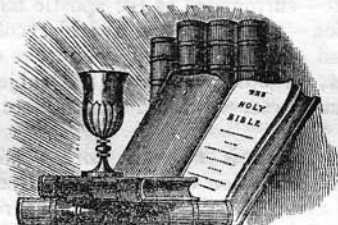


THE GOSPEL MAGAZINE.



"ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

"JESUS CHRIST, THE SAME YESTERDAY, TO-DAY, AND FOR EVER. WHOM TO KNOW
IS LIFE ETERNAL."

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FIRST THE CROSS—THEN THE CROWN.

AND THE LORD SHALL DELIVER ME FROM EVIL WORK, AND
WILL PRESERVE ME UNTO HIS HEAVENLY KINGDOM; TO
WHOM BE GLORY FOR EVER AND EVER. AMEN.—2 TIM. IV. 18.

BELOVED, as the Lord shall enable us, we will consider four things.

First, what the apostle here calls the evil work.

Second, the Deliverer.

Third, the preservation, and to what end.

And, lastly, the ascription of praise.

First—the evil work. As the apostle was wholly absorbed in the ministry of the word, doubtless what he intended to set forth by the evil work, was the opposition which was set up—raised against him—for and on the account of that work. This would appear from the previous verses. After forewarning his son Timothy, of those who would "not endure sound doctrine, but after their own lusts should heap to themselves teachers, having itching ears," who "should turn away their ears from the truth, and be turned unto fables," he says, "Demas

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2 H

hath forsaken me, having loved this present world ;” “ Alexander the coppersmith had done him much evil ;” and farther he declares, “ at my first answer no man stood with me, but all men forsook me.” This was the apostle’s position, and thus was he assailed with enemies, and by those who opposed both him and the glorious gospel he preached. “ Notwithstanding,” says he, “ the Lord stood with me, and strengthened me ; that by me this preaching might be fully known, and that all the Gentiles might hear : and I was delivered out of the month of the lion.” Then follows the words of our text ; “ And the Lord shall deliver me from every evil work ; and will preserve me unto his heavenly kingdom : to whom be glory for ever and ever. Amen.” Thus, however great his trouble—surrounded as the apostle might be with annoyance and mortification—still there was a vivid recollection of past deliverance, and a fixed and very blessed confidence of future and complete victory. But, in order to bring the subject to the reader’s own case and circumstances, we would contemplate this “ evil work ” in another form.

Strictly speaking, there is no evil work—nothing that can be deemed evil, to or in connexion with a child of God. In itself considered, there may be evil ; he falls into many a snare—is entrapped by many an evil—and oftentimes led astray by an unbelieving heart, and a tempting devil ; but such is the wisdom and such the power of Jehovah, that each and every of these apparently evil circumstances is caused to work together—mark the expression, *work together*—for good. They are so blended, so enwrapped one with the other, as to be productive of real and lasting advantage to the child of God.

Now, to investigate the subject for a moment. Suppose the reader—we are presuming him to be a heaven-born soul—has what the apostle had, enemies ; slanderous, backbiting, evil-disposed towards him : very painful, very galling to flesh and blood ; but how, as overruled by the Lord, does the trial operate ? After himself striving to contradict this statement, and show the fallacy of that ; after endeavouring, but in vain, to establish his own character and reputation, he sits down—relinquishes his task—and contents himself that he can appeal to God, to whom all hearts are open. The best of earthly friendships thus being overturned, he is led by the blessed Spirit into a closer intimacy, a more constant waiting upon, and holier familiarity with, the Friend who sticketh closer than a brother ; who thus having brought down the stubborn, and proud, and restless mind of his poor weary child, takes now his own peculiar method of showing the integrity of heart of that child. He will reprove him for his follies—correct him with a gentle hand for his own ten thousand indiscretions—and then smite his foes in a way that shall draw forth not a carnal triumphing, but a holy admiration of the Lord’s wisdom, and a deep humiliation on account of distinguishing mercy and forbearing goodness.

Reader, are you under dark providences ? Does wisdom fail, and strength fail, and even heart fail ? Doth no way of deliverance appear ? Is the pathway so narrow as to leave scarcely room to squeeze through ? Is it so dark that you cannot see your way ? Doth it appear you never

shall reach the end of the pathway you are now walking in, or rather groping through? Will you be overwhelmed? Shall not light again break in, and deliverance be once more vouchsafed? Ah! it may appear an "evil work," but good shall come out of it; good shall stand in its connexion: some blessed results shall flow forth from your present trials, heavy as they may be, as the consequence of the very position through which the Lord is now leading you.

"Tarry his pleasure, then,
And, though he tarry, wait;
The promise may be long delay'd,
But cannot come too late."

And how are you, poor disconsolate one? What! no deliverance yet? No cheering rays from the Sun of Righteousness yet? No breaking away of the clouds; no clear shining after the rain; no sweet genial warmth to nourish, and animate, and refresh your apparently poor, parched-up, dry-one-barren soul? Aye, it is all right: it is not an "evil work." Trying in itself—wearying, discouraging, almost overwhelming, to wait week after week, month after month, and it may be year after year, for a sight of Jesus—a word from Jesus; and not a sight nor a whisper yet. Still the burden upon the shoulders; sin hanging heavy upon the soul; unable to cast it upon the Surety, and the hand of faith too feeble—too powerless to grasp Him who is mighty to save. "Oh! one look—one word—one sweet soft whisper of mercy," says such a soul, "would pacify—would quell my every rising fear in a moment." And can such an experience—such a conviction of sin—such a sense of helplessness—such a consciousness that none but Christ can save—and such a determination that "if I perish, I perish," be an *evil work*? Ah! no.

"The soul who to Jesus thus looks for repose,
He'll never, no never, desert to his foes;
That soul, though all hell may endeavour to shake,
He'll never, no, never, no, never forsake."

Here's another with a poor delicate frame. Well, and what's the matter? Why, yours is not an *evil work*, because by it you are taught that this is not your rest,—it is polluted. Home and rest await you, but not this side of Jordan. If with all the good things God has given you in providence; if, to kind friends—pleasing associations—were added a healthful body, how soon would you have settled down in carnal ease, satisfied with your state—contented with your condition, even though that condition were afar off in personal realization from God and the things of God. You seem to forget the weaker the frame, the less it will take to knock it down, and the nearer you may be to the full participation of those things which your soul is panting after. A poor weakly frame totters on the brink of the grave, and treads the threshold of heaven. And well may such a soul exclaim, if blessed with a personal knowledge of union to and interest in Jehovah Jesus, "I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better;" "for me to live is Christ, and to die gain. For I know if the

earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens."

Here is a fourth that has much relative sorrow. Well, take that profligate son—carry your unruly daughter, to the Lord. They are too much for you. Your shortest and best way will be to spread the case before the Lord. Your plans—schemes—your every effort, will prove in vain, as long as you strive by yourself. You are using *your* efforts, and asking the Lord to bless *them*, instead of resigning entirely your own wisdom, and going simply to the Lord, to ask him what you shall do. But good shall spring out of this seeming *evil* also. That is precious language as recorded by the Holy Ghost (2 Chron. xx. 12.) "Neither know we what to do, but our eyes are upon thee." This is the simplest, best, and most successful way of going to work. Would to God that we were found more in the practice; for He hath graciously declared, "acknowledge me in all thy ways, and I will direct thy paths."

This brings us, secondly, to consider the Deliverer. Now, beloved, what the Lord has in view in all the trials, sorrows, and perplexities, with which He sees fit to exercise, is to bring us down to a sense—a deep-felt sense—of our own personal nothingness, in order that upon the ruins of self, he may establish Himself. For "whilst we can call one mite our own, we're not completely free." And it is a blessed point to be brought to, to be as free from wisdom and strength as we are of personal or inherent righteousness; because, so to speak, it is by the Holy Ghost made the sweet introduction to the wisdom and the strength and the all-sufficiency of our adorable Jesus. But the humbling consideration is that constant initiation—that every day, over-and-over again, line-upon-line proof upon proof which we need of our own utter lost, helpless and undone condition. Did he not know to the contrary, one would suppose that the many failures he has had in self and about self, would lead to a total distrust of self, and to a corresponding espousal and prizing of Jesus; but no, such is not the fact. Self associates with all—mixes itself with all, so that the hardest thing a man has to learn is the denial—the total rejection of self, and the acknowledgment, the laying hold and firmly claiming of Jesus. Great, however, as is the failure in self, and human nature universally, the loss is infinitely more than made up in Jesus. And the Lord must be our deliverer from every evil work, or no deliverance shall we experience. It will take eternity to reveal the various ways—the infinite wisdom displayed, and the boundless compassion manifested, by Jesus towards and on the behalf of his poor helpless followers, in reference to this time-state. When compared with its vastness, we know nothing—absolutely nothing—of what Jesus does every day, and every hour and moment of the day, for each individual member of his church. We are so pent up in our own contracted minds—so absorbed with our petty trials, sorrows, and perplexities,—as to lose sight—almost to be utterly regardless—of the mercies, the tenderness, and the compassion which Jesus is momentarily displaying towards each and every object of his love. We misjudge him in his every movement. We think he does this in anger, and the other in displeasure; we imagine this trial might be dispensed with, and the other fancied good

bestowed ; at the very time the Lord is granting us all that is for our real profit—withholding that which would do us inconceivable injury—and leading us by means of his infinite wisdom and Almighty power through this waste howling wilderness to a city of habitation. Beloved, we must get home—we must be dismantled—we must throw off this clay tabernacle, or by the Spirit's revelation to the eye of faith rise above all this fleshly conception, these fleshly arguments, and fleshly conclusions, ere we shall settle down contented that the Lord is guiding us by the skilfulness of his hand. The more complicated and difficult the path to reason's eye the more evident it is that it is the Lord who is sustaining us and leading us from day to day, month to month, and year to year. "The Lord shall preserve me from every evil work." And now thirdly, we come to speak a little—and it is but little we can say—upon *Preservation*, and what shall we say upon this ? The subject is boundless—vast in its magnitude. There is not a child of God upon earth that has a thousandth part conception either of the mercy or extent of preservation. Let him look around upon his fellow man ; let him contemplate the thousand times ten thousand snares into which those fellow-men have not only fallen, but by which are daily and hourly being led away ; let him trace from infancy in his fellow the seeds of sin—follow him through youth into manhood, and from manhood to old age, and then see how in each and every stage snare upon snare—entrapment upon entrapment—has presented itself, and into which he has so fallen as at length to be immersed in a course of unbroken guilt, depravity, and departure from the Lord God ; let him, above all, connect with so painful a contemplation the unceasing remembrance of what he is in himself—"and such were some of you"—hewn out of the same quarry—taken out of the huge mass of corruption—being "the child of wrath even as others." Ah ! be it his to think over that watchful eye—that preserving care—that all-powerful arm, which not only snatched him as a brand from the burning, but hath kept him—sustained him—upheld and preserved him, when thousands of thousands have gone the downward road to destruction. But he must not stop here. May the Holy Ghost lead him to a grateful consideration of that gracious preservation which hath prevented him, since his profession of truth, from falling into those errors into which thousands of professors, and many a possessor too, have fallen. Why was not he among those who have been left a prey to temptation—who have fallen into sin, and under the deceitful nature thereof, become hardened—left as the Psalmist was, to a state of hardness and indifference—scarcely aware of what he had done—insensible to the extent of his fall—the magnitude of his sin ? Why was he not left here, to have broken bones, and to be brought back with weeping, and bitterness, and sorrow ? Ah ! why ? And how is it he has never been left to give utterance to those vile thoughts—those awful blasphemies—with which some are exercised, so as to rise up and "curse his God and his King ?" Why has he not turned his back upon the truth ; become a profaner, and denied the Lord that bought him ? How is it that, amid all his chequered feelings—his varied frames—the conflict of flesh and spirit—heaven and hell within,

his face is still Zion-ward, his heart and his eye still toward Jesus, and longing after a brighter manifestation of himself, as his salvation—yea, all his salvation and all his desire? These, dear reader, are among—and but few among—the blessings and blessedness of preservation. And now what is the child of God preserved unto? The apostle answers the inquiry, “Unto his heavenly kingdom.” He is in the kingdom of grace here, and in that kingdom, being under the hand and in the holy care and keeping of so merciful and almighty a Preserver, he is as safe as he can be. “More happy, but not more so secure,” says dear Toplady, “the glorified spirits in heaven.” But he is kept for a purpose—he is preserved for an end, and that to glorify God—mark the expression, to glorify God, or, in other words, to bring a revenue of praise and glory to God,—by being preserved unto—reserved for—the heavenly kingdom. He is not always to be in this chequered time-state; he is not always to be encompassed by enemies, who are devising against him an “evil work;” the Canaanite is not always to dwell in the land; a routing time is to come—a deliverance-day is to dawn—a freedom-day, a jubilee-day, a victory-day, is to be proclaimed, when this poor, tried, exercised, sin-and-Satan-buffetted soul is for ever to be set free, and to go home and take possession of his inheritance in the “heavenly kingdom.” Oh, sweet day! oh, bright morning! oh, auspicious time, that sets this poor captive spirit free, and bids me enter into the joy of my Lord. Then

“Farewell, tempter, death, and sin,
My port’s in view, I’ll enter in.”

Lastly, The glory to be ascribed. Ah! beloved, if ever you and I get home to heaven, it will be by such a peculiar way—such a trying route—so contrary to flesh and blood, and so evidently of God, and by God alone, that when we reach the “heavenly kingdom,” we shall know to whom to attribute our praises and thanksgivings. We shall be at no loss to know who our deliverer is, nor where he is; for our full heart and raptured eye will be directed to—gazing upon—Him, whom our souls love. Really, beloved, the subject seems too much to contemplate. Grovelling as we do—bound down to earth as we are—our thoughts engrossed about the poor perishable things of this time-state, and full of anxiety and full of suspense as to how things will go with us during the journey, the thought of reaching home at last, seems too much to expect—too large and too vast a subject to dwell upon.

We are so fretful, so peevish, so rebellious, and withal so dreadfully tried with unbelief, and turning all the Lord’s mercies to a reverse account, that it seems madness in us—the very height of presumption—to think that *we*—poor, vile, helpless *we*—should ever get there. And yet, if we read the written word, we find that such were the creatures that did reach the “heavenly kingdom;” and when they did reach it, these very failings, short-comings, and infinite undeservings, seemed but as so many pre-requisites to make them to enjoy the place, and cause them to ascribe all glory and praise, might, majesty, and dominion, to Him who brought them there.

Lord—great, mighty, all-glorious Lord—fulfil this blessed assurance in our happy and heartfelt experience—"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom : to whom be glory for ever and ever. Amen."

THE EDITOR.

TABOR AND HERMON SHALL REJOICE IN THY NAME.

PSALM LXXXIX, 12.

