

Elizabeth Leach

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“In doctrine shewing uncorruptness.”

“Beware ye of the leaven of the Pharisees which is Hypocrisy.”

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

THE GOD OF REVELATION.

THERE was much wisdom in the conduct of Simonides the philosopher, when he was interrogated by the tyrant of Syracuse to solve that deepest question, What is God? The judicious heathen required a day to deliberate; at the expiration of which, he desired yet two more; and still, as he was pressed to give in his reply, continued to demand double the time he had already expended in studying the subject; alledging, that the farther he pursued the inquiry, the more he found himself involved in obscurity, and more deeply confounded, reaching after that satisfaction which the most exalted wisdom of humanity must for ever despair of attaining; and, since that revelation has been closed, we may perceive that they who were mostly favoured with the wisdom of inspiration, who had the revelation of ages before them, and were themselves made the subjects and recorders of further revelation, were ever astonished and overcome at the magnitude of the Godhead; one confounded in the pondering of one attribute, another equally affected by the survey and contemplation of a second.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his ways, and his judgments past finding out!” exclaims the admiring Paul in regard of the judgment of God toward Israel after the flesh, who have already continued many centuries under the veil of unbelief; but are most strikingly reserved to some period of future illumination, known to him only who has the times and seasons in his own power, when the glory of Israel shall to all the Israel of God be revealed. And again, St. John the Divine, in the blissful perception of the certainty and glory of salvation, with astonishment cries out, “Behold what manner of love the Father hath bestowed upon us, that

we should be called the sons of God ! it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." But to define the holy existence, to demonstrate in what consists the complete similitude thereunto, surpassed the most exalted conception of the beloved apostle.

In the word of revelation, the sacred scriptures of truth, God hath so discovered and revealed himself, that we may attend to the knowledge of the nature, the delight and approbation, the cognizance, the mind, the sovereignty, the purposes, and the final arbitration of God, and of what is most essentially important to man, the way whereby we may be brought to that favour of God which is better than life itself ; without which, better had it been for us had we never been born.

When we consider the heavens declaring the glory of God, the firmament shewing his handy work ; the moon and the stars which he hath ordained ; all which continue to this day according to their original institution, as the apostle judiciously expresses it, *ἐν ᾧ πάντα συνίστηται*—reason and observation of fact should constrain us to acknowledge, that great are the works of the Lord ; worthily indeed sought out by them that have pleasure therein ; but deplorably gross, earthy, and sensual, must be the state of that mind which cannot find pleasure incomparably great in them.

Most worthy of regard, as most awful in its nature, is the conduct of God toward the whole human creation ; turning men to destruction—a state which must be imposed by a superior power—for man submits to it involuntarily and of necessity ; usually with reluctance, dread, and horror. The fatal sentence he hath indiscriminately executed for six thousand years ; and yet continues to execute it with every mark of sovereignty, man knowing neither the time nor mode of dissolution : daily and hourly does he demand his myriads, without respect of person, rank, ability, or qualification ; already hath he amassed in the bowels of the earth numbers which baffle all computation, yea, even conception itself : some hath he consigned to the cavern of the ocean, and other secret repositories known only to himself, whose eyes are in every place ; yea, he reserves them in a mode which may appear annihilation but to him who calleth things that are not, as though they were. From analogy also, as well as from divine information, we know, that man that is, and man that shall be for generations yet to come, shall, as their father, be turned into corruption, and lie down to awake not till the heavens be no more.

Now the cause or this common havoc of the human race, God himself affirms to be sin ; God hath set our sins before him, and our secret sins in the light of his countenance. The necessity, turpitude, and criminality of our nature, are therefore summonses to us to regard the power of his wrath ; anxious to inquire how they may be averted, and we obtain peace, joy, and salvation for ever :

for of an everlasting existence there can be no durable doubt in a reasonable mind ; it may indeed be wished by the wretch whose heart is godless ; he may seem to himself to doubt, but that is all, for he cannot possibly confirm the desired creed, nor establish himself in the wished-for faith : the same word that says, " there is a natural body " (which all believe, because they see), says also, " there is a spiritual body : " and indeed it is no more strange that man should live for ever, than that he should live at all.

But the greatest master-piece of God-head demonstrable in holy writ, is the plan of salvation ; this the angels themselves desire to look into : devised before the mountains were brought forth, or ever the earth or the world were made. This salvation, he who cannot lie confirmed by oath ; swearing by himself because he could swear by no greater, that so, by two immutable things, the counsel and the oath, the certainty of it might be established ; in consequence, at the appointed time, and predicted period, that which was from the beginning, The Word which was God, was made flesh, came and dwelt among us, was heard, seen, and handled ; was and is preached on, that every one that believeth on him may be saved : he being the propitiation for sin, the justice of heaven is satisfied ; he being the gift of God, grace is established, and by grace only cometh salvation. Yet though the Saviour is proclaimed, by the great majority he is despised, rejected, the scorn of the philosopher, the ridicule of the reprobate and profane, the abhorrence of the vain and self-conceited. But the rejection of the ministry of reconciliation, is the rejection of God altogether : this is to deny the immaculate purity of his nature, as demonstrated by the law ; to disclaim his love, as exhibited on the cross ; to frustrate (intentionally) his purpose ; to falsify his word, and make him a liar ; yea, to render ourselves independent of him, to exalt ourselves against him, and, trusting to human ability, bid God defiance. Such of us as are thus disposed, must become the subject of endless vengeance, or God must change ; must cease to be, that which he declares himself, the God that changeth not : either we cannot escape, or he must belie his word, and abdicate all pretensions to Deity.

Since such is the God with whom we have to do,—confessedly great ; stupendous in his works ; inexorable in the execution of the sentence of death ; immutable in the matter of salvation, of which salvation he hath given assurance, in that he hath raised Jesus from the dead :—yet is disbelieved, disregarded without fear ; unsought, and wilfully unknown ; it is just, it is reasonable, that the state of this present evil, God offending world, should be no more ; that there should be a period, when opposition shall no longer prevail with impunity ; when the great ends of God shall be advanced to maturity, the plenitude of his attributes fully known and experienced by all the subjects of his power in their own proper order ; his holiness and justice magnified in the endless destruc-

tion of his enemies; his grace fulfilled in the perfected salvation of the redeemed.

Such an expectation is consistent with the right view of God, as he hath made himself known; and this expectation is absolutely confirmed by the word of God, which hath thus defined the great end: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, all authority and power; for he must reign till he hath put all enemies under his feet: the last enemy that shall be destroyed is death, for he hath put all enemies under his feet: but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him; and when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all."

The person predicated, as the agent of these reductions, is the Lord Jesus, in the discharge of his office as the head of the church, on whose shoulder is the government thereof. The disciples of revelation are taught, that the Godhead is Triune: that there are Three, the Father, the Word, and the Holy Spirit; that these Three are One,—self-existent, independent, supreme,—each absolute, authoritative, all-powerful: but such is the mysterious unity, that there is one supremacy, one fate, one power; the mind of each purposing one and the same; the result is, of necessity, one also. "No man (saith the Saviour) can come to me, except the Father which sent me, draw him;" and again, "No man knoweth the Son save the Father, and he to whom the Son will reveal him" (*βεληται* that is, of his own will and power;) and again, the wind bloweth where it listeth;—so is every one that is born of the Spirit, acted on by the supernatural, therefore free inspiration of that blessed agent. On this great subject, one who searched deepest into the things of God, hath taught us this acknowledgment, most worthy of imitation to wise and simple, philosophical and unlettered: "without all controversy, great is the mystery of godliness! GOD WAS MANIFEST IN THE FLESH."

The sacred oracles declare also, that to IMMANUEL is committed the procuring of salvation by the offering of himself; in which bleeding work he pacifies offended justice, and introduces offending man to life eternal. Connected with this his undertaking, there is also committed to him the administration of judgment, the dissolution of the universe, the resurrection of the dead, the immediate glorification of such as shall be living at the second advent! for indeed it seems most equitable that the Personage, in whom the love and wisdom of Godhead are scorned, should reveal, and in his own person pronounce, the sentence of righteous judgment: his it is, to put down all rule, authority and power, terrestrial and infernal; it is perceptible, that some of the most capital and conspicuous empires that ever occupied this globe, were exalted and brought down not without reference to the spiritual kingdom of grace and

truth, the consummation of which is endless glory on all the subjects of it in the highest heavens. The enlightened prophet recalled to the king's remembrance that portentous figure which comprehended a succession of empires introductory to a dominion of a celestial sort: the golden head of that tremendous image has long since been struck off; the breast and arms of silver have long since been torn away; the belly and the thighs of brass are no more; the legs of iron that have subdued all things else, have been broken, and the whole is dismembered: there remain but the feet and the toes, part of iron and part of clay, and of the latter of these ingredients we can hardly say there is ought remaining.

The ancient Roman valour and prowess exist but in the historian's page: the natives of that once fierce and warlike spot, the modern Italians, are the most feeble and pusillanimous of men. The kingdom of truth is spreading; and whether men will hear, or whether they will forbear; whether they will believe to salvation, or reject to condemnation; the kingdoms of this world, politically and professionally, are rapidly working out the prophecies still incomplete, and steadily progressing, till they become the kingdoms of our Lord and of his Christ. It is Immanuel who is to give the direful word to the Angel of Time, to lift up his hand, and swear by Him that liveth for ever and ever, that time shall be no more. Then shall the kingdoms, yea, the admirable fabric of this world itself, be destroyed, and all terraqueous matter be consumed by fire; for such is the mode of dissolution denounced in scripture, and conjectured by philosophers. Then shall the reign of sin be no more; the impenitent and unbelieving feeling the penalty of transgression, no more indulging in security and impunity, but, having learned God by pain, shall confess in the language of hell, "We know thee who thou art!" Then shall the redeemed know no more the solicitations of sin, the torturing provocations of temptation, the heart-cutting reflections for sin admitted after grace vouchsafed, yea the very law of sin in their members shall be annihilated; the body raised anew in glory, immortality, in power, and in a plenitude of heavenly capacity, in complete subjection to the heavenly state for eternity: then shall the grave be deprived of its possessions, that being brought to pass which is written, "Death is swallowed up in victory: O Death, where is thy sting! O Grave, where is thy victory!" "Then when all enemies shall be subdued and destroyed, "The Son also himself shall be subject to him that put all things under him, that God may be all in all."

Here the adversaries of Jesus' divinity may exult in an imaginary triumph; but when men will judge partially, they must be brought to erroneous conclusions, unless we ascribe to the manhood the things of manhood, and to Godhead, the things of Godhead; the nature of Christ must be confusion, and his claims cannot be vindicated from blasphemy. He, repeatedly claims the absolute qualities of God, not as derivative, but inherent; yet in his assumed

nature he professes himself to be subservient to the things determined in the Deity, as such, he professes to the Father, "I have finished the work which thou hast given me to do; I have manifested thy name to the men whom thou hast given me out of the world; thine they were, and thou gavest them me." Here is an acknowledged subjection; but that he may not seem subject only, he claims an equal right to them, which he allows the Father himself to have, adding, "all mine are thine; and I am glorified in them." When redemption was resolved on, then was the nature of Sonship appointed, and the future title commenced: as it is written, "Thou art my Son, this day have I begotten thee:" but this address is as to one existing in a prior nature, in which prior nature there is nothing said of Sonship: the accurate evangelist does not say, "In the beginning was the Son, and the Son was God;" but "In the beginning was the Word, and the Word was God." Now the Word is not descriptive of nature, as the Son is; but only an high and apposite title, as other titles are: it is then in the assumed nature he is Son, as born of a virgin womb, by the superhuman agency; best expressed in the angel's words, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore (says he, because of this miraculous mode of conception) that holy thing, which shall be born of thee, shall be called the Son of God." In this nature hath he subjected himself to do the work for which he was sent, and thus shall he deliver up the kingdom to God, that is, shall present the whole body of the redeemed, which are the constituent members of that kingdom, justified, raised, and ready for complete glorification of soul and body. The ends of sonship being answered, he shall return to that glory which he had before the world was. The sense of the passage might not be injured if it were thus translated, "that he may be God all in all."

Such is the awful conclusion ordained by the everlasting God, the Ancient of days; the period of which consummation is with propriety called the day of the Lord,—a day, which, for its magnitude, importance, and consequence, God is ever looking to; which the revolutions of time are hastily accelerating: it is declared, to awaken, alarm, and prepare; God vouchsafes the prospect that it may be ours, for in it we are especially and inevitably concerned; and surely it is impossible that we should have thus the mind of God, but we must have discovered the vanity, transitoriness, and empty nature of all that is mortal; human grandeur and felicity, even connections, interests and engagements, must lose their wonted supremacy; and this becomes our wisdom, not to look at the things which are seen, because they are temporal; but at things which are not seen, because they are eternal.

But somewhat far beyond a philosophical elevation of soul is necessary ere we can admire, and dare to rejoice in, the end of this earthly state and nature; the enemies of Christ must become our

enemies, by a genuine conversion of soul, and renovation of heart. Sin, that moral depravity, that innate contrariety to God, and alienation from him, ever working transgression against the divine law, which is indeed a transcript of the divine nature, must become abominable, vile, loathsome, and detestable, in our estimation: we must absolutely abhor ourselves, and, experiencing as well as avowing our criminality, having the sentence of death by the law within ourselves, must have fled for refuge from the wrath to come, to the bleeding Mediator, and the dying Saviour; we must by faith have tasted that the Lord is gracious, found life in Christ, be justified by faith; before we can look with confidence to the judgment that is at hand: we must have the vital influence of the Holy Spirit within us as a teacher, confirming the word and promises, reforming and purifying our nature, rendering the body of sin a burden, and death therefore desirable as a release from sin, and an introduction to that holy rest which remaineth from the people of God.

