

THE
GOSPEL MAGAZINE.

VOL. IV.—No. IX.

Of a FIFTH SERIES, for SEPTEMBER, 1839.

“In doctrine shewing uncorruptness.”

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

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

THE DEATH OF THE CHURCH.

NATURAL death is generally understood by the doctrine of privation—as the body without the spirit is dead, so religion without the blood of sprinkling upon the conscience, and the gospel without Christ, and profession without the Spirit's power, and faith without works, and a church without these is dead also: and as the Gentile Church in general, especially her ministers, deal less with the blood of the Lamb, and the Spirit's power in the heart to certify the people of their right and interest in eternal blessedness, than they do in tradition, ordinances, and a moral character; there are in the Gentile church strong symptoms of an approaching and sudden dissolution.

Bare assertion is no argument, especially in this important subject, which will affect the interests of the whole world in its four quarters, and upset all the governments of Europe, like a ball tossed in a large country, Isa. xxii. 18; for, “The ten horns, or kings, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in his heart to fulfil his will. There shall be famines and pestilences, and earthquakes in divers places.” Earthquakes taken metaphorically, frequently in Scripture, signify political revolutions; and notwithstanding that all the world has recently felt, or is feeling, this convulsing spirit, and most are disposed to blame the creature, yet the GREAT God confesseth his agency, thus—“It is a little while, and I will shake the heavens and the earth, the sea and the dry land. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen—and I will overthrow the chariots, and those that ride in them;

and the horses and their riders shall come down, every one by the sword of his brother. All these are the beginning of sorrows.

These things are daily before our eyes, and they are but the beginning of sorrows; then, then, then, the church must soon die, and the state cannot survive; at least in its present form, for the end is come. O EARTH! EARTH! EARTH! HEAR THE WORD OF THE LORD!!! Thus saith the Lord God, an evil, an only evil, behold is come. An end is come, the (foretold and long provoked) end is come. It watcheth for thee, (O church!) behold, It is come. The morning (of thy last day,) is come upon thee, O thou (church) that dwellest in the land! The time is come—the day of trouble is near. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee—and I will judge thee according to thy ways, and will recompence thee for all thine abominations. O ye sleepy, deluded professors! that boast of the Gospel's prosperity, and of the flourishing state of the Church. Behold *the day!* Behold it is *come!* The *morning is gone forth—the rod has blossomed* (it is ripe for use)—*pride hath budded*—Violence hath risen up into a rod of wickedness, none of them shall remain, nor of their multitude, nor of any of theirs—neither shall there be wailing for them—the time is come, the day draweth near—let not the buyer rejoice, nor the seller mourn; for wrath is upon *all* the multitude thereof.

Surely this is the burthen of the Word of the Lord! Oh! how the heart sinks at this *painful intelligence* from Heaven! How it palpitates! What condensed afflictions fill the system of sense, and direful prospects strike the beholder's eye! But *the half is not told, the worst is not believed*. "O Lord, my flesh trembleth for fear of thee, and I am afraid of thy judgments."

For, the prophet in the name of God proceedeth—*Make a chain for the land is full of bloody crimes, and the city is full of violence. Destruction cometh, and they shall seek peace, and there shall be none. Mischiefs shall come upon mischief, and rumour upon rumour—then shall they seek a vision from the prophet, (whether the Gospel flourisheth, and is God our refuge?) but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled—I will do unto them after their way, and according to their deserts will I judge them—And they shall know that I am the Lord.* Ezek. vii.

All that have wrote upon the subject agree in concluding that Great Britain, as well as France, is one of the ten kingdoms into which the Heathen-Roman empire crumbled, in or about A.D. 456. On this subject the great Mr. Mede hath excelled his learned brethren; and as the church in the character of God's witness is to be slain as well as silenced, or overcome, we are obliged to look for this death in those countries which have known her birth. And as England has been a manifest seat of the church in this character, the time which fixes the death in general in Europe must be strictly applicable to England in particular.

The time of this death must be determined by three circumstances recorded in the Scriptures ; the first—By what the church is to be slain or killed. And notwithstanding that, through the ignorance, inhumanity, and incapacity to rule in peace and prosperity, and lust of power and unconfined sway, the rulers of the earth and their pensioned flatterers have frequently deluged states and kingdoms with human gore ; yet the church of God hath survived all hitherto. But, as will be proved, she has only lived like some infant-monarchies (German principalities) to see the present war, to feel its murderous spirit, to take her last dose of deadly poison, to sicken.

Popery is the system, and papists are the instruments by which the church has been nearly silenced, and by which she will be slain, in order that the vengeance threatened may fall upon that power, as it is written—And in her was found the blood of prophets, and of the saints, and of all that were slain upon the earth. Rev. xviii.

The Scriptures, in the spirit of them, speak of all the religions in the world, and point out all by two divisions, or rather one, to meet in their two centres ; the one in Christ, and called Christian ; the other in Anti-Christ, and called Anti-christian : then, as the Christian church must be killed, and that by a religious system, the Anti-christian must (at least for a period) domineer and survive, as the perpetrator of this horrid murder of the visible church of God. That popery will survive protestantism and be the death of the same, is clear, because of—First, its hateful disposition towards the saints—*He that killeth you will think that he doth God service*—and this murderous masculine spirit is popery. Secondly, because all the popes have proclaimed themselves to be successively Christ's vicar, &c. claiming worship and sitting in the (church or) temple of God as God ; and, as such, affecting universal empire and controul over the bodies, goods, consciences, and souls of men. Rev. xviii. and xx. 4. Thirdly, because the hatred that there is in popery against the complete atonement of Christ, as securing eternal redemption for the saints, and against the complete and eternal forgiveness of sins by the blood of sprinkling upon the conscience, can only be vented against the living members of the mystical body of Christ : what is done to believers, as such, is done to Christ ; and as popery treats believers as damned heretics, Christ, their dear Lord, will treat all such conduct as done to himself. Matt. xxv. 46. Fourthly, the Gentile or Protestant Church will, when killed, lie died in the (nations of the ten kingdoms, which are but as) streets of the great city, which is spiritually called Sodom and Egypt. Fifthly, this great city is none other than the monstrous seven-headed and ten-horned Roman beast, or popish see of Rome—I will show unto thee the judgment of the great whore, that sitteth upon (or ruleth over many people as) many waters ; with whom (O weak and shameless) the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Whoredom, drunkenness, and blood are the principal features of this

systematical triple alliance; the whore drunk with the blood of the saints—the kings of the earth committing fornication with a drunken whore—and the people drunk with (their maddened delusions, or) the wine of her fornication: but why the ever-blessed God hath charged the people with drunkenness, and branded kings with a baser act, must be determined by his own word, and not by rude conjecture.

When the kings of God's peculiar nation (Israel and Judah) formed alliances with foreign, hated, and idolatrous powers—as Ahaz king of Judah did with Tiglath-pileser king of Assyria, 2 Kings xvi. 7, 8. God charged them with committing fornication, and with playing the whore. Ezek. xvi. 28, 29.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great (amazement or) admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast which carrieth her; which hath the seven heads and ten horns. The (heathen Roman) beast which thou sawest was, and (in the height of his power and heathen dominion, but now in a deep and deadly decline, therefore) is not; and (yet the present mystery of iniquity, the Man of Sin, the Son of Perdition that now worketh in aspiring after the sway and rule of the Papal Roman Empire) shall ascend out of (his birth-place) the bottomless pit, and (after he has filled his measure with the blood of the Redeemer's sheep, shall) go into eternal perdition: and here is the mind that hath wisdom. The seven heads are (the Palatine, Capitoline, Quirinal, Cœlian, Æsquilian, Viminal, and Aventine hills, says Mr. Reader, or) mountains, on which the woman sitteth. And the ten horns which thou sawest are ten kings. Hear, O earth! witness and avenge, O ye heavens! for These (with the papal beast) have one mind, and shall give their political power and confederated strength unto the beast: These (together) shall make war with the Lamb. For God hath put in their hearts to fulfil his will, and to agree, and give their (confederated) kingdom unto the beast until the word of God (for the conversion of the Jews) shall be fulfilled. Rev. xvii.

However lightly deluded men may treat the sacred testimony concerning popery—the church as a witness for God must be slain; and, as the Holy Ghost has declared that the seven-headed and ten-horned monster which came out of the bottomless pit shall make war with the saints—shall overcome them—and shall kill them, there is neither wisdom nor safety in rejecting his testimony.

And I looked and behold, a pale horse; and his name that sat on him was Death, and Hell followed with him—and power was given unto them over (Europe) the fourth part of the earth, to kill with sword, and with hunger, and with death, and with (such as the late Suwarrow and his Russian legions, like) the beasts of the earth. Rev. vi. 8. Or if, whilst the pen is moving, there are, or shall be,

laws proposed to establish popery in the land, granting its commencement to be so small as to allow, recognize, and support one popish bishop as the pope's nuncio, which will secure, according to Scripture, the death of the church—Are they deploring in secret before God the apostacy of our rulers? are they mourning in Zion for the iniquity done in the land? are they, like Daniel, secretly and before God confessing their own sins, and the sins of the people; and presenting unto the Lord our God the sickened and dying state of God's once holy mountain in these realms? Dan. ix. Or, are they not as careless of the welfare of the people, as those whose measures for shedding human blood and desolating the Christian world they adjust, enforce, and defend? Men, your glorying is not good; know ye not that a little (popish) leaven leaveneth the whole lump?

Judgment has begun at the house of God; and the moral leaders of that house are the most immoral: But ye shall die like men, and fall like one of the princes. Ps. lxxxii. 7.

Death has forced itself into our (garret and cellar) windows. Jer. ix. 21. And so much of devilish delusion, and so little of the everlasting Gospel with the power of the Holy Ghost to accompany the same, have given some such a prospect of the certainty of the church's dissolution, as to make them, in a certain sense, eat ashes like bread, and to mingle their drink with weeping. Ps. cii. 9.

That we have a new face to the general state of things there can be no doubt; and such a face in Europe, but especially in England, as the world never before witnessed. The Gospel that bringeth salvation teacheth all men (to whom it is brought) to deny ungodliness and worldly lusts: yet we have had Protestant monarchs lamenting the iniquities, sins, and manifold provocations of the land, and a professing Protestant church and people at the same time exulting in the belief that the *Gospel flourishes*, and *true religion spreads*.

These things added to the delusive and destructive errors in the church, and all "strengthening in their strength, and growing in their growth," increase the probability that the visible Gentile or Protestant church, as a witness for God against destructive and popish delusions, has but a short time to live; for some of the rulers in church and state evidently incline to incorporate Papists with Protestants; and no spirit of opposition in the church against the spread and reign of that seven-headed monster; and the word of God is positive upon the business—it must without alternative be concluded that—The beast which ascendeth out of the bottomless pit shall make war against them, (God's witnesses) and shall overcome them, and kill them. Rev. xi. 7.

In the last days of the Jewish church and state there were, as there are now—scoffers walking after their own lusts, saying, Where is the promise of his coming? And, what sign showest thou? Others may say, When shall these things be?

An attempt to show the time from so unknown a character, will by those scoffers be considered to merit a laugh; but God has re-proved a whole kingdom, king, princes, nobles, priests and people, by that despised creature, an ass. Num. xxii. 23—28.

And as the writer of this pretends to nothing but what is demonstrable by reading, and existing circumstances—He who sitteth in the heavens shall laugh, the Lord shall have them (his enemies) in derision; he will laugh at their calamity, and mock when their fear cometh. This was once a terrible laugh for laugh.

The Gentile church may be considered to have had an incorporated existence upwards of eighteen hundred years; and notwithstanding she has been much, yea very much mutilated in the death of her members in the European governments, she exists as a living (though half dead) witness for God; and must so continue until (at least) two things are brought to an issue. The one, when they (the two witnesses) shall have finished their testimony, which is in another place called the fulness of the Gentiles.—For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. The other, the time fixed by heaven to perpetrate this death.

It was very probable that the death of the Gentile church will answer to the death of the Jewish; but, with this difference: the death of the Jewish church was, and is known by that people being without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without seraphim: consequently, as much divided, scattered, and dissolved politically, as ecclesiastically. But the Gentile church in the west will, as well as the Greek church in the east, (in their dead bodies) lie in the streets (or ten kingdoms) of the great (Roman-papistical) city for three (years, or prophetic) days and an half.—By dead bodies here, must be understood the different churches or congregations of Protestants, still retaining some semblance of the present ordinances but subject in their religious profession to Popery.

These will be dead as witnesses for God; and, by the establishment of laws for the defence of Popish institutions, so dead, as not to dare (through fear of death) to preach, to write, to publicly denounce, or profess decidedly in opposition to the desructive and popish system of the rulers of the nations:—but, before this deadly lethargy can stupify and benumb the body, there are, and will be, some living members of and in the church, who *like an iron pillar, and a brazen wall*, witnessing for the truth of the everlasting Gospel, and the welfare of the Protestant church, will not love their lives unto the death, that they may finish their course with joy. These must be killed, and the last person murdered in this conflict will be a proof in the face of heaven, earth, and hell, that the words of God concerning the fulness of the Gentiles are accomplished, and that they have finished their testimony against Popish abominations;—therefore dead as witnesses for God, and

all that is godliness upon the face of the earth. The less time the church has to live, the hotter the fire when once it commences.