COME ye faint and weary travellers, whose only road lies through this misty wilderness. Arise, and gird up thy loins ; neither be discomfited though thy way is dark and dreary, for dost thou not know that in the night season of thy journey the Angel of the Covenant is leading thee with his rod ; and though it is darkness to thee, yet the darkness with him is no darkness at all ? Fellow soldiers, is it good that the Lord be not seen of us for a little season, that we may feel what we are with him, and what we are without him. Blessed be his name, he never leaves his children only to hear them cry ; but loving to listen to their pitiful voice for his return, and their recollections of the signals of his love, that he may put a new song in their mouths touching the king. But ye who a long time have tarried for his entrance—who have looked out for his enlivening ray more duly than the morning watch, can you claim Tabor* and Hermon as your portion ? Have you ever stood upon those glorious hills and sang the ancient covenant song of righteousness and peace ? If so, though their hazy tops may hide the heavens from your view, yet the time of sun-rising shall come, the dews shall be dispersed, and you shall rejoice in his name. If the Lord hath dedicated or set you apart for himself, according to the riches of his grace, you are an inhabitant of Mount Hermon, and a citizen of Tabor, for thou art all fair, neither is their spot or wrinkle in thee. Can you, then, recal those hours when with rapturous delight you have looked on Jesus, and felt him to be indeed your Saviour ? Well, then, if you have lost sight of the king, and have gone about with the inquiry, Where is my beloved gone ? he will be found of you ; your joy shall be great while you tell among your friends, I have found my beloved. Awake then ye children of a king, whose birthright is heaven through Jesus Christ our Lord. For although clouds may overshadow and enwrap in darkness the illustrious scenery round about Tabor and Hermon, yet you are still citizens, and free-born too ; fellow heirs of a kingdom whose dazzling splendour shall employ our everlasting gaze. If thou art now riding mountains high on some tempestuous sea, and the master doth seem to be asleep, oh think that he is a pilot Almighty, who hath de-

* Tabor (purity)—Hermon (dedicated).

clared himself "our guide even unto death." Poor tempest-tossed soul, why labour so hard to get the ship to land? Better, much better to let the waves carry her whithersoever they will. Commit thy way unto the Lord, for he ruleth the waves of the sea, and measureth the waters in the hollow of his hand; and depend upon it, you will get safe to land—and who shall be waiting to receive thee?—Jesus! And what will he say? "Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Yes, to this kingdom, beloved, we are all fast sailing, and the time of our arrival is fixed, the hour when every elect vessel shall be due is at hand, when our weather-beaten bark shall crumble to pieces at the appointed time, and we enter the everlasting harbour, where storms never arise, and darkness is unknown. Cheer up, then, inhabitants of Tabor and Hermon, the voice of the Lord shall soon say, Ye have dwelt long enough in these mountains, when to mount Zion you will take wing to see Jesus as he is.

LAUDI DEI.

MAKE THY FACE TO SHINE UPON THY SERVANT.

PSALM CXIX. 35.

JESUS! who art the source of light divine,
Deign, as thou hast been wont, on me to shine;
Chace from my soul th' impending gloom,
Oh! let a ray of thine illumine
My mental darkness, and display,
Once more a glimpse of heav'nly day.

Thy cheering presence, Lord, I humbly seek,
Now by thy Spirit let me hear thee speak;
The accents of thy voice to me,
Excel seraphic minstrelsy—
Oh! let me thy sweet whisper hear,
And know that thou art ever near.

Come, dearest Jesus, th' impervious shade dispel,
Now say I'm thine, and always with me dwell;
Father of mercies, condescend
My feeble frame e'er to defend—
And in this dreary wilderness,
With thy protection deign to bless:
Most Holy Spirit, do thou my faith increase,
Sanctify my heart, and grant me inward peace.

Plymouth.

ELIZUR.

THE CHURCH—AND WHAT IT IS.

(Continued from page 274.)

It would be fruitless and foreign to our purpose to give the names and tragical death of the various emperors that aspired to the throne—suffice it to say, that for the remainder of the century it was a constant succession of anarchy, confusion, and bloodshed. At one period there were nineteen usurpers to the throne. The empire was invaded on all sides by the barbarous nations, who overran and depopulated all the provinces. Their devastations produced also a famine, and this, with a furious plague that raged from A.D. 250 to 265, carried off large numbers. It is said, that for some time 5000 persons died daily at Rome. Mr. Gibbon indeed almost suspects, from a document relating particularly to Alexandria, “that war, pestilence, and famine, had consumed, in a few years, half the human species;” insomuch, that the wild beasts of the earth were multiplied. In one instance, “500 wolves together” are reported to have entered a city which was deserted of its inhabitants. It was these inroads of the barbarians that sowed the seeds of the dismemberment of the Roman Empire, and the establishment of the different kingdoms of Europe, as they now exist. Amidst the apparent cares and confusion we behold the wonderful hand of our God setting down one kingdom and putting up another, that thereby he might accomplish His purposes of mercy towards His own predestinated children in after ages. “All things are for your sakes,” and it is no presumption for the child of God so to view all these earthly affairs and changes. This confusion and bloodshed were necessary steps towards the salvation of the church in the present age. How mysterious are the judgments of our God, and His ways past finding out! I shall merely then refer to a few detached events that occurred during this age. Alexander, who became Emperor in the year 222, was considered one of the best moral characters in profane history. Eusebius calls his mother, Mammæ, a most godly and religious woman; but she does not appear even to have professed christianity, but only, with her son, to have approved of, and countenanced the christians. How perfectly unwarrantable are the application of these epithets to her by this historian, and how vague must his ideas be of christian truth. However he is not far distanced by many modern professors, who are but too ready to lavish the terms *decidedly pious, improving characters, &c.*, upon those who have merely the form, but deny the power of religion, and have shown no signs of true conversion. Alexander merely viewed our Lord as a great hero, and introduced his statue, and that of Abraham, in his private chapel, amongst the gods and heathen princes.

In the year 229 Alexander resided for some time at Antioch, and sent a guard of honour to bring Origen to him; the result we are not told, but it is not likely that Origen, with his philosophical religion, could

communicate anything of that pure religion which he himself had not tasted or handled. He certainly was enabled to confute many heresies, but this we find can frequently even be *best* done by those who are themselves ignorant of the gospel. About A.D. 230 Origen was ordained Presbyter by the Bishops of Cæsarea and Jerusalem: this offended his own Bishop, Demetrius, of Alexandria, who divulged what had hitherto been kept secret with respect to Origen's making himself an eunuch. He also procured his ejection from the church on account of some errors discovered in his books; but it may strongly be suspected that envy urged him on to this step; nevertheless Origen truly deserved to be ranked amongst the heretics. In the year 235 Alexander was murdered, together with his mother; and Maximin, the murderer, obtained the empire. His malice against the house of Alexander disposed him to persecute the christians; and he gave orders to put to death the pastors of the churches. The persecution was not confined to them; others suffered at the same time. The reign of this ferocious tyrant lasted three years. Philip the Arabian became Emperor A.D. 244, and was a professed christian, but not a real one. The rest from persecution enjoyed by the christians does not seem to have been profitably employed, as may be judged by the following extract from one of Origen's homilies, which shows the name of christian had become as common and cheap as in this our day. When evangelical profession is general it also becomes superficial, and the devil is not opposed to a superficial religion:—"Several," says Origen, "came to church only on solemn festivals, and then, not so much for instruction as diversion; some go out again as soon as they have heard the lecture, without conferring or asking the pastors any questions: others stay not till the lecture is ended, and others hear not so much as a single word, but entertain themselves in a corner of the church." No doubt this state of things was much fostered by the character of the ministrations, for when the pastors left the simplicity of the gospel, it is no marvel that the hearers also should depart from that life which is according to sound doctrine.

We now turn to a more pleasing quarter, for Cyprian bishop of Carthage we may reckon among the number of those we are seeking after, viz. the Church of Christ scattered abroad. Of course we must not expect to find him altogether free from the errors of the age in which he lived; but he does seem, in a great measure, to be free from the philosophising spirit. Cyprian was a professor of oratory in the city of Carthage, and a man of wealth, dignity, and quality. He was converted under the ministry of Cæcilius; his conversion was about A.D. 246, and two years after he was elected Bishop. He sold large estates and distributed the money to the poor, although opposed by his wife in doing so; but it would seem that his motive was true christian liberality. When he perceived the people's intention of making him Bishop he retired to avoid their solicitation: his house was besieged, his retreat was rendered impossible; he yielded at length, and with much reluctance accepted the painful pre-eminence: for so he soon found it. Five presbyters, however, were enemies to his exaltation: his lenity, patience, and benevolence towards them, were remarked by every one.

From a letter of Cyprian, to Donatus, probably written before he was made Bishop, we have the following account of his conversion :—" I find your whole care and concern at present is for conversion ; you look at me, and in your affection expect much from me. I fear I cannot answer your expectations ; small fruits must be looked for from my unworthiness, yet I will make the attempt ; for the subject matter is all on my side. Let plausible arts of ambition be used at courts ; but when we speak of the Lord God, plainness and sincerity, not the powers of eloquence, should be used. Hear then things not eloquent, but important ; not courtly, but rude and simple ; so shall the divine goodness be celebrated, always with artless truth. Hear then an account of something which is felt before it is learnt ; and it is not collected by a long course of speculation, but it is imbibed by the soul, through the compendium of grace ripening her as it were all at once. While I lay in darkness and the night of paganism, and when I fluctuated, uncertain and dubious, with wandering steps in the sea of a tempestuous age, ignorant of my own life, and alienated from light and truth, it appeared to me a harsh and difficult thing, as my manners then were, to obtain what divine grace had promised, viz. that a man should be born again ; and that being animated to a new life by the salutary washing of regeneration* he should strip himself of what he was before, and though the body remained the same, he should, in his mind become altogether a new creature. How can so great a change be possible said I, that a man should suddenly and at once put off what nature and habit have closely fixed in us. How shall he learn parsimony, who has been accustomed to expensive and magnificent feasts ? And how shall he who has been accustomed to purple, gold, and costly attire, condescend to the simplicity of a plebeian habit ? Can he who has been delighted with the honours of ambition live private and obscure ? Further, the man has been accustomed to crowds of clients, and will think solitude the most dreadful punishment. He must still, thought I, be infested by tenacious allurements. Drunkenness, pride, anger, rapacity, cruelty, ambition, and lust, must still domineer over him. These reflections engaged my mind very often ; or they were peculiarly applicable to my own case. I was myself entangled in many errors of my former life, from which I did not think it possible to be cleared : hence I favoured my vices, and through despair of what was better I stuck close to them, as part of my very frame and constitution. But after the filth of my former sins was washed away in the laver of regeneration, and divine light from above had infused itself into my heart, now purified and cleansed ; after, through the effusion of the Holy Spirit from heaven, the new birth had made me a new creature indeed, immediately, and in an amazing manner, dubious things began to be cleared up ; things once shut were opened ; dark things shone forth ; and what before seemed difficult and even impossi-

* I do not conceive that Cyprian, using the term washing of regeneration, at all refers to outward baptism here, but uses the expression as it is Titus iii. 5, where I firmly believe that no reference whatever is made to water baptism.

ble now appeared easy and practicable. I saw that, that which was born after the flesh and had lived enslaved by wickedness, was of the "earth, earthy," but that the new life now animated by the Holy Ghost began to be of God. You know and recollect as perfectly as I do, my conversion from a deadly criminal state to a state of lively virtue: you know what these opposite states have done for me; what they have taken away; and what they have conferred: and therefore, I need not proclaim it. To boast of one's own merits is odious; though that cannot be called an expression but of gratitude, which ascribes nothing to the virtue of man, but professes all to proceed from the gift of God. Thus deliverance from sin is the consequence of sound faith. The preceding sinful state was owing to human blindness of God, it is of God I say, even all I can do: thence we live; thence we have strength; thence we conceive and assume vigour, even though as yet placed here below, we have some clear foretaste of our future felicity. Only let fear be the guardian of innocence; that the Lord, who kindly shone into our minds with an effusion of heavenly grace, may be detained, as our guest, by the steady obedience of the soul which delights in him, lest pardon received should beget a careless presumption, and the old enemy break in afresh. But if you keep the road of innocence and of righteousness, if you walk with footsteps that do not slide; if, depending upon God with all your heart and with all your might, you be only what you begun to be, you will then find, that according to the proportion of faith so will your attainments and enjoyments be. For no bound or measure can be assigned in the reception of divine grace, as is the case of earthly benefits. The Holy Spirit is poured forth copiously; is confined by no limits; is restrained by no barriers; he flows perpetually; he bestows in rich abundance. Let our heart only thirst and be open to receive him: as much of capacious faith as we bring so much of abounding grace do we draw from him. Hence an ability is given with sober chastity, uprightness of mind, and purity of language, to heal the sick, to extinguish the force of poison, to cleanse the filth of distempered minds, to speak peace to the hostile; to give tranquility to the violent, and gentleness to the fierce; to compel, by menaces, unclean and wandering spirits to quit their hold of men; to scourge and control the foe, and by torments to bring him to confess what he is. Thus in what we have already begun to be our new spiritual nature, which is entirely the gift of God, triumphs in its freedom from the bondage of sin and satan, though till our corruptible body and members be changed, the prospect, as yet carnal, is obscured by the clouds of worldly objects. What a faculty, what an energy is this! that the soul should not only be emancipated from slavery, and be made free and pure; but also stronger and more efficient, so as to become victorious and triumphant over the powers of the enemy."

The above account of Cyprian's conversion, in his own words, bears, I think the stamp of divine truth on it, and that there was that in him that was born of the Spirit. There are parts of it that are certainly obscure, but it is pleasant to have any glimmering of light amidst the gross darkness that prevailed in that age. I have given the account in

greater length in his own words, that the enlightened reader may, by God's blessing, be enabled to see that as face answereth to face in water, so that he may here trace the family features of one renewed in the spirit of his mind. Such testimonies are worthy of our consideration. As this letter was written probably before he was Bishop, and therefore within two years of his conversion, we must also make allowances for one not yet deeply taught in the truth. I subjoin another extract from the same letter :—

“ And that the marks of divine goodness may appear the more perspicuously by a discovery of the truth, I would lay open to your view the real state of the world. I would remove the thick darkness which covers it, and detect the hidden mischiefs and the evils which it contains. For a little time fancy yourself withdrawn to the top of a high mountain ; thence inspect the appearance of things below you ; look all around, preserve yourself unfettered by worldly connexions, observe the fluctuating tempests of the world ; you will then pity mankind, you will understand and be sensible of your own happiness ; you will be more thankful to God ; and with more joy you will congratulate yourself on your escape.