Thus shall we indeed be blissful partakers of the day of the Lord, capacitated to rejoice in it; justified to receive the heavenly inheritance; our sanctification perfected, having in comparison of this imperfection, a new nature; being heavenly, as he is whose we are. If we are come to Jesus the Mediator of the new covenant, it will be ours in gracious right; it will be consonant to our glorified nature, to join the innumerable company of angels, the spirits of just men made perfect: here indeed we see through a glass darkly, but ere long face to face; if therefore we have any sensible perception of a life hidden with Christ in God, if citizens of the heavenly kingdom, now obedient to the truth of God, having the witness of God within us to bless us ("and this is the witness, that God hath given to us eternal life, and this life is in his Son!") we are authorized, we are called upon, to look for the coming of the Lord Jesus Christ without fear, without terror; "for as many as believe, to them he gives the power to become the sons of God; and if sons, then heirs,—heirs of God, and joint heirs with Christ; and when Christ, who is our life, shall appear, then shall we also appear with him in glory," as they that are Christ's.

Aug. 16.

BARNABES.

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APHORISMS BY WILLIAM ROMAINE,

Never before Published.

No. LIX.

HE who would enjoy the prosperity of the wicked here, must take with it their torment hereafter; as he who is ambitious of wearing the crown of righteousness in heaven, must be content to endure to tribulation upon earth.

Temptations are every-where; and so is the grace of God.

No man can ascend into heaven, through his own righteousness ; but he who came down from heaven, and performed a perfect sinless obedience to the will of God. Sinners of old were purified through faith in him who was to come, by typical offerings and ablutions, before they approached the sanctuary.

Where worldly comforts end, heavenly ones begin.

The considerations that make the soul cheerful in the hour of affliction, are, that God is *merciful* : that as he is not ignorant, so neither is he *unmindful of our troubles* ; that he is a friend who *knows* us in adversity, not less than in prosperity ; that he hath not subjected us to the necessity of being overcome by our spiritual enemies : but “ hath, with the temptation made a way for us to escape.”

Peace of conscience, the comforts of the Spirit, and the hope of future glory, will teach the soul, even in the darkest hour of affliction, to break forth into an exulting strain of gratitude and praise, for the blessings experienced by those who confess their Saviour before men.

Next to the protecting power of God's wing, is the securing prospect of his eye.

He who seeketh the Lord shall find him ; and he who hath found him, can want nothing.

We are apt to overlook men, in proportion as they are humbled beneath us ; God regards them in that proportion. Vessels of honour are made of that clay, which is broken into the smallest parts.

Whatever materials compose the rod of affliction, and from whatsoever quarter the stroke cometh, let us remember that the rod is grasped, and the stroke is inflicted, by the hand of our heavenly Father. To revenge ourselves on the instrument, is folly ; to murmur at the agent, is something worse.

The penitent's first ground for hope of pardon, is his own misery ; and the Divine Mercy, which rejoiceth to relieve that misery.

The purification and renovation of the heart and spirit of man, is a work to which that power only is equal, which in the beginning created all things, and, in the end, will create all things new.

Prayer is the believer's universal medicine for all the disorders of the soul within, and his invincible shield against every enemy that can attack him from without.

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ON THE EVERLASTING LOVE OF THE TRIUNE GOD.

“ I have loved thee with an everlasting love.”

COME, O my soul, and for a few moments view and admire the matchless love of the Triune God ! Behold, before all time, the adorable Jehovah planning thy salvation ! He saw the earth as yet uncreated ; and beheld man, the Lord of the universe, rebel-

ling against his Maker, forfeiting his title to life and happiness, and subjecting himself and all his posterity to death spiritual, temporal, and eternal. Divine justice is hereby injured, and demands satisfaction: the offence is committed against an Infinite Being, therefore no finite creature can satisfy its demands: ruin, to angelic minds, must appear inevitable: all the powers of reason declare the traitorous wretch guilty of the basest ingratitude, and deserving eternal damnation.

At this critical juncture, Jesus, the second person in the ever-blessed Trinity, arises; and thus we may suppose him addressing his Divine Father: "Thy justice, O Father, will be insulted, thy goodness despised, thy law broken, and thine image defaced, by thine own creature man: he will so far forget to whom he owes his existence, as to act in direct opposition to thy express command. Thus, by rebelling against his Maker, he will subject himself, and all his posterity, to the curses threatened on the breach of that commandment: death, everlasting death, then becomes the just due of the whole human race, from which not a single soul will ever be able to extricate itself. Poor unthinking man, I pity his unhappy case. Mercy gains the ascendant in my breast: love triumphs in my soul! I, with the permission of thee, O Father, and the concurrence of thine Holy Spirit, will be united to a certain number of these lapsed creatures; and, when thou seest fit, descend into their world, fulfil every iota of thy holy and righteous law which they have broken, and lay down my life to satisfy the demands of divine justice in their room and stead." Thus spake the adorable Immanuel; and the all-glorious Trinity readily agree to display the riches of their love and grace, in the salvation of fallen man. The Father declares his justice satisfied, and himself well-pleased for his righteousness sake: moved by the good pleasure of his will, he fixes on the number of his elect ones, enrolls their names in the Lamb's book of life, commits the care of their salvation to his beloved Son; and gives him up to sufferings and death, that they might be redeemed from the curse of his violated law. The Son most gladly receives his charge, and (though he must purchase them with his most precious blood, and makes his spotless soul an offering for their sins) rejoices in them; he engages to pay their debts to the very last mite, styles them members of his body, and makes them joint heirs with himself to his kingdom and glory. He beholds, with delight, that blissful period, when he shall present them to his heavenly Father, in one glorified body, saying "Here am I, and the children which thou hast sent me." He views them as already placed around his throne, and crying, "Salvation to him who sitteth upon the throne, and to the Lamb for ever and ever." The Holy Spirit equally concerned for the welfare and happiness of mankind, undertakes to convince the sinner of the evil nature of sin, of the depravity and corruption of his own heart, of

the misery he is exposed to, and the lost, helpless state and condition he is in ; at the same time pointing him to Jesus, as an able, an all-sufficient, and a willing Saviour, and powerfully persuading to receive and embrace him in all his offices ; giving faith to lay hold on his imputed righteousness for justification, and enabling to rely on him alone for pardon, sanctification, and eternal life : and this glorious work he promises to carry on till it is perfected in holiness, and consummated in glory. Thus the glorious Trinity enter into mutual engagements for the redemption and salvation of fallen men.

Let us now behold the fulfilment of these great designs. At the command of Omnipotence, the world and all its inhabitants are brought into being ; and, after a review of the whole creation, the great Former of the universe pronounces it " very good." Man is endowed with powers and faculties superior to any other earthly animal : he is placed in a most delightful garden ; all other animals pay him their homage, and acknowledge him their sovereign lord : he holds sweet fellowship and communion with his God ; his mind is entirely free from guilt, distress, and fear ; and his bountiful Benefactor graciously provides an help-meet for him. O my soul, what happiness did thy first parent then enjoy ! He beheld the face of his great Creator with reverence and delight ; conversed with him freely as with a friend ; paid him his adorations, and praised his name with unspotted innocence : he had no sins to mourn over, as thou now hast ; no dejecting thought to cross his breast, no conscious blush to cover his cheek, when he appeared before his God : but all was peace and calmness, serenity and joy !

Thus happy was Adam in Paradise ; till fondly listening to the voice of Eve, he transgressed the law of his God by eating of the fruit of that tree which he was expressly commanded to abstain from. By this ungrateful, rebellious act, he involved himself and the whole human race in misery and wretchedness. Guilt immediately stares him in the face, shame and confusion seize his soul ; he hears the voice of his offended Maker, and, dreading his approach, attempts to hide himself amongst the trees, but in vain ; the Omnipresent Jehovah is perfectly acquainted with all that hath passed ; he saw, O Adam, the inmost recesses of thy now depraved heart ! he knows that thou hast violated his law, trampled upon his authority, and defaced his image ! Justly might he pour the vials of his wrath on thy guilty head, and sentence thee to endless perdition, or crush thee to nothing in a moment ;—but, behold the goodness of the Lord ! instead of rendering to sinful man according to his deserts, he graciously promises him a Redeemer, to deliver him from that misery and woe into which he is fallen. Hear the voice of Omnipotence : " The seed of the woman shall bruise the serpent's head." Astonishing grace : how must it cheer the sinking hearts of our first parents, after they were expelled the garden of Eden, to think on these delightful words ! When earning

their bread with the sweat of their brow, and toiling amongst briars and thorns for their daily sustenance, this gracious promise engaged their attention, and gave them at times a pleasing satisfaction; when mourning the dire effects of their fatal apostacy, beholding a beloved Abel slain by his inhuman brother, and viewing themselves as the object of everlasting condemnation, this was the only antidote to revive their drooping spirits, and comfort their dejected minds.

And "in the fulness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law;" that were under its condemnatory sentence, and exposed to all its curses, "that they might receive the adoption of sons:" yes, Jesus, this promised "seed of the woman," agreeably to his covenant engagements, hath appeared in our flesh, and redeemed them from the curse of the law, being made a curse for us; and hath satisfied all the demands of Divine justice, by suffering "the just for the unjust, to reconcile us to God." By virtue of his obedience, sufferings, and death, sinners have free access to, and acceptance with, an Holy God: by his blood, they are cleansed from the guilt and pollution of sin; and, in his righteousness they appear as clear as the sun, without spot or blemish; by the home application of these things to our souls, we are again brought into the glorious liberty of the children of God, and made heirs of God to everlasting glory, yea joint heirs with the Lord Jesus Christ.

O the love, the free discriminating love, of the Triune God! Behold, the Father sends, the Son comes; and the Holy Spirit convinces of sin, and applies the healing balm of Gilead to the wounded sin sick soul! Wonder, O my soul, and adore the stupendous grace here manifested to thee, and thy fellow-sinners! Is thy worthless name enrolled in the Lamb's book of life? If so, all the powers of darkness will never be able to erase it thence. Art thou one of the happy number for whom Christ died? If so, thy salvation is as certain as the being of a God: not one of the elect shall perish, till Jehovah ceases to exist. Art thou a member of the mystical body of Jesus, and an heir to eternal glory? Then learn to look with indifference on the things of time and sense; cast all thy care on thy celestial Surety; leave thyself, and all thy concerns, in his hands; endeavour to imitate him in all his imitable perfections; seek the promotion of his cause and interest, and the advancement of his glory, in all that thou attendest to; and live as a stranger and sojourner here on earth, hoping that thou hast in heaven a better and a far more enduring substance. Art thou one of that chosen generation, who shall ascribe salvation to sovereign grace through the boundless ages of eternity? Then let thy life and conversation here on earth agree with that glorious work in which thou art to be employed in heaven. Hath the Spirit of God undertaken to convince thee of thy lost, sinful state by nature and by practice; to show thee Jesus as an able, an all-sufficient Saviour;

and to give thee faith to lay hold on Him, as thine all atoning sacrifice and intercessor? Then remember the obligation thou art under to live to the Lord: learn to look on sin as thy worst enemy, and guard against it as such; shun the very appearance of evil: make the word of God the rule of thy walk and life, be obedient to all its commands; and press after the enjoyment of God and holiness with as much earnestness as thou seekest after heaven and happiness; in short, act and behave in every respect, "as a living temple of the Holy Ghost."

Culmstock.

MINIMUS.

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**PRECIOUS JEWELS OF THE CHURCH RESCUED FROM THE HANDS
OF THE SPOILERS.**

"And it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be taxed."

GREAT declamations are made about the term "world," as it is used in the Bible, and seldom are those distinctions insisted upon which are very palpable in the scriptures of truth. That the reader may have an easy reference to various significations of the word, the following texts are appended:—Matt. v. 4, the intellectual power of man. Luke ii. 1, the Roman jurisdiction. John i. 10, the Universe—Ps. xc. Secondly,—this globe on which we dwell, Prov. viii. 26. Thirdly,—The men of the world. John iii. 16, the elect only. John vii. 4, Judea. John vii. 7, carnal professors. John xii. 19, Persons who attended the ministry of Christ. John xiv. 19, those who lived during Christ's ministry. John xvi. 33, every opposer of the truth, visible or invisible. John xxi. 25, the various writers then on the earth. Eccl. iii. 11, the cares of this life. Acts xvii. 6, The errors of men. Acts xix. 27, the worshippers of Diana. Rom. i. 8, the places where the gospel was believed. Rom. iii. 6, the Gentiles. Rom. v. 12, all the posterity of Adam. 1 Cor. vii. 31, The good things of this life. Eph. vi. 12, the kingdom of Satan upon earth. 2 Pet. ii. 5, the inhabitants of the earth, before the flood. James iii. 6, iniquity, 1 John ii. 2, all believers, in every age and nation. 1 John ii. 15, the vanities and lusts of life. 1 John v. 4, the allurements, threatenings, &c. to which a Christian is exposed. 1 John v. 19, the elect and non-elect in a state of nature. What man, professing to be rational, would take up the word "world," wherever he finds it in the Bible, and apply it indiscriminately to universal redemption?

