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THE
GOSPEL STANDARD,

OR

FEEBLE CHRISTIAN'S SUPPORT.

VOL. XV. 1849.

LONDON:

R. GROOMBRIDGE AND SONS, No. 5, PATERNOSTER-ROW:

J. GADSBY, BOUVERIE-STREET, FLEET-STREET.

MANCHESTER: F. GLEDHILL, 6, EXCHANGE-STREET; ALSO IN THE LIBRARY OF THE
ROCHDALE-ROAD SUNDAY-SCHOOL.

NEW YORK: JOHN AXFORD, 168, BOWERY.

1849.

LONDON:

J. GADSEY, PRINTER, WHITEFRIARS PRINTING OFFICE, BOUVERIE-STREET,
FLEET-STREET, LONDON.

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THE

GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 19.

No. 157. JANUARY, 1849. Vol. XV.

ADDRESS TO OUR READERS.

God, having from all eternity chosen a Church in the Son of his love, has designed and appointed that she should stand an everlasting monument of his distinguishing grace. He has laid, therefore, “in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation,” that, being built upon this “Rock of Ages,” she may stand firm and unmoved amid the storms of time. This, then, is her foundation—Christ Jesus the Lord.

But the Father of all mercies and the God of all grace has not only laid her *foundation*, he has also designed her *edification*; that she should not only be built on, but built up; that there should be a coping-stone as well as a corner-stone; that she might not only be rooted and grounded in Christ, but that the whole building, fitly framed together, might grow up unto a holy temple in the Lord. And as the Son of his love must in all things have the pre-eminence, as he is the Alpha and the Omega, the beginning and the end, the first and the last, he has delegated to him this mighty work; for “as the hands of this spiritual Zerubbabel have laid the foundation of the house, his hands also shall finish it;” and in due time “he will bring forth the head-stone thereof, with shoutings, Grace, grace! unto it.”

But as the Lord, in grace as well as in nature, in the kingdom of

heaven as well as in the kingdom of providence, usually works by *means*, so in the work of building up the Church on her most holy faith he employs *instruments*—weak, indeed, and ineffective in themselves, but mighty and powerful when wielded by his omnipotent arm. Of these instruments the chief is, his own inspired word applied by a divine power to the heart. From this mighty weapon all others borrow their efficiency. Sermons, hymns, religious books, spiritual conversation, godly letters—whatever man has preached, sung, read, or written—all derive their authority, their value, their profit from the Scriptures of truth. “The flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.

To be instruments, therefore, in building up the people of God, to profit and edify their souls—thus to be workers together with God in this holy and blessed employ, should certainly be the desire and object of every tongue that speaks, of every hand that writes in the name of the Lord Jesus.

And are *we* thus honoured? Is this *our* privilege, to be “labourers together with God?” Admitting all its defects and short comings, is this still the honoured privilege of the *Gospel Standard*; to minister in any degree, however inconsiderable, to the spiritual profit of any, however few, of the Lord’s people? How careful, then, should we be to admit nothing that may tend to mar—how desirous to insert every thing that may promote, the edification of the saints!

This, however we may come short, is our end and aim—the profit and edification of the people of God among whom our periodical may come. More than this we cannot want; less than this we cannot desire.

On this ground, then, do we desire to meet our readers at the commencement of another year. On this topic shall we chiefly dwell in this, our annual Address; and as we feel desirous at these times to lay before our readers—though we hope they are sufficiently apparent—the motives which chiefly urge, the views which mainly guide, the feelings which principally influence us, in this our labour of love, we shall take this present opportunity of familiar converse, to explain what we mean by spiritual edification, and what means we feel bound to employ to promote it, as well as what we consider necessary to avoid as hindrances to its attainment. “Let all things be done unto edifying.” “Not seeking mine own profit, but the profit of many, that they might be saved.”

What, then, do we understand by the word "*edification?*" It means literally, a building up. Every thing, then, that builds up the soul—that enables it to grow in grace and in the knowledge of the Lord Jesus Christ—that communicates to it strength and power—that nurtures faith, hope, and love—that weans from sin and self, and brings it into closer union and communion with the Lord of life and glory—all that, in the hands of the Spirit, produces these gracious and blessed effects, may well be said to edify the church, to build up the temple of God. This mighty, this blessed and efficacious work, truth only can accomplish. And this not mere truth alone, not simple, naked truth as it stands in the word of God, but truth accompanied by a divine power. Firm is the temper, bright the blade, keen the edge of the sword of the Spirit; but it must be wielded by the Holy Ghost "in order to pierce even to the dividing asunder of soul and spirit and of the joints and marrow, and to be a discerner of the thoughts and intents of the heart."

If this be the case, it is evident that, as a general rule, no writings will edify the people of God but those that flow from the pens of gracious men. God, indeed, spoke by Balaam and Caiaphas; and we therefore know not how far he may still use the ministry of ungodly men. This, however, is the exception; the general rule must guide us.

This, then, furnishes us with our *first* rule—not to admit into our pages any thing but what is commended to our conscience as flowing from a gracious pen. If there be no grace in the heart of the writer, can we expect him to communicate grace to the heart of the reader?

But again: it is not every gracious man who can speak or write to the edification of the people of God. All Israel were not prophets, though Moses in the height of his zeal might wish them such, (Numb. xi. 29;) nor, though there are now abundance of tongues itching to speak, and of fingers itching to write, are all, or indeed many, of the Lord's spiritual Israel qualified, by mouth or pen, to edify the living family. "I sent them not, nor commanded them; therefore they shall not profit this people, saith the Lord." (Jer. xxiii. 32.)

This, then, is the foundation of our *second* rule—to admit only those pieces which, to the best of our judgment, have some savour and power resting on them.

However difficult their application, or however fallible may be

our judgment in the use of them, these two rules must be our guides. In different latitudes the mariner's compass varies, and is not always an unerring guide; but the sailor still by it steers his course, for were he to forsake it he would soon be lost upon the world of waters. So our rules may not always unerringly guide us; but throw them overboard, and we are at once without course, aim, or object.

Aiming, then, at the spiritual profit of our readers, and considering everything else subordinate to that, it may be well supposed that our *first* inquiry must ever be, "Is the writer of this piece a gracious man? Does he bear marks of possessing an experimental acquaintance with the truth as it is in Jesus? Is he evidently taught of God?"

If, as far as we can judge, such be the case, our *next* inquiry is, "Is there any power or savour accompanying the piece? Does any dew or divine unction rest upon it? As we read it, do we feel our own souls sensibly profited? Are we reprov'd and condemn'd by it; are we strengthened, encouraged, revived, melted, softened, humbled; is any spirit of prayer felt, any faith, hope, or love drawn forth; does it enter into our conscience, touch the secret springs of the heart, fall with any weight or power upon our spirit; does it detect sin and make it hateful, discover Jesus and make him precious; does it draw a sigh from the bosom, or a tear from the eye; does it separate from the world, give strength to fight against a wicked heart, and to mourn over its continual backslidings; does it draw us near to the tried and exercised children of God, and open to them our heart, our lips, our purse; in a word, does it edify and profit our soul?"

That any one piece in our monthly pages should do *all* this, how can we, how dare we expect? And yet if it do *none* of these, if no such effect in any degree be produced, why was it written, and above all, why was it inserted? If our pages are idly read, listlessly gaped over, and then carelessly thrown aside, how does the *Gospel Standard* differ from a newspaper? If no good be done by it: no sad heart comforted, no drooping heart revived, no doubting heart encouraged, no erring heart reprov'd, no cold heart warmed, no hard heart melted; if it convey no reproof, correction, instruction, or consolation; if it mislead instead of guide, harden instead of soften, engender carnality, worldliness, and death, instead of spirituality, heavenly mindedness, and life, why should we trouble ourselves any more with its publication?

Why weary eye, and heart, and head; why incur the odium of rejecting, and the responsibility of inserting pieces; why thrust ourselves forward among the churches as worthy of being listened to? But because it is our belief that good has been done, and is doing by us, we are encouraged to persevere.

The mode, degree, and effect of spiritual profit are sometimes mistaken. It is not the great and strong wind, the fire, or the earthquake by which the Lord usually speaks; but the still, small voice. Thunders may shake the sky, lightnings furrow the ground, hailstones desolate the earth, but these do not make the desert rejoice, nor the wilderness blossom as the rose. It is the stilly dropping rain, the gently falling snow, the calmly distilling dew which make the earth bring forth and bud, that it may give seed to the sower and bread to the eater. Thus good may be done by many a piece in our pages which does not lacerate by sudden conviction, nor fill the heart and mouth with songs of triumph. "Line upon line, line upon line; here a little, and there a little," is the usual mode of divine teaching.

"As in the days of flesh he grew
In stature, wisdom, grace;
So in the soul that's born anew,
He keeps a gradual pace."

If, then, no sudden conversion nor marked deliverance attend the wide diffusion of the *Standard*, if no cloud of witnesses rise up to call it blessed, as owing to it instrumentally life from the dead or beauty for ashes, let it not be said that it labours in vain or spends its strength for nought.

An amount of silent good may be done by it; an unknown, unnoticed blessing may rest upon it; for the kingdom of God cometh not with observation, and is as the seed which springs and grows up we know not how: first the blade, then the ear, then the full corn in the ear. In villages and hamlets far distant from any preached gospel, among churches and congregations where the ministry is a dry breast, in the sick room whence persecuting relatives banish the Christian minister or friend, even in foreign lands where truth is neither preached nor known, in the Australian hut or Canadian loghouse, a piece from Rusk, or a letter from Huntington, not to mention living correspondents, may be a messenger of mercy. "Cast thy bread upon the waters, for thou shalt find it after many days."

The edification, then, of our readers being our chief end and aim,

as we are bound to do all we can to promote it, so are we equally bound to avoid all that may hinder it. True religion, vital godliness, the grace of God in the heart, is the most precious gift which the Lord can bestow. It is not only a blessing to its favoured possessor; it is a blessing to others also. But false religion, the mere show and pretence of grace, an empty profession destitute of all life and power, is but a curse—a curse to its miserable owner and to all that come under his influence. How culpable, then, should we be, knowingly and wilfully to foster any such delusion. But of this we should be guilty, if we admitted into our pages much that in our day passes for true religion. Dry and useless discussions; flattering letters to “dear ministers” and “dear sisters;” the feeblest evidences, or no evidences at all, magnified into conspicuous deliverances; bitter and angry controversies; party spirit instead of the spirit of the gospel; light and foolish anecdotes; a hard, dry, general tone, as if to profess a sound creed were the same thing as faith in the Lord Jesus; a haughty preference of self and contempt of all others; great swelling words about gospel liberty and assurance, and keen cutting strokes against doubts, fears, and exercises—to all such miserable, soul-deadening matter would we say, “Get thee hence!”

But this necessarily circumscribes our range. By rigorously excluding all but what we think likely to profit the soul, we confine ourselves within narrow limits. And this has led some to complain that the *Standard* wants *variety*. What variety do they want? A variety of gossip and religious news? A variety of tell-tale rumours about divisions in churches, ministerial changes, setting up of new causes, number of persons baptized by Mr. So-and-So, steam-boat trips and tea-drinkings? Do they want a variety of anecdotes and old wives' tales, such as at anniversaries form the staple of pious conversation? Do they want the newest jest of the Rev. Mr. This, or the last slander of the Rev. Mr. That? Or do they want a sharp and angry controversy, abundantly spiced with personal reflections? They are not the first who want variety. Their predecessors in the wilderness said, “Our soul loatheth this light bread.” They too wanted variety. Always manna from heaven, and always water from the rock, palled their appetite. “Our soul is dried away; there is nothing at all beside this manna before our eyes.” O for a little variety!—a few “cucumbers, and melons, and leeks, and onions, and garlic,” just to vary the manna! “Who will give us flesh to eat? We remember the fish which we did eat in

Egypt freely." To such a depraved appetite we hope never to minister.

It is true that in the word of God there is divine variety. History, prophecy, song, proverb, narrative, letter, all contribute to diversify the inspired page. "The tree of life bears twelve manner of fruits." But be it borne in mind that, though there are "diversities of gifts, it is the same Spirit; though differences of administration, yet the same Lord; though diversities of operations, yet the same God which worketh all in all."

Following this divine pattern, we too would have variety. And have we it not? Have we not a piece from Rusk, a sermon from Erskine, a letter from Huntington, or some gracious correspondent, an Obituary sometimes, or an Experience?

As far as we can, have variety consistently with our main object—the profit of our readers, let us have it. But do not let us seek variety for the mere sake of variety, lest our craving for variety lead us away from truth. If once we give way to this appetite for variety, why should we not go the whole length, if once commenced? We have professed Calvinism a good many years. Would not Arminianism be a variety? Always free grace! Would not free-will be an agreeable change? Must we always be Baptists? Would not infant sprinkling be a variety? Experience, experience, experience! must it always be experience? Hard, dry doctrine would surely be a variety. And to be always talking, writing, and preaching about power, and dew, and savour, and the blessing of God; why not a little sometimes about the power, and ability, and strength of man? All this would be variety, and to many, perhaps, of our readers an agreeable variety.

But it is to be feared that all this hankering after variety really springs from an ignorance of the power. Readers of experimental books are many of them like hearers of experimental ministers. Feeling no power nor sweetness in the word preached, it is to them a dull monotonous tale. They want something to touch their natural feelings or inform their judgments, and in many cases to take away that uneasy accusation of conscience, "If this be religion, I have none." Therefore they cry, "It is always the same thing over and over and over again. We want something fresh, something new." And led away by this cry, some ministers have sought variety; and what have they found? Death.

Here, then, we take our stand. If we can have variety consistently with power and savour, let us have it; but not variety at

the expense of edification. Gold, silver, brass, shittim wood, blue, purple, scarlet, were accepted as gifts for the tabernacle; nor were badger's skins, nor even a lock of goat's hair, refused. Here was variety. But all for the service of the tabernacle—all purified by blood, and sanctified by oil, and consecrated by the fire from heaven upon the altar, and the cloud of glory on the mercy-seat.

Thus we do not object to variety, if similarly given and consecrated. Let it be a badger's skin or a lock of goat's hair, it will not be refused if purged with blood, anointed with oil, and consecrated by the Spirit. But let us not have such a variety as shall bring confusion into our pages, darkness into our mind, and death into our soul.

THE EDITORS.

THE CHOSEN GENERATION AND ROYAL PRIESTHOOD, WITH THEIR TRUE MARKS AND CHARACTERS.

BY CHRISTOPHER COB.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.” (Peter ii. 9.)

“Go around about Zion; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death.” (Psalm xlvi. 12—14.) And again: “He will surely hear the afflictions of the afflicted, and answer their cry,” though they may now seem forsaken and forgotten, though abject and outcasts in the eyes of the world—as Christ was: “Disallowed, indeed, of men; but chosen of God, and precious.” So was it with our Lord and Master, and so will it be with all those on whom the Father hath set his love in like manner. However the world may look on them, or they judge of themselves, yet in the eye of God it is thus: “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.”

Now, there is great need to distinguish between one thing and another, that the trumpet may give a certain sound. Who are these “chosen people” that are thus beloved? For it belongs not to all men: “I am not sent but to the lost sheep of the house of Israel.” Many widows were in Israel, but only to one poor widow of Sarepta was Elijah sent. “It is not meet,” saith Christ, “to take the children's bread, and give it to the dogs.” Some are dogs, as some are children; and Peter tells Simon Magus plainly, “Thou hast neither part nor lot in this matter.” Lest every one should thrust in, there are bounds set; not all, but “ye, are a chosen generation.” ‘Not every one that says, ‘Lord, Lord,’ shall enter;’ not even one that comes, and hears, and sits in the house among the children, is

of this "chosen generation," of that blessed seed. No; but in "Isaac shall thy seed be blessed." Ishmael, though he may live in the house, yet he must not be heir with Isaac. There are many flourishing plants in the world that grow and thrive apace; but "every plant that my Heavenly Father hath not planted, shall be rooted up. The King will overlook all his guests, and then, "Friend, how camest thou hither?" will light on all that have not the wedding garment on. However we may strive to pull in wives, and husbands, and children, and other relations, according to our selfish wills, yet, alas! that will not stand, that will not make any such who are not of this "chosen generation." It is not whom man approves, but whom the Lord approves.

It was once so, that all lay in the confused mass together, in one lump, like the potter's clay; and then there was no difference at all. None could say, "This is acceptable, or this rejected; this is Jacob, or this Esau; this is a vessel of honour, that of dishonour," till the Potter had separated and distinguished his clay to several purposes; and then was the portion of the nations divided, and "the Lord's people became his portion;" then this "chosen generation" had their first being, and were born from the "womb of the morning."

Now, in *choosing*, these several things are to be considered :

1. Before a man chooseth anything, he *weighs* well, and *considers*, and *overlooks* it in his mind. He weighs all the flaws and all the perfections in it, that he may know what he chooseth, and not do it blindly. So the Lord was pleased to weigh all his creatures: "When he divided to the nations their inheritance, and separated the sons of Adam," then he said, "Jacob is my portion." He knew what he did—how man would prove. As God says, "I knew thou wouldst have iron sinews and a brazen brow." He thoroughly considered what he did, took in all faults and provocations that should ever spring from them; and yet he pitches on this "chosen generation," and "Jacob is the lot of his inheritance."

Hence it is there are no repentings in God, because the thing was thoroughly weighed. We often repent, because of our hasty rushing upon this and the other. But God is not as man; he made his choice with full advice and counsel; hence it is that "the gifts and calling of God are without repentance," and "in him is no variableness or shadow of turning." Because all his works were done in counsel, therefore they stand fast for ever and ever. And David says, "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death." This God is Zion's God, that hath done things at a certainty, and "will be a guide even unto death," who will never leave nor forsake her. The bottom and ground is certain, and is thus expressed in the Proverbs: "That I may make thee understand the certainty of the words of truth."

This choice of God is a certain, infallible, unchangeable choice. It will seem wonderful when you come to consider it, and the thing sinks into your hearts: Wert thou once in the same lump with the reprobate silver? Was Esau Jacob's brother, and Jacob loved and Esau hated? How comes this thing about? What means this favour? What manner of love is this?" O Lord! if it did but sink into your souls, what a thing it is to be "chosen of God!" "Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches." This is not the thing which puts the difference; and Christ saith to his disciples, "Rejoice not that devils are subject to you." That is not your happiness. No; but that "your names are written in heaven;" you are of this "chosen generation;" God pitched upon you; whatever you are, rejoice in that. Samuel looks upon Eliab because of his stature and goodly person, as if sure he was the Lord's anointed. "No," saith God, "not he: it is the stripling, the little youth in the field, the youngest and least thought of: David, he is the man." He saves not the whole, the honourable and learned, the Scribes and Pharisees; but, "ought not this daughter of Abraham to be loosed, whom Satan hath bound, lo! these eighteen years?" She must be loosed, because a daughter of Abraham, however mean and base in the eyes of man, for "God seeth not as man seeth." He picks where he pleaseth; "one of a city, and two of a tribe." "Though Israel be as the sand of the sea, yet but a remnant shall be saved." Though there be "threescore queens, and fourscore concubines, my beloved, my undefiled is but one." That he should let thousands and ten thousands go, and yet "pitch on me!" This will be wonderful to us when we shall see into it!

2. A man *affects* the thing he chooseth; his heart goes after it more than that which he lets alone, and, therefore, Moses said to Israel, "The Lord did not choose you because ye were more in number than any people, but because he loved you." And in Jeremiah he says, "I have loved thee with an everlasting love," and "when thou wast in thy blood," (one would think that a strange time to love in,) yet, "behold, thy time was the time of love." Though there was no cause, yet he loves: "Even so, Father," saith Christ, "for so it pleased thee." Two in a womb, two in a mill, two in the same condition; yet one taken, and the other left. To be left is enough; there is need of no more reprobation than that. If a man be but left, and not daily maintained, kept up, and preserved, he will corrupt himself, and run naturally to destruction. There is no need of cursing or destroying any creature; but he is pleased to leave some, and that is enough. They naturally tend and fall into the curse, and bring it on their own heads. A man's damnation is of himself; he procures his own curse, and if he but left, and not made spiritually alive, he must die. No man can keep alive his own soul. The branch, if it be left without sap from the root, will naturally die. If the Lord hath not chosen nor set his love upon him, that is destruction enough, he will surely

run thither. Therefore see how Esau first sells his birthright, then loses his blessing; and one misery follows another, till he is quite ruined. The choosing, the setting his heart upon him, is the thing which saves. Christ says of the spouse: "Thou hast ravished my heart with one of thine eyes." That is the thing: to be beloved, to find favour in his eyes. Love will bear all things; it is as strong as death; it will save to the uttermost; and this lot falls on some. Though Esther be an unlikely maiden, one of another country, of mean degree, yet "she pleased Hegai, and obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to him, and seven maidens, which were meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women." (Esth. ii. 9.) "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins." (Verse 17.) "This is the thing that brings the crown to her, be she what she will. "Thou art fair, my love, my undefiled." Though she complains, "I am black," yet he loveth her, and love sees no faults; she is comely in his eye. This is the portion of the "chosen generation."

3. What a man chooseth to himself, *he taketh out from other things, and gathers it near to himself.* Thus is it with God; he pulls the brand out of the burning; he takes the poor out of the dunghill, leaves them not there. This is, indeed, a sure token of choosing, when he leaves not a man or woman in their darkness, bonds, or snares, but pulls them out, separates the wheat from the chaff; who hath "translated us out of darkness into the kingdom of his dear Son." In the Revelation it is said they were redeemed to God from amongst men, and Christ saith, "Because I have chosen you out of the world, it hates you." He takes his chosen ones out of their chains, out of their filth, out of a perishing condition, and cuts them off from the old stock. That which he intends for a vessel of honour he takes out of the lump; he leaves not his own in the same lump with the rude world.

Now, this is the great thing to be considered, whether you are yet thus pulled out? Hath he made thee to differ from the rude world? Art thou pulled out of the kingdom of Satan, where the whole world dwelleth in wickedness? Though in several ranks, forms, and degrees, yet in the same kingdom still—not a new creation made; but this will make it appear he chooseth thee, if thou canst say with David, "He plucked my feet out of the snare; he brought me up from the lowest hell;" and Jonah saith, "Yet hast thou brought up my life from corruption, O Lord my God." That is his salvation; there it appears God is God. We would vainly promise ourselves, as the whole world does, to be saved by his mercy only, and quietly pass our lives in our own wills here, and go to heaven when we die; but, alas! if ever saved, we must be taken out of the condition we are in. "Come out from amongst them, my people, that ye partake not of her plagues." Many have great

words, and great knowledge and light; ay, but they are not yet translated out of the old kingdom; they remain still on the same stock. But things that are chosen are taken out of the midst of other things, as Moses saith to Israel, "Was ever such a thing known, as that God should take to himself a people out of the midst of another people, by great signs and wonders?" To take out of snares, and bonds, and entanglements! For God to say, "Come out of all, and be you clean, and be my people, and I will be your God!"

I shall inquire of you, Are you thus chosen? Are you pulled out of darkness and death, and joined to all the living? Though in ever so mean a place, ever so despised an outcast, though but a living dog, yet, if living, if taken out of death, and planted into a new life, that is the thing; if there be that seed of life, it will ever be stirring, and moving, and bending, like the needle touched with the loadstone; set it where you will, it can never rest until it come into its right place, till the soul be brought to God. There is a restless spirit in the Cains and lost ones, but that is only out of torment, the worm that never dies; and this restless spirit never moves towards God, but runs from him. But to this centre the Spirit of life ever tends: to come from, and out of, all things unto God.

4. Things that are chosen *have no hand in their own choice*. All that befalls this "chosen generation" is of mercy and free goodness. "Who made thee to differ?" Nothing they could do could ever make a difference; but the case stands thus: Two things lie together, and a man passing by takes one and lets the other lie; the things have no hand in it. So is it in this choice of God: all is done according to the pleasure of his own will. See and read as you go, that you may have nothing to glory and boast in, nor challenge the least to thyself, as if he saw some readiness, or activity, or worthiness in thee more than in others. No; he saw nothing except his own pleasure. If there be anything good in thee, he puts it there. "Ye have not chosen me," saith Christ, "but I have chosen you." This will make it appear free indeed, when you shall be made to see there is no hand of yours in it, but "of his own good will begat he us." No man ever began first to seek after God; but "I was found of them that sought me not," else no soul would ever be saved. Can a stone move upward? No; nothing can move to God but what came from God; none can go to heaven but the Son of Man, which came down from heaven. It is contrary to man, who is born from beneath, from the earth, to move upward; his centre is below. Unless he be pulled, and drawn, and borne up, and carried upon eagles' wings, he falls to the earth like a stone. The natural man cannot please God; he neither will nor can be subject to the law of God, which is, that he may have the glory alone in the work of salvation, as he says in Isaiah: "It shall be to me for a name and for a praise." That he should have such unlikely ones, and out of stones raise up children to Abraham, will seem wonderful. "I did not think to see the Lord here," saith Hagar, when she

had given up all for lost. This will make the soul say, as David did, "God alone doeth all."

5. Things that are chosen *are set apart for some special use*; a man hath some end in choosing them. It was so with God in this choice: he hath a peculiar end and design to bring about, and he chooseth some for that purpose. But why are not all the world for this use? True, they might have been, had he put in them the same Spirit, and fitted the vessel to that purpose; but he spends a great deal of cost and pains upon some, and prepares the vessel for that very purpose to put in new wine. Old bottles would break presently; they were not intended for that purpose. Saul had this wine in him: he was among the prophets, the Spirit of God was upon him; but the vessel broke, and all ran out and was lost. So it was with Judas, a preacher, who went in and out with Christ, and wrought miracles; but the vessel had holes, and all was lost and came to nothing. Therefore it is said of some, that concerning faith and a good conscience they make shipwreck. All is shattered, and broken, and disappeared, as if it never had been. Some are compared "to the corn that grows on the house top;" though it be green and flourishing, yet it soon withers and comes to nothing. It was sown there by chance, or carried by some fowl; the husbandman never intended to have a crop from thence. So it may be, and hath been, with many that are very green; they have knowledge, and parts, and forwardness, ay, but they grow upon the house top; the place was not intended for that purpose—to bear a crop. The stony ground flourished for a time, but soon died for want of root. "Ye did run well," but they were left, and soon turned aside. But now, whoever is pitched upon by God, and made a chosen vessel, he is set apart for some end and service. "Say ye," saith Christ, "the Master hath need of him;" and he says to Ananias concerning Paul, "He is a chosen vessel, to carry forth my name." Whoever of you are thus chosen, and picked and gathered by God out of the world, relations, and friends, do you think God hath no end in it? Is it, think you, that you should still live to your wills as you did, and walk as other Gentiles! No; it is that you may do him service, be his, and no more your own.

6. Things that are chosen men *expect more from* than other refuse they leave behind. A man when he is hungry chooseth bread, and not a stone; and he looks for more refreshment and nourishment from that than he would from a stone. God does not expect to gather grapes from thorns; he looks not to reap where he never sowed. The unjust servant accused him falsely in that. But if it pleased him to take advantage he may. He may come at an hour unthought of, as Christ came to the fig tree, and cursed it, because no fruit was on it, though it is said it was not the time of fruit. It seems strange, but such a Lord is he: if he will take the advantage, if he will be very urgent to mark what is done amiss, then who shall stand? He can, if it pleased him, cast a man into

sickness and torments of body, or let loose horrors upon his soul; there is cause and advantage enough to be taken, if he will make a man an example—a witness of his power and severity; for the gospel hath that in it too; it is to be preached for a witness to all, as for salvation to some.

Now, God expects from his own, his “chosen generation,” somewhat of love: “If I be a Father, where is my honour?” He expects fruit from you; he looks for sweet grapes from his vine; he expects better entertainment from them than from the world. And though it happens that they are the chief of sinners, and found the most ill requiting of all people; ay, but it is their shame and sorrow, and sin; he looks for other fruit, and for more, where he trusts with heavenly treasure. “I said, They are my people, children that will not lie.”

7. Things that are chosen *are more looked after*, and more carefully minded than other things; they are not scattered about, but frugally reserved. So doth the Lord deal with his chosen; he takes them into his bosom, hides them under the shadow of his wings. “Precious in the sight of the Lord is the death of his saints.” If their death be precious, if there be love in that work of bringing to death, then how much more love will be seen in bringing them again to life? He says of his vineyard, that he watches it night and day. There is no time he watches it not. In the light and in the darkness, in sorrows and in enlargements, he watches. Whether we sleep or wake, yet the Keeper of Israel neither slumbers nor sleeps. If they are sent into captivity, it is for their good. If Daniel be cast into the den of lions, his God is there to shut the lions’ mouths. If Joseph be sold into Egypt, God goes with him; if he be cast into prison, he is with him there, and finds favours for him. Wherever these go, a special eye is upon them. When they wander from one nation to another, from one kingdom to another people, yet there “he suffered no man to do them wrong; yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm.” (1 Chron. xvi. 22.) His charge is given out to secure them; a guard is set about them, that nothing may harm them: “He shall give his angels charge over thee, and they shall preserve thee in all thy ways.” This is his care of his chosen, and this is their safety and happiness.

Before I come to make use of this, I would speak something of the next words: “A royal priesthood.” This “chosen generation” is intended for that—to be a royal priesthood, to offer up prayers and praises to God. “Hitherto,” saith Christ, “you have asked nothing in my name,” because they were not brought to believe the words of Christ. They knew not they were a “chosen generation;” till at the last, when he was about to leave them, he says to God, “And these have believed that thou hast sent me.” There is no coming to your priesthood till you are first brought to know and believe you are a “chosen generation.”

(To be concluded in our next.)

A FEELING SENSE OF THIS WORLD'S AND OF MAN'S WRETCHEDNESS; AND OF THE GOSPEL AS THE ONLY BALM TO HEAL IT, AND TO PRODUCE THE ONLY, AND LASTING, AND GENUINE BLISS.

“Fear God; and keep his commandments; for this is the whole duty of man.” (Eccles. xii. 13.)

Grace leads us to love the final appearing of the Lord, because it opens our eyes to see this world's universal wretchedness, and makes our hearts tender to mourn over it. Men speak of this world as a happy world; they praise it as if it were all but a Paradise. And once we too might be disposed to join in their praises, and echo back their joyous sentiments; once it seemed to us a peaceful, pleasant scene—a world of smiles and sunshine, with here and there only the passing shadow of a cloud to intercept the tranquil radiance, or tinge with momentary sadness the hour of mirth. Even disappointment could not dissipate the gay delusion; nor disenchant the bewildering spell. Cares and vexations thickened around us; coldness, desolation, and disease frowned upon us; broken friendships, severed relationships, blighted prospects, darkened our path and overshadowed our skies; but even all this could scarcely make us believe what a wild, waste wilderness we lived in—what a world of wretchedness and crime!

But grace opened our eyes. We saw first that we ourselves were sinners; and then, looking round us, with what a world of sinners we were surrounded. We felt that we were in wretchedness, and we began to see what a wilderness of misery encompassed us on every side. The dazzling veil was lifted up, and beneath it we saw scenes that made our hearts bleed at every vein, and heard sounds of lamentations, mourning, and woe arising from myriads of dying sinners, who were living without peace, and perishing without hope, and passing into eternity without a pardon and without a Saviour. It was as if there stood before us some goodly fabric, built with costly magnificence, and decorated with most inviting architecture. We went round and round it, admiring it on every side. It seemed so fair and goodly, so peaceful a sunshine rested on it, we thought we should like to dwell within sight of it for ever. And though now and then a shriek was heard within, or a funeral passed out, yet we heeded not these interruptions. But at last we were taken in, and the whole dismal interior lay before us and around us—a vast hospital of the dying and the dead—a mighty “lazar-house of many woes.” Then, when we saw how the whole creation groaned and travailed, we felt how infinitely valuable was an interest in its deliverance from the bondage of corruption into the glorious liberty of the children of God. How blessed was the hope! He died “to deliver us from the flesh, and from this present evil world.” (Gal. i. 4.)

Finding an echo in my own breast to what is above, I only add that they who are quickened by the new birth into Christ find in their own breast a lazar-house internally—an echo inwardly to what is justly described above outwardly of this world! Happy are they who are brought to know their own hearts! Happy are they who are brought to be mourners and poor in spirit through a sense of their inward misery before God! Happy are they who are brought to have a bleeding Christ to stanch the festering sores of a bleeding heart—bleeding from present imperfections, and from in-dwelling sin and from guilt, from a sense of outward sins in past times, now set in memory in the light of God's countenance! Happier still is he who has the tranquil sense of sin's utter cure and forgiveness sealed up of God in his conscience, and who, through God's grace and Spirit, has also a tender conscience inwardly, and can also, like Paul, say truly, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe," walking worthy, in the eyes both of sinners and saints, of the vocation wherewith we are called; being rich, gospelly, in good works, as fruits and effects, to the praise and honour of God, for as Hart says,

"A barren tree brings no great glory to its root,"

though men deceive themselves with vain words that cannot help nor deliver in the day of calamity, for it is the gospel doers of the word, and not the hearers only, who "are blessed in their deeds." Wherever the imputed righteousness of Christ is felt inwardly and experimentally, thus as made over, reckoned, and put to our own account personally, we are enabled not only thereby feelingly and joyfully to submit to and receive in our souls the active and passive righteousness of Christ imputed to us as our Wedding Garment.—complete; but, through the same Spirit, who thus gloriously reveals Christ to us as ours, are enabled to keep and love all Christ's commandments through love and gratitude. Here is the arduous and only happy, victorious, triumphant road between self-righteousness and licentiousness; between pharisaism and making a cloak of grace for sin; between depending on works before God, and, on the other hand, carelessly taking an occasion from grace to sin; a road too fine for any either to see or follow, except the elect of God, as the day of judgment will *tremendously* substantiate. "Ye are my disciples, if ye thus do, and not merely talk of it, whatsoever I command you," says Christ to the elect. "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free."

**"He is a freeman whom the truth makes free,
And all are slaves beside."**

People have but little or no idea either of the terrors or of the sweetness of God. It is experimentally knowing these which makes us bend our necks to be not only "persuaded by his terrors,"

but to receive also Christ's easy burden and pleasant yoke. Pleasant! for when the world to us and we to it are crucified, when the flesh with its affections and lusts are crucified, when our earthly members are mortified, when the deeds of our body are mortified, through the sweet Spirit of grace, lo! we then become partakers of a better resurrection, and begin to breathe a heavenly air. This I can well witness to! Compared with this, I sensibly feel that money is sordid clay. The riches of this world, with its cares, pleasures, and lusts of other things, are the four things that choke thorny-ground hearers. While, on the contrary, I can truly say, that the sweetness of Christ eclipses, and makes like mere child's toys to me, whatever the world calls good and great. Partaker, sensibly, of the heavenly calling, buildd with my religion, in strict accordance with every tittle of the Scriptures, I can laugh at the enmity of both devils and men! While, on the one hand, I sincerely desire and strive to live a holy life, on the other hand I am a sensible partaker of the finished work of Christ, made over by imputation to me. Thus a partaker of grace and its effects, I can by this "twofold cord" swing the world and the flesh to a sensible crucifixion.

I used to think religion to have a tincture of melancholy in it; and so thinks every one, in the same degree as he or she is ignorant of the sweetness of God.

If we love the final appearing of the Lord, when the heavens, and the earth, and all that is thereon, will be burnt up, how great must be the sweetness of Christ thus to make us willing to forego and give up the pleasures of the world and the flesh, after which the non-elect are mad idolaters!

The tender tranquillity, the sweet quietude, the peaceful calm, the happy, serene joy, the intense delight, the overcoming charms, the joyous frames, the comfortable satisfactions, the blessed condescension of God and Christ and the Holy Spirit to me, the fiery love and gratitude awakened in me to them, the happy solace, the secure abodes, happy resting-places, and quiet dwelling-places in spiritual experiences, with unutterable views for the future, flaming gratitude for the past, and genuine satisfactions and satiations for the present,—these and thousands of other experiences, while they endear Christ to me, show me the sickliness of religion in the present day, and make me have a due sense of the vanities of the world, and an increasing willingness, when my time comes, to be delivered from its vanities and lying baubles.

Genuine religion tends to free us from the world and the flesh; and I am persuaded from my own experience, that the world and the flesh will overmaster us, if God does not overmaster them in us by his terrors and his sweetness. "Knowing the terrors of the Lord, we persuade men." Persuaded by his terrors, and melted by his joys! As I have the solid experience of the things I have written in my own soul, so I have scribbled this letter.

I. K.

BY IT HE, BEING DEAD, YET SPEAKETH.

No. IV.

My very dear and kind Friend,—Whom (if my heart deceive me not) I love in the truth. As I intend, if spared till Wednesday, to fulfil my promise, you will no doubt expect a line from me, which I now with much weakness attempt.

Since I last wrote to my friend I have had a return of my complaint, which continued for five days; but through the Lord's mercy and blessing on the means used, the hæmorrhage again subsided, and has to the present moment. I did not feel the sensible enjoyments of the Saviour's presence as before; but was supported, and my mind kept from sinking. But, O! my dear friend, the case is now altered, the scene is changed. I am now a poor, sorrowful man. The dew is dried up from off my branch; the fleece once wet with the sensible refreshing dew of heaven is now dry: "My moisture is turned into the drought of summer." At times I am well nigh casting away my confidence through the power of unbelief and the roaring of Satan. My affliction of body is slight compared to that of mind.

I can hardly refrain mentioning a circumstance which impressed my mind much at the time. On Friday I had been contemplating two portions of Scripture, which appeared applicable to my state and feelings, viz.: "My knees are weak through fasting;" and, "But the days will come when the Bridegroom shall be taken away from them; then shall they fast in those days." I took up the Bible, turned it over; when my eyes settled upon the first portion. An interval elapsed; I again took it up and opened at once upon the other; and not knowing the place, neither chapter nor psalm, it struck me; surely this is a special circumstance; the hand of the Lord is in it. You may perhaps think it simple, but I had never experienced the like before. Ah! dear friend, it is a fast; my harp is hung upon the willow. Oh! when shall I take it down, and sing once more a song of deliverance to the Lord. Oh! that it were now with me as in days so lately passed away; but now I am learning the value of them by their absence. Oh! then, do not say, you are behind me, a long way off, &c. No, no; you have strong faith, and can trust him when you cannot see him. Mine, indeed, is very weak; and I faint as soon as he lays his afflicting hand upon me, and fear all is wrong. But at times the sweetness and loveliness of Jesus for a few moments are enjoyed in a way that I cannot express.

It is fifteen weeks this day since my health first began to decline. The dear Lord only knows whether it may continue till death close the scene or not. I feel, if spared, in every way unfit for my occupation, which sometimes presses upon my spirits; yet I cannot mourn on that account, nor has the state of my health the weight on my mind which I feel from the sensible withdrawals of Jesus's love, and when the cloud rests upon my tabernacle. Oh!

no. It is, indeed, seldom that sickness and cross-providences, so-called, will affect my heart to tears, though I do not conceive either is to be condemned, providing it arise not from a murmuring and rebellious spirit. But a mourner on account of my sins and after Jesus I would daily be, or we cannot bear those marks which he bore, "a man of sorrows and acquainted with grief."

February 11th. My dear Friend, after leaving off last evening, my mind was much relieved while contemplating the sufferings of Jesus in the garden. O! what condescension! What love to favour a poor sinner like me! O! it is a solemn place; no lightness; no pride, no selfishness, no sin can live there. I cried, "Lord, let me not slight, wound, or grieve thee." Love and grief are here so sweetly and solemnly mixed.

"O! what is all my pain?
How light compar'd with thine!"

O! when we consider that every moment of heart-felt peace and joy our souls have, or ever will enjoy, comes to us through the deepest suffering, agony, and pain of our dear suffering Saviour! "The chastisement of our peace was upon him; and by his stripes we are healed." Oh! that I could oftener tread this sacred, solemn ground. Oh! I thought, with the love of Jesus in the heart a dying hour would be found easy and light. Oh! may his sweetest love be then enjoyed by thee and me; and while we remain in this vale of sin and sorrow, be often melted down into contrition at the Saviour's feet. Oh! it is the very vitals of real religion to know Jesus, "the power of his resurrection, and the fellowship of his sufferings." I know my dear friend has a far, far deeper experimental knowledge of these things than the poor worm now faintly attempting to write of them. I do not thus write by way of flattery, the Lord knoweth. Oh! no. I have, indeed, at times thought lately, that the morning was only dawning upon my worthless heart, after more than six years up and down, but the far greater portion down, in this wilderness of pits and snares, much darkness, and very little light. Oh! surely there has not been one so slow to learn, "and slow of heart to believe," as myself, yea, and so unbelieving still at times.

"I feel myself a learner yet,
Unskilful, weak, and apt to slide."

But I shall weary you, if I do not refrain. I should esteem it a favour to receive a line from you at any time, but would by no means press you contrary to your inclination. I find it rare to meet a kindred mind, though there are some that I love; but dear Hart says—

"It is decreed that most must pass
The darkest paths alone."

O mercy of mercies! There is One "that sticketh closer than a brother;" but wretch that I frequently am, I cannot believe him till I feel a renewal of his unchanging love. Oh! does not the unbelief of our hearts speak in language strong and base, as Peter's, "I know not the man," "I shall be damned at last;" with many more questionings and carnal, lying reasonings. And yet, O, wonder-

ful love! he comes again and touches our base hearts, and then we say, "Bless his dear and precious name!" then we feel to live; then we can believe, and love, and praise. But I can hardly think my friend has such an unbelieving heart as I have.

May the Lord pardon my foolishness; and, O Lord, "keep back thy servant from presumptuous sins;" if contrary to his will, may I from this time refrain. And now, dear friend, I must leave you, and may his blessing which "maketh rich and addeth no sorrow with it" abide with you. May his grace dwell in you richly; may his wisdom guide you, may his strength support you, and may his love be sweetly enjoyed by you, is the desire of your very unworthy correspondent, yet sincere friend in the path of affliction.

Oakham, February 10th, 1839.

T. COPELAND.

A LETTER BY THE LATE HENRY FOWLER.

Dear Sister in Christ Jesus our Lord and Saviour,—Grace, mercy, and peace, be daily increased, that you may with spiritual boldness cry "Abba, Father!" God, in his appointed time, called us out of darkness into his marvellous light. He turned our feet to his testimonies. We sought him, and found him in Bethel, and there he spake with us; even the Angel of the Covenant, who is God's memorial, and our Mediator and High Priest, "Jesus Christ, the same yesterday, to day, and for ever." He entered into covenant with us, and we became his by spiritual grace.

Our election was thus evidenced by the comfort, spiritual peace, and sweet tranquillity known by us. We fell at his feet under a deep sense of our utter unworthiness, and acknowledged his power, Godhead, majesty, and grace. We saw him by faith in the matchless glory of his Person, as made unto us of God wisdom, righteousness, sanctification, and redemption; and wanted no other Saviour. We could sing this tune: "To the praise of the glory of His grace, who hath made us accepted in the Beloved."

But we have often been puzzled to make out our election of God, on account of our strange feelings and great darkness. Nevertheless, God has often renewed his work, and set us again on our feet, and hath made plain both our calling and election.

I preached last night from 2 Peter i. 10: "Make your calling and election sure." I brought forth many things to prove the truth of our calling.

First. The word of God, accompanied by the power of God, entering the heart, enlightening the eyes, searching the inward parts, discovering our danger and ruin.

Secondly. An earnest cry to God out of deep mental affliction: "God be merciful to me a sinner;" "Undertake for me, for I am oppressed," which proves life in the soul. As the child of natural birth proves its birth and life by crying, so the new-born soul prove its calling and life by prayer. "Behold, he prayeth!"

Thirdly. Fearful apprehensions lest he should prove a castaway

at last, and fall short of the promised rest; which fears are increased by the falls of apostates and the backslidings of saints,—increased also by the comforts others seem to enjoy, and the peace they possess, which is attended with a prayer, “Let me, O Lord, never be deceived; but lead me into thy truth and teach me.”

Fourthly. By a hungering and thirsting for the knowledge of the pardon of sin, and catching at everything which may seem to encourage his hopes.

Fifthly. By the momentary visits of Immanuel's face, which produce true repentance, and humble the soul before God, and help him to go on hoping in his mercy. Every visit from God enlivens his soul, and every departure troubles him, and leads him to search for the cause. He finds himself proud, ungrateful, hard-hearted, rebellious, and cannot heap reproach enough on himself.

Sixthly. By a separation from the carnal world he cannot enjoy their dainties; he cannot shape his conversation to please them and his own conscience at the same time. Thus I have given you six of the heads, the next I forget; and all these things prove the sinner's election as well as calling.

White Lion Street, Pentonville, London. Dec. 3rd, 1822. H. FOWLER.

A LETTER BY THE LATE NATHANIEL MARRINER.

My much esteemed Friend,—I was glad to receive a letter from you, and also to hear Mr. —— and all your family are well; I have sent you a book of Mason's, the only one I can find. I had an opportunity of buying the prints of dear old Tom Goodwin; I have sent you one, and beg your acceptance. I have had mine framed. I have also returned the *Child of Light*, and return you many thanks. When you have done with *Boston*, you will please send it to me.

I see by your letter, that you are still groaning under a body of sin and death. As it respects myself, I can assure you I am led into many distressing sights, and sense of my own vileness, oftentimes so near gone that I escape with the skin of my teeth. Not a sinner in or out of hell that could pass by me, were my dear Lord to leave me a moment; and many times I have told the Lord that I deserve a double damnation, because I sin with my eyes wide open and against the goodness and mercy of a covenant God. I am oftentimes obliged to cast anchor, and cast my weary soul, with all her filth and vileness, upon the *immutability* of God in Christ, and there rest, sink or swim. And adored be his name, I know, though I believe not, yet he abideth faithful. He cannot deny himself; and all his gifts and callings are without repentance; and when he increases my faith in his covenant-power, will, love, and blood, I stand and wonder, and do sensibly feel and confess, that there is more, infinitely more efficacy in His precious blood to save my soul than there is in all my *sins* to damn. A sense of this

causes an overcoming silence, and breaks my poor soul all to pieces, as poor dear Hart says,

"I rejoice in Jesu's merits,
Yet continual sorrow bear."

And Toplady:

"I am lost in wonder, melt with grief,
And faint beneath the bliss."

Blessed be God for a free, full, and an everlasting salvation to the vilest of the vile, and for ever blessed be his name for giving me a knowledge of an interest in it, and ten thousand blessings be heaped upon his head that he hath put it out of my power ever to damn my own soul, for I am free to confess to a heart-searching God, and to men and devils, that were there one shadow of a probability to do this, I should sink never to rise again. But, as Watts says,

"The terrors of law and of God,
With me can have nothing to do;
My Saviour's obedience and blood,
Hide all my transgressions from view."

What a mercy is this to my soul, that he does not trust his glory and honour in my hands! I am fully persuaded that every thing that is needful to secure his own glory, and my soul's real and final good, is secure in my Covenant-Head. "He is made of God wisdom, righteousness, sanctification, and eternal redemption" unto his church. He hath made us accepted ONLY in the Beloved. He hath blessed us with all spiritual blessings in Him. The cause of salvation in all its bearings is in Father, Son, and Holy Ghost, Jehovah one God; his wisdom and sovereignty shine through all the work; he saves one and damns another because he will, and giveth account of none of his matters. The most vile and base wretches are often taken, and the wise and prudent left to perish in their own deceivings. O! what a miracle of mercy and discriminating goodness am I; and although through His own tender mercy he has blessed my soul with a comfortable hope that he hath put away my sins by the sacrifice of himself, yet I wade through such a sense of my utter lost and ruined estate, and of the awful depravity of my own heart, that at times my head is bowed down, and my very flesh trembles; as poor dear Hart says,

"His honour is engaged to keep,
The meanest of his sheep."

Every days brings to light some damnable hidden evil of the heart. I have every evil and every corruption that ever entered the heart of a sinner in or out of hell; the only difference is this: the Lord does not suffer it to break out into public notice. These things make me sick at heart, and highly prize salvation by grace alone. Our blessing lies in the non-imputation of it; this was David grounds the blessing: "Blessed is the man unto whom the Lord imputeth not sin."

Give my love to——; I should like to see him and you at Oxford very well; and I can only say, if the Lord should give you a heart to

come, he hath given me a heart to receive you. Love to your wife, to——, and all your family. I am but poorly in body; but, blessed be the Lord, things are all well between him and my soul; for he is determined that he will have the whole glory of my salvation, and he has given me heart to be willing it should be so. Amen.

Yours in him,

NATHANIEL MARBINEE.

A LETTER BY THE LATE MRS. GALE.

My dear Friends,—“Behold how good and how pleasant it is for brethren to dwell together in unity.” Such I can say I found it when I had the pleasure of receiving your kind letters; they found me, I think, where David was when he cried out, “When my heart is overwhelmed, lead me to the rock that is higher than I.” It seems as if David wanted leading to the Rock all through. He had been blessed with a rich experience of being on the Rock many times before; so it was with me, and the blessed Spirit was pleased to make them the means at that time to lead me to the dear Redeemer’s feet, under a deep sense of his great love and mercy to one so vile. I was led to trace all your love and kindness towards me, and that of all the dear people of God, as flowing from the Father of all mercies and God of all comfort. And I can truly say, without the least dissimulation, I would rather have a place in the spiritual affections of the dear children of God than have all the great men of the earth for my relatives.

My dear friend observes, that true faith begets humble boldness. So it does; for a soul truly taught of God cannot be satisfied with anything short of Christ in them the Hope of Glory. They want to be daily feeding on the Lamb slain; to have the best robe, and the ring of eternal love put on, and to be brought into his banqueting-house; such is the desire of my soul. But my friend tells me I must not expect much of this feasting till we get home and sit down at the marriage supper of the Lamb. Well, if it must be so, let us bless his dear name for having given us an earnest and foretaste of it here; and for betrothing us to himself in righteousness, and that for ever; so that we are as much his bride now as we shall be then. We may say indeed with John, “Behold what manner of love the Father hath bestowed upon us; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is.” Blessed time! my soul longs for it, when I can believe I am one of the happy number; but though we believe not, yet He abideth faithful. What a mercy for one who doubts like me! I am at this time, according to my feelings in body, like my friend and companion who is in the path of affliction; we must have a daily cross, and, as Mr. Toplady says, “If less would do, we should have less.” I have as much as I can bear up under, and unless the Lord had been my help, my soul had almost or altogether dwelt in silence; but I must declare, to the honour of his holy name, he hath been

my Defence and Refuge in every time of trouble; and there are times when I believe he will be my Guide even unto death, and my Portion for ever. But, alas! I cannot keep here long, I am so prone to judge the Lord by my own feelings.

It gave me great pleasure to hear how my dear sister was going on; I still feel persuaded you will see greater things yet. Your letter put me in mind of Zion of old, and of my own daily path: one hour I am trying to make myself out nothing but a hypocrite, and think it never can be that I am a heaven-born soul; and the next, perhaps, like you, I think I shall get safe at last, because I feel my heart and affections drawn out after Him who is invisible, and a separation from the world and all its perishing vanities. I do most earnestly join you in desiring to die daily to all things but Christ and him crucified. My distressing cough, and the trouble of Mrs. L. prevent me from writing more than a few words at a time. But O! my dear friends, a few more days of sorrow, and we shall lay down these poor bodies. I was thinking yesterday of the close union there is between soul and body, and that the latter is part of the purchased possession. Our dear Deliverer has entered into heaven as the firstfruits of them that slept; and as we have borne the image of the earthly, so we shall also bear the image of the heavenly. O! may we find, when we come to die, that death is swallowed up in victory through our Lord Jesus Christ.

O! my dear friends, may we drink more and more deeply into the precious mystery of Christ crucified for us; see him coming in our nature that he might become our Surety, and go to the end of the law for us, and bring in a perfect righteousness to cover our naked souls. Oh! how we ought to love him! but to my shame and grief I speak it, I am too often so hard-hearted, cold, and barren, as if I had never heard his blessed voice or known anything of him. Oh! what love is this, that will not quite let such a wretch go for ever. But he is pleased to come again and again; and blessed be his holy name, when he comes I do know his precious voice from that of strangers; yes, when he draws, my poor soul gladly goes forth to meet her Beloved. When you see his face, remember your unworthy friend and companion in the path of tribulation.

Drury-Court, Dec. 14, 1827.

E. GALE.

[Mrs. Gale's experience, which appeared in the *Gospel Standard*, (September and November numbers, 1845,) will not be forgotten by some of our readers.—Eds.]

TAKE MY YOKE UPON YOU.

My dear Friend's letter should have had an earlier notice, but I have had many engagements, on which account I have been prevented writing.

"It is a good thing that a man bear the yoke in his youth." The bondage of the law, the curse of it felt in the conscience, the wrath that it works, the fear of death and of judgment to come, is what most in our day seem to escape. They know nothing of the guilt.

of sin, the depravity of our nature, nor feel their lost and perishing condition. But God comes near to judgment, (to his people while in this world,) and appears a swift witness against us. He arraigns us at his bar, and our secret sins are set in the light of his countenance, and he causes us to possess the iniquity of our youth. Shame and confusion of face cover us, and guilt makes us afraid. The caul of our heart is rent, and we meditate terror; the yoke of our transgressions is bound by his hand, and, like David, we sink into the horrible pit. The Lord makes inquisition for blood, and his arrows stick fast within us. Death is to us the king of terrors, and we look forward with dismay to the judgment to come. We feel nothing but wrath, hardness of heart, enmity, stubbornness, bondage, and fear.