“ The only placid and sound tranquillity, the only solid and perpetual security, is to be delivered from the tempests of this restless scene, to be stationed in the port of salvation ; to lift up the eyes from earth to heaven, and to be admitted into the favour of the Lord. Such a man approaches in his thoughts near to his God ; and justly glories that whatever others deem sublime and great in human affairs, is absolutely beneath his notice. He who is greater than the world can desire nothing, can want nothing from the world. What an unshaken protection ; what a truly divine shelter, fraught with eternal good, it must be, to be loosed from the snares of an entangling world, to be purged from earthly dregs, and to be wafted into the light of immortal day ! When we see what the insidious rage of a destructive enemy was plotting against us ; certainly we must be the more compelled to love what we shall be ; because we have now learned both to know and to condemn what we were. Nor is there, for this end any need of praise, of canvassing, or of manual labour : this complete dignity or power of man is not to be acquired by elaborate efforts. The gift of God is gratuitous and easy. As the sun shines freely, as the fountain bubbles, as the rain bedews, so the Celestial Spirit infuses himself. The soul looks up to heaven and becomes conscious of its Author : it then begins actually to be what it believes itself to be : it is higher than the firmament, and sublimer than all earthly power. Only do you whom the heavenly warfare hath marked for divine service preserve unfainted and sober your christian course, by the virtues of religion. Let prayer and reading be your assiduous employment, sometimes speak with God : at other times hear him speak to you : let him instruct you by his precepts : let him regulate you. Whom he hath made rich, none shall make poor. There can be no penury with him whose heart has once been enriched with celestial bounty. Roofs arched with gold, and houses inlaid with marble, will be vile in your eyes, when you know that your own minds ought

rather to be cultivated and adorned. That this house is more valuable in which the Holy Ghost has begun to dwell. Let us adorn this house with the paintings of innocence, let us illuminate it with the light of righteousness. This will never fall into ruin through the decays of age, its ornaments will never fade. Whatever is not genuine is precarious, and affords to the possessor no sure foundation. This remains in its culture perpetually vivid; in honour, and in splendour, spotless and eternal; it can neither be abolished nor extinguished. Is it then capable of no alteration? Yes, it will receive a rich improvement at the resurrection of the body."

Pontius, a Deacon of Cyprian, who wrote his life, in describing his person, says—"His dress also was correspondent to his looks; he had renounced his secular pomp, to which his rank in life entitled him; yet he avoided affected penury." This certainly looks well in Cyprian, and if it please God to give a new heart to some of our present Bishops, one of the first evidences we should expect would be, the casting off some of that secular pomp, which so closely clings to the hearts and persons of some of them. Alas! what signs do many professors give that they have any desire to do that which they profess to have done, viz., "to renounce the vain pomps and vanities of this wicked world."

Soon after Cyprian was made a Bishop Decius became the Roman Emperor, and commenced a most fierce and furious persecution in all parts of the empire. This was about the year 250. In a treatise of Cypranus, concerning the lapsed, he thus describes the state in which he found the professing church; and it gives a most melancholy idea of many of those who then bore the name of christian:—"Each had been bent on improving his patrimony, and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth, the pastors and deacons each forgot their duty, works of mercy were neglected, discipline was at the lowest ebb, luxury and effeminacy prevailed, meretricious arts in dress cultivated, fraud and deceit were practised among the brethren. Christians would unite themselves in matrimony with unbelievers; would swear, not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors: they railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many Bishops, who ought to be guides and patterns to the rest, neglecting the peculiar duties of their station, gave themselves up to secular pursuits. They deserted their places of residence and their flocks: they travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren; but were insatiable in their thirst of money. They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such conduct?"

In most particulars the above might have been written for the present day. Having the form of religion and denying the power thereof has ever been one of the devil's devices to corrupt and dilute the truth of God; but even now, as also in Cyprian's time, there is a remnant according to the election of grace, and truly we may say "If the Lord had

not left unto us a remnant we should have been as Sodom, and been made like unto Gomorrah." The salt of the land though despised and often trod under foot, yet preserves it from corruption, or to speak more plainly, God's elect family scattered in our favoured Isle is the alone cause of the averting of those judgments which would otherwise swallow us up.

The trial that came upon the church in the time of Cyprian proved as the refiner's fire, and separated the precious from the vile. Many *lapsed*, i.e. renounced christianity, and openly professed heathenism and idolatry. Even before men were accused as christians "many ran to the forum and sacrificed to the gods, as they were ordered; and the crowds of apostates were so great that the magistrates were importuned by the wretched suppliants to be allowed to prove themselves heathens that very night." At Rome the persecution was very violent, and amongst others, Fabian, their bishop, suffered martyrdom. Cyprian speaks well of him. They were prevented from electing another bishop for some time. The multitude having demanded that Cyprian should be thrown to the lions he considered himself called upon to obey his Lord's injunction, "when they persecute you in one city flee ye into another," he therefore retired from Carthage, but was not idle in this retirement, as his numerous letters show.

CONTENTMENT.

Why should we covet wealth or fame
If we are brought to see
The charming power of Jesu's name
By grace, rich, full, and free?

All things are ours, if we are taught
To see our nothingness and sin;
If we are by the Saviour brought
To feel our need of Him.

Let those who seek their all below
Devote their time and care
To this vain world—but let them know
'Twill vanish as the air.

But those who seek a better land
May they be wiser far;
Prepare to meet the heavenly band
With Christ the morning star.

All things below and things above
To Christ the Lord are given;
And given to us, if by this love
An earnest have of heaven.

What'er we need we shall enjoy,
We have a mindful God;
More than this would only cloy
Our souls, and bring the rod.

Eternal Spirit, make us feel
Contented with our share;
And may we at thy footsool kneel,
And find deliverance there.

Draw our affections from the earth
To things beyond the sky;
For things below are little worth—
They take them wings and fly.

And when the moment shall arrive
For us to quit our clay,
May we from Thee fresh strength derive
And mount to endless day.

E. R.

A GOLDEN TREASURY OF THE FAMOUS NAMES AND TITLES OF EMMANUEL.

By THOMAS HARE, B.A.,
Curate of Yeovil cum Preston.

No. II.

ARRANGED ALPHABETICALLY.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John ii. 1.

WHAT a glorious constellation of titles is here ascribed by God the Holy Ghost to the Lord of Life and Glory. As the main object he had in prospect was the confirmation of the elect in the faith once delivered to the saints, he proceeds to accomplish this his gracious and blessed object by renewed revelations of the illustrious person of Emmanuel. The apostle having established the fact that all have sinned; not all mankind (for though this be true, yet it is not the truth here) but the whole election of grace; for to such only he writes in this and the other epistles, as it is recorded in this chapter—declares in this verse the tendency of gospel truth as both preached and believed. "My little children, these things write I unto you, that ye sin not"—that is, to prevent sin, not in its existence in the body, but the love, reign, and power of it as both developed in unbelief and despair. Unbelief is the great and damning sin of all that live and die without Christ, as said Jesus—"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John ii. 19). What accompanies unbelief frequently even in this life, is despair. Now, says John, "If any man sin" he need not despair. But what, it may be asked, can prevent it? The text declares, "We have an advocate with the Father, Jesus Christ the righteous."

The any man spoken of in this scripture is of the number of God's elect, both among Jews and Gentiles. Of such he speaks in the following verse—"Not for ours only," that is, the Jews only, but also the Gentiles. If, therefore, any man among all such, who is manifestly by faith in Christ, sin, let him not despair, by coming to the conclusion there is no hope for him; for besides the sweet truth, "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7), there is the additional one, "we have an advocate with the Father." This is a rich provision for indwelling sin! When the Lord renews his people's souls, if it pleased him he could easily renovate, by quickening their

vile bodies ; but as this is not his pleasure for the present, therefore sin exists in its defilement and expiring power, but not in its curse, for this has been put away, as said Paul, " Christ hath redeemed us from the curse of the law, being made a curse for us " (Gal. iii. 13) ; or as declared the same man of God, " But now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself " (Heb. ix. 26). Like the scape-goat on the great day of the shadowy atonement, when bearing by annual transfer all Israel's sins (Lev. xvi. 21) ; he, that once put away sins, and so put it away that his people and their sin shall meet no more, now lives by his intercession to take it away. The *putting* it away was once, and once only ; never more to be repeated, because " there remaineth (as says Paul) no more sacrifice for sins " (Heb. x. 26). But the *taking* it away is a perpetual act. The one he did by his death, the other he does by his life. As he can die no more, " death hath no more dominion over him," so is he alive for evermore ; and this is his life, as said the Baptist John, " Behold the Lamb of God, which taketh away the sin of the world " (John i. 29). The verb is in the present tense or time—" he taketh away ;" not took away, as that past, or will take away, as that which is to come ; but rather " taketh away," he is always engaged in the same blessed work. But were us believers liable to sin, this were wholly a work of supererogation. But Jesus never did, nor does, nor ever will do, what is not absolutely necessary for the manifestation of his own glory, and the welfare of his church. As he must die or be delivered for their offences, he must also live again to take them away in their love, power, and reign. Their cause that Christ advocates, are sinners—not dead, but living sinners ; not guilty, but pardoned sinners ; not condemned, but justified sinners ; justified in God's eternal purpose, which he purposed in Christ Jesus, before the world began. Justified virtually from union to him in Christ's resurrection, and as consequential, justified in their own consciences when brought by grace to believe in Jesus ; for so says the apostle, " Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ " (Rom. v. 1). This justification is that of the whole persons of believers, soul and body ; notwithstanding there is this difference between them, the soul is alone for the present quickened, the body is dead because of sin—indwelling sin. The sanctification of the whole election of grace, both that section which is now in glory, and that which is now in a state of grace, is as yet only *ex parte*. The bodies of glorified saints are not yet changed, because not raised from the grave of death. Nor are the bodies of believing saints yet changed, but are still dead ; not dead in respect of animal, but dead because without spiritual life. So says God the Spirit, " If Christ be in you, the body is dead because of sin ; but the spirit is life because of righteousness " (Rom. viii. 10). He is not speaking to unbelievers, but saints, to whom there is no condemnation. To such therefore he says, " the body is dead because of sin"—that is, indwelling, and not imputed sin, for of such they have none ; " but the spirit (not a capital s, but small s—for he is speaking of his own

grace or work in the soul, and not of himself) "is life because of righteousness." Nor is this a death in, but from sin; a state of sin is one of death. We are naturally born dead—"in Adam all die." A condition of grace is the opposite, being one of life; life in the soul now, and hereafter when Christ God-man comes the second time—of life in the body. But until this glorious event, sin must continue in the outer man, the Canaanite retains a hold in the flesh—and as this is the fruitful cause of the conflict which believers only are acquainted with, so of the sorrow and troubles which they are the daily subjects of, since it is continually breaking out and bubbling up, thereby marring their enjoyment of that liberty that Christ has wrought out for them, and peace, the fruit of faith, in the Beloved.

Now says our portion, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Oh what gracious words are these for afflicted consciences, such as those described by Solomon, "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear" (Prov. xviii. 14). Observe "wounded," not only from sin, sin's sickness, but for sin; God's work in the soul, according to his own testimony, "I wound and I heal:" or agreeably to what Jesus promised, speaking of the ministry of the Lord the Spirit, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John xvi. 8). Not only so, but afterwards in renewed convictions because of backslidings, such as that indeed spoken of in the text. The wise man said, "For a just man (the believer in Jesus) falleth seven times, and riseth up again." This, therefore, is a provision for all such. The Lord, in his dealings with his elect, carries himself towards them, not so much in the way of preventing the entrance of sin into the world at the first, in Adam's disobedience, or its breaking out in the lives of his believing people, as that other gracious work of his, the prevention of despair because of sin. This is in keeping with his everlasting provision for the salvation of his elect; the characteristic of which is more that of *cure* than *prevention*. This doctrine is the reverse of reason's dogmata; reason says, prevention is better than cure. But as it concerns the entrance and breaking out of sin, the cure is better than prevention; for hereby the Lord brings his elect to the knowledge of his glorious person, whereof it is affirmed, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

What a string of pearls we have here! This fundamental truth is garnished with these precious stones; the first is, "we have an advocate," the second is, "Jesus Christ," and the third is, "the righteous." It is not simply written, there is an advocate, &c., but rather, "we have"—that is, all the election of grace. The meaning is, in being an advocate with the Father, he is such for all his redeemed. So said Paul, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven heaven itself, now to appear in the presence of God for us" (Heb. ix. 24). In another text he affirms, in answer to the challenge, and as an additional proof of non-

condemnation, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 34). This is the language of faith. The word advocate is derived from the Latin, *advoco*, to call or speak for; signifying one who is called to the assistance of another, and exerts himself in favour of any cause that may offer. How true all this is of our Jesus. The title of advocate given Christ by the Holy Ghost, is the same whereby Jesus spoke of him to his disciples, which we translate, Comforter. The term advocate and comforter are synonymous. The idea of comfort may be well blended with that of his advocacy, since the end of this, his gracious work, is comfort. It is the instrumental cause of comfort being conveyed into the soul; ah, and comfort too, in that great matter sin. The existence, as well as the sense of sin, brings trouble; but this is removed by the sweet intercession of Christ. He is indeed an advocate, provided, qualified, and called of God; it is the other part of his sacerdotal office. Under the law, the two acts of the priesthood were, killing the sacrifice, and presenting or sprinkling the blood, accompanied with burning of incense (Lev. xvi. 12, 13, 14). So Jesus, the great high priest of his people, because the substance of that dispensation, fills heaven with his advocacy. Commenced on earth, but carried on within the veil; and carried on too with him the Father, against whom all sin is committed. The apostle does not say "we have an advocate with God," but "Father; for with him, as such, Christ's intercession or advocacy, as when on earth, was acted, so now also he is in heaven. Thus, as one among many examples, his own intercession, "Father, forgive them, for they know not what they do" (Luke xxiii. 34). Not said, "O God," but "Father." He is an advocate with the Father on his people's behalf; not as he said, that the Father might love them—that is, not to procure, no, nor to secure his love, because as not to be purchased, so not forfeited: but rather the bestowment on God's, and the reception on the elect's part of all the blessings wherewith he hath blessed them in Christ Jesus from everlasting (Eph. i. 3, 4). Part of which he gives them now in answer to Jesus' intercession, and the remainder hereafter when he brings them to glory, to live and reign with him for evermore. As, through this his gracious art, life is at first communicated to his church and redeemed; so by the same it is maintained. The blessed effect of which is, they are safe; safe in Christ, safe in the furnace of affliction, amid the fire of persecution, and the floods of Satan's temptations. Peter's example is enough in proof (Luke xxii. 31, 32).

The expression, "Jesus Christ," is descriptive of his whole person; exhibiting him in his standing with his people as their Saviour, and therefore he is called Jesus; and in that with God as his servant, and on this account he is designated Christ: in his advocacy, still engaged in the blessed work of salvation, acting therein with his Father's authority, solemnly inaugurated thereto by his triple anointing, before time, in fulness of time, and on his return to glory, when as the Lord

said, "Yet have I set my King upon my holy hill of Zion" (Ps. ii. 6). Salvation is the end of his advocacy; hence said Paul, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 24, 25).

There is one more gracious fact, he is "Jesus Christ the righteous." The addendum of this title is the more important here, because as the assurance is designed to be an anti-despair sovereign remedy, this is purposed by the Lord to be a check to presumption. He is "Jesus Christ the righteous." An advocate, it is true, but a righteous advocate. In being such, he is no advocate for sin, but sinners; made sensible of sin, and thereby brought to hate and abhor themselves because of it. Though an advocate for sinners, yet he is separate from them, made higher than the heavens, holy, harmless, and undefiled. He is the righteous advocate in a righteous cause, with the righteous Father, as he called him, "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me" (John xvii. 25). And he is also such an advocate for a righteous people; first, that they may be so, secondly, kept so, and thirdly because so they might be glorified with him, not only as spectators—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John xvii. 24)—but partakers of it in their whole persons; so that at his second coming they may be like and with him for evermore.

USE 1. Many are the encouragements wherewith sin wounded sinners should consider Christ as he is here exhibited. Jesus, by his perpetual advocacy, restrains the remainders of sin, and this secures the promise, "Sin shall not have dominion over you" (Rom. vi. 14).