Let those who apply any passage of Scripture to such a figment soberly consider the following inferences:—

If universal redemption be true, then Christ does not know his sheep; neither can he have the keys of hell and of death: for how can he consistently shut up in hell those for whom he bled and died?

If this doctrine be true, then Christ spake not the truth when he said on the cross, "It is finished." There are many for whom he died in hell, who have as much right to sing "unto him who hath loved us and washed us from sin, as those in heaven; according to this doctrine one was as much loved as another; Judas as much as John, and Esau as much Jacob; it was their own fault they were not saved; Christ did as much for one as the other.

If this doctrine be true, God must be a liar; for universal redemption says, God loveth all men alike: God saith, I loved Jacob and hated Esau. Rom. ix. 13. The former saith, "God hath compassion for all;" the latter saith, "I will have mercy on whom I will have mercy, and whom I will I harden," Rom. ix. 18. The former saith, you may believe if you will; the latter, you cannot if you will, John x. 26. The former saith positively, salvation is of him that willeth; the latter most decidedly denies this.—Rom. ix. 16.

How can a redemption which is partial in its effects be justly termed a general redemption? Upon this principle, general or universal redemption has effected nothing positively; consequently, instead of salvation being of the Lord, as the scriptures aver, its efficacy is derived from the creatures volition; for this same redemption has done as much for the damned as the saved; all that amounts to final security originates in, and is performed by the creature.

It is a glorious fact exalted as a banner of defiance to all such carnal figments, in the Holy Scriptures, that all for whom Christ died, were related to him by ties more ancient than the foundation of the world, John xvii. 24. They were chosen in him to stand in him for ever, as their Surety, Husband, and Redeemer, Eph. i. The kingdom of heaven was prepared for their reception before they fell, and was as securely theirs in Christ when they fell, as it was before; and never have they lost that ancient claim in Christ laid up for them before the foundation of the world. Matt. xxv. 34. All who were chosen in Christ, according to the foreknowledge of God the Father, have suffered in the Person of Christ, the wrath of God, the curse of the law, and all the consequences of the fall; and in the glorious Person of Christ they have become more than conquerors, there is therefore now no condemnation for such; and instead of being as they are slanderously reported, advocates for sin, they are chosen to sanctification of the Spirit, obedience to God, and good works, which the Lord of all grace hath before ordained that they should walk in them, 1 Pet. i. 2; Eph. ii. 10. All those who were from eternity, unconditionally (on their part) chosen in Christ Jesus, were redeemed by his precious blood, and none else; the consideration of Christ's blood being shed for a sinner, never gave him a title to heaven; our Father's good pleasure willed us the inheritance of glory, our Redeemer's blood fits us for that ex-

alted happiness ; hence, all whose names are not written in the book of life will be cast into the lake of fire. Rev. xx. 15.

Luke vii. 23. " For I say unto you, amongst those that are born of women there is not a greater prophet than John the Baptist, but he that is least in the kingdom of God is greater than he." John was the greatest prophet because he did the greatest things before the public revelation of Christ ; no prophet before him administered baptism, no prophet but him was allowed to baptize Christ ; yet the least of the disciples in the kingdom of grace, after Christ's public ministry, was greater than he ; because he had the power to heal the sick, raise the dead, cast out devils, and proclaim a finished salvation, which John could not do, and hereby he had a superiority over John and all his predecessors.

Luke xi. 27. " But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. The kingdom of God here signifies the gospel in its power reigning triumphant over all its enemies, which those who stood by Christ at that time did witness ; Peter, James, and John did not taste of death till they saw the overthrow of all the plans of the Pharisees, and truth triumphant in the very places where the greatest opposition was made to it.

Luke xii. 49. " I am come to send fire on the earth ; and what will I if it be already kindled ?" The fire of persecution can only blaze by God's will, whenever the truth of the gospel cometh, this fire will accompany it, Christ came to declare such heart-piercing truths as would kindle this fire, and fan it into a blaze ; when he insisted upon divine sovereignty in the synagogue of Nazareth, this fire blazed out upon him, and all who were hearing him were filled with wrath, and sought to dash him to pieces, but he was a green tree and their fire could not kindle upon him. Luke iv. 28. His faithful preaching in the house of the Pharisee fanned this fire into a blaze, and they urged him vehemently, but all their rage was of no avail, their fire burnt themselves only, Luke xi. 53. All divisions in families, on account of true vital godliness, are brought about by this fire ; where error is broached, false peace abounds, where truth is preached in its purity this fire will burn, and divide families, acquaintances, and friends. Christ is like a refiner's fire, he purged his church from dross and sin, saving his elect, and destroying the Jews ; when he comes again he shall appear in flaming fire, taking vengeance on them that know not God. 2 Thess. i. 8.

Luke xiii. 5—9. " I tell you, nay ; but except ye repent, ye shall all likewise perish." Many persons talk very ignorantly about God's sovereign appointments ; the very best of men often endure the most calamitous events, while many of the worst of mankind have, comparatively, no hardships to undergo. I do not like that spirit which would interpret every painful event into a judgment of God, in favour of an oppressed or injured party. God's ways are

past finding out, his judgments are a great deep: the Galileans mentioned in the Scripture history before us, who were awfully destroyed, were not greater sinners than the Pharisees, who taunted Christ and his disciples as Galileans: Christ tells these proud Jews that unless they repented of their national sins, one of which was a constant insult put upon him, that they should perish in a similar way: there is not the slightest allusion to spiritual repentance in this text; they did not repent, and they soon found the word of Christ verified in their overthrow after his resurrection. To which he refers in the parable of a fig tree in a vineyard; the fig tree represented the Jewish Church, the fruit sought upon it was national repentance of their guilty conduct towards Christ, and a conformity to the laws of God, revealed by Moses; the dresser exhibited the ministers of Christ in their labours in and about Judea, to bring the people to that repentance and conformity: it is the nature of fig trees to bear some fruit every year, but the fruit is never fully brought to perfection until the third year; this was well suited to Christ's public ministry for three years among the Jews; his disciples also were strictly kept to the Jews during that period, but when the natural time for full ripe figs had arrived, this fig tree did not bear; the dresser pleads for it, shewing the humanity of the disciples, who, though they were ill-treated like their Master, rendered not railing for railing, but sought the welfare of their despisers, proposing to dig about this tree: an apt figure, whereby a stirring, cutting ministry is intended; a bringing of secret crimes to light, and destroying every thing injurious at the root: dunging it, shewed an earnest desire to use every means to cause the Jewish nation to bear the desired fruit; but all cultivation proved vain, and at length it was cut down as a cumber-ground.

Luke xv. 4. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost? This is an answer to the Pharisees' complaint about Christ's reception of, and eating with sinners. Christ directed his disciples to go to the lost sheep of the house of Israel, Matt. x. 6; and he declared he was sent specially to such by his Father, Matt. xv. 24. All those who were safe in their rounds of dead duties, as the Pharisees were in their own conceit, he left to themselves. But he sought for the lost sheep until he found it, and brought it home rejoicing. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.

Luke xv. 8. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it?" Another sweet illustration of the same subject; introducing, under the figure of a woman, the carefulness of the Church of Christ over the work of God in her

own house,—the spouse of Christ is not that slattern which some represent her to be, but she looketh well after her husband's property, and if only one piece be lost she will take no rest until it is found. The Church often looks with pleasure upon the following ten pieces of silver :—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, full assurance, Gal. v. 22, 23 ; and if any one piece be missing, she taketh the candle of divine truth, sweepeth the house with the broom of self-examination, seeketh until she findeth ; and when she hath found the lost piece there is not a little joy among friends and neighbours.

Luke xv. 11. "A certain man had two sons." This parable of the prodigal son was designed to show the difference between God's elect and the proud, disdainful Pharisees. The elder and younger were both sons in a creation sense, but the elder never was dead and alive again, which was the case with the younger. The elder son was a barefaced liar, v. 29 ; the younger son told the plain truth : the elder son had no interest or share in the kiss, the best robe, the ring, the shoes, the fatted calf, the music ; the elder tarried in the field (the world) with all his boasting : the younger sat at the table in the house. The elder had always been decidedly pious in his own eyes ; the younger was lost and found, filthy and cleansed, afar off, and brought nigh : confession, contrition, submission, and satisfaction were prominent features in the conduct of the prodigal, but not so in the elder brother : the Pharisees were always washing themselves, they did not, would not submit to God's washing ; they went about to establish their own righteousness, and would not go into the house to behold God's righteousness, Rom. x. 3 ; they could feed themselves upon their supposed good works, they had no relish for God's fatted calf, nor any desire for the music of the gospel ; they were willing enough to dance around their own golden calf, but would not dance before the Lord, 2 Sam. vi. 14. The Pharisee was a son by creation, but not by regeneration, John i. 13. ; he was ever with God in carnal ordinances, but never with him in holy fellowship ; all in the form of worship belonged to the elder, all in the power was possessed by the younger : the one never wanted pardon, reconciliation, gracious acceptance, justification, adoption, sanctification, or regeneration ; the other needed and obtained all these ; the elder cried, "God, I thank thee I am not as this publican," the younger said, "I am no longer worthy to be called thy son." When the elder son drew nigh to the house he applied to the servant, when the younger came he sought his father. The one appeared with a clean outside, and gay apparel, the other drew nigh with a filthy body clothed in rags. The Pharisees were justly set forth by the former, the publicans and sinners by the latter.

Luke xvi. 1—3. "There was a rich man which had a steward, and the same was accused unto him that he had wasted his goods." The parable of the Prodigal was designed to set forth the disdain,

pride, and ignorance of the Pharisees: this parable treats upon their fraud, cunning, worldly policy, and the desolation of their house, Matt. xxiii. 38. The unjust steward said within himself, What shall I do, for my lord taketh from me the stewardship? I cannot dig; to beg I am ashamed. The lazy Pharisees were willing enough to set others to work, but they would not work themselves, Matt. xxiii. 4; this steward could not dig, that is, he could not preach the word of God faithfully, for that would condemn himself; he could not turn up and expose corrupt practices and evil thoughts without exposing himself; as to begging forgiveness of God, and humbling himself, his pride would not allow that. He soon resolves what to do;—I am out of favour with the master by my injustice, I will get into favour with the tenants by roguery. Like most witty rascals he had spent the produce of his unlawful practices as fast as he obtained it, so that he was now driven to his wits to contrive a living for himself: as he had warning to leave his master's house, he determined to make himself a home in the houses of the tenants; what a true picture of the Pharisees, who devoured widows' houses, and for a pretence made long prayer! Matt. xxiii. 14. "So he called every one of his lord's debtors, and said unto the first, How much owest thou unto my lord?" The first debtor acknowledges that he owes an hundred measures of oil. The steward directs him to take his bill, and sit down quickly and write fifty; hereby defrauding the Lord of half his due. The Pharisees of old and the Arminians of the present day are nearly related to each other; the unjust steward robbed his lord of half his right to secure a home for himself; the Arminian tells us that Christ has done his part, and we must do our part, or we never can be saved: such a sentiment pleases the flesh, and secures a good living. The rapidity recommended by the unjust steward, and the speed with which conversions are made by the Arminians, are very similar. Wicked work is generally done in a hurry. The steward said to another debtor, How much owest thou? and he said an hundred measures of wheat. And he said to him, take thy bill and write fourscore. To make a variety in the accounts, and to lull suspicion, this man was commanded to cheat the Lord of a fifth; the Pharisees made a variety of modifications in the obedience required to the holy law of God which they founded upon lying traditions, and not on the unerring word of God. So the duty-faith men of the present day act, teaching for doctrines the commandments of men, Matt. xv. 9. And the lord of this steward, when he was apprized of the wit, craft, ingenuity, and pains which the rogue discovered in providing for himself, commended him, not for his dishonesty, but for his wisdom and forecast which deserved a better subject to be engaged upon. The learning, care, and intelligence of the Pharisees were badly applied, though for a season all seemed to go well with them, and they said within themselves,

who shall bring us down to the ground? They persecuted Christ, and at length crucified him; they gave large money to stop the mouths of the guard that saw him rise from the tomb; they pacified the people by proclaiming Jesus an impostor, and persecuted to prison and death his dear disciples: yet the day of reckoning came, and all their subtilty could not secure them from the Roman sword. In like manner we see in our day learning and learned men take the side of error; multitudes flock to hear, and be deceived; the glorious gospel is hid, and the ethics of heathen philosophers substituted for it: under the cloak of avoiding controversial subjects, the everlasting truths of God are jostled out of our religious assemblies, and flesh-pleasing systems are introduced. Yet notwithstanding these things a day of reckoning must come; thus saith the Lord, shall I not visit for these things? And shall not my soul be avenged on such a nation as this? Jer. v. 9 "For the children of this world are in their generation wiser than the children of light."—They are more cunning, plodding and keen; falling into the caprice of those they have to deal with, studying to please carnal ears, recommending a few paltry works, a God all mercy, a doing the best they can, and if they cannot pay God one hundred, they must pay according to their ability, dying in peace with all mankind, taking the sacrament just before death; all these matters the children of this world are crafty in, and in their generation are wiser than the children of light; being determined to get a home somewhere, by treachery, pride, and carnal policy. The children of this world are more subtil and diligent to get money and secure it to themselves than God's people are, who may be easily imposed upon and terrified; such characters are more eager after worldly riches than the children of light are, to lay up treasures in heaven, or a good portion for time to come; we are not prudent to foresee evil, and hide ourselves, being too fond of sleep in summer. "And I say unto you, make yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." This counsel of our Redeemer to his disciples, has been sadly abused in my hearing by Churchmen and Dissenters, in the pulpits of this country; their exposition of the text has been generally published on charitable occasions; when they have not scrupled to say, that if we give money to the poor, fatherless, &c. they will be ready in heaven to welcome us to everlasting habitations. Such an impression has had a strong hold upon the feelings of the hearers who have paid down their gold and silver as if they were going to secure a place in heaven by the aid thereof. Such Popish doctrines deserve exposure, for God the Holy Spirit never intended to put up heaven to the highest bidder, neither can silver or gold well expended merit the favour of God. The passage, in its English dress, certainly appears difficult, but that which is perplexing, ought to be removed: the preposition *ex* in the Greek is rendered into the Latin prepositions, *e*, *ex*, which signify out of,