"The law is holy," says Paul; "but I am carnal, sold under sin." This shows the great disparity there is betwixt God and us. By the law is the knowledge of sin. It reveals to us the concupiscence of our nature, shows the aboundings of our transgression, and worketh wrath. This fills us with slavish and tormenting fear. We would fain flee out of his hand, but cannot. Turn which way we will, everything makes against us, and there appears no way of escape from this stormy wind and tempest; there is no rest for the sole of our feet; we are dissatisfied with ourselves and with everything about us. None appears so miserable as we feel ourselves, nor can we imagine that there are any like us—none so vile, so corrupt; none have that evil working within which we find, none feel so hard, so impenitent, stupid, and dead as we. We see our state, but cannot mourn on account of sin as we desire. Nothing seems to draw us, nor does anything drive us. We have no happiness in the world, and no comfort in God. We hear of Christ, and read of him in the Scriptures; but we have no power to come to him, and for want of faith we cannot lay hold upon him. We know we have destroyed ourselves, and that in Him alone is our help; but whether he will show mercy, we cannot tell. We have no doubt of his power, but of his willingness. "Lord, if thou wilt," said the leper, "thou canst make me clean." We know that he died for sinners, but we dare not entertain a thought that he died for such as we. What we feel makes us conclude that we are too vile for the Saviour to show mercy. Though we call upon him, we cannot find that he hears our prayers; and instead of getting rid of our guilt and the load of sin we feel, every day we appear to get worse and worse, and often fear we shall be obliged to give it all up; and so we should, were it not for the power of God, which keeps us asking, seeking, knocking, though we seem to have no expectation, no hope, that we shall ever obtain what we are seeking for. We feel restless and dissatisfied on account of our state.

But there is a power we feel that causes us to separate from the world and from them that have the form of godliness only. It is the Spirit which giveth life; and this is its quickening influence. We obey its voice, and follow, as we are able, this power that we feel; but what it is we know not, nor do we know what to make of

it. We have no light or judgment to know what it is, nor whose we are; but are full of confusion, always in a hurry and in haste. When we attempt to pray the mind is filled with a thousand things, nor can we confess our sin or ask for pardon as we would; and as soon as we have tried to do so we feel ashamed, and think, "This is no prayer." Dreadful sensations seize us, and what to do we know not; but somehow or other, contrary to our expectation, we are kept calling and seeking. Abraham obeyed and went out, not knowing whither he went. This is the case with every sensible sinner. The blind are brought by a way which they know not. Ask such a one where he is going, he knows not; or what is the matter, he cannot tell. He is dissatisfied, and goes on according to his feelings, but cannot believe it is a work of grace. He is distressed and asks for pardon; but whether he shall end in heaven or hell he does not know, but fears the latter. Paul says that Abraham set out for the land of Canaan, and to the land of Canaan he came. So with every one who, from a feeling sense of his wants, seeks Christ Jesus, the only Friend of sinners.

My friend complains, but I am glad to find he bears the yoke. If he follow on to know the Lord, in due time it shall be destroyed because of the anointing. Though the vision tarry, wait for it; God will avenge his own elect, that cry day and night unto him. Seek the Lord, seek his face, and you will not seek in vain. Wait upon him, be of good courage, and he shall strengthen your heart; wait, I say, on the Lord.

Yours affectionately,

J. C.

A BRIEF ACCOUNT OF THE LAST DAYS OF THE LATE JOHN RUSK.

Sir,—The enclosed is a faithful account of our friend John Rusk, related by Mrs. Rusk and his daughter. I had this from the daughter herself, who was with him all his illness; and she is a God-fearing woman. Mrs. Rusk was a member with me at Mr. Hobbs's, at Staining Lane. I shall enclose her last letter to her daughter, that she may speak for herself. I thought many of the *Standard* friends would like to see some account of John Rusk's death.

Yours sincerely,

Walworth.

T. W.

Tuesday, March 25, 1834. When I came home from chapel I found my poor husband very ill. I went no more to chapel while he lived. He continued to get worse every day. His bodily sufferings were very great; his throat was so sore and burning, that for weeks he was not able to swallow anything, but was constantly spitting, with a dreadful cough, fearing he would break a blood-vessel, or burst something in his head. He had shocking nights with bodily pain, and he suffered greatly in his soul. Satan was permitted sorely to try him; he suggested to him that all his experience was vain, only notional, that he

never had a change of heart, that he was destitute of charity; that he had gifts and knowledge, but had no real love to God and his family. He felt much rebellion and self pity, and had hard thoughts of God at times. He said to me, "Oh, how hard do I feel! oh, that I could feel resignation and submission to the will of God; I am afraid that the hard and blasphemous thoughts that I feel against a good God will bring down his just judgment upon my head. Oh, what a long-suffering God is our God!"

Wednesday, March 26. He said to me, "I certainly have had a good time, a great falling in spirit, and I confessed my wretched hardness to the Lord."

Thursday. At night he spoke to me about his profession, and held fast his integrity in God's truth; and had a sweet time again in the morning for a little while. I should have mentioned a joyful time he had on Friday, February 14th, at night after family prayer, which lasted, he said, from nine until past one. He said, "I have truly had sweet fellowship and communion with the Lord. I have had a heaven in my soul; yet coughing all night, which drags me to pieces; but I was highly favoured indeed; I thought it might be a prelude to death or the latter rain. I sang at different times, in my whispering way, the following hymns: 'How happy are we,' &c.; 'Exalted high;' 'Plunged in a gulph.' 'Now begin the heavenly,' 'Not with our mortal eyes;' 'Salvation, O! the joyful sound,' 'Why should the children;' and my heart was in them." Another time he said, "Blessed be God, I do feel a good hope." Then again he said, "I do feel on the stretch for heavenly things. Oh! that I had voice and strength to tell what the Lord has done for me. I do believe I trust in the Almighty God, the God of Abraham, Isaac, and Jacob, and that he is my eternal Portion." After this he got rather dull, but said, "I do not feel condemnation, but peace, quietness, and rest, as it respects my eternal state." I wish I could have put these things down at the time, but he continued noting things down himself in his daily experience-book as long as he was able. He continued gradually getting worse every day, which I could clearly see, and mentioned it; but no one else believed it as I did.

Thursday, April 10. He got up about noon, and was seized with a trembling all over, and was forced to go to bed again as soon as possible. While he was in that state, these words were in his mind: "Let death seize hold of them!" Oh, how he sank, afraid they came from God! After a while the trembling abated, but he continued very low in soul and full of fear. He never got up but once more, which was on Saturday, and then he was very ill, and cast down in soul. On Sunday morning he said to me, "Oh! I have had a blessed time in blessing and praising the dear Saviour for his condescending love to me a poor vile sinner. I cannot describe how I see and feel myself; an incarnate devil never was such a wretch as I. Oh! the love of Christ, to think he should lay down his life for me. Yes, I do love him with all my heart; but he first loved me. Oh! the wonders of sovereign grace. I shall soon be with him and see him as he is, and bless and praise him for his

unspeakable love to me to all eternity. Christ is the eternal Rock, and I am fixed on the foundation, the Rock of eternal ages." He then blessed and praised God in three Persons—Father, Son, and Blessed Spirit distinctly, till he was quite spent. After this his appetite failed; he could take very little for fear of being choked. But now he had no desire for food, he longed to be gone, yet at times was much distressed. I read to him while he could bear it, but he got so weak that he could not bear me to read much. I read part of Tanner's "Contemplations" in his life, and his own experience-book, about his deliverance, by his own desire. On the Lord's day before his death he was so low I did not read to him. He said to me in the afternoon, "I do feel much brokenness of spirit, and falling before the Lord, blessed be his precious name." He was very low and in great pain with his throat, the fever also very high, and in danger of being choked.

Monday. He was very bad, and could not bear to hear me read or even speak to him.

Tuesday, April 22. After he had taken a little arrowroot I said, "Could you bear me to read a chapter?" He said, "Yes." I said, "Is there any particular place?" He said, "Awake, awake!" I read the 52nd chapter of Isaiah, then asked him if he heard it. He said, "Yes, that will do. Ah! I have no breath." He lay still a while, and when I raised him a little higher, I perceived a change in his countenance. I asked him, "If he could take anything." He said, "Yes," and took some sago with a little wine, which was the last thing he took. This was about eleven o'clock; he breathed very short and hard, seemed perfectly sensible, but not able to speak; his sufferings were very great, and he was much convulsed inwardly. About two o'clock the rattle was heard in his throat. Jane and I never left the bedside from the time he changed until he died. He had not power to speak; but when I asked him if he found peace, rest, and quietness, he nodded more than once. He seemed very much in prayer all day; we could see his lips move, but not hear what he said, except, "Blessed Lord! blessed Spirit!" Jane, in great agony, took hold of his hand and said, "Father, are you happy?" He squeezed her hand and said, "Yes." Oh! it was truly afflicting to see him in that agony so many hours. We both earnestly prayed to the Lord to receive his spirit and release him. I was almost overcome. I do not think I could have stood it much longer. I was nearly fainting, but the Lord supported me, for I felt persuaded it was the last struggle, and he was entering into bliss. His breath got lower and lower; and just as he breathed his last, a pleasant smile came on his face, which continued. Thus he entered into peace, about half-past seven o'clock on Tuesday evening, April 22nd, 1834, aged sixty-two.

MRS. RUSK'S LETTER TO HER DAUGHTER.

"My dear Jane,—I hope you are quite well. I am sure you will be sorry to hear I am much worse; the outward man perishes daily.

Oh! that the inward man may be renewed day by day. Bless the Lord! he has granted me life and favour; and his visitations have preserved my spirit. O! Jane, seek after a knowledge of salvation by the forgiveness of your sins. The Lord hath promised "they shall not be ashamed that wait for him." (Isa. xlix. 23.) "Blessed is the soul that heareth me, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me findeth life, and shall obtain favour of the Lord." (Prov. viii. 34, 35.) I was kept waiting nearly nineteen years. Many times I thought I should never obtain what I had so earnestly sought after; but when my strength was all gone, and none shut up or left, the Lord appeared, and truly his reward was with him. The Lord Jesus opened the door of faith to my soul, and entered with all his saving benefits; and such love, joy, and peace flowed in as I never knew before. I could take all the unconditional promises in the Bible to myself. I found the work of righteousness to be peace, and the effect quietness and assurance for ever, and perfect love cast out all slavish fear and torment. The Lord put a new song into my mouth, even of praise to our God; a new song indeed! It will be fifteen years ago next March, but I can never forget it. "Bless the Lord, O my soul, and forget not all his benefits."

Dear Jane, I am very ill, not able to do any thing. John is very kind; but my breath is very bad; my head is also very bad and light. I am so very nervous, everything terrifies me. I am not able to walk in the street, my legs tremble; but, thank God! with all my complaints the cough is gone; indeed, I could not bear it now. I should be glad to see you as soon as you can come. Sometimes I think I shall not be long; and then, again, I may be weeks, but the Lord does all things well. There is a necessity for being pulled down and kept down. Dear Jane, God bless you!

I remain, your affectionate mother,

January 16th, 1835.

MARY ANN RUSK.

My dear father departed this mortal life on the 22nd April, 1834, and my dear mother survived him twelve months, and died in April, 1835. They have entered into that rest that remaineth for the people of God. Their life was one continued scene of trouble and affliction; but God who hears and answers prayer has relieved them, and to him be the glory for ever and ever. Amen.

Chiswick.

JANE RUSK.

LINES ON THE DEATH OF MY DEAR FATHER.

Where is that aged one, who smiled
On me with fond delight;
Whose venerable head was clothed
With flowing, silvery white?
The icy hand of death was laid
Upon that much-loved head;
He loved those who, weeping, stood
Arcund his dying bed.

His eye was fix'd, his hand was cold;
 His spirit stole away,
 In calm and silent happiness,
 To everlasting day.

JANE RUSK.

[Some of our readers have, we believe, an impression that John Rusk was a minister. This was not the case. His worldly calling was, we have heard, a sail-maker.—Eds.]

MANY ARE CALLED, BUT FEW CHOSEN.

My dear Friend and Brother in the Lord Jesus Christ,—Perhaps a line from your unworthy friend will not be amiss at the present, as it seems good sometimes to hold converse with each other on spiritual and divine things; and when we are like a bottle that wants vent, it seems good to be relieved.

I have been meditating this evening on the glorious electing love and unchangeableness of God. Oh! the blessedness of having to do with an unchanging God. I trust I can say, "I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day;" therefore it is a great consolation to me to know that he is in one mind and none can turn him. Oh! friend, to know our election of God is worth thousands of worlds. When we are in darkness and distress of soul, when we feel the risings of our corrupt nature, how does it pain and grieve us, and how we long for a manifestation of his love, or our election, to our souls! Nothing but this will satisfy us; nothing but feeling our interest in the blessed salvation of God will give us any peace or comfort. And O! when the dear Lord is pleased of his own good pleasure to shine on us with the smiles of his countenance, we feel lifted up from the dunghill, and that in very deed we sit among princes. Then do we fall prostrate before him with holy adoration, and with songs of gratitude and joy.

O! friend, how little of this do professors in general know! They are ignorant of that one Way, that blessed Way, Jesus Christ. Arminians may hold up free-will, they may preach and contend for it; but how awful, how abominable does such doctrine appear to one that knows by bitter experience what he is by nature! He has felt his own weakness, his own inability to perform any good action of himself. Friend, have you tried this? My soul hates and abhors the very name Arminian, and the doctrines it designates. Having painfully felt what they are, I leave Arminians as they are; but firmly believe, if the grace of God prevent not, they will go to hell in an awful delusion. Blessed be the dear Lord for a full, free, and complete salvation, all of free, unmerited grace. I have no other in which to triumph but the blessed God-man, Christ Jesus; he is all my hope, yes, all my hope, and I desire no other. All other hopes have no good foundation, but are as the hope of the hypocrite and as the spider's web. Blessed and ever praised be

his dear name, he has satisfied that law which I have broken, he has become my Surety, he has made reconciliation between God and my soul. My Surety, did I say; yes, but with deep humility and heartfelt gratitude let it pass from my lips. I hate and tremble at presumption, for fear of crying "Peace, peace," when the Lord has not spoken peace.

Friend, I do not find all things pleasing, plain, smooth, and easy; no, if they were, sure I am it would not be the way the Lord's children are to walk, for that is through much tribulation. And, indeed, I find many ins and outs, ups and downs. Sometimes I know not what to make of myself; but bless his dear name, sometimes I am enabled, when it is his pleasure, to rely on his faithfulness, knowing that he has a remnant according to the election of grace; and this remnant he will never leave nor forsake. Oh! what a consolation, what a support! I have thought many times, if he could change, as the Arminians say he does, my hopes would be lost, and I should be left in despair: but he does not, blessed be his dear name; he is immutable, and I rejoice to know it, feeling assured that when he begins a good work he carries it on to the day of Jesus Christ.

But, alas! finding so few that know anything about these things, (save those that write in the *Standard*.) I stand amazed, feeling the truth of this Scripture: "Many are called, but few chosen;" and these few I know are hated of all men for the truth's sake. Well, "blessed are ye when men shall revile you and persecute you, and speak all manner of evil against you falsely for my sake, for great is your reward in heaven." It is because we are not of the world that the world hateth us; but, nevertheless, "it hated me before it hated you; be of good cheer, I have overcome the world." Yes, bless his dear name, he has conquered sin, death, and hell; he has paid the price of his precious blood for his sheep; he gave his life a ransom for them, and they shall never perish, neither shall any man pluck them out of his hand. Justice is satisfied, and they must necessarily be freed; for

"Justice cannot twice demand

The payment of one debt,

First at my bleeding Surety's hand,

And then again at mine."

No! it was once paid by the blessed God-Man, Jesus Christ; and what he does is done for ever. O! friend, this is a blessed truth, that our sins are put on Christ, and his righteousness imputed to us. Consequently we are pure and holy in that glorious robe; therein the Father sees us complete and without spot. Even the apostle rejoiced, and said, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? it is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. And shall any thing separate us from the love of Christ? No, "Shall tribulation," &c.?. No, for "we are more than conquerors through him that loved us."

But perhaps my friend will be weary of reading this ramble of a letter, still, should you find any thing to refresh your soul, give all the praise "to Him that hath loved us, and washed us from our sins in his own blood." My kind love to all that love our Lord Jesus Christ in sincerity and truth.

I am, yours,

C—, A—, October 17th, 1847.

J. H.

SPIRITUAL FRAGMENTS.

Thy deserts are hell, wrath, rejection; Christ's deserts are life, pardon, acceptance. If the Lord God has truly shown thee the former, he will give thee the latter.

When thou art at the greatest pinch, strength shall come. When the last handful of meal was dressing, then was the prophet sent to keep the widow's house.—*Gurnall*.

Every vessel of mercy must be scoured, in order to brightness; however trees in the wilderness may grow without culture, trees in the garden must be pruned, to be made fruitful; and corn fields must be broken up, when barren heaths are left untouched.—*Arrowsmith*.

When Christ said, concerning Lazarus, "Our friend Lazarus sleepeth," "Lord," said the disciples, "if he *sleep*, he shall do well." The saints who are fallen asleep must needs do well. They cannot do otherwise than well who not only sleep, but sleep in Jesus.—*Gill*.

Though a believer may have his darkness, doubts, and fears, and many conflicts of soul, while on his dying bed, yet, usually, these are all over and gone before his last moments come and death does its work and office upon him. From the gracious promises of God to be with his people even unto death, from the scriptural accounts of dying saints, and from the observations I have made through the course of my life, I am of opinion that, generally speaking, the people of God die comfortably, their spiritual enemies being made to be as still as a stone while they pass through Jordan, or the stream of death.—*Gill*.

By nature there is no difference between the elect and reprobate. Paul was as bloody a persecutor as Domitian or Julian; Zaccheus as unconscionable and covetous a worldling as was that rich glutton sent to hell. The elect and reprobate, before converting grace makes the difference, are like two men walking on one journey, of one mind and one bent. They resemble Elijah and Elisha, walking and talking together; when, lo! a chariot of fire suddenly severs them, and Elijah is wrapped up into heaven, while Elisha is left behind upon earth. So is it when God's effectual calling, quite unlooked for, comes and separates those two who before were walking together, yea running, to the same excess of riot.

THE
GOSPEL STANDARD.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. v. 6.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9.

"The election hath obtained it; and the rest were blinded."—Rom. xi. 7.

"If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost."—Acts vii. 37, 38; Matt. xxviii. 19.

No. 158. FEBRUARY, 1849. VOL. XV.

FAITH'S PLEA UPON GOD'S COVENANT.

BY RALPH ERSKINE.

"Have respect unto the covenant."—PSALM lxxiv. 20.

The psalmist, in speaking for the church and people of God, and praying that he would appear for them against their enemies, uses several arguments; particularly in the close of the preceding verse, where is something which he pleads God may not forget: "Forget not the congregation of the poor;" and the rather he uses this argument because the Lord had said, "The needy shall not be forgotten; the expectation of the poor shall not perish for ever." (Psalm ix. 18.)

There is in this verse something which he pleads that God may remember and have regard unto: "Have respect unto the covenant." "Thou hast brought us into covenant with thee," might he say, "and though we are unworthy to be respected, yet 'have respect unto the covenant' of promise." When God delivers his people, it is in remembrance of his covenant: "Then will I remember my covenant with Abraham, Isaac, and Jacob; and I will remember the land." (Lev. xxvi. 42.) We cannot expect he will remember us till he remember his covenant; hence, therefore, we propose to illustrate the following truth:

Doct. That one of faith's strong pleas with God is, that he would have respect to the covenant.

If we would deal with God for mercy, or plead with him for favour, or look to him for any good on this occasion, let us expect

it only upon this ground—the respect he hath to the covenant, and plead upon this argument.

The method we would observe, as the Lord shall assist, for briefly handling this subject, shall be the following :

I. Show *what covenant* it is he will have a respect to.

II. *What it is for God to have a respect* to the covenant.

III. *What it is IN the covenant* he hath a respect to.

IV. *What kind of a respect* he hath to it.

V. *Why* he hath respect to it; and so, why it is a *suitable plea* and argument in suing for mercy.

VI. Make some *application* of the whole.

I. We are, then, first, to show *what covenant* it is he will have a respect to. The covenant here spoken of is the covenant of grace and promise, made in Christ Jesus before the world began, and published in the gospel to sinners: “And I will give them one heart, and one way, that they may fear me for ever, for the good of them and of their children after them; and I will make an everlasting covenant, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.” (Jer. xxxii. 39, 40:) “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” (Ezek. xxxvi. 26.) “But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts; and will be their God; and they shall be my people.” (Jer. xxxi. 33. See also Psalm lxxxix. throughout.) It is called a covenant of grace, because grace is the beginning and the end, the foundation and top-stone of it: even grace reigning through righteousness. It is called a covenant of mercy; because therein mercy to the miserable is proclaimed through justice-satisfying blood; for there mercy and truth meet together; and all the sure mercies of David are conveyed thereby. It is called a covenant of peace and reconciliation, because it both treats of peace with God and makes it good. It is called a covenant of promise, because it lies in promises with reference to us; and these to be accomplished upon the condition already fulfilled in Christ's obedience and satisfaction; and because therein the faithfulness of God is pledged for making sure all the promises to believers, the children of promise. It is called a covenant of salt, because it is an incorruptible word: “An everlasting covenant, ordered in all things and sure.” In a word, it is a covenant of help to poor, helpless sinners, saying, “I have laid help upon One that is mighty, O Israel, thou hast destroyed thyself, but in me is thy help.” It is a covenant of pardon to the guilty, saying; “I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not.

remember thy sins." It is a covenant of supply to the needy, saying, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." It is a covenant of gifts, wherein grace and glory are freely given; and in the dispensation thereof God says, Come, and take all freely: Himself, his Christ, his Spirit, and all. (Rev. xxii, 17; Isa. lv. 1.)

II. We are to show *what it is for God to have respect* to the covenant.

1. God hath respect to the covenant when he *remembers* it, and so remembers us, as in that forecited. (Lev. xxvi. 24.) "I will remember my covenant, and then will I remember the land." Thus, "He hath given meat to them that fear him." (Psal. cxi. 5.) Why? "He will ever be mindful of his covenant." If he come to give us meat to feed our souls on this occasion, the ground will be, he will be mindful of his covenant, mindful of his promise.

2. God may be said to have respect to his covenant when he *regards* it. He hath no reason to have respect or regard to us, but he sees reason to have regard to his covenant; he puts honour upon it, for reasons that I shall afterwards show, only I will say here, his honour is engaged therein; therefore he says, "My covenant will I not break, nor alter the thing that is gone out of my lips." (Psal. lxxxix. 34.) He hath more regard to it than he hath to heaven and earth; for he says, "Heaven and earth shall pass away, but my words shall not pass away." He hath such a regard to it that he will never break it, but ever keep it.

3. He hath respect to his covenant when he *establishes* it. And when we pray that he would have respect to the covenant, we not only pray he would remember the covenant, and regard the covenant, but establish the covenant betwixt him and us, as he said to Abraham, "I will establish it between me and thee, and thy seed after thee." (Gen. xvii. 7.)

4. He shows respect to the covenant when he *makes the covenant take hold of us*, and makes us take hold of the covenant; for then he makes us put respect upon him and upon his covenant.

5. He hath respect to the covenant when he *performs the covenant-promises* according to Mic. vii. 20: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers from the days of old;" and he does this when he acts according to the covenant, or according to the mercy that made the promise, and the truth that is engaged to make out the promise.

In short, the sum of this prayer, as it concerns the import of the word respect; "Have respect to the covenant," is, "Lord, remember the covenant, and so remember me; Lord, have regard to the covenant, and let me be remembered on this ground when there is no other reason why I should be regarded; Lord, establish thy

covenant with me, and so put honour upon thy name manifested in that covenant, and do to me according to the promise of the covenant. Cause me to hope in thy word, and then remember the word on which thou hast caused me to hope; and deal with me, not according to my sin and desert, but according to thy covenant and mercy in Christ Jesus."

III. We are next to show *what it is* in the covenant he hath respect to, or that we should plead upon.

1. "Have respect to the covenant;" that is, to the *Mediator* of the covenant. Though thou owest no respect to me, yet dost thou not owe respect, and hast thou not a great respect, to the Mediator of the covenant, to Christ, whom thou hast given to be a covenant of the people? For his sake let me be pitied; have respect to the relation he bears to the covenant, even to him who is the Mediator, Testator, Witness, Messenger, Surety, and All of the covenant. Have respect to his offices, and let him get the glory of his saving offices. It is a strong plea to plead with God upon the respect he bears to Christ; God cannot win over such a plea as that. He must own his regard and respect to Christ, who paid such respect to him, and finished the work he gave him to do.

2. "Have respect to the covenant," by having respect to the *blood* of the covenant. The blood of Christ, that is represented in the sacrament of the supper, is the blood of the covenant, called the New Testament in his blood, because all the promises are sealed therein, and so "yea and amen in Christ." This is the condition of the new covenant. The covenant of works had only the active obedience of the first Adam for its condition; but the condition of the covenant of grace properly, is both the active and passive obedience of the Second Adam—his doing and dying. Now, Lord, have respect to that blood that sealed the covenant; since the condition is fulfilled to thy infinite satisfaction, let the promised good be conferred upon me.

3. "Have respect to the covenant," by having respect to the *oath* of the covenant. The promise is confirmed with the oath of God: "That by two immutable things, wherein it is impossible for God to lie, we might have strong consolation," &c. (Heb. vi. 17.) Now, Lord, wilt thou not have respect to thine own oath? Hast thou not sworn by thy holiness, thou wilt not lie unto David?

4. "Have respect to the covenant," by having a respect to the *properties* of the covenant. This would be a large field. I sum it up in a few words. Have respect to the covenant; that is, Lord, have respect to the *fulness* of the covenant, and let me be supplied, for there is enough there; it contains all my salvation and all my desire. Have respect to the *freedom* of the covenant, and let me, however unworthy, share the grace that runs freely thence. Have respect to the *stability* of the covenant, and let me be pitied; though unstable as water, and infirm, yet the covenant stands fast. Remem-

ber thy word that endures for ever. Have respect to the *order* of the covenant, that is well ordered in all things, as well as sure: "Though my house be not so with God," says David, "yet he hath made with me an everlasting covenant, ordered in all things and sure." Though my house be out of order, and my heart out of order, and my frame out of order, and all be in confusion with me, yet, see, according to thy covenant, to order all well.

IV. We proceed to show what *kind* of a respect he hath to the covenant, that we may be the more engaged to plead upon it.

1. He hath a *great* and *high* respect to the covenant. It is the covenant of the great God with his great and eternal Son, for the honour and glory of his great name; and therefore he cannot but have a great and high respect unto it. His great name is manifested in it; and therefore, when we plead his respect to the covenant, we plead, in effect, saying, "What wilt thou do for thy great name?"

2. He hath a *dear* and *lovely* respect to the covenant; for it is the covenant of his grace and love, wherein he shows his infinite love to Christ, and through him to a company of wretched sinners. It is a covenant of kindness: "My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee;" (Isa. liv. 10.); intimating that his covenant of peace is a covenant of kindness, wherein he manifests his dearest love; therefore he hath a dear respect to it.

3. He hath a *full* respect to the covenant, a respect to every promise of it. They are all yea and amen, to the glory of God. (2 Cor. i. 20.) He hath a respect to all of them, because they are all yea and amen, and because they are all ratified in Christ to the glory of God. He hath a respect to every article of the covenant: "Not a jot shall fall to the ground."

4. He hath an *everlasting* respect to the covenant; therefore it is called an everlasting covenant; it is secured by an everlasting righteousness; it is made between everlasting parties; it is replenished with everlasting blessings; it is rooted in his everlasting love; therefore he is ever mindful of his covenant, and will never cease to have a respect to it.

Well then, say you, why need we pray and plead that he would have respect to his covenant? Why, if it be sure that he hath, and will for ever have, a respect to the covenant, then we may pray with the more assurance and confidence; so that there is here strong footing for our prayer; but, besides, when we pray, and say, "Have respect unto the covenant;" we seek that he would show the respect that he hath unto it; that he would show and make it manifest unto us, that we may have the faith of it, and enjoy the fruits of it, and the blessed effects of that respect to it, in our participations of the blessings thereof.

(To be concluded in our next.)

THE CHOSEN GENERATION AND ROYAL PRIESTHOOD, WITH THEIR TRUE MARKS AND CHARACTERS.

BY CHRISTOPHER COB.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (Peter ii. 9.)

(Continued from page 14.)

II. *A Royal Priesthood.* Royal, of the royal blood, born of God, sprung from that stock and kindred.

And hence three great privileges belong to them: as they are manifested from time to time to their souls:—

1. *They can go to God as those that have an interest in him;* they go as to a Father, and not as to a Judge. The promise is to Christ, and so to all the seed. He shall say, "My Father, my Father!" And Christ says to his disciples, who were of this royal priesthood, when you pray, say, "Our Father." All must go to him as "our Lord," and bow before their Judge; but this priesthood has an interest in him, as being of that royal race, sprung out of his own heart and bowels. If you had but the knowledge of your interest in this Father, certainly you could not hold your peace, you could not be kept off from going and making your requests known to him. "If thou hadst known," saith Christ to the woman, "the gift of God, thou wouldst have asked of him living water." You could not but pray, and tell him your wants, griefs, and sorrows; for you may go to him on this ground: "He is my Father." O that you did but know, and weigh, and consider whether indeed your lot be fallen in so good a ground! We would be taught to pray any ways rather than to pray thus: "Our Father;" as the disciples ask of Christ, "Teach us to pray." But how? "As John taught his disciples." Why, how was that? John could show his disciples their wants, their misery, and their ruin; and could point to the Lamb of God, that this was he "which taketh away the sins of the world;" that relief was only to be had and expected there. But John could not tell them, "This is your portion, God is your Father, all this is for you." No; this is the witness which Christ is to bear forth, which is greater than the witness of John. He tells them, "It is your Father's good pleasure to give you the kingdom;" and also, "The Father himself loveth you;" and therefore he teaches them to pray thus: "Our Father." But how long were they before being brought to ask anything in this name! Such a wretched unwillingness is in the heart of man, indeed, to know or come to its own good.

2. This royal priesthood have this privilege from their interest in God: *they may go freely, and with boldness, to the throne of grace.*

No need of strangeness or straitness on God's part. "Ye are not straitened in us," saith Paul, "but ye are straitened in your own bowels." That is all the cause, indeed. But John was bold; he could say, "And truly our fellowship is with the Father, and with his Son Jesus Christ." His company was no lower or meaner; and it is said of our fathers how they "walked with God," and were "the friends of God." They had a boldness to go to him at all times, in all cases of need. When found sinners, yet even then they can pray, "O! cleanse my heart; O! wash me, and I shall be whiter than snow." When found ignorant, yet pray still: "O! grant me understanding, and I shall live. Teach me the way that I should walk. O! guide me and teach me!" He is bold to go to God in the worst day, in the lowest time, yet he hath no where else to betake him; and here the door stands open always: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." When his sins go over his head, as a burden too heavy to bear, where does he carry them but to God? Where spreads Hezekiah the letter full of railings, threatenings, and reproaches, but before the Lord? As children, though they have ever so greatly offended; yet, when all comes to all, they have no where else to go, but gather home to their Father's house. Though Absalom had slain his brother, and highly offended the king his father, yet nothing will content him unless he may see the king's face; so nothing can stay the soul or keep it back, though it hath dealt ever so unkindly with the Lord; though it hath crucified and killed this brother, yet it must come in to its Father, and own its sin, and see the King's face, and cannot rest till he smile again and take it into favour, that it may be free and bold with him as formerly.

3. Another privilege of this royal priesthood is, that, as they have an interest in God and boldness to him, so *they are sure to prevail with him in the things they ask*. "I know," saith Martha to Christ, "whatever thou askest of God, he will give it to thee." Nothing else will stop the cry of this child; it will ask and ask till it prevails. Though called "dog," and put off once and again, yet the Gentile woman follows on still, and will not leave, till at last she gets this answer, "O woman, great is thy faith! Be it unto thee even as thou wilt." There is no denying this royal priesthood the thing they are in want of; they will never go from his door till he arise and avenge his elect. There is a wonderful sympathy, that runs in the worst of times, that cannot give over; but still the cry is, "My God, my God; why hast thou forsaken me?" "Though he kill me, yet will I trust in him." And, therefore, what need is there, and what great advantage might be to you, to know you are of this royal priesthood, to whom these privileges belong! that you might step into the priest's office, and begin to pray, for "he will deny no good thing to them that love him;" or rather, that are loved of him, saith Paul. Though the lions may want and suffer hunger, though the great and high ones of the world may come into straits, and cry

and cry, and no Baal answer them, yet Elijah is heard. The Lord deals not so with this royal priesthood; he will deny them no manner of good thing.

Now, if it were the Lord's will, I desire that I might interpret the riddle to you, that you might read the parable, and be your own witnesses, that "God is in you of a truth." I have told you you are a "chosen generation," and are to be a "royal priesthood;" and though there be in us a strange, unnatural warring against it, yet, as Christ saith, "It is your Father's good pleasure to give you the kingdom." He hath pleased to tie himself in such a bond of nearness as nothing can separate. But I would yet come nearer and closer to you, that you may know more clearly how to judge of the matter, and see the bounds of distinction that are set between this chosen generation and all others. For, as it is certain the hypocrite will never be without hope, say and do what you can, yet he will scramble and steal something to lean on, and trust to; so the sons of God are as much on the other hand. It is as hard to pull and draw them up to believe and hope, as to keep the others back; they must be overpowered to it; they require sign upon sign, and witness upon witness, before they will be satisfied. And, therefore, John says concerning some, "I write unto you that believe, that ye may know that ye have eternal life." But how shall we know this chosen generation?

I shall propose these seven characteristics for you to consider.

1. In this chosen generation there is a certain spiritual instinct of a close, whenever God and the truth sown in their souls come to meet. When they come but near one another, there is a natural turning, and cleaving together. The loadstone and the iron never meet but they close and feel one another, and gather nearer and nearer. Now, examine if it be not thus with you; wherever you meet with a living breath from the Lord, doth it not touch something in you? Doth it not turn, and strike the heart, and cause a strange close in your spirit? When Christ put but his finger in at the hole of the door, the spouse's bowels were turned presently. It is not so to other lovers. The loadstone will not cleave to all metals, nor to wood and straws, though you gild them ever so fairly.

Now, all the rest of the world are taken here. They all wonder after the beast when it hath any likeness of the Lamb upon it; they cannot know wolves in sheep's clothing. They take down all good words, and earnest desires, and hope, and love, and zeal, that speak for God. They are taken with shadows and pictures, and cannot distinguish between one word and another; Their gods have no breath passing through their throat; they live not to discern, and distinguish, and divide between different things. All that hath the same shadow to them passes for the same thing; but, "My sheep know my voice," saith Christ. *That* touches them; and "the voice of strangers they will not hear." Where this chosen generation is, there is a certain distinguishing relish and

taste: "Doth not my ear taste words?" saith Job. Nothing will please or take this truth, wherever it is sown in, but its own kind, and there it naturally cleaves and closeth.

2. You shall know this chosen generation by this: *they can find no rest for the sole of their feet, no place where to lay their head.* Though they run and hunt ever so about for ease and rest, yet they can find none; they are certainly disappointed and wearied out of all things. All that they come near cries out to them, as the lepers of old, "Unclean, unclean!" "Come not to me, I cannot satisfy." The earth says, "It is not in me;" and the sea, "It is not in me." They can sit down no where but the stool is pulled from under them, and they hastened up to their journey: "Up, Elijah, why sittest thou here?" Everything their hearts would pitch on, is made either too hot or too heavy for them to carry. Either we cannot carry our lusts, they have so much lumber and luggage attached to them, or else they are too hot, and burn our hands; the thorns are too sharp, it is too hard to "kick against the pricks." Therefore I have often said, of all people in the world, it is in vain for those that belong to God to go about to please themselves in any lust, for they are sure to be hunted out. Others may enjoy their wills, and sit down in sin, and take content in the creatures; their eyes may swell with fatness, they may have their heart's desire; ay, but the Davids may not: "I am chastened every morning, and plagued every moment." They have no rest in this world, but are always like strangers and pilgrims. Though weary and tired, yet, alas! they must not stop till they reach home. All grows weary and tiresome to their souls. Nothing can ease, quiet, satisfy, or fill up their wants. No pleasure or enjoyment. If I say, "My bed shall comfort me," yet there he is met with and affrighted. If I go up to heaven, or down to hell, or fly to the uttermost parts of the earth, yet no where can he sit down for ease, but this Spirit finds him out. He can find rest and satisfaction no where. Job hunts through all places, and searches the perfections of the choicest creatures; he finds the place of gold, and a place for silver, and a place for pearls and treasures; but yet all this is too short for their wants. Where is the place for wisdom? He had tried all things, and yet finds this wanting. Now, many through idleness sit still, and will not take the pains to hunt thus; they will not try whether the creatures can content them or not. "But," saith David, "I have seen an end of all perfection." I see that all things come to an end. When all means, and ways, and plots are proved out to the utmost, yet then the soul is weary of all its labour, and cries out, "Ye are all physicians of no value, ye cannot help me."

3. By this you shall know the chosen generation: *God is their utmost: their utmost Hope, utmost proposal, the utmost thing of all his people.* But he is not the utmost of others; they follow Christ for loaves. Some base, selfish thing or other is their highest aim.

If they may have what their hearts run after, they could sit short of God well enough. Give them ease, give them peace of conscience, give them knowledge, and great enlargements of spirit, and they have enough. This contents them; but this chosen generation, give them what you will—gifts, parts, or enjoyments of the world, or enlargements of truth, or heaven itself, to be saved, it would not be enough for them; but God is the utmost thing, the Centre to which their souls tend. To see the King's face is their desire; else, what will their lives avail?

This, I would propose to you: Whether ever anything thou hast met with in all thy life was enough for thee? Whether it was the utmost thing that thy soul could sit down in? No, sure I am, nothing can stop the cry of the elect; it cries night and day; when straitened, and when enlarged, still it cries. When Jacob had wrestled all the night with God, and now he says, "Let me go, for the day breaks." Is not that enough? Will not the day content thee, to know, and see, and be enlarged? No, it will not: "I will not let thee go unless thou bless me." He wanted a farther blessing still. I would have you weigh the thing in your own souls, whether it be thus or no with you; and do not always stagger; "be not faithless, but believing."

4. This is another sign of this chosen generation: *they always gather and cleave closest to them that are most excellent.* "All my delight," says David, "is with the saints, and them that excel in virtue." It chooseth to come up to the foremost, to the worthies of Israel. Now, others loiter away their time without any such aspiring desires. If they might but come to heaven and be saved at last, that were enough to them. They are not pressing on to the utmost mark, where the bullets are thickest and the battle hottest, as this generation does, according to that right mind that is planted in them. They long, with Moses, if possible, that they may go over this Jordan; they are ever crying out of their shortness. Jacob complained that "his days were few and evil," and that he had not reached the age of his fathers in their generations; ay, but he would have reached the greatest attainment. That which is of this stock presseth to the utmost mark, prizeth that truth, that friend, that deals most plainly, nakedly, and exactly with it; it chooses the wounds of a friend, and goes where the sword cuts sharpest. This the hypocrite cannot endure.

5. This chosen generation *have often still and secret hintings speaking within them*, that they are indeed of this flock, that they do indeed belong to God, however they are stopping the ear and putting it off. Now, the children of hell, they hunt and seek for such a voice, that they may be deceived and deluded, and the devil speaks peace to them, and they are given up to believe a lie; but the children of God are followed with such a secret whispering in their souls, that rises up without their control; nay, when they run from it, it speaks, "Surely they are my people, they are my chosen,

I will be their God. Now, either we are not sober, and so listen not to hear this voice, or else we wilfully stop the ear, and run from it, or else through ignorance the soul runs wrong when it doth hear; it goes to Eli, as Samuel did; it runs to this and the other thing, to know the meaning of it, because as yet, it is said, "Samuel knew not the Lord;" but the time comes when the Lord will go on, and call "Samuel, Samuel" so long, till all the chosen of God, that are called according to his purpose, shall be made to hear and own it distinctly, and say, "Speak, Lord, for thy servant heareth."

6. This chosen generation, in their greatest transgressions and iniquities, when most guilty and left to themselves, yet *never find such thorough despair speaking in them, that they shall be cut off utterly*. Now, to all the Cains he will speak destruction for that very cause: "A fugitive and a vagabond shalt thou be, because thou hast killed thy brother; and thy brother cries to me, therefore thou art cursed." But to his own he speaks no such thing; he shows them not their sin to destroy them nor drive them from him; he hath a care in all his rebukes. So when Nathan was sent to show David his great sin of adultery and murder, before he had well finished his charge, lest such a thought should seize on him that God would utterly cut him off, he added, "The Lord hath put away thy sin, thou shalt not die." (2 Sam xii. 13.) He never says to the soul of any of his own, "Iniquity shall be your ruin," that sin shall utterly separate. "No," says Paul, "nothing shall be able to separate, nothing; not principalities, nor powers of hell," not the heights or depths of sin; nothing shall separate from that love of God to whom that portion belongs. Now mind, and consider, and attend, whether all along your journey you find not such leadings in your spirit as these I shall speak of.

7. You shall know this generation by this, *whenever there is in them a heart to return, there is a heart in God to receive*. He stands open and open at all times; there are such breathings in the souls of his people that witness this for him, and can set to their seals that God is true in this particular: that he is always "pitiful and waits to be gracious." Mind whether it be not thus with you, whenever your souls are in a sober frame, and you can speak truly, and not as the "words of a man that is desperate, which are as wind"—whenever you are yourselves, and sober; see if there be not ever such hints speaking in you, that God is ready continually; he waits to receive, whenever you will come: "At what time soever a sinner repenteth," &c. And "if thou wilt return, O Israel, return to me;" as if he should say, Go to no other; if thou wilt return, here is a heart open; I am ready for thee; "Return to me, O Israel." Now, let none get up the words and shadow of this, that have not the substance; that idol will not stand; though never so often raised and held up by force, yet it will fall down. But you who are indeed the chosen of God, and loved of him, if I shall ever live to see you brought out and delivered, you will know what

I have said, and be my witnesses, how these leadings have been all along your days with you, however at the present it be the weak time with you, and the hour of the power of darkness, when fears, and jealousies, confusions and doubtings, have their time to rule. But what saith the Spirit still? What speaks that Spirit of Life? Are not these stirring within? Is there not an invisible and strange close in thy soul, when God and the truth in thee meet? When Joseph and Benjamin meet, what a kiss is there, and turning of the bowels! Then again, dost thou not find that all creatures are too short; all is weariness to thee; no rest or content to be had there; there is a pressing on through all to the utmost point, to God himself, thy Life and Portion? Is it not thus? And so for all the other characters, are not these things so?

Now, if you have heard and believed this, you can surely witness to it. He that believes sets to his seal that God is true; and till you shall set to your seals and believe, that you are this chosen generation, and your souls stand settled in it, you never enter into the priest's office, to go to God with boldness, to go in all straits. No; we cannot go with the prayer, "Lord, I believe, help thou my unbelief," till somewhat of this faith be risen up and be stuck to by us. If ever we begin, we must begin with this little grain; though there be but a dim seeing, but half an eye open, yet the star must be followed, if ever we come to Christ; and the promise is, "The eyes of them that see shall not be dim." Now it is a dim seeing indeed; now we see but darkly; but, however, if we do but stick to this dark seeing, then we may go and pray for farther light, that it may grow clearer and clearer to the perfect day.

But why are we so loth to believe that this good is intended us? It is a wonderful, supernatural thing. But well, the "long suffering of God is salvation." This will one day be proved. There is a chosen generation amongst you, that is certain.

I must leave the subject, and desire the Lord would give you understanding into what hath been said; and above all, that you may not war or fight against it in your minds, but soberly inquire, "Is this my lot—is this my portion, to be one of this chosen generation?"

IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATHS.

The Scriptures of Truth often speak of man as travelling from one country to another. We are placed in this world, as it were, for a preface to our existence, and our life is but a vapour which passeth away. "One generation passeth away, and another cometh;" while the one that passeth away goeth to its "long home," where there can be no change. "Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like

smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." Yes, the night is far spent, the day is at hand, and we shall soon stand at the judgment seat to receive our everlasting portion.

In thus passing along from one state to another we are described in the Scriptures as "pilgrims," or as "wayfaring men," who have "no abiding city here," but "seek one to come." And in thus traveling along we get into many different ways, or paths, which are in reality different parts of experience. And though there is but one way that is really right, we often find ourselves in many strange paths. Hence David, when he had strayed from "the way," likens himself to a straying sheep, and says, "I have gone astray like a lost sheep: seek thy servant, for I do not forget thy commandments;" "Lead me in thy way;" "Hold up my goings in thy paths; that my footsteps slip not."

We have in our text three things to notice:—

I. *The ways spoken of.*

II. That in these ways we are to "*acknowledge him.*"

III. *The absolute promise*—"He shall direct thy paths."

God help me to write a few lines on these three heads.

I. We will first consider some of *these ways* into which a child of God is likely to get.

1. *The forbidden mount.* When the tables of stone were given to Moses, the following was the direction which Moses received of the Lord concerning the people's approach to the mountain: "Thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death." (Exodus xix. 12.) And yet to this mount lies the path of most of God's children. When a child of God is quickened into life, and is made to see a little of the "mystery of iniquity," he at once begins to set off in this evil way; but Hagar is a bondswoman still; and therefore satisfaction and freedom are not to be found in her. We may hear a "voice of words" from her lips, but never "a word in season to him that is weary." We must go in a different way for this, and travel a different path for comfort. Hagar is still glad to claim her offspring, and they are too glad to claim her. But we must become "dead" to her, and alive to "another," ere we shall suck at the "breasts of consolation," and "milk out and be satisfied with the abundance of glory."

2. *An evil heart of unbelief.* Nothing is more abominable in the sight of the God of Truth than unbelief. It doubts everything that God is, that he says, or that he does. According to Paul, it "changes the truth of God into a lie," and makes its Author out a liar; whereas he is truth itself. What he hath said he will do, and

what he hath spoken he will make good; but unbelief doubts everything concerning him, and makes him out to be "such a one as ourselves." This is a stench in God's nostrils, and a provoking cause of his judgments. Through this comes every other sin that man is guilty of, and by it come all his troubles. Hence it is a thing most abhorred by God; yet the quickened soul cannot help himself in the matter, nor exercise faith, which is the "gift of God." Unbelief separates the soul from God; hence it is called "an evil heart of unbelief in departing from the living God;" for it casts a gloom on every attribute of Deity, and gives power to the devil himself. And yet, evil as it is in itself and in its effects too, how often it is that the child of God is found in this way! and not only so, but he clings to it, and nurses it, and, though the greatest enemy he can have, he often indulges himself in it. This is an evil way and a wrong way, though the child of God has no power to extricate himself from it. But it is a good thing when he is brought to acknowledge the Lord in it, to look to him for deliverance from it, and beseech him to "direct his paths."

3. *A besetting sin.* Most of the children of God have some besetting sin besides *unbelief*, from which none are exempt. David had one, the effects of which he ever felt. Solomon loved many strange women. Paul had a thorn in the flesh; Peter had a hasty temper, which got him many a trouble. And James perhaps knew something of the effects of a "fiery tongue," or he never would have said so much about it, for "out of the abundance of the heart the mouth speaketh." Every child of God has something which proves a trying matter and a besetting sin to them. While faith is at work they may be enabled to rest pretty quiet; but as soon as unbelief rises, that besetment, sin revives. Though it may be "crucified," it still lives. Paul found that "the good that he would he did not," but the evil that he would not even that "very thing he did." This made a continual war and strife, which only the grave can put a stop to. This is truly a bad road to travel in, but mingled with many a sweet morsel when we "acknowledge" God in it, and look to him to direct our paths.

But our "ways" here no doubt rather mean the ways by which the Lord brings us; and these, however trying, are surely right. Hence David said, "He led them forth by the right way," (Psalm cvii.) though it was a trying one. All the ways which are devised by ourselves are wrong. All the Lord's ways are right. "Are not my ways equal? and are not your ways unequal? saith the Lord." Hence the Lord brings us into some ways of experience, which become ours by being made to travel in them, that we may in the end go to a "city of habitation." I will notice two or three of these ways.

1. *A way of spiritual affliction.* The whole human race are born to trouble, whether they are God's people or not. Job says,

"Man (not godly men only, but all men) is born to trouble as the sparks fly upward." "Man that is born of a woman is of few days, and full of trouble." Now, every man is born of a woman, though but few are born of God. So that all are born to trouble of some sort. But the children of God are born to special trouble—troubles with which no other men are acquainted. Cain may have his trouble, and Esau may have his, too; so that the one may say his "burden is too heavy for him to bear," and the other "lift up his voice and weep;" but not being the trouble of God's children, they will avail nothing. The five foolish virgins were in much trouble when the door was shut, and the man without the wedding garment was in sad concern; but both of no avail. Felix, also, trembled when he heard of judgment; and thousands do the same to this day. But all this trouble and sorrow is of a worldly nature and from worldly hearts, and will never be of one whit of use when God maketh up his jewels. The children of God, however, are brought into other troubles, which are specially covenanted for them, and which are ordained to bring them to the Lord Jesus Christ. But let their trouble be what it may, it is well to acknowledge the Lord in the matter, and he will "direct our paths."

2. *Temporal trials.* God often sees fit to bring about many temporal things which appear trying to his people, but are really blessings in disguise. His rod is used in love, and his afflictions are merciful. The fire he makes no hotter than is necessary to purge away the dross. And he sits and watches till this is done. God's afflictions are all appointed, and always come according to covenant purpose and covenant grace too. His chastening is a proof of his love, for "whom he loveth he chasteneth;" and he doth it not willingly, but "for our profit," that it may do us good in our "latter end." We know not how to manage affairs for ourselves, and make sad blunders if we attempt it. We "know not what to do," nor how to deliver ourselves. We must therefore look where one of old looked, when he said, "Neither know we what to do, but our eyes are upon thee." In this, then, we "acknowledge him, and he will most assuredly perform his part, and "direct our paths."

II. But I must pass on to our second head, viz., *acknowledgment of God*—"acknowledge him."

1. We are to acknowledge him as *the Sovereign over all our ways*. God has perfect knowledge and perfect command of us, and "he doeth according to his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand or say, What doest thou?" He has numbered the "very hairs of our head," and orders all our ways. "Man's goings are of the Lord; how then can a man understand his own way?" He is Judge of all the earth, and he putteth down one and setteth up another. Nothing can come to pass but as he chooses to let or hinder. And every trial

that we have to endure he can turn as seemeth him good. The issue of it is in his hand, and the end is in his guidance. He can bring good out of evil, and make it turn but just as will be most beneficial to our souls. We must therefore acknowledge him as such, and put the whole matter into his hand. But this is easier to write about than to do, for we cannot cause this change and make a true acknowledgment of God. It is the Lord's own work to do it, and make us feel so; and till he does so, we kick and rebel "like a bullock unaccustomed to the yoke." But God will in his own good time, which may sometimes seem a very long time to us, bring us to acknowledge him, and then reward his own gift by directing our paths.

2. We must acknowledge him *in prayer*. This we mostly do when in trouble: "Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them." If we get free from trouble, the Lord does not hear much from us; but he will cause the wind of affliction to blow again, and then we think about him. In these times we call upon him in earnest. And the more heavily the Lord's hand presses upon us, the more we cry. It was so with David, and it is so with us. We then call upon God, and "acknowledge our iniquity" and his sovereignty. We really feel our guilt, and cry from the bottom of our heart, "O Lord, I beseech thee, deliver my soul." And in so doing we acknowledge him to have power to deliver us, and ourselves to have no power at all; so that we "acknowledge him," and he will most assuredly "direct our paths."

3. We must acknowledge him *in submission*. Some vain and foolish people talk of submission as though a man could turn himself, soften, mollify, and melt his own heart into sweet submission at the feet of Jesus just when he pleases. But these people never knew what real submission is. To be brought under a heavy trial, which runs directly opposite to nature, to a sweet submission, to know no will but God's, to want no deliverance but as he shall give it, and to be depending on him alone, and waiting with patience his own time to be brought out of it; to be humbly at his footstool, ordering our cause before him, and filling our mouth with arguments; and yet wanting only what he may give, pleading only for what may be consistent with his will, and wishing to desire nothing but as he pleases to bestow it—this is the work of God; he only can bestow this feeling upon us; it is no fancy of the brain, nor work of the man; it is purely the work of Almighty God. I can speak for myself, and say that for thirteen long months was I under a trial, as rebellious as a bullock unaccustomed to the yoke; but when the Lord showed me what a fool I had been, and broke into my mind, he brought me to such sweet submission in the matter, that I wanted nothing but what he saw fit to give. This sweet submission is truly acknowledging him, and he will surely reward the soul; for I can truly say that deliverance was

but a few days from the time when the Lord wrought this sweet submission in my heart.