Then when men, ministers, and others professing the gospel of the kingdom, shall by the spirit of error dwindle, or by coercive measures, suffer themselves as it were to be dragooned into such tame submission, as to deny the Lord that bought them; and without a struggle to give up the authority of God, to stifle conscience, and reject the Bible in the most essential parts of the same. Then, men may have a name to live, but are dead, Rev. iii. 1.—and *profess that they know God, but in works* (of faith in and obedience to his dear Son) deny him. Tit. i. 16. Then they may, being dead while they live, lie in the streets of the great whore, till the conversion of the Jews shall again convulse the earth, shake them out of their drowsiness, (Rom. xi. 11, 13.) and leave them mimicking the scoffers of the day—*Where is the promise of his coming?* But oh, what a dreadful! but, what a consuming alternative! what an everlasting decision! If any man worship the beast and his image, and receive his mark (acknowledging his authority in the church of God) in his forehead, or (by ministering pecuniary support, receive it) in his hand—the same, mark this definition, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of holy angels, and in the presence of Jesus, the Lamb. And the smoke of their torment ascendeth up for ever and ever. And even in this world, the wrath of God in their conscience proves that they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. And as the elect of God are, by the Spirit's power, preserved from this damnable and damning delusion (see 2 Thess. ii. 8—12.) amidst the present beginnings, and future terrible reign in rage, wrath, fire-brands, arrows and death—here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. Rev. xiv. 9, 12.

The first three hundred years of the Gentile church, the ten heathen persecutions, which began under Nero in 64, and ended under Dioclesian in 303.—(*Dr. Cave's Lives of the Primitive Fathers.*)—kept the church in action for self-preservation against the heathen murderers; and during the reign of Constantine the Great, from 306 to 337, the church had a breathing time, which, in answer to her former cry, is thus set forth—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held—and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." Rev. vi. 9, 11. Observe,

that wanton murder, and shedding of human blood in unprovoked wrath, seldom fail in commanding heaven's avenging indignation to fall on, and sink the murderers with marked contempt and disaster in time, and utter ruin when time shall be no more.

The Roman heathen empire being the principal school of those murderers, so the consuming hand of heaven, in answer to the prayer of his murdered creatures and children, rested visibly and sensibly upon that people, until—"The kings of the earth, and the great men, and the rich men, and the (generals, or) chief captains, and the (troops, or) mighty men, and every bond-man, and every free man, hid themselves in the dens, and in the rocks and the mountains—and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. vi. 15, 16.

For from the Church's breathing or resting-time under Constantine the Great, when 144,000 (a defined for an indefinite number) of the election of grace are said to be sealed, to the fatal year 606, we principally read of voices, earthquakes, thunders, lightnings, and violent storms of hail.—Mr. Reader quotes Sir Isaac Newton, who saith, "that storms of lightning, hail, and overflowing rain, are, in the prophetic language, put for a tempest of war descending from the heavens and clouds politic." And at one time about the year 400, such were the convulsions of nature, "that among other calamities, dry heats with flashes of (fire or) flame; and whirlwinds of fire, occasioned various and intolerable terrors; yea, and hail fell down in several places weighing as much as eight pounds." All these things signified the overturning of the heathen-Roman empire, and the revealing of the beast, the Pope, that man of sin, against whose deadly abominations the church of God was to witness twelve hundred and sixty years from his rise—then to finish her testimony in this point, and by his acquittal in the ten kingdoms of his empire, from the iniquitous charges of delusion, blasphemy, and murder, which the church of the living God should bring against him and his measures; and having seen the fulfilment of the words of God, concerning the time that the beast was to oppose the Gentile church. She is, as a body, and every faithful and worthy member thereof, forewarned to prepare for death by the end of that period. Thus it is written—"And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sack-cloth. And when they shall have finished (witnessing) their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and shall kill them.

Frequently in scripture a day is to be taken for a year; thirty years before Israel's destruction by the Assyrians, was said, "Now shall a month devour them." Hos. v. 7. So the darkest month that ever the Jews as an incorporate body experienced, was the (prophetic month) or thirty years life of Christ, when he cut off from

that people prophet, priest, and king.—“Three shepherds also I cut off in one month, my soul loathed them, and their soul also abhorred me.” Zech. xi. 8.—From the days of Rehoboam, in whose reign Israel was broken, to Jerusalem’s destruction, was three hundred and ninety years—which the prophet was commanded to represent by three hundred and ninety days. (Ezek. iv. 5.) So Israel was taught to reckon. “After the number of the days in which ye searched the land, even forty years, each day for a year, shall ye bear your iniquity, even forty years.” Numb. xiv. 34. In this sense must be understood the 42 months, Rev. xi. 2, and the 1260 days, ver. 3, which being the given time for the church to continue witnessing against that abomination which maketh desolate, leaves us to contemplate the fall of that star, the Bishop of Rome, from (the visible church) heaven into (the thirst for political power and sway, here called) the earth: and to him (after falling) was given the key of the bottomless pit.

As, able and zealous servants of God have drunk deep into this momentous subject, especially Mr. Reader on Revelations; and as the church of God is called two witnesses, during 1260 years, there will be but little difficulty in believing that this term is to be dated from 606 which was the time when the bloody emperor Phocas declared the Bishop of Rome to be Universal Bishop.

The fall of the star WORMWOOD, mentioned in Rev. viii. close after the fall of a great mountain, which was attended with hail and fire, and produced a sea of blood; which mountain, says Mr. Mede were the Huns, Goths, and other barbarians, falling, with the famous warrior Alaric at their head, upon the Roman empire, plundered and set fire to the city in several places: but this star, say Bishop Newton and Mr. Reader, was the African monarch, an Arian by religion, Genseric by name, who fell with 300,000 Vandals and Moors upon the Roman empire in 425, in so unexpected a way that the city fell an easy prey into his hands; and the avarice and cruelty of his soldiers, to whom he abandoned the plundering of the city, wrought such devastation, that in a little time after the state was utterly subverted.

But if, with Mr. Reader, acknowledging the havoc of the African arms, it be likewise understood the doctrines and manners of Popery, because the third part of (men or) the waters (to which they are compared, Rev. xvii. 1.) became wormwood, the objection that the Pope was not proclaimed nor established in the pontificate as such, can have but little weight; for the apostle Paul saw this mystery of iniquity working for universal dominion 600 years before the Bishop of Rome was declared Universal Bishop, or Christ’s Vicar; and 755 before he was, by concentrating the rule and power into his own hands in church and state, declared to be a (or the) beast. Besides, although the present visible church is nearly dead, and as hardened in feelings, as she is stupid in prospect concerning

the future and speedy rise and reign of Popery in this kingdom ; yet there are a few believers, and in different circumstances, whose feelings portend some dreadful shock in the church as well as in the state ; and as the major part are labouring poor, eating the bread of adversity and drinking the water of affliction ; yet, Jesus the head of the church hath by his Spirit forewarned them, that shortly the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. A prudent man foreseeth the evil and hideth himself.

This article may fall into the hands of such as have not read the works of those who have laboured to instruct the church and the world about the two great abominations, Popery and Mahometanism, which are appointed to slay God's witnesses, to whom the following transcript may not be wholly exceptionable ; especially as the account has been given by men as eminent for true godliness as for deep research into the history of the beast and his dependencies.

Constantine the Great professed and supported the Christian cause and name, at the beginning of his reign, in the year 306. There was such an increase of Gospel profession during his reign that, says Bishop Newton, there were ten thousand Jews and Gentiles baptized in the year 312. He removed the seat of the empire from Rome to Constantinople, and so began the temporal disgrace of that bloody city, about the year 330 ; which step, says Mr. Reader, with having secularized the ecclesiastical government, laid the foundation of that Anti-Christian hierarchy which the Pope has since established at Rome, and of other corrupt establishments which have debased Christendom ever since the fourth century. The empire was divided into east and west (called in Scripture two wings of a great eagle) in the year 395. Pelagianism, or Arminianism, rose up in or about the year 410, and joining with Arianism, which prevailed in the former century, wrought a strong foundation for the then future establishment of that system by which the ten kings and their kingdoms were to be (politically as well as religiously) drunk ; and the church of God harassed for 1260 years. The empire crumbled into ten kingdoms in the year 456. The ancient government destroyed, and Italy conquered by the eastern Emperor, Justin II who governed it by the exarchs (deputy governors) of Ravenna, under whom Rome which had been the mistress of the world, was made only a dukedom : and this was the seventh and last form of government till the beast made his appearance. Mr. Reader supposes that the above circumstance took place in the year 566. Purgatory was first feigned in the year 600. The Bishop of Rome was, by the bloody emperor Phocas, declared Universal Bishop in the year 606 : and as there were some in the church and out of it, princes, magistrates, clergy, and others, who, apprehending, by knowing the imperious and haughty disposition of a vaunting, empty, proud, and avaricious prelate, that their (at least) temporal

comforts would suffer considerable taxation ; resisted and made a stand against his beastly, though lordly domineering influence, till Pepin, king of France, by force of arms, gave the beast the exarchate of Ravenna, in 755, and some time after, the Roman dukedom—by which he wanted but little to possess all Italy. The Latin service in the church, was begun about the year 666, which number is the name of the beast. Rev. xiii. 18 : and, though many have supposed this name to have belonged to the name of Louis or Ludovicus, the name of many of the kings of France ; yet the beast, the Pope, that enemy to humanity, society, and to all righteousness, is meant by the Holy Ghost. This is the beast that has, by the Protestant or Gentile church of God, been witnessed against for these 1200 years ; and, according to appearances, in the church and government, especially in this country, Popery must have another deadly and infernal sway, for the death of the Protestant church—and that within (in all probability less than a generation of a nature.

The church, as a witness for God, is a public witness ; and as it could not publicly act in this public character until the crime POPERY was publicly avowed—and when the church first began to witness publicly against this crime of crimes, she was to continue witnessing, prophesying, or professing in heart, lip, and life, the doctrines of the everlasting gospel in the life and power thereof during 1260 years ; and Popery was not publicly avowed till the year 606 : then added 1260 years, the time the church was to witness, to the year 606, when Popery was first publicly imposed upon the world—and by the year 1866 the present Protestant church of God in Europe, must be overcome and slain.

During the late protracted war, the nation was called to arms and vigorous exertion for the defence of our holy religion ; but who did expect to find, or who now believes, that the most bitter and deadly enemies to the Protestant cause, spirit, and name, are in the same church, and have received, and do receive as bishops, ministers, rulers, and others, their honours and emoluments too from a Protestant people ? The love of money, which is the root of all evil, produced the Irish Union ; and that produced, as was plainly seen by the then defenders of the Protestant Religion, Catholic Emancipation : then, what was said of Jesus, the friend of sinners, may with propriety be said of and to the Gentile church. What are these wounds in thy hands ? (which prevent any effectual exertion being made for our holy religion) and it shall be answered—Those with which I was wounded in the house of my friends. Zechariah xiii. 6.

The nation is in possession of the observations which some gentlemen have used to persuade the country, that the spirit of the Papists is not the same now as it has been. It may with as much wisdom be said that Popery is not Popery : doubtless those Papists that are sincere, and have ability to judge of consequences by

existing circumstances, must nourish a pleasant smile at the steps taken to facilitate their future dominion. But if such observations are the result of comparison—that the spirit and disposition of the Papists now, are not the same as formerly, because the spirit and disposition of Protestants prove a great-part of that body unworthy of that once highly-respected and honourable title—there is more truth, and more disgrace to the Protestant name, in the assertion than men are aware of. Certainly the enlightened part of the church will conclude, that such qualifying language tends to react the antient scheme:—But many shall cleave to them with flatteries; and some of them of understanding shall fall. Dan. xi. 34. After all that might be said for or against the one, or the other: the word of God declares that the beast that ascends out of the bottomless pit shall make war against them (the Protestant Christian Church), AND SHALL OVERCOME THEM, AND KILL THEM.

The fatal century is already deeply breached, and the more fatal year 1866 hasten fasts: and considering that the final dissolution of the church includes three circumstances, to make war, to overcome, and to kill; and considering that this will be a national concern, and produce a national convulsion, especially in a state long habituated to the Protestant cause; reason, as well as historical precedents, and scripture, dictate, that some number of years be allowed to accomplish the design. The American war was, a Protestant brother fighting for the destruction of a Protestant brother; and a little reason, and less religion, foretold many worthy characters that such a kingdom, or house, could not stand: and as the Government of this country did, in the year 1778, relieve the Papists from those penalties imposed on them in the reign of king William the Third, and during the whole of the war have received, nourished and supported popish priests and other popish emigrants—besides, by force of arms, weight of treasure, and a horrid deluge of blood, decidedly have abetted the cause of Popish Princes and States—(Spain and Portugal during the Peninsular war, whose soldiers and inhabitants frequently indiscriminately murdered their Protestant allies, solely on account of their Religion, such was the base and degraded principles inculcated by their treacherous priesthood.)—There can be no doubt that the war which God has spoken of, began at that time, and which must end in the death of the church of Christ, and as so far advanced as nearly to silence and overcome her best friends.