from, through, in ; when applied to the text, it will read thus :— Make to yourselves friends *from, in, or out of* the mammon of unrighteousness : that is, While you are in the midst of the riches of this world, and see how those who have an increase of them daily, make friends by the use of them, do you take the hint from such transactions, and make to yourselves friends ; your heavenly Father, by affliction, sorrow, and chastisement, has sent you a writ of ejectment, to let you know you shall not live here always : seek the friendship of your Lord, acquaint now thyself with him, and be at peace, thereby good shall come unto thee, Job xxii. 21. He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much. If you are concerned to be loyal to earthly monarchs, and faithful in all little transactions on earth, you will also be loyal to your heavenly King, and faithfully adhere to his truth ; giving to God the things which are his. But if ye have not been trusty, honest, and faithful in the transactions you have had with this world, Who will commit to your trust the true riches ? or Who will believe you if you tell his truth ? Be honest to God and man, shrink not from declaring the truth, give him all the honour due to his name in the sinner's salvation, and God, Father, Son, and Spirit will be your friends ; ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his Lord doeth ; but I have called you friends, for all things that I have heard of my Father I have made known unto you, John xv. 14, 15. The true riches of God's goodness in the election, sanctification, and preservation of his people,—in his forbearing and long-suffering towards them in a state of enmity to him,—these precious riches of his wisdom, yea unsearchable riches of Christ, Eph. iii. 8. are committed to the ministers of the Gospel, 2 Cor. v. 19.—1 Tim. vi. 20, who are stewards of the mysteries of God, required to be faithful, 1 Cor. iv. 1, 2.—Jer. xxiii. 28. to whom their heavenly Master saith, Be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. Making friends of Father, Son, and Spirit is acknowledging Christ in all our ways ; confessing our sins unto God ; when he calls in providence and grace to answer him ; consulting Jehovah in every step of our lives ; attending to his commands, walking in his ways, &c. It is far better to listen to the proclamation of peace, than to wage war against God ; through this man is preached forgiveness, said Paul, Acts xiii. 38. it is to our advantage, as regenerated characters, to maintain friendship with God ; I sin daily ; I plead the blood of Christ before him daily, as that which cleanseth from all sin ; I own my unworthiness, and intreat him to be merciful to me ; he shews himself friendly, seals home forgiveness with a kiss, and assures me, that when I fail by death, God, Father, Son, and Spirit will receive me into everlasting habitations or scenes.

Luke xvi. 19. " There was a certain rich man, which was clothed

in purple and fine linen, and fared sumptuously every day :” Our dear Lord finding the Pharisees inclined to listen to him, follows up his exposure of their movements under easy figures ; probably he knew of a rich man in the neighbourhood, who tallied with the description here given. This rich man represents the Jewish doctors, and who wore garments of purple and fine linen, according to the law of Moses ; the priests fared sumptuously every day upon the produce of their offices. “ And there was a certain beggar, named Lazarus,”—under this metaphor Jesus describes himself : he was an humble suitor at his Father’s throne every day on behalf of his dear elect, who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, Phil. ii. 6, 8. Lazarus signifies the help of God ; and Jesus was truly so, and is so now to his people, Psal. xxxiii. 26. “ which was laid at his gate, full of sores :” this alludes to the preaching of Christ by his disciples in Judea, who were continually in the midst of the Scribes, Priests, and Pharisees, laying Christ before them as the sin-bearer for his people : the sores refer to the sins of Zion imputed to him as it is written, My lovers and my friends stand aloof from my sore ; and my kinsmen stand afar off, Ps. xxxviii. 11.—“ And desiring to be fed with the crumbs which fell from the rich man’s table :”—The Jewish table was their ordinances ; and those who dissented from their traditions, were the crumbs that fell from the table : to prove that there is nothing forced or unscriptural in this view of the text, I refer the reader to Ps. xiv. 4. with Rom. iii. 9—18. where Christ in the person of David saith, Have all the workers of iniquity no knowledge ? (alluding to the professing priests, &c.) who eat up my people as they eat bread, and call not upon the Lord, Psal. liii. 4. These crumbs represent the elect of God among the Jews ; who, in spite of all opposition, acknowledged Christ, and abode firmly in him : yet, though many among the Jews were called, there were but few chosen. Christ desired these crumbs, Psal. xiv. 11 ; Psal. cxxxii. 13. 1 Cor. x. 17. he saw of the travail of his soul among the Jews and was satisfied, Prov. x. 24. “ Moreover, the dogs came and licked his sores.” The Jews always reproachfully stiled the Gentiles dogs ; hence Christ said to the Canaanitish woman, It is not meet to take the children’s bread, and cast it to dogs ; Matt. 26. By the dogs licking the sores is meant the sympathy of the Gentiles with Christ ; he came to his own, but his own received him not, but the Gentiles received the word of God, Acts xi. 1—18. “ And it came to pass that the beggar died,—Jesus, for the love he had to his dear people, suffered, bled, and died ; the just for the unjust, that he might bring us to God :—being put to death in the flesh, but quickened by the Spirit. He died by the instigation of the cruel Jews : his death sealed their death warrant : all their craft employed to blink the fact of

his resurrection could not benefit them ; they were given up judicially to strong delusion, and perished deservedly in their awful blindness. Jesus no more appears as a servant, but as a Son for ever exalted.

CHARLES DRAWBRIDGE.

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To the Editors of the Gospel Magazine.

CRISP'S VIEW OF THE PERSON OF CHRIST, AS HEAD OF THE CHURCH.

SIR,

SEEING that there are different views held by goodmen on this most important and most interesting subject, I have thought it worth while to submit what the excellent Dr. Crisp wrote and said about it nearly two hundred years ago. Crisp was a deep and in general correct thinker, an able reasoner out of the scriptures, and had moreover a rich experience of their truth and power. His writings need no commendation from me : they are well known, and deserve to be still better known ; but they belong to a class which by the self righteous are every where spoken against. Thus much by way of introduction to a great man in the church of Christ, who being dead yet speaketh plainly and ably for the truth as it is in Jesus.

“ And he is the Head of his body the Church ; who is the beginning.”—Col. i. 18.

1. “ Who this head is : you will say, we need not ask the question, it is confessed by all it is Christ : it is true it so ; but yet there is a mystery in it, and peradventure, the thoughts of many persons are something more confused in the apprehension of him, than haply they might be ; and it may be there might be a more clear apprehension of Christ considered as such, than yet there is among us. I will therefore, as clearly as possible I may, state unto you under what considerations Christ is to be considered as Head of his Church, or of his members. Note, for the making way to this, that there are five very distinct things in Christ ; and all of them, as you shall hear in the closure, concur together in him, as head of the Church.

“ 1.—In Christ there is the one only divine nature ; there is no God in the world, but the God that's in Christ ; this is worth your consideration, for the minds of men are apt frequently to distinguish so between God and Christ, as if God were one, and Christ distinctly another, and not God ; when as the truth is, there is no other God in the world but what Christ himself is ; “ My Lord, and my God,” said Thomas, speaking to him. And in Col. ii. 9. the apostle saith, that in him dwells the fulness of the Godhead bodily. In the beginning was the Word, and the Word was with God, and the Word was God.” John i. 1. Christ is God ; there is but one God in all the world ; and therefore you must know, that you are never

to separate, in your thoughts, God from Christ; always as you look upon Christ, so look upon God; or as you look upon God, look upon him no otherwise than as he is in Christ; not as if there was another God, besides what Christ is, for there is no such thing.

"2.—Besides the Godhead, there is the eternal, ineffable, Personality in Christ; as he is God so he is the Son: and in this, though we cannot fathom the difference, yet certainly there is a personal difference between the Father and the Son. There is but one God as I said before, but the persons are three: the Father is one, the Holy Ghost is another. 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' Now the Father, the Son, and the Holy Ghost are not all one personally, but the Son is the Son, and the Father is the Father, but the Godhead of the Father and the Son is one, that is the true meaning: there is a difference between the person of the Father, and of the Son; but this matter is not to be pried into by human wit, for this of all the mysteries in scripture, is the pure object of mere faith; there is no human way to illustrate the difference between the Eternal Fatherhood, and the Eternal Sonship.

"3.—In Christ there is a distinct human nature; that is, as this man is not that man: Such a distinct individual human nature Christ hath, having a peculiar soul and body of his own; that which was born of the Virgin Mary, and suffered upon the cross: distinct, I say, from our individual souls and bodies.

"4.—In Christ there is to be considered an ineffable and incomprehensible hypostatical union of the Divine nature of the Second Person in the Trinity, and human nature in one person. There is a difference between the being of God and man, considered severally, and the being of Christ as Mediator; the Godhead of Christ is not the Mediator simply, nor his manhood; but God and man in one person, as we call it, is the Mediator.

"5.—Christ is to be considered not only personally, as he is God and man, being one individual person by himself; but collectively, that is, he is not only Christ as he is one person of himself, but as he himself in that one person is united to the persons of all the elect in the world: he and they make up but one collective body.

In brief, there is a kind of Triune union in Christ: the divine union which makes the Father and the Son one; the personal union which makes the divine nature and the human nature one; the mystical union, which makes Christ the Mediator, God and man, one with all his members jointly. You know, that in respect of the last consideration, Christ, as he is collectively considered, consists of his own person as head, and all the elect as members; so that in some sense he cannot be said to be separated, but hath his members knit unto him. A headless body, or a bodiless head, are equally both of them imperfect: if the church be separated from Christ, or Christ from the church, he should in the last consideration be

imperfect. Now in this text, the apostle speaking of Christ, understands him in the last consideration ; namely, as God the Son, united to the human nature, or rather, uniting the human nature to himself ; as these two natures in one person are united to the church, or members of Christ, so Christ is the head. It is true, sometimes you have expressions of Christ's own, by way of subjection, ' My father is greater than I,' and, ' I come not to do my own will, but the will of him that sent me ;' which phrases of Christ being not rightly understood, occasion, in the thoughts of men, some conceits, as if God was a distinct being from Christ ; that Christ makes God here greater than himself ; whereas the truth is, as I said before, no God but what Christ is. Christ never acknowledges, that the Godhead of the Father is greater than his own ; for the Father and the Son are but one in the Godhead ; and therefore when in his speech he as reference unto God, it is unto the divine nature that is united unto his humanity ; and the very nature of God is within himself, and there is no other : therefore there is no distinct God in the world, but that God that is become man, and is now called Christ ; and therefore you are never to look upon Christ, but as the complete only true God. What need all this discourse ? you will say, I answer, you must have Christ set forth in this consideration, or else you shall never be able to reach that he is the head ; therefore the consideration of the second thing will clear the usefulness of the first, what this headship is : the text saith, ' He is the beginning,' that is, the root and spring from whence all things have their first being ; now, mark, beloved, either the apostle must speak false when he saith, he is the *beginning*, or else you may consider Christ as the only God. All the world grants God to be the beginning of all things ; therefore, if there be anything in the world that should be the beginning of being besides Christ, he himself cannot be the beginning of all things ; and therefore, for the maintenance of this prerogative of Christ being the *beginning* and fountain, he is to be considered as the only God ; Now, this word *beginning* imparts unto us, that Christ is, first, the beginning of being ; and, secondly, the beginning of well-being : he is the beginning of being in general ; ' all things were made by him, and without him was nothing made that was made.' John i. 3. And here, ' All things were created by him, whether visible or invisible, principalities and powers, thrones or dominions.' "

The main thing that the apostle drives at is this, that Christ is the beginning of the church, that is, of them, being members of himself ; every member of the Church of Christ received his first being from him, and from none other. Consider the original beginning of them, even in eternity itself, if it may be properly called a beginning, it hath its being from Christ himself. Mark the apostle in Ephesians i. 3, 4. : " Blessed be God, the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, according as he hath chosen us in him before

the foundation of the world.' This expression may seem to some to import a difference between God and Christ, or something distinct one from the other, as if Christ were the subject in whom, and God the Author by whom persons are chosen; but, beloved, properly there is no such thing as Christ distinct from God, so as if he were not God; if God be in Christ, then it is Christ himself, as he is God, that doth it.

Here we have some of the mature and delicious fruits of close study, under divine tuition, by which my soul has lately been refreshed on even a bed of languishing and pain. How unlike the unripe, crude, and indigestible productions of some modern divines who pretend to know better than their fathers—men who deny personality to the humanity of Christ; and represent it as merely a body of flesh, animated by indwelling Godhead. But Christ is perfect man, as well as perfect God. I remain, Sirs, yours faithfully in Christ,

July 27, 1839.

A LAYMAN.

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To the Editors of the Gospel Magazine.

DEAR SIRS,

SHOULD the following prove acceptable, the insertion of the same would oblige, Yours most truly,

May, 1839.

H. N.

THE SUBLIMITY OF JEHOVAH.

"Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne,"—Psa. xcvi. 2.

THIS beautiful, energetic, and sublime description of God is here in a threefold sense:—1. In acts of *providence*. 2. In acts of *government*. 3. In acts of *grace*. Clouds and darkness seem to us round about the Lord, when little else but vexations, disappointments, and losses is our daily portion; as was at one time the case with Job. When we behold the wicked prosper, and the righteous appear to be forsaken, as the Psalmist complains, for certainly we do often behold the prosperity of the wicked spreading itself like green bay trees, and that for a series of years and sometimes all through life; while it is our painful task often to behold God-fearing souls, to feed upon the commonest provision, and scarcely covering sufficient to keep them from the keen blasts of the winter's cold, but so it pleases the Lord for wise and gracious purposes; best, and only known to his dear self. "Even so Father for so it seemeth good in thy sight." What we know not now, we shall know hereafter, the Lord giveth no account of his matters to us, but doeth as he pleaseth, the day shall declare it, then shall the *gulf* be made visible between Dives and Lazarus—the former will be in glory, and the latter in inextinguishable torments—not simply because one was literally rich, or because the other was literally poor; no! but

because God had so determined it, that the *former* should have his treasure and happiness here, and the *latter* should have his treasure and happiness hereafter. O the agonizing declaration! "He is comforted, and thou art tormented." What must Dives have felt when he saw Abraham afar off? but how much more must he have felt when he beheld Lazarus in his bosom? Yea, how great must his misery and torment have increased, when he was reduced to cry out with overwhelming agony and inexpressible and inconceivable torments, O let a drop of cold water fall upon my parched tongue for I am tormented in this flame! His sumptuous living, and his purple and fine linen, could not keep the flame from him, nor give him comfort or consolation in the trying hour. Send for Lazarus, is now the cry of Dives, yea, that Lazarus that laid at my gate, full of sores—O send for that beggar which desired to be fed with the crumbs which fell from off my table. O Abraham! send for him whose sores the dog licked, that he may touch my burning tongue, with only the tip of his finger dipped in cold water. O my soul, what must this rich and wicked Dives have felt!—how insupportable must have been his state of suffering, when Abraham replied to his pressing intreaties, "Remember thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Besides, there is no passage, if we would pass to you to comply with your request, for, "between us and you there is a great gulf fixed," and it is this gulf of God's sovereign will, purpose, covenant, and decrees which ever did and ever will, separate and come between the precious and the vile. Thus we see, though "clouds and darkness are round about the Lord," while in *time*, with regard to the *outward* prosperity and indifference of the naked, and the apparently or even real and continual adversities of the righteous; yet when we cast our eyes beyond the limits of the grave, then we are enabled to return and discern between the righteous and the wicked; and are led to see the righteousness and judgment of the Lord in all his ways, words, and works. But "clouds and darkness are round about the Lord," to us poor short-sighted creatures, when increasing difficulties surround our path, when we are led into fresh, but no less trying circumstances, and when the general dispensations of the Almighty towards us, confounds our wisdom, by crossing all our plans, defacing all our gods; till our minds like Job's, is filled with confusion; like Daniel we often cry, "O my Lord, What shall be the end of these things?" the answer we receive sometimes *checks*, though by no means satisfies our curiosity. "Go thy way."—Yea, our answer from the Lord may be such as was the case with Daniel; to cause us to rest by faith upon the Lord for further answers and deliverances. "Go then thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Thus then have I shown how in three particulars, clouds and dark-

ness to our view, may be said to be round about the Lord, as regards his *acts in providence*.—I will now point out three more particulars wherein clouds and darkness are round about the Lord, to the views of his people

2.—*In Acts of Government*.—And more particularly as regards his *forbearance*, his *gifts*, and his *visitations*. When we consider the great, continual, and increasing recklessness of the world we seem astonished that the Lord has not consumed the world and all the people and things that are in it. O the forbearance of the Lord, both as regards ourselves and others also. O the daily provocations of rebellious man! surely in the midst of wrath he remembers mercy, or we had been as Sodom and Gomorrah; with regard to his own people, how great is their weakness, how prone to depart from the ways of the Lord, how subject to murmur and rebel when passing through the fiery trials which is to prove and try them, but not to consume them, how indifferent to things of God, how captious in our tempers and dispositions, and how perverse in all our ways; how great is our unbelief, how proud in our imaginations, looks and desires, how ignorant, base, and light and trifling in ourselves. O how altogether sunk in sin and shapen in iniquity. And yet notwithstanding all these things and provocations, how wonderful, good, and gracious is his forbearance to us; so much so, that clouds and darkness are round about him, when we are brought to think correctly of our great provocations on the one hand, and the Lord's great forbearance on the other. He bears and forbears with us continually, and why? because in the midst of judgment he remembers mercy, and as sworn he will never depart from his people to do them good; because he will never break his covenant, nor alter the word that has gone out of his mouth. When we take a view of the *gifts* of God, even there to our views, clouds and darkness are round about him. Why should the Egyptians and other nations be rejected as a body, and the Israelitish nation, be the only chosen of the Lord? I ask, could there be a more wicked, ungrateful, and rebellious set of people than the Israelites were, taken as a nation? Why should the Lord love Jacob and hate Esau? Why should two be grinding at the same mill, and one be taken and the other left? Why should the Philistines carry away the ark even and live, and Uzzah only touch it and die? Or *why* should one nation be left without the gospel light, and the influences of the Holy Spirit; while another nation is blessed with the true gospel of salvation, and with the celestial rays of the Spirit's sweet and sacred illumination? and especially seeing that all mankind are born in sin, shapen in iniquity, and by nature the children of wrath!!! Does not I ask such a sovereign display of the gifts of God, cause to our view, (particularly at those times, when left to follow the guidance of our own reason) clouds and darkness to be round about the Lord? In this as in all things else, as touching God's ways to man, we know but in part, and we see

but in part. He is his own interpreter, and will in the end, make all things plain. All we can say is, yea, all we dare say is, the Lord is righteous in all his ways. He has a right to bestow favours when, where, and how he pleases, and to deny them as seemeth him good. We know the fact is so, but to account for the why and wherefore, is a fruitless, if not a wicked inquiry.

“ O my soul if truth's so bright,
Should dazzle and confound thy sight,
Yet still his written will obey,
And wait the great decisive day.”

O let us rather adore the distinguishing mercy of the Lord in causing light to be in every chosen Israelite dwelling, even though darkness may hang over every other nation and people on the earth. O let us bless him who caused the light to shine out of darkness, that he has condescended to cause the saving light of his truth, as it is in Jesus, to shine into our hearts. O rather let us praise him that he has picked us up from the ruins of the fall, that he has snatched us as brands from the everlasting burning, and made us kings and priests unto God and the Lamb. O let us rather praise him that he has promised to come a second time without sin unto salvation, to receive us unto himself; and so place us beyond the reach of every sorrow, sin, grief, and care, for so he giveth his beloved sleep.

Again, though but briefly, we observe, “ clouds and darkness are round about the Lord,” as respects his visitation. The wicked have neither bands (fears) in life nor in death, but the righteous in many instances are continually perplexed and harassed with them, so true it is “ those who have no changes fear not God.” In the Lord's own family, with respect to his visitations upon them, there is much mystery to us: Why is one called in the prime of his days, or almost in infancy, like Samuel and Timothy, and others in their latter days, like Abraham and the dying thief? Or why does the Lord so visit some of his children with such heavy trials and convictions, while others are comparatively, of so gentle a nature? Why should the Lord bless some of his children with such precious, continual and uplifting visitations of his gracious presence to their souls; while others are permitted to go mourning, dissatisfied and doubting and fearing almost all their days? Yea why should the Lord's truth prosper in one part, while in another part it appears to fall to the ground, even though the same truths may be preached by the servants of God in the one place as is in the other? In all these particulars there is much confusion to us, and we are brought to confess, “ that clouds of darkness are indeed round about the Lord; and become somewhat pacified when we can say and feel notwithstanding all, that “ righteousness and judgment are the habitation of his throne.” But there is clouds and darkness round about the Lord.”

3.—*In Acts of Grace.*—And that as respects more particularly under this head, the individual experience of the believer. I have not a desire to be tedious ; therefore I observe without further preface upon this particular ; when the believer is led to reflect upon by gone days, and takes a retrospective view of all his past trials, afflictions, and bereavements, for the truth's sake on the one hand, and how the dear Lord has supported, comforted, and delivered from them all, what a mystery it appears ! When he considers how mysteriously the Lord has appeared for him and to him, in keeping him from all errors, in point of truth as also in practice,—when he reflects how Satan has tempted his soul and almost baffled him out of the truth as it is in Jesus—and when like a lighted torch he has applied his infernal cunning to the tinder of his corruptions, in order to draw him into sin, and thereby bring guilt and condemnation upon his conscience. When the believer contemplates upon these things, and reflects upon the gracious deliverances of the Almighty God from such scenes of trial and temptation, does not “ clouds and darkness appear, to him, to be round about the Lord ? ” As also when he thinks of his own unworthiness and sin, and contrasts the same with the Lord's unbounded and overflowing goodness?—Yea, when he considers that his nature is so firmly rooted in the love and practice of sin, how fond he is of the world and its pleasures ; as also of himself, and yet what a change the Lord has wrought in him, in causing him to hate sin with perfect hatred, to deny self, and flee from the world, and long for the time of his dismissal, it does appear to his sense, his reason and his feeling, that “ clouds and darkness are round about him,” for he cannot conceive how so much goodness, mercy, faithfulness and love could have followed all the days of his life, so poor, so miserable, so hell-deserving a sinner.

Yea, clouds and darkness appear round about the Lord when the believer is called to do business in deep waters ; when called to walk in crooked paths, through dark lanes, and over rough places. For myself, had I my way, I should pave my own streets with smooth stone—I should paint my own dwelling with fair colours—and furnish my own house with tapestry and fine gold ; but the Lord has seen fit to order it far otherwise with me. I appear to get tired of the “ old shoes and clouted,” and would fain sit in my arm chair, and take my ease while others did the work, bore the cross, and encountered the burden and heat of the day, and yet my work is only just began. But these are only the desires of the flesh, as such they will not be granted. The ‘ old shoes and clouted ’ must be put on again and again, and so continue, till death is swallowed up in victory. O Lord, do but go before—support and deliver and all will be well. O how often does our duty to the creature lead us one way, and our conscience and the word appear to lead us another. How great is the host of enemies before us, and how apparently small are the means of resistance. By these

things how are our souls filled with perplexities—how our faith and patience is tried—and yet in the end how are we brought to see that “righteousness and judgment are the habitation of his throne.” God is *omniscient*, he can see through the *dark designs of our enemies*—He can see the darkness of our *souls*, and the darkness of our *paths*. Amid all this darkness his love to us is the same, no state or condition alters his state of mind, nor our interest in the eternal covenant ordered in all things and sure. Although clouds and darkness were about the Lord when wrapt up in the clouds of types, shadows, figures, promises, prophecies, and sacrifices; yet life and immortality are brought to light through the gospel.” The way into the holiest of all is now made perfect and known, the veil of Christ’s flesh is now rent; the law is now fulfilled. Sin is now removed. Satan’s head is now mortally wounded, and has vanquished the hosts of hell and triumphed over the grave, death, satan, and sin. Soon the time will come, when no longer to our view, “Clouds and darkness will be round about him.” No; we shall soon behold him indeed the brightness of the Father’s glory. We shall soon awake up in his likeness. We shall soon bow before him day and night, for in him there is no darkness at all, and in the full blaze of celestial light, we with all the host above, shall continually shout, salvation to God and the Lamb.



ASPIRATIONS OF DEVOTION TO JESUS, THE ETERNAL SON.

I adore thee, O ever-blessed God! the Redeemer! Thou art possessed of eternal power, and unbounded goodness and love. Thou art the living effulgence, the bright emanation of God the Father: the pure immortal beam from God who is the source of light, in whom is no darkness at all!

Thou art the co-essential and uncreated beam of the self-existent glory of God. Thou dost necessarily flow without any voluntary cause from, and in the Eternal Godhead.

In thee, O Son of God! O God the Son! dwells all the fulness of the Godhead bodily. Thou art the image of the invisible God, the brightness of thy Father’s glory, and the express image of his person. In the absence of worlds of matter and spirit, thou didst eternally exist; and the volitions of thy will gave existence to all matter and spirit at the first creation.

Matter was without form, it had no beauty, order, or perfection: it was void of all furniture, riches, and ornament; but thine understanding, taste, and volition, gave being to the visible empire of God!

Thine hand stretched out the vast expanse of the heavens, and gave existence to all the thousands of worlds of light.

Thou, the eternal and omnipresent God, didst create time and space, which are only portions taken out of the unbounded oceans of immensity and eternity.

And thy volitions gave being to all those vast bodies which exist in the immeasurable space. The same volitions gave motion and velocity to those worlds or immense masses that have been flying with amazing rapidity for six thousand years.

A single act of thy will gave existence to this earthly globe, with all its vast oceans of water. Thy volition gave being to every particle of dust, and every drop of water.

Thy will created the vast mass of air which surrounds our earth, and which weighs so many millions of tons.

Thy power raised all the vast mountains and hills; and the same will of Christ supports the ponderous load.

Thy will gave existence to the springs, brooks, rivers, and seas; and all their motions, virtues, and tides, are the effect of thine incessant agency in every drop of the watery world.