III. But I must hasten to a conclusion, and consider, in the third place, the direction of the Lord: "*He will direct thy paths.*"

1. God will direct our paths *in bringing us out of trouble.* The promise runs thus: "Call upon me in the day of trouble, I will deliver thee." And David found the Lord as good as his word; for when he cried the Lord answered him, and that in a very blessed way. David cried, "Look upon my affliction and my pain, and forgive all my sins." This was his cry. He wanted deliverance from pain and all his sins to be forgiven. The Lord granted him his desire. Hence David was led to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name!" Why? He tells us in the next verse, "Who forgiveth all thine iniquities, and healeth all thy diseases." So that he got all he wanted and all he prayed for at the Lord's hand. We see that in this way of affliction in which David was, he was brought to acknowledge the Lord; and we see how the Lord honoured his own work and glorified his name, by directing his paths in bringing him out of trouble.

2. God will "direct our paths" *in blessing us with reviving grace.* The child of God has often to cry out in bitter agony under his deadness and coldness, and sometimes, too, to groan within, because he has not life enough to cry out. Sometimes he will go on for a long while cold and dead, with scarcely life enough in his soul to cry under it; and then a kind of contrition comes over him, which warms his soul to feel what a cold and dead creature he is, and he is led to cry out to the Lord for quickening life and grace. He knows very well, if the Lord in his mercy were but to revive his soul, that he should then under that influence be led to pour out his soul to God. Hence David said, "Quicken us, and we will call upon thy name." The spirit of grace and supplication always attends life in the soul, and therefore he is led under this influence to pray and plead for more life, more feeling, and more power in his religion. In doing this he feels he is utterly incapable of "keeping alive his own soul," and is quite as well aware that if the Lord did but touch him it would have the desired effect. The Lord will most assuredly honour his thus acknowledging him, and will most blessedly direct his paths.

3. The Lord will direct his paths *in seeing Jesus.* "None by searching can find out God;" therefore all our carnal scheming and searching will fail here. No, this will not do; but "the Lord direct your hearts into the love of Christ." The Lord must do it for us. The apostle very beautifully speaks of this in writing to one of the churches. He says in his prayer for them, "That he might give unto you the Spirit of wisdom in the revelation and knowledge of him;" so that we see all

the "knowledge of him" which we have must be by "revelation;" and all this revelation by the "Spirit of wisdom;" and this blessed Spirit of wisdom must be given—not bought nor yet earned, but "given;" so that all we can ever know of Jesus is by the gift and work of this blessed Spirit. The child of God is brought to know this too, and to plead and cry for more and more of this knowledge. And all through his life he will be led more or less to cry for more and more of it. Paul had not had his fill though he was caught into the third heavens, but was led to cry out, "That I may know him and the power of his resurrection." And his desire for the Ephesians was, that they might "comprehend with all saints what is the height, and depth, and length, and breadth, and know the love of Christ, which passeth knowledge." But this we see is by the blessed Spirit revealing it to our soul; and the soul that is led to cry out to the Lord for a knowledge and view of Jesus, will one day find him true to his word in making him known; for the soul is led by the Spirit to acknowledge God, and he will, as sure as he is God, "direct his heart into the love of Christ."

Thus have we gone over some of the ways, acknowledgments, and deliverances of God's Israel. We have but a few more paths to travel before we come to the valley of the shadow of death, which will prove every man's work. This will be truly trying to the family of God, and they will have much to cope with. God will, however, keep his family, and hide them under the shadow of his wings, so that they shall be safe from all their enemies; he will make them cry to him for help, and then bless them with it; he will make them truly acknowledge him in this really trying way; and to his own glory and for his own great name sake, he will blessedly and visibly "direct their paths," so that "not a dog shall move his tongue" to their spiritual hurt.

HOLDING FORTH THE WORD OF LIFE.

Much esteemed Friends in the Lord,—I beg your pardon for the trouble I have given you. I expected the letter would have reached you Lord's day morning; but had this been the case, your previous engagement of a minister rendered my visit unnecessary. The Lord hath his way. I would desire to learn to bow and follow him in all his leadings. "Except thy presence go up with me, carry us not up hence," said Moses. I have often to *feel* my way rather than *see* it. The Lord only can make it plain. I have for the most part to walk by faith; and as I am very unskilful at such a mysterious business, I often make great blunders. The pillar of the cloud requires a watchful eye, in order to move with it. "Thou shalt guide me with thy counsel," said the Psalmist. How much we need the Lord's counsel about every movement!

I do not repent my first visit and sermon, as I preached

the Son of God. My second visit was not without tokens of the Lord's favour. I felt myself at home at both your houses. My third proposed visit being thwarted by the Lord's providence, it renders my path more perplexing. It appears necessary for me to stand still, until I can ascertain what the will of the Lord is concerning me in this thing. Ministers' lines and their work are all laid out for them: "Thou shalt go to all that I send thee." The entering in of a minister among a people, though only as a supply, is of great importance. Hearty prayer is necessary, not only for the satisfaction of minister and people, but because it is following the divine order: "For all these things will I be inquired of by the house of Israel, to do it for them." I have no opinion of anything without prayer. You will fully accord, dear friends, I am fully persuaded, with this statement.

You are in many things much my superiors in the path of life, and I would gladly learn of any one what it is to be one with Christ and walk with him. I have been battered about for years with storms and temptations, dreary desertions, dreadfully agonizing conflicts, great waters of tribulation. Stunned and confounded, I have been thrown back again and again to try and prove the Rock of Ages. And in this way I have learned, in some small and humble measure, I trust, the knowledge of the Son of God. Truth being of infinite importance, I have endeavoured to receive and hold fast sterling truth for its own sake. The means of saving my life and senses has been prayer. What a mercy would it be for me if I could constantly walk in the fear of the Lord; and have the Lord's word as a "light unto my feet, and a lamp unto my path." But I cannot be what I would, nor do what I would. Sin is a dreadful evil; surely the very image and offspring of the devil, a proper work of darkness.

I have asked Jesus, at times, to ruin all the kingdom of the devil in me. The cross is the most effectual spot for faith to do its business at, when we can get at it. I should like to live and die here. But the Lord only knows what is best for me. If he show me anything, teach me anything, give me anything, it is all in mercy. What a poor mortal am I! Jesus hath said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me." Here are the Centre and Substance of the whole gospel.

The new birth produces a new creature; the new creature is a new man in Christ Jesus; the new man lives a new life of faith upon the Son of God. Old things pass away in proportion as the new light shineth, and all things become new. This new creation is most helpless and defenceless in itself, and is entirely dependent for all things and all acts upon the Spirit of Christ. The gospel of God is the power of God unto salvation unto this new creature. Preachers either preach this gospel or another gospel; or in other words, a perverted gospel. Such are held *accursed*, according to the apostle's decision. This is a terrible word, and is enough to make one tremble. The apostle told the Corinthians that he was with them "in weakness, and fear, and in

much trembling." These things tell us the importance of the business. "Who is sufficient for these things?" Surely none but God. To rightly divide the word of truth, give to every one his portion of meat in due season, set the law before the lost sinner that he may see himself and his danger, being out of Christ, under a covenant of works, with a terrible curse hanging over his head; then to preach, or set before the poor, sensible, lost sinner, Christ in the glass of the gospel, in his Person, work, and righteousness, as the end of the law, and the salvation of God—in rightly doing this consists a main part of the ministry. He that believeth shall be saved in the Lord with an everlasting salvation. "Behold," says the prophet, "God is become my salvation; I will trust, and not be afraid." Who has become this salvation? Jehovah himself. His arm ruled for him, and his work was before him. And Jesus has finished that which his Father gave him to do, and entered into the holy place with his own blood, and obtained eternal redemption for us who believe the record God gave of his Son. For "he that believeth that Jesus is the Christ is born of God," and "hath the witness in himself" that he is the Son of God, and that he is "God over all, blessed for evermore." This believing is heart-believing, by the anointing influence of the Holy Ghost; for no man can say from his heart that Jesus is the Lord, but by the Holy Ghost.

Another part of the ministry is, to take forth the precious from the vile, and separate them from the great mass of dead formalists—blind zealots for a creed and name without the power; and to give a decided sound against the motley throng who cry, "Lo! here, and lo! there is Christ," but give no proof, when a broken-hearted sinner seeks peace and healing amongst them, that they have found him. These build a wall with untempered mortar, cry "Peace," when there is no peace, and lay men asleep dead in sin. The wounded spirit, the balmy plaster, the living repentance, and godly fear, are not known amongst them. These see not the glory of the Lord; and Satan does not trouble them, for he cares not a feather for anything but the sword of the Spirit and the blood of the cross. I would not be uncharitable, but I think the greater part of dissenters have but false fire, and the shadow instead of the substance. I fear it is an awful day. The greater part of the children of God are half asleep. Watchmen that occupy the watch tower, if they are blind or asleep, see nothing; but if the Lord open the eye to discover the signs of the times and the hour of the night, it is that they may declare unto the house of Israel what they see, and cry aloud. I believe there is great need in the present day to search ourselves, humble ourselves, mourn over the state of Zion, take a decided part, and be valiant for truth against every enemy, for Jesus' sake. The most dangerous foe is self. What is man?

You will very kindly excuse all in this letter that you may judge to be wrong. What is right I beg your acceptance of in the Lord. I am your debtor by many favours, and thank you for your friendly

letter: I always esteem a letter a favour. I learn by Mr. W— how things are going on within, and understand a little of his experience. Gloom, conflict, pining, gnawing, sinking feelings; then the devil comes and loads us with despair. This death and sin we do not know what to make of. You once gave me a key to a saint's experience: I beg to send you a model of it again: "*I bless him as he blesses me; and am always a beggar, and behind-hand, and in debt.*" Was not this John's case? "We love him because he first loved us;" and Solomon's? "Of thine own do we give thee." "From me," saith the Lord, "is thy fruit found."

In the Lord's prayer we are taught to ask for our bread day by day, and "forgive us our sins." We have a mercy-seat, and if the Lord delighteth in mercy, and saith he will have mercy, where can helpless misery go but to this mercy-seat and to the God of all grace, who has given such proofs of his goodness in helping us time after time, in taking our burdens, and comforting us in all our tribulations? Here is a Father's love for repenting Ephraim; a father's sure mercy for him. "Like as a father pitieth his children, so the Lord pitieth them that fear him." The devil would have us despair; and that would be a greater sin than all our sins put together. I have often thought I shall and must despair; but I keep struggling on until I get some help again. I can assure you, it is no easy work to stand in the evil day and fight single-handed by faith. O! what hard work it is!

Some people think it a fine thing to be a preacher; but if they had the loads and conflicts of a tried minister to sustain, they would learn something of the "much tribulation" that attends a pulpit. Preachers need much discipline, doubtless for the church's sake as well as for themselves, to keep them in their right place, that Jesus may be all in all. He only is Wisdom. Fools are often a trouble to themselves and a plague to other people. Sharp discipline is often necessary to cure folly. The will of God is the standard of all equity; and the good pleasure of the Father is to give the little flock the kingdom, for the King himself has told us so. This is no hard bargain. If we kiss the Son heaven is ours. But we do not like the way to it; still, can we find out a better way than Christ himself went? We dare not say we can. Tribulations and consolations go together. Cross and crown are married. "If we suffer with him, we shall reign with him."

There is one thing which touches us keenly at times, and it is a mercy it does. When we have had a favour we make some base requital for it, and we wonder how it is. We are confounded at such conduct. Our case appears aggravated; but love, though grieved and wounded, as it has removed sin, is not conquered by sin. And therefore, as he saves them for his name's sake, so he forgives them for his name's sake; and "grace reigns, through righteousness, unto eternal life." You have the advantage of me; having got nearer the fountain, you can describe the richness of the stream of that crystal river that maketh glad the city of God. Being a river, it is constantly gliding along: being a river of life, it

gives life; and after having given it, maintains it. It is always running through the city—always full, always clear; always free and sovereign in its rise, which is out of the throne of God and of the Lamb. Being sovereign in its effects and captivating in its influences, it constrains the happy tasters, drinkers, or swimmers in it, to sing “to the praise of the glory of his grace, wherein he hath made them accepted in the Beloved.”

“Brethren,” said the apostle, “pray for us.” If necessary for an apostle, how much more for me! I can at times see a great deal more in the gospel than I can get at: it is a glorious gospel. But I do at times get a little substance, and find that there is a blessed reality in the religion of the Son of God. The cross when seen, or a glimpse of Gethsemane, reveals a glory unspeakable in the substance of it, however small the measure of it. It leaves an everlasting testimony in the soul that the gospel of Christ is the power of God unto salvation to every one that believeth. In my terrible storms I have often thought and feared that Christ and I must part after all, and that all my labours; and sorrows, and conflicts would be lost, and aggravated by the ministry. What bitter sorrows, what heart-searching, what prayer and supplication these storms have occasioned! But in the end I have got something out of Jesus that tells me I am not lost, and that the Lord is a God hearing and answering prayer; and sometimes his presence gives me rest. The devil has often endeavoured to set me against Christ and to make me break loose from him; and has sometimes tried to sever me from him, sometimes to tear me from him, and sometimes to entice me from him. But the Lord in his great mercy holds me at the throne, and I endeavour to hold hard at the cross as my last resource. If I perish, I perish here. No merits of creatures, will works, nor free will powers, can stand there. I am obliged to fight naked as it were, by prayer, without strength as to feeling, until the Lord send help, or hope, or a word, or cause the storm to subside, or give faith to enable me to leave my troubles at the throne and wait for his mercy to deliver me. O! what an enemy is the devil to a soul intent upon Christ and salvation! The Lord be your shield and hiding-place in all your doubts, fears, storms, and sorrows.

Farewell! Love to the brethren, with yourself, dear friend, from yours in the Lord,

K— C—, November 2nd, 1848.

R. H. I.

THE REIGN OF GRACE.

My dear Friend,—I still feel the old man of sin to be a burden to my soul, and my enemies to be strong and lively; and find the way through this wilderness to be very dark at times, the path hedged up with briars and thorns, and I much burdened with sin in my soul's feelings. But, through the tender mercy and great compassion of the God of all grace, his grace has reigned over all my

sins, and, bless his dear name! kept them down by his almighty power. So that my soul is witness that grace brings a sinner out of the world, and out from the practice of all his darling sins, let them be as sweet as ever they may to his old Adam nature; and, bless the name of the Lord! grace has kept me from the very day it entered my heart and conscience, and brought me out up to this present day. Therefore my soul loves the free, sovereign, eternal, electing love, and free favour of God in Christ.

What a mighty power there is in grace to restrain, constrain, mortify, and subdue all the abominations that work within, and to keep one along in the strait and narrow path, when one does not feel the least grain of grace working in the heart, and feels shut up in such a dead state of soul, that not one spark of light or life is in full exercise, or one praying breath going out unto the Lord; no life nor feeling in the services of God's house; the very use of the means a burden, a heart of unbelief going out against the truths of God; the devil buffeting, and such mountains of doubts and fears rising up within, under which the soul is much cast down! But when the dear Lord smiles again into my heart, raises me up again from the depths of death, breaks in with his heavenly rays, bedews my soul, unlocks the word of truth, opens up his beauty, and brings every grace of the Spirit into felt exercise, then, "the ways of the Lord are indeed ways of pleasantness, and all his paths are peace."

Pewsey, May 15, 1845.

T. G.

BEHOLD THE LAMB OF GOD!

Dear Friend in the Friend of Sinners,—Grace, mercy, and peace be unto you from God the Father, and the Lord Jesus the Son of the Father, in truth and love. My heart's desire is, that these lines will find you and your dear wife enjoying a thriving soul in a healthy body; having sweet and blessed intercourse with a kind, loving, broken-hearted Christ. Methinks I hear you say, "Amen!" for sure I am, this is the spot that every true disciple of Jesus loves to be in. There is no room for the world here. No room for the lust of the flesh, the lust of the eye, or the pride of life here. No contending who will be the greatest here. No stones to throw at our brethren here. No murmurings here. No hard thoughts of God here. No kicking and plunging against his dealing here. No, but on the contrary, what contrition! What love to Jesus! What hatred to ourselves on account of our transgressions! What holy pantings after a greater conformity to his blessed image! What weeping! What godly sorrow, mixed with joy! What contentment! We are then willing to be anything or nothing, that God may be glorified. Jesus is precious. His name is as ointment poured forth. He is the ever-loving, altogether lovely Immanuel—God with us in soul-feeling. His righteousness is precious. His blood is precious. His salvation precious. Yea,

he is all that we can need in time and through all eternity. O! that I could love him more! O that I could exalt him more! O that I could lift him higher! O that I had a voice loud enough to make all hear! I could cry out with one of old, "Behold the Lamb of God!" Behold his bleeding heart! a heart full of love; a heart overflowing with mercy! Yes; with mercy to the lost, the ruined, the abject, the needy, the naked, the miserable, the undone, the lame, the blind, and the ready to perish. O grace, grace! What mortal on earth can set forth the boundless heights and fathomless depths of Jesus' love! A love stronger than death! A love that all the dreadful floods of wrath due to his people could not quench! When millions of hells were drinking up his spirit, and he exclaimed, "My soul is exceeding sorrowful," &c., it was love, boundless love, that caused him to drink this dreadful cup even to the very dregs. "O death!" says he, "I will be thy plague: O grave! I will be thy destruction. Repentance shall be hid from mine eyes." No, bless his name! he would not repent of his undertaking, though his bride was so black that it cost him his heart's blood to make her white. O! what Ethiopians we are! What spotted leopards! Nothing but the blood and righteousness of Christ can make us meet to be partakers of the glorious "inheritance of the saints in light." O! what a mystery is real religion! Black, yet comely; defiled from head to foot, yet clean; having nothing, but yet possessing all things; as dying, and behold we live; as sorrowing, yet rejoicing; as deceivers, and yet true. This is foolishness to the natural man. They know nothing of what it is to have nothing in and of themselves, no goodness worthy the notice of God, and yet to have all and to abound in Christ. They know nothing of what it is to die to the world, to sin, and self, and to live by faith upon a precious Redeemer. They know nothing what it is to grieve they carry so much sin about with them, and to groan day by day beneath a body of sin and death; and yet to rejoice that their names are written in heaven, yea, deeply engraved, in characters never to be obliterated, in the heart, hands, and feet of the Redeemer. O! soul-ravishing thought! O! soul-transporting thought! to think such worms, such insects of the earth, should be set such store by, and be held in such high estimation; and to declare that he that touches one of the least of them touches the apple of his eye. O! what a union is this! O! blessed relationship! "He passed by the nature of angels, and took upon him the seed of Abraham, that he might in all things be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he hath suffered, being tempted, he is able to succour those that are tempted." (Heb. ii. 16—18.)

I feel so blind, so ignorant and stupid, that I sometimes think I will never open my mouth any more. I feel at times as if I can neither go backward nor forward; and I wish I was somewhere where no one knew me. Then, again, sometimes unexpectedly the

word of God is sweet to me, and I long to tell poor sinners of the love, mercy, and compassion of a God. Then it is a blessed work. But O! to stand up before the people, and know not how to get one word out after another, and to feel in one's soul as dark as midnight, and afraid one is nothing but a mere professor after all; this is trying to a degree. Here Satan roars like thunder within the soul, "Where is now thy God? you are nothing but a hypocrite after all." O! how my soul trembles at the thought of preaching to poor sinners, and then be cast away at last myself! Whether I am right or wrong, these are my feelings at times. Sometimes I am strong; then, again, I feel as weak as water and as feeble as flax. But, blessed be his dear name! he has told us he "will not break the bruised reed nor quench the smoking flax." Truly, I feel that without him I can do nothing. I can neither read nor pray, nor really desire any good thing, but as the Blessed Spirit is pleased to breathe into my soul. All, all is his work, from the feeblest desire to the loudest acclamation of praise. It is the Blessed Spirit who must take of the things of Jesus and show them unto us. He opens to view his loving heart; he leads to his precious blood; he teaches us how to pray, and what to pray for, though it be with groanings which cannot be uttered.

My heart's desire and prayer to God is, that you may enjoy much of the presence of the Lord; that you may bring forth fruit in your old age, and that the good Lord may call many poor sinners from darkness to light by and through you as an instrument, and build up and comfort his poor believing people. When you have an opportunity I should like a line from you. May the God of Abraham, Isaac, and Jacob bless you and your wife! Amen.

Dec. 13th, 1847.

J. M.

CHANGES.

My dear Friend.—As I was reading your letter, containing a brief narrative of your present state of feeling, the inquiry of the "daughters of Jerusalem" was brought to my mind: "Who is this that cometh up from the wilderness, leaning on her Beloved?" (Song of Sol. viii. 5.) Your cry now, you say, is only "My leanness! my leanness!" Now, this exercise and this cry plainly imply that those who are the subjects of them have been possessed of a contrary feeling. There can be no felt sense of leanness where there has never been a previously felt sense of fruitfulness. It is the experience of the one state that makes the contrast most distinctly plain. So that if your case had only embraced a knowledge of the "fat pastures"—all light, joy, delight, happiness, and contentment,—Paul's words to the Galatians might then justly have been applied to you; "I stand in doubt of you." (Gal. iv. 20.) But your past joys, light, and happiness; and your present loneliness, desertion,

darkness, and barrenness, are plain indications that you are of the people who "have changes." You know now a little of the painful and pleasant, sweet and bitter, the light and shady parts of "the path of life." Every affliction in body or soul; trials in Providence; the world frowning, and speaking reproachfully and harshly; the "roaring lion" threatening to devour; doubts, fears, and misgivings prevailing; harshness and obduracy of mind felt, as Hart observes:

"The rocks can rend; the earth can shake;
The seas can roar; the mountains quake:
Of feeling all things show some sign,
But this unfeeling heart of mine."

All these exercises are so many lessons received under the effectual tuition of your heavenly Teacher, while journeying on in "the path of life." But this only exhibits the painful side of the path, though ending in everlasting joy and peace. There is the pleasant part of "the path" as well, which alternates with the painful, and shows that the travellers in it "have changes." For there are seasons and moments when the soul feels unspeakable delight, and sincere pleasure, and holy solemnity, in the precious exercise and privilege of prayer. As Newton says,

"None really know the worth of prayer,
Who wish not to be often there."

And these are sweet moments in the believer's experience on his homeward journey, when the privilege and opportunity of approaching God in the secret employment of prayer are highly appreciated; when the soul feels a solemn joy in meeting with the saints to join their song of praise; when, like the chariot of Amminadib, the soul is caught up to God in sweet and solemn meditations; when a reverential feeling fills the heart towards the name, word, ways, ordinances, and precepts of God; when godly fear in "the Lord is a voice behind you saying, This is the way, walk thou in it;" when his ways are felt to be "ways of pleasantness, and all his paths peace;" when the word of God is apparently and feelingly filled with "pleasant words," which are said to be as "a honeycomb, sweet to the taste, and health to the bones;" when every word, verse, chapter, incident, and circumstance appears to teem with unutterable blessedness; when the rich mines are open to view, and you "see light in God's light;" when the preached word drops upon the soul "as the dew of Hermon, as the small rain on the tender grass," and distils under the precious influences of the Eternal Spirit in the soul, causing those who have "dwelt in the dust to arise and sing,"

"'Tis well when the gospel yields,
Pure honey, milk, and wine;
Well when the soul her leanness feels,
And all her joys decline;"

when there is an aspiring, longing, and looking of spirit towards his sanctuary, and towards "the hills from whence cometh all help." "Happy is the soul who is in such a case!" for these are

evident signs that such a one is in the "path of life." As I hinted at the beginning of this ramble, this "path" lies through "the wilderness:" "Who is this, then, that cometh up out of the wilderness?"—"the wilderness" of temptation, trial, sadness, perplexity, adversity, darkness, cross-providences, bereavements, worldly sorrow, cares, and difficulties. "Coming out of" this wilderness, so thickly set with dangers and trials, in hope, desire, faith, filial confidence, patience, anticipation, and ardent longings; and "leaning on her Beloved"—that is, on his perfect and everlasting righteousness, and his precious blood, as of a lamb without spot or blemish; leaning on the constancy of his love, the infinity of his power, his immutable faithfulness, his unfailing mercy, pity, and compassion; as Kent sweetly sings:

"Behold, from the desert of sin, the world, and the curse of the law,
A fair one, whose garments are clean, does with her Beloved withdraw;
Retiring from thence, she appears dejected, and often complains,
Surrounded by sorrow and fears, yet on her Beloved she leans.

"Thus up from the desert she goes, sustain'd both in fire and in flood,
Victorious, to vanquish her foes; and all through the Lamb and his blood.
By faith she's enabled to view fair Canaan's delectable plains;
And faint, yet her course shall pursue, when on her Beloved she leans."

She "goes up" in the invisible embrace of "the King eternal, immortal, invisible, and only wise God," the "chariot" of his people, (Song of Sol. iii. 9—10), "the midst whereof is paved with love for the daughters of Jerusalem," (i. e. the whole "election of grace,") who in this chariot are safely led, and securely ride through every danger, difficulty, and hostile band. In this chariot David could "run through a troop;" and his people have David's God for their God still, so that every spiritual "Gad," though "a troop" may seem to prevail or overcome him for a while, yet shall "overcome at last," shall come off more than a conqueror through Jesus Christ. However low we may be in our own feelings, this "chariot" is steadily moving onward and upward every moment, bringing us nearer and nearer that "rest which remaineth for the people of God." "The path of the just," (not the just, but their path,) "is as the shining light, that shineth more and more unto the perfect day."

You tell me in your letter that you "make no progress, yet try to follow on;" you should have said you *seem* to make no progress. Israel of old might have said the same when they tarried longer than usual on some one of their many camping grounds in their journey to Canaan. They were happily forbidden to move *without* the cloud. When it came down upon the tabernacle they journeyed not; whether it remained down "a day, two days, a month or a year, Israel journeyed not." Yet every successive moment and movement brought them nearer and nearer the time when their wanderings were to terminate, and the land to be possessed. They were "discouraged because of the way." So you will be many times, perhaps, before faith is changed to sight. It is not often that I can feel the truthfulness of Watts' words:

“Cheerful we tread the desert through,
While faith inspires a heavenly ray;
Though lions roar, and tempests blow,
And rocks and dangers fill the way.”

It is written, “Say to the righteous, it shall be well with him;” he “shall hold on his way” in the face of every difficulty, discouragement, or adversary; and shall finally enter into the kingdom and joy of the Lord—

“A kingdom of immense delight,
Where health, and peace, and joy unite;
Where undecending pleasures rise,
And every wish hath full supplies.”

Therefore the Lord enable you to be of good courage and comfort; and under every exercise to keep in remembrance that glorious testimony. (Rom. viii. 35—39.)

“Did Jesus once upon me shine?
Then Jesus is for ever mine.”

This will lead us to say, with the Psalmist, “Visit me with the favour thou bearest unto thy people, and show me the good of thy chosen.”

As your dear mother says, “Patience is needful.” It is indeed; not only in the hourly conflict against sin, Satan, the world, the flesh, its evil appetites and inclinations, and our deceitful hearts, but in trials and in anticipation of the joy to be revealed. It is in this patience we are to “possess our souls.” “Tribulation worketh patience, patience experience, and experience hope,” &c. Patience is one of those “good and perfect gifts” which come down from the Father of Lights; not a virtue acquired by application or habit. Patience is a heavenly gift, bestowed upon us to sustain us under painful bodily sufferings, severe and grievous losses in providential matters, the cruel taunts, sneers, insinuations, and provoking accusations of the devil; the hard speeches, vindictive reproaches, and “violent dealings” of the world; darkness and desolation; the suspicious and jealous hints of professors who have not trodden exactly in the same path of experience, casting a doubt on the genuineness and reality of our religion, because we are enabled in “patience to possess our souls;” in patience to endure affliction; and in patience to endure cruel mockings, provocations, disappointments, mortifications, and solemnly painful strokes in body, soul, and circumstances. Many being fretful, peevish, perverse, in their own feelings under such trials, it leads them to suspect the sincerity of others, who are divinely enabled to bear them patiently and endure them meekly and quietly.

“When Jesus would bestow,
Much patience on his friends;
He loads their shoulders well with woe,
And thus obtains his ends.”

Tell her, that “the Keeper of Israel neither slumbers nor sleeps.” That he sees all her struggles and infirmities, and will finally cut short the work in righteousness; and then all will be well.

“ Unnumber'd years of bliss
I to my sheep will give ;
And while my throne unshaken stands,
Shall all my chosen live.

“ This tried, almighty hand
Is raised for their defence ;
Where is the power can reach them there,
Or what can force them thence ?

“ ‘ Enough, my gracious Lord,
Let faith triumphant cry ;
“ My heart can on this promise live,
Can on this promise die.’ ”

The grace of our Lord Jesus Christ be with your spirit! The Lord bless you,

And your affectionate friend and fellow-sinner.

S.

THOU MAKEST DARKNESS, AND IT IS NIGHT.

My dear Friend and Brother in the peculiar bonds of love, grace, and salvation eternally secured.

I hope you are enjoying some sweetness from a feeling union and oneness with Jesus, your Head and Husband, believing he hath saved you from sin, death, and hell, and that all grace is secured to you in him, and feeling the sacred communications of grace from him to your soul, and leading you up to your standing and completeness in him; so that you are thus enabled to say, with the Shunammite, “ It is well.” And then, if so, all things will be right—in business, in the shop, and those around you. Then you can take up the Bible, and that will be right; you can go to the till in the evening, and that will be right there—just enough. And when you bend your knees at night it will be right, for you have a thankful heart to bless the Lord for his kindness, in providence and grace, to you. And you can rise in the morning, and it is all right; you have been sweetly refreshed with sleep, and you can thank the Lord for it, and trust to him to bring you through the day, and leave all with him, both temporal and spiritual, body and soul, for time and eternity. And when you go to the house of prayer, it is right there, both the minister and people, and it seems pleasant going on then. But let a contrary wind blow, and the clouds begin to blacken, and the sun to hide his face; what a change it makes in a moment! what a sinking of spirit; and as it gets darker and darker, what fear and distress! And when neither sun, moon, nor stars appear, and for days there is nothing but darkness, then your soul sickens, and you are brought into a weak, fainting state, and at last all but dead as to feeling, and are ready to conclude that all is over, and that perish you must. Then you rebel, and fret, and murmur; the beasts creep forth and show themselves; nothing is right for you then.

When you attempt to pray it is wrong, and when you keep away it is wrong; the people are all out of place when you go to the house of prayer, and the minister does not please you, preach how he may; and the Lord does not please you, for you cannot bear his way of working; for you say he might do better for you every day. And thus you are very distrustful and jealous about everything and everybody; you feel no disposition to pray, read, or hear the word, and would sooner almost go any where than to bend your knees with your dear partner; and you are ready to conclude you will give up meeting with the people of God; and make no more profession; yet you cannot give it up. Why? Because the Lord melted you down by his mercy, grace, and love. And when your heart was broken, you could see what a fool you had been, and what you are; and you stand amazed at the goodness of God and his kindness in visiting you again, and not giving you up altogether.

Thus, my dear friend, it has been with me since I saw you; and perhaps we can go together in this matter. You might think I had forgotten you, and my promise to write; but such, you see, is not the case. Since I saw you I have had a few prosperous gales, and very dark days; but still I am spared, and what for the Lord only knows.

Give my kind love to the brethren, and I hope you are going on in peace among yourselves. I must commend you to God, &c., and remain,

Yours in Jesus,

Oddington, Feb., 10th, 1847.

G. G.

OBITUARY.

Dear Friend,—I send you, according to promise, the soul-travail and dying experience of our aged friend, Robert Money. The first I put down as I had it, at different times, from his own mouth; and the last I was an eye and ear witness of.

Yours affectionately,

South Witham.

I. C.

“Blessed are the dead which die in the Lord.”

“Be thou faithful unto death, and I will give thee a crown of life.”

“I was born at Burton Coggles, in the county of Lincoln, in the year 1763, a child of wrath even as others. When I was about the age of twenty-one I lived as servant at Skillington, with a farmer named Christian; and as it was a rule in that family to read a chapter every night before bed-time to the servants, the mistress of the house on one occasion read the fourth chapter of the Prophet Malachi; when the first verse: “For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble,” fell with such weight and power on my conscience, that my dark mind was at once roused, and I began

to seek after salvation by a covenant of works; hoping and trusting that, by mending my life and putting away the filthiness of the flesh, I should gain the favour of that God whom by wicked works I had so much offended. As I was quite ignorant of the way of salvation through the Lord Jesus Christ, I believed that this was the one thing needful, and was firmly persuaded that, "when the wicked man putteth away his wickedness, and doeth that which is lawful and right, he shall save his soul alive." I now, therefore, began diligently to read and pray, and joining with the Arminians, soon settled down upon my lees; in which state, if the Lord had permitted, I should have remained until I had opened my eyes in hell. But, bless the Lord, he has a people whom he never leaves nor forsakes, but whom he makes willing in the day of his power, and brings off from every refuge of lies, that he may prepare them for their prepared mansions of glory. In this state, however, working for life, I remained for many years, when, at length, it pleased the Lord at the appointed time to pluck my soul out of this Pharisaical net, to strip me naked, and by his holy and righteous law to show me what I was and where I was.

I became very uneasy about my state before God; and this and other condemning texts of Scripture were opened to me: "There is a way which seemeth right unto a man, but the end thereof is the ways of death." This would make me shake myself and try to be more upon my guard for the future. Still I went back to my old dose of laudanum, reading and prayer; but I became no better. The Lord was now pleased "to set judgment to the line and righteousness to the plummet;" for one day, as I was in solitary musings, these words dropped from the mouth of the Lord into my heart like thunder: "O Jerusalem, wash thine heart from thy wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" followed by this: "Ever learning, and never able to come to the knowledge of the truth." Here I was completely put to confusion. "Wash thine heart?" said my soul; "I have only been washing the outside of the cup and platter. Does God, then, require cleanness in the inward parts?" O! what wrath and indignation did rise up in my carnal heart against the Lord! and immediately all the powers of hell seemed let loose at once upon me, whilst it thundered in my ears, "Cursed is every one that continueth not in all things written in the book of the law to do them." For days and weeks I was likely to lose my senses. "Lost for ever! lost for ever!" was my cry. "O! where shall I flee from the wrath to come?"

My sins were ever before my eyes. All my long prayers and dead works had taken wings and flown away; and my carnal faith had become like the chaff of the summer threshing floors. "Undone! ruined for ever!" was now my daily cry, while the enemy of my soul stirred up all the malice of hell that was in my heart, to sink me if possible into black despair, railing at me continually with, "Where is now thy God?" Where to look for comfort I knew not. I indeed experienced what the prophet declared: "Lo, I will bring

a nation upon you from afar, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat. They shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees; and shall impoverish thy fenced cities wherein thou trustedst with the sword. Nevertheless, in those days, saith the Lord; I will not make a full end with you." "Remember ye the law of Moses my servant, which I commanded to him in Horeb for all Israel, with the statutes and judgments."

Here, then, was my poor soul ground between the upper and nether millstone for weeks and months. But at length, when the Lord of life and glory saw me thus cast out in the open field to the loathing of my person, he dropped a word out of his mouth into my soul like fire: "How long wilt thou halt between two opinions?" "Cease from thine own works, good or bad." "The blood of Jesus Christ cleanseth from all sin."

O! how did my poor soul leap for joy unspeakable and full of glory! Precious faith for the first time sprang up in my heart, and with hope and love embraced the Lord Jesus Christ as my Lord and my God; and I cried with a loud voice, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee!" Promise after promise flowed into my soul, and made it like a watered garden. Thus, the waters rose from the ankles to the loins, and it became a river of mercy, love, and grace, that could not be passed over. O! the height, depth, length, and breadth of the love of Christ, that passeth knowledge! Here was my soul bathed in the waters of life for many days; and O! what love sprang out of my heart towards the Lord! His people, too, were my soul's delight; and if I had a thousand worlds, I could have given all for the cause of Christ. The Bible now became a new book, and I could find my Beloved in every page of the sacred volume, and couched in every mystery of the Father's eternal foreknowledge. At this time, too, I was led into union and communion with the Blessed Spirit, in his taking of the things of Jesus and applying them vitally to my soul; and into a spiritual knowledge of the wonderful mystery of the Son of God in so graciously condescending to take our nature into union with his divine Person, and to perform in that an obedience for us which we should never have been able to perform for ourselves, and thus satisfying justice, magnifying the law and making it honourable, and by one offering perfecting for ever those that are sanctified. And all this chain of heavenly and glorious truth I experienced the power and sweetness of in my own soul; for I felt sanctification in my own heart, flowing out of divine union and communion with the Lord of life and glory.

At this time, I was a shepherd, and the chief part of my time was occupied in watching and feeding my master's flock naturally. And O! what sweet moments I had sometimes in meditation with

my God, admiring and adoring his tender care over his spiritual sheep, especially over one by nature and practice so far from the fold as myself! He also led me to see that his sheep were loved from everlasting.

At this time I had never heard the truth faithfully preached, but was now led to the shepherds' tents spiritually, for I went to Grantham, and heard Mr. Oxenham; and what surprised my soul was, to find a shepherd walking in the footsteps of the flock. I could indeed now say, "This people shall be my people, and their God my God." Oh! happy days!

But alas, alas! this work had to be tried. I felt the Lord's presence gradually withdrawn from my soul; and now I found that faith was in the Lord's hands, and that I had to pass under the rod of the covenant. The enemy of my soul began to insinuate that I had no righteousness to cover me from the wrath of God. I came to a sudden halt. Here was reprobation for the first time opened up to my enlightened mind; and none can tell but those who have gone through this furnace what blasphemous and hard thoughts rose up in my heart against God. I had a family; and looking round upon them, I cried out, "O! what have I done? brought children into the world, and cannot give them spiritual life!" O my wretched carnal heart! How I found that every thought of my heart was evil, and that continually! I beheld myself now a gospel sinner, which in my sight was so much greater than a law sinner; and I felt myself to be, in the sight of God, of all men most miserable. "He that knoweth my will and doeth it not, shall be beaten with many stripes." Here I was tossed like a ball in a large country, and found no resting place. I was like a melancholy man, having seen the sun, but now my sins had separated me from him that but a short time since had been so precious to my soul. Every hope seemed to vanish, and everything to add to my misery. My prayers I was ashamed of, feeling such wandering thoughts; and sin appeared in my most holy things. Again I tried, and tugged, and laboured at a covenant of works; but, alas! all was a sin and a stink in my nostrils.

"I opened to my beloved, but my beloved had withdrawn himself and was gone; my soul failed when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me; they smote me, they wounded me. The keepers of the walls took away my veil from me." Here for the first time I found that I had a mountain of unbelief in my heart, which it was impossible for me to take away; and I was cast down to the very lowest ebb of life. I cried, "O that I had come on the earth anything but a man!" I envied the brute creation. Thus every help failed me. I began to conclude that I was a deceived man altogether; and a suspicion arose in my mind whether all this bustle about religion was not a cunningly devised fable. Yet on this ground I felt I could not stand; for the God of Providence, the changing seasons of the year, and every herb of the field, condemned my infidelity. But

whilst I was thus musing, one day the fire suddenly kindled once more in my soul; yea, before I was aware, my soul was made like the chariots of Amminadib. My Beloved softly whispered to my poor cast-down soul, "The righteousness of Jesus Christ imputed to the soul covereth it from the wrath to come." Again I was taken into the banqueting-house. "O Lord," I cried, "how canst thou look upon such a base monster?" Here, as I was loathing myself in dust and ashes, was revealed to me the grand secret: "Without faith it is impossible to please God;" and that he alone gives it, at such times as he sees fit.

At this time, and through these exercises, I was led into the mystery of the old man and the new, and that I had in me two natures—the flesh warring against the spirit, and the spirit against the flesh; and that these two were contrary the one to the other; so that I could not do the things that I would. I was also now led to see that faith is in the hands of Jesus; and that only when the soul is ready to give all up for lost does the Lord usually step in to strengthen and bless it; and then it can go on its way rejoicing, feeling atoning blood to cleanse and purge all filth and guilt from the conscience, and imputed righteousness to justify it from all things, from which it could not be justified by the law of Moses.

I have gone through many trials and difficulties in soul troubles; and added to this, have had to endure many sharp providential troubles, being only a poor labouring man, and having had a large family to maintain and bring up entirely by my hard labour. But I say without wavering, from soul-felt experience, that I have always found the Lord faithful to his word and promises; and though I have been fretful, and peevish, and repining, in waiting seasons, yet the Lord has so astonished me from time to time, when, by the Blessed Spirit, he has shown me all the way he has led me and instructed me in this howling wilderness, and kept me as the apple of his eye, that I can truly say, with Solomon, "That many waters cannot quench love, neither can the floods of affliction drown it." Nay, I can add, neither can our backslidings quench or drown it; for if it were possible that they could do so, I have confessed to the Lord many times that I am the man that would have backslidden out of the covenant hundreds of times. But I always found the rod of the Lord, and his staff, to be my guide—the rod to flog me when I was wandering from the fold, and the staff (bread, the staff of life, which came down from heaven) to refresh my soul with for these thirty-four years. And with the Bread of Life I have had many a sip of the good old wine of the kingdom, so that well might the governor of the feast say, "You have kept the best wine until now." No! there is nothing like the Bread of Life eaten, the wine of gladness drunk, in precious faith."

ACCOUNT OF HIS LAST DAYS.

On May 11th. 1848, I received a letter from his son, to say that death was at hand. I went to see him, and found him lying on the brink of eternity; and as we always used faithfulness towards each

other, I inquired of him on what his hope was now fixed, as he must appear very shortly before the great God; the Searcher of hearts. "And now I wish," I said, "to have you explain to me what you are depending on, that I may give a satisfactory answer to the members of the church of God with which we both stand connected." My honesty rather confounded him a short time; but soon collecting himself, he with a loud voice said, "My hope rests on what was revealed to me twenty-four years ago, when the Lord told me with his own mouth, 'The blood and righteousness of Jesus Christ, felt in the soul by precious faith, cleanseth from all sin;' and this hope," he added, "has fed me ever since at times; nay, while I have been stretched upon this bed of affliction the Lord has been with me. I have had it brought into my soul again on this bed: whereon I lie, so that I cannot be deceived; and my Lord has told me that he would make my bed in my affliction, and I have found it so, feeling his presence more precious than my necessary food." He gave me his hand; I bade him farewell, not expecting to see him again; but a few days after, calling upon him again, I found him so much worse, to all appearances, that he could not live many hours. I found him in complete union and communion with the Lord, and he seemed to wish to have no communication with mortal. I was able, however, to bring him to a few moments' conversation with me, and I again asked him of his soul's welfare. He spoke with a firm voice, "My Beloved is mine, and I am his," and fell into meditation again. I felt for a moment my own barrenness, and with a tear starting into my eye, I bade him farewell, saying, "I shall see you no more;" when with a strong voice he exclaimed, "We shall meet again." Feeling a blessed union at that word, a tear of joy flowed from my eye. He lingered until the 12th of June, when he was taken into the realms of bliss, to sing the song of the Lamb. "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they were and are created." Amen.

South Witham.

I. C.

[To the above testimony we may add; that a more consistent and God-fearing character, for many years, cannot well be found than the subject of the above Obituary: He was baptized, and joined the church at Oakham, in 1843. He was at times deeply exercised as well as signally blessed, and his conversation was savoury and experimental, there being few paths of experience in which he had not, more or less, trodden. His last days were made temporarily comfortable by the great kindness of his family, and the receipt of a £5 5s. pension from the Aged Pilgrims' Friend Society, besides the kindness of friends. Thus he found the Lord faithful to all his promises; and not one good thing failed him temporarily or spiritually.—EDS.]

SPIRITUAL FRAGMENTS.

David's pen never wrote more sweetly than when dipped in the ink of affliction.

Who had more testimonies of God's favour than David? Yet he was sometimes at a loss, not only to read, but even to spell, his evidences.—*Gurnall*.

Divine help is then nearest when our misery is at the greatest. Man's extremity is God's opportunity. When Mordecai is thoroughly humbled, Haman shall be hanged.—*Dyer*.

All our fresh-springs are in him; all the strength, support, and comfort we have come from him; he is in all providences; be they never so bitter, so afflicting, never so smarting, so destructive to our earthly comforts, Christ is in them all; his love, his wisdom, his mercy, his pity, and compassion, is in them all; every cup is of his preparing.—*Bunyan*.

This blessed Christ is "the end of the law for righteousness to every one that believeth;" (Rom. x. 4;) and, under deep depression of spirit, real faith will be vehemently struggling after the enjoyment of this truth, and the soul will be feelingly crying, "O to be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith!" The Lord reveals the glorious righteousness of Christ to faith, and faith receives and bears witness to the conscience of its reality, and of its blessed suitability to the sinner's case and to the honour of God. And it is one branch of the work of faith to enter into the blessedness of this justifying righteousness, and so, under the power and unction of God the Holy Ghost, to bring justification into the sinner's conscience, thus enabling him to say, "In the Lord have I righteousness and strength."—*Gadsby*.

I remember, that after my poor heart had wandered from the sweet enjoyment of the Lord, and I had got entangled with some flesh-pleasing idols, the Lord brought me feelingly into chapter xvi. of Ezekiel, for that chapter contains a solemn figure of the wandering, backsliding heart of a child of God. Almost every sentence of it cut me up, and I said to myself, This is my case. In a spiritual sense, I am this vile fornicator, I have acted this base part; whatever becomes of these base characters in the end, I must go with them. But I think I shall never forget the conclusion, for a blessed one it is: "And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God." (Ezek. xvi. 62, 63.) This, this is matchless grace. Here the Lord shames us out of our sins, and kisses us into obedience.—*Gadsby*.

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 19.

NO. 159. MARCH, 1849. VOL. XV.

FAITH'S PLEA UPON GOD'S COVENANT.

BY RALPH ERSKINE.

“Have respect unto the covenant.”—PSALM lxxiv. 20.

(Concluded from page 37.)

V. The next thing is, to show *why* he will have respect to his covenant; and consequently, whence it is such a suitable plea and argument for us.

1. When he hath a respect to the covenant, he hath respect to *himself*; the framer of it he owns himself to be: “I have made a covenant with my chosen.” (Psalm lxxxix. 3.) Why, then, the strength of the plea is, “Have respect to the covenant,” and so have respect to thyself, and thy own glorious name and attributes; and let them be glorified, in showing regard to the covenant. Have respect to thy *wisdom*, that shines in the contrivance of the covenant: “The manifold wisdom of God;” yea, “the wisdom of God in a mystery” that here appears. Have respect to thy *power*, that shines in the efficacy of the covenant, not only for overpowering principalities and powers, but overcoming thyself and the power of thine own wrath by the power of thy love. Have respect to thy *holiness*, that shines in the holy oath of Jehovah, by which it is confirmed, and the holy obedience of Jesus, by which it is fulfilled; so that, as by the sinful disobedience of one, many were made sinners, by the holy obedience of another Glorious One, many are made righteous. Have respect to thy

justice, that shines in the blood of the covenant, the sacrifice by which justice hath got worthy and infinite satisfaction. Have respect to thy *mercy* and *grace*, that reign through this righteousness to eternal life. Have respect to thy *truth* and *faithfulness*, that shine in accomplishing all the promises of the covenant, upon the ground of Christ's having fulfilled the condition. Have respect unto thy *eternity* and *immutability*, in the unchangeableness of the covenant; show that thou art God, and changest not. Thus have respect to thyself.

2. When he hath respect to the covenant, he hath respect to his *Son Christ*, the Centre of it, and in whom it stands fast, as he owns, "My covenant shall stand fast with him." (Psalm lxxxix. 28.) Why, then, the strength of the plea is, "Have respect to the covenant," and so show respect to thy Son: have respect to him in his *Person*, as he is thy Son and our Saviour, Immanuel, God-Man; in his divinity, wherein he is equal with God; in his humanity, wherein he is the master-piece of God's work. Have respect to his *death* and *resurrection*; for thou lovest him on this account: "Therefore doth the Father love me, because I lay down my life, that I may take it again." (John x. 17.) Where we see that Christ, as dying and rising in the room of his people, is the object of the Father's love, delight, and esteem: Have respect unto his *intercession*, wherein he prays for all the spiritual blessings of the covenant: doth not the Father hear him always? Have respect to his *commission*, which is sealed by thee; for him hath God the Father sealed, anointed, and authorised unto all saving offices, relations, and appearances: let him get the glory of all these. O strong plea!

3. When he hath respect to the covenant he hath respect to his *Spirit*, the great Applier of the covenant-blessings, and Executor of the testament sealed with the blood of Christ, and by whom covenant-love is shed abroad in the heart. (Rom. v. 5.) Why, then, the strength of the plea, "Have respect to the covenant;" that is, have respect to thy own Spirit, that he may get the glory of applying by his power what Christ hath sealed by his blood. Have respect to the *promise* of the Spirit that thou hast made: that, when he is come, he shall convince the world of sin, righteousness, and judgment, and testify of Christ, and glorify Christ, by showing the things of Christ. Have respect to the *offices* of the Spirit, as he is a Convincer, Sanctifier, and Comforter, according to the order and method of the covenant. Have respect to the *honour* of the Spirit, who is the all in all of the covenant, in point of power and powerful manifestation, communication, and operation. Have respect unto the *relations* of the Spirit, as he is the Spirit of the Father and of the Son; the Spirit of the covenant, and of all the covenanted seed. Hence,

4. When he hath respect to the covenant, he hath respect to his *people*, on account of the covenant of promise; for "they, as Isaac was, are the children of promise." (Gal. iv. 28.) Why, then, the strength of the plea and argument here is, "Lord, have respect

to the covenant," and so show regard and respect to us. We have no confidence to claim any respect at thy hand, but merely upon the account of the respect thou hast to thy covenant. Have respect to our *persons* on this ground, since the covenant provides acceptance "in the Beloved." (Eph. i. 6.) Look upon us in the face of thine Anointed, and in the glass of the new covenant. Have respect to our *prayers* and *performances* on this ground, since the covenant hath provided much incense, to perfume the prayers and offerings of all saints, upon the golden altar that is before the throne. (Rev. iii. 3.) Have respect to our *tears*, when we sigh and groan, and mourn and weep before thee, since the covenant provides a bottle for our tears: "Put thou my tears in thy bottle." (Psalm lvi. 8.) Have respect to our *needs* on this ground, when we are so hard that we can neither pray, nor weep, nor shed a tear, since the covenant provides supply to the poor and needy: "My God shall supply all your need, according to his riches in glory by Christ Jesus." (Phil. iv. 19.)

VI. I would now proceed to make some application of the subject in these four inferences.

1. Hence see a mark and character of *true believers*; they are of God's mind. *He* had a respect to the covenant, and *they* have a respect to the covenant. And hence they know what it is to plead with God upon the respect that he hath to the covenant. They could not do so, if they had not a high respect to it themselves. They have such a respect to the covenant in kind as God hath. They have a *great* respect to it, so as they esteem it more than all things in the world; they would not give up one promise of it, on which they have been caused to hope, for all the gold of Ophir. They have a *dear* and *kindly* respect to it, as all their salvation and all their desire; yea, and all their delight also. The word of grace is "sweeter to them than the honey or the honey-comb." They have a *full* and *universal* respect unto it, and to all the promises of it; they respect the promise of purity as well as the promise of pardon; the promise of salvation from sin as well and as much as the promise of salvation from hell; the promise of holiness as well as of happiness. As they have a respect to all God's commandments, so they have a respect to all his promises; and particularly, as David had golden psalms, so they have their golden promises that they are made to hinge upon. Yea, they have an *everlasting* respect to the covenant, and to the promises thereof, even when their frame fails them; when their sweet enjoyments fail them, yet their respect to the covenant remains, and their respect to the Maker of the covenant, to the Mediator of the covenant, to the blood and oath of the covenant, to the Spirit of the covenant, and to the blessings and benefit of it. They have an everlasting respect to the *grace* of the covenant of grace; they are adorers and admirers of free grace. They have an everlasting respect to, and remembrance of, the *words* of the covenant, particu-

larly those words that have been let in with any light and power upon their own soul, or that they have been caused to hope upon. Whatever they forget, they can never forget that such a word brought life to their souls: "I will never forget thy words," says David, "for by them thou hast quickened me." They have such an everlasting respect to the covenant, that, when they have nothing in the world to trust to, they will rely on the covenant, and confide in such a promise, and plead upon it, saying, "Lord, have respect to the covenant."