USE 2. The advocacy of Christ is the only security of his church, amidst all the evils they are exposed to in this world, and cause of all ending well at last.

USE 3. As this glorious portion is a sovereign remedy of the Holy Ghost for despair from sin, so it is an antidote for presumption.

INQUIRY.

Vauxhall, Sep. 17th, 1845.

MR. EDITOR,

Will you or any of your correspondents give an explanation to the words contained in 2 Cor. v. 14, 15, 16,—“For the love of Christ constraineth us because we thus judge that if one died for all, then were all dead. . . . And that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more,” and you will much oblige, Mr. Editor, a constant reader,

S. W. B. O.

FRAGMENTS GATHERED UP.

No. II.

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To the Editor of the Gospel Magazine.

"Wherein he hath abounded towards us in all wisdom and prudence."

—Eph. i. 8.

WHAT is the distinction in this passage between wisdom and prudence? for no doubt there is a distinction in the meaning of these words, since there is not a superfluous word to be found in the Holy Scriptures—and so it is written, "Every word of God is pure" (Prov. xxx. v). The Holy Ghost in this portion of the word is setting before the church those blessings with which it has pleased the Father to bless the church in Christ. The blessings are *in* Christ, and not *purchased* by Christ. Christ purchased his people for the blessings, and not the blessings for his people; they are a purchased possession, and so heirs of God, and joint heirs with Christ. Therefore they inherit the blessings as being one with Christ; and when the set time comes to favour them, they are by the Holy Spirit brought into possession of these blessings. The first mentioned is the choice in Christ, and this they are brought to know when the word of the truth of the gospel comes to them with power and the Holy Spirit (see Col. i. 4–6, and 1 Thess. i. 5). The consequence of this is, that they become holy and without blame before God—holy, as sanctified by the Holy Spirit, and so set apart as vessels of mercy to be employed in the Lord's service—without blame, as having neither spot nor blemish (Eph. v.), and also as brought to obey the precept, "Be ye wise as serpents and harmless as doves. Then their predestination to the adoption of children is another blessing referred to, and that declared to be according to the Father's good pleasure. This also is witnessed in time by the Holy Spirit, who teacheth us to cry, Abba, Father. The salvation of the church which thus originated not from man, but entirely from God, is to the praise of the glory of his grace; and then another blessing is added—namely, acceptance in the Beloved, as in Col. i., "Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light." The next blessing describes also the way in which this acceptance is accomplished, "in whom we have redemption through his blood, the forgiveness of sins." A most important definition the Holy Spirit is pleased here to give us of the word redemption—namely, *forgiveness of sins through the blood of Christ*. If therefore redemption be universal, extending to the whole world as some assert, then we must have universal forgiveness of sins, and therefore universal acceptance with the Father;

but this is universally contradicted throughout the whole word of God.

Redemption is a covenant blessing, belonging only to a covenant people. The preaching of that redemption is to be universal to every creature. We proclaim that there is no other way in which sin can be forgiven; and that for those who reject it there remaineth no other sacrifice for sin, for there can be no other. We do not offer this redemption or forgiveness of sins to *any*; the Holy Spirit offers, and those to whom it is offered are made willing to receive it, for so is the covenant promise—"Thy people shall be willing in the day of thy power." It is certainly the taking that which is holy, and casting it unto dogs, to make the extent of the atonement to reach beyond the chosen in Christ; and all who have done so, if the children of God, will be brought to repent of this their ignorance and presumption. Moreover, this redemption is said to be according to the riches of his grace, which has certainly not been manifested to all the world, for millions have never heard of it, and thousands who have heard of it with the outward ear, have never known anything of it in truth. Grace is God's free favour, of which David speaks, "Remember me, O Lord, with the favour thou bearest unto thy people; oh, visit me with thy salvation, that I may see the felicity of thy chosen."

"Grace first inscribed my name,
In God's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took."

It was not fallen man that thought of and devised the way in which he could be saved, but it was the Lord's own finding out and appointment. In the everlasting covenant or council between the Three-in-One Jehovah, the Father was pleased to determine on and decree the salvation of a remnant of mankind, for whom he prepared a kingdom. But he appointed that these should not inherit the kingdom on the ground of their own worthiness or meetness for it; but gave them to the Son to be saved and brought by him and accepted in him. Jehovah the Son was pleased to undertake this redemption and salvation work, who engaged to accomplish all that was needful for this end. And as it was the will of Jehovah that no man should be saved by his own works lest he should boast; man created upright, but left to his own creature strength, fell by transgression. The reality of this fall it pleased our God to evidence by the law which was added, for by the law is the knowledge of sin: and again, sin taking occasion by the commandment deceived me. When therefore Jehovah the Son undertook the salvation of those whom the Father gave him, he undertook to stand as their responsible friend, and in their stead to suffer for them even unto death—the wages of their sin, that so he might redeem them with the price of his own most precious blood.

When considering this wonderful scheme of salvation originating in that everlasting covenant which is ordered in all things and sure, well may we exclaim with the apostle, "Oh the depth of the riches both of

the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again. For of him, and through him, and to him, are all things, to whom be glory for ever. Amen" (Rom. xi. 33—36). In this eternal covenant it was ordered what every individual part of that lesson should be which our blessed Lord had to learn. Though he were a son yet learned he obedience by the things he suffered; and being made perfect, he became the author of eternal salvation. Some of these covenanted blessings it pleased our God from time to time to reveal and make known by his prophets, and that even to some of the smallest syllables of this hard lesson. Here then is the wisdom in which God hath abounded towards us the chosen in Christ. He devised the plan and ordered every individual part of it. He laid the foundation in exact accordance with what he intended to build upon it. Now mark the prudence and skill with which our God wrought out and accomplished all that his wisdom devised. Even as the apostles declared, as recorded in Acts iv, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, to do whatsoever thy hand and thy counsel determined before to be done." Not a wound, not a suffering was inflicted, nor a word of reproach or cavil uttered against him but what was covenanted for. This appears by psalm xci., which I commend to the reader's careful attention, for we find promises there given of certain troubles that should not come nigh him.

In considering then the varied sufferings of our blessed Lord, we are not so much to consider the agents employed in inflicting them, as that it pleased the Father thus to bruise him, that he might thereby bring the many sons to the eternal glory which it was his good pleasure that they should inherit (Heb. ii. 8, and Isa. liii. 10). How excellently did our Lord work out that which he had so wonderfully counselled. Prudence may then be said to be *wisdom practically carried out*. Our common dictionaries give a similar meaning to this word; for instance, in Walker, "wisdom applied to practice." This word prudence has also the same meaning when applied to men, as in Prov. xvi. 21, "The wise in heart shall be called prudent." Solomon is said to be a wise son, endued with prudence and understanding (2 Chron. ii. 12). Also in Hosea xiv. 2, "Who is wise and he shall understand these things? prudent, and he shall know them? Prudence, as applied to man, I should explain in two ways; first, God's wisdom practically carried out in the making manifest of his eternal choice of those whom he calls in time; secondly and chiefly, those who know God, or rather are known of him, manifesting in their life and conversation those whom they serve. Such have not mere knowledge in the head which puffeth up, but knowledge in the heart manifested in their life, so that they become epistles of Christ known and read of men. And so is the meaning of this word given in the Greek lexicon—viz., *wisdom in the will and affections*. I would apply this meaning of the word pru-

dence to the passage in Prov. viii. 12, "I wisdom dwell with prudence, and find out knowledge of witty inventions." By wisdom here we must clearly understand our Lord Jesus Christ, who was set up from everlasting, and whose delights were with the sons of men (v. 23—31). By prudence I should here understand the sons of God manifested as such, who are made wise unto salvation, and who also adorn the doctrine of Christ their Saviour in all things. With such the Lord dwells, and manifests himself unto them as he does not unto the world. He finds out knowledge of witty inventions for them—that is, unfolds to them the dark sayings of the word of God, as it is written in Matt. xiii. 11, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." How different is this meaning of the word prudence to the common acceptation of the term. How often do we hear the term *a prudent man*, applied to that individual who artfully conceals, hides, and keeps back the truths of God, lest they should offend the ears of carnal persons? Is this wisdom practically carried out?—how different the prudence of our Saviour, who boldly stated the truth though he found it to be offensive to those who heard it. See, for instance, John vi. How different the prudence of Paul, who though the Jews sought after a sign, and the Greeks sought after wisdom, yet preached Christ crucified unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, Christ the power of God and the wisdom of God. And again, the apostle directs the Ephesian saints to pray for him, that he may speak boldly as he ought to speak (Eph. v. 20). A prudent man is one then that looks well to his goings as ordered by the Lord, and seeks for God's grace to enable him to walk soberly, righteously, and godly in this present world. The world calls that man a prudent one who looks well after what they call the main chance—that is, to lay up treasures on earth, and to promote his own worldly interest. The religious world call that man prudent who is not religious over much, so that his religion may not too much interfere with his worldly interests, and also (as the expression is misapplied) one who becomes all things to all men. The consequence is, that there is a complete mixing up with the world in every sense of the word. Whereas true Christian prudence will lead those who have it to contend earnestly for the faith; not to be ashamed of Christ, or of his people, and to come out from the world, and to live separate from it. He is a true Christian who is neither ashamed of the gospel, or a shame to the gospel.

Stockwell, 1845.

J. W. GOWRING.

WILDERNESS MERCIES.

LETTER XI.

The young Christian who has had the opportunity and inclination, as I had, to go through the different grades of religious profession, and to behold the trickery and pious frauds practised under the garb of a sanctimonious demeanour, which becomes a covering for the deepest of crime; for nothing leaves so deep a stain behind it as to enter the professed house of God with deceit and hypocrisy, showing how far a natural religion will carry sinners on in the path of morality, and yet be at enmity against the truth in the spirit, and despise in their hearts the true followers of the Lamb. The believer in Christ will have to behold all this, and in the after stages of divine teaching will turn with disgust from it all, to find a rest in that peaceful land where the streams of love and mercy sweetly flow in to his thirsty soul. I had a longing after the pure bread of life, and nothing besides would satisfy me; and when this hodge podge doctrine of free will and human merit, interlarded with a few words of free grace, was sounded in my ears, what a death-like icy feeling ran through my heart. I felt it boggy ground under my feet, a land of confusion and death, and an unfit place for a weary wanderer to dwell in.

At this period I tried the preachers all round the country, and sure their name was legion, for they were many. The Independents and Baptists, where respectability was the outward feature, I found went hand in hand together; not to establish free and sovereign grace, far from it, but to hold up a system of yea and nay doctrines against the despised truth that laid the works of the creature low at the foot of the cross. Oh the hundreds of miles I walked in pursuit of a precious Saviour, if possible to find him in the sound of the gospel; but, alas! my heart was made sad and my soul tired out. Nor did I find much difference in the Evangelical Clergy; these divines I found preached truth in a mixed form, works and grace, the creature and Christ, but at the whole truth they made a dead stand, qualifying and guarding the gospel, least by embracing it in all its fulness it should do harm.

About this time I heard of the GOSPEL MAGAZINE, and procured it, in which I found sweet savoury meat such as my soul loved. It was brought to me by a raven, a night bird that fed upon carrion, who never knew the precious food it contained; but to me it was a rich repast. I used to retire into a small grove to examine and con over my new treasure; and as to its Editor, bless his memory, his pithy observations, his spiritual masterly pen, need no commendation from me: his theological views used to fire my soul, and set me quite fast—it taught me much of the creature, while it established my faith. I was taken from the teats and weaned from the breasts in order to learn doctrine,

and was constrained to add my mite to the work, which to this day has not been withdrawn. The real good I received from this publication, made me die to the pious multitudes around. I viewed the generality of them as whited walls, a dead mass of putrid flesh, which stank in the nostrils of a pure and holy God; curse, curse and condemnation were in their skirts, for these are the persecutors of the mystic body of Christ. The dear heritage, the only beloved of God, dwelling in the midst of such confusion of tongues, must needs go mourning as Noah of old did, whose righteous soul was vexed at the filthy conversation of the wicked. And as I journeyed on, I now and then met with one and another that had been turned out of their synagogues for confessing Christ. One poor man in particular, who had given great offence at the priest's office; he had been honest to contend with his lordly pastor against the trash he preached, and the constant errors he brought before the people: this his faithfulness led to a separation, and he, like me, had to seek food under a new dispensation. This circumstance, however, stirred up an inquiry, and several other of the Lord's people left this great man. It was a rich congregation, with a sanctuary that reared its lofty roof upon an eminence, and was supported by thousands of gold and silver.

From this time my new companion, myself, and two others, travelled on the Lord's day ten miles on foot to a distant town to hear the gospel preached by a poor man. This we continued to do for a long time, till we found it too much for the poor frame. Twenty miles to walk on the Sabbath was more than nature could support; we therefore formed a plan to meet together in a room, to read the word of God, sing his praises, and call upon his name by prayer. In this we found the Lord's presence, our little company increased, and our hands were strengthened. This gave great offence to the pious ones, and a great persecution arose; but our own God was with us. Our little number consisted of such as fled to David at the cave; but it was a memorable period, our hearts were enlarged, and we loved one another with lively affection. To that period, and to what rapidly followed, I often look back with mingled feelings of joy and sorrow, and ask myself where are those gone-by days. But it is not our lot to stay long on those delectable mountains; the wilderness and its mercies shall be recounted in order to glorify the Lord's name.

Two years nearly was the time penned down in the book of God's decrees for me to hold my situation, and then to be placed in another hard by, to continue in twenty-four. But little did I think the moment I set foot upon the spot, it insured me so long a period; which long duration was filled up with joy and sorrow, peace and prosperity, adversity and affliction, losses and crosses, both of great bodily and mental distress, death and anguish, peril and fear, threats and deliverances, evil and good—all, all the sure portion of God's people in some degree and measure. I do not believe I am writing of myself alone; in this history the church can and will go with me, and bear their testimony to the grace and providence of their Lord and Saviour: and

while I may hereafter detail the leadings of his care over so insignificant a worm, will sing with me—

“Praise God from whom all blessings flow.”

Blessed in the covenant, blessed with new life, blessed in grace, blessed in life, and blessed in death, and blessed for evermore. Then what shall our enemies do that rise up against us? they shall not prevail, when the saints can look and see “God is their refuge, and a very present help in the time of trouble;” and hear his voice speaking in the storm, “Be still and know that I am God:” ’tis enough, though stripped of every creature. This I have experienced and gone through in my feelings, and can now look back and say it was a right way that led me to God.

Having closed accounts at Buleigh, I entered my new situation at Langford with a joyful heart; and here new wonders arose daily before me. A new company of men to work with, their manners better and far more orderly; the master moral, and liked to see his men treated more like gentlemen than slaves, which is too commonly the case where insatiable covetousness reigns; so that we might have eat our bread with thankfulness, and drank our wine with joyful hearts—this I believe I was enabled to do. I now felt an increased desire after the bread of life, and associated with the young men as little as possible. My master not being a bigot, though a strict dissenter, wished his men to keep to some place of worship. He asked me one day why I did not go to hear his minister? I replied, I wanted some more solid food to feed upon for eternity, than what was ministered by his pastor; and had discharged an honest conscience in going elsewhere. He further asked me if his minister did not preach the gospel? I said, I believed not. To that his answer was, “I have no wish to control you—go where you can be better satisfied.” Oh how does bigotry prevail in this land, although liberty of conscience is the birthright of every man. Bigotry is a sore evil, which often shows its talons most prominently in large money parties, where poor labourers with their large families are dependant upon their employers for support; and nowhere is it more manifest than among rich dissenters. But not so with my master, who was rich; nor was he partial in his almsdeeds. But to return.