If the Legislature should introduce and establish a law, or laws, to treat as seditious and rebels, men who shall from the Bible defend the everlasting Gospel, and the majority of the Thirty-nine Articles of the Established Church; (which will be when there is a majority in Senate of Papists, Liberals, and others—and such is seen in perspective;) I say, if such, or when such ministers of Christ, who, in preaching the Gospel, must unavoidably reprobate popery, shall be coerced with fines and imprisonments for such

their duty to God and conscience, killing time will be commenced: and probably this butchering work shall be going on in the west, Mahometanism will do its part in the east; and both the witnesses, the Greek Church in the east, and the Protestant Church in the west, finish their testimonies with their lives in the same year, A.D. 1866. For,

Mahomet was born at Mecca in the year 571; and when he began to vent his imposture, there was but one man in that city who could read or write: which made it more easy for him to feign an intimacy with heaven, in order to make himself great upon earth.—Reader. This monster of iniquity and beastly lusts retired to his cave in 606, the same year that the Devil's cat-paw, popery, opened the well of the (hellish) abyss at Rome, (see Rev. xi. 1, 2), where he remained six years, and proclaimed himself an apostle of God in 612. From Mecca he fled to pursue his death-dealing abominations in 622, from which the Arabians date their era. And finding that Mahomet and his followers sprung up at the same time that the pope and his followers did; and as popery is in scripture said to be from hell, and the dragon gave him his power, and his seat, and great authority; so the Mahometans, who were engendered in the same womb, (the bottomless pit), made their appearance, and infested the earth, through that column of Arian and Arminian smoke, which darkened the earth at 606, when the well of the (dark and hellish) abyss was opened by the Bishop of Rome.

It is strange that such a beastly system, which the Scriptures describe as living invariably by whoredom, drunkenness, and blood—especially the blood of the only favourites of heaven, and peculiar purchase of the death of the Lord Jesus Christ—should have a leader and guide called by that honourable title Bishop; and, stranger still, that any man brought up in a Protestant country, and receiving honours and support from a Protestant people, and appointed officially to teach and instruct a Protestant church, should attempt to subjugate that country and people, by that beastly, whorish, drunken, bloody system, popery, whose origin is the bottomless pit. It is no less astonishing to believe that rational creatures, born for social freedom, should be so easily warped from liberty, civil and religious, as by their tameness and want of energy to resist delusion, to have empowered that beast Mahomet or Mahommed, to found the Saracen empire, which in eighty years time extended its dominion over more kingdoms and countries than ever the Roman could in eight hundred. See Dr. Prideaux's Life of Mahomet.

Mr. Reader observes, that the chief part of their religious and political conquests were obtained between the year 606 and 756: “And in 755 the Turks, who are Mahometans, bursting forth in great numbers out of Tartary, seemed to carry all before them: they fought for a considerable time, and with various success, against the Persians and Saracens; at last they obtained a peace

from the Saracens, upon condition that they should adopt the Mahomesan religion, and unite their armies with them against the Christians." *Gospel Magazine*, May, 1777. Thus, these two abominations began by means of the Arian and Arminian system to deluge the world with delusion and blood, in the year 606; and both of them insatiably set their faces and power against the Christian person, name, doctrines, interest, and cause: and as they both began together, and the church is to continue witnessing against them till 1260 years from 606 are expired, the fatal year 1866 lowers as it hastens, with blackness, darkness, popery, and blood. Woe unto us, for the day (of Protestant prosperity) goeth away, for the shadows of the evening (of Popish adversity) are stretched out.

How true! but how awful! is the observation of that great historian, Reader, page 254, saying, "By the time that the Church of England has sat three hundred years from the Reformation, or from 1562, when the thirty-nine articles were produced in a convocation of the clergy; or two hundred years from 1662, deliberating upon it whether she shall be more reformed: there is (abundance of circumstances, and) reason to fear that heaven, earth, and hell, will say—it is time for her to be more deformed, by that popery which she never would wholly extirpate."

Then, as the church is to die or to be killed, and this slaughter must take place in all the Protestant countries in the world; those in which that interest appears to be most formidable, must experience the greatest shock: and a change of system in the church, nationally considered, necessarily proves a change of system in the state, politically considered. How great this change will be, that is to be founded on blood, and the defiled blood of the people redeemed by the blood of the Lord Jesus Christ, is not so easily guessed at before-hand, as to be told after it shall be accomplished; and as the rulers of this world are goaded on in pursuit of their diabolical object, by the powers of darkness; there can be no doubt that they will, by measures blacker than absolute murder, labour to criminate by blackest charges those whom they are bent to destroy.

There is a time fast approaching, when the ten kings or kingdoms shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire. Rev. xvii. 16. This will be the greatest revolution that the world shall ever have witnessed—The arm of Omnipotence will secure its operation; for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the word of God shall be fulfilled. Thus we see that these kings have with one mind, and with one consent, agreed to give their kingdoms in strength and treasure, for the use of that beast which ascendeth out of the bottomless pit, and shall make war against them (God's witnesses), and shall overcome them, and kill them. Professing Protestants

must believe this, or confess worse, that is, that they are not God's witnesses.

We are informed by historians, that one strange phenomenon appeared at about 606, as if, says Reader, "the whole system of nature put on mourning at the birth of the beast, to sympathize with the church's affliction—for, about this time, the air grew pestilent; the earth became barren; the sea overflowed its banks; and a mighty mortality of men, beasts, and fishes, ensued." *History of Popery*, vol. i. p. 59. And another in 626, when Mahomet fled from Mecca to conquer—the above author quoting Bishop Newton, who quotes an Arabian historian, says, "That half the body of the sun was eclipsed, so that little of its light appeared from October 626, to June 627, when Mahomet was exercising his followers in depredations at home, for greater conquests abroad."

Josephus testifies of several that preceded and attended the dissolution of the Jewish church and state. Therefore, it will not be a new thing under the sun, if some frightful appearances in the heavens, or staggering convulsions in the earth, alarm the British nation, prior to the final dissolution, by murder, of the present Protestant Gentile Church, in 1866.

Now, as Popery came out of the bottomless pit, or the abyss of hell, and came through the well or chimney, in the sixth century, by means of the Arian and Pelagian or Arminian errors in the fourth and fifth; those errorists swept that bellish chimney, to make the way more easy of ascent, for the most detestable, most ruinous, and most bloody system that the earth ever can witness, or the heavens curse: and as the present Protestant Church have expressed (especially the dissenting part) their decided approbation and joy, at the appearance of a growing general union of all religions, and of all parties, and principles, into one complex body of professing Christians—the writer of this, with the small remnant of the mourners in Zion, has little more to do than to set his house in order, as knowing that he must die: and, O Lord of heaven and of earth, sovereign disposer of all the works of thy hand, inexorable avenger of the blood of thy chosen family, and the last judge of quick and dead!—all the days of my appointed time will I wait till my change come; be thou my guide even unto death.

J. C——r.

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APOSTOLICAL SUCCESSION CONSIDERED.

WHEN Christ ascended, *he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers.* Eph. iv. 2. Christ gave them, chose them, appointed them, and gave them the gifts.

In the New Testament, we have the record concerning *the apostle* who was chosen to the office from which Judas fell. Let us

examine the manner of this succession. *One hundred and twenty disciples* were met together, when Peter addressed them as follows: "Men and brethren, This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick or office let another take. Wherefore of *these men* which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must *one* be ordained to be a witness with us of his resurrection." Acts i. 15—22. Upon which we find the *disciples* (120 in number) appointed *two*, Joseph called Barnabas, who was surnamed Justus, and Matthias. And *they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias: and he was numbered with the eleven apostles.* Act. i. 23—26. Here it will be observed, that *two* were chosen by the 120 disciples, but "*the lot was cast into the lap, but the whole disposing thereof is of the Lord.*" Prov. xvi. 33. This was the *first* church act that ever was performed in the New Testament. The apostles did not *ordain Matthias*. As the word *apostles* signifies *missionaries* or sent ones, it is very evident that the eleven missionaries or sent ones did not take or exercise the authority of ordaining or sending any one of their *own absolute will*; but that *one* only was reckoned amongst the apostles, who was chosen by the disciples, whose *lot* was disposed of by the Lord. Here, it should be observed, that our Lord "*called to him whom he would, and they came unto him. And he ordained twelve,*" &c. Mark iii. 13, 14. But the apostles never assumed such an authority.

The next church act in the New Testament, is the "*call of deacons*;" the record thereof is in the 6th chapter of the Acts. So far from the apostles taking upon themselves to ordain *deacons*, they on the contrary referred the call to the church, to whom that belonged: "*Brethren,*" said the apostles, "*look ye out from among yourselves seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.* But we will give ourselves continually to prayer, and to the ministry of the word. *And the saying pleased the whole multitude,* and they chose Stephen, full of faith and of the Holy Ghost, and Philip, and Pro-

chorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them." If all the apostles were upon the earth together, where there was a true church of Christ, they would not undertake to deprive the church of their right, as the *Papists and their allies* will take upon them to do.

There is a *third* Scripture which I shall notice for correction, namely, Acts xiv. 23. We read, "And when they had ordained them elders in every church;" which in our old Bibles is rendered, "And when they had ordained them elders *by election* in every church." And in Beza's Testament there is a note, that "the word signifieth to elect by putting up the hands, which declareth that ministers were not made without the consent of the people." And I believe it may be truly said, there is no one instance to be found in the whole of the New Testament, concerning the practical part of communicating an office unto any person, but it is peculiarly also declared, that it was done by the election of the multitude, or the body of the church.

I must now speak a word or two as to *offices*. (1.) If there be any *office*, be it called by whatsoever name amongst men, if Christ hath not appointed that office by his command or institution, it is an abomination in the sight of God, let who will bear it or discharge it; such as *popes, cardinals, deans, and minor canons, &c.* All the outward order and solemnity in the world, and all the worthiness of persons engaged in such offices, cannot either legalize or evangelize them; for Christ hath not founded them. (2.) Where the office itself is appointed by Christ; if there be no communication of spiritual gifts unto the person; there is a nullity as to the person, although the office is not a nullity. It is essential to the person that he have the *gift*.

I shall not discuss the distinction between the anointing of Saul and the anointing of David; but I may say, if a *vial of oil* be the emblem *only* of an *outward* gift; much more qualified in every sense are they, who have a *horn full*, for it is a good thing to have the heart established with grace.

In these days when *intellectuality* is mistaken for *spirituality*, when a *form* is mistaken for the form of godliness, and when *intellectual men and money* are united together to send out *missionaries* to make *sects and schisms*. Surely, we ought not to overlook the zeal of these *schismatic societies*, who like the Pharisees of old time compass sea and land to *make proselytes*. For surely, our Missionary Societies are actuated by the same zeal, and overlook, if they do not disregard the truth, that, a *missionary* to preach the gospel to *every creature, must be sent of God*; for such *only* are qualified. And such will not need the assistance of any *schismatic missionary society*.

A PROTESTANT.

To the Editors of the Gospel Magazine.

SIR,

SHOULD the following meet with your approbation, the insertion of the same would oblige, yours most truly.

Portsea, Hants, March 1839.

H. N.

ON THE SOVEREIGNTY OF THE SPIRIT.

"Felix trembled."—Acts xxiv. 25.

"Festus said, Thou art beside thyself."—Acts xxvii. 24.

"Agrippa said, Almost thou persuadest me to be a christian."—Acts xxvii. 28.

THESE words contain the reply of three distinguished characters of the earth, to what the beloved apostle of the Gentiles stated as regarded his life, call and conversion. It will be my principal aim from the words before us to show, how great the difference is, as respects *effects*, which the gospel of Jesus produces upon various tempers, dispositions, and characters found among mankind. Let us take—

1st. *The character of Felix.*—We are told when Paul reasoned upon "*righteousness, temperance, and judgment to come,*" *Felix trembled!* and hearing nothing further concerning him, with the exception of his love of money, praise, and the world, we are necessarily led to conclude that the only effect the preaching of the gospel had upon Felix was to cause him to *shake!*—Precisely so is it with many in the present day: by the preaching of the gospel, their natural consciences and feelings are alarmed, and through this circumstance, they run to and fro in a state of agitation, crying for mercy, not from a feeling sense of their *need* of mercy, but simply from a mere natural conviction, produced by some powerful thrust made by the art of the orator, which penetrates as far as the natural conscience, without effecting anything like true and genuine conversion; except indeed an occasional and momentary trembling of a natural conscience be put in its room and place. Those who have been effected as Felix was by the preaching of the word, have for a season, evinced much external reformation in life, manners, and conversation; and not unfrequently passed in the eyes of many, for sincere seekers and humble followers of the Lord Jesus Christ; but alas, in a little season, there has not wanted proof that the seed sown has fallen upon a barren soil; consequently, nothing but the *sour grape* of natural terror, fear and despair could be produced: thus the end proves the beginning, for, inasmuch, as nature cannot rise above its level, neither could Felix experience other than he felt, even though an angel from heaven had preached the same truths as the apostle did. Without the *Holy Spirit's aid*, Paul may preach, and Apollos may water, but Felix will remain dead in trespasses and sins, and without hope of God in this world, or in the world to come. "No man can call Jesus the Lord but by the

Holy Ghost." If any one should demand of me why Felix should only *tremble* under the word, while others are savingly *melted* with it? I reply, it pleased God! even so Father for so it hath seemed good in thy sight. Thus then have I shown the only effect the gospel produced upon Felix, was to make him tremble! I will now notice,—