2. Hence we may see the *misery of those that are unbelievers*, and remain strangers to the covenant of promise, and have no respect to the covenant. It is misery enough, that God hath no respect to you; no respect to your *person* or *prayers*, as it is said, "To Cain and to his offering God had no respect." (Gen. iv. 5.) So God hath no respect either to your persons or performances; they are an "abomination to him." * * You have no respect to God while you have no respect to that which he respects so highly. And as he hath no respect to your persons and performances, so he hath no respect to your *tears*; they never flowed from faith's views of a pierced Christ. He hath no respect to your *souls*, the redemption whereof ceaseth for ever. Because you have no due respect to the Redeemer's blood and righteousness, he hath no respect to your *communicating*; nay, he disapproves of it, and forbids you to sit down at his table, on peril of eating and drinking your own damnation. * * God thinks as little to damn you, as you think little to dishonour him. God thinks as little of you, as you think little of sin; and he hath as little respect to you, as you have little respect to Christ and to the covenant. Woe to you, if you remain in this case; for the day is coming wherein God will, before all the world, show no other respect to you than to say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But,

3. Hence we may see the *happiness of believers*, that have such a respect to the covenant as I was speaking of—a great, dear, full, and perpetual respect to it, and to the Mediator of it; who have taken hold of the covenant through grace, and who know what it is to take hold of God in the covenant, to take hold of God in a promise, and to hold him by his word, and rely upon him in it, saying, "Lord, have respect to the covenant." Here is your great happiness: God hath a respect to you. What respect? Even to your persons and offerings, as it is said of Abel: "God had a respect to him and to his offering." (Gen. iv. 4.) Though you are saying in your heart, "Oh! how can he have a respect to me, black, vile, and guilty me?" Why? "not for your sake indeed, be it known unto you;" but for his covenant's sake, and his name's sake. He hath a respect to your praying, and praising, and communicating, because he hath a respect to the covenant. He hath a respect to your *name*. Though the name of the wicked shall not

rot, your name shall be in everlasting remembrance; for God hath put his name in you, something of Christ in you, something of the covenant in you. Some observe, when Abram's name was turned to Abraham, that there were some of the letters of the name Jehovah put in Abram's name. Indeed, God gives the believer a new name, that he hath a respect unto. He hath a respect to your *suits* and *supplications*: "I have heard Ephraim bemoaning himself." O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance; let me hear thy voice; for sweet is thy voice, and thy countenance is comely." He hath a respect to his beloved doves, when pouring out their hearts before him; that voice which the world laughs at, God hath a respect to. He hath a respect to your *blood*: "Precious in his sight is the blood of his saints." He hath a respect to your *souls*; and hence he gave his blood to be a ransom for them. And when your souls languish, he sends his Spirit to restore them; and when you die, he will send his angels to bring them to heaven. He hath a respect to your *bodies*: you ought, "being bought with a price, to glorify him in your souls and bodies, which are his." When your body goes to the dust, he will take care of that dust, and lose nothing of you, but raise you up at the last day, and make your "vile bodies like unto his glorious body;" and "so shall ye be for ever with the Lord." He hath a respect to you, such a respect that he puts honour upon you: "Since thou wast precious in my sight, thou hast been honourable." He hath made you kings and priests to your God. Jacob was crowned a prince on the field of battle, the field of prayer, when he wrestled with the angel and prevailed as a prince. The poor wrestling man is a prince, and the poor wrestling woman a princess, in God's sight. "This honour have all the saints." They have power with God, therefore no wonder they have "power over the nations, to rule them with a rod of iron." They judge and torment them that dwell upon the earth, even here. And "know you not, that hereafter the saints shall judge the world?" God hath a respect to you, and he will show it in due time; because he hath a respect to the covenant, and filled your heart with a respect to it also.

4. Hence see how incumbent upon us to plead with God for his favour, presence, and blessing. Let us go to him both in secret prayer and in solemn approaches to his table, crying, "Lord, have respect to the covenant." I know not a case you can be in but the covenant exhibits a cure, and you are allowed to plead it. (Ezek. xxxvi. 37.) After many new-covenant promises, it is said, "For this will I be inquired of by the house of Israel to do it for them;" and how are we to inquire, but by pleading the respect he hath to the covenant? Have you a heart polluted with the filth of sin, a conscience polluted with the guilt of sin? Why, here is an article of the covenant: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your

idols will I cleanse you." (ver. 25.) O! then, go to God for cleansing, and plead, saying, "O Lord, have respect to the covenant." Have you the old hard, stony heart still within you, and would you have it renewed and softened? Here is an article of the covenant: "A new heart will I give you, and a new spirit will I put within you; I will take away the stony heart out of your flesh, and I will give you an heart of flesh." O! then, go to God and plead it, saying, "Have respect to the covenant." Do you find such a want of the Spirit, that you cannot walk in God's way? Well, there is an article of the covenant here, (verse 27:) "I will put my Spirit within you, and cause you to walk in my statutes." O! plead for this great blessing, and say, "Lord, have respect to the covenant."

In a word, when you consider what kind of a sinner you are, consider also what kind of a covenant this is; it is enough to say, that it is a covenant of *grace*. Are you under dreadful guilt? Here is a covenant of pardoning grace, saying, "I will blot out thy sins as a cloud, and thy transgressions as a thick cloud: return to me, for I have redeemed thee." (Isa. xlv. 22.) O! then, plead that he may "have respect to the covenant." Are you under fearful pollutions? O! here is a covenant of purifying grace, saying, "There is a fountain opened to the house of David and the inhabitants of Jerusalem, for sin and uncleanness." O! then, plead that he may "have respect to the covenant." Are you in darkness? O! here is a covenant of enlightening grace, saying, "They shall be all taught of God." O! plead it, saying, "Lord, have respect to the covenant." Are you under deadness, and like dead and dry bones? O! here is a covenant of quickening grace, saying, "I am come to give life, and to give it more abundantly. The hour cometh when the dead shall hear the voice of the Son of God, and they that hear shall live." O! then, plead that he may "have respect to the covenant." Are you in confusion, and know not what way to take? O! here is a covenant of directing grace, saying, "I will bring the blind by a way they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." Are you under sad plagues and soul-diseases, over run with sores from the crown of the head to the sole of the foot? O! here is a covenant of healing grace, saying, "The Sun of Righteousness shall arise with healing in his wings." "I am the Lord that healeth thee; I will heal your backslidings." O! then plead, saying, "Lord, have respect to the covenant." Are you in extreme fear of hell and damnation, because of your sin and guilt? O! here is a covenant of delivering grace, saying, "Deliver his soul from going down to the pit, for I have found a ransom." O! then, plead it, and say, "Lord, have respect to the covenant." Are you in bondage unto sin, Satan, and the world, a captive unto lusts, and shut up in unbelief as in a prison? O! here is a covenant of liberating grace: "Proclaim liberty to the captives, and the opening of the prison to them that are bound." Are you a stupid soul, that cannot move forward to God, nor stir heaven-ward, by reason

of a backward will, like a brazen gate, that resists all the force of moving means? Well but, O! here is a covenant of drawing grace, saying, "When I am lifted up, I will draw all men unto me." As the power and virtue of the load-stone draws the iron, so the virtue of an exalted Christ draws the iron-bar of the will: "They shall be willing in the day of thy power." O! then, plead it, saying, "Lord, have respect to the covenant."

What other concerns have you? * * * Are you concerned for the *church*, and the dangerous circumstances she is in, by reason of cruel enemies? This seems to be the great concern of the psalmist here, as appears from the body of the psalm, and the words following the text: "For the dark places of the earth are full of the habitations of cruelty." Those that live in the darkness of ignorance and error, and in the works of darkness, are full of cruelty against the church and people of God; and they are surrounded with them, in so much that the church is like a lily among thorns or a sheep among wolves; what shall become of it? Why, here is a covenant of defence, and of defending and protecting grace, saying, "Upon all the glory there shall be a defence;" therefore, even when enemies "break down the carved work with axes and hammers," (ver. 6;) when they are casting "fire into the sanctuary," (ver. 7;) when they are saying, "Let us destroy them together," (ver. 8;) yea, when it shall come to this, that a bloody sword that is raging abroad shall come over to us, and that foreign or domestic enemies, or both, shall devour and destroy, and perhaps "burn up all the synagogues in the land," (ver. 8;) and when we shall "not see our signs," and "there is no more any prophet, nor any among us that knows the time how long," (ver. 9;)—in all such cases, what course shall we take, but that of the psalmist here: "Lord, have respect unto the covenant."

Are you concerned about *inward enemies, spiritual enemies*, and molested with the powers of darkness? Is your heart full of the habitations of cruelty, and fearfully inhabited with cruel devils, cruel lusts, cruel corruptions, that master and conquer, and prevail against you, so as you lie many a time wounded and dead at the enemy's feet? O! here is a covenant of sin-conquering grace; not only a covenant of mercy to your soul, but of vengeance to your lusts, saying, "The day of vengeance is in mine heart, the year of my redeemed is come." (Isaiah lxiii. 4.) O! then, implore the promised vengeance on all your cruel soul-enemies, saying, "Lord, have respect to the covenant."

Are you concerned about your *soul-poverty and indigency*, not only as oppressed with enemies without and within, but oppressed with wants and necessities, being absolutely poor and needy, and destitute of all good? O! here is a covenant of soul-supplying grace, and of all needful provision, saying, "When the poor and needy seek water, and there is none, and their tongue faileth for

thirst, I the Lord will hear them, I the God of Jacob will not forsake them; I will pour water upon him that is thirsty, and floods upon the dry ground." O! then, plead the covenant, as the psalmist here in the following verse: "O! let not the oppressed return ashamed: let the poor and needy praise thy name. Have respect unto the covenant."

In a word, let your case be the worst case out of hell, this covenant contains all salvation as a covenant of grace, of all grace, of all sorts of grace for all sorts of sinners, and of all sorts of cures for all sorts of cases; and if you can get yourself wrapped within the bond of this covenant, by believing and pleading it, then you draw God upon your interest, so that your concern is his concern, your interest is his interest, your cause is his cause, as the psalmist shows here: "Arise, O God, plead thine own cause." (ver. 20.) It stands upon his honour, and he will do his own work in his own time. If ever you got grace to draw a bill upon God as a covenant promising God in Christ, and have any bills lying tabled before the throne, and are sometimes unable to plead and pursue the bill, with a "Lord, have respect unto the covenant," you have the strongest encouragement to wait upon him, and accept his answering the bill in due time; for he will rather work marvellously and create new worlds, rather turn all things to nothing, than quit his concern in, or give up his "respect unto, the covenant."

Are you concerned for *the advancement of the kingdom of Christ* in the earth as you ought to be? Here is a covenant of grace to the Jews, and grace to the Gentiles; grace to the heathen nations, saying, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Are you concerned about generations to come, about the rising generation, when there is little hope of the present? O! here is a covenant of grace to succeeding generations till the end of the world, saying, "I will make thy name to be remembered in all generations; therefore the people shall praise thee for ever and ever."

Are you concerned about your *latter end*, and how it shall fare with you when in the swellings of Jordan, how you will fight the last battle? O! here is a covenant of death-conquering grace, saying, "Death shall be swallowed up in victory: O death, I will be thy plague; O grave I will be thy destruction."

Are you concerned in a *gospel ministry*, and thoughtful whether it shall be continued? There is many a word in this covenant about it; but especially that, "Christ is exalted" to maintain and support a gospel dispensation "to the end of the world." (Matt. xxviii. 20.) Whatever spot of the earth he chooses or refuses, he having "ascended on high, hath received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." (Psalm lxxviii. 18.)

A MEDITATION BY THE LATE HENRY FOWLER.

"How precious also are thy thoughts unto me, O God! How great is the sum of them!"—Psalm cxxxix. 17.

The writer of the Psalm from which this portion is taken, was led out, in a special and peculiar manner, in contemplation upon Jehovah's omnipotence, omnipresence, and omniscience; but, in the words selected, he takes up a new subject, and makes an appeal to the God and Father of our Lord Jesus Christ, and affirms that his thoughts were precious, &c.; from which I draw this conclusion: that every real believer is delighted with the thoughts and purposes of the Lord, especially as they relate to the exaltation of Christ and the salvation of the elect.

Though, in the present day, we have a great deal of preaching, yet I cannot but think that our preachers say too much about the supposed powers of man, and too little about the eternal thoughts and eternal purposes of a triune God. I call them *eternal*, for so they are described. (Eph. i. 4, 5.) But how common it is to hear the effect put for the cause, and the cause for the effect! This turning of things upside down has done immense hurt to the church of God. "Woe unto the shepherds of Israel, that feed themselves, and care not for the flock."

This is one of Zion's cloudy days; yea, it is a day of great ignorance in the knowledge of Christ. This is manifest by the vitiated taste of the religious world. They cannot endure sound doctrine, either from the pulpit or the press. Mechanics, half-polished by man and untaught of God, are in general their leaders; and their libraries consist chiefly of Evangelical Magazines and religious newspapers, which are calculated to buoy up hypocrites in a false hope and obscure the glory of free grace. I know well, the man that is constrained to shun the beaten path which professors run in is, and must expect to be, held up to public view as a dangerous character; as deficient in moral principle; as an Antinomian. And a man of truth will sink in disesteem amongst that "good sort of people," who are pure in their own eyes, but were never washed from their filthiness in the fountain of Jesus' blood; and who are still in the dark about the washing of regeneration. Such frequently make a wonderful stir about the law of Moses, as though we meant to set aside the law as a useless revelation. "Do we, then, make void the law through faith? God forbid! Yea, we establish the law," as holy and just, and delight to see it fulfilled in and by the adorable Immanuel, who is now "the end of the law for righteousness unto every one that believeth." And for this very purpose, that "boasting might be excluded," Jesus have the praise as the sinner's Surety, and "we walk in newness of life."

O the blessedness of a true life of faith! It is a continual receiving of Christ's fulness as All in All; and in proportion as the knowledge of the Son of God is communicated, will the believer's

consolations be. Does he know little of Christ? his consolation will be small. But as his faith or knowledge of Christ is increased, so will his peace abound. And his eyes will be fixed on this one Object, that he may know him more, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. And the more the believing soul is led into the divine, mysterious subject, the more it is struck with wonder, admiration, and praise; insomuch that, with all its powers, it "presses toward the mark of the prize of the high calling of God in Christ Jesus." And the more the believer spiritually penetrates into this subject, the more he discovers in reserve, so that he cries out with the psalmist, "I shall be satisfied when I awake up in thy likeness;" not before.

The divine light and life communicated from the Redeemer's fulness by the Holy Ghost to a child of God, are a clear confirmation of both Old and New Testament promises. Isaiah, through the unction of the Holy One, speaks thus: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God." (Isaiah xxx. 1, 2.) Now, this promise, like the many "exceeding great and precious promises" given unto us, "is not yea and nay, but yea and amen." The glory promised is the manifestation of the Person of Christ to the soul, in all that fulness of life, light, and perfection, which, as God-man Mediator, dwells mysteriously in him: as it is written, "And we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth." And Jesus promised unto his disciples a more enlarged acquaintance with this most sublime subject, after his suffering and death, resurrection and ascension to the right hand of the Father, saying, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Now, here is a threefold union promised to be made known to the saints.

1. A union between the Father and Christ.
2. A union between the Church and Christ.
3. A union between Christ and the Church.

Thus are they no longer twain, but one flesh; and the knowledge of it is not an abstruse or speculative thing, but a profound reality, spiritually known by all the living branches of the living Vine; which knowledge produces a peace within passing all understanding. I believe the application of John xiv. 20 to the subject in hand to be just, and well supported by Scripture; for, to apply this text, as some do, to that day when Christ shall be revealed from heaven, is to rob it of one-half its beauty. I therefore conclude the day intended in this text to be the "day of his power," as expressed Psalm cx. 3; wherein Jehovah has promised to make the chosen of Christ willing. And every real believer is a living witness to the truth of that promise; for to him the gospel is the

power of God. And as the arm of the Lord hath been revealed unto him personally, he can calmly and deliberately set to his seal that God is true; as John the apostle declares, "The life was manifested, and we have seen it, and do testify that eternal life which was with the Father, and was manifested unto us."

Now, the nature of all spiritual blessings is such, that it is impossible for any person to receive them, and not give all the praise to a triune Jehovah; this is the necessary consequence of special, discriminating grace; therefore we may rest assured that when the soul with all its powers is drawn out in praise and adoration of God in Christ; when we sink as into nothing, under a deep, humiliating sense of our unworthiness, then the kingdom of God, which is not in word, but in power, is established within us. And I think, where the eternal God hath thus put forth his power and revealed the incarnate Son, the happy partaker of such unequalled blessings will be able to give some account of their rise and progress. The coming sinner may, I know, wade through many temptations and troubles of soul, and instead of light, he may experience darkness and woe; for the Sun of Righteousness has not as yet risen on his soul "with healing in his wings." But mark the prayer of such a person; it is that Jesus would shine forth, in all the perfection of his righteousness, and in the precious virtue of his peace-speaking blood, to silence the clamours of an evil conscience and set the prisoner at happy liberty. O! how doth such a soul pant and thirst for the gladdening streams of the water of life! The poor buffeted soul finds no relief in creatures, duties, prayers, or tears; all these are too weak and too poor. But when the heavenly Lover draws nigh to the poor sinner, as the "way, the truth, and the life," he forgets his poverty for the time, and remembers the days of his widowhood no more; for now "his light is come, and the glory of the Lord is risen upon him," and of the abundance of the heart enlarged his mouth speaketh. "Come and hear, all ye that fear God, and I will tell you what he hath done for my soul. He hath brought me up out of the horrible pit and miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God." "How precious also are thy thoughts unto me, O God! how great is the sum of them!"

This fully confirms my first proposition, and teaches that the *present* experience of the saints is the same, in substance, as the experience of the "cloud of witnesses," who "through faith and patience now inherit the promises." Yes, we have the same Lord, the same faith, possess the same spiritual blessings, and are heirs of the same eternal inheritance; it is kept for our possession, nor can we be ever deprived of it by all the united powers of earth, hell, or sin, seeing it is the "Father's good pleasure to give us the kingdom." And, moreover, our Jesus is gone into heaven itself, and is sitting at the right hand of the Father; unto whom the "Father hath committed all judgment, as King in Zion;" whose mediatorial reign must continue until all the chosen, blood-bought

tribes are brought to their appointed home, shouting, "Victory! victory!" through Jesus' blood.

Here I beg leave to state a circumstance, which may give a ray of joy to my reader, as well as confirm the truth of my observations. A few hours since, our God took unto himself G—C—, not far advanced in years, but well taught in the school of Christ; very poor with respect to this world's treasure, but rich in faith and an heir of the kingdom; deprived of her sight for some years, and in other respects a subject of extreme suffering; but rejoicing in hope, and patient in tribulation, she trod the dark valley with fortitude. Her God was with her, according to his promise, "I will never leave thee; no, never, never, never forsake thee." And now she can adopt, in uninterrupted strains, "How precious are thy thoughts unto me, O Lord! how great is the sum of them!"

Plymouth, December 30th, 1809.

THE BLESSING LONGED FOR AND OBTAINED.

"Lord, help me."—Matthew xv. 25.

The difference between head-knowledge and heart-felt experience of the things of the kingdom of God, is exceedingly great. The former only floats in the mind, like a bubble on the face of the water; it is driven hither and thither by every wind of doctrine, and has nothing within it which brings glory to the Eternal Three in One. But the latter stands firm amidst the various conflicts, temptations, &c., that await the possessor of the Lord's work upon the soul. And the reason is obvious, because the Lord is its Author. But it is a truth, that faith which is the Lord's gift must be tried, so much so that

"When lions roar we trembling say,
'O! tell me, Lord, is this the way?
Did ever one redeem'd by blood,
Walk such a dark and thorny road?'"

The Lord is my witness of this truth, that I can enter into the feelings and language of the psalmist, when he said to God, "Thou didst hide thy face, and I was troubled; fearfulness and trembling are come upon me, and sorrow hath overwhelmed me; and I said, O that I had wings like a dove, for then would I fly away and be at rest," &c. In reply to this some professors would be ready to say, that I need not be so troubled relative to soul affliction, seeing the covenant of grace is replete with such ample stores for the church of God, and the word of God is pregnant with such precious promises for those who are needy, &c. In answer to such I would refer them to the language of the prophet when he said, "For these things (one thing was, the hiding of the Lord's sensible presence from his soul) I weep; mine eye runneth down with water, because the Comforter that should relieve my soul is far from me." (Lam. i. 16.) But notwithstanding this, the life of God in the soul cannot, by all the powers of earth or hell,

be obliterated or erased from the heart. This I can say to the honour and glory of the Lord, he hath made me to prove for more than six-and-twenty years, amidst all my wanderings, for they have been many, and I own it to my shame, that the language (connected with sincere feelings before the Lord) at the head of this paper has followed me, and is now my daily companion: "Lord, help me!"

There appear to be three things in the words before us which are in unison with the experience of all the living family; and if the Lord the Spirit is pleased to open them up to our minds, our souls may be a little refreshed.

I. The Canaanitish woman was *helpless*.

II. She addressed herself unto *the Lord*.

III. She had the *blessing realized*: the sinner's Friend granted her request.

I. *She was helpless*. This is true with reference to all Adam's posterity. Professors of religion will say, "All are in a helpless condition as born into this world." This certainly is a truth so far as it goes; but what has that to do with the subject in hand? Merely *saying* man is helpless, and *feeling* it to be so, are altogether two things. There appear to be but few that know this from the Lord's teaching them *this* secret; but bless the Lord, there are a few that are witnesses of his power felt in their hearts, in bringing down their loftiness, or the lofty conceptions they had of themselves whilst living under Satanic influence. I know it to be a truth, as Mr. Hart says, that Satan was no more readier to deceive than I to be deceived; but at the very time fixed in eternity by the eternal Three in One Jehovah, the highly-favoured people of the Lord are illumined from above, and the Holy Ghost breathes into the soul the breath of eternal life. And so I found it to be a truth, as the Holy Ghost says, that "when thou dost correct man for iniquity, thou makest his beauty to consume as a moth." (Psalm xxxix. 11.) Feelings the most acute, sensations the most painful, temptations the most horrifying, connected with distress of mind never to be fully described, pervaded my poor soul when the Eternal Spirit rent asunder from my heart the veil of gross darkness in which I was held whilst living in rebellion against the God of all my mercies. He gave me light to see and life to feel my helpless condition, and the law to be exceedingly broad, from the dreadful pressure of guilt upon my conscience. My mind and my bodily strength became so impaired, that I was the scoff and derision of the uncircumcised.

"In this dread pit I helpless lay,
Till the appointed hour;
When Jesus shed on me a ray,
I felt his sacred power.

"He spoke the word, and forth I came,
The prison doors gave way;
All glory to his sacred name,
He turn'd my night to day."

Again. Though I have laboured at times under dreadful temptations since this period, yet the enemy never could persuade my mind that I learned what is mentioned above by hearing it rehearsed by others; for my parents were naturally poor, and very illiterate, and regardless of even a profession of religion, and so was their poor son. In an awful state of Sabbath-breaking and the like, I continued till I was past the age of twenty years, though not, at times, without some stings of conscience; but about the time just referred to, the Lord gave me a little light to see that the path I was travelling in was hostile to his revealed word. I soon became moral in my deportment, attended at a place of worship, began to learn to read and write; and soon, by dint of study, I was able to read a chapter in the Bible, at least those chapters that were easy. I joined affinity at this time with one Mr. Morality, as Bunyan calls him, and soon thought myself a Christian indeed. But when, as I hinted above,

“Moses, commission'd by the Lord,
Struck at me with his piercing sword,
My deeds the best did soon retire,
They could not stand devouring fire.”

II. *This woman addressed herself to the Lord.* This shows that she was taught by the ever-blessed Spirit to know him to be the true Messiah. I know from bitter experience that Satan is an enemy to this most substantial doctrine, that the Lord Jesus Christ is God as well as man. That potent adversary tempts the poor coming sinner to disbelieve this truth; yet we bless the Lord that the promise runs thus: “No weapon that is formed against thee shall prosper.” This the woman mentioned above had verified in her soul's experience, and so shall all those that are taught by the same Spirit. They know from what they have felt of the application of the righteous law of God brought home to the conscience, that the Great Head of the church must be God, equal with the Eternal Father; for if he were not, they know that he never could have borne up under the pressure of divine wrath which was poured out upon him, I say the Lord the Spirit gives them faith to believe this, for they know that if he had been only a mere man, as some foolishly aver, he must have sunk under the ponderous weight that fell upon him; but

“Being Almighty God,
A real man as well,
He quench'd his Father's flaming sword,
That God with man might dwell.

III. *She had the blessing realized:* her request was granted. The help this woman obtained is a substantial proof of the Lord's faithfulness to his people, who are often discouraged by reason of the many difficulties they find in their way. The Lord had in reserve for this poor creature a blessing; he had also decreed according to his sovereign will that her faith should be sorely tried before the blessing was granted her; yet all was done in tender love. “Send

her away," said his disciples, "for she crieth after us." In reply to this the Lord said, "I am not sent but unto the lost sheep of the house of Israel." Then she came and worshipped him, saying, "Lord, help me!" This was personal feeling; a real need was felt in her soul for the blessing. But the Lord goes on still to try her faith, by saying to her, "It is not meet to take the children's bread and cast it unto dogs." "Truth, Lord," said she, "yet the dogs eat of the crumbs that fall from their master's table." And Jesus answered and said, "O woman, great is thy faith; be it unto thee even as thou wilt," &c. From these dealings of the Lord with her we may learn, first, that the faith of God's elect is a tried faith. Secondly, annexed to this faith there is godly sincerity. Thirdly, genuine humility. Fourthly, self-loathing: she felt in herself that her nature was as vile as a dog's. Fifthly, prayer: pressing necessities made her cry or pray for the blessing. And sixthly, she had the blessing realized.

"The Lord gave her a heart to pray,
And taught her also what to say;
This is the way he leadeth those
Whom he from everlasting chose.

"'Lord, help me!' is my daily cry,
'Oh! thou my every need supply;
Lord, hold me up, and make me stand,
Thou know'st I need thy helping hand!'"

Great Waking, 1848.

W. W.

TO THE PRAISE OF THE GLORY OF HIS GRACE.

Dear Friend,—I received your kind, feeling, and affectionate letter, and I desire to thank you for it.

What a mercy it is that the Lord should look down upon such vile and worthless sinners, and make known his mercy, grace, and compassion to our souls! And how the Lord shows his goodness, mercy, and compassion in revealing his salvation to our hearts, and in giving us to see and feel the beauty, sweetness, power, and blessedness of salvation by free and sovereign grace; grace to quicken, grace to revive, grace to comfort, grace to soften, grace to help in time of need, grace to subdue, grace to support, grace to endure, grace to rule, and grace to reign over all the sins that work and lust within our hearts; to keep down and keep under all the filthy workings of our base minds, and to humble our souls at the feet of Jesus; to keep down pride and covetousness, and to make us humble and keep us so.

Dear friend, the Lord hath brought me through the past year; and many troubles, trials, sorrows, conflicts, temptations, and afflictions have I endured, and have had some very dead and dark seasons to pass through, and sometimes have had very rebellious fits under the yoke, and sin has boiled up in my heart,

whilst Satan seemed ready to devour me, and my enemies were persecuting and blaspheming. But still,

“ Here I am, upheld till now,
Who could hold me up but thou ? ”

My soul can feelingly say that it is of the Lord's mercies I am not consumed, because his compassions fail not; and how many proofs of His mercy, favour, and loving-kindness has my soul received at the hands of a kind covenant God and Father, both as a God of Providence and as a God of grace! And I desire to thank and praise his most gracious name for all the blessings, chastenings, scourgings, corrections, and reproofs that I have received at his kind hands; and as I am spared to enter into the year 1849, I feel myself to be the same poor, helpless, empty, blind, confused, weak, and vile sinner as ever, and that I have nothing to look to, nor trust in, nor hang upon, but the everlasting love and mercy of God the Father, the perfect obedience and full redemption of God the Son, and the quickening, reviving, comforting, upholding, and complete work of God the Holy Ghost. Through this night and morning I have had great searchings of heart, and some deep sighs and cries within my soul for the Lord to work mightily within me by his powerful Spirit; for grace to enable my soul to seek him with more zeal and earnestness; to give my soul more life and power, more strength and peace; for the Holy Ghost to teach me more and more of Jesus Christ and him crucified; to make me more and more dead to the world, and the things of the world, and to make me live more and more to the praise of the glory of his grace; and that my soul might daily feel grace to be stronger and sin weaker.

But O Lord, what a mass of filth I feel myself to be! What a mystery of iniquity there is within my wretched heart! When shall I fathom the bottom of it? O Lord, thou knowest what desires thou hast put within my heart, and what life my soul longs to live upon the earth. But I feel so dragged and pulled down by sin, Satan, and unbelief, that I cannot see or feel at times that I am living a life pleasing in the sight of a heart-searching God. My heart at this time is full of grief and sorrow that I cannot feel as I want to feel, see as I want to see, love as I want to love, act as I want to act, walk as I want to walk. Truly I can feelingly say that “when I would do good, evil is present with me.” So that my soul wants free mercy, free pardon, and freely to be justified again and again within my own conscience, for I feel so much sin, filth, and guilt; so that I want daily pardon, and to be continually led to that fountain that is open for sin and uncleanness. This makes my soul cleave to the blood of the Lamb and to the justifying righteousness of the Son of God, and I am obliged to believe in and hang upon him as my God and Saviour, and my All in All.

Yours affectionately,

Woburn, Beds, January 5th, 1849.

T. G.

A FEW SCRAPS AS THEY FELL FROM THE LIPS OF THE LATE W. GADSBY.

“The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort them that mourn; to appoint unto them that mourn in Zion: to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” (Isaiah lxi. 1—3.)

What a divine cluster of immortal blessings rests in the Man Christ Jesus! And how blessed it is for poor sinners, that he is appointed to give them these blessings, and that he is filled with the Spirit without measure, that he might give in measure to such vile sinners, loathsome sinners, God-dishonouring sinners as we! And his blessed Majesty has to deal out these blessings to these poor sinners. However men may despise these poor, hobbling creatures, yet the Lord will find them out in some corner or other. God's method is, to deal out his pity to these poor, forlorn creatures. Now, if the Lord has given you to feel the blessedness of these three verses, when you come on a deathbed you will outshout the devil, and be enabled to triumph in the mysteries of the cross.

“But they shall be named the priests of the Lord; men shall call you the ministers of our God.”

Who? Why these poor, hobbling creatures, these poor captives, these sin-sick souls. “They shall be named priests;” and God the Spirit shall instruct them, and he will show them the mysteries of the cross. God's method is, to take these poor creatures from the dust, and the beggars from the dunghill; he lifts them up and rejoices over them.

“For your shame ye shall have double, and for confusion they shall rejoice in their portion.”

“Ay,” says some poor soul, “I am afraid I shall have double confusion, for I feel so much boiling up of my inward corruptions.” Notwithstanding all the shame and confusion that it produces, still the Lord says, “Ye shall have double.” Double of what? Of God's method of saving sinners; and if you have this double you will triumph in the Lord.

“And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge that they are the seed which the Lord has blessed.”

Who? These poor, broken-hearted sinners—despised by men; this obscure family. These are the seed which the Lord has blessed; and when God makes this manifest, you will be enabled to say, with the prophet in the next verse, “I will greatly rejoice in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of his righteousness.”

Now, has the Lord brought these feelings into your heart and conscience? Since I saw you last, the Lord has laid me on a bed of affliction with a broken bone, and I did not expect to see you again, at least, not in this world. But while on a bed of affliction, I was brought to feel that he had wrapped me up in his righteousness; and he passed the sentence of death so on self, that I felt no solid pleasure out of Christ. I want nothing else, let others have what they may. I want to be wrapped up in his righteousness, and to feel the mysteries of redeeming love.

FRAGMENT.

Object. But I do find so many weaknesses in every duty that I perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myself, it maketh me think that my duties are nothing worth.

Answer. I answer, It may be it is thy mercy, that thou art sensible of infirmities in the best things thou doest; ay, a greater mercy than thou art aware of.

Question. Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege for me to be annoyed with infirmities, and to have my best duties infected with it? How can it possibly be?

Answer. Verily, thy sin appearing in thy best duties does work for thy advantage these ways: First, In that thou findest ground enough thereby to make thee humble; and when thou hast done all, yet to count thyself but an unprofitable servant. And secondly, Thou by this means art taken off from leaning on anything but a naked Jesus for eternal life. It is like, if thou wast not sensible of many bythoughts and wickednesses in thy best performances, thou wouldst go near to be some proud, abominable hypocrite, or a silly, proud, dissembling wretch at the best, such a one as would send thy soul to the devil in a bundle of thy own righteousness; but now thou, through grace, seest that in all and everything that thou dost there is sin enough in it to condemn thee. This in the first place makes thee have a care of trusting in thy own doings; and, secondly, showeth thee that there is nothing in thyself which will do thee any good, by working in thee, as to the meritorious cause of thy salvation. No, but thou must have a share in the birth of Jesus, in the death of Jesus, in the blood, the resurrection, ascension, and intercession of a crucified Jesus. And how sayest

thou? Doth not thy finding of this in thee cause thee to fly from a depending on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a cause to make thee admire the freeness and tender-heartedness of Christ to thee, when he shall lift up the light of his countenance upon thee, because he hath regarded such a one as thou, sinful thou. And therefore in this sense it will be a mercy to the saints that they do find sin still struggling in their hearts. But this is not simply the nature of sin, but the mercy and wisdom of God, who causeth all things to work together for the good of those that love and fear God. (Rom. iii.) And, therefore, whatever thou findest in thy soul, though it be sin of ever so black and soul-scaring a nature, let it move thee to run the faster to the Lord Jesus Christ, and thou shalt not be ashamed of thy running to him.

But, secondly. When thou dost apprehend that thou art defiled, and also thy best duties annoyed with many weaknesses, let that scripture come into thy thoughts which saith, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness; and sanctification, and redemption." And if thou shalt understand that, what thou canst not find in thyself thou shalt find in Christ. Art thou a fool in thyself? Then Christ is made of God thy wisdom. Art thou unrighteous in thyself? Christ is made of God thy righteousness. Dost thou find that there is but little sanctifying grace in thy soul? Still here is Christ made thy sanctification; and all this in his own Person, without thee, without thy wisdom, without thy righteousness, without thy sanctification, in his own Person, in thy Father's presence, appearing there perfect wisdom, righteousness, and sanctification—in his own Person, I say, as a public Person for thee. So that thou mayest believe, and say to thy soul, My soul, though thou dost find innumerable infirmities in thyself, and in thy actions, yet look upon thy Jesus, the Man Jesus; he is wisdom, and that for thee, to govern thee, to take care for thee, and to order all things for the best for thee. He is also thy righteousness now at God's right hand, always shining before the eyes of his glory; so that there it is immovable; though thou art in ever so bad a condition, yet thy righteousness, which is the Son of God, God-Man, shines as bright as ever, and is as much accepted of God as ever. (O! this sometimes hath been life to me.) And so, whatever thou, O my soul, findest wanting in thyself, through faith, thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom; righteousness, sanctification, or redemption. Nay, not only so, but as I said before, he is all these in his own person, without thee, in the presence of his Father for thee.

Object. The good man had said just before, If it be so, then one need not care what they do; they may sin and sin again, seeing Christ hath made satisfaction.

Answer. If I was to point out one that was under the power of the devil, and going post-haste to hell, for my life I would look no further for such a man than to him that would make such a use

as this of the grace of God. What! because Christ is a Saviour, thou wilt be a sinner? Because his grace abounds, therefore thou wilt abound in sin? O wicked wretch! And, therefore, if you love your sou's do not give way to such a wicked spirit. Let no man deceive you with such vain words as to think, because Christ hath made satisfaction to God for sin, therefore you may live in your sins. O! no, (God forbid that any should think so,) for "because of these things cometh the wrath of God upon the children of disobedience." (Ephes. v. 6.)—*Bunyan*.

THE BIBLE NO CHEAT.

The Scriptures are the work of bad men or devils; or good men or God. Bad men always hate the Bible, often persecute it, and would never have been the authors of a book enjoining such strict holiness, and laying sin under such an awful curse. Devils would never have originated a book which exposes their hateful character, and strikes such a blow at the heart of their kingdom. Good men, though the amanuenses of God, were not the authors of the Scriptures, for they profess to write by Divine inspiration; which, if they did not, they were gross impostors, and not good men. The only remaining supposition is, that God is the real author of the Bible. Take away the Bible, and we have no certain knowledge of the creation of the world, of the introduction of sin, of the terms of pardon, of the immortality of the soul, of the character of the great God with whom we have to do. No philosopher can account for the rise, progress, and prevalence of Christianity, in opposition to every feeling of the heart, every prejudice of the mind, and every interest of the present life, without admitting that divine power attended its first promulgation.

Truth bears inspection: the more the Bible is studied, the more highly it is valued. Deists are for the most part ignorant of its contents and immoral in their lives. Those who have not freely inquired cannot fairly decide; and if the Scriptures reprove sin no wonder sinners hate the Scriptures. Deism is a cheat: and so have many of its advocates found it when a death-bed detected its folly. Christianity is increasingly precious in that trying hour; and, strange to tell, the instance is not recorded of a man who died regretting his faith in the word of God, or warning his friends against the delusions of the Bible. If Deism is true, the Christian dies safe! If Christianity is true, the Deist dies damned!

The follower of Jesus has everything to gain, and nothing to lose. The Infidel has everything to lose, and nothing to gain.

Reader! Which of the two is the wiser? Which the happier? Which would you rather have it said that you were, when you are dead? Which are you now?

A SPARROW ALONE.

My dear Friend,—What a lonely life is mine! I seem cut off and separated from the church of God. I am like a sparrow alone upon the house top. I sometimes try to think of Jesus, but my thoughts are soon called another way—a flood of evil workings carries me I know not where. My mind is very dark indeed, and often do I tremble at what is to come. I try at times to call on the name of the Lord, and wonder whether I ever had an answer! O that he would make my heart soft, and bless me with the kisses of his mouth! I believe that Jesus Christ is the Son of God, and that he was born, lived, and died, and rose again; but O the workings of my mind at times about my faith! Is it the faith of God's elect? Is Jesus Christ the Author of it? Is it the fruit and operation of the Holy Ghost? Does it work by love? These questions at times sink me low indeed! I believe in the personal Deity of the Lord Jesus, as also in the divine Personality of the Holy Spirit; but here I am at a stand again, as in the former case—do I believe aright? There have been times when I would have given anything and everything that I possessed, in order to be enlightened on this point; but

“Rivers of oil, and seas of blood,
Alas! they all must flow in vain.”

I would love the Lord Jesus if I could; also his word, his ways, and his people. At times I try to do so, but I have learned, by dearly-bought experience, that I can no more do it than I can make a world, still the storm, or stop the sun from shining. But I know who can do all this for me. The least spark of his love put into my soul will cause a flame of love to go forth towards his blessed Name, to his Person, blood, and righteousness—yes, and to his word, his ways, and his people, too. When I am sunk deepest in fear, even then I hope that I am not altogether deceived.

I remember, some years ago, after hearing a gospel sermon, they sang at the conclusion of the service,

“Troubles may press of every sort,
They may be sore, they must be short;
We now believe, but soon shall view,
The glory God alone can show.”

I am seldom out of trouble, and it happened that I was in deep waters at the time, when the words of the above hymn came to me with much power, sweetness, and life; they pervaded my whole soul, so that I was obliged to sit down and give vent to my feelings. I did believe in the Lord then, and wept from a sweet feeling of love to his name. .

“And can he have taught me 'To trust in his name,
And thus far have brought me, To put me to shame?”

But if so, I feel that I richly deserve it; for no one knows so much about my base vileness as I know myself, and I know but part, and

a very small part, too! But He whose eyes are as a flame of fire, sees and knows the whole; and O! what a disgusting sight! what a hateful monster I must be in his sight, if not washed in his sin-cleansing and sin-pardoning blood, and covered with that robe which alone can make a poor sinner the righteousness of God in him!

O blessed Spirit of all grace and truth, open the secret to my poor, desponding soul; and do thou reveal to me a precious Jesus, in all his riches and fulness—in all his graciousness and greatness, to save to the uttermost all that come unto the Father by him. I cannot bear the thought of being separated from him, though I see and feel myself too filthy and too unworthy to be made one with him. All I want is, an enjoyment of his presence and a felt sense of his pardoning mercy flowing into my poor, helpless, fallen soul.

I have heard men say, and it is true, that there are many precious things in the Scriptures to encourage us to believe, to hope, and to pray; but experience has taught me that the Bible alone without the Spirit can do me no good, nor profit me, unless I am guided by Him who guided those who wrote it. I have known the time when I would have given a world, if I had one, to believe aright, to hope aright, or to pray so as to get an answer. But I find that I can no more believe, hope, or pray, without the inspiration of the Holy Spirit, than I can raise the dead. David knew something about what 'it was to be left without the presence and power of the Holy Spirit when he said, "Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." This is the cry of a heaven-taught, heaven-born, and heaven-bound soul. Would to God it were daily my cry! and sometimes I hope it certainly is so, for it is plain that poor David was not very happy at the time he uttered the words. By the light of the Spirit he saw and felt his helpless misery, and by the breath of inspiration he begged for pardon through atoning blood. David was in trouble, so am I; and I would cry and love as he did, if I could. I would be thankful and humble if I could, but I often find pride and ingratitude too strong for my arm. I would believe and love, but, alas! cursed unbelief and enmity rob and wound me, leaving me half dead. "When I would do good, evil is present with me." "O! wretched man that I am! who shall deliver me from the body of this death?" I hope I am, or shall be, delivered through our Lord Jesus Christ.

Poor deluded men may prattle about turning to God, and living without sin; but I am sure every one who has tried to turn and live without sin, as it is called, has found out his mistake. Job tried it: "If I wash myself with snow water, and make myself never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Surely Job could not have been an Arminian at the time he uttered the above words, any more than David was when he said, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Was

not this poor fallen saint crying and looking for the accomplishment of God's work in his soul which he felt so much need of? He never forgot his fall, nor did he ever forget the tender mercy of God in Christ Jesus, who put his sin away, and made it manifest to his longing soul. The wisest and best men that ever trod the Christian path always found sin to be a loathsome disease, and they knew by dearly-bought experience that there was no cure for it but by the love, blood, and righteousness of the Lord Jesus Christ revealed to the soul by the blessed Spirit of God. "He shall receive of mine, and shall show it unto you." Whenever this is the case, the poor sinner says, as the church of old said, "We will remember thy love more than wine."

I heard Mr. S. last Whitsunday and Monday. His words were words of truth and soberness. They dropped into my soul "sweeter than honey or the honeycomb;" it was a feast of fat things to me. But soon after these sermons were ended, I, like Abraham as soon as the Lord had left communing with him, went to "my own sad place, the seat of corruption." Yes, and in this sad place I should lie and die, had not the Lord Jesus purposes of mercy towards me. But "he must needs go through Samaria;" there was one that wanted him, though she knew it not till he opened the secret to her. As it was then, so it is now; and when we are driven out with want and hunger, he will surely come to us; and depend upon it, he will never come too late.

"The promise may be long delay'd,
But cannot come too late."

I have often been in a situation that has made me sigh for an application of some promise suited to my case, and for a visit of the Lord's love, before the proper time. But that would have been too soon; it must be the fulness of time: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Hence it appears there is a set time to favour Zion, not only in the birth, life, suffering, death, and resurrection of the Lord Jesus Christ, but also in a revelation of him to the soul in a time of deep distress. He sees his poor captives in their cells and dungeons, and his ears are open to their cry. Therefore we may depend upon it he will never forget to bring them forth, by applying his own word with power to their heart, in due time. "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee." And how heart-cheerily does the Lord speak to his poor people, in the same chapter, in reference to their eternal rest with him in glory! "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Could I enjoy his presence, I could freely leave the few poor trifles I possess on earth. But O my dear sir, through fear of death, how very much I am "subject to bondage!" But I do not feel so low and lonely as when I first commenced writing, nor did I think I should have

troubled you with so long a scribble. "A man's heart deviseth his way, but the Lord directeth his steps."

I was favoured to hear a gospel sermon last evening; but the people among whom the preacher's lot is cast are such, I fear, as know not the power of truth. The rich part of the congregation have already left the place; they cannot bear the secrets of the heart to be disclosed. How awful!

I am at my old occupation among the briars, and the employers sorely oppress me in my work. But,

"If Jesus smiles, then what care I
If all the world beside looks shy?
I then can sing that all is well,
And brave the power and craft of hell."

My feelings often tell me that I am not worth any one's notice; and if you think of me as I think of myself, I shall never hear from you again. But unworthy as I am, perhaps you will drop me a line, as I should be truly glad to hear of your well-being. May he who attended the church in the wilderness be with you, and relieve all your sorrows with his dear presence, his love, and his blood, is the earnest wish and prayer of

Your unworthy correspondent,

November 12th, 1847.

R. M.

HOPE THOU IN GOD.

Dear Friend in the Lord,—The contents of your note to my much-esteemed friend, have induced me to assume the freedom of addressing you as one of the mourners in Zion; and if the Lord will so direct and enable me to put a footstep in the deep, or if he will send out his light and his truth so as to lighten the dark valley of the land of pits and snares at the midnight hour, when you may be inquiring, "Watchman, what of the night?" I know the friendly voice of "The morning cometh" will be most welcome.

Your note, dear friend, expresses that you are come into deep waters, where there is no standing; and I suppose you conclude, from the depth of the waters, that you are not in the way to Zion. You cannot see the footsteps of the great Captain of your salvation, who was made perfect through sufferings; yet his way is in the sea, and his path is in the great waters, though his footsteps cannot be traced. He led Israel of old through the deep waters. He did not lead them into the middle, and let them remain there; but he led them *through*, to make himself a glorious name. The floods of tribulation often lift up their voice and threaten the drenched wayfaring man with death and destruction; but the Lord on high is mightier than the noise of many waters, and he sits as King upon the flood, regulating and ruling every wave with minuteness and precision, and affirms that the waters and the rivers shall neither drown nor overflow Jacob. (Isa. xliii. 2.) When the Father

set a compass of infinite wisdom upon the face of the deep, Jesus was there, and has passed through it before you, and will be with you to help, sympathise, and deliver you, for "in all Zion's afflictions he is afflicted." (Isa. lxiii. 9.) Wait upon him, for he will say, "It is I; be not afraid." Are you writing bitter things against yourself, concluding that you are a poor abandoned Edomite, and that you will never see the goodly land? Is the sun gone down, the way hid, and no way-mark to be discovered? Are the Ebenezers all obliterated from the memory? Does the enemy say, "Persecute and take him? Where is thy God?" And does the Lord appear afar off? Is the voice of prayer all gone—the throat dry, the eye dim, the ear heavy, and your soul refusing to be comforted? Do you remember God, and are troubled? Do you complain with your spirit overwhelmed? Do you find it a land of pits and of snares, a land of darkness and of the shadow of death—neither voice nor footstep of traveller, so that none appears to be passing through this land? Do the beasts of the forest of human nature come forth out of their dens, and threaten to devour, so that you stretch forth your hand and cry, "Woe is me now, for my soul is wearied because of murderers!" Are these things so?

Well! the "morning cometh," and you shall "yet praise Him who is the health of your countenance and your God." The Lord brings the blind by a way they knew not; for a wise man's eyes are in his Head, and he forms the hearing ear to listen to his voice, and says, "This is the way, walk ye in it;" for it is through many trials and through much tribulation that we must enter the kingdom of heaven.

Will my friend say that she has too much or too little tribulation to be right? or will she say that the good work of grace was not begun right, or not begun at all? I presume the new man of grace cannot be seen in the dark; but will you say that there is no new man, because it is dark, and because you cannot make out the features of Jacob's countenance? Perhaps this is the case, for some people will only believe what they see and feel. Thomas would see and feel his Lord's wounds before he would believe. Well, Jesus will show his wounds to his poor unbelieving people, and they shall say, "The Lord is my God." Slow of heart to believe is our character, for he that believeth shall not make haste. "The lame take the prey." Let the weak say, "I am as strong," is a divine command.

"Having nothing, and yet possessing all things," is the glory of faith. If my friend says that she has no store of grace in hand, will she say the Great Master of Assemblies has no grace for her? My friend knows that beggars will be clamorous at a generous man's door, and I never read of Jesus turning away the poor and the needy, for these are to praise his name. Perhaps you will say, "I am become dumb, and cannot open my mouth." Jesus opens his mouth for the dumb. He pleads the cause of the poor. He ever liveth to make intercession for his poor people, who often feel no heart to pray.

Is my friend complaining of a hard, unfeeling, unbelieving, rebellious, revolting heart? In the flesh dwelleth no good thing. "The body is dead, because of sin; but the Spirit is life, because of righteousness." Therefore you say, "Oh! wretched man that I am! who shall deliver me from this body of death?" Perhaps you will say, "All this will not do! I must have the Lord himself, for he only is my salvation. He is life, and I cannot live without him." I know it; less than himself will not do for a redeemed sinner. He is the Portion of his people; they are formed for him, and shall show forth his praise. His glory is great in their salvation, and therefore none of his little ones can perish, nor anybody pluck them out of his hands.

May the Lord the Spirit lead you to the throne; and if the enemy come in like a flood, he will lift up a standard against him. Satan will do all he can to keep you from the Lord. He will do all he can to hide from your view the things that the Lord hath shown you, which accompany salvation. Satan is a liar and a murderer from the beginning. He would have God's people lie down and despair in their troubles; but who, in their right mind, would gratify the devil in this respect? The Lord says, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." May the Lord establish and confirm his kingdom in your own soul, for none teacheth like him. The day is coming, when you will have to say, "It is good for me that I have been in trouble." Your doubts, fears, jealousies, anxieties, trying exercises, searchings, castings down, lookings upwards though your eyes fail, the inward sigh, and the silent tear—your lamentations all prove that Jesus hath captivated your heart, and your soul is sick and nigh unto death. But no one ever dies the second death that is in love with Jesus, for all such are passed from death unto life, or John was mistaken. Cast not away the anchor, because it is stormy weather, but rather cast it in God. The Hope of Israel is on high, and lives to save the vessel—

"Half a wreck, by tempest driven."

Therefore, "hope thou in God," and thou shalt find him the God of salvation.

I myself have been called to endure the perils of the deep—a smoking furnace, and a fiery adversary; the field of warfare has been entered, and every battle has been with confused noise; the hosts of hell came forth in the night of affliction, and I had to wrestle against principalities, against the rulers of the darkness of this world; and every time I came out of the field, I felt half dead, drenched in sorrows, amazed at my afflictions, wondering at the mysterious nature of my feelings and conflicts. But the blissful Man of Sorrows drew near, revealed himself, and allowed me to have fellowship, union, and communion with him in his sufferings, which filled me with joy, peace, adoration, awe, wonder, sympathy, praise, and a deep sense of the malignity and dreadful nature of sin. While these things continued, I felt myself a "new man in

a new world ;" but when returned to my own place, I feel all weakness, emptiness, ignorance, and poverty. My nerves are much shattered, and my constitution weakened; but I believe I am on my way out of the furnace, and hope to come forth as gold; dross and tin are of no use to me, yet I have much of it, and when I shall get rid of it I know not; at death I suppose. Self is a bad subject.

Wishing you much spiritual knowledge of Jesus by the Holy Ghost,
I remain,

Yours in the Lord,

King's Cliffe, August 14th, 1830.

R. H. IRESON.

A TESTIMONY FOR A TRIED FAITH.

My dear Friend,—“Man is born to trouble as the sparks fly upward.” I have found it so since I saw you; but I would bless the Lord that he has enabled me to say, with Job, “Though he slay me, yet will I trust in him.”

How valuable is the word of God in times of affliction! “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” Bless the Lord for his word of promise, on which he has caused our souls to hope.

“Trials make the promise sweet,
Trials give new life to prayer,” &c.

How true! Trials are like ballast to a ship, to keep it steady; they keep us steady in the divine life. I believe our trials are of more good to our souls than we are in general aware of. I find adversity to the flesh to be prosperity to the soul, and prosperity of the flesh adversity to the soul. I sometimes feel it the most momentous thing that can possibly be, to remain a sojourner on this earth. Of all things, to me it is at times the most weighty, most solemn, to be on the road to heaven. But we are called upon “to endure to the end, for the same shall be saved.” I find myself in the enemy's land, within gun-shot of Satan, daily plagued with a body of sin and death, but which is not always death to me. Then have I to dread the consequences of being on too good terms with this body of sin. There are trials, too, on every hand. I can see no end of them; and how I shall get out of them I cannot tell.* Yet I am called upon to endure to the end, and war a good warfare; to endure hardness as a good soldier of Jesus Christ. I sometimes feel it a severe contest, so that I am ready to faint, almost worn out with the difficulties of the way, and how I am to endure to the end I know not, for I am assured that unless the Great Captain encourage me and lead me along, I must give in, lie down, and die under it. I have often to tell him that “I am oppressed,” and beg of him to “undertake for me;” and, somehow or other, I find

* When the writer penned these words, he little thought that in less than a month he would be safely landed in a happy eternity.

myself, though weak, still pursuing. Under my greatest trials, in general, the dear Lord is very kind in giving me a cry in my soul, when I plead his past mercies, and confess my backslidings and baseness, and that I deserve nothing but to be frowned away for ever into black despair. And sometimes, bless his great Name, he has condescended to enlarge my heart, which has before been much contracted.

What a mercy, my friend, that you and I have such a kind, forgiving God to go to in times of trouble! When we are ready to faint and give it all up, then it is the Lord often appears for us, and we wonder how it can be. But here is the grand secret: what we have found him at our best, he is the same at our worst.

“ Trust him, he will not deceive us,
Though we hardly of him deem;
He will never, never leave us,
Nor will let us quite leave him.”

So dear Hart says, and he was a wise, divinely-instructed man. Again he says,

“ Without cessation pray,
Your prayer shall not prove vain;
Our Joseph turns aside to weep,
But will not long refrain.

“ Sudden he stands confess'd,
We look, and all is light;
The foe confounded, swift as thought,
Sneaks off, and skulks from sight.”