The groves and the meadows, the winds and the rains, the thunders and the lightnings, are all the productions of thine omnipresent will, every where active, in all parts of the world, at once, and every where at all times, and for ever the same.

The seraphic powers of heaven, with all their hosts and astonishing qualities and beauties, owe their existence and happiness entirely to thee. Their boundless bliss and high perfections spring from thee.

These glorious spirits are lost in unbounded admiration at thy superior grandeur, beauty and loveliness: they look off from themselves to admire thee.

These innumerable legions of immortal angels fly through all the boundless expanse, to execute thy commands—thy vengeance, or thy love.

They scorn, disdain, oppose, and drive before them all the millions of devils that rove and roar throughout the habitable world; and they protect thy people every moment, by night and by day.

In the beginning of time, and before time had a birth, before the vast expanse of space was erected—before the starry worlds were formed, before the wide ocean ebbed or flowed—before the lofty mountains reared their heads—before the mighty giant the sun began to run his race—before he had any existence—before his fires darted out, or his rapid flight through the vast expanse commenced, thou, O Lord Jesus wast with God! thou wast God in all thine original glory, and didst rejoice in thy Father's bosom, and delight in his infinite perfections, and in thine own equal dignity, beauty, and lovely perfections, together with thy beautiful and glorious Spirit.

Thou didst create man and his partner, in all their original glory of understanding, will, taste, and affections.

Thou hadst a perfect knowledge of beauty in thyself, and in thy works. Thou hadst infinite powers to receive pleasures from the beauties of thine own Godhead, and beauties of the persons of thy Father and thy Spirit.

The idea of beauty dwelt eternally in thine understanding, and according to that idea thou didst create worlds.

The body and souls of thy first parents rose up in thy vast and mighty mind: their bodies were formed out of the dust of thine earth by thy exquisite art, understanding, and taste: and their souls with all their powers and taste for beauty, and self-love, were created by thy breath.

When man was seduced, O Lord Jesus! thou didst pity, and lovingly intercede to recover him from utter ruin.

When man was a credulous fool to the devil, and an infidel to God; when he despised his own soul—despised his own perfections, beauties, situation and happiness—despised God, and all his dignity and glory—despised all his posterity—cursed and murdered all his children; departed from the original laws of nature, grounded on the nature and will of God, and on the nature, powers, constitution and immortality of man, and by that bold and daring offence, fell from his blissful state of innocence, and provoked Omnipotence to wrath by his guilt: thou, O blessed Redeemer! didst interpose between rebel man, and the injured dominion, majesty, holiness, and justice of God. Thou didst engage to obey the law which man had broken, and to bear the curse which he had demerited; to pay the price of blood to a dreadful conqueror; to offer a sacrifice of the great soul of God to injured Majesty; and to bear the punishment of divine justice to make satisfaction.

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CONSOLATION TO A CONVINCED SINNER.

THOU thinkest, oh, what a monument of grace should I be, did I but know my interest in the complete salvation of Christ! There are thousands as rich monuments as thou. The greatest sinner did never pass the grace of Christ. When the clouds are blackest, then look towards Christ (in his own truth) the standing pillar of the Father's love. His blood speaks reconciliation, redemption, liberty, nighnēss to God. Stand and hearken to what God does say, for he speaks peace to his people. He speaks grace, mercy, and peace in every line, in every word of the gospel. Oh wait upon him, plead with him in a steadfast belief of the promises of eternal life, and he will surely come more reviving, more refreshing to thy soul than the morning dew on the tender herb. The sun may as well be hindered from rising, as Christ the sun of righteousness from rising with all his enlightening, healing, and enlivening hands on that soul that believes his faithful word. Christ is exalted in the everlasting gospel, in the open view of all poor sinners. Thou hast infinite reason to look on him. For he will bear thy burden, he will forgive, not only till seven times, but seventy times seven. Thou hast infinite reason to look on him. It put the faith of an apostle to it to believe this. Luke xvii. 4, 5. Because

we are hard to forgive, we think Christ is hard. Consider, while Christ was upon earth, he was more among publicans and sinners than scribes and pharisees : and he hath the same love now in heaven ; he is God, and changeth not. He went through all temptations, sorrows, desertions. He hath drank the bitterest of the cup, and left thee the sweetest ; the condemnation is out ; Christ drank up all the Father's wrath at one draught, and nothing but salvation is left for thee.

Judge not Christ's love by providences, but by promises. Bless God for his word and ordinances, whereby he keeps the soul awakened and looking after Christ ; better sickness and temptations, than security and indifference. An indifferent spirit will turn a profane spirit, and will sin and pray too. Indifference is the bane of profession. If it be not rooted out of the heart by constant and serious application of the solemn admonitions of divine truth, it will grow more strong and deadly, by being under church-ordinances. What duty makes not more spiritual, will make more carnal ; what doth not quicken and humble, will deaden and harden.

Sin will hinder from glorying in the cross of Christ ; and omitting little things against light, may breed hell in the conscience, as well as committing the greatest sins. Nothing but the soul's sensibility of the infinite love of Christ, will dissolve all hardness of heart, and make thee to mourn for thy sin. That will humble thee indeed, and make the soul cordial to Christ, and sin vile to the soul.

Have nothing to do with thy graces and sanctifications, till thou hast seen Christ first as all thy salvation. He that looks upon Christ through his graces, is like one that sees the sun in water, which wavereth and moveth as the water doth. Look upon Christ as shining in the firmament of the Father's love, and you will see him in his own glory. Pride and unbelief will put you upon seeing something in yourself first ; but faith will have to do with nothing but Christ. He that sets up his sanctification to look at first, sets up the greatest idol, which will strengthen his doubts and fears. If you are troubled, see Christ your peace leaving you peace when he went up into heaven, again and again charging you not to be troubled, so as to obstruct thy comfort or thy believing. He is now on a throne, having spoiled upon his cross, all what-ever can annoy or hurt thee ; he hath borne all thy sins, sorrows, troubles, temptations, and is gone to prepare mansions of everlasting glory for thee.

July 16, 1839.

SPINOSA.

SIGNS OF THE TIMES—ALARMING INCREASE OF POPERY.

WHAT are Protestants about? Where are the disciples of the true religion? These are questions that one asks another, and knows not what response to make. Rouse ye sluggards! The foe is at thy gates, they have stealthily and silently passed thine outposts, and are besieging the fortress—nay, the first lodgment is made—it is perfectly effected—by the appointment of a Roman Catholic to the most important post of Privy Counsellor—an Adviser of Her Majesty, on civil and religious matters.

The Committee of the Protestant Association deeply concerned at the recent appointment of three members of the Church of Rome to high and important offices in the State have felt it to be their duty to their Queen, their country, and their God, to present to her Majesty, as temporal head of the Church, the subjoined address; and they would farther interest their Protestant fellow subjects to testify, in like manner, their sense of the injury which such appointments are calculated to inflict upon the best interests of the community. The rapid progress which Popery has of late years made in the land, and the untiring efforts by which she is now, both openly and covertly, assailing the privileges and blessings which this nation has long been permitted by a gracious Providence to enjoy, cannot be regarded without serious alarm by all who are anxious to maintain those civil and religious liberties to which the unchanged and unchangeable doctrines of Popery are diametrically opposed. Regarding, therefore, these recent appointments as another successful step in the efforts of the Papacy to establish herself supreme in the land, the Committee of the Protestant Association would urge upon their Protestant fellow countrymen the important duty of addressing their beloved Sovereign, praying that she will be pleased to cancel these appointments, fully sensible as they are, that if the designs of the Church of Rome be permitted to be fulfilled, this once Protestant nation can only look for judgment and fiery indignation as a just retribution for the surrender of those civil and religious privileges, with which the Almighty God out of his abundant goodness and mercy has conferred upon blessed us.

AN ADDRESS TO THE QUEEN.

To the Queen's Most Excellent Majesty,

The humble petition of the undersigned humbly sheweth, that your petitioners beg leave humbly to approach your Majesty, with the unfeigned assurances of our loyalty and attachment to your Majesty's person and government. We earnestly desire and pray for the security of your Majesty's throne, the prosperity of your reign, and the maintenance of that pure and reformed religion which is committed to your Majesty's care as temporal head of the

church ; and therefore cannot but view with alarm and apprehension, the dangers to which these great national blessings are exposed, from the pernicious counsels of those who are at present honoured with your Majesty's confidence in the administration of public affairs.

We have observed with deep concern that you Majesty has been advised so far to depart from those Protestant principles which the law of England has made the condition of the succession to the throne, as to confer on members of the Church of Rome high and influential situations in several public departments of the State ; for example, in the Admiralty, the Treasury, and the Board of Trade. And this concern is farther increased by the fact that one of these individuals has been admitted to the rank and privileges of your Majesty's most Honourable Privy Council—the first instance, we believe, on record of such a departure from the principles of our constitution since the deliverance of this country from papal tyranny in 1688.

“ It is, moreover, to be deplored that this preferment should be conferred on men who are subjects of the See of Rome, at a time when that apostate Church has openly threatened the extinction of the Established Religion in this country, and is now seeking, by means of deep-laid conspiracies and secret intrigues, again to bring the people of these islands in subjugation to the Roman Pontiff.

In conclusion, we would humbly remind your Majesty that the throne to which your Majesty has succeeded, and the form of government under which we are privileged to live, are based on Christian principles, that this nation has once been delivered by a signal interposition of Divine Providence from Popish tyranny and arbitrary power, and that if we are so forgetful of former mercies as to surrender any participation in the government of the State to the partisans of an idolatrous and an anti-Christian Church, there remains nothing but a fearful looking for of Divine judgments ; we may expect to be delivered into the hands of those who hate us ; and your Majesty's reign, instead of being happy and prosperous, may be made a period of trouble and calamity too painful for the mind of any lawful subject to contemplate.

Wherefore your petitioners humbly pray that your Majesty will be graciously pleased to cancel these appointments, fraught, as we believe them to be, in their ultimate results, with such imm danger to the Church, the country and the throne.

And your petitioners, as in duty bound, will every pray, &c.

Fellow Protestants and dear brothers in the Lord, pray fervently, pray urgently, pray often, that he will endue you with strength, spiritually and temporally ; gird up your loins, let the cry be, To your tents, O Israel ! and the shout, The sword of the Lord and of Gideon !

Protestants of England, Arise, Awake, or be for ever fallen.

We will now just advert to the present results of this fatal and apostate, this rash and renegade act ; this sudden advance of Popery—this retrograde movement of Protestantism. Retrograde indeed must the noble faculty of reason be, while the mechanical ingenuity of man marches onward, if the direction of the human mind be from that state of religious freedom which is founded on scriptural truth towards the despotic superstition and spiritual bondage of the dark ages.

Hardly had the ink dried on the document which completed the appointments before-mentioned, than the yellings of that monster, that arch-fiend—Satan's legitimate—that restless and designing tool of Rome and her Priests, (look back to the election for Clare, where hundreds who had sacredly promised their votes to their lords, were met by the priests in the public roads, arrested in their progress, anathematized, denounced, threatened with the withering curse upon them and theirs, and eternal damnation hereafter if they adhered to their pledge ; while on the other hand there was free absolution from all obligation to keep faith with *heretics* ! the scene that ensued exceeds description : the intreaties, the cries, the tears, the implorings of the wives and families of many who had accompanied them, to evade the direful curse of here and hereafter—the priests, with crucifix on high, denouncing, threatening, and struggling with the electors, until the whole were on their knees breaking their solemn pledge, and registering another, sealing it with the salute of the cross,) are heard issued forth in tones of demoniacal triumph. He says, “ reflect that any man who becomes a Roman Catholic, from having been a Protestant, loses the freedom, the ease, and the individual independence of Protestantism. He enters a religion in which he is restricted by fasts, by abstinence, by Lenten penances, by the humiliation of auricular confession (well may it be called ‘humiliation’), by the subjugation of the pride of the understanding—the most insidious and cherished of any species of pride—and the adoption in its place,

‘ Oh taming thought to human pride.’

of an *entire submission in spiritual matters to the authority of the Church.*”

He then proceeds to say, “ yet, spite of all these obstacles and difficulties—I repeat with triumphant and honest joy—converts to catholicity (Romanism) daily multiply, and the face of Christendom is witness to the multiplication.”

Thus, then, to be a good Romanist, a man must avoid the Christian mode of acquiring religious truth. He must consider it heretic and sinful to “ search the Scriptures,” and must hug any dogma or idol which the priest chooses to carve out for him with implicit faith ; because his first duty is to yield “ an entire submission in spiritual matters to the authority of the Church.”

Thus if the church tells him that fasts and abstinences and Lenten penances can make atonement for sin he is bound to believe

in the spiritual efficacy of this mechanical devotion. He can rub off 'old scores,' with which the conscience is oppressed, by fasts, by abstinences, and by Lenten penances, or by compounding for these priestly impositions by money. And when spiritually white-washed by the penitential brush he can begin again, and run up a new score, to be obliterated by a similar process.

So, if the church tells him that a *wheaten wafer* is very GOD, and bids him fall down and adore it, he must dishonour his reason—he must degrade manhood—he must disbelieve his senses, and believe the priest! This, indeed, is "entire submission to the authority of the church"—a church that acted consistently in chaining the Scriptures in the darkness of its inquisitorial catacombs, when it gave free scope to its inventive powers in creating material gods for the adoration of its besotted votaries. The Almighty Father in his might and power will preserve us from such a horrid subjugation, such a detestable prostration. He will not give us into the hands of the spoiler.