A period was now hastening for me to read out more fully my Father’s will. In our little company I had observed a female of good demeanour, and of respectable connexion; her father was an attorney’s clerk, and worshipped with us, and her mother too, who was led further into the deep things of God than her husband. Here was a secret constraint laid upon each of our minds; the same at length was made manifest, and I found a hearty welcome in the family: and after being acquainted rather more than a year, we were married. My father-in-law thinking I might do better than to continue in journeywork, offered to lend me £300 could I meet with a little business. This I accepted, and went into partnership with my brother-in-law in Suffolk. So far things bid fair for my future success. Another change now took place, and I left a situation big with expectation to rise a man in society.

Alas ! God soon laid a worm at the root of this my folly, and brought me back again to my old master.

And now began a trial. I had not thought my plans and desires were contrary to what God had designed ; my human prudence and reasonable foresight calculated the reverse of what came to pass. Trusting to man, I had cast the £300 into the trade without a legal agreement ; under a mere verbal promise from my partner to give me security in a short time. But the devil soon stirred up my sister in a new form to be our adversary, who began to seek a quarrel against my wife ; this I felt bound to resist, and protect her from so direful ill usage. I found also a disposition in my partner to revive the Sabbath work, which I would not adhere to ; and to test it he worked one Sabbath, and hinted it was no more than right I should do the same the next. This I refused. These things grieved me, and became a heavy weight to my spirits. I saw also in him a disposition to evade all inquiries I made in order to secure the money placed in the business ; and when I reflected it was not my own, and that I had taken my wife from her friends and comforts to be thus basely treated, my head was wrung with agony, and with no power to demand my right. How did I agonize, and my life became bitter indeed. I besought the Lord, and wrestled hard with him night and day to appear for us. Lord, thou knowest all things, hear me and deliver me, that I may bless thy great name. I again asked my partner about the acknowledgment of the money ; but he laughed me to scorn, and said why was I in such a hurry ; did I suppose he was not a man of his word ? I answered him, " Brother, why should you treat me thus ? What have I done to call from you such an indifference to do justice ? But remember you cannot do as you like ; if you attempt it, you will find it to your cost—there will come a reckoning day." On the next Lord's day morning he went to the mill to work as usual, and my wife and self prepared for our journey to Hadleigh chapel ; and as we walked on, we laid our case before the Lord. When we reached the place, and worship had just began, a messenger came to the chapel inquiring for me ; who hastened to inform me my partner had ruptured a blood-vessel, and that a physician from Ipswich was with him : and begged me to make all speed home, as it was feared I should not see him alive. Dear fellow travellers in the wilderness, picture to your minds what these tidings brought upon my mind. We immediately departed and posted home ; but prior to my leaving the town, a thought struck me to go to the stamp-office and procure one—who can tell what lay before you ? I did so, and now came the turning point : the time had arrived for God to manifest himself in my favour. When we reached his abode, and entered the sick chamber, the scene was sorrowful and his case alarming ; and in the agony of his mind he told me behind his pillow he had placed a written paper for me, to show I had a claim upon him for £300. I reminded him so far he had done right, but I had with me a proper stamp ; and if I drew out a proper statement, would he sign it ? This he did to my satisfaction. What a mercy was here !

Essex.

J. G.

OBITUARY—MRS. GAIRNS.

WITHIN the last few weeks, we have been called to the bed-side of this dear old saint, with whom we have long walked in sweet communion; but who has now shot far a-head of us—been set free from her poor old clay tabernacle, and entered upon her eternal inheritance in the kingdom of glory above. Truly it was good to hear her dying testimony—so clear, so full, so soul-satisfying!

Her life had been a chequered scene;

“Here a sigh, and there a song,”

—a sigh in providence, but a song in grace! Called in early life in a sovereign way, the Lord dealt with her as sovereignly throughout her journey. She was ever ready to tell of some one or other of the gracious acts of her God.

As her experience extended over many years, so it embraced variety and change. Speaking of one season, she said she was travelling in the North by one of the canal fly-boats, when the barge, coming in contact with a rope, she was dragged overboard. She sunk, but, retaining a perfect consciousness, felt, instead of terror from an apprehension of being in the immediate article of death, a holy transport from the expectation of being presently in the presence of her Lord.—At another time her child was sick, and nigh unto death; she besought the Lord with many groans and tears on the child's behalf, that its life might be spared; but the Lord, instead thereof, gave her such undoubted evidence of the child's eternal security, that her own right of possession (if we may venture to use such an expression) as a mother, was instantly relinquished. She told the Lord the child was his property; she asked not nor wished for it any longer, and felt, as it were, a restlessness—a jealousy over herself, as a poor fickle creature—till the Lord took it unto himself. Reader, this is a precious triumph of faith; but you must come into deep waters to understand it: therefore, make no rash comments on what is acknowledged to be contrary to flesh and blood. What a mercy, “He knoweth our frame, he remembereth we are dust.” Reflecting upon the Lord's gracious dealings with her in a way of providence, we cannot but exclaim, oh, that precious declaration of a thrice-precious Lord, “For your Heavenly Father knoweth that ye have need of these things before ye ask them;” and how dear that promise likewise, “My God shall supply all your need according to his riches in glory, by Christ Jesus.” Why, beloved, we cannot help speaking out when we contemplate these things, when we see a dear old saint brought beyond her threescore years, to lie passive in her Lord's hands; supported, nourished, yea, abundantly supplied, instead of being starved to death, as the devil long before would fain have had her believe; and not merely supplied in providence, but fed spiritually with the finest of the wheat; her heart and her eye heavenward, and her full soul testifying of a precious Christ.

In touching upon the variety of experience, or change of state of feeling, to which we before alluded, she has often referred to a peculiar season of darkness and temptation through which she was once called to pass, and which, if we remember rightly, extended over a period of nearly two years. The trial was great—the darkness excessive—and many and great her fears as to ever realizing deliverance; but the Lord brought her forth, according to that gra-

cious declaration, "The Lord knoweth how to deliver the godly out of temptations;" no small part of the trial of which consists in that entire loss to conceive how deliverance can be wrought, when not only outward circumstances conduce to its continuance and its ultimate and complete dominion, but everything within appears to feed it—to cherish it—to give full scope and a free welcome to it. This, friends, is where the power of temptation is felt: the congeniality of the fleshly mind with the very snare which the tempter brings to bear upon that mind, is quite the reverse of what our dear Lord testified of when he said, "The prince of this world cometh, but hath nothing in me." The holiness of his nature—the purity of his person—would, so to speak, make a temptation to rebound with tenfold fury upon its author, where, in a deceitful, devilish heart, it would readily find anchorage, unless mightily repelled by Him who hath dominion over the prince of the power of the air.—And herein doth the majesty and power of the Captain of salvation endear him unto his poor tempted, sin-bitten ones.—In pleasing contrast with the dark season to which we have just alluded, stood another—when the word being so blessed to her soul, she would exclaim, "Whether I am in the body or out of the body, I can scarcely tell. Why, I have no *prayer* now—it's all *praise*." In this glorious frame she continued, for most part, for months. Christ was her object and subject, wherever or before whomsoever she was. The eye and the hand were directed upward in a moment, and a sweet testimony concerning her precious Lord flowed forth from her lips. She had her oddities, and who has not? And perhaps many did not find the dew and the unction in her speech which others did experience. This is nothing uncommon. The Lord the eternal Spirit acts as a Sovereign in all these matters. But we speak from the sober conviction of our minds when we say, that seldom, if ever, did we leave the company of this dear mother in Israel, without a lift and encouragement by the way.

Her last illness was lingering; the tabernacle began to totter for very many months before it fell; and as she was at such a point about her redemption by Christ, and oneness with him, her principal trial seemed to be her restlessness—her impatience—to be with him. Even for eighteen months or two years before her death, her cry was, "I want him to take me home—he won't take me; I want to be gone." Now here was her trial—her conflict, and we can easily conceive how it operated. Whilst many of the Lord's family, not being as yet brought to a knowledge of their standing in Christ, are exercised with gloomy fears and dark forebodings about death and dying, others who may have been brought to an established knowledge of their interest in the love and blood of Jesus, are impatiently longing to be with Him and see Him as He is.

We were privileged to see our dear aged friend twice within a few days of her removal; and glad, indeed, should we be to give our readers a correct description of the scene which was then afforded. But memory fails and language fails to aid us. There is something, to our minds at least, so unspeakably glorious, profitable and heart-cheering, to step aside from the busy world into the lone sick chamber, there to commune with a spirit just tottering on the brink of time, and about to wing its way for ever to worlds unknown, that we seem to sink into a sort of reverie, to be roused from which begets only a species of mortification and regret. It was especially so in the present case. The countenance of this dying saint brightened as we entered the room, and in a moment she was all alive to tell of the goodness of her Lord. "The enemy," she said, "was kept at a distance—was not suffered to molest her, and she was only quietly waiting her Lord's coming." "Oh," she said, again and again, "how precious he has been to me; what views I have had of him." Then almost bursting with emotion, she exclaimed,

"My soul anticipates the day,
 Would clap her wings and soar away,
 The song to join, a palm to bear,
 And bow—the chief of sinners—there."

The next and last time we saw her, it was remarked by her daughter-in-law, as we passed the foot of her bed, "She will know you presently." With peculiar acuteness she caught up the expression, "Know him—know him? I do know him; it is ——" mentioning the name, and, as if to show her perfect consciousness of her present state and circumstances; for she was now so far gone as to have but occasional lucid intervals, and had twice or thrice before been supposed to have taken her departure. And now, having expressed her expectation that she should have been at home ere this, she told again, in broken accents, of the Lord's faithfulness, and of her longing desires for his coming. Now and then she would express fears that it might yet be many days; but upon being reminded that even if it were so, it would be but a short time, and would soon be over; that, as it was said to dear "*Fearful*," 'it was but the fag end of the journey,' she replied, "Ah! I remember you told him so, and it is but the fag end."

But the perfect consciousness and composure she manifested were so remarkable. She lay passive—tranquil—perfectly at ease, like a passenger with his trunks and boxes about him, standing waiting the sound of the horn that announced the coach which was to take him on his journey. There was no more concern in the one than in the other. And when we rose to depart, she said, "Well, now, I had been asking after you, but now I don't want to see you any more. I know I shall meet you in heaven; but I want to go away from earth. Good bye. Give my love to all the friends; and the God of Abraham, Isaac, and Jacob bless them all."

Thus we parted. A short time before her dismissal she said, with great energy, "Is this dying?" and when told that there was every reason to believe it was, she clasped her hands together, exclaiming, "Thank God for it—the conflict will soon be over." At noon day, on Sunday, 31st Aug., a few minutes after uttering the words "Home, home—heavenly home" (which were her last), she fell asleep in Jesus.

OBITUARY.—MR. COLYER.

"PRECIOUS in the sight of the Lord is the death of his saints;" and from what can this arise but the special property he has in them as the objects of his eternal choice and affection, by which their persons are secured unto himself, that whether living or dying they are the Lord's? nothing being more demonstrative that the union subsisting between him and them through the Headship of the Lord Jesus *rots* not in the grave; it is that germ which sees no corruption, that holy seed whose life is in itself; yet death is entered in the saints' *inventory*, is a connecting link in the chain, which leads him from grace to glory; it is by nature, with all that leads unto it, an heir-loom; through grace it becomes the conductor to the chamber of repose—the introducer into the presence of him "Who hath abolished death, and brought life and immortality to light through the gospel."

Nor can the death of the saints be less precious in the eyes of each other,

as they are called to behold their translation from the church militant to the church triumphant, seeing the days of man upon the earth are appointed, and as an hireling he fulfils them, not in slavish fear, but in joyful anticipation of the glory that shall be revealed in us; thus the whole of earth's dead weights cannot act as drawbacks to those for whom the mansions in our Father's house are prepared, nor can all the subjection to bondage, engendered in the mind through weakness, obliterate the title deed to that inheritance, incorruptible, undefiled, and which fadeth not away. A daily death can by no means be the prelude to death eternal, seeing those who are called thereunto are passed from death unto life, and cannot come into condemnation, although in them are fast ripening the seeds of that baneful plant which armed death with its power; so that it can make inroads upon all that is of the earth, with all its ties and connections, yet destroy not the life of him for whom Christ died.

Viewed in this light, the removal of every child of God from this vale of tears stands as a fresh record of the faithfulness of him who hath said, "Where I am there shall my servants be also," and is, notwithstanding whatever may appear to the contrary, the Lord's seeing them again and taking them unto himself, nor can that be otherwise than a fleshly feeling that would delay the flight of an Elijah, or withhold the dying embrace from a Moses, though the one should awaken the cry, "My father, my father, the chariots of Israel and the horsemen thereof," and the other fill us with mourning thirty days.

We have been led into this chain of thought, from what has devolved upon us in the sudden, though not unappointed, removal by the hand of death of the late Mr. William Hardyman Colyer, of the Mount Farningham, a man well known in all the churches of the saints as an unflinching advocate of those truths which are become almost obsolete in these days where fleshly and falsely-called intellectual reason is substituted for spiritual and divine knowledge; where natural ability takes the place of sovereign power, and moral agency supersedes divine grace; a day when the useful engine, the press, puts forth its gigantic power to inundate God's truth, and our pulpits, filled with declaimers against the faith once delivered unto the saints, set as a defence of the gospel, and fired with an holy zeal, no marvel that he was recognised as one of that sect everywhere spoken against; but those with whom he was more intimately connected, and amongst whom he has gone preaching the word, will, with one consent, acknowledge that there is "A prince and a great man fallen this day in Israel."