2nd.—*The character of Festus.*—When Festus had heard Paul, he declared the apostle was beside himself, and that too much learning had made him mad. Thus, Festus only *ridiculed*. Here Festus acknowledges the apostle to be a *learned man*, and in order to get rid of the force and truth of the apostle's arguments and statements, declares his learning had driven him mad. "I am *not mad*, most noble Festus, said the apostle, but do speak forth the words of soberness and truth." Just so the true sent servants of Jesus are treated by the Festus's, in this our day. The opinion formed of their doctrines, practice, and experience, is precisely the same as Festus formed of the great apostle of the Gentiles. Singular, deep, and mysterious indeed are the teachings, leadings, and dealings of the Lord with his servants and children; so much so, that when they state the same to such unregenerate souls as Festus, they are considered by them as individuals bereft of their senses, and as such are treated with contempt, ridicule, and slander. It were far better for the child of God in a general way to keep the visions and revelations of the Lord within his own bosom: unless indeed, he meet with one in whom his confidence is justified, by a long christian acquaintance; and then perhaps with *caution*, and in *some* particulars with considerable limitations; for the want of this necessary observance, many evils in after days arise. We are too apt to forget what is said of our dear Lord, "that he committed himself to no man." The apostle declared he had received visions and revelations from the Lord which was not possible, or lawful to utter, that is, not *prudent* to rehearse in the presence of hypocrites, the world, and the mere professor. If ever the child of God casts his pearl of experience before the swinish multitude, they will be sure to turn round upon him, for the smallest offence, either real or imaginary, and wound him most severely. Though they may listen with attention at the time, and appear even to commiserate, approve, or rejoice at the communication made, they will be sure ultimately to turn all into ridicule, and with Festus declare, he is altogether mad. The same method is pursued, and the same result is visible, with respect to the servants of Christ in the pulpit, as with private christians in their respective connections. Festus was a perfect stranger to the sublime doctrines of the gospel, and a complete novice to the apostle's experience, therefore, he ridiculed what he could not comprehend. The preaching of the cross is indeed to some a stumbling block, to others it is foolishness—to some it is a savour of life unto life, and to others it is a savour of death unto death. But why should Festus ridicule that gospel, which the

dying thief, and Mary Magdalen heard with joy? It pleased God! I will now consider—

3rd.—*The character of Agrippa.*—The language of Agrippa to Paul was certainly far different to that of Felix or Festus, so much so, that at first sight, one would be tempted to think favourably of him in some respects, although there is one word he uses, which precludes the possibility of supposing him to be a changed character; and that is the word **ALMOST**. For he in effect states, that so great was the impression wrought upon his judgment by the conclusive arguments of the apostle, and so powerful was his language in setting forth what God had done for his soul, in his miraculous conversion; that he could not refrain from declaring, “**ALMOST** he was persuaded to be a christian.” When the tinselly glare is worn from the mind which the reply of Agrippa is calculated to create, we are irresistibly brought to believe that king Agrippa is precisely in the same dead and carnal state as Felix or Festus, and why? Because **ALMOST** to be a christian is to be eternally lost. Thus, the only effect the gospel produced upon Agrippa was hesitation and reflection. Many, my dear readers, are found sitting under the sound of the gospel for months and years, and yet, like Agrippa, are only **ALMOST** christians. A man may discover much seeming signs of repentance—may appear indeed to be humbled under a sense of sin—and may lead a life among men of the strictest morality, and yet be only an almost christian! And why? Because his repentance may not be after a godly sort—his humility may arise solely from his natural fear, and his morals may be checked merely from the dint of reading, persuasion, secular interests, or creature-condemnation, so that neither his repentance, his humility, or his reformation of morals, proceed from an alteration in the heart, consequently are altogether unavailing. Yea, a man may be led to use the means of grace, and follow them assiduously and even to take a sort of pleasure in them—he may join churches—sing praises—repeat many prayers—and shed many tears, and yet be only an **ALMOST** Christian! And why? Truly, because all those may be done by a mere worldling, clothed with the mask of hypocrisy, the armour of self-sufficiency, and while strutting in possession of mere natural gifts! Indeed, nothing is more successfully imitated than religion; and the effects produced, as regards **EXTERNALS**, are so similar between the professor and possessor, or between those who possess only natural convictions, and those who possess spiritual ones; that time alone can make manifest what is merely natural, and what is truly spiritual. Yea, the apostle tells us of some who went so far as to have tasted the heavenly gift, the good word of God, and the power of the world to come; yea, who absolutely were once enlightened, and made partakers of the Holy Ghost, and yet were only like Agrippa, **ALMOST** CHRISTIANS! How many, my dear readers, are there who once declared the precious truths of the gospel in all their purity, richness, and glory,

and are now turned aside to the fables of men, and the pest-house of Arminianism has become their daily habitation. What can such individuals be, whether preachers or hearers but only *almost* christians? Many run well, for a time, in the paths of truth and righteousness, but when the sun of trial, persecution, and affliction is up, their *gourd of profession* withers away; and in some cases they turn out in the end to be even great opposers and haters of the truths of the gospel of the blessed God, and all that stedfastly adhere to the truth as it is in Christ Jesus. Such individuals, by their life and conduct confess themselves to be that which Agrippa by mouth declared he himself was, only an *almost* christian! What a solemn thought! what a topic for private meditation, and deep self-examination for us *all*! O Lord, ever *keep* us in the truth, to *love* the truth, to *walk* in the truth, and to *rejoice* in the truth; then the truth shall make us free, for "if the Son shall make us free, we shall be free indeed."

I might mention various other effects produced upon men by the preaching of the word, such as upon Gamaliel-seriousness; upon Gallio-indifference; and upon others envy, malice, and revenge; "they gnashed with their teeth." Thus, we see clearly how far a man may go in outward things, and how many various, and at first, promising effects the gospel may produce upon the lives, actions, minds, tempers, and dispositions of men, and yet be nothing more than like Agrippa, *ALMOST* a Christian! which in truth is to be eternally *damm'd*.

4th.—*The character of Paul*.—We are informed by the apostle himself that previous to his conversion he was a persecutor, a blasphemer, injurious, and an hater of the truth as it was in Jesus. O the riches of divine grace! how full, free, and sovereign! Who would think, that he who actually consented to the death of the saints, and sought to imbrue his hands in their very blood, should be a chosen vessel of the Lord to bear his holy name among the Gentiles?

"Love so amazing, so divine,
Demands my life, my soul, my all."

It was *GRACE* alone that produced the change so observable in the apostle's life and conduct. Paul could no more effect a change in his own heart, than he could create his own body from the dust of the earth. But when it pleased the Father of Mercies to reveal his beloved Son in him, and form him in his heart, the hope of glory; he conferred not with flesh and blood, but went and preached that very gospel, under the Spirit's divine instruction, which a little time previous he shunned, detested, and ridiculed. Is anything too hard for God? He tells us the light by which he was surrounded, caused him to fall to the earth; and the voice which he heard cried out to him, Saul, Saul, why persecutest thou me? So great was his blindness previous to his conversion, that he declares he thought he ought to do many things contrary to the name of Jesus; therefore he shut

the saints up in prisons, frequently punished them in every synagogue, caused them to blaspheme, became mad against them, and persecuted them even unto strange cities. What a proof my dear reader is here: how bitterly opposed a man by nature is to the gospel of Jesus; how totally inadequate are all human aids to produce a saving change in the heart; and how perfectly sovereign are all the acts of Jehovah in the calling of his servants and children? While in this dreadful hardened state, the Lord was pleased to call the apostle, by his almighty power! He caused a light from heaven, above the sun's brightness, to shine round about him; and when he had fallen to the earth, a voice cried out, as just stated, Saul, Saul, why persecutest thou me? To which the apostle replied, Who art thou, Lord? and the reply was, I am Jesus, whom thou persecutest. And when the Lord had assured him of the purpose for which he had thus appeared unto him, he informs Agrippa he was not disobedient to the heavenly vision. He then immediately went about preaching repentance towards God, faith in Jesus Christ, and works meet for repentance. He also bore testimony to what the prophets and Moses wrote concerning the Person, Mission, Death, and Resurrection of Jesus of Nazareth. The declaration of which truths caused the Jews to seek his life, Felix to tremble, Festus to declare he was mad, Agrippa *almost* to become a Christian, but the church of God to rejoice. Paul had learning, but it was misapplied; he had judgment, but it was in a wrong cause; he had zeal, but it was for evil; he had authority, but it was to tyrannize; he had gifts, but they were applied to the worst of purposes. Thus a man may have learning, judgment, zeal, authority, and gifts, but alas! unless these are under the Divine guidance, they are only a *curse* to the church of Christ; whereas the smallest attainments, under the *Spirit's* direction, exceed all other accomplishments, as much as the light of the sun does the light of the glow worm of earth.

Paul was called to do a great work, therefore the Lord qualified him both in natural as well as spiritual attainments: and in order he should be made a greater blessing to the church of God, in her suffering members, the Lord was further pleased to cause him to pass through manifold temptations, afflictions, desertions, and exercises. Thus death frequently worked in the apostle, but life in his hearers. He knew what it was both to be exalted and abased. He knew what it was to be surrounded by hypocrites, heresiarchs, and gainsayers. He was deceived in many, loved comparatively by few, and felt and groaned daily under a body of sin and death. He bitterly complained of the *thorn* in the side, the awful departures of many from the faith they once professed, and frequently wept for his kinsmen after the flesh. Notwithstanding, the Lord upheld him, comforted his spirit, and granted him gracious revelations of his mercy, goodness, love, and kingdom. He frequently longed to depart and be with Jesus. He often groaned in this

tabernacle of flesh, being burdened : and when his blessed Master was about to take him from a sinful world, and deliver him from all the evils, cares, and afflictions of which he was the subject, he declared he was then ready to be offered, and rested satisfied in the blest assurance that the Lord had reserved a crown of glory for him, and not for him only, but for all those who were partakers of the same grace, and heirs of the same kingdom.

How remarkable then is the difference as respects the effects produced by the word of God upon the beloved apostle, when those effects are contrasted with those of Felix, Festus, Agrippa, Gamaliel, Gallio, and multitudes of others? and what *are* we, what *can* we ascribe the whole unto, but to the *sovereignty* of God? Felix, it is true, trembled—Gamaliel was serious—Agrippa hesitated—and Festus and Gallio ridiculed, and were careless and indifferent ; but neither of them repented, neither of them were pricked to the heart, and neither of them were brought to believe upon Jesus, mourn over sin, nor felt the condemning power of God's righteous law : consequently we are left to conclude, for ought the word informs us to the contrary, that Felix, Festus, Agrippa, Gamaliel, and Gallio were lost and perished in their sins ; while Paul, though almost every thing that was vile, previous to his conversion, is the only brand among them that was plucked from the burning : and what are we to say to these things? "He will have mercy upon whom he will, and whom he will he hardeneth;" some are left to the hardness of their hearts, that they may justly perish in their sins ; while he is pleased to turn the hearts of others, as seemeth him good, and this he does that the purpose of God according to *election* might stand. But lest I should unintentionally wound the feelings of any humble seeker of the Lord Jesus, I will say a few words to those humble souls that really are seeking life in Christ ; but who may be tempted to say or think, because they are not blessed with splendid attainments, gifts in prayer, or an accurate knowledge of holy writ, that they are only like Felix who trembled, like Agrippa who hesitated, or like Gamaliel who was serious : to such I say, your fears are groundless, your reasoning is incorrect, and rest assured your doubts will one day be removed. Your righteousness will one day be brought to the light, and in the end the vision shall speak. Measure not your condition by the standard of another, for sometimes the brightest *stars* in appearance fall soonest to the earth. Despise not the day of small things. Remember the *snail*, though slow of pace, arrived in the ark with those whose movements were more firm and expeditious.

Always regard the word of God, and receive the words of men as they are in conformity with the statements of eternal truth. You will have much reason to suspect the experiences of many being genuine, and that too among those who boast much of their calling and election of God, the pardon of their sins, and their

assurance of faith and salvation. Believe not every spirit; therefore speak charitably, but be cautious how you speak *confidently* of any, however great their boasting, until you have had a long experience of their persons and characters; for even in this case, you may in the end, in some instances, be deceived. And if you see with me, my dear reader, in this, it will be superfluous in me to caution you against unhappiness or discontent, simply because you do not perceive those glaring gifts and other accomplishments in yourself which others appear to possess. The word of God is the only true and satisfactory standard by which you, under the Spirit's direction, can judge of your state and condition. It is there laid down expressly, repeatedly, and fully, that repentance towards God, faith in Christ Jesus, and regeneration by the Spirit, are the three things necessary to be known and felt; and which things the Lord the Spirit will in his own time and way effect in every redeemed soul. Therefore, if thou canst make sure of these three things, you have nought to fear. I am fully aware, even upon these three points, you may be greatly exercised, and in seasons of darkness and desolation doubt their reality, as respects their existence in yourself: still the Lord will clear the matter up, set your foot upon a rock, and establish your goings. If you pay attention to what one and another assert with respect to what you must feel, know and experience before you can have any well grounded hope of your salvation, you will never be happy. It is the Lord alone that can satisfy your soul, and he eventually will: by the application of his precious blood, he will take away thy sins; by the revelations of his Spirit, he will lead you into the truth, and bear testimony to your election of God; and by the shedding abroad in your heart the Father's love, he will set your soul at peace.

Suffer a few more words, and I shall close. Many are those who go halting all their days, with a fear, they, like Agrippa, notwithstanding all they know and have experienced, are only *almost* Christians. To such I would reply, you had better, like *Jacob*, be weak in a single joint, and the sinew of your faith occasionally to shrink, than go without a blessing from the Lord. An *almost* Christian is one, who never felt his lost and ruined state by sin original and actual—who never embraced the Rock (Christ) for the want of a shelter—and who never felt or groaned under the internal conflict of sin and grace. He never knew what it was to come by faith to the blood of sprinkling—to rest upon the death of Christ for his salvation, nor upon his righteousness, without the deeds of the law, for his justification. He believes all things *almost*, but scarcely one thing quite. He talks well, but acts badly; he boasts in the sun, but declines in the shade; he fights in prosperity, but flees in adversity; he loves his riches, pleasures, lusts, and the world more than Christ, his people, and cause. His head and his heart are at variance. His talk and his walk are continually opposed;

he would be deemed a Christian, yet does little to succour and support the tried and tempted of the household of faith. In truth, an *almost* Christian, is nothing less than a complete devil.