But, asks this minion of heaven's vicar (blasphemy), "Why should those things be? meaning why should converts to the Popish worship multiply daily. "How could they be so, if argument, if history, if unbroken succession, if Divine tradition, and if the written word of God were not all in favour of catholicity?" All those things, we admit, are in favour of "catholicity;" but the church *catholic* is not the church *Roman*. If the church *Roman* were conscious that the written word were in its favour, *why does it deny, why has it always denied, the written word of God to the people?* Why has it substituted for it the authority of the church, the vanities of tradition, and the "cunningly devised fables of men?"

Again, in a strain of luxurious exaggeration, he impudently declares that, "in Protestant Holland, as it was *once* termed, is one of the countries in which at the present day Popery is making wonderful progress. The catholics (the Romanists), who a few years ago were but a miserable minority, are now considerably more than one-third, *probably one-half of the whole population.*" If this follower of Antichrist was obliged to undergo the fasts and penances in full, which the Romish Church imposes for that contemptuous *disregard for truth, which has a very vulgar name*, he would beat his brother Trappists all to nothing. Germany is made also to be running in breathless haste the same road. How brilliant must be its speculations for the moral and spiritual advancement of the human race when it looks back to the *intolerant superstition of the dark ages for the illuminating principle which is to guide to the goal of peaceful glory the high destinies of man!*

Not content with Protestant Europe rushing to throw herself at the footstool of the scarlet whore, our Trans-atlantic brethren are becoming subjects of the Pope as fast as possible.

Whether one-half or only a tithe of this, which hath been thus boldly and arrogantly announced, is authentic, you will admit, enough has been demonstrated by passing events, to excite the deepest alarm, and command the most anxious attention; the inroads Popery has made, and is making, are truly horrifying to us, and must be to all who feel deeply for the interest of *True Religion*, and the maintenance of our noblest institutions: you will conclude with me, that the Church of Rome is striving to regain that influence and establishment which she lost at the Reformation, and is leaving no means untried to re-establish her idolatrous system in that plenitude of power and domination she so long enjoyed: doubtless, unless Protestants awaken, and be at their post, she will succeed. What an example of diligence and perseverance she has set us! alas, how remiss the majority of Protestants are—what supineness is evident—what temporising is practised, and what disregard, with many, to hold fast and maintain *Protestant truth and Protestant ascendancy*. A host of enemies co-operating and connected are arrayed against our Protestant Institutions;—Papists, Infidels, and other *nominal* Protestants, are bent upon the overthrow of the greatest bulwark to civil and religious liberty; these latter class are the most numerous—they constitute the majority of this *Unholy Alliance*; true, they are not in the front rank, but in the enemy's lines, and will ultimately, if God prevent not, gain the victory; many of them unconscious of the evils they are accomplishing. The Man of Sin has corrupted them by flatteries, and is now most assiduously corrupting others; by flattery he will gain his point; let such take warning! how truly lamentable it is that so many are so corrupted and deceived; they are blinded by that specious and delusive mantle of *liberalism*, otherwise called universal *charity* where the distinctions between truth and error are dissolved—yea, more, Truth has been forfeited and Antichrist embraced! Such have made a league with him, and no longer believe him to be that Man of Sin—that Son of Perdition of which the apostle wrote. Oh! No! the Lion has become a Lamb—he has renounced his nature—the Leopard has changed his skin—Popery is changed—is now mild and tolerant—her devotees profess to be liberals—her political champions shout ‘civil and religious liberty’ all over the world. Thus are the asperities of Popery softened down, her abominations winked at, and her enormities palliated, and that by thousands, calling themselves Protestants. It is painfully evident to all discerning men, this laxity of Protestant principle—this indifference to truth, and conniving at error is a woful feature among the Protestants at the present day, it is prevalent among most classes of Protestants to a greater or less degree—there is a general retrograding from that zeal so prominent in our Protestant forefathers, and a sad declension from the truths “they insisted upon,” “for contending of which they suffered the loss of all things.”

Such is the work of the present day—the work now on the wheels—they are actually asserting that, for the mitigation of Popery, the professors of which, utterly deny. The Man of Sin is working deceitfully indeed, he is coming in with “all deceitfulness of unrighteousness;” (2 Thess. ii. 10.) is seducing, corrupting, and conquering by flatteries, and by a feigned love of peace; the trophies of his victory have declared a cessation of *all* hostilities, and forming a confederation: these are the pliable materials Antichrist is working upon; not one nominal Protestant shall oppose his advance to civil and ecclesiastical power so as to produce war; as it is written “He shall come in peaceably, and obtain the kingdom by flatteries.” (Dan. xi. 21.) These “outer-court worshippers” are giving these Isles to the Beast; the mark of the beast is in their *hand*. (Rev. xiv. 9; xvii. 13; xiv. 9, 11.) They are not as yet making an open profession of Popery; these (professed Papists) are pointed out as having a mark in their *forehead*—the former (nominal Protestants who have giving the Papists political power, and are now strengthening the interests of the Man of Sin) are pointed out as having the mark of the beast in their *hand*, signify their assent and assistance to Popery. These have one mind and shall give their power and strength unto the beast. Rev. xvii. 13. Be unto all such! Rev. xiv. 9, 11. Then with this dismal prospect before us have we not indeed cause to be alarmed? Yes, truly! these are weighty matters for Zion’s mourners; but take courage, “The Lord of hosts is with us, the God of Jacob is our refuge.” (Psa. xlv. 9.) “Greater is he that is in you than he that is in the world.” (1 John iv. 4.) “For the Lord God Omnipotent reigneth” (Rev. xix. 6.)

What can elucidate this seeming paradox, this union of contrasts, this unholy coalition? Look at the essential and eternal difference and contrariety between Popery and Protestantism! If ever it was true that opposites and contraries destroy each other, here it ought to be verified. Popery, in its essential constituent principles and spirit, cannot be consistent with true genuine Christianity. The supremacy of the Pope directly strikes at the glory, omnipresence, majesty, and dominion of Jesus Christ. The infallibility of the Pope has the highest tendency to lead immortal souls off from an entire dependence on the infallibility of the supreme head and prophet of the church. The assuming a proud sovereignty or arbitrary power over the scriptures, hath a direct tendency to weaken their divine authority, and sink their credit and dignity into the deepest disgrace. Popery is a bitter enemy to the excellence and usefulness of the Bible; and if it finally and universally prevailed, would drive the true scriptures out of the world, to make way for the wretched inventions of men, and a massy load of written and unwritten traditions. Whatever hath a tendency to weaken the authority of the scriptures, has equally a malignant aim to ruin the souls of mankind, and rob God of his dearest glory; consequently it

ought to be abhorred, and opposed by every one who had the least value for the glory of his God, and the eternal happiness of his own soul. Who, that has any common sense or spirit in him, can be indifferent and unconcerned, whether Popery or Protestantism shall prevail in this kingdom? Who that has any sense of the dignity and eternity of his own immortal mind, will not express a zeal for the Protestant religion, which consists in being moved with a just and deep sense of the greatest things. It shows as much want of sense not to be at all moved with the greatest things, as to be too much affected or moved with the least things. A man appears a fool each way—if he is much moved with little things, or if he is not moved at all at the greatest objects in the universe.

Consider, Fellow Protestants, what are the greatest things in God and his word, which may affect and move our souls in the most powerful manner to the uttermost. Is there any thing in time or eternity; in heaven or hell; in sin or holiness; in life or death; in happiness or misery; in devils or angels; in God or creation!—If there is any thing in the visible or invisible worlds to move the understanding, the will, the conscience, and the great passions of the heart, then, you have all to move you to take care of your holy religion—the faith of your fathers who shed their blood for it—allowed their bodies to be committed to the flames, the exhalations of which were wafted up to the realms of bliss, as sweet incense to their departed souls!

Protestant Friends, you are conjured to come out from among them, O be ye separate, touch not the unclean thing. (2 Cor. vi. 17.) “Come out of her my people, says God, that ye be not partakers of her sins and that ye receive not of her plagues.” (Rev. xviii. 4.) *Protestants—Arouse from your lethargy—awaken from your slumber—be upon your watch tower, the enemy is at the gate of the citadel—be firm! be prepared! Rally round the Standard of Protestantism, Liberty, and Life—(Thanks to a Merciful and Bleeding Saviour, it is yet unfurled)—shun, as a noisome pestilence, Popery, Imprisonment, and Death.* By the sacred ties of religious duty, continue to propagate and maintain stedfastly the PURE Protestant Faith—*your country and your God calls upon you to do it.* Be ye not afraid of men—*expose the abominations of Antichrist*—instruct the rising generation in Biblical truth—an awful responsibility rests upon you—be ye watchful—above all, be ye prayerful, and use those means to promote God’s TRUTH which are placed in your hands—endeavour to counteract the wicked designs of the enemy. “Remember therefore, how thou hast received, and heard, and hold fast, and repent.” (Rev. iii. 3.) Remember the truths set forth in God’s word, delivered by our Protestant forefathers, and left upon record—hold them fast—earnestly contend for them as Jude exhorts you—repent of thy sins, lukewarmness and indifference—strenuously oppose the progress of Antichrist—resist his attempts to ecclesiastical ascendancy—be not deceived, that they

will advance no further—that they are satisfied—nothing will satisfy them till High Mass is performed at St. Paul's. JOIN WITH US—unite in love, and the blessing of God, and the testimony of a good conscience will rest on you.

—000—

THE SON OF PERDITION.

THE same name is given to Antichrist, 2 Thess. ii. 3. "That man of sin be revealed, the son of perdition." Judas was a type of Antichrist: as they said of the blind man, John ix. 9. "Some said, This is he; others said, He is like him." The pope boasteth, that his seat is apostolical, and that he is the successor of an apostle. If we grant it, and he will needs be a successor of an apostle, there is an error in the person; it is not Peter, but Judas. Let us see the parallel.

Judas was not a stranger, but a pretended friend, and an apostle, Acts i. 17; "he was numbered with us, and obtained part of this ministry." So the Pope obtained part of his ministry. Turks and infidels are enemies to Christ; Antichrist must be one that seeketh to undermine Christ, under a pretence of friendship; *Ἀντιχριστός*, for and against Christ. "He maketh war with the horns of the Lamb," Rev. xiii. 11. If he were a professed adversary, what mystery were there in it? Now it is a mystery of iniquity, 2 Thess. xi. 7. a false prophet, Rev. xvi. 13. It is wisdom to discern him. Rev. xiii. 18. "Here is wisdom. Let him that hath understanding, read the number of the beast."

Judas sold Christ for a small matter. So *omnia Romæ venalia*: pardons, indulgences, freedom from purgatory, all to be bought at Rome. The Antichristian state maketh a market of religion: truth is made to yield to interest and profit.

Judas betrayed Christ with a kiss. Antichrist is a true adversary of Christ, and yet pretendeth to adore him: he pretendeth to be his servant and vicar, and is his enemy; not an enemy without the church, but within the church, that betrayeth Christ under a colour of adoration.

Judas a guide to them that came to take Jesus. Christ is in heaven, death no more dominion over him; his natural body is above abuse, but in his mystical body he still suffereth, Acts ix. 4. "Saul, Saul, why persecutest thou me?" The pope is the head of the persecuting state: others are his emissaries and agents to persecute Christ in his members. It is a politic religion carried on with cruelty.

Judas was *υἱὸς ἀπολείς*, the son of perdition, as destroying himself, and involving others in the same condemnation. So is Antichrist called in the Revelation, *Ἀπολλύων*, Rev. ix. 11. and *Ἀπολλυόμενος*, the destroyer of souls, of himself, and others.

Let these things open our eyes, that we may behold the Man of Sin. One egg is not more like another, than Judas and Antichrist.

DEAR FRIENDS,

I KNOW not to whom I must address this letter. I had just finished transcribing the inclosed Piece, when I learned from the Newspapers, the death of my dear and highly-valued friend, Mr. Row, the very able and unwearied Editor of the Gospel Magazine. I cannot find language to express my sorrow at his removal from amongst us, yet why should we grieve, since our loss is his eternal gain? He has finished his course, he has **KEPT THE FAITH**,—he has fought the good fight, and hath received the crown of righteousness; having had an entrance ministered unto him abundantly, into the everlasting kingdom of his Lord and Saviour, Jesus Christ, May we be followers of him, as he followed Christ.

The enclosed lines I wrote many years ago: and it lately was my wish that they should appear in the Gospel Magazine—I wrote them out for that express purpose—and had my friend lived a little longer, I have no doubt but that he would have gratified my desire. Perhaps some friend who has now the management of the Gospel Magazine, may favour me with the insertion, which will very much oblige a **VERY OLD** Correspondent, (since 1807.)

Manchester.

A PILGRIM.

Charles Kenworthy.

We should have deemed ourselves totally deficient in taste if we had not inserted this effusion of our old and valuable correspondent, whose talented productions have so long graced and adorned the pages of the Gospel Magazine.



POETRY.

THE TRIAL AND ACQUITTAL OF A SINNER, IN THE COURT OF CONSCIENCE,

Before the Lord and Judge of Heaven and Earth.

"What things soever the *law* saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become *guilty* before God."—Rom. iii. 19.

"Being justified freely by his *grace*, through the redemption that is in Christ Jesus: whom God hath set forth to be a *propitiation* through faith in his blood to declare his righteousness, that he might be *just*, and the justifier of him which believeth in Jesus."—Rom. iii. 24—26.

CHEERFUL, along sin's flowery path,

I walk'd,—the beaten road to death,

Nor once of danger dream'd:

Fair rose my morn, my noon shone bright;

My soul look'd forward with delight,

So fair her prospects seem'd!