I have found the truth of it, I am sure; but, my friend, how often do we serve the flesh, instead of seeking God! and the result is, we reap corruption; I am sure I do, and I speak of it to my shame. Oftentimes my soul is for seeking and serving the Lord, and my flesh striving to have its lusts of one sort or another fed: and as I sow, so I reap. Can my friend deny this? No, unless his conscience is hardened; but I feel that he will fall down under the truth it conveys. For myself I must plead guilty, guilty of quenching the Spirit hundreds of times. I believe the Lord does not shut us up only to teach us the hidden evils of our hearts, but for our naughty ways; I find it so. Dear Hart says,

“ We may unkindly quench the same;
We may, my friends, indeed.”

I have heard this attempted to be preached down in the pulpit, but I should tremble to dispute it; indeed, my own conscience would give me the lie.

My prayer for you, my dear friend, and for myself is, that we may be kept very tender in the fear of the Lord, and that our souls may prosper in the divine life, and that our branch may be green, bearing fruit to the Blessed Spirit, humility and love, which will cause us to prize above all things the Lord Jesus, and esteem him the Chiefest among ten thousand, and the Altogether Lovely. I now bless the Lord that my soul has known a little of this blessedness, and it makes me long for more of it, but I come infinitely short.

I hope your wife and family are well, and that your dear mother is well. I have, at times, thought of your mother since I was at S—. I shall be truly glad to hear that she can justify the ever great and adorable Redeemer in all things. Depend upon it, we must be brought down at his blessed feet, to worship and adore him as little children, and condemn our bad, hard spirits. Job says, "Who ever hardened himself against Him, and prospered? Shall vile man contend with his Maker?" Depend upon it, fight as long as you may, the Lord will have the last blow. I have ever found it wisdom to submit and kiss the rod as soon as I could, and never till I did was it removed. I have proved that the rebellious dwell in a dry land, and I hate rebellion as I hate the devil, and am truly afraid of it.

Yours, in love and affection,

Devizes, October 7th, 1847.

R. DREDGE.

A LETTER BY THE LATE MR. SYMONS, OF BRISTOL.

Dear Brother,—By the goodness of the Lord I am still preserved, and at present in a tolerable degree of health. I hope you will not be so long in answering this as you were my last. How slow we are to tell each other what the Lord has done and is still doing for our souls! Next to the enjoyment of God in our own souls is the seeing and hearing that he is enjoyed by others. The prosperity of Zion is every real Christian's wish and desire. I rejoice to hear that there are more added to the churches at Plymouth and Dock;* the Lord grant that they may be such as shall be eternally saved. I am likewise happy to hear that you cleave to the Lord. I trust you will not be of the unhappy number that draw back unto perdition, but of them that believe to the saving of the soul. Religion is the right worship of the true God, and the enjoyment of religion is the love of God shed abroad in the soul. What a mercy it is that there is a way opened whereby we can approach unto him and live! We are encouraged to "come boldly to a throne of grace, that we may obtain mercy, and find grace to help in every time of need." I doubt not that this is your daily practice. May the Lord ever keep you and me from being satisfied with empty notions of religion, having our heads filled with knowledge and our hearts destitute of that faith which works by love: for wherever there is an immortal principle of divine faith implanted in the soul, that soul will be daily going to the Lord for fresh supplies of grace, that he may be enabled to add to his faith virtue, knowledge, temperance, patience, brotherly kindness, and charity, knowing that if these things are in us and abound, we shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. We shall not think we have already attained, or are as yet made perfect, but we shall be

* Now called Devonport.

“forgetting the things that are behind, and pressing on to those which are before;” we shall be seeking a more familiar acquaintance with, and a greater conformity to the Lord, knowing that nothing short of this will meeten us for the full enjoyment of a Triune God in glory. The promises of God are “yea and amen in Christ Jesus,” sure and certain to be fulfilled to every true believer. But we may believe the truth of the promises, and not be a believer in the Lord. To believe in him to the saving of the soul, is to be one with him, to have that mind which was in him implanted in us—a humble, lowly, meek, and quiet spirit, which is in the sight of God of great price.

What an unspeakable mercy it is to have our hearts drawn from earth to heaven! To die daily to the world, to sin, and every carnal enjoyment; to have our minds centred in God, who is the fountain of all happiness; to have our souls fixed on him who is the Rock of Ages, there to remain with unshaken confidence and trust amidst all the changing scenes of life, believing he will never leave us nor forsake us, but will be with us when we pass through the fire and through the water, and will not suffer the former to kindle upon us nor the latter to overwhelm us, till we come to that happy region of immortal glory, where temptations, trials, and afflictions can never enter; there to drink our fill from that river whose steams gladden our hearts whilst passing through this dreary wilderness, even the pure love of God. That we may meet there, never more to part, is the prayer of

Your affectionate brother,

Bampton.

J. SYMONS.

A LETTER BY THE LATE MR. BROOK,
OF BRIGHTON.

I received your letter, with its contents, and am much obliged to you for your remembrance of me. I am now proving my friends and my foes. The faith of Jesus is not the faith of many. Many believe in him, and this faith is fed by joy; and so long as joy lasts, so long faith is vigorous. But there is a time of trial, and then, if there is no root the joy dries up, and with it the faith too. But our faith must be nourished with the dew—the showers of heaven; and it is most in its element when most exercised and tried with every blast of the enemy, and every cross dispensation of God. This is the faith of Jesus, which through his power is kept by all saints; no one can see the union between the soul and Jesus, Christ. He is our foundation, and that is laid under ground, though the top stone is as much upon it as the lowest. It is not the mortar or the cement that keeps the stones upon the foundation, though it joins the stones one to another; but it is the uprightness of the whole that keeps all steady; and the upright, and they alone, are such as love our Jesus Christ, and can

alone stand fast in the Lord, being by love edified, or built up, in him. And you and I in these last times are in this way as close to him as the apostles in primitive ages; for all our weight resting upon him, we cleave as closely to him as they. Yet this is a sweet thing, properly known only to Him and us.

Again. He is the true Vine, and in him every branch that bears fruit must be rooted. This again is under-ground work; nobody can see how the topmost branches unite with the root, yet we are rooted as well as grounded in love. So the building grows up a holy temple, and the branches bear fruit and flourish. Time alone can make a full discovery without to others, and it will. Every man's work shall be made manifest of what sort it is. But there is an inward witness, and it is the Spirit that beareth witness, and that Spirit is truth. Whatever he testifies within, God will maintain with honour without. But more than his own work he never will, he never can support; it must fall to the ground, be it ever so promising and ever so pleasing in our eyes. He will lodge a suspicion, a conviction in our hearts that all is not right, when his work is not in pureness and simplicity; and however from fear of harshness, if fighting against his work, or of uncharitableness, we may labour to check and stifle those suspicions and convictions, he will in his own time make clear work of it, and down shall come all that he has not built up.

Much now has for some years been growing up, maintained and nourished at no small expense; but it is to be feared, after all the pains and expectations, the harvest will become a heap in the day of grief and of desperate sorrow. These things lead to much searching of heart on our parts. Few there are that abide with me, and fewer, I apprehend, will yet be found. But all this only encourages me in my way; there is no hope of my being altered; I am daily growing more and more incurable, for "God forbid that I should glory, save in the cross of our Lord Jesus, by whom the world is crucified unto me, and I unto the world."

Kind love to all who love me. I have a book coming out, but it will only be sold by the man who prints it.

Chichester, February 8th, 1811.

W. J. BROOK.

INQUIRY.

Messrs. Editors,—I have been a constant reader of the *Gospel Standard* for nine years, and many times to the comfort, joy, and rejoicing of my soul. During the first six years my soul was often encouraged to wait on the Lord, and plead at a throne of grace, that he would, by the blessed teachings of the Holy Spirit, bring home the application of pardoning love to my guilty soul. Many times have I wished the month to pass, that I might see if there were any one carrying the same burden as myself, and how Christ had revealed himself unto them as their Lord and their God.

At the set time, however, the dear Lord condescended to remove my sorrow, under a discourse from those words: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." (Isaiah lv. 13.) Oh! with what rapture could my soul then hear the gospel, read the word, and sing the praises of God! I thought my joy would always last, till earth was exchanged for heaven.

But alas! darkness, doubts, and fears, trials in providence, persecutions from professors and profane, came upon me. Many times have I said, "Is his mercy clean gone for ever?" "I sink in deep waters, where there is no standing," has been my cry. But when the dear Lord shines into my dark benighted soul, I can then say, with many that write in the *Gospel Standard*, all is well.

Some months ago I was reading that passage: "Be not righteous over much, neither make thyself over wise, why shouldest thou destroy thyself?" (Eccles. vii. 16.) About this time my health was impaired very much; every one around me, especially professors, were reproaching me by saying that it was my sentiments that were injuring my constitution; whilst I was inwardly exclaiming,

"But had I not Christ's blood to plead,
Each sight would sink me to despair."

But so powerful are the temptations of Satan, that amidst my business the before-mentioned passage is uppermost. When in the house of prayer, my ears are open to what is being said, but my mind is bewildered, and my soul is perplexed. But what is worse, even at the footstool of mercy, when my soul would desire to unburden its load of sin and guilt, and in the midst of deserved wrath to plead for mercy, even then the passage darts into my soul: "Be not righteous over much, neither make thyself over wise, why shouldest thou destroy thyself?"

The object of my writing is not to satisfy curiosity, but with earnest prayer, hoping that the Lord will enable you to explain the passage in a coming Number of the *Standard*.

AN INQUIRER.

When Luther was on one occasion asked to explain the meaning of a difficult passage of Scripture, he at once ingenuously confessed that he did not understand it, and took the opportunity to point out the folly of those commentators and preachers who profess to unravel every tangled knot in the word of God. We might, then, well acknowledge, with so great an authority, that we do not understand the passage mentioned by our correspondent; but as it seems to have much troubled his mind, we just throw out what appears to us the most consistent interpretation.

In the preceding verse the Preacher thus speaks: "All things have I seen in the days of my vanity: there is a just man, that

perisheth in his righteousness; and there is a wicked man, that prolongeth his life in his wickedness." (Eccles. vii. 15.)

Under that dim and dark dispensation, before life and immortality were clearly brought to light by the gospel, well might the soul of the Preacher be staggered at seeing this strange anomaly, this apparent contradiction, in the righteous dealings of Jehovah:—the "just man," to whom days and years of life and prosperity had been promised, "perishing in his righteousness;" and the wicked man, whose days were to be shortened, "prolonging his life in his wickedness."

Unless we see how the saints of old were puzzled and perplexed by this apparent contradiction of the providence of God with the revelation of God, we cannot understand many things in the Old Testament. The angry impatience of Rachel; the bitterness that rent the heart of Naomi; the convulsive sobs of Hannah; the stumbling steps of Asaph, (Psalm lxxiii.;) the fretfulness of David, (Psalm xxxvii.;) the tears and prayers of Hezekiah, are all founded upon this point—that the providence of God so clashed with the word of God. Deuteronomy xxviii. promising blessings in the basket and the store to the obedient, and denouncing consumption and fever, blight and starvation, to the disobedient, was the rule of God's word: affliction and early death to the former, prosperity and length of days to the latter, was often the rule of God's providence. The gospel has given us a clue to this apparent contradiction, for want of which many of the Old Testament saints were, for a time, permitted to wander in a dark labyrinth.

Look, for instance, at the Book of Job. What is the foundation on which it all rests—the hinge on which it turns? Is it not upon this—that the calamities with which God had visited him were so striking, so sudden, so successive, and so overwhelming, that they were evident marks of the anger of the Almighty? Why did his friends, good and wise men as they were, accuse him of hypocrisy? Because they saw in him an inconsistent life? No; but because they saw him overwhelmed with calamities which they interpreted as nothing less than the open judgments of God.

And why did Job feel so acutely their cruel taunts and cutting accusations? Not because his conscience fell under the charges brought against him of secret wickedness; but because he feared that the calamities *from* God were marks of the displeasure of God.

So when the Preacher saw the righteous dying young, and the wicked living to be old, he hardly knew how to reconcile God's providence with God's revelation.

And it would appear that either his unbelieving heart suggested the advice which has so much stumbled our correspondent, or that it is the interpretation put upon the dealings of God by an infidel. It is, therefore, as if it read thus: "Well then; if this be the case, 'be not righteous over-much'—be not too anxious to please God, as it may not give thee prosperity, nor add years to thy life; 'neither make thyself over wise,' by attempting to reconcile the providence of

God with his promises and threatenings. For 'why shouldest thou destroy' thy mind, and peace, and life, by such painful exercises and distracting speculations? But, on the other hand," proceeds this crafty counsellor, "I certainly would not advise thee to run into the opposite extreme, and 'be over-much wicked,' lest thou provoke God to cut thee prematurely off; neither be thou like the general run of mankind, who are so foolish as to take no notice whatever of the things of God, lest that too prove thy ruin. The *via media*, the middle way, the path between the two extremes, is that which I counsel thee to keep."

Whether our interpretation of this difficult passage be correct or not we will not aver; but if it be so, the timid, cautious counsel given is precisely that of trimmers all the world over—who love a decent religion, the golden mean between infidelity and enthusiasm, an orthodox Church of England piety.

But in the next verse, as it appears to us, we find the antidote to this suggestion of unbelief: "It is good that thou shouldest take hold of *this*; yea, also from *this* withdraw not thine hand"—from *what*? What is *this* to be so firmly embraced, and never, never parted with? "That* he that feareth God shall come forth of them all." In other words, however dark, intricate, and apparently contradictory the providential dealings of God may be, *here* is a firm resting place, a solid, substantial, eternal truth, which we must never let go: that the man who feareth God shall come safely and happily out of them all. He may die young or old; he may have a path of adversity or prosperity; the providence of God may smile or frown upon him; he may have a thousand storms from without and within; and an infidel, unbelieving heart may say, "It is of no use to serve God:" but he shall come safely and triumphantly out of all these dark clouds and perplexing labyrinths. "Therefore," says the Preacher, "hold this truth fast; let no one beat it out of thy hand; whatever sin, self, Satan, and the world may say to the contrary, never give up this, 'that it must and shall be well with them that fear God.'" (Eccles. viii. 12.)

We do not put this interpretation forward as free from difficulties. The very nature of a difficult passage is, that all interpretations of it are more or less open to objection. Were it not so, were the obvious interpretation such as is at once admissible, the passage would cease to be difficult. But our interpretation seems to us to relieve the great difficulty, that the Blessed Spirit enjoins upon us not be "over-righteous," when we know we are and ever shall be under-righteous in every sense, both as regards the righteousness of the law and the precepts of the gospel.—EDS.

* The Hebrew word translated in this passage "for," quite as frequently signifies "that;" and this appears to us a more consistent rendering in the verse before us.

POETRY.

There's nothing too hard for the Lord,
 Who reigns in the heavens above,
 Who rules by his powerful word,
 And rests in his covenant love !

Creation's beneath his control,
 Immortal and mortal the same ;
 The luminous bodies that roll,
 And yonder bright heavenly flame.

But Zion's the joy of his heart,
 In her he has placed his delight,
 And from her he never will part,
 Nor can she be hid from his sight.

For her Jesus shed his heart's blood ;
 For her he has conquer'd and died ;
 She now is brought nigh unto God,
 A comely, chaste, glorious bride.

Ten thousand and thousands of foes
 She meets in this wilderness place,
 Who with their cursed malice oppose
 When Jesus withholds his sweet face.

Now raging, now smiling they seem ;
 Now menace, now try to ensnare ;
 Now tempt to some evil extreme,
 Presumption, or hapless despair.

Alas ! for who is it can stand
 When legions like these us assail ?
 When closely they press on each hand,
 And threaten to surely prevail ?

'Tis Jesus upholds in this night,
 Till he, by a powerful word,
 Puts all these foul legions to flight :
 There's nothing too hard for the Lord !

In every danger and strait
 He does for his chosen appear,
 Nor oomes e'en a moment too late,
 Though often they stagger and fear.

He will for their bodies provide,
 Or be they at home or abroad ;
 Though famine should nations betide,
 There's nothing too hard for the Lord.

A raven or lion shall feed ;
 A kind-hearted widow sustain ;
 And though we may suffer great need,
 His promise shall never prove vain.

All things work together for good ;
 Be, then, mercies and judgments adored ;
 Our God will supply us with food :
 There's nothing too hard for the Lord !

How blessed, how blessed are they
 Who shelter in Jesus's side!
 Though health, strength, and friends may decay,
 The Lord will for ever provide.

Then let us rejoice in our King,
 And spread his high praises abroad,
 And now and for evermore sing,
 "There's nothing too hard for the Lord!"

R. S.

SPIRITUAL FRAGMENTS.

Before you go to the university you ought to go to school. Do not meddle with election and predestination, until you have experienced something of divine grace in your effectual vocation.—*Bradford*.

Unbelief may perhaps tear the copies of the covenant which Christ hath given you, but he still keeps the original in heaven with himself. Your doubts and fears are no parts of the covenant, neither can they change Christ.—*Rutherford*.

Christ's righteousness is called the righteousness of faith, (Rom. iv. 13;) not as if faith were our righteousness, either in whole or in part; but because faith receives the righteousness of Christ, puts it on, rejoices in it, and boasts of it.—*Gill*.

We are not troubled for sin so much as we should be; our sins do not lie so hard and heavy upon us as they should; our hearts do seldom feel the weight of sin pressing us down; many sins lie light on us; but our afflictions which, comparatively, are but light, lie too heavy upon us, and press us down even to the dust.—*Bunyan*.

When God, in his rich grace, takes a poor sinner manifestatively in hand, the first thing he does is to give life and light; when this divine life and light are communicated, the dead soul is quickened, and the dark soul is enlightened. We begin to see sin in the light of God's countenance, and even our secret sins are laid open to the conscience, and we both see and feel that it is an evil and bitter thing to sin against God. The pure life and light of God, placed in the conscience against our vile deadness and darkness, horrifies the soul; and though we may not be able to account for our feelings and sight, we do find that we have such as we never had before, and such as we cannot get rid of. We now become, in soul and feeling, real sinners before a heart-searching God, and really tremble at his word; and in our souls we both see and feel that all our sins have been against a holy, just, and good God. We both feel and see that God is pure and we are impure, that God is just and we are unjust, and that there is an awful disparity between God and us, and we cry, "What poor, vile sinner like me can stand before such a holy God, whose law I have broken in so many ways, and whose majesty I have so often insulted?"—*Gadsby*.

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 19.

No. 160.

APRIL, 1849.

VOL. XV.

THE REAL SAINT AND THE FORMAL HYPOCRITE
CONTRASTED.

BY JOHN RUSK.

“Having a form of godliness, but denying the power thereof; from such turn away.”—2 Tim. iii. 5.

We live in a day of very great profession, with very little of the real life and power of religion experienced; insomuch that those who are effectually wrought upon by the Spirit of God are ready to say, “There is a famine of hearing the word of the Lord.” You may go from place to place in search of vital godliness; but you will find it very hard to meet with both in town and country. Yet there are a few, blessed be God! And we may say on this head as the prophet did on another, “Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” Many that I know, who through bodily weakness, large families, the distance being so great, and poverty, are kept from those conveniences that others are favoured with, have a keen appetite, but are not able to go to hear the word preached, and therefore are compelled to stay at home Sabbath after Sabbath. Could they feed upon husks, they need not be at a loss. May this be our earnest petition in obedience to our Lord’s commands, namely, to “pray the Lord of the harvest that he would send forth labourers into his harvest.” (Matt. ix. 38.)

What I aim at in this little work is, by the Lord’s assistance, to take up some stumbling-blocks, by endeavouring to chase the

hypocrite out of his holes, and to encourage those that are weak in faith.

With an humble dependence on David's God, then, we will come to the words of our text, which are: "Having a form of godliness, but denying the power thereof; from such turn away." Take notice, then: the most awful, alarming, and dangerous times are, when religion has died away into a mere form; for if the blessed Spirit and his grace do not keep men in motion, the devil and his works will. How plain this is, if you observe how Paul begins this chapter: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God." Well, but in all these eighteen marks of the devil, is there nothing of the show of religion mixed with it? "O yes," adds Paul, "they have a form of godliness;" and when this is the case, such times are perilous; therefore, "from such turn away."

I. We will first take a little notice of *real godliness*.

II. Show the *form of godliness*.

III. The *power of godliness*; and show how this is counterfeited, while in heart and practice (in God's account) it is denied; for it is said, "Denying the power thereof."

IV. *Enforce the exhortation*: "From such turn away." •

I feel my own weakness. May the blessed Spirit be pleased to guide me into all truth, agreeable to what our Saviour has promised, and make this feeble attempt useful in some measure to his own family.

I. Then, *What* (according to Scripture) *is real godliness?* Whatever this godliness is, it is not by chance that any are godly. No; but it is in consequence of God's eternal choice of them before the world began; for in his eternal mind and foreknowledge he separated them from the fallen race of Adam, to be a peculiar people to himself. Mind what David says; he speaks it in the past tense: "But know that the Lord *hath set apart* him that is godly for himself." (Psalm iv. 3.) "But," say you, "there are two difficulties in the way: first, how could they be set apart before they were born? and secondly, how can they be said to be godly, when all have sinned, and come short of the glory of God?" This is your logic; but remember, there is nothing new with God. He calls things that are not as yet come to pass as though they were: "For known unto God are all his works from the foundation of the world." (Acts xv. 18.) You are one that is near-sighted, you cannot see afar off. I may as well ask you how Christ could have his delights with the sons of men, which he has declared was the case,

“from everlasting, from the beginning, or ever the earth was.” (Prov. viii. 23—31.) “But,” say you, “if they are set apart, where did the Father put them?” I answer, In Christ Jesus; and so says Jude: “Sanctified by God the Father, preserved in Christ Jesus, and called.” You see, calling comes last. “But,” say you, “how can they be said to be godly, seeing all have sinned, and these people are not as yet converted?” I answer, In consequence of Christ’s obedience, both active and passive, being placed to their account. “But,” say you, “he had not taken human nature, or become incarnate.” No; yet he is “the Lamb slain from the foundation of the world;” and in this way the saints of old entered eternal glory, and in no other; namely, by God the Father viewing the work as though it were already done by the Saviour. This you may see plainly if you read Acts x., where Peter in a vision saw a sheet let down from heaven, wherein were all manner of four-footed beasts, wild beasts, and creeping things, and fowls of the air; which was only showing Peter God’s elect in their natural state, as they also find when convinced of sin. David says, “I am as a beast before thee;” and when Christ took our sins he calls himself (personating us) “a worm, and no man.” Worms creep, and devils you know are called the fowls of the air that devoured the good seed. “By nature we are children of wrath,” and the image of the devil; thus we are like what was in the sheet.

Now, this vision was intended to bring Jews and Gentiles together; and this is evident by the men that Cornelius sent to Joppa to fetch Peter. But when Peter in the vision called them common and unclean, the answer is, “What God hath cleansed (or hath set apart) call not thou common or unclean;” which is afterwards explained to be men: “God hath showed me that I should call no *man* common or unclean.” Thus, then, the title of “godly” comes from God’s eternal choice of us in Christ Jesus from everlasting, considering us pardoned, cleansed, and justified in his dear Son. To be one of these is to be a godly man. “But know that the Lord hath set apart him that is godly for himself.”

God is pleased in due time to bring his people to a knowledge of their true state; he convinces them that they are born in sin and shapen in iniquity; he shows them their past life, their unclean hearts, that every imagination is evil, only evil, and that continually; he shows them that they are lost in themselves, filthy and polluted, that the whole head is sick and the whole heart is faint; he shows them all the sins of their youth, the unlimited demands of the holy law, and does by degrees bring them into self-despair, so that they fear at times they shall go into black despair, knowing they are in a hopeless state, and being, as they think, without God in the world. But in this state God is pleased to favour them with one thing, which makes it manifest that they are godly, though at this time they cannot believe it: which is, a spirit of supplication to help their infirmities. And then they groan, long, sigh, pant, thirst, crave, wish, desire, entreat, cry,

and call upon God for Christ's sake to purge and cleanse them from all sin in the fountain he has opened for sin and uncleanness; (Zech. xiii. 1;) and though in general it is a work of time, yet, as God has promised in his word: "I will cleanse their blood which I have not cleansed," they do find, by persevering in prayer, that he is as good as his word. David found it so, and you will, if you are godly: "I acknowledged my sin unto thee, and thou forgavest the iniquity of my sin. For this (this pardon) shall every one that is godly pray unto thee, in a time when thou mayest be found." Say you, "What particular time is that?" I answer, When sin, guilt, and wrath are your greatest burdens. (Read Psalm lxix. 1—14.) David says, "My foolishness and my sin are not hid from thee. I sink in deep mire, I am come into deep waters," &c. Read it carefully. In the 13th verse he says, "My prayer is unto thee, O Lord, in an acceptable time, or in a time when thou mayest be found; but in the floods of great waters (when the mercy door is shut) no prayer shall come nigh thee." Paul says, "Now is the accepted time, now is the day of salvation," when Jesus saves his people from their sins. Thus it is plain that a man who receives a spirit of supplication is one that is godly: "For this (pardon) shall every one (indiscriminately) pray unto thee."

But what is the hypocrite about all this time? Does he think himself godly—that God has set him apart? O yes; and such will tell you how the promises come to them, such as, "Who shall lay anything to the charge of God's elect?" and "O thou afflicted," &c.; and say they, "It is through much tribulation we are to enter the kingdom." If you say "No;" I ask how came they to knock with a "Lord, Lord, open to us?" the answer is, "I never knew you." For says Paul, "Whom he foreknew, them he did predestinate," or set apart: Thus they thought he knew them with a knowledge of approbation. And did they pray? O yes: "Lord, Lord, open unto us." And Christ says they make many long prayers, and they are zealous at it, and are not ashamed, for they pray standing in the corners of the streets, and likewise in the house of God; for "the Pharisee went up to the temple to pray." But what is there in all this to stagger a real saint? Suppose they did think that God set them apart and foreknew them, yet they stuck to their works to the last; for say they, "Have we not done many wonderful works?" And as for their prayers, "They drew near with their mouths, and honoured God with their lips; but their hearts were far from him." Still this is a form. "Having a form of godliness, but denying the power thereof; from such turn away." Moreover, the prayers of these hypocrites are when there are plenty of lookers on, for all their works are to be "seen of men." But the real saint does not care a rush for the opinion of men, and therefore he enters into his closet. But let us go on with godliness.

To be really godly. In consequence of my being the seed of Christ, and not of Satan, I am said to receive God's word and God's Spirit, which always go together to all the elect family. Now, how shall I prove that I am one of Christ's seed? Why, by

a spiritual birth. And what is a spiritual birth? Why, to receive life and love into my heart. When life comes, death goes; and when love comes, slavish fear goes. "And," say you, "will this really prove that I am one of God's seed?" Yes, it really will, and so you may see in two passages of Scripture. One is in I Peter i. 23: "Being born again, not of corruptible seed, but of incorruptible; by the word of God, which liveth and abideth for ever." Thus life proves I am born again of incorruptible seed. The other passage is in I John iii. 9: "Whosoever is born of God doth not commit sin, for his seed remaineth in him that he cannot sin." David says the same: "They also do no iniquity," &c.; and Paul says, "Charity thinketh no evil." Then love, or charity, and life, prove that I am born again; for first, I am born of incorruptible seed that liveth for ever; and secondly, "he that loveth is born of God."

Now, you may take them both in one text: "The Lord thy God shall circumcise thy heart to love the Lord thy God with all thy soul, that thou mayest live;" and such as are considered new creatures in Christ cannot sin. But how do they come by this life and love. I answer, It is the work of the Holy Spirit on their hearts. Now, take notice, Paul says, "You hath he quickened," (Eph. ii. 1.) and Christ tells you it is the Spirit that quickeneth. And Paul says, "The love of God is shed abroad in our hearts by the Holy Ghost given unto us." And so Christ told Nicodemus: "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." Now, when this Spirit comes upon us, God fulfils his promise, and we are the seed as sure as there is a God, and we have received the word of God. Read Isaiah xlv: "I will pour my Spirit upon thy seed;" this promise the Father made to his Son.

But say you, "These things are very high; is there nothing in God's word of evidences that are lower to prove I am of the seed of God?" Yes, I can bring two. Did you ever love a child of God, when you heard him relate his experience of God's goodness towards him? Did you ever find a love to a preacher that preached the forgiveness of sins from his own personal experience? If you say yes, John tells you that you are "passed from death unto life," by thus loving the brethren; but there must not be any worldly views in it—only because you believe they are of the family or seed of God, and long to be like them. Now, if this love is in you, you must be taught of God, for we are taught of God to love one another; and this proves you are of the seed; for "all thy children shall be taught of the Lord." This promise is made by the Father to his Son, that the blessed Spirit shall teach his family to love one another. That the third Person in the Trinity is the Teacher is plain, from these words in 2 Thess. iii. 5: "And the Lord (that is, the Holy Ghost) direct your hearts into the love of God." Now, this is one real mark.

Another is this. Did you ever find your heart comforted in sucking sweetness at times from the word of God, when it has been seasonable and suitable; and though it did not last long, yet

you found your mind heavenly: you found yourself a little stayed, and your affections set on things above. "Yes," say you, "I certainly have; but it is soon gone. Something comes and throws me in a passion, and then I get into my old state; or else I strive to keep it by being more diligent for the future." I do not doubt what you say, for I know it by myself, it was once so with me. But let me prove that you are one of the seed: "As newborn babes, desire the sincere milk of the word, (or comfort of the promise, there is the sweetness you say you found,) that ye may grow thereby." (1 Peter i. 2, 3.) Paul says, this is growing up into Christ, and you say your affections were set on things above where Christ sitteth. "Ah!" say you, "but how can you prove me to be a newborn babe, for I have so little of it; it will puzzle you to prove it from Scripture." Not at all; take the third verse: "If so be ye have tasted that the Lord is gracious." Not *feasted* on his grace, not *eaten* his flesh and drunk his blood, but *tasted*; not come into the banqueting house, but *tasted* that the Lord is gracious. Say you, "It is very plain, but as you said God would pour his Spirit on Christ's seed, pray is this comfort that is so short, this growing up, and this tasting of grace, a receiving of the Spirit?" Yes, they really are. Now, mind, first comfort: "They walked in the comfort of the Holy Ghost." (Acts ix. 31.) "Yes," say you, "but I do not walk *in* comfort." Did you ever see a babe walk like a man six feet high? "No," say you. Then you must learn to take your steps, and God will teach you so to do. "I taught Ephraim to go," &c. (Hosea xi. 3.)

Again. If you find a growing up as calves of the stall, or your mind heavenly, or a cleaving to God, what is this but nearness of access? But this access is "by one Spirit unto the Father." (Eph. ii. 18.) Lastly, you have tasted this grace; for what is grace? why life, as you read, "Heirs of the grace of life." This you have by a love to the brethren. Again: this life shows itself by a taste. A dead man cannot taste. By an appetite for the living God: "My soul longeth, yea, fainteth for the courts of the Lord; my heart and my flesh cry out for the living God." (Psalm lxxxiv. 2.) You also lay your sins to heart. And the living, and none else, Solomon says, do so. You hunger and thirst after the righteousness of Christ, because you have none of your own, and long to drink his blood and live, receiving the forgiveness of sins. Recollect these things, then; and remember, "he will perfect that which concerns you."

Thus you have tasted quickening grace; you have also a little faith, which the apostle Peter had also, as well as you and I; so Christ said to him, "O! thou of little faith!" And you read of some that love little. But this little faith and little love grow, as you read: "Grow in grace." Paul tells you afterwards that it was "abundant on him with faith and love, which are in Christ Jesus;" for all grace, says John, came from his fulness, and is produced in no way but by the Spirit of God. Hence he is called the Spirit of Grace. (Zech. xii. 10.)

Thus I have gone as low as the Scripture will bear me out, in proving you to be one of the seed. And this is the third branch of real godliness. Hence they are called a godly seed. (Malachi ii. 15.)

But the hypocrite would fain make us believe that he is one of the royal family. Hear what some of them say: "We have one Father, even God. If God were your Father ye would love me. You are of your father the devil, and his works ye do." And thus he tore the sheep's skin off the wolf's back. These pharisees were continually seeking to kill our Lord, and did it at last. When God's time came they were like their father, full of murder and blasphemy in heart, though they pretended to be Moses' disciples and children of God. Now this is the "form of godliness." You see there is a great difference between it and the "power."

(To be continued.)

A LETTER TO A FRIEND IN LONDON BY THE LATE MR. GADSBY.

My dear Friend,—By this time, I suppose, you begin to think that I have quite forgotten you; nor have I more than one excuse to make for not writing sooner, and that is, my Master keeps me so fully employed, that I have but little time to spare. And though I cannot forget your kindness towards me, nor the kindness of some other friends in town, (some of whom you know well,) yet I must be free to tell you that the kindness of my dear Master exceeds the whole. Sure I am that he is the best Master in the world; his service is perfect freedom, the sweetest and most noble employ that mortals can be engaged in. In fact, to do his will, and enjoy his lovely presence, is heaven upon earth.

But here let me pause, and with one of old say, "Lord, what is man!" for, strange to tell, I find an inhabitant of this earthly tabernacle, that hates both my Master and his work, and roars at times, like a distracted bull in a net, against him and all that is his. And such is his nature, that his very breath is as sulphurous as brimstone, and as infectious as the most poisonous venom. His voice is as tremendous as a lion; his eyes sparkle with indignation; his lips quiver with wrath; in short, his whole powers are all engaged against God and truth. His appearance is as frightful as Beelzebub; and I believe, in my very soul, he is a limb of the devil. My Master calls him the "Old Man of Sin;" and, to speak the truth, he has often proved too old and too artful for me. There is no such thing as finding out all his tricks. One who was no stranger to him declareth him to be "deceitful above all things, and desperately wicked;" and then asks, "Who can know him?" And well he might! for, frightful and detestable as he is,

he can at times put on the appearance of an angel of light, and plead for holiness, as though he were the greatest friend to holiness in the world; but observe, it is a holiness separate from Christ, as a recommendation to him. And whenever he gets the servants of Christ to listen to his chatter, so as, in measure, to forsake the Fountain of living waters, and chop and hew out unto themselves cisterns that can hold no water, and so lose sight of Christ and his glory, and be pleased with the fine decorations of the creature or their holy selves, he is sure to plunge them in the horrible pit, roll them in the miry clay, belch over them all the horrid blasphemies that his hellish nature can put forth, laugh them to scorn, and say, "Where is the Lord your God now?" And here they must lie, till Jehovah is pleased to send forth his light and truth, and deliver them; which, to the honour of his name be it known, he is sure to do in his own good time. But this artful monster (the old man, I mean) can shift about; and when it is likely to answer his end, he will appear as great an advocate for free grace, without its effects, as he will for holiness separate from Christ. But, plead for what he will, his whole design is, to undermine the foundation of Zion, overturn the plan of redemption, and promote the interests of the King of Darkness.

Now, as I hinted before, this monster has a residence in the house where I at present dwell. But my Master has more than intimated to me, that it is his design to remove me to a habitation not made with hands, eternal in the heavens, and to be the complete destruction of the Old Man; yea, and that he will pull down the old house, and, on a day best known unto himself, rear it up a glorious edifice, like unto that which he resides in himself. But, for my present comfort, he has graciously sent a lovely company of beautiful inmates to reside with me; and so bountiful is he, that he supports them all at his own expense. But, strange to relate, there has been war in the house ever since they arrived, for the old villain above-mentioned hates them in his very soul, and has given them orders to quit the premises a thousand times twice told; and, indeed, I have at times feared they were taking their farewell of me, which brought me to cry most vehemently to my dear Master, to continue them with me, for, without them, I could not manage the old rascal one hour. You will perhaps wonder that we let such a monster have a being in the house; but the truth is, he has so many holes and corners to flee to in time of danger, that there is no such thing as getting him out. Indeed, he is like a rabbit in a warren, for if you see him go into a hole, and so watch the mouth of the hole for his coming out again, if you only lift up your head you may see him sitting at another, laughing you to scorn; and if ever you do lay hold of him, and attempt to burn him out, he will slip through your fingers like an eel, and away he goes. But would you believe that the old villain has worked with so much craft, as at times to make me almost call in question the faithfulness and veracity of my Lord and Master, notwithstanding he was never known to forfeit his word?

I have often thought it an infinite mercy, that, "though we believe not, the Lord abideth faithful; he cannot deny himself."

Should you feel yourself disposed to inquire after the names of those lovely inhabitants that the Lord of the house has sent to reside with me, I will just mention a few of them, not doubting that you have been in their company many a time, and perhaps know fully as much of their natural, or, rather spiritual turn, as I can tell you. One is called Faith; another, Hope; another, Love, or Charity; another, Patience; another, Meekness; another, Humility; another, Holy Fear; another, Watchfulness; another, All-prayer; another, Confidence; another, Zeal; another, Fortitude; another, Perseverance; and another, Joy.

Now, by this time, I suppose you begin to see who my companions are, and, by the names already given, can guess at the rest, knowing something of their connexions. But I must not forget to tell you, that every one of the above, with their connexions, hates the Old Man and his deeds as much as he hates them; so that war there is, and war there must be, as long as the old house stands. But in all the battles fought, Christ, the Lord of the house, leads the van and brings up the rear; for the above are his holy train, and all the victories gained are through him and the power of his might. It is amazing to think what wonders are performed under the banner of Immanuel. Indeed, I have at times been led to say, "I can do all things through Christ which strengtheneth me." Were you here to behold the exploits that are done, I am sure you would join me in saying, "What hath God wrought!" To see how Faith lifts up its head in a dark cloud, and against Hope believeth in hope, knowing that faithful is He who hath promised, who also will do it. To behold how steady Hope keeps the soul, living in the full expectation of the accomplishment of all God's promises; together with the holy goings forth of Love towards God; in the glory of his Person, relationship, characters, offices, fulness, word, work, worship, ordinances, people, yea, and all his dealings in providence and grace. To view the precious resignation of Patience, cheerfully waiting the Lord's will and submitting to his control, knowing that what he appoints is best; and with what gracefulness Meekness and Humility unite in lying in the dust of self-abasement, while they are ravished with the glory and dignity of Christ, and crown him Lord of all. And with what reverence and caution Holy Fear walks, lest the Lord of the house should be offended, and his name be abused. To be acquainted with the diligence of Watchfulness when on the watch-tower, and to hear with what earnestness All-prayer cries when Watchfulness perceives danger; and how manly Confidence, Zeal, and Fortitude behave themselves, and with what undaunted courage they display their parts, in times of imminent danger; followed up with Perseverance, which seems as unwearied as if but just set out; and then to be charmed with the sweet and heavenly music of holy Joy, singing victory through Him that hath loved us. I say, to be able to view these things, and see with what

fortitude they all unite in fighting against the Old Man of Sin, his old father the devil, and all his agents, would do your soul good.

Now, as they are all furnished with weapons of war suited to their nature, (for their weapons are not carnal, but mighty, through God,) you perhaps wonder how it is that the Old Man can get me into any snare. And you may well wonder. But the fact is, sometimes, after a sweet victory gained, the old villain will appear almost as dead as a stone; nor has he a dog in all his kennel that attempts to move his tongue. So that, fool-like, I begin to suppose that the whole camp is as good as dead, and take too much liberty with them, not doubting but I shall be able to serve them as they have served me; so that I venture to approach without much timidity, or even asking counsel, or imploring the aid of my Master. And, for wise ends, my dear Master lets me try my own strength; so that the old fox, perceiving me alone, musters up his forces, and, either by craft or force, prevails against me; and, were it not that my life is hid with Christ in God, he would have destroyed me long ago. But such is the divine love, tender care, and eternal faithfulness of my dear Lord, that he always comes to my deliverance, though not without a rod in his hand, which he makes me feel as the effect of my folly; but then, he uses the rod with so much skill, as in the end to make me kiss it and the hand that appoints it. Indeed, his skill is infallible; but such is the Old Man of Sin, that to give a true and full description of his implacable enmity against every act of divine faith, every expectation of hope, and against all the goings out of Love in holy affection after God and truth, and every act of submission Patience is able to perform—against all the exalted views Meekness and Humility have of the King and his glory, and their mean views of self and creature-attainments; yea, against every cautious step of Godly Fear, and every sharp look-out of Watchfulness, and all the groanings, sighings, pantings, breathings, and cryings of All-prayer; against all the vivacity and courage of Confidence, Zeal, and Fortitude, and the unwearied resolution of Patience, and all the melodious sounds of holy Joy: I say, to give a true and full account of the Old Man's wrath, rage, and enmity against these things requires an abler scribe than has lived upon the earth these last seventeen hundred years. Yea, such is his dreadful enmity against every branch of divine truth, that there is not a doctrine of grace, a promise of eternal life, a single blessing of the everlasting covenant, a stream from the fountain or a drop from the ocean of unchanging love, nor one display of Jehovah's faithfulness to the word that is gone out of his mouth; a smile of his countenance, a kiss of his lips, nor one compassion of his heart evidenced, a precept he has given, an ordinance he has instituted in the church, an exhortation he has left on record, nor one fatherly rebuke, but what the Old Man holds up to contempt and perfectly detests and abhors. If all the servants of the Lord upon earth were to unite their efforts, and each one do his best in describing this monster of iniquity, such is the dreadful nature of his enmity, that I question

whether they could come near the point. One of the King's most noble servants sums it up by calling him "enmity against God," "a body of sin and death," and "sin that dwelt in him." Nor is there a redeemed messenger that was ever sent by the King to the hill of Zion with glad tidings of salvation, but what has felt something of the power of this monster's hand.

And besides all this, he is a wonderful orator. I have been witness to some of the orations he can make, and have known him to contradict the King's messenger in everything he has delivered in the name of his Sovereign; yea, and he has delivered his horrid speech against the King's message, in such a crafty and masterly way, as to make the King's messenger quake for fear, and almost question the truth and veracity of the message God had given him to declare. I assure you, I know more about him than I have either time or inclination to relate.

I therefore shall conclude, at present, with observing, that I believe his destruction is sure; for sentence of death is passed upon him, and strict orders are given to all the King's servants to watch against him, put him off, and mortify him with his deeds. And the King has given all his true servants both his promise and oath, that they shall be more than conquerors in the end; he has engaged to fight their battles for them, and lead them forth to conquest and a crown. And I am persuaded that He, and He only, is able to accomplish the work. So, from the whole I am led to conclude, that salvation, from first to last, is all of grace.

Manchester, January 18, 1809.

W. GADSBY.

THE CANAANITE STILL IN THE LAND.

My dear Friend,—I write a line to say, that as my engagements are made until the latter end of the year, my time of being with you will (D. V.) be the three first Lord's days in April, viz., the 2nd, 9th, and 16th of that month, when I hope the Lord will enable me to speak amongst you that gospel which I have tasted, felt, and handled; which my soul loves and often longs for, and often mourns and grieves because I cannot feel more of it, live more under its influence, and be more like it.

I feel that the Canaanites with their iron chariots are still in the land. A body of death and a law of sin still plagues me; and a corrupt nature of depravity is still alive within me, which causes guilt and sorrow. Christ crucified, and Christ the end of the law for righteousness, is my only relief and only hope.

A sense of sin makes Christ precious, and the sting of guilt makes us long to know that we are interested in him. The law of grace in the inner man makes us feel the law of sin in the members, and grieve and mourn over it too. A hard heart is discovered by a soft one, and pollution is seen in the light of holiness; helplessness is felt by the power of life from God; and

sorrow and mourning of heart is occasioned by a divine discovery of our wretchedness and of our need and want of spiritual blessings; for it is a love of that which is heavenly and good which makes us mourn over a miserable self and after the good things of God. God loves longers after himself. If I had space, I could prove this from many scriptures; and all the promises are to such.

But, O! my dear friend, to wage war with one's self, to hate one's self, sinful self and self-righteous self, is something very hard; and to hope in the blood of the Son of God when one feels the abominations of sin working within, seems a perfect paradox. And yet, in times of sin and trouble, to whom can we go but to Jesus, the Friend of Sinners? And when we are not able to go to him, we long for him to come to us, cast out the den of thieves with all their pollution and guilt, and proclaim peace of conscience in the court within.

I am yours, very sincerely in the truth,

Liverpool, February 8th, 1848.

J. M.K.

ORIGINAL LETTERS BY JOHN BERRIDGE.

No. 1.

Dear and Honoured Sir,—Your kind favour of the 10th came duly to hand, but the fifty *Treasuries* and three hundred *Admonitions* are not yet arrived; the former *Treasuries* are dispersed, and the little Testaments are marching off apace, both of them sweet pocket companions for the labouring poor. If beggars might be choosers, I should wish for two hundred only of the *Admonitions*, and a few more of the small Testaments. My hearers are of a sound gospel delf, very poor and simple hearted, and cry out for the Bible. They think, and rightly think, that one little Testament is worth one million of the *Christian World Unmasked*. However, human writings are of use to carnal men, who care not for the Scripture. For though the children love the honey of God's word, and tasting, feel it is divine; yet strangers must be caught with human treacle; and a many wasp has been taken by it and conveyed to Jesus' beehive. Your letter will afford materials for a sermon. I say no more of it, because of the tinder mentioned in your last, enveloping the heart; but shall add, by way of supplement, a few remarks on a noted text: "Christ is made to (or for) us wisdom, righteousness, sanctification, and redemption." (1 Cor. i: 30.)

Paul is not here speaking of what Christ worketh *in* us by his grace, but of what he hath wrought *for* us, as our legal Surety. The four capital blessings mentioned in the text, were procured for us without any contrivance or concurrence of our own; and therefore the conclusion in the next verse is weighty: "Let him that glorieth glory in the Lord." Laws, human and divine, not only demand obedience, but require from the subject a right knowledge of the laws. God's law demands an atonement for sins of igno-

rance, (Levit. iv. and v. ;) and he who breaks a human law will not escape punishment by pleading ignorance.

Now, man at his first creation had a perfect knowledge given him of God's law; but through sin he lost that knowledge: his faculties were darkened, and he became a stranger to the spiritual nature and extent of his Maker's law. However, God, as our great Creditor, has a right to demand full payment of that knowledge he had lent us, though we, through misconduct are unable to pay, having squandered it all away. And thus we become debtors for the loss of *knowledge*, as well as for the loss of *innocence*. On which account we need a Surety for wisdom, and one is provided: "In whom are hid all the treasures of wisdom and knowledge." And without a Surety for wisdom, the wisest Christian would have perished, on account of his "knowing but in part."

Again: "Adam was created in righteousness and true holiness." Now, righteousness in its strict meaning is an *outward* conformity to the law, and sanctification or holiness is an *inward* conformity to it, or devotedness of heart to God. Both the outward and inward conformity are required by the law, and in a perfect degree; but in both we are utterly defective. On these accounts a Surety is wanted both for righteousness and sanctification; and one is provided, who "fulfilled all righteousness;" and could say, "Thy law is within my heart," and it is "my meat and drink to do thy will."

Lastly, we are insolvent debtors for wisdom, righteousness, and sanctification; and as such, we are fallen under the curse of the law, and need a Surety to redeem us from it. Jesus is that Surety, "in whom we have redemption, even the forgiveness of sins." Thus we are shown in this noble text all the debts Jesus Christ undertook as our Surety, and discharged for us. The commentators I have seen make a sadly confused work of this passage. They are puzzled to keep the parts distinct; and some parts are supposed to be wrought *for* us, and some wrought *in* us. But Paul makes no such distinction, nor will his words allow it. He only declares in this passage what Christ was made for us: a Surety for wisdom, and righteousness, and sanctification, and redemption; a Surety to discharge every claim the law had upon us.

Now, when Jesus opens a sinner's eyes, to behold the multiplied guilt of his ignorance, unrighteous conduct, and unholy heart, and of his lying under a law curse thereby, he quickly flies to the Surety for relief. And when by faith he is enabled to view a finished salvation, and stedfastly to rely upon the Surety, redemption is found; he feels the sprinkled blood, the love of God is poured into his heart, which hallows it, making self-denial an easy yoke and obedience a cheerful service. And while believers keep simply looking to a crucified Christ, and the eye of faith is kept open, love and peace flow in sweetly like a river, and the heart becomes more lowly, more childlike, and more devoted unto God. By feeding *only* and daily on the flesh and blood of Christ, eternal life springs up in them as a well of water.

I suppose your Christmas pies are all eaten, though mine are not

yet made. However, may the true Head of the church send you all the year a sweet Christ in your heart, the Hope of Glory. Grace and peace be with you, dear sir, and with your fire-side, and with all that love our common Lord, and with a poor limping traveller called,

Everton, January 14, 1774.

JOHN BERRIDGE:

[The above has been sent us, with two or three others, as an *original* letter of old John Berridge. Our correspondent assures us they are not in the published collection of his letters; and we certainly have no recollection of having read any of them before. That they are Berridge's we have not the least doubt, from the peculiar style; and from internal evidence we should gather that they were addressed to Mr. Thornton, so celebrated for his liberality and benevolence.—Eds.]

O LORD, I AM OPPRESSED; UNDERTAKE FOR ME.

Dear Friend,—My long silence may, perhaps, have made you ready to think that I have forgotten my promise, and almost you too. But I neither have, nor could do so. I have frequently thought of you with those that are in tribulation's path; and could feelingly bear you on my mind in attempting to call upon the Lord, when I have had a little respite from the things with which I have been exercised. But these times have been so short, and frequently so wide apart, that though I have purposed several different times to write to you, yet I could not; for if I have not some little softening of heart, some little life and feeling, writing is to me just the same as praying, reading, hearing, conversation, &c.—it is heavy work indeed, wearisome, and soon ended; and I return to my sad place again, to trace and retrace the abounding evils of my wretched heart. And oft is my poor, weary, sin-burdened soul constrained to say with Job, "Behold, I am vile." Satan harasses and tempts, and says, "Where is now thy God? Where is your confidence in his mercy that you have professed in the church publicly, and in private too? Your religion will after all end in delusion at last, and you will make the cause of God and truth to be evil spoken of." Here my soul has groaned time after time; and so shorn have I been of power, that I only could come forth in private to spread my soul's feelings before the Lord, in sighs or a very few short, broken sentences. Indeed, everything inward and outward has appeared to be against me, so that I have been ready to say, "Surely against me is his hand turned." I do not mean by saying so, that I lack temporal bread; through mercy, I do not lack that at this time.

But these exercises have, as it were, drawn out of the depths of my soul the petition of Hezekiah, viz., "O Lord, I am oppressed; undertake for me." Indeed, friend, I feel it to be a solemn thing to come before the Lord as leprous throughout, without power to take hold of one promise by faith so as to plead it before Him.

O, this repeated unfolding of the inward mystery of iniquity! How utterly confounding to all the powers of nature, to have all

our comeliness turned into corruption! And yet so it is, that every inch of our religion must be measured by the standard of truth, inwardly supplied with power to the conscience, and oftentimes tried in various ways, too: tried by a world dead in a profession, tried by cross providences, tried by the children of God. But, O! to be tried by the piercing eye of God, to have the light of life shining into our inmost souls, bringing to view the uncleanness which is mixed with all our performances of a spiritual nature; ah! and to be sifted by Satan too! These are the exercises that bring a poor soul to that spot Mr. Gadsby used to talk of, viz., to be as much afraid of trusting its good works as its bad works in point of salvation. Truly, when the Lord is pleased by the rays of his light, truth, and power, to discover unto us our inward deformity, then, as he used to say, we want to fall length and breadth, leprous as we are, on the Person, blood, and merits of the Lord Jesus Christ.

This foundation, and this only, I feel is sufficient to save and bear up my trembling soul. Here it is, in the midst of all, that I feel time after time constrained to hang. And sometimes when, according to inward soul-feeling, I have been ready to faint, and thought I could hold on very little if any longer, the Lord has graciously appeared, and dropped precious words of consolation with sweet power into my poor down-cast soul, assuring me that his word stands fast for ever: "Though the mountains depart and the hills be removed, yet my loving kindness shall not be removed, neither will I alter the word that hath gone forth out of my lips, nor shall my faithfulness fail." And really, his word hath secretly dropped into my poor heart with such blessed sweetness and power, that I have lost all my troubles in a moment, and have felt such an inward peace and brokenness of heart, that I have been constrained to bow at the footstool of Immanuel, and adore his name for the riches of his sovereign, unchangeable love to me, the chief of sinners.

Ah! friend, what a sweet, melting, sin-subduing, guilt-removing, Satan-vanquishing, and world-overcoming thing is manifested mercy through the blood of Christ! How blessedly we are enabled, when in the enjoyment of it, to trace a little, feel a little, and acknowledge with contrition of heart, the forbearance and mercy of God towards us! And how sweetly his precious word fits the case and feeling of our souls! I feel confident that it was having the word brought home with a little divine dew, that made their hearts to rejoice in old times. We are astonished at the wondrous goodness and mercy of God towards us through the Lord Jesus Christ; and are like Israel of old, after the Lord had brought them safely through the sea, and drowned all their enemies therein, when they sweetly sang, "The Lord is a man of war, he hath thrown horse and rider into the depths of the sea." O! to have renewed pledges of eternal love to our souls through the blood of Christ! This, through the secretly communicated power of the Spirit, helps us to look again and again towards his holy

temple, when in our soul's feelings we seem almost overwhelmed. And thus we come into the promise through the promise being fulfilled in us and to us: "As thy day is thy strength shall be." Ah! friend, what a mercy it is that our God is not like us! He changeth not; he is of one mind, and resteth in his love; and, however we may fret and repine, and want him to work in this way or that way for our ease and comfort, as we vainly think, yet the thoughts of his heart stand fast for ever, and he will do all his pleasure. O may the Lord enable us to stand still and see his salvation!