Whereas a *real* Christian is a tried, tempted, and buffeted soul. He loves the truth—supports the truth, and by the grace of God lives according to the truth, as far, and only so far as he is enabled. He will generally be found like a pelican in the wilderness, and a sparrow upon the house top. His cry is often, “Woe is me, for I sojourn in Meseck, and dwell in the Tents of Kedar.” He is grieved to think he sojourns in the Meseck of this wicked world, and dwells in the Tents of Kedar of an ungodly, persecuting, and professing family. A *real* Christian is one whose only hope is *in* the Lord—whose only comfort is drawn *from* the Lord—and whose only hope of salvation is from the Lord’s sufferings, death, and resurrection. He is one who is brought to feel religion is something more than notion—that

“All his strength is perfect weakness—
All he has, and is, is sin.”

He is one who is called to suffer for the truth’s sake—he is hated by the world—puffed at by professors—ridiculed and put upon by his own household, and yet is miraculously preserved amid the storms of persecutions—satan’s suggestions—the world’s malice—and sin’s tremendous load! Christ is his all—heaven is his home—God is his father, and the Spirit is his instructor. He is crucified with Christ—he dies daily—and yet he lives alway. Yet not he but Christ liveth in him, who loved him and gave himself for him. Amen.

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A PORTRAIT OF HUMAN NATURE.

In the 15th chapter of St. Luke, 1st and 2nd verses, man is brought to our view under two distinct aspects. The contemplation of the human character, cannot surely be unprofitable, if we consider that in every delineation of the mind of man, a mirror is brought before us, in which, we may probably trace a family likeness; and over which it may be well for us to pause: not taking it as a judgment passed upon, or a condemnation of our fellows; but as it is in truth, a representation of our own characters, through the various stages we are running upon earth.

The two features we now recognise are very prominent, and may be traced from Adam to the present period: nor are the Pharisees confined to the Jews; neither the sinners to the Gentiles. In the text, it is said the sinners draw near to Jesus—the Pharisees murmur at him. It will not be denied, that the characteristics of each, are to be found among Christians.

We will first contemplate our character in that of the Pharisees, whose murmurs are directed against all things that do not centre

in self. Persons, actions, precepts, doctrines, independent of self are rejected, or murmured at : beginning with the highest state of self-presumption—the Saviour himself is murmured at ; and then, those who follow him in the regeneration. The humbling doctrines of the cross are despised—the holy precepts reaching to the heart rejected, because unknown. Jesus is murmured at, because he receiveth sinners, and eateth with them, and those that draw near to him are scoffed at and derided. The Pharisee wrapped in a beautiful self-spun garment, is perfectly satisfied with self in all things, pleased with the variety of patches—delighted at its being so ingeniously covered, that there is not a crevice, through which self is enabled to discern the “dead men’s bones” beneath. Fully taught in the law, the Pharisees know all things, and say to those who see, “dost thou teach us ?” they are full of light, saying, “we see,” not having the true light to shew them their utter darkness—their ~~utter darkness~~—their inner darkness. Sinners, they cannot be ; enveloped in such a splendid robe, at which they have been long toiling ; and by which, they expect to work out their own salvation ; and Jesus is murmured at, because he receiveth sinners. On the sabbath-day the robe is tightened, the countenance is sobered, the pace slower, and a strict compliance with customs, forms, and ceremonies—this is the tithe of mint and cummin, which may be passed by when weightier matters are considered ; but the Pharisees not only hide themselves from themselves, by these attractive, deluding, self-gratifying garments ; but they reject and murmur at Jesus, whom they say they receive—they reject his righteousness going about to establish their own righteousness—they murmur at God’s plan of salvation—they murmur at its being a free gift—they murmur at the self-denying world—denying precepts of the gospel of Jesus ;—they murmur at a contrite heart and a lowly spirit ; for they have never smote the breast ;—they murmur at those who sit at the feet of Jesus, depending upon *him* for *all* things ;—they murmur at *all* things in which self does not bear a part. And who are the sinners who draw near to Jesus ? Let us contemplate this picture also, and try if we can here likewise trace a family likeness—the investigation may be of greater importance than at first appears. No one will assert that *all* sinners draw near to Jesus : and if the record of the Pharisee be true, we must allow, there are, who draw near to Jesus, thanking God they are not as others :—these are not sinners, they stand before God, justifying themselves—they are righteous, and need no repentance. The sinners then who draw near to Jesus, are those who *feel* themselves such :—with a broken heart and contrite spirit, they cry, “Lord be merciful !” they see the sins of the heart—sins of thoughts as well as of deeds : they see Sin their accuser—Death their terror—God their Judge :—they *feel* their exceeding sinfulness—desperate wickedness—total depravity—they see an offended God,—a despised Redeemer :—they can scarcely lift the eye and cry for mercy ; though they

feel it is mercy alone can answer the cry : sinners in this state draw near to Jesus :—this is the sure and infallible progress of the work of the Holy Spirit :—the soul convinced of sin by the Spirit, by the same Spirit is shown the things of Jesus ;—is shown that there is neither mercy, nor hope, nor refuge, nor safety out of him. To see Jesus as a Saviour is the sinner's mercy :—to see him made of God, wisdom, righteousness, sanctification and redemption, is the believer's glory. To see that Jesus, who knew no sin, was made sin for sinners, that they might be made the righteousness of God IN HIM ; is joy unspeakable, and full of glory, to the sensible, contrite, broken-hearted sinner, who is brought near to him by the sovereign power of the Holy Spirit. To see Jesus as a Saviour, a Mediator, a continual high priest, giveth a peace passing understanding : seeing Jesus as an example, sinners draw near to him, and cry, Lord help us to depart from iniquity ; trusting to his strength, the strong one is resisted ; faith in him quencheth the fiery darts of the wicked. To see Christ the all in all, is the boast of those, who draw near, and live near, to Jesus ; whose cry is, “ God forbid that I should glory save in the cross of Christ Jesus my Lord.” Let not the child of God fancy that the Pharisaical robe is the exclusive portion of the unconverted : it is a delusive garment which cleaves to many for a long period after conversion. O let the new born babe beware of it ! for it eateth as doth a cancer-worm : it fosters pride under the patch of humility ; and while a shred remains, the seamless robe of Jesus is rejected and murmured at.

A FEMALE WANDERER IN THE WILDERNESS

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To the Editors of the Gospel Magazine.

DEAR SIRS,

I HAVE met with an old volume of a work, entitled the “ Gospel Magazine,”* consigned to oblivion amongst a quantity of refuse. Allured by the title, I made a purchase. I find, in perusing it, it is like pulling down an old building, we now and then meet with a good brick or stone worth preserving. I herewith forward you, as a sample, a letter, written by that truly excellent man, the Rev. John Newton. It is signed “ VIGIL,” as several of the Olney Hymns are in the same volume. It is probable many of your readers never saw it. I feel a persuasion that you will agree with me in thinking that it deserves a reprint, for which end I send a verbatim copy.—Your's, in love unfeigned,

A HEWER OF WOOD.

Cossey, June 20.

* Not the Gospel Magazine now carrying on since 1796.

SOME POINTS OF CHRISTIAN EXPERIENCE CONSIDERED, IN A LETTER TO A FRIEND.

Dear Sir,—I trust the difference of our sentiments (since we are agreed in the one thing needful,) will no more interrupt our union and fellowship, than the differences of our features, or the tone of our voices. I wish you to believe that I would be no advocate for carelessness or formality. I hope my conscience bears me witness, that besides trusting in the letter of the Scripture, I likewise desire an increase of that inward and comfortable sense of divine things in which I believe you are happy; and that I wish not only to be a subject of the kingdom of Jesus, but likewise to have that kingdom powerfully set up in my heart, which consists of righteousness, peace, and joy in the Holy Ghost. Indeed I see not how these can be distinguished, or what ground I could have to think myself a subject of his kingdom, unless I desired to have that kingdom in all its branches flourishing in my soul. I do not know that I live in the neglect of any means appointed by God for my growth in these blessings, or willingly allow myself in what is inconsistent with them: I think my heart is habitually in the pursuit of them, and that there is seldom an hour in any day when lively communion with my God in Christ is not present to my view as the chief good. To this purpose, through grace, I can venture to express myself to *man*, though still it is true, when I come before the Lord, notwithstanding the diligence and circumspection I would aim at, I see myself a poor inconsistent creature, that my strength is perfect weakness, and that all I have is sin. I confess I am afraid of fixing the criterion of a work of grace too high, lest the mourners in Zion should be discouraged, because I find it is the will of God that such should not be discouraged, but comforted, and because it appears to me, that the scriptural marks have respect rather to desires (if real) than to attainments, or at least to those attainments which are often possessed by persons who are kept very short of sensible comforts. Matt. v. 3—9; Luke, xviii. 12, 13; 1 Peter, ii. 7.

The points between you and me are the following:—1st. When may a person be properly denominated a believer? 2nd. What are the proper evidences and necessary concomitants of a lively thriving frame of spirit? 3dly. Whether such a degree of faithfulness to light received, as is consistent with the remnant of a depraved nature in our present state, will certainly and always preserve our souls from declensions and winter seasons? 4thly. Whether that gracious humility, which arises from a due sense of our own vileness and of the riches of divine grace, be ordinarily attainable without some mortifying experience of the deceitfulness and desperate wickedness of our own hearts? A few lines upon

each of these particulars will, I think, take in the chief parts of your letter.*

I. We differ something with respect to what constitutes a believer. I own nothing has surprised me more, in the course of our friendly debate, than your supposing that a person should date his conversion and his commencing a believer, from the time of his receiving the gospel truths with that clearness and power as to produce in him an abiding assurance. The apostles, in Eph. i. 13, makes a plain distinction between believing and being sealed with the Holy Spirit of promise. By the experience and observation of many years, I have been more and more persuaded, that to represent assurance as being of the essence of faith, is not agreeable to the scripture, which in many places either expressly asserts or strongly intimates the contrary. John, i. 50, and xx. 29; Rom. x. 9; 1 John, v. 1. Whoever is not a believer, must be an unbeliever: there can be no medium. Either there are many believers who have not assurance, or else there are many unbelievers who love the Lord Jesus, hate sin, are poor in spirit, and adorn the doctrine of the Gospel by their temper and conversation: and I doubt not but those who now have assurance, had, before they attained it, a something which wrought by love and overcame the world. I know no principle capable of these effects but faith, which, though at first it be like a grain of mustard-seed, is the seed of God—though it be faint it is genuine, as the dawning light is of the same nature with that which flows from the noonday sun. I allow that while faith is weak, there may be little *solid comfort*, if by that expression *abiding comfort* be meant. Faith gives safety and spiritual life: abiding peace and establishment follow the sealing of the spirit. But though an infant has not the strength, activity, and understanding which he will attain when he arrives to the age of manhood, he is as fully possessed of a principle of life, while he is an infant, as at any time afterwards.

II. We seem to differ likewise as to the marks of a lively thriving spirit, at least if any are supposed to be better or surer than those to which our Lord has promised blessedness. Matt. v. 3—9. He has said, "Blessed are they that mourn;" but he has not said, more blessed are they that are comforted. They are to be sure more happy at present, but their blessedness consists not in their present comforts, but in those perceptions of Gospel truths which form them to that contrite spirit in which God delighteth, Isa. lvii. 18, and which make them capable of divine comforts, and spiritual hungerings and thirstings after them. Perhaps we do not agree *ad idem*, we may mean different things. I would not represent myself as a stranger to peace and joy in the Holy Ghost. In the midst of all my conflicts, I have a heartfelt satisfaction from the gospel, which nothing else could give. But I mean, though this

* The letters here referred to by Mr. Newton is not in this volume.

be with me as an abiding principle, it rarely affords me what I think you intend when you speak of sensible comforts. I cannot feel that warmth of heart, that glowing of love, which the knowledge of such a Saviour should inspire. I account it my sin, and I feel it my burden, that I cannot. And when I truly do this, when I can abhor myself for my stupidity, mourn over it, and humbly look up to the Lord for relief against it, I judge my soul at such times to be as much alive to God, as it would be if he saw fit to increase my comfort. Let me always either rejoice in him, or mourn after him, I would leave the alternative to him, who best knows how to suit his dispensations to my state: and I trust he knows I do not say this because I set a small value upon his presence. As to the experience of the apostles, I believe they were patterns to all succeeding believers, but with some regard to the several trials and services to which we may be called in this world, he distributes severally to all his people as he wills, yet with a wise and gracious accommodation to the circumstances and situations of each. The apostle Paul connects the aboundings of his consolations with the aboundings of his afflictions, and with the state of the people to whom he preached, 2 Cor. i. 4—7; and if, instead of preaching the gospel from Jerusalem to Illyricum in the face of persecution, he had lived in a land of liberty and been confined to a parochial cure, for aught I know his cup might not have run over so often. Succeeding ministers of the gospel, when called to very laborious and painful services, have for the like reasons been favoured with a double portion of that joy which makes hard things easy, and bitter things sweet. And in general all the Lord's people who walk humbly before him, may expect that in or after seasons of great trial, and in proportion to their pressures, he will favour them with peculiar comforts. It is in this way that he in a great measure fulfils his promises of making their strength equal to their day: and I am enabled to trust him in this matter, that if he should at any time see fit to call me to a more difficult and dangerous sphere of service, or lead me into the furnace of affliction, he would, if he saw it needful, support and refresh me by such manifestations of his glory and love, as I know but little of at present. In a word, an humble dependant frame of spirit, perseverance in the use of appointed means, care to avoid all occasion of sin, an endeavour to glorify God in our callings, and an eye to Jesus as our all in all,—these things are to me sure indications that the soul is right, that the Lord is present, and that grace is thriving and in exercise, whether sensible consolations abound or not.