As on I went, all nature smil'd,
 When, sudden, rose a tempest wild,
 And darkness clos'd me round ;
 Dire thro' the gloom the lightnings broke,
 I fell beneath th' Almighty's stroke,
 His arrows deep did wound.

Arrested by Conviction's hand,
 Against its power I sought to stand,
 I strove, but all in vain ;
 Its eager grasp I sought t'elude
 But still it held, and still pursued,
 Nor could I break the chain.

Myself a prisoner now I felt ;
 My soul 'mid gloomy horrors dwelt,
 With galling fetters bound :
 In the dark pit, and miry clay
 My spirit sunk, by night and day
 Nor rest nor comfort found.

Into the Court of Conscience brought,
 My every act, and word, and thought,
 Before my eyes were plac'd.
 Arraign'd, a prisoner at the bar,
 I trembling stood, to answer there,
 For my transgressions past.

Stern on the bench, the Judge I saw ;
 The book of God's most holy law
 Was open'd to my view :
 Th' indictment read,—there charg'd I stood
 With breaking the commands of God,
 And being traitor too.

The Witnesses against me came :
 The World bore witness to my shame,
 And told my follies o'er ;
 And Satan, with malignant joy
 Against me there did testify
 Of Crimes a lengthen'd score.

They swore that I, in heart or hand,
 Had broken every law-command :
 A witness, yet unheard,
 That should have stood in my defence,
 Against me turn'd King's Evidence,
 And all as truth averr'd.

Brought GUILTY in :—Then ask'd the Judge
 What I, in my defence could urge,
 Or in my favour plead,
 Why on me,—fairly tried and cast—
 Sentence of death should not be pass'd,
 And judgment then proceed.

" Guilty, (I cried,) O Lord ! am I ;
 Shouldst thou condemn my soul to die,
 I must approve it well :
 I cannot answer, Lord ! for one
 Of twice ten thousand sins I've done ;
 My just desert is—hell."

Then from the book the Judge pronounc'd
 The sentence that the law denounc'd
 On all that fail therein,
 Which was—" *That I should banish'd be
 From God, and die eternally.*"
 Such doom was due to sin.

No hope of mercy could it give :
 My soul, allow'd a short reprieve,
 Before its final doom,
 Within me sunk ;—Heaven's light withdrew,
 While Hell seem'd opening to my view,
 And for me gap'd the tomb.

Rous'd by an heavenly report—
 Brought by a herald into Court—
 That one was near at hand
 Who could me save from hell and sin,—
 A prisoner now of hope divine,
 My wond'ring soul did stand.

Just as the joyful sound I heard,
 A stranger in the Court appear'd,
 With his attendant train ;
 The eyes of all on Him were bent,
 As through the crowd he press'd, intent
 Some mystery to explain.

Superior majesty and grace,
 And God's bright glory, in his face
 Were visibly express'd !
 Array'd in garments stain'd with blood,
 He like some mighty conqueror, stood,
 And thus the Judge address'd.

Dread Lord of heaven, and earth, and seas !
 Inscrutable are thy decrees ;
 And holy is thy law,
 Which stands fenc'd round with wrath unknown,
 To guard the honours of thy throne,
 And keep the world in awe.

" This law, that can't the guilty spare,
 Condemns the prisoner at the bar ;
 Its justice he doth own :
 His sentence all the Court approves ;
 And now, O Judge ! it me behoves
 To make salvation known.

" Nor do I here before thee stand
 To ask for mercy at thy hand,
 While Justice must abate :
 The sinner's pardon I don't crave,—
 As earthly kings their subjects save,—
 The law to violate.

" No ; that on which I ground my plea,
 Makes Heaven's high attributes agree,
 And Hell's design confounds.
 Grace, truth, and righteousness divine,
 In his salvation meet and shine,
 And God with glory crowns.

" The Sinner at the bar condemn'd,
Is in Life's sacred Volume nam'd
An heir of heavenly bliss;
Adopted by eternal love,
Into the family above,
A son of God he is.

Chosen in me, in me he stood;
Him fall'n in Adam I fore-view'd:—
Ere fair Creation rose,
I undertook, in covenant love,
To bear his sins, his guilt remove,
And raise him from his woes,

" Heaven's sovereign purpose to make known,
I stoop'd from my celestial throne,
Aside my glory laid:
From him t' avert th' avenging stroke,
Beneath the law that he had broke,
A mortal I was made.

" Behold me in the sinner's stead!
When Justice for its rights did plead,
And law fulfill'd would be,
I met them both,—obey'd and died!
Behold my pierced hands and side,
And set the prisoner free!

" The law's dread curse that he'd incurr'd,
Passive in death, my soul endur'd,
That he might never die:
My spotless life adorn'd the law,
My righteousness, without a flaw,
Him now doth justify.

" Without Jerus'lem's holy gate
My soul his crimes did expiate,
And purg'd his sins as dross
When death and hell against me rose,
I triumph'd o'er his mighty foes,
And spoil'd them on my cross.

" Though this I've done, 'twas fit that he
His wretched nature-state should see,
And feel how weak he lies,—
'Twas meet that judgment should take place,
That so I might reveal my grace,
And he the mercy-prize.

" My merit in this Court made known,
By faith receiv'd and rested on,
Doth his discharge proclaim:
No condemnation shall he see,
Pass'd from death to life is he,
Believing in my name.

" Cloth'd in my righteousness divine,
He, 'mong the sons of God, shall shine
In blissful realms above:
Father! I will that he shall be
With me in Paradise, and see
The glories of my love.

"Let justice to my merits done,
 Now glorify thy Only SON,
 And magnify thy name;
 So shall the sinner sound abroad
 The truth and faithfulness of God,
 And all his grace proclaim.

Here did the Saviour pause awhile;—
 Then turning tow'rd me, with a smile,
 "Now, that the Court may know
 That nothing can my plea withstand,
 The prisoner's freedom I demand;
 Loose him, and let him go.

"Avaunt, ye fiends! that waiting sit,
 To drag him to th'infernal pit:
 And ye, my saints! admire,
 Who at my conduct wond'ring stand,
 Say is not this a sinner-brand
 Pluck'd from the burning fire?

"Sinner! now raise thy drooping head,
 See thine accusers all are fled,
 That to convict thee stood:
 Thee law nor Satan can condemn,
 For cancell'd is their every claim,
 By my atoning blood.

"Thou late adjudg'd by law to death!
 To Jesus turn thine eye of faith,
 And thy Redeemer see:
 Eternal life and bliss are thine,
 The sovereign gift of love divine!
 Arise! and follow me."

I heard;—and, at th'almighty word,
 My chains fell off:—HIM I ador'd,
 Whose voice so powerful came:
 My soul, assur'd he died for ME,
 Sprung into life and liberty,
 And bless'd the Saviour's name.

Amazement through the Court had spread—
 That he, who suffer'd in my stead,
 Should be the Judge's SON!
 Well-pleas'd, the Father heard and smil'd;
 Justice and mercy, reconcil'd,
 Now in his count'nance shone.

The Judge the awful silence broke,
 When my acquittal thus he spoke,
 In words of heavenly sound,—
 Deliver him from penal wrath,
 Nor let his soul descend to death,
 A ransom I have found.

Now, in the Judge, my eyes beheld
 My covenant-God in Christ reveal'd,
 My justifying Friend!
 The honor of the law restor'd
 By Jesus, my Incarnate Lord,
 His mercy doth commend.

In gratitude did I adore
 The Wonderful, the Counsellor,
 That well my cause did plead!
 My soul, releas'd, his praises sung,
 The Court with loud Hosannas rung,
 And hail'd me "free indeed."

All disappointed of his prey,
 Satan, th' accuser slunk away,
 And with resentment burn'd.
 The world enrag'd the change to see,
 Sullen withdrew,—its love to me,
 To persecution turn'd.

The day, that saw me tried and cast—
 The day, on which was sentence pass'd,—
 The day, when Jesus sav'd
 My soul from death, my eyes from tears,
 Cancell'd my debt and quell'd my fears,
 Is on my heart engrav'd.

Jesus, my full deliverance brought:
 A glorious change the Spirit wrought,
 Creating me anew.
 The world renounc'd and sin subdued,
 The path to heaven I now pursued,
 The crown of life in view.

When Satan enters some fresh suit,
 My blissful title to dispute,
 My Advocate on high,
 Presents his plea before the throne,
 His pardoning love again makes known
 Imparting peace and joy.

The life that with his blood he bought,
 I to his glorious cause devote;
 His service sweet I prove.
 The grace that keeps me day by day,
 Constrains me gladly to obey
 The gospel of his love.

Long as I live will I proclaim
 The honours of Emanuel's name,
 In loud harmonious lays;
 And after death in worlds above,
 I'll hymn the wonders of his love,
 To everlasting days!

Manchester.

A PILGRIM.

—000—

A TRUE PORTRAIT OF THE LATE BELOVED EDITOR OF THE
 GOSPEL MAGAZINE.*

HAIL! Christian Brother, thy old fashion'd face
 Is welcome, yea, thrice welcome to my heart;
 I greet thee in Jehovah's name! and bless the Lord
 To see thee look so well, in this New Year;

* This Piece was inserted in February 1831, we repeat it at the express desire of the respected Correspondent.

Thy honest countenance, tho' mark'd by time,
 Yet bears the features of thy youthful days,
 Tho' here and there, gray hairs adorn thy head,
 The silvery locks—in righteousness appear;
 Thy voice, I still perceive "is Jacob's voice,"
 And pleads the glorious cause of Jacob's God!
 Thy patriarchal suit wears well, tho' not
 The cut of Modern Evangelicals;
 Thy shoes of iron and brass seem none the worse,
 Tho' worn so many years will last thee, till
 Thou reachest safely thy dear Father's home;
 I much rejoice to see, that ancient staff,
 On which thou leanest in declining days,
 'Twill still support thee, and defend thee too,
 In every storm, that's rais'd by earth and hell;
 Thine arm, yet strength'd by Almighty aid,
 With this strong staff shall cudgel every foe,
 Who tries to rob thy Master of his crown;
 The pestilential mildew of "Free-Will"
 Hath not yet tarnish'd thy well-furbish'd sword,
 Nor "March of Intellect," thy polish'd shaft;
 The glance of "Candour's" jaundic'd eye,
 Shot from the bow of false "Philanthropy"
 Have caus'd thy steady foot to turn aside;
 Thy noble Preface, now before me, tho'
 Six-and-thirty years have pass'd is found
 To harmonize with this I read to-day;
 Stand to thy arms! old soldier of the cross,
 Still guard the banner on Mount Calvary's hill,
 Sound the alarm!—**ERROR** and **BLASPHEMY**,
 With monkish cowl, are marching thro' the land,
 And welcom'd by professor and profane!
 With **SANCTITY** the modern **ESAU**'s clad
 Surround the door of Jacob's dwelling place,
 And from his excellency—they consult
 To cast him down, with lying lips they bless
 And in their inward parts they curse his seed!
 The evening wolves prowl round the Shepherd's fold,
 The **HIRELING** breaks the ancient land-mark down,
 And men array'd in ministerial garb,
 Let in the **WORLD**, and spoil the **CHURCH** of God!
 Draw out the spear, and stand thou in the gap,
 Bold champion for deserted **ZION**'s cause,
 The timid child may pass thy **KEEN** Review
 If he but ask his nearest way for home.
 His Father's house, not **MOATED** round by thee
 Is nigh at hand; the "fatted calf" and "ring"
 With open arms, and sweet paternal kiss!

The "best Robe" bought, and costly bread and wine
Are richly spread upon the festal board.

Long may'st thou live, yea many happy years,
To guide the pilgrim on his heavenly road
Till He, who is our Light and Life appears
And takes thee with him to his bless'd abode.

From my Little Chamber, Jan. 3, 1831.

JONAH.

—000—

A FEW WANTS OF A CHILD.

"What wilt thou that I should do unto thee?"—Mark x. 51.

LORD, that my mental eye may see
A Saviour bleeding on the tree;
And, by an act of faith divine,
To call that matchless Saviour mine.

I want to have my sins subdu'd,
And all my faculties renew'd;
The pow'r is thine, and thine alone,
To melt and break this heart of stone.

I want thine image on my heart,
That I with earth and sense may part;
That ev'ry act and thought of mine
May prove the work to be divine.

I want to see thy face above,
And dwell for ever on thy love;
To feast on heaven's exhaustless store,
Where I shall thirst for earth no more.

PROBUS.

—000—

EPITAPH TO THE MEMORY OF WALTER ROW, FORTY-FOUR YEARS GRATUITOUS EDITOR OF THE GOSPEL MAGAZINE.

Fall'n by Death's fatal axe, here lies low
A monarch of the forest, at one fell blow.
This mournful tomb conceals the earthly clod,
The spirit blooms in the Paradise of God.
Boast, cruel Death: but know, short is thy reign;
Thou, in thy turn, shalt die—he rise again.

AMICUS.

—000—

EPITAPH FOR THE TOMB OF THE LATE BELOVED EDITOR OF THE GOSPEL MAGAZINE.

REST! Blessed Servant in thy peaceful grave,
Enshrin'd by Patriarchal Warriors brave,
The Rose of Sharon! in Eternal bloom,
Shall shed its heav'nly fragrance round thy tomb!
God of ELIJAH! let ELISHA rise!
And catch his mantle, falling from the skies!

AN OLD CORRESPONDENT.