And now, friend, as I cannot apologise for my negligence in not writing sooner, only, as I have hinted, "forgive." And as soon as you can, let me hear from you, not only how it is with you in soul matters, but also with respect to the body. Wishing you much of the felt favour of the Lord, if it be his will, I remain, I trust,
Your well-wisher,

Bedworth, Nov. 12th, 1842.

W. L.

TROUBLES SURE.

Dear Friend,—Last week I went to F—— to speak, and on my return on Saturday I found your letter, for which I thank you. I am glad you are well; and hope you may in some measure realize what you may expect in taking the charge of the church. If a minister has a conscience worth having, he is sure to have trouble; and if he has not a conscience, he is not fit to be a pastor. Troubles and trials are sure, but the Lord can overrule them in such a way as to make his own people know that they need them.

With respect to what you say about my speaking at B., I thank Mr. T. and the friends for the invitation to preach at the anniversary, but I beg to decline, as I feel backward to speak on such occasions. It is well when we feel desirous to do what is right, if we could but know what it was.

I am now supplying at —— Chapel. I hope that I do not speak in vain; it is a great mercy to be made in any way an instrument of good to the Lord's people. Preaching, to have any good effect, requires the heart to be in it, as well as real prayer; and there is so much to deaden and harden the soul, that we need reviving, quickening, and renewing daily. We find our hearts cleave to the dust, and we have to say, "Open thou, O Lord, our lips and our mouths shall show forth thy praise." We live in a day of great profession; very many are in a dead assurance, but very few in a living assurance. There is a very great deal of presumption, but very little real faith. "They are indeed blessed whose iniquities are forgiven;" but few have been brought, comparatively speaking, to know this special grant from heaven, and very few young people seem to be under a real concern of soul.

Yours in the truth,

June 15, 1848.

W. T.

THE RIGHTEOUSNESS OF GOD.

It is through the perfect work of Immanuel that grace is dispensed to the subjects of grace. "Grace reigns," says the word of truth, "through righteousness." In this place I understand the word "righteousness" to include the whole of that obedience which the Redeemer, as a Surety, gave to the preceptive part of the law; together with all those bitter sufferings which he underwent in conformity to its penal demands. Through this obedience grace reigns in a way strictly conformable to the rights of Divine justice. By this most perfect work of Christ the tenderest mercy is shown to miserable sinners, and yet meets with the truth of Jehovah's righteous threatenings against sin. Here the righteousness of God as the giver of the law appears in taking vengeance on sin as a transgression of it, in such a manner as is productive of substantial and lasting peace to the sinner. Here "mercy and truth have met together, righteousness and peace have kissed each other." (Psalm lxxxv. 10.) Happy expedient! Wonderful grace!

But let us consider a little more particularly the nature and excellences of this evangelical righteousness. As to its nature, it is a complete conformity to the Divine law. Whatever the law demanded as a duty, that the adorable Jesus performed to its full extent. His nature being perfectly holy, the principle of his actions was absolutely pure, the end for which he did them perfectly right, while the matter of them and their performance were without any deficiency. Whatever the law, considered as broken, threatened by way of punishment against the offender, to that he submitted and that he willingly bore in all its severity. For he was made sin; he was made a curse. He suffered the greatest shame, the most excruciating pain which the malice of men or the subtlety of devils could invent or inflict; and what was infinitely more, the wrath of God. And though the duration of his sufferings was comparatively short, yet for this the infinite dignity of his Person was a full compensation.

When we consider that it was the Son of God and Lord of glory who bled and died under every circumstance of infamy and pain, all the dreadful monuments of Divine justice inflicted on the sons of violence and rebellion in past ages, and transmitted to posterity in the most authentic records, all the misery that awaits the disobedient and licentious world, as denounced in the book of God, cannot raise our idea of the vindictive wrath of the great Sovereign so high as a remembrance of the bitter, though transitory, sufferings of the divine Jesus.

The excellences of this righteousness appear from the characters it bears in holy writ. To signify its unspotted purity, it is called "fine linen, clean and white." To denote its completeness, it is called "a robe." To hold forth its exquisite beauty, richness, and glory, it is called "clothing of wrought gold, and raiment of needlework." And to point out its unequalled excellency, it is called

"the best robe;" better than the robe of innocence, with which our first parents were clothed before the fall; yea, better than the righteousness of angels in glory, for theirs is but the obedience of creatures, mere dependent beings. But this, which is the highest epithet that language can give, this is "the righteousness of God;" its nature and properties are such that the Lord himself seems to glory in it, frequently calling it his righteousness. (Isa. lxi. 10.) Again, it is called an "everlasting righteousness." (Dan. ix. 24.) It is a robe the beauty of which will never be tarnished, a garment that will never decay, and clothing that will never wear out. When millions of ages have run their ample round, it will continue the same as it was the first day it came into use; and when millions more are elapsed, there will be no alteration. The continuance of its efficacy, beauty, and glory, will be lasting as the light of the New Jerusalem, unfading as the eternal inheritance.

Further. It is a righteousness already performed. It is not something now to be wrought by the operations of the Spirit of Christ in us. No, it was completed, thoroughly completed, when the Divine Redeemer cried, "'It is finished!' and gave up the ghost." But here many persons fall into a fatal mistake. They are ready to imagine that sinners are accepted of God in virtue of a righteousness wrought in them, and performed by them, through the assistance of the Holy Spirit, which assistance they suppose was purchased for them by the death of Christ, for that purpose. But so long as this is the case they never can experience what it is to be in a justified state. Besides, when the blessed Jesus died, he did not do something to assist our weak, but willing endeavours to save ourselves; he did not lay in a provision of grace, or purchase the Spirit for us, by which the defects of enfeebled nature might be supplied, and we rendered capable of performing the condition of our justification. But at that awful and ever-memorable period, when he bowed his head and expired, he by himself alone perfectly finished that righteousness which is our justification. That the Spirit of grace and truth, as given to any, is a fruit, a precious fruit of the death, resurrection, and glorification of Christ, is freely acknowledged; but that he died to purchase the Spirit to work in us any part of that righteousness on account of which we are accepted of God, must be denied. For the principal work of the Spirit in the economy of grace, Jesus himself bearing witness, is to testify of him, and reveal his glory to the conscience. "He shall testify of me; he shall glorify me; for he shall receive of mine and shall show it unto you." (John xv. 15, 26.)

Nor does the Spirit of truth act as a Sanctifier till we are justified; and when justified he effects our sanctification by that very truth which reveals the obedience of Christ as a finished work. To think otherwise is according to the popish scheme, which confounds justification and sanctification together.

But not withstanding what has been said concerning the matchless excellence of the righteousness of the Redeemer,

when the mind is enlightened to behold the defects attending our best performances, and our conscience is affected with a sense of deserved wrath, we are ready to say, "Is there any possibility for a miserable sinner, an obnoxious wretch, one whose transgressions are great and corruptions strong, to partake of it? and if there be, which is the way?" To these solicitous inquiries the oracles of God furnish us with a substantial answer. They inform us that his righteousness is absolutely free. It was wrought for the sinner, it was designed for the sinner, and is freely bestowed on the vilest of sinners. It is not matter of bargain, or the subject of sale; it is not proposed on I know not what conditions, as performing some arduous duties, or attaining some notable qualifications; but it is a free gift. (Rom. v. 15—17.) Christ as a Sovereign is exalted to confer it; and grace, we know, deals only with the unworthy. As a gift it is imparted, as a gift, therefore, it must be received, and so far an absolutely free gift, and the possessor has every reason to bless God. From these considerations we may with confidence affirm, that the poor sinner, the obnoxious creature, he who feels himself in a perishing condition, and is conscious that he deserves no favour, has the strongest encouragement given him to rely on it as sufficient for his justification and free for his use.

Once more. By a figure of speech common in the Scriptures, this righteousness is represented as speaking. Let us attend to the purport: it is considered by Paul as standing in direct opposition to that description which Moses gives of the righteousness of the law; and thus it addresses the anxious inquirer, "Say not in thy heart, Who shall ascend into heaven, that is, to bring Christ down from above?" as though he had not appeared in human nature to perform a righteousness for the justification of sinners. Nor does it bid the inquirer ask, "Who shall descend into the deep, that is, to bring up Christ again from the dead?" as though he had not perfectly paid the debt for which, as Surety, he became responsible, and received in his resurrection from the hands of his Father an acquittance in full for himself and his people. "But what saith it?" What then is its language? "The word" of the gospel which reveals this righteousness "is nigh thee," sinful and wretched as thou art, even so near thee as to be "in thy mouth" to proclaim its excellence, "and in thy heart" to enjoy its comfort, "that is, the word," the doctrine, "of faith which we preach." And it further informs us, that "if thou shalt confess with thy mouth the Lord Jesus as dying an accused death for thy redemption, and shalt believe within thy heart that God hath raised him from the dead, as a divine testimony that the atonement made was accepted and for thy justification, thou shalt be saved. (Rom. x. 5—9.) Here we have the language of this divine righteousness described both negatively and positively. Negatively, we are not commanded by it to do some arduous work in order to obtain acceptance; nor are we required to do anything at all for that purpose. For, believing in

Christ, which is here mentioned, is, in the business of justification, opposed to works and doings of every kind. (Rom. iv. 5—16.)

The faith here designed is to be considered as the receiving of Christ and his righteousness, or a dependance on him alone for salvation. Believing the gospel report, we receive the atonement, and enjoy the comfort and the earnest of future glory. But as the awakened sinner, I know by experience, is ever disposed to think that he must do some great thing in order to obtain the pardon of sin and peace of conscience, therefore the language of this righteousness is also described positively. It declares that the obedience by which alone there is favour with God and a hope of heaven, is already performed, and the anxious inquirer is not left to a dubious peradventure how he may come at it, for it is brought near him in the word of grace with a free welcome; to rely on it, use it as his own, to the everlasting honour of its Divine Author.

Before we take our leave of this subject, we may observe, by a comparison of what the apostle says about the righteousness of faith with what Moses says concerning the righteousness of the law, that whoever thinks of doing any good work as the condition of life is ignorant of that obedience which the gospel reveals, is under the law as a covenant, is a debtor to perform the whole, and as a breaker of it is obnoxious to its awful curse. This is his case even when, with the Pharisee in the parable, he gives thanks to God for assisting him to perform the supposed condition, whether great or small; for the righteousness of the law and the righteousness of faith, here distinguished, are directly opposed. This is evident from the scope of the passage in general, and especially from the adverb "but" with which what is said about the righteousness of faith is introduced.

By this righteousness the believer is acquitted from every charge, is perfectly justified, and shall be eternally saved. In this consummate work Jehovah declares himself well pleased. (Isaiah xlii. 24.) and in it all the glories of the Godhead shine. Yes, the obedience of our adorable Sponsor is great as the wisdom of God could devise, perfect as infinite rectitude itself could demand. Excellent righteousness! Who that is conscious of an interest in it can cease to admire and adore the grace that provided, and the Saviour that wrought it? And is the obedience of the Lord Redeemer so glorious in its nature, so excellent in its properties, so free in the manner of its communication to the sinner? What encouragement, then, has the miserable sinner to look to it? How safely may he confide in it as all-sufficient to justify his ungodly soul! for be the demands of the divine law and infinite justice ever so great, or numerous, or dreadful, the work of Christ answers them all. There is greater efficacy in the grace of God and the work of his incarnate Son to justify and save from deserved destruction, than there can be in the offence of the creature to expose to it. Nor can it seem strange that the work of Christ should be thus efficacious, for God the Son performed it in the capacity and under the character of a Surety. God the Father

declares his delight in it, and treats as his children all those that are vested with it. And it is the principal business of God the Holy Ghost, as a Guide and a Comforter, to testify of it; so that every other righteousness in comparison with it is quite insignificant. If set in competition with it, it is viler than dross and worse than nothing.

The saints of old declared that they would go forth in the strength of the Lord, and make mention of his righteousness, even of his only. Yes, in this righteousness Christians in all ages have glorified, both living and dying, as the only ground of their hope. In this most perfect obedience believers are here exalted, and the saints in light triumph; for the work finished on the cross is the burden of their songs.

But who can point out all its glories? Who can show forth half its praise? For after all that has been written or said about it by prophets or apostles here on earth, after all that has been sung or can be conceived by saints and angels in the world of glory, we may assert that, considered under its divine character, the righteousness of Jehovah exceeds all possible praise.

Having said this little upon so glorious a text, for it is one that if I were to write all my life upon it, it would then be full of wonder, and the mind would be lost in amazement, for the angels desired to look into this glorious plan of redemption.

Reader, this is the only way of salvation, and here is a full, free, and complete righteousness wrought, and there is no other; and if you or I are striving to weave a righteousness of our own, we may rely upon it that it will not cover our naked soul, but when weighed in the balances of God's justice it will be found wanting. But if we are brought by the grace of God to see that we can do nothing, and are clinging to Christ and looking to him for his imputed righteousness, and are clothed in this, we shall stand firm; for if we be clothed in his righteousness there can be no charge laid against us, for Christ hath died.

O! how sweet, how precious is this thought! What delight it fills the believer with, when he can by faith see he is thus clothed with the best robe of his Father's house, for he finds by daily experience that he cannot perform anything that is commendable of himself to God. And O! how sweet it is to him, when he can see by faith that Christ is his Day's Man, his Surety, his Substitute, his Shield, his Rock, his Hiding-place, his Jesus, his Shepherd, his Friend, his Prophet, his Priest, his King, his Lord, his Life, Way, and End. When he can thus see that Christ is all this to him, and feel that Christ is made unto him righteousness, and that in him he is complete, then he can rejoice with joy unspeakable and full of glory.

But, alas! how seldom do some of the tried children of God ever reach this point! and if they do, they are soon without its joy. The way to the kingdom of heaven is a path of tribulation.

YET WILL I LOOK AGAIN TOWARD THY HOLY TEMPLE.

My dear Friend,—I take up my pen to write a line or two, which I hope will find you and yours in health, if it please the Lord.

I have been very poorly this week, especially on Tuesday, when I was necessitated to lie in bed almost the whole of the day; but though still weak, I am much better. It is a mercy to be enabled to feel that our afflictions, trials, straits, and distresses, are the chastisements of a Father to his children: that the rod is held in a Father's hand, and the strokes given in the wisdom and with the affection, pity, and sympathy of a Father's heart. This, when deeply felt, breaks the heart of steel, and makes a poor sinner loathe himself for all his abominations, and heartily confess that the Lord has chastised him less, inconceivably less, than his iniquities deserve. If the poor, foolish, (Prov. xvii. 16,) heartless free-willer felt this—the sweet overflowings of God's free grace—his mouth would not be set against the doctrine, declaring that it leads to licentiousness; no, he would never open his mouth any more in the devil's cause because of his shame. But what is, I believe, most trying to a God-fearing soul is, that after the Lord has so broken the heart with his love and melted it with his kindness, he should be again, and so painfully and so soon, brought into captivity to the law of sin in his members, and be so insensible of former mercies as not to feel that true repentance in his heart which he desires in his right mind to experience. He cannot draw nigh unto God; he cannot heartily confess his iniquities before him; and slavish fear operates in his mind to drive him away from God, representing him as an Almighty Judge ready to consign him to the place of his just deserts. The poor soul, in this state, is ready to call in question all his former experience; Satan, ever seeking his infernal gratification, blows secretly the coals of unbelief, and by all means strengthens the bonds of the poor sinner. It is no wonder, then, that his mind should be full of perplexing doubts, gloomy fears, and despondency.

Perhaps in this state the Bible is opened, and nothing but threatenings meet the eye, and they cause fearfulness and trembling; though oftentimes they are the forerunners of promises and comforts. This is painful work. "My flesh trembleth for fear of thee, and I am afraid of thy judgments," (Psalm cxix. 120,) is, I believe, a part of that path which no fowl knoweth. It is a path I have walked in many times; and as lately as this morning I was there, and am not far off now. Poor Jonah walked in it; but, notwithstanding all his sins and rebellion, his doubts and fears, his gloomy despondency and almost despair, faith again revived through God's quickening power; and what did he say? "Yet, yet will I look again toward thy Holy Temple." Well, the

Lord heard and answered him, and delivered him, and gave him a heart to offer the sacrifices of thanksgiving.

I could not help well agreeing with Jonah and Solomon this morning. (Jonah ii. ; 1 Kings viii. 38 ; 2 Chron. vi. 29.) I saw and felt something of the beauty of holiness, and the preciousness of Jesus as my only Hope—my only Refuge. But, alas! how the enemies make me groan! And it is seldom that I can triumph in faith over them, feeling assured that God will at death, when all the corruptions of the human mind and body will be for ever annihilated, thrust out my foes before my face, and for ever destroy them as it respects myself. But, "though we believe not (always), *He remaineth faithful.*" Here is my hope.

R. S.

THE TRIAL OF FAITH.

Dear Friend in the Lord,—I send a line with the book, as an expression of affection and respect in the Lord. Our meetings and greetings in that worthy name by which we are called, give a privilege, virtue, and blessedness, under the Spirit's anointing, when Jesus makes one in our midst, so that we find it is good to be there. The savour of his good ointments, (for his name is as ointment poured forth,) carries something of a healing, refreshing, and gladdening nature, which at once tells us that the King is there.

I would say something that might be worthy of your perusal. There is but one Object and Subject worthy of our highest regard, first affections, and close and awakened attention—Christ crucified; to know him, to be one with him, to follow him, and to walk with him. But I am a learner only, and a dull scholar in the school of tribulation; and it is but little I know of Jesus, his word, his works, and ways. Yet I have a stroke and a wound which have sensibly taught me that all is a blank and shadow but Christ. He is the grand Prize; he only is Substance.

I am at a loss to describe myself. I appear a mixture, a strange compound; and only know myself as I am tried and shown what there is within. I feel a something warring and working, and enticing, pestering, clogging, and hindering me; confusions, clamours, contentions, and all struggling within for the mastery. Iniquity is of such a secret, deceitful, mysterious nature, that it often lurks and works unperceived. Pride, independence, self-sufficiency, infidelity, unbelief, fleshly wisdom—what a host of corruptions there are in the flesh! What affections—wild, sensual, and earthly! What was the apostacy of Adam? "Ye shall be as gods!" Well, then, may we say, "Who can understand his errors? Cleanse thou me from secret faults."

But, on the other hand, the new man in Christ is after Christ, and minds the things of the Spirit. Waterings, renewings, strengthen-

ings, and leadings; communications, incomings, as well as trials, troubles, and temptations keep him alive to the things of the Spirit. Communion with Jesus anoints his head, and makes his face to shine; the Lord, the Fountain of Life and Hope of Israel, is his portion. He lives by faith. For him to live is Christ. He has the promise of the life of faith that now is, with all given unto him in Christ that is necessary for life and godliness. Grace, mercy, and peace are multiplied, yea, abounding grace to supply all his needs according to his riches in glory. The Spirit of truth anoints, seals, establishes the believer in Christ. Faith, in its various acts, glorifies the Lord; as acted upon, it is drawn out. A life in Christ is a most blessed life when the believer is skilful in the word of righteousness. Every trial of it is precious, as the Lord maintains his own work. The believer's troubles, difficulties, trials, with all that appertains to the outer and inner man, make work for prayer. Faith does its business in deep waters, in fires, clouds, storms, and when all things seem to be going to ruin and confusion; faith lives and labours in weakness. A bruised reed and smoking flax are living miracles.

Christ is a fountain of life, light, love, joy, peace, bliss, and blessedness. All our springs of grace are in him; all rich anointings flow from him. Faith, hope, charity, prayer, praise, with every grace to adorn the doctrine of Christ in a life and conversation according to godliness, must be received out of his fulness. All troubles, sins, sorrows, dark paths, temptations, burdens, poverty, weaknesses, ignorances, emptiness, necessities, form a business for faith at Jesus' gate. His kingdom ruleth over all, and his dominion is an everlasting one. His eye is upon them that fear him, and his hand is known towards his servants, in feeding and disciplining, instructing and reproofing, rebuking and chastening them.

His providence, in his daily care over those who cannot provide for themselves, proclaims his goodness in supplying all their needs; bread is given in secret, and water is sure. The world is but a toy shop, where the children of this world select their toys and playthings. Gold and silver and precious stones are dazzling. Power, a name, an earthly inheritance, are sought with eagerness. And though the children of light have an inheritance in Christ "which is incorruptible, and undefiled, and fadeth not away," even they are too often careful about many things; reason wants a purse, and sense wants present possessions. "Be careful for nothing," says one of Christ's rules for faith. "Trust in the Lord, and do good, and verily thou shalt be fed."

Alas! I am a poor believer, yet not sensibly poor enough. "Having nothing, yet possessing all things" in Christ. What is better? Having Christ, who is the unspeakable Gift of the Father, all things are yours: Paul, Apollos, and Cephas. Alas! here again I come short in estimating faith's measures, and substances, and evidences of things not seen. I am too often like Thomas; I

want to see and feel, and then I will believe. But the glory, and blessedness, and joy of faith are often contrary to sense, and out of sight. When I am hungered by fasting in the wilderness among wild beasts, it does not appear plain to sense how I can be a son of God and have nothing to eat. But "Truth shall be thy shield and buckler," is a promise that seems to belong to a day of hardships, enduring temptation, and fighting the good fight of faith. The Lord's work at times seems to go backwards, and we appear to get worse in our feelings: so weak, helpless, defenceless, and worthless. His mercy, patience, long-suffering, seem at times to be tried. I seem to make him serve with my sins, and weary the Lord with my iniquities; for they frequently prevail against me inwardly, and sometimes break out in anger outwardly, and I am brought low, so low that I think I shall never rise again.

Alas! what hardness, carnality of mind, pride, vanity, and folly mix with all, and sometimes appear to be the amount of all that I do, feel, think, and say! "What is man?" becomes a solemn question at times, as well as the wonder that the Lord should be mindful of him, so as to make him an object of favour. How marvellous that Jesus should condescend to be a Friend to sinners, eat with them, be a guest with them, take up his abode with them, and be to them a Brother born for adversity. In all their afflictions he was afflicted for them, and by sympathy and compassion suffers with them. He is touched with the feeling of their infirmities, and succours, holds up their head, and leads them through the deeps, that they may not finally stumble, and brings them out into a wealthy place.

Yours, with love in Jesus,

King's Cliffe, Nov. 10, 1848.

R. H. I.

IN HIM IT HATH PLEASD THE FATHER THAT
ALL FULNESS SHOULD DWELL.

Dear Friend,—I take up my pen to tell you a little of the Lord's dealings with me.

My dear friend, for such I esteem you, I daily find that I must follow the Lord through evil report and good report. I must not expect all sunshine; no; I must expect many cloudy days in my journey through the wilderness. But, blessed be my dear, indulgent Lord! although I so often travel in a dark and trackless desert, he does not let me sink, but gives me sweet tokens at times that I am safely sheltered under his covenant wings. I think I can say with the apostle, "As dying, and behold we live; as chastened, and not killed; as sorrowful, yet rejoicing; as having nothing, and yet possessing all things." But O! blessed be my indulgent Lord! though I labour under such a diversity of feelings, that I sometimes know not where I am nor what I am,

nor which way to take, so that I think at times, "Surely, if I were a child, the dear Lord would not leave me in these dark paths," yet, blessed be his dear name! when I get down into these depths I often find deliverance nigh. When I feel ready to sink, Jesus raises me up; as I become feeble, he puts forth his strength; when shut up in darkness and obscurity—O infinite love! wondrous condescension!—he appears again, and causes the light of his countenance to shine upon me!

But, dear friend, my being led in this way, and walking in these paths, makes me long more after the dear Saviour, brings me to a clearer knowledge of Jesus, makes him at times more precious to my poor, harassed, needy, longing soul, and to feel more of the suitability of his salvation. So that when I feel myself in such a helpless state, and know not which way to take nor what to do, I often find it a preparation for the manifestation of his power, and of all his glorious characters, as suited to my poor, needy soul. Thus, I find there is a supply of everything I need treasured up in Christ. O! blessed be his dear name! he does indeed supply his children out of his own fulness, as he knows they stand in need and as he thinks best for them, in his own time and in his own way. O what a rich Christ he is! suited to all his dear people; adored be his Great Name! He is just such a Saviour as I daily stand in need of. He says, "I am God, and there is none else." Blessed be his dear name! I want no other, for he is God-Man in one glorious Person.

I do indeed find it precious when the Lord indulges me with these views of Himself; and they greatly support my poor sinking spirit when passing through the cloud. O infinite love! infinite condescension! that he should appear to such a poor, rebellious, unworthy worm as I am. I may truly say, salvation is all of rich, unmerited, free grace from first to last, or I must have sunk long ago. I think I can say with that dear man of God, Mr. Gadsby, that there is no sweet rest, light, or liberty, but in Christ; and I daily experience there is no getting at this rest only as God the Spirit is pleased to lead me into it. I hope I can say I do know and experience his presence to be sweet; but when he withdraws, I am wretched indeed. O what a precious Christ he is! It constrains me to say,

"Thou, O Christ, art all I want,
All my peace in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

But these precious prospects were very much clouded on Thursday night, after you had left me. One word which you said to me made a great impression on my mind. I told you I had sent a letter to Mr. B., and you said you hoped I wrote as I felt. It was very faithful of you to say so; but it made a great impression on my poor, harassed, doubting soul. Black clouds of unbelief and darkness seemed to come over me. I felt afraid that after all I was nothing but a hypocrite; and that the precious manifestations

I had received were mere excitement. I felt that I must give over writing, and give all up, fearing I should be a castaway at last; and the great enemy seemed to take every advantage of my weakness. I went to bed, but could not rest; so I got up and cried to the Lord like a child, that he would give me some sweet portion of his word to encourage my poor troubled soul. And blessed be his dear name! he did hear my poor breathings, and gave me that precious portion of his word: "O Israel, I have not forgotten thee; I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee." O! with what power it came into my poor longing soul! and with what meltings of heart I knelt down at the dear Redeemer's feet, to thank and praise him, with such flowings of love as I cannot express! O! who is a God like unto our God, pardoning iniquity, transgression, and sin? O that these blessed rays would light me all the way through the valley, till I get safely landed where he will never hide his dear face more.

I now conclude, with my kind love to you, and my sincere thanks for all your great kindness to me. That the Lord may shine upon your path, and bless you and yours in providence and in grace, is the sincere prayer of a poor beggar at Jesus' feet—yet hoping I may say, yours in the bonds of the everlasting covenant,

E. C.

WHO ARE THE FEARFUL?

My dear brother S.,—Grace and peace be unto you! I am truly glad the dear Lord keeps you and me sensible of our entire dependence upon himself, and will not allow us to make ourselves happy or great. Nor do either you or I envy those men their boasted happiness, who by their own self-will and lusty arm have so assisted themselves to look unto Jesus when they please, that they can sweep the promises into their own bosoms on all occasions; and being bolstered up by speculative presumption, ignorant pride, and an obdurate heart, can laugh at godly sorrow, declare sin to be a shadow, trample on fear, defy death, and scout away the dragon as one would throw a football. From such awful delusions may the good Lord ever preserve you and me! I found your letter a very acceptable one; it appears to me that my dear son S. inherits his father's portion, and I verily believe it will turn out, after all, a truly good one. Christ and the cross together, S. God has joined these together in holy matrimony, and curses rest on that gospel that separates them, for it is most certainly of devilish extraction. The christian's portion, my dear brother, in this life, is the chequered lot of adversity, and prosperity also. This, my dear brother, we have each of us partaken of hitherto, even as all our spiritual fathers did before us. And for my part I never attempt to separate them in my ministry, and have long

since given up the idea of having any better inheritance on this side the grave. Those who seem to have attained to something better, have only found a deceptive peace, which, alas! will prove awfully deficient when the storm shall set in upon them at last.

In regard to the question, "Who are the fearful?"* as you have not cited any text, neither made any distinction whatever, I am at a loss to know what you refer to, and therefore I shall send the question back as it came, only with these remarks.

1. It is clear that *devils* are fearful, for they "believe and tremble."

2. The *wicked* also are fearful, as it is written, "The wicked fleeth when none pursueth;" "There were they in great fear where no fear was;" "A dreadful sound is in his ears;" "The fear of the wicked it shall come upon him;" "Fearfulness hath surprised the hypocrite, the sinners in Zion are afraid."

3. *Some who have conviction of the truth* and some natural relish for it, are too fearful of consequences to be permanent in the confession of it, as the stony ground hearers: "For without are the fearful;" "He that is ashamed of me and my word in this adulterous and sinful generation, of him will I be ashamed, &c.;" "They believed on him, but for fear of the Jews they did not confess him, for they loved the praise of men more than the praise of God." Now, all this fear drives the soul away from God.

4. The *Lord's beloved* are often very fearful also: Jacob was greatly afraid and distressed; Moses exceedingly feared and quaked; David was afraid of Saul, of Abimelech, and of God: "Fearfulness and trembling came upon him, and horror overwhelmed him." "Who art thou, that thou shouldest be afraid of a man that shall die, &c.?" "Say unto them that are of a fearful heart, Be strong, fear not;" "Fear not, for I am with thee;" "Fear not, thou worm Jacob, and ye men of Israel;" "Fear not, little flock, &c.;" "To deliver them who, through fear of death, were all their lifetime subject to bondage;" "He that feareth is not made perfect in love."

But here is the great difference between the fears of the bad and the fears of the good. The fears of the wicked drive him away from God, but never away from sin and sinners; but the fears of the child of God are the means, in the hand of grace, of making him cry to the Lord for help and mercy; and, blessed be the Lord!

* The passage alluded to is doubtless Rev. xxi. 8, where "the fearful" are classed with other wretched characters who "have their part in the lake which burneth with fire and brimstone." As we believe this word against "the fearful" has distressed many tried children of God, we feel induced to observe that the word translated "fearful," means properly "cowards." It is not, therefore, applicable to the doubting and fearing part of God's family, but to cowardly apostates, who give up their religion and deny Christ through fear of persecution. Now, the fearing in a good sense are generally very bold to confess Christ. They are not afraid of the world or of persecution, but of their own state before God; and therefore Bunyan, with inimitable beauty and truth, represents Mr. Fearing as quite bold at Vanity Fair and before the lions—the very things which would make the "fearful cowards" (Rev. xxi. 8) flee away.

they all find it. Thus Jacob was delivered from all his fears of Esau his brother; prevailed over the Angel; had power with God and man; got a new name, and received peace in his soul. Moses went up unto God in the midst of the cloud, and stayed with him forty days and nights together. David was again and again saved from his fears of Saul, in answer to his prayers, as the eighteenth Psalm declares; and from his fears of Abimelech, as the thirty-fourth Psalm says; and from his slavish fear of God, as the seventh chapter of the Second of Samuel shows, and many other places; so that he declares, "What time I am afraid I will trust in thee;" "I flee unto thee to hide me, &c." And have not you and I often found, when our fears have been the most about any thing which we have had to do, our cries have been the more frequent and fervent; and timely aid has so banished them from our heart that we were bold as a lion, even when we a little before expected to tremble like a leaf, and be driven to shame and confusion; for "the desire of the righteous shall be granted; but the fear of the wicked shall come upon him."

The Christian's fears often admonish him not to be high-minded, but to fear; when he thinketh he standeth, to take heed lest he fall; to keep under his body, lest he be a castaway; and to cry to the Lord to keep him from presumptuous sins, to hold him up that he may be safe, and to turn away his reproach, which he is afraid of; so that our fears are made by grace a kind of stepping-stone that we may ascend to God.

We fear we shall not have a text, and pray to the Lord to give us one; and when we have one we fear we shall not be able to preach from it, and so cry to the Lord to help us. We fear our service for the saints will not be acceptable, and therefore cry to the Lord to make it so. We fear we are not in the right way, and cry to the Lord to search us, and try us, and lead us in the way everlasting. We fear we shall not have money to pay a debt, and cry to the Lord to send us some.

So I write and so you believe; and the Lord bless your fearful soul with good success.

December 2nd, 1843.

J. S.

A WORD IN SEASON.

My dear Sir,—I have been thinking of writing to you for some months past, but things have occurred to prevent it. I can assure you, however, it is not out of the least disrespect, for I trust I can say, that at times I have felt a knitting of heart to you for these last few years.

It will soon be two years since you were amongst us. We have still kept hobbling on in this wilderness, sometimes very faint, yet pursuing. At times I have thought I could not hold on any longer, being sometimes much tried with the handful of people

I labour amongst, and at others much tried concerning the Lord's approbation on my attempting to preach. I have really felt it a very solemn office to be professing to fill. Under a little discovery of its sacredness, and many fears of my altogether unfitness to fill such an office, there have been great examinations and a looking back concerning the inducement that caused me to attempt to preach; but I can say, in the sight of God, that it was not filthy lucre that induced me. I felt it a very weighty concern before I moved in it, so that I used to be forced to cry to God earnestly while in my employment, not to let me run before I was sent, (which is now fifteen years ago this winter;) but if he had a work for me in his vineyard, to send me forth and to be with me.

I had been requested several times by the friends to speak to them from the Scriptures. From that time my soul was deeply engaged in eternal things. Christ in his work and sufferings, as far as I had a knowledge of him, was exceedingly precious to my soul, so that I could not easily keep my tongue still amongst my friends, that is, in a private way. They, perceiving that these things were my meat and drink, used to wish me to attempt to speak in his great name, while the thought of such a thing used to make my very soul to tremble. In the spring of the following year, these words used to follow me with some little degree of power: "Go, and I will put my words into thy mouth," which used to leave some impression on my mind that he had called me to the work.

One Lord's day evening, the early part of that summer, I was requested again to speak, which I did, but with great trembling; but the timidity was soon removed, and I trust I felt something of the power of the truth that I spoke that evening, and some of the friends testified that they were edified; and from that time I moved on in the work. But many of my professed friends soon turned my foes, so that I have had many a painful lesson to learn, and am now at times much tried concerning my call to so great a work.

Some time ago I had been under a trial of that nature, for I had preached some little time in bonds, so that the chapel looked miserable, the people looked dead; I, too, felt dead and carnal, and not the least power in anything that I uttered. One Sunday morning, I had preached in this state, and returned home in quite a sad plight, looking at the unfitness of running before I was sent; and fearing it was really the case, as things appeared to tell so much against me. I sat down by my fire-side, and sighed very much concerning my sad state. In this state I took up the *Gospel Standard*, the September Number for 1845, where Jabez gives a few thoughts on these words: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." I began to read it with great fear, almost trembling lest it should confirm me in my fears; but when I arrived at that part where the writer describes what is not found

in the false prophets, namely, "godly fear, contrition of heart, tenderness of conscience, heart-searching examinations, trembling at God's word, speaking the truth in love as in the presence of God, and for the real good of the church, fears within and fightings without, weighty sensations from a sense of the importance of the ministry, or a sense of the utter inability to be sufficient for it," I felt a testimony springing up in my conscience that I was in reality the subject of these things; so that instead of getting my fears confirmed, they vanished, and I could have wept aloud for joy; the tears gushed from my eyes as I sat with my little family, and I did find it a word in season to my poor weather-beaten soul.

To be sweetly encouraged amidst many discouragements is a blessing. A word spoken in season is good; it is like apples of gold in pictures of silver; for I was encouraged and my hands were strengthened. But I still prove the truth of John Bunyan's language:—

"The Christian man is never long at ease:
When one fright's o'er, another doth him seize."

I never found it anything but a chequered path, nor do I expect to find it anything else; but "the milk and honey are beyond the wilderness," as that good man remarks. But although I am tried in various ways, yet there appears to have been a little shaking amongst the dry bones within this last year and a half, if I am not deceived. And although the number is few, I think the Lord at times is felt precious amongst us.

I should be very glad to hear from you, should you feel inclined to write; and if you think of coming to London in the course of the summer, could you likewise think of coming amongst us again? if so, we should think it a great favour. The friends are very desirous for you to come, should the Lord overrule it to be so.

Yours, very affectionately, in the best of bonds,

Jan. 22, 1847.

G. H.

TRUST IN HIM AT ALL TIMES.

My dear Friend,—My heart is like melting wax; my bowels flow with love and affection towards the dear Redeemer, to his dear family, and to you uppermost amongst them. O that the dear Lord may be bedewing your soul as he is mine, and has been, from time to time, since I saw you last.

I have been much tried with keen things, very cutting indeed; but O the goodness of our blessed Lord! My dearly beloved brother, our warfare, our religion, is no fiction, no beating of the air. I feel while I write as if, had I a thousand souls, I would trust them all with my dear Jesus, who is sitting as my High Priest at the right hand of God, ever pleading for his blood-bought

family. This evening tears of joy have flowed down my face from a sense of his goodness to my soul, after much earnest prayer to him under trouble to-day. O! my brother, if trials make us cry, groan, and mourn, and the dear Lord thus answer us, who would wish to shift the cross? I can, while I write, say, "Welcome cross, while I have a dear Jesus that steps forward and bears the burden." What a Burden-Bearer! O! my dear brother, that we may always be enabled to cast our burdens upon him :

"Trust him; he will not deceive us,
Though we hardly of him deem."

You live in my affections, and I trust that I live in yours. My affections at times have gone out in sweet feeling to the dear Lord for you from time to time, and often have I been writing to you in my mind in the sweet bedewings of the Lord to my soul. I trust that the dear Lord has been feeding your soul, or will do so, as "a good report maketh the bones fat." O! what a mercy that we are not dead in sin, as we once were, and like the world around us! I have had sweet gratitude in my soul this week, that the Lord has planted his fear in my heart, making me honest, upright, and sincere; and if we err, that it is not wilful. How different is this from the most of those that we have dealings with, poor things! The Saviour's words never reached their hearts, although they have yours and mine. "Beware of covetousness!"

R. DREDGE.

Devizes.

GOD'S WILLS AND SHALLS.

My dear Son and Daughter,—I once more address you both as those who fear the Lord. I have good cause to say so; the Lord knows I would not flatter any soul in matters of such importance; but in addressing you thus, I often feel what I cannot express. O! the thought of being blessed with the fear of the Lord—how little everything short of it seems! Mr. Hart says,

"The heart that wants this fear is poor,
Whatever it possess beside."

Nothing can come near it in value or estimation. Though there are many things common to mankind very afflicting, trying, and weighty, and many things pleasing, comforting, and good in their place; yet they bear no comparison with those of the soul, whether troubles or pleasures. How everything of a time-state kind sinks, and seems as a mere bubble, when compared to the wants or enjoyments of the soul! Perhaps you may both say, complainingly, that your enjoyments, light, liberty, love, and peace are so little to what your desires are; and also nothing to what the days of darkness, bondage, doubts, fears, and troubles are. Perhaps you may say, with Mr. Hart, they are

" Scarce enough
For the proof
Of your proper title,"

and may wonder that it is so. And so have I. I have wondered that the Lord should dispose of his blessings so sparingly on those who are the objects of his love; I have also had other thoughts, which I much prefer, when favoured with some softness of heart, humility of mind, contrition of spirit, and a deep sense of my unworthiness. Then I wondered that I had so much. I wondered at the long-suffering of God, at his great forbearance towards such a vile, polluted being; considering my sins so aggravating, that he must withhold his mercy from me. But, praises to his name! it hath not been so, for he hath not dealt with me according to my sins, but according to his free mercy, in very many instances. Now, if I were the most upright, consistent person possible, what then? Would that merit any favour or mercy? No.

" 'Tis not for good tempers, good deeds, or good frames;
From grace it proceeds, and all is the Lamb's."

There would be no praise to the Lord, if mercy could be merited by us mortals; for it is said, "To him that worketh, the reward is not reckoned of grace, but of debt; but to him that worketh not, but believeth, his faith is counted for righteousness." When the Lord is pleased to stop his people from legal labour and toil, so that they do not want to do anything by their own arm or fleshly might—when brought here, it is not to fold their arms and go to sleep, or grow indifferent; no, it is not a dead peace for a soul to be in, but to be all alive for the Lord to do for them all that will be for his glory and their good.

There are two influences that we are moved or actuated by, one or the other. There are many proofs in Scripture that this is true. Of ten out of twelve who went to spy out the good land, two only were blessed with true faith, and said, "We shall get in;" the others said, "We cannot." This sets forth faith and unbelief; one stands in the power of God, the other proceeds from the father of lies. Now, I have these two within me: one causes me much grief and sorrow; the other much peace, comfort, and joy. I have been favoured for many years with the precious actings of faith. First, little faith, which produced hope as in the bud, was raised up step after step, ("here a little and there a little,") by helps on the road, watering seasons, refreshing times, many tokens for good; at last, the set time came more particularly to establish my poor soul. O! praise the Lord for his goodness, and for his wonderful works to one of the children of men!

I shall not now name my trials previous to those unspeakable favours, but humbly say, with truth on my side, that Christ revealed himself to me as my salvation, blessedly pardoned my sins through his rich atoning blood, justified me by his righteousness, magnified the law for me, satisfied divine justice, appeased the wrath of God that was due to me, brought about a sweet

reconciliation between God and me, paid my immense debt, turned my captivity, and let my poor soul that had been so long in prison go free, blessed and adopted me into his family, and enabled me to say "My Lord and my God!" He has also granted me the witness and sealing of the Spirit, as it is said, "As many as are led by the Spirit of God, they are the sons of God," and the testimony of a good conscience, together with many precious promises that have been given me whilst travelling through this vale of tears, as well as the sweet assurances of his eternal wills and shalls.

Now, if faith speak out, it would say, "It would be the greatest wonder ever heard of, or that ever will be, if such souls should miss heaven." Blessed be the Lord! I believe I have known seasons when I have been blessed with such an assurance of faith, that I had no more doubt of going to heaven than if I were there. Though I feel myself the chief of sinners, yet when faith is on the mount, and beholds the Lamb of God that taketh away the sins of the world, it has a sweet view of the efficacy of the rich, all-sufficient blood of Jesus to fully atone for all the sins I have committed. O what happiness, what delight, what pleasure, what real peace the soul is favoured to enjoy, when we believe the work of Christ in this our lower world was to save sinners! and to know it was for me! True faith fixes on the immutability of a covenant God. There are two things so bound up and fixed together that they are inseparable; that is, the higher the enjoyments and the greater the favours the soul is indulged with, it begets the greatest praise. Nothing is so God-honouring, Christ-exalting, grace-magnifying, as when the soul has an abundant draught from the breasts of Zion's consolations.

Faith goes forth, and fully expects all that God has freely promised. He hath promised that "whosoever calleth on the name of the Lord shall be saved." Faith believes it; and also, "He will in no wise cast out those who come to him by Jesus Christ." Another precious promise is coupled with an invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What a precious promise this! Look at the words "all ye;" not one that is of this description is excluded. Time would fail me to name all the precious promises; every one hath a "will" or "shall" in it; and it is these wills and shalls that faith feeds on, and they afford good firm ground to travel on. Now, unbelief is God-dishonouring, soul-distressing, and afflicting; whilst faith is God-honouring, soul-encouraging, and soul-establishing. God's promises all must fail, nay, himself must cease to be, before one sheep can perish for whom the Saviour died. They are all of royal rank, a most noble pedigree, in vital union with him now, and shall be with him for ever and ever.

No more at present from your affectionate father and well-wisher,

J. P.

POETRY.

"What will ye see in the Shulamite? as it were the company of two armies."
(Cant. vi. 13.)

O! what a paradox I feel:
A heart of flesh, a heart like steel!
In love with sin, with sin at war;
Myself I love, myself abhor.

The world I loathe, and would not live
Always, and yet I to it cleave;
I hate it, and its spirit too,
Yet feel I cannot let it go.

I find I have a part within
In league with Satan, hell, and sin;
And yet against these foes I fight,
And struggle hard with all my might.

I'm oftentimes foil'd and overcome,
And yet by all get nearer home;
When I am faint and without might,
The Lord puts all my foes to flight.

I always live, yet daily die;
To Jesus cling; from Jesus fly;
For worlds I would not with him part,
Yet, oft aside from him I start.

I thus am oftentimes captive led
By sin, and yet from sin am freed;
Through death I live, through life I die;
Oft sinking low, yet soar on high.

I know I am extremely poor,
Yet in possession of great store;
And not for all the world could give,
Would part from Him in whom I live.

I oft in Christ no beauty see,
Yet still he's precious unto me;
The Fairest of ten thousand too,
Whene'er of him I get a view.

And as his comeliness on me
He puts, I more my vileness see;
'Tis then I truly grieve for sin,
And sorrow, yet rejoice within.

These things unto a natural man
Are foolishness: he never can
Them understand; they'll ever be
To all such folks a mystery.

But you that know, though but in part,
The plague of a deceitful heart,
And what it is to feel God's love,
The strange enigmas well can prove.

SPIRITUAL FRAGMENTS.

When the Lord lays a burden on, no earthly comforter can take it off.

One thing after another must be cut off which binds us to earth; and, it may be, the strings of our heart almost broken in the operation; but the Lord is determined to separate us from sin.

There is ever in the mind of the believer something which disposes him to turn to things of time and sense, though his judgment is convinced of their insufficiency to make him happy.

I regret that spirit of animosity which will sometimes manifest itself among professors and preachers of the gospel. He who would lessen the character of a Christian brother or sister, must assuredly forget that he is lessening his own character in the very act.

That preaching which partakes less of what is styled—and perhaps correctly—dry doctrine, and more of what may be described as unctuous experience, has more of the Holy Ghost in it, and less of our own spirit. The spiritually taught find it more winning upon their affections, more soul-feeding and nourishing. A more subdued spirit is discovered amongst the really spiritual; less fondness for wrangling and jangling about the truth; less desire to proclaim to the world what God has shown to us, and which is kept secret from the world.

God's people will be brought vitally to see and feel that God's glorious method of pardoning the guilty is not like the method of an earthly king pardoning a man condemned to die. No; this pardon only costs the king a single stroke of his pen, at an act of mere mercy; but the method divine grace takes is a method that magnifies the law of God, which the sinner has awfully broken, satisfies divine justice, clears the guilty in a way which honours law and justice, and makes a new and living way to heaven, crowning the eternal Three-One God with all the honour of his rich, free, sovereign grace.—*Gadsby.*

The religion of those truly taught of God assumes a more private and reserved character; they come to live nearer the Fountain Head: they cease to contend for opinions and notions about truth, and are more anxious for the real thing itself, "the faith once delivered to the saints." Their anxiety now is more about the work of God in their own souls; more about the real working of the truth in their own hearts. And then both minister and people are, for the most part, found more in the furnace. Things that have been broadly stated, without sufficient distinctness concerning the Lord's dealings with his people, and their effects, are now stated and considered with more close attention to *the spirit of the word.* We are less upon the surface of the word, and led more into the depth of it.

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 19.

No. 161.

MAY, 1849.

VOL. XV.

THINGS NECESSARY TO RIGHT CONFESSION OF SIN.

By JOHN BUNYAN.

To right confession of sin several things must go: as,

There must be sound conviction for sin upon the spirit: for before a man shall be convinced of the nature, aggravation, and evil of sin, how shall he make godly confession of it? Now, to convince the soul of sin, the law must be set home upon the conscience by the Spirit of God: “For by the law is the knowledge of sin.” And again, “I had not known lust till the law had said, Thou shalt not covet.” (Rom. vii. 7.) This law, when it effectually ministereth conviction of sin to the conscience, makes sin revive, “and the strength of sin is the law. (Rom. vii.; 1 Cor. xv.) It also increaseth and multiplieth sin, both by the revelation of God’s anger against the soul, and also by mustering up and calling to view sins forgotten time out of mind. Sin seen in the glass of the law is a terrible thing; no man can behold it and live. “When the commandment came, sin revived, and I died;” when it came from God to my conscience, as managed by an almighty arm, then it slew me. And now is the time to confess sin, because now a soul knows what it is, and sees what it is, both in the nature and consequences of it.

To a right confession of sin, there must be sound knowledge of God, especially as to his justice, holiness, righteousness, and purity; wherefore the publican here begins his confession by calling upon or by the acknowledgment of his Majesty: “God be merciful

to me a sinner." As if he should say, God, O God, O great God, O sin-revenging God, I have sinned against thee, I have broken thy law and thy righteous will. O consuming fire, ("For our God is a consuming fire,") I have justly provoked thee to wrath, and to take vengeance on me for my transgressions. But alas! how few that make confession of sin have right apprehension of God, unto whom confession of sin doth belong. Alas! it is easy for men to entertain such apprehensions of God as shall please their own humours, to bear up under the sense of sin, and that shall make their confession rather facile and fantastical than solid and heart-breaking. The sight and knowledge of the great God is, to sinful man, the most dreadful thing in the world; which makes confession of sin so rare. Most men confess their sins behind God's back, but few to his face; and you know there is oftentimes a vast difference in thus doing among men.

To the right confession of sin there must be a deep conviction of the terribleness of the day of judgment. This John the Baptist asserts, where he insinuates that the Pharisees' want of (sense of, and) the true confession of sin, was because they had not been warned (or had not taken the alarm) to flee from the wrath to come. What dread, terror, or frightful apprehension can there be, where there is no sense of a day of judgment, and of our giving unto God an account for it? (Mat. iii. 7; Luke iii. 7.)

I say, therefore, to confession of sin there must be a deep conviction of the certainty of the day of judgment; namely, that such a day is coming, that such a day shall be. This the apostle insinuates, where he saith, "God commandeth all men, every where, to repent: because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 30, 31.)

This will give a sense of what the soul must expect at that day for sin, and so will drive to a hearty acknowledgment of it, and strong cries for a deliverance from it. For thus will the soul argue that expecteth the judgment day, and that believes that it must account for all. O my heart! it is in vain now to dissemble, or to hide, or to lessen transgressions; for there is a judgment to come, a day in which God will judge the secrets of men by his Son: and at that day he will bring to light the hidden things of darkness, and will manifest the counsels of the heart. If it must be so then, to what end will it be now to seek to dissemble? (1 Cor. iv. 5.) This also is in the Old Testament urged as an argument to cause youth, and persons of all sizes, to recall themselves to sobriety, and so to confession of their sin to God; where the Holy Ghost saith ironically, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccles. xi. 9; xii. 12, 14.)

The certainty of this, I say, must go to the producing of a sincere confession of sin; and this is intimated by the publican, who with his confession addeth, "God be merciful to me a sinner." As if he should say, If thou art not merciful to me, thy judgment will swallow me up: without thy mercy I shall not stand, but fall by the judgment which thou hast appointed.

As there must be, for the producing of sincere confession of sin, a deep conviction of the certainty, so of the terribleness, of the day of judgment: wherefore the apostle, to put men on repentance, which is sincere confession of sin, saith, "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men." (2 Cor. v. 10, 11.)

And I am persuaded, that one reason that this day doth so swarm with wanton professors is, because they have not sound conviction for, nor go to God with sincere confession of sin: and one cause of that has been, that they did never seriously fall in with, nor yet sink under either the certainty or terribleness of the day of judgment.

O the terrors of the Lord! the amazing face that will be put upon all things before the tribunal of God! Yea, the terror that will then be read in the face of God, of Christ, of saints and angels, against the ungodly! Whoso believes and understands it, cannot live without confession of sin to God, and a coming to him for mercy.

"Mountains, fall upon us and cover us, and hide us from the face of him that sits upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who is able to stand?" This terror is also signified, where it is said, "And I saw a great white throne, and him that sat on it, from whose face the (very) earth and the heaven fled away: and there was found no place for them. And I saw the dead, great and small stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx.) Here is terror; and this is revealed in the word of God, that sinners might hear and consider it, and so come and confess, and implore God's mercy.

The terror of the Lord, how will it appear, when he "shall be revealed from heaven with his angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ!" (2 Thess. i. 7-2.)

The terror of the Lord, how will it appear, when his wrath shall flame and burn out like an oven or a fiery furnace before him, while the wicked stand in his sight! (Matt. xiii. 50.)

The terror of the Lord, how will it appear, while the angels at his command shall gather the wicked to burn them! "As the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather together out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire, where there shall be wailing and gnashing of teeth." (Matt. xiii. 40-42.) Who can conceive this terror? much more are men unable to express it with tongue or pen; yet the truly penitent and sin-confessing publican hath apprehension so far thereof, by the word of the testimony, that it driveth him to God with a confession of sin for an interest in God's mercy.

To right and sincere confession of sin there must be a conviction of a probability of mercy. This also is intimated by the publican in his confession: "God (saith he) be merciful to me a sinner!" He had some glimmerings of mercy, some conviction of a probability of mercy, or that he might obtain mercy for his pardon, if he went, and with unfeigned lips, did confess his sins to God.

Despair of mercy shuts up the mouth, makes the heart hard, and drives a man away from God; as is manifest in the case of Adam and the fallen angels. But the least intimation of mercy, if the heart can but touch, feel, taste, or have the least probability of it, *that* will open the mouth; tend to soften the heart, and to make a very publican come up to God into the temple, and say, "God be merciful to me a sinner!"

There must, then, be this holy mixture of things in the heart of a truly confessing publican. There must be sound sense of sin, sound knowledge of God, deep conviction of the certainty and terribleness of the day of judgment, as also of the probability of obtaining mercy. But to come to that which remains: I told you that there were two things that did make unfeigned confession hard. The first I have touched upon.

