
 But those who dwell hard by, have no excuse,
 Except in idleness, or sleep, or use.
 I grant, lest I should seem to be severe,
 There are domestic cases here and there,
 Age, illness, service—things quite unforeseen;
 To censure which, I surely do not mean.
 But such will not (unless I greatly err)
 Among the prudent, very oft occur)
 And when they do you surely should endeavour
 To come at last, 'tis better late than never!!!

—000—

LINES TO THE CHURCH OF GOD.

YE saints arise and serve the Lord,
 For lo! his judgments shake the land:
 The pestilence waits on his word,
 And storms obey his wise command.

 His sov'reign power in mighty form,
 For ever rules these creature things;
 Yet he will converse with a worm,
 When from his grace the pleading springs.

 O then ye souls who know his love,
 And daily on his bounty feed;
 Whose spirits his compassion prove,
 Come, and for suffering Britain plead.

 See how her sins like mountains rise,
 Before Jehovah's awful throne;
 While he will only hear the cries
 Of those, whose souls he calls his own.

Others may mock him to his face,
With pharisaic forms of prayer;
He sits upon the throne of grace,
And saints have only access there.

The Great High Priest before the throne,
Must plead the merit of his blood;
This will prevail, and this alone,
To ease the nation of her load.

The sluggish church, so far from him,
Is sunk beneath her royal birth;
Lies down to murmur over sin,
And seeks an hiding place on earth.

But oh! remember saints below,
However sunk in vain delight;
At last you must to Jesus go,
For ye are precious to his sight.

He only can relieve your woes,
And he will heal your souls with grace;
For he alone your sickness knows,
Or can compassionate your case.

But is it not for Israel' sins
The land is deluged thus with woes;
'Tis their reproof Jehovah means...
To purge his church his judgment flows.

His people have forsaken him,
And served the idols of the land;
Have dared Jehovah with the sin,
And trampled on his high command.

And yet (Oh sound aloud his praise!)
So rich his love's provisions are;
That Jesus pleads before his face,
And in our sorrow takes a share.

He will not disregard your cries,
Although confusion clads your face:
Above your shame his merits rise,
And he will pour you out his grace.

This is the fast, the Lord approves
A holy sacrifice of soul;
This is the off'ring he loves,
And this can make the wounded whole.

Oh then ye shepherds! loud proclaim
Jehovah's mandate to the flock:
Be ye the herald's of his fame,
And each his brother's zeal provoke.

'Till saints like those of old become,
As strangers passing on their way
To heaven, their certain glorious home,
And realms of everlasting day.