III. I propose the third question concerning such a degree of faithfulness to light received as is consistent with the remnant of a depraved nature, because I apprehend one effect of indwelling sin, is to render it morally impossible for us to be *entirely* faithful to that light and power which God has given us. It may sound like

a contradiction to say, we cannot do what we can do; but there are many enigmas in a believer's conscience, there is at least in mine, and I never expect to meet the man that knows his own heart, that will say he is always faithful, diligent, and obedient to the full extent of his ability.—I rather expect he would confess with me, that he feels a need of more ability and fresh supplies of grace, to enable him to make a better improvement of what he has already received. If some, as you suppose, in their dullest frames can read the Bible, go to a throne of grace, and mourn (as they ought) over what is amiss, I must say for myself, I can and cannot. Without doubt I can take the Bible in my hand and force myself to read it, I can kneel down, and I can see I ought to mourn: but to understand and attend to what I read, to engage my heart in prayer, or to be duly humbled under the sense of so dark and dissipated a state of mind, these things at some seasons, I can no more do than I can raise the dead, and yet I cannot plead positive inability. I am satisfied that what prevents me is my sin, but it is the sin of my nature, the sin that dwelleth in me. And I expect it will be thus with me in a greater or less degree at times, till this body of sin be wholly destroyed. Yet I believe the Lord is with me even when he seems to be absent, otherwise my corruptions at such seasons might easily prevail, to betray me into open or allowed sin, which, blessed be the grace and care of my good shepherd, is not the case. I know not if I rightly understand the expression *we may humbly hope that those things we fall into, which are not in our power to prevent, will not be set to our account*. The least of the evils I feel, and which seem most involuntary, if set to my account, would ruin me, and I trust that even my worst deviation shall not appear against me, because I am a believer in Jesus: and I know and am sure that I do not wish to continue in sin that grace may abound. My conscience bears me witness that I would not desire the rule of duty to be narrowed or accommodated to my imperfections in a single instance. If the expression only means, that these unavoidable effects of our evil nature should not break our peace of conscience, or discourage us in our approaches to God, I am of the same mind. Through mercy I have seldom any more doubt of my acceptance in the beloved, when in a dark frame, than when I am most favoured with liberty.

IV. Whether true evangelical humility, and an enlarged view of the grace of God in Christ triumphing over all obstacles, be ordinarily attainable without an experience of declensions, backslidings and repeated forgiveness? is the last question I shall consider. I dare say you will do me the justice to believe that I would not advise any one to run into sin in order to get a knowledge of his own heart: David broke his bones thereby—he obtained an affecting proof of his inability of standing in his own strength, and of the skill and goodness of his physician who healed him: yet no man in his wits would break his bones for the sake of making experi-

ments, if he were ever so sure of their being well set again. You think that a believer is never more humble in his own eyes or admires Jesus more, than when he is filled with joy and peace! I readily allow, that the *present* impressions of divine love and humbling—however the direct tendency of gracious consolations in themselves, is one thing,—what evils they may afterward occasion through the desperate depravity of our hearts, is another. We have a memorable case in point to explain my meaning: The apostle Paul's recollection of his course while in a natural state, and the singular manner of his conversion, were evidently suited to make him an humble Christian, and he was so, by an especial favour of the Lord; he was afterwards taken up into the third heaven. What he saw or heard there he has not told us, but surely he met with nothing that could have a tendency to make him proud: doubtless he saw Jesus in his glory, and the humble spiritual worship of heaven—a sight which we might deem sufficient to make him walk in self-abasement all the days of his life: but Paul, though an eminent saint, was still liable to the effects of indwelling sin: he was in danger of being exalted through the abundance of revelations, and the Lord, his wise and gracious keeper, saw fit, in order to prevent it, that a messenger of satan should be given him to buffet him. Pride is so subtle, that it can gather strength even from those gracious manifestations which seem directly calculated to mortify it: so dangerous, that a messenger from satan himself may be esteemed a mercy, if overruled by the Lord and sanctified to make or keep us more humble: therefore, though we can never be too earnest in striving against sin—though we cannot be too watchful in abstaining from all appearance of evil, and though they that wait upon the Lord may comfortably hope that he will preserve them from such things as would dishonour their profession in the sight of men, yet I apprehend they who appear most to adorn the gospel in their outward conversation, are conscious of many things between the Lord and their own souls, which covers them with shame, and that his tenderness and mercy to them, notwithstanding their perverseness, constrains them with admiration to adopt the language of Micah, “who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?” and I believe likewise, that without such striking and repeated proofs of what is in their hearts, they would not so feelingly enter into the the spirit of Job's confession, “Behold I am vile!” nor would they have such a lively sense of their obligations to the merciful care and faithfulness of their great shepherd, or of their entire and absolute dependence upon him, for wisdom, righteousness, sanctification, and redemption: I feel these considerations useful and necessary to reconcile me to my lot. The Lord knows what I need and what I can bear; gladly would I receive, earnestly would I desire more of comforts while here; but if I mourn now,

I hope to be comforted in heaven. In the meantime, it is more immediately necessary for me, both as a christian and as a minister, that I should be humbled: the Lord's will be done. I cannot pretend to determine what ministers, or what body of people come nearest the character of the primitive time, but in my judgment they are the happiest who have the lowest thoughts of themselves, and in whose eyes Jesus is most glorious and precious.

I am, dear Sirs, yours affectionately,

May, 1775.

VIGIL.

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To the Editors of the Gospel Magazine.

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

SIR,

BLESSED be the Lord God of Israel that such a man as Tobias Crisp lived and wrote for the benefit of the Church of Christ. Often has my soul been strengthened and refreshed by perusing his excellent and incomparable writings. Crisp died at the early age of forty-two, and yet it is hardly possible to conceive a man more matured in judgment and experience. He lived in very peculiar times—the troublous times of civil discord, when the privileges and rights of the people arose in battle array against the unlimited kingly prerogatives of Charles I. Crisp died in 1642, six years before the establishment of the Commonwealth, which took place in 1648. Romaine, at forty, was rickety, with one foot on the law and the other on the gospel, and did not well see his way before him. He lived till past fourscore, and his latter years were crowned with excellent wisdom and understanding. Toplady died at thirty-eight, a christian and a genius full of spirit and promise, having his noble mind richly stored with the choicest learning. His work was done betimes; and I hardly ever think of him but this reflection crosses my mind: What might this man have been and done in literary and ministerial labours, had his gracious Lord and Master been pleased to keep him alive on earth in health and vigour threescore years and ten? Hawker, with whom it was my good luck to be personally acquainted, passed over the limit of threescore years and ten, and then died in the full enjoyment of the gospel of peace, which he had long preached with singular ability and success. How mysterious are the ways of God in his providence! Some of the ablest and best of men have their lives cut short in the midst of their days, whilst others are carried on to withering old age; but whether men's natural lives be long or short, this truth is certain, Blessed are they (and only they) who die in the Lord Jesus Christ, the elect head of his elect body the Church. Now to the main object I have in view, even Christ as regarded by Dr. Crisp.

"Christ," who is that? A man would think it strange that in a Christian congregation there needs this A B C to be taught to people, who Christ is. Moses unveiled, say some; and if that be true, I am sure Moses' veil will obscure Christ: and I doubt there is so much of Moses in the minds and preachings of men, that Christ is quite forgotten among them. It is worth the while, beloved, to know what this Christ is that was to bear iniquity. He must be something else than the common apprehension of men is of him to do this. The prophet tells us he is Immanuel, and the Holy Ghost, in Matt. i. 23, expounds it "God with us." Christ is such a HIM who is God and man: nay, more, he is God and man so united, that both make but one person, and this one is he that bears our iniquities. He is so one, as that the several properties of each nature do not reserve themselves solely to themselves, but communicate them to the whole. The divine properties of Christ's Godhead are not so inseparable to it, but the virtue thereof is communicated unto his human nature; and the divine nature of Christ is that which makes Christ of steel, as I may so speak, not to bow or bend under the heaviest weight that can possibly be laid upon him.

The Godhead, it is true, is incapable to bear iniquity, and the human nature is as incapable to bear it to any purpose. Should iniquity be laid upon the human nature, and the divine nature not support it, it would have sunk under sin, as a mere human creature. He was made in the likeness of sinful flesh. In respect of flesh, it was the same; in respect of sin, he was like it: he did not sin, yet he bore it, by the imputation of it upon him. What now could this mere creature do? and how could it be strengthened enough to bear that weight that would crush a mere creature to dust and powder? But now if the humanity bear sin, and the divinity bears it up in suffering, this gives it such infinite validity to the obedience of Christ, both active and passive, that it becomes effectual to the purging away of sin. Take a dark illustration of it. The body of a man bears a burden—the soul is incapable of it, but it keeps up the body from sinking under it. Set a dead man on his legs, and lay a weight upon his shoulders, he sinks under the burden, and that falls upon him. What makes the living man stand to it and carry it away? It is the soul in him that strengthens the body, and bears it up to stand under it, and bear it away. So the divine nature is a kind of soul to the humanity, consisting of soul and body, and is the form and strength of both; for, the soul of Christ's human nature is not as the soul in man, giving being to the man, as is well observed; that is, as a form giving being and strength to the person of Christ; for in us the reasonable soul gives life and being to us, but in Christ the Godhead gives life to the reasonable soul of Christ: for, as the philosophers say, there are three souls—the vegetative in plants, the sensitive in brutes, and the reasonable soul in man; yet in man

the reasonable soul is the form, and hath the other two virtually in itself. Thus the soul gives life to us, the Godhead gives life to Christ, and so all the sufficiency proceeds from that. Now, beloved, when we consider Christ, we are not to conscience as if he were in all respects distinct from God, as usually we are apt to imagine. We conceive otherwise when we hear Christ did such a thing, but Christ is the one God assuming human nature, and God in it manages those things that concern the welfare of his people.

The main thing I drive at, at this time, concerning this point of laying iniquity upon Christ, is to shew what special ends and purposes the Lord hath in singling out him alone to bear iniquity. Though the Lord is pleased at all times to work strange wonders, yet never did God do such a wonderful thing to the amazement of the creature, as this one thing, to lay iniquity upon Christ. Sin is the hatefullest thing in the world to God. Where it is found, a toad is not so odious unto man, as that person is in the light of God; for though the Lord professeth, he doth not afflict willingly, yet it agrees with his nature; but sin is most horrible and abominable; nay, the only abhorred thing in the world to God. That God should make Christ a beggar in the world, and the scorn of it, and make him suffer the most shameful, nay, the most accursed death, the death of the cross, is much; yet all this may agree with the nature of God; but that he should make Christ to be sin, is ought of the reach of all the creatures in the world to apprehend how he should do it, and yet retain his love and respect to him.

Christ given to sinners, is the nearest and dearest thing in the world to the Father, he is his Son, his begotten Son, his only begotten Son, in whom he is well pleased. Thus he stands in relation to him.—1. As the second person, being equally God with himself. 2. As he is *θεοσφωρος*, God and man in one person, the mediator of the Covenant; to which of the angels said he at any time, thou art my son?—Heb. i. 5. So also is he the nearest and dearest to the Father of all things in the world besides; no creature so like God as he. The Apostle calls him the brightness of his glory, and the express image of his person.—Heb. i. 3. No creature advancing God in the world as he, none compassing his great ends as he, so pure and conformable to his mind as he: he is the first born among many brethren, the heir of all things, the co-worker with God in the framing and managing of all things, to whom God gave all power both in heaven and in earth. Now, what can be found in the world so near so dear to God as this Christ? All other things of God are of far inferior rank to him, whether thrones, dominions, or angels, they are not daily his delight as the Son is. In parting, therefore, with this his Son, and not sparing him, but delivering him up, he parted with the nearest and dearest thing he had, and, therefore, he must needs be the chiefest of all his mercies to sinners; not only the chiefest he hath

bestowed, but also the chiefest he could, having no better thing to bestow.

Christ is the first, "As all things were made for him," as the apostle tells us—Col. i. 16.—that is for his sake as well as use; so that all the creatures in the world are indebted to Christ for their being; had it not been for him nothing had been made. God's love is primarily fixed on Christ, and on the creature through him; as through Christ he takes content therein, and gives content to him thereby; especially his love to man runs originally through Christ, not only to create him such as he is, above all other creatures, but also from all eternity to elect him to eternal glory. The Apostle tells us, that *we are elected in Christ, all Christ's delights being with the sons of men.*—Prov. viii. 30, 31.