And now the second follows: and that is, some private leaning to some goodness a man shall conceit that he hath done before, or is doing now, or that he purposeth, to prevail with God for the pardon of sins. This man, to be sure, knows not sin in the nature and evil of it, only he has some false apprehensions about it. For where the right knowledge of sin is in the heart, that man sees so much evil in the least transgressions, as that it would break the back of all the angels of heaven should the great God impute it to them. And he that sees this is far enough off from thinking of doing to mitigate or assuage the rigour of the law, or to make pardonable his own transgressions thereby. But he that sees not this cannot confess his transgressions aright; for true confession consisteth, in the general, in a man's taking to himself his transgressions, with the acknowledgment of them to be his, and that he cannot stir from under them, nor do any thing to make amends for them, or to palliate the rigour of justice against the soul. And this the publican did when he cried, "God be merciful to me a sinner!"

He made his sins his own, he stood before God in them, accounting

that he was surely undone for ever, if God did not extend forgiveness unto him. And this is to do as the prophet Jeremiah bids: to wit, only to acknowledge our iniquities, to acknowledge them at the terrible bar of God's justice, until mercy takes them out of the way; not by doing, or promising to do, either this or that good work. And the reason of this kind of confession is, because this carrieth in it the true nature of confession; to confess, and plead for mercy under the crimes confessed, without shifts and evasions, is the only real simple way of confession. "I said, I will confess my transgressions to the Lord;" and what then? "and thou forgavest the iniquity of my sin." Mark, nothing comes in between confession and forgiveness of sin, (Psalm xxxii. 5;) nothing of works of righteousness, nothing of legal amendments, nothing but an outcry for mercy; and that act is so far from lessening the offence, that it greatly heightens and aggravates it. That is the first reason.

A second reason is, because God doth expect that the penitent confessors should not only confess, but bear their shame on them. Yea, saith God, "Be thou confounded also, and bear thine own shame:" when God takes away thine iniquity, thou shalt "be confounded, and never open thy mouth more, because of thy shame." (Ezek. xvi. 52, 54, 62, 63.) We count it convenient that men, when their crimes and transgressions are to be manifested, they be set in some open place with a piece of paper, wherein their transgressions are inserted, that they may not only confess, but bear their own shame. At the penitential confession of sinners, God has something to do; if not before men, yet before angels, that they may behold and be affected, and rejoice, when they shall see, after the revelation of sin, the sinner taken into the favour and abundant mercy of God. (Luke xv.)

A third reason is, for that God will, in the forgiveness of sin, magnify the riches of his mercy; but this cannot be, if God shall suffer or accept of such confession of sin as is yet intermixed with those things that will darken the heinousness of the offence.

That God, in the salvation, and so in the confession, of the sinner, designs the magnifying of his mercy, is apparent enough from the whole current of Scripture; and that any of the things now mentioned will, if suffered to be done, darken and eclipse this thing, is evident to reason itself.

Suppose a man stand indicted for treason, yet shall so order the matter that it shall ring in the country that his offences are but petty crimes; though the king shall forgive the man, much glory shall not thereby redound to the riches and greatness of his mercy. But let all things lie naked, let nothing lie hid or covered, let sin be seen, shown, and confessed, as it is in the sinner himself, and then there will be in his forgiveness a magnifying of mercy.

A fourth reason is, for else God cannot be justified in his sayings, nor overcome when he is judged. (Psalm li.; Rom. iii.) God's word hath told us what sin is, both as to its nature and evil effects: God's word hath told us, that the best of our righteousness is no better than filthy rags. God's word has also told us, that sin is forgiven us freely by grace, and not for the sake of our amendments: and all

this God shows, not only in the acts of his mercy toward, but even in the humiliations and confessions of, the penitent: for God will have his mercy to be displayed even where the sinner hath taken his first step toward him: "That as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. v. 21.)

A fifth reason is, because God would have, by the publican's conversion, others affected with the displays and discoveries of wonderful grace, but not to cloud and cover it with lessening of sin.

For what will such say when sin begins to appear to conscience, and when the law shall follow it with a voice of words, each one like a clap of thunder? I say, what will such say, when they shall read that the publican did only acknowledge his iniquity, and found grace and favour of God? That God is infinitely merciful to those or to such as in truth stand in need of mercy. Also, that he showeth mercy of his own good pleasure, nothing moving him thereto.

I say, this is the way to make others be affected with mercy, as he saith by the apostle Paul: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness to us-ward (or toward us) through Christ Jesus." (Eph. ii. 4—7.) You may also see that 1 Tim. i. 15, 16.

Another reason of this is, because this is the way to heighten the comfort and consolation of the soul, and that both here and hereafter. What tendeth more to this than for sinners to see, and with guilt and amazement to confess, what sin is; and so to have pardon extended from God to the sinner as such? This fills the heart; it and ravishes the soul; puts joy into the thoughts of salvation from sin, deliverance from the wrath to come. Now they "return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.) Indeed, the belief of this makes joy and gladness endless.

Besides, it layeth upon the soul the greatest obligations to holiness. What like the apprehension of free forgiveness (and that apprehension must come in through a sight of the greatness of sin, and of inability to do any thing towards satisfaction) to engage the heart of a rebel to love his prince, and to submit to his laws?

When Elisha had taken the Syrian captives, some were for using severities towards them; but he said, "Set bread and water before them, that they may eat and drink, and go to their master;" and they did so. And what follows? "So the bands of Syria came no more into the land of Israel,"—he conquered their malice with his compassion. And it is the love of Christ that constraineth to live to him. (2 Kings vi. 13-23; 2 Cor. v. 14.)

THE JUST SHALL LIVE BY FAITH.

The more the just are enabled to live by faith, the more they by faith live to the things of eternity, and die to the things of time and sense. By faith they live to God, and die to the love of sin. By faith they live to Christ, and die to Moses. By faith they live to God, and die to self. "I die daily." "I am crucified with Christ; nevertheless, I live; yet not I, but Christ, liveth in me. And the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

O the wonderful properties of faith! by it the worlds were made. It is not a shadow, but a real substance. It is the power of God; and the just man's faith stands in it. It is the life of God; and the just man lives by it. It is eyes to the blind; and the just man sees things that are invisible by it. It is strength to the weak; and the just fight by it. We fight by faith. It is feet to the lame; and the just walk and stand by it. It is health to the sickly: "Thy faith hath made thee whole."

Faith is heavenly wisdom; and the just man is guided by it. But the unjust man's wisdom is earthly, sensual, and devilish, whether he be professor or profane. By faith the just depends upon God for all things; but the unjust depends upon himself. The just man is kept by the power of God. I once heard a man of the Wesleyan tribe tell his hearers, that if they did not keep themselves, God would not keep them. The just man loves God, and God loves him; for faith works by love. But the unjust man hates God, and God hates him; for he says, "Jacob have I loved, but Esau have I hated." The just man is an heir of heaven, but the unjust man is an heir of hell. The just man is a child of light, and cometh to the light, that his deeds may be made manifest. And his language is, "Search me, O God, and try me; and see if there be any wicked way in me; and lead me in the way everlasting." But the unjust man, being a child of darkness, hates the light, neither cometh to the light, lest his deeds should be reprov'd. And yet this child of darkness often seems to walk in light, while the child of light often seems to walk in darkness; but it is only seemingly so, for the light that is in him is only darkness at best, while the darkness of the child of light is felt by the light shining upon it. And God will be near him to justify him, but the unjust shall lie down in sorrow.

The just man feeds by faith upon Christ the Bread that came down from heaven; but the unjust feedeth upon ashes. "A deceived heart hath turned him aside, so that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" The just man is chosen in Christ; sanctified in Christ; justified in Christ; washed and cleansed in the blood of Christ; accepted in Christ; and blessed with all spiritual blessings in Christ; but the unjust is not chosen, sanctified, justified, washed, accepted, or blessed in Christ. And what has made this mighty difference between them? The sovereign, discriminating grace and immutable will of God. Grace has made the one a vessel

of mercy, and sin has made the other a vessel of wrath. And whatever man may say, God will be just in saving the just, and in damning the unjust, because the just are redeemed by Christ, but the unjust shall be found in their sins: "I lay down my life for my sheep, but ye are not of my sheep."

The just man is a holy man; yet he is often complaining of his vileness. The unjust man is an unholy man, yet he is pure in his own eyes. Thus Korah and his company boasted of their holiness when on the very brink of hell. The just man is saved in the Lord with an everlasting salvation, and shall never be ashamed nor confounded world without end; yet he daily feels that he is lost, and is often ashamed and confounded before God. The unjust man is lost, yet he knows it not. And the unjust knows no shame. The just is strong in the grace that is in Christ Jesus, yet daily feels his weakness, and believes that without Christ he can do nothing. While the unjust is a poor weak worm, yet boasts of his strength, and thinks that he can do many things, yea, wonderful works for God. The just man is very nigh to God, for God dwells in him, yet he feels that he is very far off. The unjust is very far off, yet he thinks he is nigh; and God says he draweth nigh with his lips, but his heart is far from him.

The just has an internal, heart religion; yet is often afraid he is nothing but a hypocrite. While the unjust is nothing but a hypocrite in religion, yet has neither fears nor doubts. The just man fears God, but the unjust has no fear of God before his eyes—except a little of that fear which is taught by the precept of men, which is of little worth.

The just man's hope is Christ in him the Hope of Glory; but the unjust man's hope is but a spider's web, and will perish. The just man falleth seven times, and riseth up again; but the unjust falleth into mischief. The just seeth the evil, and hideth himself; but the unjust goes on and is punished. It shall be well with the just, but ill with the unjust, because the just are in union with Christ, but the unjust are in league with the devil. The just love all God's manifested elect, and contend for the salvation of the elect only. But the unjust hate the elect, and contend for manifested reprobates, such as Cain, Esau, Saul, and Judas, and some of them are not without pity for devils, which shows their kindred spirit; and they say they would rather dwell with devils than with an electing God. And the just are not without temptations to pity devils, but God delivers them from them.

The just man is often cast down, but he cannot be destroyed; persecuted, but not forsaken; dying, but behold he lives; sorrowful, yet always rejoicing; chastened, but not killed; wounded by sin, but healed by blood; hated of men, but loved of God; delivered from going down to the pit, because God hath found a Ransom, yet cries out, "O wretched man that I am! who shall deliver me from the body of this death?" Amen and amen.

I WAS BROUGHT LOW, AND HE HELPED ME.

Dear Messrs. Editors,—If you should think what I am about to write to you will be useful to any of the Lord's poor children, I would thank you to insert it in your periodical, with what alterations you may think proper to make. From the abundance of the heart the mouth must speak.

O the great goodness and mercy of our wonder-working God towards such a poor, worthless, sinful, God-dishonouring creature as I feel myself to be! I had been walking in much darkness and distress of soul; so much so, that I do not think a poor creature could be brought much lower. So low was I brought, that I said to a friend, that no one could tell what I passed through but myself. I told him that I did not wonder at people making away with themselves. I wrung my poor hands like one bereaved of his senses. I envied the men of the world because they were happier than I. O how I begged of the dear Lord to show me a token for good! But my cries appeared all in vain. I told him I had a desire, and I could bless him for that desire; but I wanted a manifestation of his love, and I could not be satisfied without it. I spoke to a professor of religion respecting my case. I asked whether he knew anything about such things as I was labouring under; but he told me he did not, and further told me, that I had little cause to be troubled with such things. But I could no more get rid of my burden than I could remove a mountain.

I heard that Mr. S. from D— was coming to Marlborough to preach. O never to be forgotten period! I begged the dear Lord, on Sabbath morning, to be with his ministering servant, and enable him to bring something forward for my comfort and consolation; and that he would direct him to a portion of his word, and not let it return void. I attended in the morning, and returned as I went, as distressed as ever. And here I must confess, (for I will not conceal it,) that my carnal nature began to rise in rebellion, and attacked me in this way: "Why," says he, "it is to be questioned whether the minister is anything himself. How know you whether he is skulking about the country for what he can get? You know for what you have prayed, and you are never the better, but rather the worse; and how can you tell but after all you are deceived? In respect to the place which you attend, it may be you are wrong altogether. And what if this should be the case?" Thus this crafty foe went on with his vile suggestions. I know well what corrupt nature is, and you are not ignorant of the devices of the crafty enemy; but, dear sirs, the blessed Lord did not suffer this crafty foe to triumph, bless his dear name for ever and ever!

I again went into my room, and was enabled to throw myself into the arms of my gracious God and Father, for him to do with me as it pleased him. I told him I had no works or worthiness to bring him; but if he would be pleased to glorify his free grace and mercy, and appear for me, all the praise and glory would be his. I begged him

to appear for me in his house of prayer, and direct his minister to speak either for my consolation or in any way he thought proper; for, notwithstanding the suggestions of Satan, I could not believe but the dear man was his minister.

And now behold the loving-kindness of our dear compassionate God and Father, in overturning all the empty suggestions of Satan, and removing the burden from the unworthiest of his creatures. I came to the chapel again in the evening, and the dear man was at a loss what to preach from. He said he could fix upon nothing; and as he could fix upon nothing, he said he would read what is recorded in John xv. 24. Thus he appeared to draw the bow at a venture, but God directed the arrow. The text reads thus: "And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." I cannot describe to you my feeling as soon as the dear man had read the words, "I will see you again." At the very moment these precious words ran through me like a flash of lightning. "I will see you again. I will see you again." My burden fell off; my fears were all gone; my poor heart was ready to burst; tears trickled down my cheeks; I was so overpowered with joy, that I hardly knew how to contain myself. If the dear man could not have said another word, it was quite enough for me. My very soul was knit to him; Satan did not dare to suggest that he was not a really sent minister. All that the dear man said through the sermon came with such life, light, and power, that I could truly say, "Thy words were found, and I did eat them; they were the joy and rejoicing of my heart." Satan, like a coward that he is, was forced to skulk away, and did not dare to show his face. I should have been glad to have got away, to have given vent to my feelings in blessing and praising my dear Lord for his great loving-kindness towards me. The dear man said at the close of the sermon, that he must leave what little he had said to the blessing of God. How he felt in himself I know not; but I would say this for his encouragement, that the words that fell from his lips were very precious to me.

MY LORD AND MY GOD.

Messrs. Editors,—May God the Holy Ghost ever enable you to lift up a standard against a letter religion!

What I am about to write to you, as the Lord may enable me, is a feeble testimony against letter ministers. During the absence of our dear pastor, it pleased the Lord to bring amongst us that man of God, Mr. G., whose ministry was blessed to my soul. It has pleased the Lord, for many years, to lead me in a tried way in providence; for which cause he has at times enabled me, a poor worm, to praise, glorify, and adore the riches of his grace to me, the unworthiest of all creatures. This is where Mr. G.'s ministry was blessed to my soul, in enabling me to fall into His blessed hands as clay into the

hands of the potter ; to say, and from my very heart, " Not my will, but thine be done."

A few of us that love to hear the truth preached in the power of it, felt inclined to ask him to come to B——, to which he replied, " I shall leave it with you." So we took it for granted that, if we could get a place for him, he would come. I went and asked the minister of the Baptist chapel if he would let Mr. G. preach in his pulpit. He said, " No," although he professes to preach the truth. " What is your reason, sir?" was my reply. To which he said, " Because he is so foul-mouthed." " No fouler than the Bible, sir," I said. Then he began to say that we wanted to be always in the coal-hole. But let such men say what they may, it is my delight for a precious Christ to be made manifest to my poor soul. Then I can say, from a feeling sense, that he is the Altogether Lovely and the Chief among ten thousand. But we got a chapel for him to preach in, and I believe the word was blessed to many precious souls that had been kept in bondage under a letter ministry.

Now, may the Lord enable me to point out how my poor soul was brought into the coal-hole under their ministry. After Mr. G. left us last week, my poor soul sank fathoms under the awful temptations of the devil, that it was all nothing but flesh I had felt, that God was not with me, and it would soon be made manifest. But, blessed be his dear and precious name! he has ever yet been as good as his word, that " when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him;" and he brought me to prove that he had destroyed the works of the devil, by applying this passage of Scripture to my soul: " Endure all things, prove all things." I knew it was from God by its effects. It brought me to leave all in his blessed hands ; and I felt such meekness, contrition, self-loathing, and abhorring of myself for my cursed unbelief of the tenderest of fathers, that I said, " Dear Lord, I can and will endure all things by thy strengthening of me ; and whatever thy wisdom sees fit for me to endure, give me strength to bear up under it." I verily believed he was a God too wise to err and too good to be unkind. This was on Wednesday last.

I heard that there had been a man at the Baptist chapel preaching the truth, but throwing out such things as deceived the simple. I was told that he was going to preach on that night, Wednesday. The words came again, " Prove all things." I went to hear him. His text was Isaiah xl. 11 : " He shall feed his flock like a shepherd," &c., and really it deceived me for a time, till he said that they were called in Scripture " a little flock." But his universal charity brought him to say that though they were a little flock *then*, they were not *now*, in the gospel dispensation. Not a word of distinction between professor and possessor. Then he said he believed there would be a great number more in heaven than in hell, and he quoted this passage to confirm it : " In all things he must have the pre-eminence." Then he said he believed that they were called a slaughtered flock ; and, thought I, that my soul knows well. I then thought, " Now you must go to heart work, or you will be done."

But no, this was the shift he made : that there were many of God's children that did at times hear well, and that they might tell it to their brethren, and they would begin to question whether it was real or not. This was how they were slaughtered. I came away robbed and wounded : but, blessed be the name of my covenant God ! it has been made the greatest blessing that I ever enjoyed.

The next day I was full of confusion respecting what I had heard. The first thing that a little relieved my mind was some lines of Watts's—

“ A little spot, enclosed by grace,
Out of the world's wide wilderness.”

And then these passages of God's word : “ For I say unto you, that broad is the road and wide is the gate that leadeth unto death, and many there be that go in thereat ; whilst strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.” From this I was sure that the man was wrong ; but this did not come with power to deliver my soul from the snare of the fowler. But the next morning, whilst at a throne of grace, the dear Lord broke into my soul in such a way, that I was enabled to tell him all my heart. Soon after this, whilst at work, these words came to my mind : “ Rebuke the company of spear-men.” I said, “ Lord, if I was one of thy sent servants I would ; but how can I ? ” In this agitation I remained for some hours. Then it came forcibly into my mind to write to the Editors of the *Standard* and ask them to give their thoughts on the passage, namely, “ In all things he must have the pre-eminence.” I was about to put a few lines together, when all of a sudden the blessed Spirit of truth broke into my soul with such a light on the passage, that I had all I wanted in this world. And by the help of God, I will tell you my views of it by my own feelings in my soul.

The first thing I saw was, how the devil worked up rebellion in heaven against the eternal God. This he has been attempting in my heart for nearly sixteen years ; and I have as much deserved the bottomless pit for my rebellion as he. But O what a debtor to free and sovereign grace am I ! Honours crown the head of the God-Man Christ Jesus, the sinners' Friend, that he had the pre-eminence over him, and cast him down to hell !

The next was, how he had been defeated in my poor soul. June 17th, 1832, was the day that I have reason to believe God quickened my soul, and got the pre-eminence over him ; for before that I served the devil in all manner of ungodliness. But blessed be God ! from that day to this I have been enabled to leave all my companions in sin. I entered the chapel as careless regarding the state of my soul as I could be. I do not know what the text was ; but as soon as the minister began his sermon, he said that through this wilderness world there was a line drawn, and on one hand were the children of the devil, and he was deceiving them with his painted lies and vanity. This was so fastened on my conscience that I could not get rid of it ; and I began to work with all my might to patch

up a righteousness of my own. But God, be praised! he did not leave me here; but in his own due time, I cannot say how long, he brought his holy law into my heart, and demanded full payment in these words: "The thought of foolishness is sin;" and truly I knew what it was for sin to revive, and I died to all hopes of being saved by my own doings, either in whole or in part. Here I fell like a bullock slaughtered, and could not tell how I was to be saved any more than devils are. I had been learning about Jesus Christ from a child, but I knew no more about Jesus Christ than if I had never heard of him. "Now," said the devil, "you are lost," and I verily believed I was; but, blessed be God! "he shall have the pre-eminence. The first lift I had from his infernal clutches was by the Holy Ghost directing me by the eye of faith to Christ crucified as the end of the law for righteousness to all them that believe. Here was where I first had a hope that I should prove to be a saved sinner; and, blessed be God! he has proved to my soul that it was not a vain hope. And from that very time the devil has been at war with me, telling me that my hope was the hope of the hypocrite. Then I was tempted to believe it was; for says he, "Don't you see the blessing is for all them that believe? and all these have their sins forgiven; but you have not." And here I was snared with him more or less, until the day I began these few lines. But, blessed be God! "in all things he shall have the pre-eminence" over him.

Here I laboured for some time, between hopes and fears, crying to the Lord that I might prove to be a saved sinner. Besides, I was sitting under a legal ministry for nearly two years. I went with my head bowed down, for sure enough I was that I was wrong, or else the minister. But I could not think of such a thing as parsons being wrong; therefore I took all the blame to myself.

In March, 1834, as I was coming from a prayer meeting, I heard one of the members say there was a man by the name of S—— going to preach at Trowbridge. "Well," thought I, "I will go and hear him." I went, and never shall I forget that sermon. His text was Leviticus xiii. 45: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean!" O how he described my leprous heart! I really felt my poor heart to be like a bird escaped from the snare of the fowler. I said to the man that was with me, before he had done his sermon, "If that man is right, I am right; and if he goes to heaven, I shall;" and I verily believed *he* would. This was the first time I had a good hope that I was a sinner saved by free and sovereign grace. And here, blessed be my covenant God! he had the pre-eminence, for here he brought me out from under the task-masters of the day; and never to this day have we been friends since, nor do I believe we ever shall.

As soon as these feelings had a little abated, the enemy of souls entangled me again with a host of doubts and fears, because I could not say, "My Lord, and my God!" He told me that I was under the law, and all that were under the law were accursed. But I have been enabled many times, whilst under our dear pastor's ministry, to

prove him to be a liar. When first I went to hear Mr. W., he was speaking of the law-work in the conscience; and O what a shaking I had again from my old accuser the devil, that I never knew what a law-work was, for I had never heard it spoken of in the pulpit before, nor did I know what it was when I was passing through it! But I do believe that God the Holy Ghost led me back to the very spot where he brought it into my conscience as I have written it, and showed me that I was not now under the law, but under grace. Here, again, he had the pre-eminence over him in my soul, for he was compelled to depart, and never to this day has he been suffered to attack me respecting the law-work. But O! I cannot describe the many bowings down with doubts and fears that I have had these last fourteen years respecting the spirit of adoption.

Although I have many times been blessed under our pastor's ministry, and said, "Dear Lord, precious Christ, thou art the Chief among ten thousand; yea, thou art the Altogether Lovely, and all that my soul wants in heaven or earth!" Yet dared not say, "My Lord, and my God!" for fear it would be presumption; for the enemy of souls was so close after me with his infernal set of doubters. At a throne of grace, how I have been bowed down with them, and feared that I should never prove him to be my God! But blessed be God! I have many times proved my closet to be a heaven upon earth, when I could feel a little drawing towards him whom my soul desired to embrace. When I have read in the *Gospel Standard* of the Lord's delivering any of his dear children from the adversary, enabling them to say, "My Lord, and my God!" O what jealousy has it created in my soul! Then in comes the enemy again: "And this shows that you are a hypocrite, or he would have blessed you with it ere now." Then I have sunk fathoms again, until I have heard our dear pastor again declaring, that those that were longing for the Spirit of adoption should surely have it either in life or in death. And he would say, "Poor soul! it is worth waiting for." And so I have proved it. O how it has stopped my mouth in speaking to God's dear children! I knew well what the wise man in Proverbs said was a truth, that "hope deferred maketh the heart sick." A few years ago I went to A—— to hear Mr. S., and O how I was cut up under that sermon! He was speaking of living testimonies. Then in comes the enemy again: "Does not this prove that you are deceived?" And away I came with a sorrowful heart.

Some friends in D—— heard a friend say that I had to go to B——, and they pressed me to take tea with them. While I was at tea, they asked me what induced me to walk so far to hear Mr. S., and the blessed Spirit enabled me, with a little feeling, to give them the reason of the hope that was in me. As soon as I had left the house the devil set at me again: "You have been deceiving them too." Then cried I unto the Lord, saying, "O Lord, appear unto my soul!" And bless his dear and precious name, he did, and once more proved that he had the pre-eminence in my soul; for instantly the old enemy skulked, and I do believe I enjoyed a precious Christ all the way home. I took out my hymn book on the road, and opened at 342,

and that hymn was the substance of my feelings. O how I did want to repeat the first line without a doubt, but could not for fear it would be presumption. I do believe that I had as sweet a testimony then as ever I had in my life, but could not say, "Abba, Father! my Lord, and my God." And this at times has been a hill Mizar ever since.

I could write of many more spots where the blessed Lord has had the pre-eminence over him in my soul. But my next view of him having the pre-eminence over him was in a way of providence; but of this I shall write little, for this is a path I do not like to say much about, but to those that are or have been tried in it; this is where the devil has blown up the fire of my rebellion to a great degree. I never could write the tenth part of it. Then he has turned accuser and said, "How can you think you are a child of God?" And I have fallen under it for a long time together, until my life has been a burden to me, and I have been a burden to all around me with my desperate feelings. When I have been almost driven to my wits' end, then the dear Lord has led his sent servant, that he has brought through the midst of these deep waters, into my feelings and blessed it to my soul, so that I have been enabled to say, "Rejoice not against me, O mine enemy."

I shall now relate one deliverance the mighty God of Jacob wrought for me a vile wretch, in a way of providence. Six years ago, last October, my wife was near her confinement with her fifth child, and I had no means whatever to provide anything for her, but I trusted that the dear Lord would appear for us in some way or other, but how I could not think. She was taken very ill one night, and said to me, "I am afraid that I am in labour. What shall we do?" O how the devil came and assaulted my soul again with, "Where is now thy God, that thou thoughtest would deliver thee? You fool," said he, "there is no God." My soul sank with this suggestion. I cannot describe it, but into infidelity I fell, rolled on my bed with his suggestions like a madman, till my wife said to me, "I am better." I told her in the morning, that if I did live until to-morrow, I would pledge some of my clothes. But honours crown the brow of my dear Lord and Saviour, temporal as well as spiritual! He made a way for us before the morning came. I went to chapel that evening, being Tuesday, to hear if I could find any encouragement. But, O! when I entered the chapel, our pastor was giving out these lines: "He waits to answer prayer." And what do you think the devil said in my heart? "He does not." But I did not then know that it was he that said it, until my poor soul was delivered. When I came out of chapel, I saw two of my friends speaking together, and one of them came home with me. When we got a little way out of Trowbridge he said, "Here are fifteen shillings for thee towards getting something for thy wife." During her confinement I scarcely knew how I stood on my legs; and I believe he gave me in the whole £1 12s. And here again my dear Lord had the pre-eminence over him, both in providence and grace.

I went into my closet the next morning, and opened the Bible at

the 145th Psalm, and the dear Lord blessed my soul in such a way, that I blessed, praised, and adored his precious name, and the enemy was gone, with his hellish troop of infidelity; but still I could not say, "Abba, Father!"

Now, as the Lord will enable me, I will tell you where he enabled me, the vilest of the vile, to say "My Lord, and my God!" When these views of the passage came, these words fell upon my mind, "Write, and send it to the editors of the *Gospel Standard*." I said, "Lord, I am afraid it is nothing but the pride of my heart." Then then the words came again, "Write, and send it to the editors of the *Gospel Standard*. Consult no man's opinion." I then said, "I will, I will, if thou wilt enable me." Directly I consented, every doubt and fear fled; I clasped a precious Christ in the arms of my faith, and said, "My Lord, and my God!" My cup was full and running over, and I had all that I wanted this side eternity; for, having him in my embrace, I had all I needed, both in Providence and grace. I blessed and praised him as long as I had strength, to feel in my very soul that I stood complete in him; that I should be in glory with him I had not a doubt. And I can say to the present moment, to the honour of his great Majesty, that I have not a doubt of it now, for I feel that peace in my soul which I believe is only to be found at the foot of the cross. These views of the passage, "In all things He shall have the pre-eminence," have quite satisfied my poor soul. Let letter ministers and people be satisfied with the shell; I must have the kernel, or I am a wretch undone.

Now, Messrs. Editors, I leave it with you, in the hands of my ever blessed Lord and Master, God the Father, Son, and Holy Spirit, to do with it as he thinks best, to whom be all the honour, praise, and glory, now and for ever. Amen.

U. B.

Wilts, April 28, 1848.

The reason why God doth sometimes defer to answer the doubts and queries we stick at, and most desire to be resolved about, is not only to show his sovereignty, but to bring our hearts to a practical acknowledgment of it. Moses was very unwilling to go on this message to Pharoah, many pretences he had to put it by: whereas the danger he might be in for killing the Egyptian was the bottom objection, though he speaks it not out. Indeed, the men who sought his life were now dead, which if he had known before, all those excuses had probably been spared; but the Lord was pleased to conceal it from him, until he had brought him to a full compliance with his will, and then reveals it to him unasked, (Exod. iii. 11, and iv. 10, 13, 19.) So, likewise, he would not take off his hand from Job, until he had well learned him this lesson. (Job xiii. 2, &c.)—*Elisha Coles.*

A CONSOLATORY THOUGHT.

I long for my own prosperity and health, and to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, even to the full assurance of understanding; and for that of all the household of faith, whom I love in the truth, and though not known in the flesh, yet I trust, as God is true, to meet them on the delectable mountains of Zion triumphant :

O glorious hour ! O bless'd abode !

To leave this dark abode—this disordered world—this vile “body of sin and death,” and dwell for ever and ever in the presence and full enjoyment of God our Redeemer! The thought of enjoying that “eternal weight of glory,” of wearing the crown, and drinking of the fountain of living waters, stimulates my heart to cry, “Come, Lord Jesus! come quickly!” But we are kept a while in this world, at home in the body, that the God of all grace may display in and by us the sovereignty of his grace, the wonders of his power; that we may know what is in our hearts, and experimentally feel the sentence of death in ourselves, that we should not trust in ourselves, but in Him that raiseth the dead, that Jesus may, in our insufficiency, display his all-sufficient grace; agreeable to Deuteronomy xxxiii. 25, and 2 Corinthians xii. 9. “Therefore, beloved, think it not strange concerning the fiery trial” which, by infinite wisdom, is designed to try you; but rather receive it as the common lot of Zion’s travellers, and as one of the covenant gifts of our Father. “Unto you it is given, on the behalf of Christ, not only to believe in his name, but also to suffer for his sake.” But in every trial, in every furnace of affliction, in whatever way we are exercised, the Lord is there. Besides, the mysterious union between Christ and his church is such, that if but one member suffer, the Head cannot but feel. In all their afflictions he was afflicted. “We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” O! may the thought of our Redeemer’s amazing condescension stimulate us to endure hardness “as good soldiers of Jesus Christ!” Conflicts and crosses are badges of honour conferred on us by the Captain of our Salvation. Be assured, therefore, that God will not give us a velvet path to his kingdom any more than to the rest of his family who came up out of great tribulation; and we are assured, that if we suffer with Christ, we shall also reign with him; nor shall flesh and blood, nor principalities nor powers, nor things present nor things to come, ever dissolve the sacred union subsisting between Christ and his church. They are one in the Father’s affection: “He that sanctifieth and they that are sanctified are all of one;” and they to whom this blessed union is openly manifested are all of one spirit. This is a great mystery; but I speak concerning Christ and his church, who declares, “My dove, my undefiled, is but one.” (Sol. Song vi. 9.) Christ, as Mediator, possesses a fulness of all grace, and this

fulness belongs indiscriminately to his church, by virtue of union to his glorious Person; hence the testimony, "Of his fulness have all we received, and grace for grace." So, in Ephesians i. 23, Christ is said to fill all in all, *i. e.* every member of his body mystical; and the church is said to be Christ's fulness, because all the Redeemer's communicable fulness is theirs; and they know it to be a truth when the Holy Ghost opens their understandings to receive it, and not before. The Redeemer is glorified by the discovery which the Holy Spirit makes of these things to the church; as our Lord said, "He shall glorify me, for he shall take of mine and show it unto you."

May God and our Father grant unto us the Spirit of wisdom and revelation in the knowledge of Christ's glorious Person; and may the Spirit of Truth direct us into all truth, that we may know more of Jesus, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. The knowledge of Jesus Christ is the principal thing in religion; the possession of it is eternal life: on whomsoever this special blessing is bestowed, it is sure to produce in the mind, yea, in the very soul, a detestation of all its own native righteousness; and the saved sinner will not scruple to call his best moral obedience filthy rags. The sinner's best covering is the righteousness of Jesus; and where this is known, there will be a solemn delight in the adorable Mediator as the end of the law for righteousness unto every one that believeth; yea; the soul is delighted with contemplating its all-glorious Redeemer, from covenant transactions down to present manifestations: "He is altogether lovely." Thus the elect are made free by the Son, sealed by the Spirit, and kept by the power of God, through faith, unto salvation.

Plymouth, 1808.

H. FOWLER.

EXTRACT OF A LETTER WRITTEN BY MR. NEWTON,
OF OLNEY, TO MR. KAYE, BLOXHAM, NEAR
SLEAFORD.

Dear Sir,—I have been wishing to hear some more good news from Digby, but cannot expect it while your last letter lies by me unanswered. I should have written sooner if I had had anything material to communicate, and if I had not been engaged. I took my journey at the appointed time, but as Jones was at liberty to supply for me, I did not trouble you to come so far, and I would rather have you here when I am at home than when I am abroad.

We were glad to hear that you got well to your people, and that the Lord was still favouring you with his presence. You have sowed in tears and amidst many discouragements. I hope every day will lessen your difficulties, and increase your comfort. You will probably find that when the violent spirit of oppression subsides, and you are suffered to go on quietly in your work, Satan will try to find you exercise for your faith and patience some other way. He is

a busy, plotting enemy, and he has a variety of devices whereby to afflict the Lord's ministers. Many have well stood the brunt of opposition, who have been afterwards much more hurt by peace and prosperity. I hope the Lord will keep you from looking round upon what he has done for you, as if you had done it yourself. So far as I can judge, he has already given you a humble, dependant spirit; but the heart is so deceitful, and the enemy so subtle, that we have need to admonish and put one another frequently in mind of what we well know, but are liable to lose the sense of. May he maintain and increase in you, in me, and in all his ministers, a sense of our entire dependence upon him, our inability without him, and the defilement and deficiency of our best services. While we apply continually to him, to lead us and guide us, we shall walk safely; but if we ever stand alone, and go forth as if we were wise or good, we are then within one step of a snare or a fall. I have been many years at this lesson, and am but a poor scholar yet; but I hope, through grace, I have not suffered so many things wholly in vain. The Lord, my gracious Teacher, makes me daily feel what I am; and though the experience is unpleasant, I believe it is salutary. Let but my trials be sanctified, to hide pride from me, and to fix my eye more entirely upon Jesus, and I shall have reason to be thankful for them. While we are kept little in our own eyes, we may with confidence set up our banner in the Lord's name; but he that is with us is greater than all, and he has promised to manifest his strength in our weakness.

May he enable you to go on conquering and to conquer. May your lips feed many; and may your own soul be abundantly watered while you are endeavouring to water others. In whatever way Christ is faithfully preached, I rejoice and will rejoice. Through mercy he is still gracious to us at Olney. Pray for us. Give my love to your people. I should be glad to make you and them a visit, but it is not likely to be in my power, but I wish them well in the Lord. Mrs. U. and Mr. C. send their affectionate remembrance with ours. Believe me to be sincerely,

Olney, September 3rd., 1772.

JOHN NEWTON.

HE BEING DEAD, YET SPEAKETH.—No. V.

My dear Friend,—Nearly three months have rolled rather heavily on with me since I last attempted to write a few lines to you. In that period I have been the subject of many changes in body and mind; but I humbly trust the Lord has not left me altogether without some testimonies of his love and mercy, however faint they may appear; for, dear friend, I cannot speak of great manifestations. My evidences are often very, very low; and I often question the work altogether, whether it be a work of grace on my heart; for I feel at times empty of everything of a spiritual nature, and inwardly a disgrace to the worthy name of Jesus, as a professed follower of him. Indeed, at times it appears as if the Lord had made a separ-

ration in heart between his people and me, and I seem a "deceiver, waxing worse and worse," which is a heavy trial to my mind. But of his infinite mercy he is now and then pleased to disperse these clouds, and grant me a fresh gleam of himself to cheer my drooping heart, so that to the present moment I can say, "As my day is, so hath my strength been."

How various are our trials and conflicts while passing through this dark and dreary wilderness! and how very mysterious are the Lord's dealings with us poor blind and ignorant creatures! Yet what a mercy that we know not what we have to pass through, as our hearts would sink at the thought of it! but he hath of his great mercy brought us thus far, and though through a painful and perplexing way, yet I trust it is a "right way."

How soon are our earthly hopes, prospects, and anticipations blighted! how short-lived are all terrestrial things! like Jonah's gourd, "they come up in a night, and wither in a night." All these things have a voice which seems to say, "This is not your rest." May the Lord circumcise our ears to hear and our hearts to understand. May he enable us to live above the smiles as well as the frowns of fellow mortals—to wean us from an arm of flesh; and though trying to the flesh, yet it will be for our good. May we really enjoy that consolation, through the blood of Jesus, which, though but now in the bud, will open and expand sooner or later, and never, never close.

O! it is sweet to have a look from Jesus!—that precious two-fold look which brings sin to our remembrance, and yet kindly melts and softens down our hearts for the same. It is then we truly hate sin, and feel it to be sin. Is there not death in everything without his presence? for we in our nature and feelings are sunk lower than the brute creation. Do they not at times shame us, and tell us of our base ingratitude and unthankfulness, when our hearts are like a stone, unmoved? And yet we remain, and feel monuments of his long-suffering and sparing mercy, though we have so frequently rebelled against him when our hearts have been ready to burst with the most vile and filthy corruptions, which must certainly have broken out again and again but for his restraining mercy. And yet to look upon us! O! surely it is for his own name's sake; and to his name be all the praise! O! for real humility and soul-prostration before him on account of these things! May we feel and enjoy that tenderness of conscience and holy fear of offending him more and more; to speak of those things only which he of his great mercy hath revealed to us, and made us to taste, feel, and handle; then, my dear friend, how small the sum appears, and yet one spark worth a thousand worlds! May he of his great love continue to favour us with his dear presence! This only will, this can sweeten every trial in body, soul, and circumstances which he is pleased to lay upon us, and enable us to say in faith, "All things shall work for our good." May he bless you, and prosper you yet more and more, is the sincere desire of yours,

Oakham, March 26th, 1847.

T. C.

PAUL COULD NOT BE A CASTAWAY.

"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 27.

This passage has been the subject of a thousand sermons, wherein the preachers have endeavoured to show that, since there was a probability of even the Apostle Paul missing heaven after all, how much more so those who have not attained to so eminent a standing! This "peradventure" doctrine has often been the only food that the pulpit has supplied for a whole week's meditation; the effect of which is, to destroy all peace, by raising a continual fear of the soul's safety, and to war against that glorious liberty which is the portion of the children of God. There are many passages of Scripture, which are the words of the Holy Ghost by the same apostle, which fully demonstrate that no such interpretation can be put upon it. He says, in another place: "I am persuaded that neither death nor life; nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth; nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Again: "We are of them that believe to the saving of the soul." How could Paul have so said, if there were a chance of their souls being lost. Many other portions there are which speak positively of the safety of the saints, who are always under the protection of God; for "all the saints are in thy hand."

There is proof, then, from Scripture, that such a supposition was far from the thoughts of the apostle. One the subject of instantaneous conversion likely afterwards to be an inhabitant of hell! God separate "a chosen vessel for himself, to bear his name before the Gentiles," and when he had finished his work, the infernal regions his portion! Hear the noble preacher at Antioch; can his wages, perchance, be fire and brimstone? Suffer stoning at Lystra for the cause of Jesus, and yet possible for him to be eternally lost! The Lord God of heaven speaks to Paul in a vision, saying, "Be not afraid," while terrific vengeance might yet be awaiting him as a sentinel watching for his last gasp! Arminianism, whence art thou?

This verse is incorrectly translated. It should have been rendered thus: "I keep my body under, and bring it into subjection, lest by any means, when I have preached to others, I myself should be "rejected," or "unapproved," as a minister. Although the same Greek word occurs eight times in the New Testament, it is nowhere, but in this instance, translated "cast away." In Rom. xiv. 18; xvi. 10; 1 Cor. xi. 9; 2 Cor. x. 18; xiii. 7; 2 Tim. ii. 15, the word "approved" will be found; and the original word, which is rendered "cast away," differs only from the foregoing six instances by having a negative particle, which answers to the English "un:" so that it should be translated "unapproved," that is by men. The apostle's concern is, lest he should do anything that might bring a reproach

upon the gospel; lest some corruption of his nature or other should break out, and thereby his ministry be justly blamed and brought into contempt, and so he be rejected and disapproved of by men, and become useless as a preacher.

The word "cast away," therefore, is wrong, having another signification than that given by Johnson, viz., "one lost or abandoned by Providence; anything thrown away." So that the apostle desired to adorn the doctrine of Jesus Christ, by walking in accordance with his holy calling; that thereby the precious gospel which he preached might be glorified, in letting his light shine before men; and by his deeds showing that the truths which he preached were indeed powerful to the subjugation of the old man with his deeds.

May every Christian minister strive, by the grace of God, to imitate the holy determination of the Apostle! Amen.

HUNTINGTON'S DESCRIPTION OF THE WORD OF GOD.

(Extracted from his History of Little Faith.)

"I have sometimes thought that a nation must be truly blessed if it were governed by no other laws than those of the blessed Word of God. It is so complete a system, that nothing can be added to it or taken from it. It contains everything needful to be known and done. It affords a copy for a king; (Deut. xvii. 11;) and a rule for a subject. It gives instruction and counsel to a senate, authority and direction for a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table: tells him how to rule, and her how to manage. It entails honour to parents, and obedience to children. It prescribes and limits the sway of a sovereign, the rule of the ruler, and the authority of the master; commands the subject to honour, and the servant to obey: and promises the blessing and protection of its Author to all who walk by its rules. It gives directions for weddings and burials; regulates feasts and fasts, mournings and rejoicings; and ordains labour for the day and rest for the night. It promises food and raiment, and limits the use of both. It points out a faithful and an eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; (Jer xlix. 11;) and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will. It appoints a dowry for the wife, entails the right of the first-born, and shows how the younger branches shall be left; it defends the rights of all, and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It

contains the best laws and profoundest mysteries that ever were penned. It brings the best tidings, and affords the best comfort to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way to eternal glory. It is a brief recital of all that has passed, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him. It sets aside all other gods and describes the vanity of them and of all that trust in them. In short, it is a book of law to show right and wrong; a book of wisdom, that condemns all lies and confutes all errors; and a book of life, that gives life, and shows the way from everlasting death. It is the most compendious book in all the world; the most ancient, authentic, and most entertaining history that ever was published. It contains the greatest antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the most accomplished mechanic and profoundest artist. It will teach the best rhetorician, and exercise the most skillful arithmetician; (Rev. xiii. 18;) puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer; it exposes the subtle sophists, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, and the best testament that ever was signed. To understand it is to be wise indeed, to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling-book, and the learned man's masterpiece. It contains a choice grammar for the novice, and a profound mystery for the sage. It is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the humorous, and dark sayings for the grave—and is its own interpreter. It encourages the wise, the warrior, the swift, and the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all is, that the Author is without partiality and without hypocrisy; in whom is no variableness, neither shadow of turning."

HUNTINGTON'S DESCRIPTION OF AN AWAKENED AND QUICKENED SOUL.

"The Holy Ghost, with the witness that he bears, follows the convinced sinner through every stage of his experience, from his first awakening until his translation into the kingdom of heaven takes place. So that the convinced sinner who comes to the light, who waits upon God and waits for him, has the witness of the Spirit in his own heart to the truth of what he feels and of what he seeks. The Spirit bears his witness to the reality of his wants; to the deep

sense he has of his sins, to the honesty and integrity of his soul, to his fervent cries and earnest searches, to his real grief on account of his sins and his earnest desire of deliverance from them. Nor can such a soul look either God or conscience in the face, and say, I am neither awakened nor quickened; I am neither in earnest, honest, nor sincere. Nor dare he say, I have no hunger nor thirst after God; nor that I neither labour nor am heavy laden. Nor dare he say that he has neither hope nor expectation of better days and better tidings; nor dare he say that there is no truth in him, nor that God has done nothing for him; nor would he change states (miserable as he is) with the most secure Pharisee, nor with the most gifted professor in the world; nor would he part with his dreadful feelings, the chastisements, the reproofs of God, the bitter sense he has of his sins, nor the intolerable burden of them, for all the treasures of Egypt, unless he could get rid of them the right way, namely, by an application of the atoning blood of Christ. He can smell the savour of a hypocrite in Zion, and feels the barrenness and emptiness of a minister of the letter. He can see through a sheep's skin on a wolf's back, and knows the empty sound of swelling words. Neither the graceless heart of a foolish virgin, nor the arrogance of them that talk of liberty while they are the servants of corruption, are hid from him, though he is fast bound in affliction and iron. He is a strange creature, both to himself and others. He speaks a language that few understand, and it is a language he cannot explain. He is always in action, and acts a part that astonishes himself. He sucks his sweets from bitterness, and cleaves to the rod that beats him. (Prov. xxvii. 7.) By affliction he lives, and in the shadow of death he finds most life. He gets health in his sickness, and healing in his wounds; satisfaction in sorrow, life in death, faith in severity, hope in heaviness, and expectation in self-despair. His burden is more than he can bear, yet he dreads the thought of losing it. He is completely miserable, yet he hates ease. And though his life hangs in doubt, he trembles at the thought of security. And that which he is most afraid of is that which he most seeks after. None work so hard as he, and none so great an enemy to works. To secure himself is all his concern, and yet he hates himself more than he hates the devil."

A LETTER FROM THE LATE MR. SYMONS, OF BRISTOL.

Dear Brother,—As a neighbour of mine is going from Bristol to Plymouth to reside, I shall embrace the opportunity of sending you a few lines. It will be ten years next October since I saw you, and about three years before that time when I heard from you; but as I do not attribute this neglect of your writing to me (any more than my neglect of writing to you) to a want of brotherly kindness and affection, I conclude that you will be glad to hear from us. It will be two years on the 23rd August since we left Marlbro' and came to this place to resid. We have had more affliction of late than for some

years before. My wife, self, and Joseph, have been all indisposed, but are all now nearly recovered, though in general I find my tottering tabernacle hastening to the grave. I speak twice on a Sabbath-day and once in the week, which the Lord is pleased to own and bless to a few, in taking one of a city and two of a family. Amidst the flocking of thousands to a variety of sects and parties, how rare a thing it is to meet with a truly sensible, guilty, lost, undone sinner, who is daily crying for mercy, and can have no rest until it be obtained! And amongst old professors how rare a thing it is to meet with one who can tell you what a purged conscience is by the blood of the Lamb! The generality of preaching is nothing more than the dead letter of Scripture; and "the letter killeth," not only of the law but of the gospel. Therefore the letter doth nothing but make dead professors and keep them on in a dead profession, in the practice of dead works, which can profit them nothing.

"If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel, which is the image of God, should shine unto them;" and where it hath not shined in its power and glory, there is nothing but darkness, except that which is peculiar to man in a state of nature, which will lead them to say, "Are we blind also?" but will never give them to see the glory of the God of truth in the person and work of Christ, not the glory, and power, and blessedness, and spirit, and life of the truth as revealed, made known, and applied, by the power of the Holy Ghost, to the souls of those who are made alive in the Lord. Theirs being not the light of life which lighteth every man who cometh into the new world of grace, therefore they cannot but "put light for darkness, and darkness for light; call bitter sweet and sweet bitter, evil good and good evil." Do they preach, or speak of the law or of the gospel, it is sure to be a perversion, both of the one and of the other; for the two laws being both spiritual, none but those who are made spiritual can discover their spirituality, for "the natural man discerneth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." And as they are ignorant of the Lord and of his truth, so are they ignorant of themselves. They know nothing aright of their fallen state in the first Adam; they have no real sensibility of the evil of sin, no godly sorrow for the same, no self-loathing on account of it, no repentance granted them unto life; and consequently, no saving faith in the blood and righteousness of the Lord and Saviour; and for the want of those they have no changes, therefore they fear not God.

And are these things applicable to the greater part of preachers and professors in this kingdom? I believe they are. May the Lord in mercy give you to know from time to time, that he hath made you to differ, by granting you a knowledge of salvation by the remission of your sins, by daily teaching you what you were as fallen in the first Adam, and what you are as risen in the Second Adam. This knowledge (which is from above) will give you to see more and more the dreadful depravity of human nature, the deceitfulness of the heart, your own inability to

withstand any temptation, or to keep under corruption, to know or to do anything aright but as taught and wrought in you by the Lord. A due sight and sense of these will show you your absolute need of the Saviour to rebuke the tempter, to subdue inbred corruption, to set your poor captive soul at liberty, and to enable you "to glory in your infirmities, that the power of Christ may rest upon you," and that you may be enabled to say, "When I am weak then am I strong," "strong in faith, giving glory to God," "strong in the grace that is in Christ Jesus;" wise in his wisdom to understand the mysteries of redeeming love; perfect in his righteousness, to stand with acceptance in the presence of your heavenly Father, made clean through his blood to appear before him without spot and blameless: so prays your affectionate brother in the Gospel of Christ.

T. SYMONS.

Bristol, June 20th, 1820.

ONE FAITH, ONE BAPTISM.

Dear Friend,—You have often lain much on my mind of late, and I feel constrained, if the Lord permit at this time, to drop you a few lines, as you often lie very near my heart. I often think of the sweet opportunities we had together some years ago, and I have often said that I have had more sweet times with you than any person I ever knew, for the blessed Lord hath given us to see so clearly eye to eye with each other in things that belong to our peace. And, blessed be God, my mind is just the same now, though we cannot enjoy each other's company; for I believe there is still the same union.

I have often thought of the apostle's words, where he saith, "There is one Spirit, one faith, one baptism, one hope of your calling;" and when people profess to be led by the Spirit of God, and yet all that they are employed in is to lick up the sins and feed on the infirmities of others, these things we are sure flow not from the teaching of the Holy Ghost. That leads us to esteem others better than ourselves, though not to encourage or connive at sins in ourselves, nor yet in them. O! then, what a mercy to be led, day by day, to the feet of Christ, as a poor sinner in deep humility, and at the same time to be blessed with true and living faith to lay hold of the benefits that flow from his precious death! I am often as Hart describes:

"'Tis to hear the Holy Spirit
 Prompting us to secret prayer;
 To rejoice in Jesus' merit,
 Yet continual sorrow bear.

"To be fighting, fleeting, turning,
 Ever sinking, yet to swim;
 To converse with Jesus, mourning
 For myself or else for him."

And under this exercise I have but little time to look after other people.

The dear Lord has been very precious to me of late, though I have passed through many trials and heavy conflicts, both from without and within. I constantly and feelingly say,

“Trials make the promise sweet,
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low, and keep me there.”

I have no doubt that you have many times found it to be so in your own experience, though the old man often kicks and rebels under the cross; but the new man approves of everything the Lord doth. Yes, the new man will bless and praise the Lord for every cross and every trial, and when true faith is in lively exercise, the poor soul will glorify the Lord in the very fires. This is sometimes the case. This, I say, is the work of the new man, and flows as a sovereign act of, or from the Holy Ghost, and is the fruit and effect that flows from our union with Jesus. This is what I call being led by the blessed Spirit, that is, to be led completely out of self, and to be brought to rest wholly and solely on the finished work of Jesus for life and salvation. This is a sweet resting place for a poor tempest-tossed soul. O that the dear Lord would more and more lead us into the mystery of faith, that we may be brought to rest in the oath and promise of God; for sure I am, they that trust in the Lord shall never be ashamed. O no! they shall never be ashamed that wait for me.

O! may the dear Lord abundantly bless you and yours with every new covenant blessing, is the prayer of

Yours affectionately,

J. H.

A COVENANT-KEEPING GOD.

Dear Brother,—Yours I received, and was glad to hear you were well, for it has been a very sickly time here this winter, and many of our old members have ended their pilgrimage and gone home, where there is no sickness, but where all tears are for ever wiped from their eyes.

Last May, after I got home from my London journey, I had a fall and broke my shin bone; for two months I was unable to stir out at the front door, but now and then hobbled to chapel. It is not well yet, but is so that I can walk pretty well; it is, however, very weak, and cannot stand much exertion. It is gradually getting better, but very slowly.

The good Lord has been very kind to me, and deals with me, a poor worthless wretch, in a very tender and merciful manner. O! blessed be his dear name! for his loving-kindness has been very great towards me. For years he has showed me many great and sore troubles, and many great and glorious deliverances, and has led me and stood by me to this present moment; and there are times when my soul can say with confidence, with humility, and with love and

adoration, to my God and Saviour, in whom is all my hope, from whom is all my help, and unto whom belongeth all the glory, that no weapon that has ever been formed against me has prospered, and every tongue that has risen up against me has been condemned. That is my soul's heritage, for the Lord is my righteousness and my exceeding great reward.