Avoiding those commonplace things which generally adorn obituaries of the day, and confining ourselves to what the grace of God did in and for our departed brother, we pay no attention to those honeyed sentences of the flesh, "He was born of eminent pious parents, and received a religious education." From a conversation held with him a few days before his being called to go up higher, we learned from his own lips his being born in sin, and like all others living in pleasure, a stranger to God and without hope in the world; nor was he insensible to the solemn truth, that by the grace of God he was what he was; for though, like the great apostle to the Gentiles, he was, according to the perfect manner of the law of the fathers, zealous towards God, he was led to see that in those things there was no life. And when it pleased God, who separated him from his mother's womb, to reveal his Son in him, he conferred not with flesh and blood, leaving from that moment the congregation of the dead, amongst whom he then was, and associating himself with a few despised Nazarites in a neighbouring village, who, having obtained mercy, were enabled to expound unto him the way of God more perfectly. A solitary individual or so still

sojourns in the wilderness to bear witness that such was the work and evidence of the great work then wrought upon their young neighbour, that the gospel came not in word only, but also in power and in the Holy Ghost, and in much assurance; so that from him sounded out the word of the Lord, not only in the village circle, but in every place his faith in God's word was spread abroad, showing that what he had received was not of men, neither by man, but by Jesus Christ and God the Father; nor is it too much to say, that as regarded mental power in rightly understanding the gospel scheme of salvation, he had no equal, while in the wisdom of him who giveth not account of his motives, his physical strength was inadequate to bear up the vast mind he possessed, consequently his ministrations (and particularly the last few years) were very limited, yet never unprofitable to the Church of Christ, his own views of a gospel ministry being, as he expresses in his own words, in that invaluable sermon, entitled "*The Good News of Christ*," "Every faithful steward in the Lord's house appears to me to have his work pointed out by the very title that he bears as the Lord's servant; he is called the minister of Christ, and surely his business is to minister Christ, or in other words, to 'preach him.' It is true that every such character as he is appointed of Christ, and as he is the servant of Christ is his minister; but surely the term includes also the work which the servant is sent to perform—namely, to preach Christ by setting him before the Lord's children as suited to their every want, and thus ministering to the necessities of the wayfaring man, just as the waiter at an inn may be said to minister to the temporal necessities of hungry and thirsty travellers who 'turn in' to obtain some refreshment there. The waiter does not make the food set before the guests, but he receives it as prepared on purpose for them, and his hands set before them what his hands had received for them. So Paul declared to the Church at Corinth that he 'delivered to them that which he also first received; how that Christ died for our sins according to the Scriptures (1 Cor. i., 15, 3). The paschal lamb, and the fatted calf, the bread of life, the water of life, and the good wine of the kingdom, are so many parts of that spiritual feast 'of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined,' which the Lord of Hosts declared that he himself would make for all his people in his holy mountain, and his province of his Zion. He first gives his ministers to taste and to live upon it themselves, and then constrains them to minister the same to others, by preaching the gospel or good news of Christ (in whom the Father has 'blessed his people with all spiritual blessings,' and out of whose fulness he has graciously promised to supply 'all their needs,' as out of his riches in glory by Christ Jesus), and thus the ministers of Christ are said 'to comfort others with the consolation wherewith they also are comforted of God.'

"But what would the hungry and thirsty traveller at an inn think of that servant in the house who, after receiving his guests very politely, should spread a fine damask cloth upon the table, then mount a chair, and give the company an eloquent harangue either on the laws of the land, or their duty as good subjects of the realm, or on his own joys or sorrows, or should in the most pathetic manner exhort and entreat their hunger and thirst to be satisfied, and then very gracefully remove the cloth without ever setting before them any of those wholesome viands they came there to receive, and which they expected to have had set before them by his hands? What the earthly traveller would think of such a servant, does every spiritual traveller or true believer in Jesus think of that professed minister who preaches Moses instead of Christ; the law instead of the gospel; works instead of grace; the duty of natural men to perform spiritual acts, or of dead men to

live and move, instead of the agency of the Holy Ghost to comfort and quicken the children of God. Disappointment would be experienced, and dissatisfaction would be expressed by all those who came for food but found a famine; who came to seek for Jesus, but were driven away by Moses, and sighing, said, as they returned, 'They have taken away the Lord, and we know not where they have laid him.'—Vide "The Good News of Christ," Note 42.

To those not privileged with a knowledge of the great and good man, this extract must suffice as a specimen of what were his views and ministrations of divine truth, while all who have sat at his feet in public and been favoured with acquaintance with him, will acknowledge him a master in Israel, who was enabled rightly to divide the word of truth. Never possessing the stamina of natural strength fitting to endure hardness, it is not to be wondered that the Herculean powers of his expansive mind laid prostrate that little strength, and rendered him that man of suffering he was; for, from intense study, first with an eye to the law, for which by parental appointment he was designed, and secondly as a scribe of the kingdom, the whole system of nature became a wreck, and premature old age overtook him in the meridian of life, but the treasure was in the earthen vessel, and many can testify how the whole excellency of its glory was of God and not of the creature. Never did he appear to possess greater joy than when dwelling upon the delightful theme so endeared unto himself—the glory of the Lord Jesus as the head of his Church. It formed the *summum bonum* of all he had to say, though every attempt to come forth in a public way to declare it was a species of martyrdom unto him. Led by the teachings of the Lord to take the narrow, and now very unpopular path, in acknowledging salvation to be in and wholly of the Lord, and the church chosen in Christ the only objects appointed thereunto, there can be no wonder that he was doomed to share with the excellent of the earth that most horrible of all names, Antinomian; yet of this he was not ashamed, for as the truth of Christ was in him, he could, and did, boast that "After the way which some call Antinomianism, so worship I the Lord God of Israel, believing all things which are written in the law and the prophets, and saying none other things than those which the prophets and Moses did say should come."—Acts xxiv. 13, 14.

His great tenderness for truth, and zeal for its maintenance, made him very susceptible of any attempt that might be made thereupon, and taking, as he always did, the defensive side, the vein of controversy ran through his writings, which were not so apparent in his ministrations; but he never lost sight of the motto he had adopted for himself, and which through grace he maintained unto the end. Would that every minister who now professes to minister in holy things would likewise adopt and adhere unto it. "I had rather have all the world for mine enemy than mine own conscience."

While as an instrument in the Lord's hand, Mr. Colyer was used in the establishment of the Church of Christ at Foot's Cray, and who shared by far the greatest portion of his public labours; still, he could only be considered as an occasional one in the vineyard, and here it was that in the Lord's wise arrangement he closed his labours, having preached his last sermon there at the anniversary, held on Whit Monday last, when he took for a text those words of Elihu, Job xxxv. 14, "Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him." At the subsequent anniversary of Eynsford, the church with which he stood connected in brotherly union, he introduced the service by reading and prayer, preparatory to his beloved friend and brother, Mr. Silver, preaching, and it was to many a peculiar season of refreshing, without the alloy of

knowing that those who then heard his powerful pleadings with his covenant-God would hear them no more in the house of the Lord. To those of his immediate friends it was apparent that the attacks of paralysis, with which a few years since he was visited, had made deep inroads upon his constitution, though no idea existed with them of so early a termination, which a merciful God had wisely ordained should relieve him from his earth-bound prison; yet that vividness of thought and lucid knowledge of divine things never in the least forsook him, and it might be truly said there was a daily growth of the inward man; so that while bowed down with intense suffering, and distracted with terror, arising from those dark paths he was called to walk in; still his conversation was in heaven, and his own exercises tended to the profit of many.

A casual observer might hastily infer that much connected with him arose from nervous debility, under which he so much laboured; it was otherwise: notwithstanding his great spirituality of mind at times, he was one who often walked in darkness and had no light, and to use his own words, in conversation a few days before his dismissal, he was as a mark for the devil to shoot at; not from any outward fall, for he had been wonderfully kept; not from straits or difficulties in providence to which thousands of the Lord's dear family were subjected, for he had all things and abounded; not from any doubt or disputation respecting those views he had embraced, for he was satisfied there was no other name nor any other means of salvation, but in and through the Lord Christ, as settled upon in eternal purpose and covenant; but such were his views of his own state as a sinner, and the overwhelming sight afforded him of the evils of his heart, that in bitterness of soul he was led to cry out, "Can God in very deed dwell here?"

Nothing could have been more distant from the thought than that it should have devolved upon the humble individual who now writes to have gathered up a few of the last fragments of this eminent servant of God; but being called to exercise his feeble ministrations for a short season, to the Church of Eynsford, it brought me into close communion with him the last ten days of his sojourning here on earth, and truly profitable and edifying were those interviews with which he was favoured; and not willing that the enemies of the cross should vauntingly say—"His lamp is gone out in obscurity," in the lack of a more able hand it is I applied myself unto the pleasing task of showing how exemplary the grace of God shone in him as he drew near that hidden moment when he was to come and appear before God.

The sensitive feeling of Mr. Colyer for the honour of God's truth, always stood high, and none more readily discovered any attempt to make an innovation; the least jarring note was grating to his ear, for he truly hated the garment spotted by the flesh; thus both minister and clerk come in for his gentle reproof, the last sabbath but one of his attendance at the house of God, the former for using a sentence not exactly according with scripture, and the latter for giving out a hymn rather tinged with the nauseous flavour of universal offers to dead sinners; but his jealousy was of a godly sort, and his righteous smitings were as an excellent oil,—hence no wounds were inflicted, but love increased. During an interview of between two and three hours, on Tuesday, the 3rd of September, the mind of Mr. Colyer was so led forth upon divine things, that like Elihu's bottles he wanted vent; the principal topic which engrossed his attention, and upon which his gigantic mind dwelt with child-like simplicity,—was that of *sonship* and *heirship*; by his masterly hand drawing the line between the two positions, and showing upon scripture ground the heirship of the church of God, by virtue of union to him who is "heir of all things," it was not a simple maintenance of the doctrine, but the

heartfelt experience of its truth in the heart, and which he traced as manifest in his own case, from his first being arrested in his conscience, and constrained to forget his own people and his father's house, and so powerfully was the heirship brought home unto him, that from that moment he abandoned the system of will worship; it is impossible to attempt to follow him in the opening up those different portions of the word of God in his usual elaborate and clear style; it amounted to this,—heirship was the blessing, for while many *sons* are spoken of, only one *heir*, and we by him; thus Ishmael, though a *son* no *heir*. Upon this occasion he expressed his sorrowful feelings at the view some held, (and for whom he felt an affectionate regard) of what they term the doctrine of reprobation, which, said the good man, has no foundation in the word of God, for it was not the will of Jehovah to *damn* any abstractedly, as his will only, but on the ground of sin, whereas had it been of will, without sin as the cause of condemnation, it would have marred the whole plan of mercy, and been derogatory to his character; all we can say upon that infinite act of our God is, he made choice of those whom he was so pleased to act towards, and left the others wholly in that state in which they were found; it gave me regret to be so necessitated as to withdraw from this feast of fat things, for 'ere the oil had stayed, yea, while all its odour filled the place, an instantaneous cloud involved the dear man, and he sunk into his wonted despondency regarding himself. When affectionately desiring peace to be with me, he with much feeling and an expressive countenance asked me "if I heard of his death, on the morrow, should I think after such conversation he had died a reprobate?" I did not hesitate to reply no, but it was evident the Lord had left off communing with him for a time, and he had returned to his own place. On my return to Farningham, on the Friday, shortly after my arrival, he came to the house of an old and valuable fellow pilgrim, and after sitting some time, and entering into conversation, I accompanied him to his house to take coffee, and pass the evening, fondly hoping that there was some more choice fruit laid up in store, but how sad the reverse, for during the whole of the evening he was so overcome with sleep, as not to be able to converse scarcely five minutes at a time without sinking under it, yet it was never thought a prelude, which beyond all doubt it was, of that sleep he was so soon to enter upon. On the Saturday, at his request, I again spent the evening with him, and there was a vein of spirituality, both edifying and profitable seen through his conversation, but it chiefly related to his own dark and distressed state of mind, and the intensity of his feelings. He drew many inferences from Job, and explained the sufferings of Job to be only from the Lord's sufferance of satan, and not a lawful power, as the hedge was about him, and in all he spoke the thing that was right; and here he seemed to derive some little comfort, and spoke with cheerfulness of the Lord's bringing him out and giving him strength to speak, in his time, and of which it struck me he was somewhat desirous,—on this evening he made some pointed observations upon the unwarrantable and unguarded expression of some men in stating "sin to be a nonentity." "What, says the good man, 'sin a nonentity,' and I suffering such terror on account of it? 'sin a nonentity.' How would the devil find in me or any other materials to work upon if it were so? 'Sin a non entity' why this separation from God and darkness? I feel it cannot be. Hath he made him sin who knew no sin?—that we might be made the righteousness of God in him. Admit the one, the other must of necessity follow, which he substantiated by entering upon the one great offering of the body of the Lord Jesus, as the sacrifice to put it away in all its consequences, regarding the church, and to prove it should not have dominion over them. There was a total freedom from that lethargy so prevalent the evening before, and much of his conversation was directed upon the absurdity of the free-will system of offering the gospel to all men, the fallacy of

which he ably proved, and made many cogent remarks upon the impossibility of the finding a bearing in the word of God.

Having an idea the hydropathic system might be beneficial to him, and having a desire of seeing the establishment at Tonbridge Wells, he resolved, if well enough, to go down for that purpose on Monday, and wished me to accompany him. On the Lord's-day morning he was somewhat relieved with a good night's rest, and walked to chapel for the morning service, and in the evening sent me a note stating he would call (p.v.) for me in the morning; closing his short note with these words, "By prayer and supplication let your request be made known."

At the time appointed on the Monday morning we started for the Wells with a more than usual cheerfulness apparent with Mr. Colyer, who, when we had scarcely emerged from the village, after expressing thankfulness for the refreshing sleep he had been favoured with, (though he afterwards informed me that he had been engaged from two o'clock that morning in revising the proof-sheet of a letter then in the press, and which, in all probability, will never see the light, although desirable as the dying testimony of one who was always an opponent to the unintelligible jargon of the day, called Gospel), drew from his pocket the New Testament and Psalter, and reading the 7th verse of the 32nd Psalm, he was led most delightfully to speak of the hiding-place which the Lord Jesus was unto his people, confirming it by copious references to other portions of holy writ, particularly Psalm lxxx. 1, with xci. 1, and great was the enlargement of heart which, for a time, he enjoyed, while speaking of the preservation from trouble the Lord afforded his people; suspension for a short period now took place, during which he referred to his own sad state, and the intensity of that darkness which he constantly laboured under; but it was only temporary, for he resumed the subject, and dwelt sweetly upon the songs of deliverance with which the righteous were said to be compassed; and with the exception of a few intervals, in which it appeared nature felt exhaustion, he continued the whole journey, exalting the Lord Jesus Christ. Were it possible for memory to recal them, it would be too much infringement to insert them here. He felt a great benefit from the journey, he expressed, from the bracing tendency of the air, and after walking through the grounds of the hotel, which much delighted him, he prolonged his walk down into the town for the purpose of calling upon his friend Mr. C. to make enquiries on the principal object which had brought him there, but felt much disappointment on hearing his friend was absent. Upon returning to the hotel, in passing through the grounds again, he seemed to have concluded upon making it his winter's home instead of Bath, and said he should write to his dear friends in town to come down and spend a short time with him. He appeared in every sense quite another person, without the least apparent fatigue, conversing much upon the goodness of God, and if the Lord's blessing was made manifest in the visit what cause he should have to be thankful; to be brief, such was evidently the spiritual state of his mind, that Jesus was viewed in all things, and all afforded some fresh drawings forth towards him as the one supreme delight of his soul. After dining and writing a letter to his beloved friend Mr. S., he walked to the Hydropathic Institution, from whence, after consulting the gentleman belonging to the establishment, he left to return home, and during some part of the journey he suffered much from depression of spirit, and made allusion to Job as being suffered by the Lord to show his own glory, while at other times he would dwell with rapture upon the great theme of salvation, and particularly upon the nature and extent of faith, which he illustrated in the case of Joseph, who not only supplied his brethren with corn, but commanded money to be put in their sacks' mouths to come again with

—so true faith not only receives the present supply needed, but always has encouragement to come again. Towards the close of the journey great languor came over him, and for a moment it crossed my mind while looking at him, there was the image of death upon him; having to attend the service of the evening, I did not accompany him home. When calling the next morning I found him very comfortable, busily engaged with perusing the letters of several friends just received by post, some of which related to his winter's sojourn. After a few observations thereon, he entered upon a spiritual strain of things bearing wholly upon the Gospel plan of salvation, and seemed to exercise a hope that if it was the Lord's will, he might yet go forth again in his strength. One thing struck me very forcibly, and which at the time fully impressed me, he would yet stand forth for the defence of the Gospel. He said he could not divest his mind but what, notwithstanding the great dread and fear he was constantly the subject of, the Lord would appear and work a great work for him, as he was fully satisfied none but the Lord could do it. How has this, contrary to our expectations, been verified—the last affectionate breathing for my welfare on that morning when parting, will not easily be erased. It was in unison with the whole of what had engrossed his attention during the interview. Little did I think that when wishing peace to be with me, the God of peace would so soon bruise Satan under his feet.