And Christ himself, being daily the delight of the Father, it pleased the Father for the satisfying of Christ's desire, to make the sons of men his delight also. Thus you may understand that voice from heaven, Matt. iii. 17.—"This is my beloved Son, in whom I am well pleased;" that is, I am well pleased with believers, for to them I conceive the word *well-pleased* is to be referred; his well-pleasedness to his Son being sufficiently expressed in the word *well-beloved*. God would never have cared for man, especially as a sinful wretch, but in and for his Son. Thus Christ is the first mercy bestowed on man, as he is the first, nay, sole moving cause to stir bowels in God to him. But 2nd. and principally, Christ is the first mercy, not in respect of common, but spiritual mercies, not only as a mover to other mercies, but as God doth actually convey Christ himself first, before he conveys any mercy. He gives sinners a full interest and propriety in him before he shews any special love to them. He makes Christ himself first thine and mine, before he pours out, or sheds abroad his love in the heart, or communicates any satisfying grace, comfort, or spiritual privileges whatsoever. This you shall see fully cleared by the prophet Isaiah, who brings in the Lord speaking thus to Christ, "I will give thee for a covenant to the people, to open the blind eyes, to bring out the prisoners from the prison." First he gives Christ, then afterwards he opens the blind eyes by him; he doth not first loose the prisoners, and then give Christ; but first gives him, and then loosens them by him."

If these gleanings find favour, I will, as opportunity shall offer, present your readers with some more from the same rich field, but on other interesting subjects, considering that old wine is better than new. Wishing you health, strength, and long life, believe me ever yours, in truth,

July 7, 1839.

A LAYMAN.

To the Editors of the Gospel Magazine.

ON THE WORD MORALITY.

SIR,

A LITTLE time ago I ventured to write a few lines on the word *duty*; and now I am induced to offer an observation or two on the word *morality*. I find there some people much puzzled with this word, and they even declare publicly, that they are so ignorant as not to know the meaning of it, which is a thing most strange and unaccountable to me. Because it is not to be found in the Bible, they would discard it entirely, as unmeaning and useless; apparently forgetting that there are others, who, for the same reason, denounce the word Trinity, and yet this latter word is allowed by all orthodox Christians to be most significant and full of meaning.

The word morality has been in use from time immemorial, and is quite as significant as most abstract terms are. It is derived, as every body knows that has studied the subject, from the Latin word *mos*, plural *moses*, signifying a custom or manner of acting.

Hence the manners and conduct which are agreeable to the settled laws and institutions of a community, are called moral virtues, the contrary, vice. Virtue implies strength of mind to resist moral evil; vice, on the contrary, implies weakness of mind, yielding to temptation. A really moral man is orderly and harmless; a vicious man is disorderly and injurious.

Some persons have found great fault with the distinction of moral and ceremonial, as applied to the law of God delivered to Moses, but, for my part, I can see no good reason for such cavilling, for one branch of that law prescribes rules for good manners, for which morals is only another term, and the other branch prescribes sacrifices and other ceremonial observances, to expiate the guilt and clear the conscience of the transgressions of the law of manners or morals. Good manners or morals ought to be observed among men, and happier far would it be for us all, if all men and women were moral, not frigidly, stiffly, and morosely so, but cheerfully and charitably, without pharisaical affectation and sanctimonious pretension.

It is said, and with unquestionable truth, that a person may be moral without being a Christian; but no person can be a true Christian without being moral. No real Christian can lead a vicious life. He cannot get drunk, and lie and swear, and rob and cheat, and practice chambering and wantonness, and indulge in riotous and beastly excesses. But every immoral person delights in some at least of these enumerated abominations, if not in all of them. Morals or manners relate to our conduct in this world, in reference to established rules both divinely and humanely authorized; and happy are they, however opposed and persecuted by the devil and ungodly men, to whom the grace of God, in bringing salvation by Christ, has so appeared as to teach them to deny

ungodly and worldly lusts, and to live soberly, righteously, and godly in this present world. "Talk they of morals," said Dr. Young, "O thou bleeding dying lamb! the true morality is love of thee."

There are many useful words not found in the Bible, and the main thing for us is to ascertain their application and use, rather than their derivation and etymology. What is now love was once *charity*; but there is not a little maid in her teens among us, who does not know and feel the difference between "I am in charity with you," and "I am in love with you." *Church* was formerly *Congregation*; but these terms have now ceased to be convertible or reciprocal.

It is a difficult thing, and, perhaps, mostly profitless, for the learned and influential of men to change long established customs, whether as regards the use of words, or any thing else, even when better are at hand to supply their place. But if we drop the use of the word morality, I know not what word can adequately express the same meaning, and therefore it is better probably for those whose literary knowledge is confessedly very limited, to let well alone, and, instead of quarelling with the old significant word morality, which some foolish people value more than gospel and grace, to take it and deal with it according to its conventional and ordinary import. Morality, like law, is very good when used in the way that is lawful and right

I am, Sirs, your occasional CORRESPONDENT.

July 8, 1339.

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Dearly beloved Brethren and Fellow Correspondents in the Gospel Magazine.

WE have unspeakable cause to rejoice while we bow at the footstool of sovereign love to drop a tear of affection and sorrow at the loss experienced by the removal of our much admired and highly esteemed friend: but hush, peace, be still, the Lord reigneth, he is able to raise up another to go before us as a champion of the everlasting gospel. To that end may it please His divine majesty to pour out upon us a spirit of grace and supplication. The times are alarming, the clouds gather blackness, the dispensation is gloomy; but let us not despair, since "God is our refuge and strength," who hath promised to build up his church in troublous times. 'Tis now thirty-seven years past since I became a subscriber to the *Gospel Magazine*. I followed its dear editor through evil and good report, and many times out of weakness was made strong, rejoicing to behold truth established in its ranks; many of its first contributors have entered into port, but Jehovah, ever mindful of his cause and interest, have not failed to send a succession of correspondents when needed; how wonderful

and mysterious, and how good is God to Israel. Many of the dear readers and correspondents never saw our departed friend in the flesh, for which purpose I submit to the present managers the *desirable consideration*, if his likeness is in existence, to *publish it*, that we may each have a *copy* of it in some *following number*. Our Brother "Stripling," hath well said, the pleasure of seeing his mortal remains deposited to many of us was denied, but for one solitary individual like myself, in reading the account, can say with him the power of feeling can never be described. But shall not the Lord do right. I am, dear friends, yours truly, in the cause of truth,

Essex, August 4, 1839.

J. G.

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To the Editors of the Gospel Magazine.

THE PHARISEES OF 1839.

MY DEAR SIRS.

I CANNOT help thinking, that we are rapidly leaving the good old doctrines of the Reformation, and that many high sounding Calvinists are very courteously joining their Arminian brethren, in their notions of christian perfection. There is so much noise about the works of man—so much praise bestowed upon his labours—such a mighty stir about human schemes, and human exertions, that Christ and his work, seem almost forgotten; and sometimes left out of the question altogether. And although the bible is full of this glorious subject, from the beginning of Genesis to the end of Revelations; and the primitive christians, and our pious Reformers, made it the unceasing theme of their writings and conversation; it would scarcely be deemed a mark of sound sense and discretion, and would not fail to involve a charge of enthusiasm, to introduce into the society of even high professors, any thing like spiritual discourse upon the love of Christ—the glory of his character—and the blessings of redemption. A man would probably render himself much more acceptable, by curious glosses upon disputed texts—bold criticisms upon ministers—amusing anecdotes of individuals—and the religious gossip of the day. The legalists plume themselves so much upon their attainments, and talk so loftily about their sanctity, that one would suppose they had neither read their bibles, nor studied their own hearts, for they shew equal ignorance of both. They push aside the poor trembling sinner, the man of a broken and a contrite heart, with a "*stand by for I am holier than thou*;" and would leave him in utter despair, did not Christ himself invite him to his cross, and whisper peace. But I would advise these modern Pharisees, who contemplate themselves with such smiling complacency, to bring their conduct closely to the light of divine truth, and measure their character by the gospel standard. And if they please, instead of taking any

part of the laws of Moses, we will take the commandments of Christ, which of course they hold themselves bound to obey ; and endeavour to ascertain, how nearly they approach them in their ordinary practice. And first we may notice the forty-fourth verse of the fifth chapter of St. Matthew. " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Now I will fairly put it to these good people, whether they, or any of the fallen race of Adam, ever obeyed this precept, in the depth of its spirit, and the extent of its meaning, any one day in their whole lives, or for a single hour of that day. Again, let us look at the twelfth, thirteenth, and fourteenth verses, of the fourteenth chapter of St. Luke. " Then said he also to him that bade him, when thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbours ; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just." What do these gentleman think, of this extraordinary precept of our Divine Master ? Is this the description of company, which they are in the habit of inviting to their tables ? Will their perfect obedience to this command, claim the promised recompense " at the resurrection of the just ?" Again, what does the Apostle tell us in the third verse of the second chapter of Philippians, " Let nothing be done through strife or vain glory ; but in lowliness of mind, let each esteem the other better than themselves." What say the Pharisees to this ? Have they learned this wonderful lesson of humility ? Is this the spirit they manifest in themselves, or observe in others ? And again let me refer to the thirteenth chapter of St. Paul's first letter to the Corinthians. He tells them, that " although he should give all his goods to feed the poor, and his body to be burned, and had not charity, it would profit him nothing ;" and he proceeds to define the meaning of that word as follows—" Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doeth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things."

If I be at all correct in my observations of what is passing around me, this species of charity is not very frequently to be met with, even in the best and purest circles of religious society. Now, my dear Sirs, the new testament is full of these exalted principles—this holy self-denial—this grand morality. The precepts of the gospel exhibit a picture of the mind of Christ, and constitute that sublime and beautiful system of laws, by which his church is governed. These precepts are unfolded and applied, in all their

purity and spirituality, to the various characters, conditions, and relations, of his reemed people. It is a high and heavenly code—and could it be entirely obeyed, would ensure unclouded felicity to all its favoured subjects; for “*holiness is happiness.*” But although Christ could not give a law unworthy of himself, and less than perfect; yet he well knew, that complete obedience to it was utterly impossible, during the journey of the poor pilgrim through the wilderness, while groaning under a body of sin and death—and while it furnishes a noble rule of life, it accomplishes a far more important and glorious purpose, by leading the believer to the “*Rock which is higher than himself.*” He is enabled by faith, to see and feel, that not only has every requirement of the old law been fulfilled, but every precept of the gospel obeyed on his behalf by his great Substitute—and that he is presented at the bar of the grand Judge of heaven and earth, “*holy and unblameable, and unreprieveable,*” entitled to eternal life and blessedness, through the precious atonement, and spotless righteousness, of the Lord of glory, and the Prince of peace. Here, therefore, the believer takes his stand—not on his own poor and imperfect performances—not on any imaginary sanctity—not on any excellence of character, in the world or in the church—but on the almighty work of his almighty Saviour. “*The name of the Lord is a strong tower, the righteous runneth into it and is safe.*” These feelings and convictions, keep him at the foot of the cross—the only place where the pride of man can be effectually mortified, and true christian humility produced; the only place where the weary traveller can enjoy that rest, and taste that peace, which the Apostle sweetly describes, as “*passing all understanding.*”

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To the Editors of the Gospel Magazine.

SIR,

WE read in Holy Scripture by the mouth of the Psalmist, “*Mark the perfect man, and behold the upright, for the end of that man is peace:*” and it is a truth, there can be no permanent solid peace, but what is built upon the blood and righteousness of the God-man, Christ Jesus, who is the great and only mediator between a holy and just God, and a poor, lost, miserable, and undone sinner; and it is also a glorious truth, that no other peace will stand the test in the trying hour of death, but what centres in the great atonement the dear Lord Jesus wrought out, and brought in by the sacrifice of himself on the cross on Calvary’s Mount. This was clearly, sweetly, and gloriously manifested in the departure of a mother in Israel, Mrs. Matilda Henning (my mother-in-law) who left these confines of mortality on the 12th April, 1839, aged 68 years, to dwell for ever with him who shed his precious blood to redeem her immortal soul from eternal ruin.

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Mrs. Henning was for several years past a constant reader, and great admirer, of the glorious truths promulgated in the "Gospel Magazine?" amongst others of your correspondents, the productions of the "Female Wanderer in the Wilderness," was greatly prized by her.

As I have had, from her own mouth, many times, an account of the way and manner in which the dear Lord was pleased to shew her the dreadful state she was in through the Adam fall—how he was pleased to set her soul at happy liberty; and also of the many glorious manifestations she experienced in her soul during her pilgrimage, I feel my mind drawn out to send you an outline of the same for publication in your valuable repository, hoping it may be profitable should you deem it worthy the notice of your readers.