Returning to Farningham, as I did when hearing of his removal from this lower world, I learned that upon the evening of that day, he paid a visit to his aged friend, where he read and expounded the 32nd psalm, and commended her and her household to the Lord in prayer; and it would seem that this Psalm with its important truth had been much upon his mind, and his desire was to enjoy the blessedness of that man unto whom the Lord imputeth not iniquity—the blessedness of that man in whose spirit was no evil: Upon returning home, his evening sacrifice was presented for his household, and with this act, so far as relates to observers, the things of this world closed—the morning, to him, being, beyond a doubt, without a cloud, while the realities of an eternal world burst upon him in their full glory. Blush, ye vile calumniators of the truths of God, and take to yourselves shame and confusion of face when ye dare to charge the holders thereof as Antinomians. Far, very far, beyond your envenomed tongues, our brother beloved is gone; and while the pen of the hired scribbler is called into action, to give a gloss to the heroes of your unhallowed crusades against the Gospel of the Son of God, and while the curtain of what is falsely called Christian charity is lowered gently over the death-bed, we fearlessly and undauntedly point you to the life and death of those you stigmatize as Antinomians, and say, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Newick, Sep. 22nd, 1845.

JOHN POYNTER.

CORRESPONDENCE.

To the Editor of the Gospel Magazine.

DEAR SIR,

There is no gospel doctrine but what has had its enemies, and they have laboured as they could to destroy the foundation of humbled sinners' hope in God for eternal life; and that man is laudably, if lawfully, employed, who is

contending earnestly for the faith once delivered to the saints. Among others, the doctrine of the saints finally persevering to the end, and obtaining their purposed bliss and promised reward, has been often assailed, and the flimsy arguments of its opposers as often solidly refuted. Still there are those who, by their preaching and writing, would disparage the absolutely-pledged and immortally-unsullied perfections of Jehovah in the salvation of the Church, and would disturb the freely-running, pure, and refreshing stream of gospel truth to the godly; and he who would buckle on the whole armour of God, and take the sword of the Spirit, and with these enter the field to defend the truth when impugned, should have the hearty "God speed" of the faithful. But the combatant should be certain his armour is of God, and especially try the temper of his sword; otherwise he cannot prudently enter the field, or reasonably expect success.

In this respect, your correspondent "Laudi Dei," in your September number, has not been sufficiently cautious. If the soul-encouraging doctrine of the saints' final perseverance was to be tried, and the testimony of L. D. was subpoenaed as a witness, it must be injured by it—it would receive a wound from its friends. The intention of his essay we do not question; but that he started upon false principles is evident.

The translation of 1 Cor. i. 27, as it respects the word "castaway," he condemns as incorrect. Had he, after weighing them in the balances of the sanctuary, and found them wanting, condemned the fallacious arguments raised by the advocates of free-will, from false notions of the word, he had done well, and deserved thanks; but he has done otherwise, and done ill.

Those men who will meddle contentiously with the Holy Scriptures, and affirm that translation does not convey the "meaning" of the original records, "or anything like it," do but little honour to their own heads, and, we think, are not mighty in the Scriptures. That in some places the translation might be more properly and profitably rendered, is a point perhaps universally conceded by men of understanding; but he must have no small share of temerity, and be exceedingly inconsiderate of the evil consequences, who will affirm that the present translation, in general and particular, is not a fair representation of the mind of God in them to an English reader. Than this, we know of nothing more false—nothing more calculated to bring the Scriptures into contempt in the minds of the ungodly, and to foster infidelity—nor anything as a weapon to give into the hands of the devil, to serve him more powerfully to perplex and distress the halting, trembling, doubting little ones in the family of God.

L. D. gives no argument, cites no authority, nor adduces any instance, nor produces the least exemplification to commend his very jejune amendment (?) of the received translation, but assumes a perfect *ἀντὶδίκιος* in the matter, and simply gives his *ipse dixit* as final; a descending to proof in a correspondent to a magazine with a Latin signature, would not be "in accordance," he supposes we should think, with the dignity that should attach to the scholar. However, for the information of the unlearned reader, let it be observed that the word *ἀδίκιος* is compounded of *ἀ*, a privative or negative particle in Greek answering to *un* in English, and *δίκιος* an adjective signifying *proved, tried, approved, accepted*, which is derived from the verb *δοκέω*, *I think, judge, determine*; and that we may make this matter so plain that he may run that readeth it, we will produce those passages in the New Testament in which the word is found both in its simple and in its compound form; which will at once serve to give the meaning of the word in question and the mind of the apostle.

First, the word in its simple form.

"For he that in these things serveth Christ is *ἐνάθετος* acceptable or well-pleasing to God and *δοκιμος* approved of men" (Rom. xiv. 18).

"Salute Apelles *δοκιμον* approved in Christ" (Rom. xvi. 10).

"For there must be also heresies among you, that they which are *δοκιμοι* approved may be made manifest among you" (1 Cor. xi. 19.)

"For not he that commendeth himself is *δοκιμος* approved, but whom the Lord commendeth" (2 Cor. x. 18).

"Now I pray to God that ye do no evil; not that we should appear *δοκιμος* approved" (2 Cor. xiii. 7).

"Study to show thyself *δοκιμον* approved unto God" (2 Tim. ii. 15).

"Blessed is the man that endureth temptation, for when he is *δοκιμος* tried or proved (as sterling metal) he shall receive a crown of life" (James, i. 12).

Second, the word in its compound form.

"God gave them over to *αδοκιμον* reprobate mind" (Rom. i. 28).

"Examine yourselves whether ye be in the faith; *δοκιμάετε* (a word of the same derivation) *prove* your own selves. Know ye not your own selves how that Jesus Christ is in you except ye be *αδοκιμοι* reprobates? But I trust that ye shall know that we are not *αδοκιμοι* reprobates. Now I pray to God that ye do no evil; not that we should appear *δοκιμοι* approved, but that ye should do that which is honest, though we be as *αδοκιμοι* reprobates" (2 Cor. xiii. 5, 6, 7).

"Men of corrupt minds, *αδοκιμοι* reprobate concerning the faith" (2 Tim. iii. 8).

"They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work *αδοκιμοι* reprobate" (Tit. i. 16).

"But that which beareth thorns and briers is *αδοκιμοι* rejected, and is nigh unto cursing, whose end is to be burned" (Heb. vi. 8).

"But I keep under my body (i. e. mortify its affections and lusts), and bring it into subjection; lest that by any means, when I have preached to others, I myself should be *αδοκιμος* a castaway" (1 Cor. ix. 27).

The late Dr. Gill, who was an accomplished scholar and a sound divine, and whose judgment therefore is worthy of reverence, says, "Or '*rejected or disapproved*,' that is, by men; the apostle's concern is lest he should do anything that might bring a reproach on the Gospel, lest some corruption of his nature or other should break out, and thereby his ministry be justly blamed, and he brought into contempt, and so he be *rejected* and *disapproved* of by men, and become useless as a preacher; not that he feared he should become a *reprobate* as the word is opposed to an *elect person*; or that he should be a *castaway* eternally, or be everlastingly damned; for he knew whom he had believed, and was persuaded of his interest in the love of God, and that he was a chosen vessel of salvation that could not be eternally lost."—See Dr. Gill on the place, and to the same effect in "Cause of God and Truth," page 94, quarto edition.

The word "*castaway*," therefore, as an epithet, we contend is correct, though its province in respect of the apostle or any of the faithful followers of the Lamb did not reach and cannot be extended to eternal things, but only to *τὰ συμφέοντα* things profitable and useful in a time state.

Truth does not ask its advocates under *apparent* discrepancies to seek a miserable subterfuge, but in any and every part its scope is to be considered, spiritual things to be compared with spiritual by weighing and praying; and thus the hidden intention, by Divine tuition, will become evident, truth will appear in character worthy of its Divine Author.

Mr. Editor, I am yours in Gospel hope,
Newcastle-under-line, Sept. 5, 1845.

I. A.

THE CASE OF ELIZABETH EDWARDS.

DEAR SIR,

I have given you a copy of a letter which I have received from a member of Mr. Irons', of Camberwell; you will see that it verifies your remarks that followed the case of Mrs. Edwards.

Yours, truly,

R. B.

"DEAR SIR,

"When I first saw the case of Mrs. Edwards as stated in the GOSPEL MAGAZINE, I felt a great desire to see her, but, at the same time, felt a great opposition in going; the consequence of which was, that, in my poor and feeble manner, I asked the Lord to direct me; and in the night I awoke several times with these words powerfully impressed on my mind, "So to do good and to communicate forget not, for with such sacrifices God is well pleased." From which words I immediately took them to mean that it was the Lord's will that I should visit her; and hoped the Lord would be present to open my mouth to speak to her. Although she did not appear to receive any sensible comfort, my mind was solemnly impressed in returning home of the solemn position in which she was placed, and thus I argued the matter with myself, Have I been opening anything contrary to the word of God? Have I been saying anything to delude her soul? for I told her that I believed she belonged to God in an immutable covenant which could not be altered or broken. And again I was asking the Lord (some may deride and treat with contempt such things, but I wish to state the truth), I say I was asking the Lord, Have I been casting pearls before swine? have I been giving children's bread to dogs? and other things of a similar nature; when all of a sudden, as if in answer to my inquiries, the words darted into my mind, "She (she, mark, not he) is a chosen vessel unto me;" and I must say my mind was much comforted from them, and I felt at the time an assurance that she was the Lord's.

"I have thus briefly given an answer to your inquiries, and am quite satisfied in my own mind that if the statement she has made to me be correct, she must be a regenerated soul. Mind, I do not set myself up as an infallible judge in this matter, for it is God alone can search the heart and really know the case of every poor sinner; but I believe there are in her marks and evidences characteristic of a soul that is born again. One evidence that I observed struck me as conclusive on this point—namely, she possesses saving faith, although she has it not in lively exercise nor is it of that appropriating character which necessarily imparts joy and peace to the soul. I believe also she possesses love to the person of Christ, though at present under the hidings of God's countenance; but that love is not felt in its actings and the drawings of it forth, so as to be enabled to say with the apostle John, 'I love him because he first loved me.'

"I would just state, that I think her sufferings arise in a great measure from a nervous state of mind, through which the enemy is suffered for a season to harass and distress her, and cast her soul down to the ground. I hope that the Lord in mercy will soon appear, to deliver her poor soul from the snare of the fowler, and give her to enjoy his sensible presence and the manifestations of his love; and then may he give her grace to ascribe the glory of her deliverance to the great Three-One God.

"Yours, in Jesus Christ,

"THOMAS FIRMINGER."

*Eltham Street, East Street, Walworth,
Sept. 16th, 1845.*

THE RESURRECTION OF THE BODY.

To the Editor of the Gospel Magazine.

DEARLY BELOVED BROTHER,

It seems long since I had the pleasure of writing to your periodical; the cares and concerns—the pressure of vanity which makes us groan, has hindered me from those exercises, and robbed me of those enjoyments after which in their undisturbed possession my spirit longs with ardent desire. But my soul is supported by firm faith in the promises which yield strong consolation; and by the full assurance of hope of an entire and perfect emancipation of my whole person at the appearing of the Great God and our Saviour Jesus Christ. At that moment these vile bodies shall be changed, and fashioned like unto his glorious body; but up till that time these creatures must remain in the land of the enemy, either as quick or dead; and while they draw the breath of animal life we must, more or less, groan being burdened—we must be subject to vanity, and when they drop (as very soon they will), they must be left for a time in the same land of the enemy. The grave shall be their slumber-house, in which they shall rest in hope as rested the bones of Joseph in the house of bondage, until the exit of the tribes from their thralldom into the good land which their king had espied for them; and these bones were brought (having been embalmed) into their appointed resting-place. A lively representation this of the care that our Joseph takes of the bones of his mystic body; for we are members of his flesh and of his bones, and not an atom of the sleeping dust can be lost. Were each of the bodies of the sleeping saints preserved in odours and watched over by sleepless guardians, they would not more surely come forth entire at the resurrection of the just, than now they will, though every particle be lost to human view, and human reason laughs at the idea of restoration, as being impossible. “There is,” saith the Spirit to Zion, “hope in thine end, that thy children shall come forth again to their border from the land of the enemy,” and inherit life, even immortality and eternal glory. The great jubilee trumpet shall sound through the shades of the gloomy kingdom, and the prisoners of hope all burst forth from the caverns in which for ages they have been confined. The sleeping dust of Abraham shall awake and start forth from Machpelah’s cave, and appear with more than the cherub-like beauty and glory of an angel’s form. All those worthies, too, whose once devoted frames were of old active in the service of their God, shall spring forth from the desolated tombs of Palestine, and shall stand up a glorious army; and then wing their way to meet their Lord in the air. All the faithful, too, who in later times have laid down their sleeping dust, whether in the defence of truth or otherwise, in the various climes of North, East, West, or South, shall, in that auspicious—that grand and wondrous moment, receive back, all sparkling and brilliant—all pure and holy, those tabernacles which, once being smitten with leprosy beyond cure, were dissolved and thrown by in the unclean place, the grave. In a word, all who sleep in Jesus, from Adam till the event itself, shall hear the body-awakening voice of, “Lazarus, come forth;” and the slumberers shall instantaneously arise from their couch, and the earth shall cast out its dead.

This, my brother, is the grand object of my hope. Concerning the salva-

tion of my soul, I have long ceased to hope, for hope has been lost in the full assurance of faith; for that which I see I hope not, but that which I see not, for that I hope: and the redemption of my body as yet I see not, therefore do I in patience wait for it, knowing that it will come and will not tarry. I wait for the hour when the creature also shall be delivered into the glorious liberty of the children of God at the time of their full manifestation as being the sons of God; when he who is their Elder Brother shall appear—and he who is the first fruits shall return, and suddenly come to his temple reared beneath the sun. Ah, yes, the first resurrection (of which that of the body of Jesus is the earnest, and the justifying ground of our hope) is the prime event of the future. And what shall I say it is? Surely, as I at this instant see it, it is that interesting moment in the history of the elect, when the bride shall go forth from her closet, and the bridegroom from the chamber. Of this the saints in things spiritual have had many an antepast, but now the fulness of the marriage feast is come; the bride, the Lamb's wife, has made herself ready. All her members having been purged with blood, washed in the crystal fount, made white and anointed with heavenly perfume, are now covered with the robes of immortality; and she appears from the land of her captivity as beautiful as Tirzah, and comely as Jerusalem, to give her hand to him who is "the chief among ten thousand and the altogether lovely." Hark! hark! the sweet symphonies of angels elect unite in pleasant concert to welcome the lonely stranger to her everlasting shade. And see! the mother of the prince is crowning him with the bridal coronet in this the day of his espousals, and the day of the gladness of his heart. Having sat at his Father's right hand till his enemies have become his footstool in Armageddon, and "the dragon dragged in chains;" he has now commenced his reign of peace, and taken Egypt's daughter for his reigning consort—and she gladly forgets her own people and her father's house, by relying on the promise that her children shall be made princes in all lands. As Rebekah left Syria, and bade farewell to the house of Laban, so now the spouse so long connected with the vanity of earth, shall bid an eternal adieu, and have "new heavens and new earth for her abode."

Thus, to my own reviving in the midst of my bondage, I have glanced at the resurrection of the dead, which will surely transpire at the appearing of the Redeemer. But there is an attendant event which I can but notice, and that is the translation of the saints then living; "We," says Paul, "which are alive at his coming," shall not prevent or precede those which sleep, but shall immediately on their ascent from the tomb be changed in a moment, in the twinkling of an eye, and so be caught up, Elijah like, to meet the Lord in the air, and so be ever with the Lord. Thus, by angelic agency, the living saints shall be gathered from the four quarters, so that they shall be missed by their companions, one being taken and the other left. Even as the Spirit caught away Philip from the Eunuch, so these shall be caught away to meet him who was all their delight. Nor can I forbear saying, it is my decided belief that the circumstance of Elijah and Elisha's parting is typical of this astonishing event; but I feel afraid to say more, knowing that some of your readers are dull of hearing.

I bless God, my brother, that during my contemplation on this subject, my soul has been somewhat refreshed and cheered with holy feeling. May your cruse overflow to the replenishing of the souls of the needy of your readers, and to the glory of God.

I am, in the bonds of truth and love,

Ropley.

JAZER.

[The fact of men falling so much into their own spirit when engaged in controversy is one great cause of our aversion to it. The following savours too much of that bickering spirit which characterized the old GOSPEL MAGAZINE. —Ed.]

To De M.

ON THE EXTENT OF THE LAW OF MOSES.

MY DEAR SIR,

As you have spared time to give an hurried note, in answer to my inquiries respecting your statement on the law of Moses, I purpose now devoting a short time in making a few remarks on the same, so as not to trespass too much on your patience in reading them, it being also a busy time with us farmers and graziers just now. You state that you are doing a great work and cannot come down to write a systematic dissertation on the subject, as it would be at the expense of neglecting more important engagements; to me this is, I assure you, an important subject, (though not an essential one) and right views of the same appear necessary and very desirable before we can rightly understand the word of God; and as the establishment of truth is my only aim, I trust what may be written on either side, may have that only in view; so that we rightly understand the word of truth, and that truth alone may prevail; and though you do not expect this subject will have any settled abode with you, who can tell but that at the blowing of a ram's horn these Babel buildings (confused ideas) about the law, may fall as the walls of Jericho of old did, when the Lord was pleased, that the people or nation to whom the law was given, should obtain possession of the land into which he had brought them by so signal a miracle? This emboldens me, and with a sling and a stone, it is my intention to encounter as far as I am able any volunteer or Goliath that may come against me.

You say necessity is laid upon you and that a great door seems opened before you; if this great work that you have to perform is to make alive your "dead congregation," you are engaged indeed in a work that no mortal man ever yet accomplished. However I trust the Lord is with you; if so, the word will be accompanied with power, be a savour of life to some and of death to others, it (not you) will accomplish that for which it is sent. You also say; "Woe is me if I preach not the Gospel" I have no doubt the celebrated John Wesley with every one sent out from conference, from his time to the present, have quoted the same passage of Scripture. So that you will perceive it is an easy matter to quote Scripture to answer (apparently) our purpose. This I believe to be a great failing in the present day, for if a statement is made and backed (as it is called) with a quotation from Scripture it passes as current coin, without any further examination or even consideration to whom it was written, or on what occasion. This is I believe how half the sermons, even of men of truth so far as they are taught, are made up in the present day, though the quotations be as foreign from the subject as the east from west or light from dark. This appears further clear from the quotation you make from the Epistle to the Galatians, when you state, Paul told his Gentile converts, that Christ had redeemed them from the curse of the law of Moses I suppose you intend, if so I plainly deny it, and can only account for your quoting it by your not having had time lately, only to take an "hurried glance" at the Epistle

in a similar manner as the Magazine. It is I believe a great fault and error with the church of God at this time among the Gentile world to take to ourselves many parts of the word of God, especially in the Old Testament, which in no way belongs unto us, and is in no way applicable to us as Gentiles, any more than the laws of France have to do with us as Englishmen. It is in this way that all the elect and non-elect in this professing Christian land, read the New Testament and lay claim to the same as if interested therein, whereas at the time many are reading their own condemnation. I have no doubt many this day (Sunday) will read Paul's letters or Epistles, written to particular persons or churches of God at such a place chosen in Christ before the foundation of the world; and take for granted that the contents thereof belong to them; not that I wish by any means to set aside a single line of the word of God, or the reading of the same even by the unconverted; but it is this misappropriating or misapplication of Scripture that I find fault with, and many a child of God has similar confused ideas respecting the law and the contents of the Old Testament; this is clearly the case, also, respecting your quotation from the Epistle to the Galatians, as it contains reproofs by Paul to Peter and other brethren of his own nation, (the us, redeemed from the law) for wishing to bring the Gentile converts—believers in Christ—in bondage to the law; it also contains exhortations to the Gentile converts to stand fast in the liberty of the gospel. Observe what Paul says, when addressing his brethren (the Jews), the law was our schoolmaster &c., until Christ came; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law (he being a Jew), to redeem them that were under the law (the us spoken of in the verse you quote) that we to whom the law was given, might receive the adoption of sons. Then, in the next verse, see how the apostle evidently alludes to the Gentile believers in Christ, and because ye (Gentiles) are sons (of the spiritual seed of Abraham), God hath sent forth the Spirit of his Son (not the law) into your hearts, crying Abba, Father; even to you poor sinners of the Gentiles; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me, Paul, towards the Gentiles; for ye know how through infirmity of the flesh I preached the gospel unto you, and said "I marvel that ye are so soon removed, and get into bondage so as to observe days, and months," &c. I stand in doubt of you again, behold I (Paul) say unto you, that if ye be circumcised Christ shall profit you nothing; plainly shewing that they were uncircumcised heathens, consequently the Mosaic dispensation was in no way applicable to them; and if you, my dear sir, will give this epistle a little more consideration I have no doubt you will plainly perceive how Paul throughout the whole of it is endeavouring to keep the believing Gentiles from being in bondage to that which in no way ever belonged to them, or to you and me, we being also sinners of the Gentiles.

For fear of being tedious, I leave the subject for the present, with just a remark or two respecting the law being older than Moses, the patriarchs, or even Adam himself; and that Moses was not its author. I assure you these ideas never entered "my poor head" nor indeed are they likely to have any "settled abode" in it, as I have always understood that Moses received the law for the children of Israel from the very best authority, and was as much the author of the same, as the Apostle Paul was of any of his epistles, or any of the writers either in the Old or New Testament; so that with equal propriety, you might say that the inspired writers of the Scriptures were not the authors of the same. It really causes a smile while looking at your statement, that the

law was older than Adam; Moses saith the Lord made not this covenant) (law) with our fathers but with us, even us (the children of Israel, who are all of us here alive this day; and Paul in this very Epistle to the Galatians saith, the law was not given until four hundred and thirty years after the covenant made with Abraham. How it could be older than the patriarchs, perhaps you, my dear friend, at your leisure, will inform me. As to its being the purity and perfection of the divine mind, this statement is too incorrect even to have a remark from a secluded village grazier. The young man as recorded in the gospel, and Paul, even while in a state of nature, may answer; the one says all these things (in the law) have I kept from my youth up, and the other as touching the law, blameless; so that if the law is a transcript &c., these men while in a state of nature might claim equality with Jehovah himself.

I must not trespass much longer on your time, only just to observe that you say you have been under the law, and that Christ hath redeemed you from the curse of the same. I trust you have been truly convinced of all sin, not only what may be included in the law, but also that whatsoever is not of faith is sin, so that if not redeemed from all sin, all iniquity, yours, my dear sir, would be a most distressing case. Remember that the precious blood of Christ cleanseth from all sin. May you and I live daily in the sweet enjoyment of the same, knowing that we are personally interested therein, and may the presence and blessing of the Lord Jesus Christ be with you.

Leicestershire.

W. F.

NEWS FROM AMERICA.

To the Editor of the Gospel Magazine.

My very dear Brother in Jehovah our Saviour, who is the centre of all the glorious purposes of Triune Deity:

THOUGH separated by the wide Atlantic, and a stranger to you in the flesh, yet fraternal affection and a sense of gratitude compel me to take up my pen, and to record my thankfulness to the Great Head of the Church, for the sweet refreshments my soul has experienced through the medium of the Gospel Magazine. Dear brother, I am not going to flatter you: for I am persuaded, that Satan knows how to administer enough of that cursed poison to your carnal part, without my aid: but I do desire to strengthen your hands, which often hang down through a sense of your own weakness; to adore that God, who hides pride from man, and assure you that your labour is not in vain in the Lord.

It is now more than thirty-six years since the Lord led me through the Red Sea, and tuned my harp to sing the high praises of Him who is glorious in holiness, fearful in praises, for the wonders of his might in delivering me from the pursuing foe; and in all my peregrinations through this wilderness, I have never met with a fellow pilgrim whose views of things divine so exactly accord with my own, as yours. Indeed, I could scarcely have hoped, in the present distracted state of things, to have found one, who could so easily step over the circles of distinction,

which a sectarian spirit has drawn around the different sections of the visible church; and dwell exclusively within the bounds of the grand circle of electing love, which includes the whole family in heaven and earth, and of which Jesus is the glorious sun and centre. Though you may travel under the banner of Judah, you do not say to a true Israelite who encamps under the standard of Dan (though it be the rereward of all the Lord's host), "You have no right to worship at the tabernacle" because you know who appointed the distinction.

And now, brother, allow me, through the medium of your magazine, to salute my dear brethren in Christ, your correspondents. And first, hail! Father Crispin, to whom the King of Zion hath given a sword of "a bright Jerusalem blade" wherewith you have hewn many an Agag in pieces before the Lord at Amen Corner. May he give you strength that you may continue to wield it until he call you from the conflict to the crown.

My next visit must be to Yorkshire, to greet the worthy Vicar of Harewood. The Lord bless thee! Brother Hale, and lift upon thee the light of his countenance, and give thee peace. Often have I read your precious Gospel Tracts, until the briney dew has obscured my vision. In the name of the chief Shepherd, I bid you God speed. May Jehovah the Spirit comfort your soul, and make you fruitful in every good word and work.

My next call must be at Grove Chapel, Camberwell. Brother Irons, I bless God for the effusions of your pen; the sweet morsels you have gathered from the fields of grace have been very grateful to my spiritual appetite. Many of your little pieces have found their way to the shores of America, and have boldly witnessed for God against the Arminian trash of the day. The Lord make thee faithful unto death, and give thee a crown of life.

There are several more of my dear brethren who dwell in the land of my ancestors, whom I should be glad to salute; but time would fail. If any of them would condescend to send a poor obscure individual through the same medium, a love token, it would be highly prized by

New Brunswick, July 1845.

METRIOS.

[We cannot but feel grateful for any testimony of our labours, not being in vain; but it will be additionally gratifying to us—and doubtless interesting to most of our readers,—if our correspondent would favour us with some particulars in connexion with America. How long has he been there? What truth has he in his neighbourhood? Has he brethren in the Lord about him? Are there any periodical publications free from that free-will spirit which so characterizes American works? When did our Magazine find its way into his hands, and under what circumstances? And have the small tracts and sermons to which he refers a tolerably free circulation on his distant shores? These, and any other particulars with which he may favour us, would be to us deeply interesting.—Ep.]

CORRESPONDENCE OF THE LATE HENRY FOWLER.

DEAR BROTHER RADFORD,

I have this moment received thy spiritual and welcome epistle. I was looking this morning for thy address, with an intention to write either to-day or to-morrow, for you have been much on my mind. The Lord help us to pray for each other, and for ransomed Zion. The best of blessings comes in

answer to prayer. Spiritual men ought always to pray and not to faint; but this good that I would I do not, and the evil that I would not that do I. The language of your letter I perfectly understand; I can read it without glosses or comments, and receive it without the least doubt of its being a true description. My brother, I am glad to find one in this wilderness something like myself. I have much reason to abhor myself on account of what I feel in myself; but I am not my own, if I were I should soon sell myself to work all uncleanness with greediness—but being another's property, he has bound himself to take care of his property as he speaks, "My sheep shall never perish, neither shall any pluck them out of my hand." Your comparison of the soldier's target well suits my own case. The archers have shot at him, and grieved him, and sorely wounded him, but his bow abides still in full strength through the omnipotent strength of the mighty God of Jacob. As it has been with you so it has been with me for many weeks, lukewarmness, deadness, forgetfulness; not that delight in reading God's word that I could wish; powerful unbelief working hard against the promise of my God; as stupid as an ass when going to preach, and as barren as a wilderness, and though when I have been nothing God has always appeared for me, filling my mouth with good things, and giving acceptable words to utter, yet I cannot trust him a second time, but generally mount the pulpit with a complicated burden of what I can hardly describe, yet in the pulpit I am often most happy, and delivered from all my fears, and the people rejoice; and I am often fool enough to flatter myself that I shall find a smoother path to the pulpit, and a smoother path to the kingdom anon. This is my infirmity, and most gladly will I rather glory in mine infirmity, that the power of Christ may rest upon me; for when I am weak, then am I strong. Oh, my friend! how hard a thing it is to live by faith, and not by sense and sight. You inform me of having wrote the Dr. I am glad of it, and am glad of the kind token of love by his means conveyed to you. I wrote the Dr. by my brother, who has been in Birmingham these nine months past, but his wife being in a bad state of health he is returned again to Plymouth, since which Dr. H. has very kindly answered my letter, expressive of every mark of Christian affection. I am glad to hear that Mrs. L. and family are well—sorry for poor H.'s disasters. Oh, what a miserable world this is! and this is the way to our dear Father's house. Well, a few more tossings to and fro, will land us safe at our destined port. It will be of little consequence then what sort of figure we have made, or how much or little we have been esteemed in this world.

You ask me "what I think of the present times." Think! I feel as well as think, I assure you, my friend, times are truly awful! and the end is not come yet. Last week we had a public meeting in this town, and sent a petition to both Houses with forty-six thousand names, filling up seven hundred skins of parchment; cost about £45; but God hath the hearts of all men in his hands, and he can turn men's hearts sooner than all the petitions in the world. While we look at second causes only, we cannot but be terrified. But God is our refuge and strength, a very present help in the time of trouble; therefore will we not fear, though the earth be moved and the mountains be cast into the depth of the sea. God is known in Zion's palaces for a refuge. May the Lord Jesus, the author of our faith, grant you and myself, and the whole Israel of his love, an increase of that faith which cannot fail, so now paper constrains me to conclude with my love, and the love of my friends to you. Pray for us, my dear brother, and believe me,

Ever yours in covenant love,

HENRY FOWLER.

Birmingham, March 13, 1815.

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