From Mrs. H.'s childhood she had an insight given her of her natural depravity, not often to be found amongst children, so that she would frequently cry out when put to bed, she could not go to sleep she was so black, and her parents would be obliged to sing hymns to her to lull her to sleep. But it was not until she was 35 years of age, that the Lord was pleased to shew her the awful state and condition she was in by nature and practice. It was at her mother's death-bed side these words were spoken by the Lord to her soul as the voice of thunder,—“If your soul was in her soul's state, how would you stand before the Almighty Jehovah?” and in a moment she saw herself an awful sinner, from head to foot nothing but wounds, bruises, and putrifying sores, which made her swoon away. Her relatives and surrounding friends supposed her mother's death was the cause; but, no! it was justice, the guardian of God's most holy law, which seized her, exclaiming, “Pay me that thou owest,” which made her feel as if the arrows of the Almighty, dipt in his hot displeasure, had entered her vitals. When she came to herself, her cry was she was a poor, lost, and undone sinner, expecting every moment to be hurled into that place where hope never dawns: like one of old she cried out, “Lord, what shall I do to be saved.” In this dreadful state of foreboding eternal ruin and despair, she went on for upwards of three months. Her relatives, on one occasion, took her to a physician, who, finding her disease was a troubled mind, gave her a composing draught, but she told him she wanted the physician of souls, and not him. On being threatened to be sent to a workhouse, she exclaimed, “Oh! give me a linsey-woolsey garment, a bed of straw, and a reconciled God.” On another occasion, such was the anguish of her soul, that she arose at midnight and left her home, when the Lord shewed her such a sight of her depravity and iniquity, and of his righteousness, that she was compelled to say Amen to her own damnation; and going to a neighbour's house, she cried out she was sure of going to hell, she felt herself such an awful sinner; but her neighbour endeavoured to comfort her, by telling her she had an uncle, who once was just as she was, but now he was a very happy man,

and often expressed himself, that he knew he should go to heaven when he died, which a little revived her drooping soul. It pleased the Lord, in his own good time, to set her at happy liberty, by applying with great power to her soul these words, "And in that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold! God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation, therefore with joy shall ye draw water from the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted; sing unto the Lord, for he hath done excellent things, this is known in all the earth; cry aloud, and shout thou inhabitant of Zion, for great is the Holy One in the midst of thee:" and with the words there came such life, light, love, peace and joy, that passeth all understanding to describe. Her extacy was so great that she would cry out, "O for a trumpet's voice to sound forth the praises of my Redeemer; O that I could get on the tops of the houses that all the world could hear of the unspeakable love of my God to my immortal soul," &c. Thus she had, "The oil of joy for mourning, and the garment of praise for the spirit of heaviness," and walked sweetly in the light of the Lord's countenance all the day long.

In those days of her espousals, whilst she was thus enraptured with the smiles of the dear Lord Jesus, a professor, who was apparently ignorant of the great covenant love of the divine Jehovah to his blood-bought family, (never it should seem having realized that promise to his own soul, "I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep night and day") told her she should be careful, or he who went about like a roaring lion would devour her new-born soul, which brought a little bondage on her soul, but the dear Lord was pleased to sweetly apply these words to her: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee;" and "Heirs of God and joint heirs with Christ," enabling her to see, that being a joint heir with Christ, she never could be severed from him, nor could any one pluck her out of his Almighty hands, having been loved in Christ from everlasting to everlasting.

It was under the ministration of the late Rev. J. Carter of Portsea, that the dear Lord was pleased to nourish and build up her soul in the most holy faith; and although when first she went to hear him preach, (which was soon after the Lord had spoken peace to her soul), she expected some awful judgment to fall on her, for going to hear such an awful character as Mr. C. was represented, yet such was the great depth of experience, which he in his preaching was led into, that she could say of a truth. "He brought me into his banqueting house, and his banner over me was love." She shortly after joined that little, but persecuted people, and continued an

honourable member in church fellowship with them until her death.

The first discourse she heard Mr. C. preach, was from Matt. 9—12. "The whole need not a physician, but those that are sick" and in describing how the blessed Lord is pleased, to plough up the fallow ground of a sinners heart, how some (pre-ent) had nausiated their food, and their bones had cleaved to their skin, that they could get no rest day or night, in consequence of the tremendous load of guilt and misery which lay so heavily on their minds, that they had abhorred themselves in dust and ashes, and had lost all hopes of ever being saved in whole, or in part by any thing they ever did or could do, and that the only way to escape everlasting damnation, was through the righteousness of the Lord Jesus Christ. And most sweetly did Mr. C. point out the Holy Spirit is pleased to lead a vessel of eternal mercy, into the glorious liberty of the Gospel, by applying the peace speaking blood of the Lamb, to the heart and conscience, thereby blotting out all sin, and (said Mr. C.) the Holy Ghost informs me there are some present, who will be compelled to speak the truth of me this evening.

Under this discourse all Mrs. H's. prejudice fell to the ground, and said she, if no one else is compelled to speak the truth of what has been preached this night, I am; for this man has described the very way the dear Lord has led me, in far better language than I could relate it myself. Many other precious experimental sermons she heard Mr. C. preach, she has often spoken of as being particularly blessed to her soul. One from Amos. 7—15. "*The Lord took me as I followed the flock,*" under this discourse the Lord was pleased to shew her, how he took her in her mothers bed-chamber, how he led her in the green pastures of the everlasting gospel, and fed her out of the inexhaustible fulness of the Lord Jesus Christ.

Another from Exodus 3—15. "*This is my memorial,*" where-in Mr. C. was led to point the memorial the Lord's dear people possessed, was the peace speaking blood of the Lamb, applied to the heart and conscience by the Holy Spirits power, and Mrs. H. could set her seal to the truth of it, the Lord having given her to feel somewhat of its indescribable sweetness. Another from Leviticus, 23—3. "*And the seventh day is Rest.*" this also was a blessed season to Mrs. H. inasmuch as Mr. C. described it to be a sabbath of rest indred, to every child of God, when the lord spoke peace to their precious and immortal souls, for it was ceasing from their own works, and resting on the finished work of the Lord Jesus Christ—an earnest of that eternal rest that remaineth for the people of God.

Perhaps there are but few of the Lords dear children who have been more highly favoured from the Father of mercies than was Mrs. H. It would be too voluminous to state one half of the great

and glorious manifestations, which she from time to time has related, but two or three may not be unacceptable nor unprofitable.

On one occasion such was the power of the love of God resting upon her, that she cried out in the extacy of her soul. "*O Lord stay thy hand or enlarge my heart,*" at another time when on a bed of sickness and pleading with the Lord, he spoke these words with power to her soul "*Cheer up,*" and with these words came his Almighty power, for she began to recover immediately. At another time when greatly harrassed by the enemy of souls, she sent for her minister (Mr. Carter) but he being too unwell to visit her, wrote the following beautiful recipe. *The enemy of souls has drawn a veil between Mrs. H. and her privileges,*" which under the blessing of the Lord had the desired effect of shewing her the cause of her distress.

In a providential way the Lord also wonderfully blessed her, for having for many years to obtain the bread that perisheth, for herself and infant family, there was often great work for faith. One time when supplicating the dear Lord, these words came with such power to her soul as to make her mortal frame quiver. "Thus saith the Lord, thy barrel of meal shall not fail," and when on her death bed she could say, "the Angel that redeemed me, has fed me all my life long, blessed be his Holy name.

Mrs. H. being a very lively Christian, and always ready to give an answer of the reason of the hope that was in her, her company was very profitable and anxiously sought for, and every real gospel minister, who visited these parts, and had the pleasure of her acquaintance, after having heard from her lips how the dear Lord had brought her on her journey towards the heavenly Jerusalem, wished her a safe arrival in the haven of bliss.

One minister, writing of her, says, "I am sorry of Mrs. H.'s affliction and pain, but tell her, the time will soon come when her sorrow and pain shall be known no more for ever; for the inhabitants of the heavenly Jerusalem shall no more say I am sick, for the people that dwell therein shall be forgiven their iniquity, the body of death, the heart of plagues, infidelity, death, devil, and the world will all be left behind, and earth exchanged for heaven."

Another writes, "I beg affectionately to be remembered to dear Mrs. F., tell her the Lord loveth them that are sick, and that I love her in the Lord, for the Lord's sake, nevertheless I shall be glad to hear she is gone home, and has bid adieu to all earthly things."

"Up to the fields where Angels lie,
And living waters gently roll,
Fain would my soul leap out and fly,
But flesh hangs heavy on my soul."

About four years age, Mrs. H. felt a lump in her right breast, which proved to be a cancer; and from that time her health began to decline, and it eventually removed her from the church militant,

to join the church triumphant, to dwell for ever with the spirits of the just made perfect, and unite in the chorus of "Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive blessing and honour, glory and power, for ever and ever, Amen."

During her long and protracted illness, many were the sweet and precious promises the dear Lord was pleased to speak to her, so that notwithstanding the acute sufferings her mortal frame underwent, she could say by blessed experience, "I know that my Redeemer liveth, and that I shall see him for myself, and these eyes shall behold him and not another." In March 1836, it pleased the Lord to lay her on a bed of sickness with the scarlet fever, but with it he gave her such a glorious manifestation of himself, that she sent for her family around her, and with tears of joy desired them not to mourn for her when she was gone, for, said she, the Lord has talked to me this day as one friend talketh with another, he has this day called me his beloved. O how I long to depart to be with him, O that I could die to be for ever with my adorable Lord.

During the last twelvemonths, her complaint made rapid strides, so that it was evident the Lord was taking down her clay tabernacle, for she had in a great measure done with things of time and sense, her mind being stayed on the dear Redeemer. At times her pains were almost unbearable, until about three months before her death, when the dear Lord was pleased to say to her with great power. "I have heard the cry of thy affliction, and will come down and deliver thee. To which she was enabled to reply, "Be it O Lord to thy handmaid as seemeth good unto thee," and from that time her pains of body in a great measure ceased, however she had great and sore conflicts with the enemy of souls, and would often say, if I am one of the Lords, why am I thus? On one occasion, when under great temptation, that sweet piece in the Gospel Magazine for February 1839, "The believers strength and support," was greatly blessed to her, also, that one entitled, "Mercy shining in the face of justice;" she read with much soul profit.

An aged friend visiting her at a time when the enemy was allowed to make great inroads on her soul, Mrs. H. asked her what she had to say for her comfort, and seeing her friend amazed at her distress of mind, exclaimed, (herself, as if inwardly inspired) why do you not say, (raising her feeble hands)

"Engraved on the palms of his hands,
 "Eternity will not erase,
 "Impress'd on his heart it remains,
 "In marks of indelible grace."

However, it pleased the Father of all our mercies to calm her troubled breast, and for several days before her departure he gave her many blessed promises, that enabled her to rest upon the faithfulness of a covenant keeping Jehovah, so that the valley of the

shadow of death presented nothing gloomy nor terrific. A dear friend said to her, you and I have often sung

"Will our God his peace reveal,
When our heart and flesh shall fail."

Oh! said she, he has done that since I have been on this bed of affliction.

Another friend, to whom she had related the Lord's wonderful deliverances in times past, said to her on Wednesday evening previous to her departure, You asked me if I thought the dear Lord would appear for you again; I told you I was sure he would; now I ask you, has he not appeared for you? She replied, Yes, I feel it is he who now supports my soul. She, wishing her friend to say a word or two in prayer before he left, he replied, what shall I ask the dear Lord for? to which she said, Ask him to give me an easy and quiet departure. On Thursday, being very low in body, she said but little. On being asked whether the Lord had blessed her with any promise, she said "Yes, his loving kindness changeth not." On Friday morning, a few hours before her dissolution, on being asked if all was peace within, she said, "Yes." Is all quiet? she replied, "Yes, beautiful—beautiful." Do you find Jesus precious to you now? "Yes;" which were the last words she spoke to mortals, and shortly after fell asleep in Jesus, without a sigh, groan, or struggle.

"Blessed are the dead which die in the Lord."

THOS. H. BAXTER.



POETRY.

A FAITHFUL SAYING.

"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." 1 Tim. i. 15.

'Tis faithful said, and faithful done
For Christ came down the vict'ry won
He bled upon the tree,
The price demanded, there, was paid,
He bow'd his head 'tis finish'd said,
For ever and anon!

'Twas faithful said, and faithful done,
(Isreal's Jehova is but one
In purpose, word, and grace)
The Father choose, the son redeem,
And God the Spirit teach the scheme
And bid us seek his face.

What mercy this, in time of need,
To helping sinners,—love indeed,
Mercy and truth combine,
They meet in one, unite and kiss
Peace, righteousness, in firm embrace
In glorious lustre shine!

Let heaven wonder, earth surprised
 To see what wisdom hath devis'd
 And did indeed perform,
 Nor left for man one straw to move,
 Christ's sorrows pointed at to prove
 How much he lov'd a worm

He came to save, and not propose
 'Tween life and death for man to choose,
 His choice by instinct taught
 Who'd heedless choose the ways of death
 Not e'en a chance would choice be worth,
 In value less than nought,

He came to save—most blessed sound
 Nor is on earth its equal found,
 What glorious news is this !
 'Tis food and medicine to the mind,
 When faith believe and love's inclin'd,
 The way to endless bliss.

He came to save my soul from hell,
 Not only came but sav'd as well,
 To him be all the praise—
 For I, nor thought, nor spake, nor done
 One thought, one word, nor work—not one,
 Could not a finger raise !

He came to save—proclaim abroad
 The blind shall see—deaf hear the word,
 New life in vigour rise,
 When Christ the hearing ear impart,
 Ope the blind eyes, renew the heart,
 And make the foolish wise.

He came to save (but who believe)
 'Tis sinners only he'll receive,
 The Gospels grand report :
 The fount is free—come, wash, be clean,
 From every spot and taint of sin,
 By blood thy ransoms bought.

He came to save and seek the lost,
 His love provided all the cost,
 Provision great indeed ;
 And is it possible that they
 Should ere be damned and cast away ?
 And sink in time of need ?

He came to save, he stretch'd his hand,
 He grasp'd the sinner, snatch'd the brand,
 He set the soul at large
 And held it up to Satan's view,
 And told him,—' this is not for you '
 'I've brought 'its full discharge

His mercy if for ever built,
 Nor can it fall, his blood is spilt,
 Here yonder blood bought race,
 Sing, glory, honour, praise and power,
 Dominion each successive hour
 And shout victorious grace !