My dear brother, my soul is so broken down with the loving-kindness of a covenant God at times, that my pen cannot describe it. The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him. I have proved him to be a faithful, covenant-promise-keeping, prayer-hearing, and prayer-answering God to my soul for upwards of fifty years; he has never failed me yet, and at times I think he never will. And can I help speaking well of him? No, I cannot. I know of no God like him; he is the only true and living God, that can save to the uttermost all those that come unto him through Jesus Christ; and my soul has no other name that I can make mention of for one mercy but the name of Jesus. O blessed name! it is a precious name! What a glorious, immoveable Rock to build upon! What a glorious, secure Refuge to hide in! What a blessed Fountain to wash in! What a glorious Righteousness to cover all guilt and shame! What a glorious Priest, that has made a way into the holy of holies! What a blessed Captain, that gives us the victory! What a kind, tender, sympathising Friend and Brother, to bear with all our infirmities and supply all our needs! What a faithful, affectionate Husband, that hates putting away! What a glorious Sun, that warms, revives, and cheers! What a Wonderful Counsellor, that baffles and confounds all the plots of hell! What a faithful, tender Shepherd, that feeds, protects, and supplies his sheep; that gathers the lambs in his arms, and carries them in his bosom!

O how good it is to have a humbling sight of his glory! Truly it is like ointment poured forth, therefore the virgins love him. And how can they help loving him?

"His worth, if all the nations knew,
Sure the whole earth would love him too;"

and cheerfully sing—

"With him I daily love to walk;
Of him my soul delights to talk;
On him I cast my every care;
Like him one day I shall appear."

"Bless him, my soul, from day to day;
Trust him to bring thee on thy way;
Give him thy poor, weak, sinful heart,
With him, O! never, never part.

"Take him for strength and righteousness;
Make him thy Refuge in distress;
Love him above all earthly joy,
And him in everything employ.

"Praise him in cheerful, grateful songs,
To him your highest praise belongs;
'Tis he who does your heaven prepare,
And him you'll sing for ever there."

My friend, it is of him, and to him, and through him are all things, to whom be glory for ever; and my soul is not a stranger to David's language, when he exclaimed, "Not unto us, not unto us, but unto thy name be glory, for thy mercy and truth's sake." So that, notwithstanding all my ins and outs, ups and downs, infirmities and weaknesses, wanderings and foolishness, barrenness and vileness, the Lord's tender mercies are very great towards the poor old, sinful, worthless worm. O, that the dear Comforter may favour me with more of his divine unction and power, in keeping my soul little and humble at the feet of a dear Saviour, learning of him who is meek and lowly of heart, for there are rest and peace, and nowhere else. It is Jesus who is the Author and Finisher of faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the Father. It is here where my soul desires to be, looking for this blessed hope and the glorious appearing of our great God and Saviour Jesus Christ. But I am sorry to say that I have some sad moments at times, arising from the cursed old man that I used to talk about at Hope Chapel. He is still alive, and appears to me to be younger and stronger than ever, and causes such confusion, sorrow, and grief in my soul at times, that I go mourning all the day long.

O! it is miserable to my soul when the dear Lord hides his face from me, and the devil and my carnal nature set to work; and wretched work it is! Truly it is earthly, sensual, and devilish, for nothing can come out of this fountain but all manner of sin, filth, and blasphemies, which make the strongest traveller sick, and to roar out from the very bottom of his heart, "My wounds stink and are corrupt, because of my foolishness;" "Woe is me, for I am undone: I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the Lord of hosts." "From the crown of my head to the sole of the foot there is nothing but wounds, bruises, and putrifying sores; the whole head is sick, and the whole heart faint." "O wretched man that I am! who shall deliver me from the body of this death?" Here my soul is at times shut up, with nothing but groans, sighs, griefs, pantings, and longings for the Sun of Righteousness to arise. Indeed, sometimes I am afraid that he will not come again. It appears sometimes that I have quite tired him, and wearied out his mercy; he has been so good, and I have been so bad. But notwithstanding all, I am obliged to keep knocking, like a poor beggar and pauper, at Charity's door: for there is no other place where my soul can be relieved; and here my soul must wait till his blessed Majesty is pleased to give me another look of love. So that you will perceive I am as big a fool, as helpless as ever.

My friend, I am a greater debtor to grace than ever I was in all my life. I went to the chapel a few weeks back, and did really fear the Lord had left me, and that the people were quite tired out with me, and it was no use for me to attempt to try to preach, for I could neither beg any thing, nor command any thing, nor perceive any thing, nor steal any thing; and I pitied the people in my very heart,

that they were obliged to hear such an old fool. But the dear Lord broke into my soul with a gleam of his tender mercy, grace, and kindness, so that every bond was broken, every wound was healed, every devil fled, every groan ceased, every cloud dispersed, for the rivers of everlasting love so flowed into my soul, that I was so overcome with his goodness to such a wretch, that my speech was all of grace, seasoned with salt: "Salt is good," it is good, very good; "how can that which is unsavoury be eaten without salt?" "A word spoken in season, how good it is! It is like apples of gold in pictures of silver." So that, you see, my soul is not a stranger to changes, and I believe I never shall be while in the body, for in those things my soul lives, and the exercise of these is the life of my spirit.

O how wonderful and astonishing it is to my soul, that I have never had a storm yet to pass through, but my soul has had to bless God for it! But it is when I am brought through it, and see and feel the needs-be for it.

We are still as a church and people kept in love and peace one with another, which I feel a great mercy in this day of confusion. O that the Lord may still keep us esteeming each other better than ourselves!

My wife and daughters send their kind love to you and your wife, and I hope the Lord will prosper you, and keep you near to himself with much of his dear presence and love.

"The smilings of his face,
How amiable they are!
'Tis heaven to rest in his embrace,
And no where else but there."

My kind regards to your wife and all friends; and that the God of Abraham, of Isaac, and of Jacob, may bless thee, is the prayer of

A poor worm,

Trowbridge, February 2, 1848.

J. W.

THE CHILD'S PORTION.

Dear Friend,—Since I wrote you last I have passed through deep waters, on account of sore affliction. Last Saturday fortnight was truly a night of deeply felt sorrow and grief to me. I greatly feared that my dear wife would never see morning; and on the Sabbath day it was truly a weeping time with me. I went into the chapel in the morning, and spoke for a short time, but broke down twice, and my eyes were filled with tears.

Yet the Lord has been very gracious unto both our souls: we have had some never-to-be-forgotten testimonies in and through this affliction unto our burdened and cast down souls, so that we are living witnesses that, as afflictions abounded, so did the consolations also; and notwithstanding all that we have had to pass through in this affliction we have been enabled to bless the Lord for sending it, and that blessed portion of his word has been made sweet to my soul: "If ye endure chastening, God dealeth with you as with sons,"

so notwithstanding all the troubles, the sorrow, the grief, and the pain, yet we have been enabled by grace to endure it as from the hand of a merciful God and Father.

You see, my dear Friend, we beg the Lord to teach us, and lead us in a right way; but we do not like the means he uses, nor the way made, nor yet the plan. And yet we want to be dealt with as sons. We do not want the bastards' treatment, who escape all the chastisement that the Lord puts upon his sons and daughters; and, moreover, the Holy Ghost saith: "Behold, we count them happy which endure;" and again: "Behold, happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty." What a dislike there is in my base nature to the chastening and correcting hand of the Almighty! and yet what profit comes through it!

Yours, for truth's sake,

Woburn, March 18, 1846.

T. G.

EDITORS' REVIEW.

The Experience of Sukey Hartey. By THE RECTOR'S DAUGHTER.

We have read this little work with some pleasure and interest. There certainly appears to us something striking and remarkable in it.

Sukey Hartey is, or rather was, one of those strange Amazons—those men-like women, that seem almost peculiar to the coal and iron districts, who can handle the fist as well as the hammer, and who, in manners, appearance, language, and habiliments, are brutalized almost below the level of their male companions.

Such was Sukey Hartey; and yet, however repulsive to our natural feelings from ignorance and coarse, brutal vice, really no farther from the kingdom of God than (if so far as) the fine lady in Grosvenor or Belgrave Square, who rides to some fashionable church in her carriage, and has her Prayer-book deposited, with all due solemnity, by her powdered footman in the cushioned pew. Sukey Hartey romping, dancing, shouting, and swearing in the barn—as she describes herself—on the Lord's day morning, does not so much differ from the glittering marchioness repeating the responses in the curtained pew as one might think. Human nature is coarse in the one, and fine in the other; in the rough in poor Sukey, polished up in the fine lady; an open grave in the begrimed working girl, a marble mausoleum in the noble peeress; but fallen, fallen, fallen nature alike in both, and, as such, "without God and without hope in the world."

"The Rector's Daughter" has had the good sense to give us Sukey's experience in her own words. We do not know who "the Rector's Daughter" is, nor whether she knows the things of God for herself; but she has, with admirable good sense, given it just as Sukey spoke it. And though some words, as "clammed," "domna," and "tossicated," will be more intelligible to northern than to

southern readers, yet we are glad to see them there, as so many guarantees that the whole is genuine, and that "the Rector's Daughter" has no more corrected Sukey's experience by her own, than adjusted Sukey's rich and racy Shropshire to the standard of Dr. Johnson and Lindley Murray.

Sukey's father died when she was three years old, and left her to poverty, so that, during childhood, she was often well nigh "clammed" (starved), and seems to have had no education whatever, either with book or needle. She grew up, however, hearty and strong; and now we will let her speak for herself:—

"When big enough to go out to service, I was hired at a farm house; I made a good servant, I loved work. The farmers were all glad to get me into their houses. I got through such a lot of work, and was as fond of frolic and play. I gave free license to my tongue. To my shame be it spoken, I could hardly open my mouth but I would fetch an oath; it was dreadful. I married very young. My husband was a very quiet, steady, and sober man; he was never fond of drink, nor of levity of any sort, like the rest of the young men. I used to despise him in my heart, and say, Well, what a fool I have got for a husband! He'd just go right on with his work and take no notice of any thing; backwards and forwards, down the lane and up again, to and fro, morning and night, day by day, it was always the same with him. He'd just mind his own business, and care for nothing else. Well, I would think with myself, what a dolt my Charles is!

"Whenever he heard me curse or swear, he would rebuke me; but very mildly. He used to say, 'Sukey, I wish I could hear you talk without swearing; I wish you would leave off them words.' I was ready to hit him for downright rage. Excepting these bouts, we never had any miss words with each other, and a good reason why, he never gave me any, so then I'd none to give him."

Here, then, was Sukey in all her native roughness—a swearing, fighting, working, frolicking wretch, as far from religion or a profession of religion as any poor creature could well be.

But why have we dwelt thus long upon this part of Sukey's history? To show more the superaboundings of grace, and what God can and will do to stain the pride of human glory. The exceeding riches of God's grace is a theme dear to our soul, and to set this forth more clearly and vividly have we lingered thus long over the dark features of Sukey Hartey.

But we proceed to the first beginning of a work upon Sukey's soul. This, perhaps, is not so clear as some might wish. Sukey's conversion was not very striking, nor the change very quickly apparent; though, when related at the distance of many years, much might be forgotten or lost in the delivery. Here, however, is her account of it:—

"The first thing that gave a turn to my manner of living, was being called on by two women, neighbours, who wished me to go with them to meeting: I refused, but when they came again and pressed me very much, I began to fear they would call me a bad neighbour; so to please them I went. I payed no attention to what was going on there."

But she soon began to see something peculiar in the two poor women, at whose invitation she first began to attend the chapel.

"This was my trouble, the thought that these women have got something that I had ne'er got; this was it that troubled me. All day long my thoughts were hampered, my mind was tossicated about this thing; what have these women got?"

I wish I knew what they have got. Oh, I was sore distressed; I was heavily burdened; I was weary, weary in mind to know somewhat about it. Nothing that ever I heard in church or chapel at that time ever struck my mind. I never paid attention there; my trouble wasn't brought on by the word of man; I could tell no man what ailed me, not even my husband. I did ne'er know, I could ne'er find out myself what was the matter; I would for ever make some light excuse to know what they two were about. I would peep into old Nancy Smith's door, she would come out, the big tears standing in her eyes, and the book in her hand; well, I hated her: then I'd go to the other, 'Sukey,' she'd say, 'do come and sit down, and I'll read to you a bit.' 'Well,' I'd say, and think to myself, I do hate to come nigh 'em. Then I would look upon her countenance. O what a blessed look I thought she had in the midst of all her poverty and outward wretchedness! She was a deal worse off than I, though I am miserable and she is blessed. What does it mean? They must have somewhat; I wish I knew what they have found. Then I'd go home pondering on this matter, puzzling my foolish brains to find out what they'd got; tossed to and fro; I was weary, weary, weary; day and night, I could find no rest. Oh! I wanted somewhat I could ne'er get. I began to think there must be a God; then I thought, these women know that God."

How often we find that conviction first arises in the mind, from seeing gracious people possessed of something that we know we have not! This seems to have been the beginning of Sukey's convictions. The leaven thus planted, now works more deeply

"Well, I began to grow worse and worse, more full of perplexed thoughts than ever; I was tossed to and fro. What was I to do? I did ne'er know what to do. The reason I don't know God, is because I cannot read. Those two women are such fine scholars, they can read such a sight of books. They can pray, they've such a sight of prayers, and I only know this one. Then I thought, I must have a new prayer, the old prayer won't do. I kept repeating it over and over again, but I wanted a new prayer. I mourned, I cried to God to teach me a new prayer; yes, I said to my dear Father in heaven, for he was my Father though I did not know him; and I cried to him, and mourned before him, I begged him to teach me a new prayer. These words clapped into my mind: "Lord, lead me into the knowledge of thy dear Son;" I never heard about the Son of God, I never knew that God had a Son, yet these words came into my heart; it was the prayer God taught me himself; no one else taught me."

After she had been thus "tossicated," or tossed up and down for some time, the Lord appeared for her deliverance, of which she gives the following account:

"On the Monday morning while I was eating my breakfast, (but I had no stomach to eat,) it was after Charles was gone to work, these words entered my mind; 'Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him, and sup with him, and be with him, and he with me.' I said, this is the text the man had for his sermon last night; well it was, but I had ne'er heard it then. I heard it now though, all the words quite plain came into my heart. Oh! I thought, suppose it should be their God at the door. Oh! how joyful I would get up and loose him the door! Now I thought, I can ne'er give in praying, those words have so encouraged me; I went up the ladder into my bed room, and began to pray; I made such a noise, the folks might have heard me in the street. I was afraid I should frighten my child; I came down and looked at her, she was a little one, eating her breakfast. I went up again and did not stop long. I came down again, and f'nd the child's bag with meat, and sent her off to school; I put her out at the door, and locked and bolted it. Then I said in my own strength, I will never open this door again till I know their God. I stuffed the windows with all the old rags I could find, I could not bear the light; then I went down on my knees in the dark corner, and began praying these same words that I had used to do, the same words over and over and over again,—the Lord's prayer, and, "Lord, lead me into the true knowledge of thy dear Son." I felt as if I would have pulled the roof over my head, I went tearing and tearing at it with such vehement ear-

nestness. Well, who put that strong cry into my heart? Was it from myself? No; but He gave it me and forced me to cry out, because it was His own blessed will to hear me and answer me. I felt Him come; it's past my talking about such a wonderful time; it's clear past telling. No words can express the feelings of my heart at this time. He fetched me off my knees; I started up; I cannot find words to express the wonderful doings of that blessed moment: well, this is past. He showed me all my sins that I had committed even from a child. Yes, that bit of pink ribbon I had stolen for my doll's cap came upon me. He showed me how for that one sin I might have been sent to hell, and He would have been just. Oh! He showed me my black desert, how I had deserved to go to hell; what a reprobate I had been, and how like a devil I walked upon the earth; how I had angered Him with my sinfulness. My heavy sins and my vileness came upon me! Oh! He appeared such a holy God, such a heavenly, bright and glorious Being; suppose He had said to me then, at that awful moment, 'Depart from me, ye cursed,' He would have been just, and to hell I must have gone.

"O! what a holy God mine is! Well, I was lost, I could ne'er tell what to do; lost in wonder, lost in surprise; yet all this time He kept me from being frightened. I had been frightened, but not now, there was somewhat that held me from being frightened. He seemed to tell me all my sins were forgiven. I had such a sight inwardly of my dear Redeemer's sufferings; how He was crucified, how He hung on the cross for me; it was as if He showed me what I deserved, yet He seemed to say, He had suffered that desert; it was as if He made it so plain to me, how that He would save me, because it was His own blessed will to save me. It was as if He had shown me how He had chosen me from the foundation of the world. He would have mercy on me because He would have mercy.

"I never knew what sin was till now, but He showed me what it was; how black, how dreadful. I felt it was my just desert to go to hell. He would have been just and holy to send me there. I was so lost in wonder, that I said, "O Lord Jesus Christ, make hell ten thousand times hotter before thou sendest me there." These were my very words. I can tell the words, but the feeling I cannot tell. But he saved me, till I was so overwhelmed that I did not know what to do. I can truly say, since that blessed morning, I have a Saviour and a Redeemer, yes, I have; ever since that blessed time, my dear and heavenly father has kept me in his dear hands, and guided me and counselled me himself. Well, I went and unblocked the windows, cleared away all the dirty rags, and let in the blessed light of the sun, the glorious light, my Father's light. I unbolted the door and opened it, I looked out; what a glorious light! I saw my God in every thing; the clouds, those clouds I had so often puzzled over; my God was in the clouds; the trees, the hedges, the fields, the beasts of the field, the birds of the air, showed me that I had a God. All things were new to me; I was unbound, I was loosed; yes, I wondered at it."

After this gracious vision, Sukey had as usual her trials and troubles, arising chiefly from inward temptations, for in outward circumstances she was tolerably comfortable.

"It was during this time we removed to where we now live, Pulverback. I have known heavy seasons of sorrow, great darkness, bitter distress; I have been sorely tempted of Satan, and plagued with the corruptions of my own heart; O, what heavy temptations I have been under for days and days together! I have just sat still on my chair, tempted and buffeted of Satan; I have not had the least power to do one hand's turn for my own defence; a poor, helpless creature, straitened, weary thing; sorely tempted to believe that I had sinned against the Holy Ghost. Oh! the fiery darts of the evil one, they have pierced my poor soul through and through. Yes, I know what sore temptations mean, yet in all this my God has been with me still. He has never left me nor forsaken me."

Her present experience, for Sukey is still alive, she thus tells to "the Rector's Daughter."

"Hart's hymns, now these are my life; Hart understood my life. How the enemy and my deceitful heart have torn and cut asunder my soul. How I've been past every thing pestered about this! I'd think with myself, Well, am I right, I'm like no one else, they be all so quiet, so sleek, so smooth; they seem to have nothing of the buffetings, and strivings, and tossings, and turmoilings, and mournings, and groanings, that I have; what does this mean? Be I a christian? Am I in the right road? Why canna' I live in quietness like other good christian people? When the devil comes in, he would tell me I was clean contrary to the people of God. Such a fuss with my prayers, such a mourning, such darkness, such sorrow, this been ne'er the walk of a christian. A-christian been all in the light. He donna' find such a heap of wickedness in his heart like what I've got. Oh! what I have suffered for years, aye, for years. Then I'd cry to the Lord, 'O my dear heavenly Father, do resolve these heavy doubts and fears, do please to lead me into the right road.'"

As we have made such copious extracts, we will conclude with a striking account of her experience at a subsequent period, when her house caught fire, which seems to us to stamp authenticity and weight upon the whole :

"I stood upon the causeway, and kept looking at my burning house; but from that day to this, I could never describe the deadly sickness, the frightful terror that seized my inmost soul. Oh! it is very solemn to speak of. I believed the devil's lies when he told me that God would never have suffered this to happen to one of his children; yes, I did believe it, and took it for a real sign and standing proof that I was right down deceived in all my blessed hopes, and that I should never be found among the true elect children of God; and, as I stood looking at the fire, I cried out with an exceeding bitter cry, I cried out with a loud voice, and said, 'I am undone, I am lost, I am undone for ever.'

"Was it my house I cared for? No, but it was because I thought all my heavenly and golden treasures were lost. Then I fell down all along upon the grassy bank before my burning house. I had no power either to attempt to save any thing myself, or to call for assistance; as for going into the burning house, I dared not do it, I thought the flames were ready to devour me, and I was the guiltiest wretch; my sins, my black sins, were ready to swallow me up; I kept lamenting my woeful case. What, I said, is this true? Have I been all these years in a delusion? Is my blessed hope come to nought at last? Is my precious Saviour clean gone for ever? Will he be favourable no more? Will he be no longer my Father, my Redeemer? O, what shall I do? When I began to think what a blessed confidence I had had in him, and how I thought he had told me himself that I should be his child, and that he would save me, and be a Father to me, and an Almighty Redeemer. Then I began to think what a boast I had made of him, and how I had published abroad to all the world that I had got a Saviour and a God; and now, I thought, is it all gone to this, what! is all my hope gone? O, what shall I do? Then I began to think what blessed things he had done for me. Why, said I to myself, I thought he had been pleased to reveal his name in me, and teach me to read his word, and call him my Saviour; and now has it been a delusion? How can this be, did he not teach me to pray to him? and has he not times and times blessed his word to me? And was it not himself who taught me to read his word? I thought it was him, I thought he had done all these things for me, and now is he going to forsake me? O, my woeful case! my sins, my heavy sins, my black sins! O, this is what has done it, this is what has done it; and I cried out like David, yes, I roared out this disquietness of my soul."

"Well, I kept crying, and bemoaning, and lamenting myself thus; I hardly dared to look up to God for help, I thought he was clean gone, I almost feared for ever. My sins had hid his mercy from me, and Satan told me my hope was gone for ever; all was lost. Ah! but it was not lost though, that was a lie. The blessed and merciful Lord in heaven, he heard my dolorous cry. Blessed for ever be his most holy and glorious name, he heard my pitiful cry, he saw my tears; he had compassion on me in his own time, he came to my relief, he darted into my soul in one moment, yes, in one moment he darted into my soul. He

rebuked the tempter. Then was the devil vanquished. The blessed Jesus put him to flight in a moment. And the blessed Jesus took possession of my sorrowful soul. He brought joy in turn of my heavy sorrow. He assured me over and over again that he was my Saviour and my Deliverer, and that he would never leave me nor forsake me. I felt his precious blood sufficient to wash away all my sins, and my soul was joyful in God my Saviour.

“He strengthened me marvellously; it is impossible for me to describe rightly the wondrous change he wrought upon me, I who was so weak, so poorly, that I had been hardly able to crawl out of the house, and to throw myself on the grass, in one moment was strengthened, and invigorated, and replenished with all I stood in need of. Then I banged into the burning house, I cared neither for flames nor falling rafters, nor timbers, nor yet for the devil, my mortal foe, for my Saviour was with me, he was my defence. O, how safe I was! How safe I felt in him! He and I were alone together in the burning house.”

We may add that, by the most extraordinary exertions, Sukey saved all her furniture, and that not a single article, not even a cup or saucer, received the least injury.

We may seem, perhaps, to have given too many extracts from this little tract, its whole amount not exceeding twenty-six pages; but we have felt that we could scarcely, in a smaller compass, give anything like a complete idea of the whole.

POETRY.

To help me, O Jesus, appear,
 Nor longer so silent remain;
 Thou knowest my grief and my fear,
 And all my distresses and pain.
 O! pluck from my bosom thy hand,
 And kindly extend it to me;
 Now waiting and hoping I stand,
 And lift up my eyes unto thee.

A Friend to the needy thou art,
 A Refuge to sinners distress'd;
 Thy kind and compassionate heart
 Gives nourishment, comfort, and rest.
 And gratefully, Lord, I would own
 Thy numberless favours to me,
 While prostrate I lie at thy throne,
 And lift up my eyes unto thee.

O! let my petition be heard,
 And kindly in mercy look down;
 And swiftly commission thy word
 To bid my distresses begone.
 O! break through the gloom and the cloud,
 And work a salvation for me;
 In trouble I cry out aloud,
 And lift up my eyes unto thee.

R. S.

*** We regret to say that the fire at our publisher's premises in Bouvrie Street has destroyed the manuscript of *The Real Saint and the Formal Hypocrite Contrasted*, by John Rusk. We shall not, therefore, be able to complete the piece; but we hope to commence a fresh one by Rusk next month.—EDS.

THE
GOSPEL STANDARD.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. v. 6.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9.

"The election hath obtained it, and the rest were blinded."—Rom. xi. 7.

"If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost."—Acts vii. 37,38; Matt. xxviii. 10.

No. 162.

JUNE, 1849.

VOL. XV.

THE LORD EXALTED AND THE SINNER DEBASED.

BY JOHN RUSK.

"For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."—Isaiah lvii. 16.

As I was at work one evening, I was thinking as follows: "In this warehouse I have known what it is to be in great distress, burdened in my mind, having a guilty conscience, and God walking contrary to me; and now," said I, "I know what it is to enjoy peace in my conscience and rest from all these things." Then these words came with power to my soul: "For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." This passage came to me with much sweetness and power.

I had always understood the text in this manner: "*Lest the spirit fail.*" And finding such delight in it, when I got home, I looked in the Bible to see if it were so, and I found it was not; and I have not a single doubt that it was the blessed Spirit that brought the right words with power to my soul.

What I have to say on this passage I know not. As to an explanation, I am conscious of my inability to write on such a text. But is anything too hard for the Lord?

I. We will take notice *what it is that God contends for.* Now,

contending always implies two being at variance. Their wills are contrary one to the other. "Son, go to work to-day in my vineyard." "I will not."

1. One thing God contends with us for is, *our cursed pride*. And the reason is, to give us humility. But alas! what a deal of contention there is to bring us down! How long, like Ephraim, do we go on frowardly in the way of our heart! What high thoughts we have! as Paul says, "High things, that exalt themselves against the knowledge of God." And we often say, "Ah! if we did but practise what we know!" Thus we are proud of our own wisdom; and Paul says, "If any man will be wise, let him first become a fool."

Now, cannot you see the meaning of our text? Solomon says, "By pride cometh contention." "Well," says God, "when I contend, the spirit should fail." And when may it be said to fail? I answer, when I am a fool.

2. Another spirit we have is, *a self-righteous spirit*, as you may see in Paul: "Touching the righteousness which is of the law, blameless." But God says, "The spirit should fail." Well, he brought Paul to this: "I count all things but dung and dross for the excellency of the knowledge of Christ Jesus;" "Not having mine own righteousness."

Again: it is said they ceased to answer Job because he was righteous in his own eyes. But God brought *his* spirit to fail: "I abhor myself, and repent in dust and ashes."

3. *A hardened spirit*. Hence we are declared to be "hard-hearted and impudent children." And this you may see something of in David, when Nathan spoke his parable to him: "As the Lord liveth, the man that hath done this thing shall surely die." "Thou art the man," said Nathan. Then David's spirit failed, and he said, "I have sinned." And at first with Paul, when riding to Damascus: "Saul, Saul, why persecutest thou me?" Then Paul's spirit failed: "Who art thou, Lord?" "Lord, what wouldst thou have me to do?"

4. *A self-sufficient spirit*, which may be called "the spirit of this world." Now, this is the last thing we give up, namely, our strength, as Mr. H. says. Hence it is said the Lord "giveth power to the faint, and to them that have no might he increaseth strength." You may see both in Sampson. He went out to shake himself; this was human strength. He wist not that God was departed; there the spirit failed. And lastly, prayer brought strength in from God: "Lord, strengthen me but this once." Again, in Peter: "Though I should die with thee, I will never deny thee." But says God, "The spirit shall fail." And it did fail with a witness, when he cursed, and swore he never knew Jesus. But say you, "God did not wish him to fail so as to curse and swear." No, but he was determined to let Peter know how much an arm of flesh could do, and it is that arm which God says shall fail.

Now, I think the Scripture and my own experience bear me out; for not only at first, but always when I am brought to fail, let it be whatever it may that rises in me against God, he leaves off contending

when our wills are brought to submit to his. Then our spirit fails, and he says, "I will not contend for ever."

II. But, it may be asked, whom God will not contend for ever with? This is the next particular; and the answer is, with his own elect. The wicked he ever will contend with.

That he will not contend for ever with his people is plain in Amos vii., where he says God called to contend with fire. This terrified Amos, and made him pray God to leave off. Then the Lord stood on a wall made by a plumb-line. The wall I think is Christ; for Isaiah says, "Salvation shall God appoint for walls and bulwarks." Then says the Father, "He shall be my salvation to the end of the earth." Righteousness was laid to the line when Christ obeyed the law of God, and judgment to the plummet when at Pilate's bar; for he was delivered by the determinate counsel of God. But take notice, this wall and plumb-line are to be set in the midst of his people Israel. Now, Israel signifies one prevalent with God in prayer, as you may see in the case of Jacob; and to set the wall and plumb-line in the midst is, by faith to believe that Christ fulfilled the whole law, and endured the curse due to me. When this is the case, contention ceases in our conscience, and he says that he "will not pass by them to hurt them again any more." (Amos vii. 8.) But as it respects the wicked, read on to Amos viii. 7; there he says, "I have sworn by the excellency of Jacob, surely I will never forget any of their works." But the wall made by a plumb-line, which shows how exactly Christ completed the whole work, this secures the elect, and none else; for says he, "I lay down my life for my sheep."

But again. To "contend" for ever, is for ever to "fight against;" for fighting against is implied in it. Read Deut. ii. 9. Now, will God fight for ever against his people, that in Christ have been accepted? Will he war against his people, when justice has been fully satisfied in the death of his dear Son? No; for says Paul, he can now "be just, and yet the justifier of him that believeth in Jesus." When the debts of his people are cancelled by Christ, it would be unjust if God were to fight for ever against them. No, says the text, "I will not contend for ever."

Again. Contention, strictly speaking, is a separation, as you may see in Acts xv. 39. Now, we all know it is sin that separates between God and the sinner. But this is sufficient for us: "He removed the iniquity of that land in one day;" and his blood applied to the conscience removes the sting of death. Then we may say with Paul, "My conscience beareth me witness." Now says God, "In a little wrath I hid my face for a moment; but with everlasting kindness will I have mercy on thee." Then we shall not be separate.

Now, from these things you may see that it is not the people of God that he will contend with for ever.

III. There are several things which occasion this contention. I showed you at first that it was pride, which indeed contains all the rest.

But let us notice a few more things; and *sin* is one. Now, he will let us feel the burden of sin, and contend with us till he pardon us. We shall feel this contention, and shall not know at first what for. Therefore says Job, "Show me wherefore thou contendest with me?" He sends his law home to the conscience, by which is the knowledge of sin; and when he has taught us our inward depravity effectually out of the law, he shows us the origin of it: "Born in sin, and shapen in iniquity." But this contention goes on. "And for what?" you may say. Why, we are not insolvent. Well, after we have been a good while "tossed about with a tempest, and not comforted," he is pleased to enable us to "put our mouth in the dust; if so be there may be hope." At last the promise is attended with some power. "Now," think we, "this is for my pardon, or full deliverance." But alas! he only looked through the lattice; and instead of getting out, we get lower and lower, till at last we fall down and there is none to help: we draw nigh to the gates of death; then he sends his word, and heals us effectually.

1. But all this is contention for sin; as Job says, "If God will contend with man, man cannot answer him one of a thousand." "Fools, because of their transgressions, are afflicted." Now this proves the truth of the text, not "*lest* the spirit fail," but "for the spirit *should* fail before me." Take it the other way, and there is no sense in it; for it is as much as to say that God contends, but not for ever, lest it should submit; whereas I always thought contending was to bring us to submit, especially as it is not to be for ever.

2. This contention is to *bring us off from the flesh*, and to teach us that everything we have comes from him! "Thou knewest not that I multiplied the corn, the wine, and the oil." No, we were for chance; and God will bring us to fail here. "I suffered thee to know hunger, cold, and nakedness;" that when we fail "he may do us good in our latter end." This was the case with Job: we hear of nothing but the great I, till God took away all that he had; and then Job said he uttered things he understood not. You see God answered his prayer. He knows by this time wherefore God contended with him. (Job x. 2.)

3. *Our tongue* is the occasion of a good deal of this, as you may see in Jonah: "I do well to be angry;" in Moses, "Kill me outright;" in Jeremiah, "Wilt thou be as a liar unto me?" Now, this is the fool's lips entering into contention, and his back calling for strokes. And the more we go on in this way, the faster we get bound. "Yet," say you, "Job escaped all this." I grant he did at first, for it is said he sinned not with his lips; but he soon began, and went on a whole chapter in cursing his day. And say you, "When may a man be said to fail on this head?" I answer, when we come to this part of David's experience: "I was dumb, I opened not my mouth, because thou didst it." (Psalm xxxix. 9.) Thus the spirit should fail before him. And would you believe it, the psalmist brings it as a plea to God: "Hear me speedily, O Lord; my spirit faileth." (Psalm cxliiii. 7.)

Having shown *whom* the Lord contends with, namely, his people;

why he contends for sin; *what* he contends for, that the spirit should fail; we will proceed,

IV. To notice the word "ever," and see whom it suits. Take notice, when he says, "I will not contend for ever," it implies that there are some that he will contend with for ever, else there is no sense in it. And when he says, "I will not be always wroth," (with some,) it implies that he will with others.

Then, failing cannot mean annihilation. "Why," say you, "I always thought it was nonsense to say, 'Lest the spirit should fail.'" Yes, and it will be hard work to make anything else but nonsense of it. But let you and me be contented with the written word, and neither add to it nor diminish from it. This text, like many others, has fallen among thieves. But now for the word "ever." I need not mention that "ever" in the text means "everlasting," or "to all eternity;" that is beyond all doubt, and is acknowledged on all hands. Now, this is my intention:

1. To show that God will not contend for ever with some, and who they are.

2. That there are others whom he will contend with for ever, and who they are.

1. The Lord will not contend for ever with that man who has felt the forgiveness of sins in his own conscience; that is, God's covenant name. "We will walk in the name of our God for ever and ever." (Micah iv. 5.) And in the Revelation you read that their Father's name is to be on their foreheads, and they are to walk in it. Again: that man who has experienced adopting grace, that is adopted into God's family, the Lord will not contend with for ever. "The servant abideth not in the house, but the son abideth for ever." (John viii. 35.) Now, I say these things are substantial and durable.

Again. An imputed righteousness. Now, one that has this on in this world God will not contend with for ever, as the Scriptures say: "Then shall the righteous shine forth as the sun, in the glory of their Father's kingdom, for ever and ever." Then God will not contend with them.

Again. It is said we are "heirs of promise," "heirs of the grace of life," "heirs of the kingdom," and many more things, but take them all in one: "heirs of God, and joint heirs with Jesus Christ." Now, if you have experienced these things in time, what do the Scriptures say? Why, "The Lord knoweth the days of the upright, and their inheritance shall be for ever." Then no contention.

Again. That man who has fed mystically on Christ crucified for pardon, righteousness, &c., as Christ says: "I am the Bread of life, and if any man eat of this Bread he shall live for ever." Once more: to be enlightened to see God reconciled to me in his dear Son; as Paul says, "The light of the knowledge of the glory of God in the face of Jesus Christ." Now, this is for ever. And, "The Lord shall be thine everlasting light, thy God thy glory." Then no contention.

“But,” say you, “I do not think you can bring a text parallel to the one you are explaining.” Yes, I can bring four. And the first is. “He will not always chide, neither will he keep his anger for ever.” (Psalm ciii. 9.) Again: “For the Lord will not cast off for ever.” (Lam. iii. 31.) Again: “He retaineth not his anger for ever.” (Micah vii. 18.) Lastly: “I will afflict the seed of David, but not for ever.” (1 Kings xi. 39.) Jeremiah says, “Will he reserve his anger for ever?” And wherein do these Scriptures differ from, “I will not contend for ever?”

2. Having taken some notice of whom he will *not* contend with, let us see whom he *will* contend with; and let us prove that there are some that he will contend for ever with.

1. The first is, the man that is under the law, and never delivered from its curse; for it is there God’s anger is revealed, as you read: “A fire is kindled in mine anger, that shall burn for ever.” (Jeremiah xvii. 41.) This is everlasting contention.

2. The man that dies in his pride, never being humbled in the dust. Solomon says, “Destruction follows pride;” “God resisteth the proud.” And Job says, “Thou prevailest for ever against him.”

3. The man that is never pardoned, as the Scriptures say: “The wicked is driven away in his wickedness.” And this they sometimes know before they go out of the world, as we read: “Who can dwell with everlasting burnings?” And it is said they shall look up and curse both their king and their God.

(To be continued.)

THE UNION BETWEEN CHRIST AND THE CHURCH.

All religion that is not received from the fulness of Christ is nothing but a show, a form of godliness without the power; which renders the performer in the sight of God no more than a hypocrite, or a wolf in sheep’s clothing. For as God appointed the union between the two natures of Christ in eternity, and likewise the union between Christ and his seed, so from eternity he predestinated them to be conformed, in time, to the image of his Son. Hence, when he sent him forth, it was to gather in him the predestinated children of God that were scattered abroad. He was lifted up upon the cross to draw all these men unto him; he was exhibited as the promised Shiloh, to whom the gathering of the people was to be; and exalted to the right hand of God, that we might be called to the fellowship of him; and, by the reception of the Holy Spirit of promise, be joined to him and made one spirit with him, and so have our affections set at the right hand of God, where Christ sitteth. Christ being the fountain of all godliness, all fulness dwells in him; so out of his fulness all grace must be received, and be continually derived from him by virtue of union with him; of which union I intend now to speak.

And, first, there are many things which the Spirit of God performs in the elect sinner before this eternal union can take place, so as to be manifested, known, felt, and enjoyed in time. And, first, the sinner is naturally proud, and God beholds the proud afar off. The soul being by pride at a distance from God, it shows the need of humbling grace; for God says he will dwell with the humble and the contrite spirit. Secondly, all men are by nature unbelievers. God has concluded all men in unbelief; and an evil heart of unbelief is called a departing from the living God. Hence appears the need of a work of faith on the soul; and faith is God's work.

The different impressions and motions of the soul under the influence of the ever-blessed Spirit, in bringing about and effecting this union, are three: divine sensations, heavenly motions, and supernatural affections. Divine sensations give the first spring. Inward troubles about salvation render every human comforter a physician of no value; this, under the Spirit's influence, drives the thoughts from earth to heaven: "I thought upon God, and was troubled."

I now come to touch upon the scriptural description of this ever-blessed union, as it is set forth by the union that subsists between the vine and its branches. "I am the Vine, ye are the branches." There is nothing more fruitful than a vine. There is nothing that can be called wood that is so weak; and yet there is no root in the earth that contains so much life, sap, and nourishment as the root of a vine; nor is there any plant that is productive of so much generous liquor, nor any thing that can produce any thing stronger, if it be distilled. Witness spirits of wine. And so in this union. Who could ever have thought that such great things should have been accomplished by the Saviour, when he appeared in the world a poor and needy man, a worm and no man, the despised of the people, and crucified through weakness? This was David's Offspring; but David's Root was hid in David's branch; and in that ever blessed Root is the natural life of all mankind, the life of angels, and the eternal life of all the chosen millions. "In Him we all live, and move, and have our being;" and from Him the blessing of eternal life is received by all that believe; and from Him the new wine of the kingdom is poured forth, the wine of eternal love, which is strong as death; and whoever drinks thereof forgets his poverty, and remembers his misery no more. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." To abide sensibly in Him, is to stand by faith in his strength, to have the mind swaddled with his truth, to shine in his light, to enjoy his countenance, to feel his power, to find the heart enlarged by a sense of his love, to observe his goings and comings, to bemoan his absence, to be entertained with his visits, and to stand fast in the liberty wherewith he has made us free; and not to be entangled in the traps of error, in the servitude of sin, nor with the yoke of legal bondage.

Sometimes the branches of a vine are without leaves and without fruit; but the branch that is in the vine still has life

in its root, in which life lie both the leaves and the fruit, and nothing is wanted but the sun to bring them forth. So the child of God, through slips and falls, often loses the external verdure of his profession; at which times faith is languid, love cold, patience in a decaying state, hope at a low ebb, zeal abated, and all joy apparently gone. But Christ shines, and revives his work, communicates refreshings from his presence; the wind blows afresh upon the garden, and the Beloved is once more invited to eat his own pleasant fruits. But, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." A man may be in Christ professionally, but not spiritually. There are Christians in name and show, and there are Christians in spirit and principle. He that is in Christ only by profession and confession, by head knowledge, by gifts, by zeal, by flashes of joy springing up from the stirrings and motions of natural affections, is sure never to abide, for want of deepness of earth, or a broken heart; for want of moisture, or the well-spring of divine life; and for the want of root in themselves, which is the love of God shed abroad in the heart. Such are cast forth by the church, either for their open profanity, or else for their damnable heresies which they embrace, and by which they are discovered, and for which they are cast forth as a branch is pruned or cut off. And soon they are withered. Their zeal, joy, and first knowledge, all wither together; and men gather them—imposters, heretics, apostates, hypocrites, or worldlings, gather them into their company and unto their assembly; and the end of them is to be burned, body and soul, in hell fire.

Furthermore. "He that is joined to the Lord is one spirit." All the elect are made partakers of the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his." The whole fulness of the Spirit is without measure in the Saviour; and the same Spirit operates and dwells in all the saints, whose bodies are temples of the Holy Ghost. And under the sweet influence of the Spirit of love, our glorious and eternal union with the Saviour is manifested to the elect sinner; for by the Spirit God calls us to the fellowship of his Son, and when once the poor sinner feels Christ's love operating in him, and all his affections going out after him, then he passes into the bond of the covenant, into the joy of the Lord, and into the glorious liberty of the children of God; he enters into his rest, and rests from all his burdens and from all his legal and dead works; and says for himself, "My Beloved is mine, and I am his;" while mutual affection, the bond of all perfectness, makes the union so clear, so close, so sweet, that they understand what he means when he says, "Believe that I am in you and you in me;" and again, "I am come into my garden, my sister, my spouse."

This union being represented by the vine and its branches, shows the root in which our life lies, where it is hid, and the way in which it is communicated to us. And as the vine branch, which often appears without leaves or fruit, has life still in its root, so had the elect life given them in Christ Jesus before the world began, though

they are by nature the children of wrath even as others, and dead in trespasses and sins, till quickened by the Lord of life and glory.

Furthermore. The vine, contrary to most plants, never bears fruit in the old wood; the new branch, and its new fruit in the branch, both spring together. If no life be communicated, there is no new branch; and if no new branch, no fruit. So old nature can never bring forth fruit unto God. The new and living principle, the new man of grace, must be formed in the soul before fruit can be expected. "No man can gather grapes of thorns, nor figs of thistles." "In Christ is our fruit found." The new man of grace comes from Christ's fulness of grace; the Holy Ghost operates, and produces his own fruits, which are called the graces or fruits of the Spirit; and from the tuition of grace, we learn to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world; and from the operations of grace all good works proceed. "I laboured more abundantly than they all; yet not I, but the grace of God that was with me." Moreover, as the new branch of the vine, the new cluster, and the new leaves, all lie in the life, which is in the root of the vine, so our new man, new fruit, and the verdant leaves of our holy profession, are all derived from Christ, who is our Life and our holy Root; and on which account, though at times we appear withered in our profession and barren in our souls, yet, by virtue of our union with him, in him shall our leaf be green, our leaf, in him, shall not wither, nor shall we entirely cease from yielding fruit; yea, "they shall still bring forth fruit in old age, to show that the Lord is upright," or righteous, or faithful, in giving to us, according to his covenant promise, the blessing of eternal life.

But again. As the life of the branch, the fruit, and the leaf, all lie in the sap, which is the life of the vine, and in which it is secured and hid as in its root; and which life is drawn forth, and the branch, fruit, and leaf, are all set in a working motion by the warm, enlivening rays of the sun; even so when the Sun of Righteousness arises with healing in his beams, the barren desert becomes a fruitful field, and the degenerate plant of a strange vine appears, with all its silverlings and with all its blessed clusters.

This union is further set forth by the act of ingrafting. "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted, contrary to nature, into a good olive tree, and partakest of the root and fatness of the olive tree, boast not against the natural branches; but, if thou boast, thou bearest not the root, but the root thee." (Rom. ii. 17, 18.) This ingrafting is said to be contrary to nature. The natural way of grafting is to take a scion out of a good tree, which produces good fruit, and to graft it into a wild stock, the wood of which, being reduced to its natural standard, as it can sink no lower, will stand better and endure longer in the earth than the wood of a good tree, could a stock of such wood be procured. But our ingrafture is contrary to nature; for we are wild olive branches, cut out of an olive tree which is by nature wild, and are ingrafted into a good olive tree, so as to partake of the goodness and fatness of the good tree; which wonderful ingrafting must in the end purge out

all the wild nature of such a wild branch. And this is done in part at the sinner's conversion, by implanting a principle of grace in the heart; and will be effectually accomplished when our mortal bodies shall put on immortality, and these corruptible bodies shall have put on incorruption: for then mortality, with all its wildness, shall be swallowed up of life, and immortality be all in all.—*Huntington*.

RUSK'S DIARY.

Among the manuscripts of Rusk in our possession is his *Diary*. It is not very full nor long; but, as a record of his daily experience, we have thought it might be interesting and profitable. It has, also, the additional value of recording some of *Huntington's* texts and remarks, of whom, we need hardly say, Rusk was a constant and most attentive hearer.—*Eds.*

1807, *Sunday, Aug. 23rd*, was a very uncomfortable day to me, and I know the cause; for “the backslider in heart shall be filled with his own ways.” Mr. Brook preached in the morning from these words: “A man shall be a hiding-place from the wind, and a covert from the storm;” but I cannot say I got much.

In the evening, he preached from, “When the unclean spirit is gone out of a man.” I was shaken when he gave out the text. It was thus suggested to me: “Now, do you think you can stand this? Here is to be a searching discourse; and how if you are forced to go out, unable to stand it?” Here Satan plied me hard; and I prayed as well as I could, “Lord, enable me to hear the truth, to stand the trial;” but, I assure you, I found it hard work; yet I was helped, though it was sharp work, Satan being permitted so to interpret what I was hearing about a hypocrite as to make it appear to mean me. But I found some good in the last prayer.

Monday Morning, August 24.—When I first awoke I had an impression that it was God's intention, when His word is preached faithfully and we are searched, that we should be condemned in our feelings on all hands, and that trying to hold up our heads in this respect was standing out against God; and this text, I think, confirms it: “Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee.” Mark! fall under thee. And at the back of this I found a remarkable taking of God's part against myself, and I seemed to feel for his honour. This went on by degrees till I got lower and lower, and at last I think I was remarkably low, and seemed to lie passive in the hands of God. This continued till near dinner time, when I began to read a little book called Matlock's *Broad Way to Hell*, being written on the text which I had heard preached from on the Sunday evening. I found myself very uncomfortable indeed. Whether this distress came from the book I cannot tell, but I got more and more distressed; and from three o'clock till a quarter before five I was sorely tried.

Between these hours I withdrew for a few minutes' prayer, and said as follows: "Lord, thou hast said, 'When the enemy comes in like a flood,' that we 'shall not be tempted above that we are able.' Lord, give me power against Satan. Lord, keep me from despair. Lord, support me." When I went home to tea I was a little better; and I thought how valuable the promises were. What could we do if there were no promises in such trying times? I read Psalms lxi., lxx., lxxi., and this verse seem to fix on my mind: "But my prayer shall be to thee in an acceptable time." I was led to see that it is particularly an acceptable time with God, when we are drinking of the cup he drank of; that this is a particular time, because we do it from a feeling sense. Take notice, in that humble frame in the morning, I found very far from a spirit hurrying to be delivered, but was contented to live in that state as long as God should see fit, finding such a revenge against myself for my sin; and at that time, I rather thought deliverance was near, because it says in Scriptures, "If they shall accept the punishment of their iniquity." But I found it different, as you have read.

Sunday, August 30th.—I was at the tea-room in the afternoon, where I heard three people arguing about these words: "Serve the Lord with fear, and rejoice with trembling." One of them said he thought it meant that there was a holy trembling mixed with the joy. I was in another part of the room, and heard all this; and wondered in my mind what it could mean. I knew there was no trembling where perfect love was enjoyed in the soul; and so said one of the three, in answer to him that explained it; but after some time my thoughts were led as follows. See Psalm ii.

Now, take notice of the 3rd verse: "Let us break their bands asunder, and cast away their cords from us." We will take these bands in four particulars.

1. *The blessed Spirit's operation in the heart.* Now, it is said that the Spirit of God was without measure on Christ. But what said the pharisees? "Because," they said, "he had an unclean spirit." Again: "He hath a devil, (say they,) and is mad; why hear ye him?" And with respect to his members, look at Stephen, full of the Holy Ghost, and they fighting against him; as he says, "Ye do always resist the Holy Ghost; as did your fathers, so do ye." Now, it says in Scripture, "Endeavouring to keep the unity of the Spirit;" but what do they say? "Let us break their bands." Because Simon Magus was destitute of this Spirit, he is declared to be in the bonds of iniquity.

2. Another band is *truth*. Paul says, "Having your loins girt about with truth;" but these rejected Him who was truth itself.

3. Another band is *peace*. In Ephesians iv. 3, we read of "the bond of peace." Now, they trampled on Him that was the only Person that made peace between God and man. Hence it is said, "He made peace by the blood of his cross."

4. *Love* is another band. "Charity is the bond of all perfectness;" but as for them, Christ says they hated both Him and his Father.

Now, as these are the bands, how did they try to break them? Why, as follows:

First, They called themselves children of God, and said that God was their Father, when at the same time they blasphemed the blessed Spirit. It is only our having that blessed Spirit that will enable us to call God, Father. Paul says, "God hath sent the Spirit of his Son into your hearts, crying, Abba, Father."

Secondly, They professed to have the truth, and to write it for others; whereas, at the same time Christ told them they were the servants of sin; and they declared they were never in bondage to any. Thus they were filled with lies.

Thirdly, They tried to break the peace of all his followers, in that they called them the cursed of God, whereas God had blessed and will bless his people with peace.

Lastly, Their enmity was so great that, as I said before, they hated both Him and his Father. And yet they thought by killing the saints to do God service. This is breaking, or trying to break, the bands of the saints.

And so it was in the text that we are more concerned with, namely, "Serve the Lord with fear, and rejoice with trembling." Now, these Pharisees pretended to serve God, and that by killing the saints, for "they will think they do God service." But what says Malachi? "If I am a master, where is my fear?" Therefore, if you serve God, it must be with fear; for "what God hath joined together, let no man put asunder."

Again. Every one of them that rejoiced in John's light for a season, together with the way-side hearers, thought it was the right joy. Now, what is joy? Why, the overflowing of love; and love is the band that binds up a broken heart. But it is only his heart that is broken who first trembles at God's word. As much as if he had said, "You are full of joy." And so is every hypocrite, though his joy is like the "crackling of thorns under a pot."

Read wherever you will in Scripture, though I believe that we cannot rejoice and tremble under one influence, yet the man that has real joy has likewise trembling, both before and after. Now, look at the jailor. It is said he came in trembling, but how was it after? Why, he rejoiced with all his house. Take the following text: "The angel said to John, Take this little book;" and John says, "It was sweet in my mouth"—there's joy; "but after I ate it my belly was bitter"—there's trembling.

Again. "The heart knoweth its own bitterness, but a stranger (or a Pharisee) intermeddleth not with its joys." Therefore they must go together, though not under one influence.

Again. "Come, eat of my bread, and drink of the wine which I have mingled." The wine and bread are life and love: "I am the bread of life;" and "My love is better than wine." But you will find, when I withdraw, you will have a fast; and what with corruption within, and Satan, and the world, you will often tremble. And as you will often fall into many besetting sins, and your heart will be hardened through their deceitfulness, which will occasion much

reproof and rebuke, and much crossing, to break it, this will often make you tremble. Thus it is mingled.

But again. "Eat of the bread," there's joy; "Dip thy morsel in the vinegar," that's sour; "All thy garments smell of myrrh," there's joy. "Aloes," there's trembling; "the day of prosperity," there's joy; "and the day of adversity," there's trembling. May God pardon what is amiss! I submit it to the church of Christ, if wrong, and add no more.

(To be concluded in our next.)

HE HATH CHASTENED ME SORE, BUT HE HATH NOT GIVEN ME OVER UNTO DEATH.

Dear Friend,—I again sit down to attempt to comply with your request; but really, I can hardly tell how or where to begin. I feel that I do indeed need the blessed Remembrancer of Zion to touch my poor barren heart with a little of his divine anointing, that so things may be seen, felt, and spoken of in the fear of the Lord, as they really have been, and are, inwardly felt and manifested in my conscience by the Light of Life. It is only the light, leading, and power of the blessed Spirit bringing the truth home into my conscience, searching my inward parts, and opening to view the works of the flesh, that causes me, through a little of his light and reproof inwardly felt, to see, feel, and abhor myself, not merely on account of what may have been detected by a fellow creature, but because of that which has worked secretly within, which God has seen, and conscience has with abhorrence confessed, when a ray of the true light has shone therein. Ah! and sometimes sin has broken forth from my lips. Oh! sin works in so many ways! It mars everything that I do; and yet few know much about it but the Lord and my soul.

I often think I am like "a sparrow alone;" but, however it may be with others, it is no small matter with me to be searched with the lamps of truth, or "with candles," as the Lord saith by the prophet. My soul has trembled before the Lord many a time, lest I should be brought to nothing, or should be found a deceiver and deceived after all. O how often has that monster, pride, prevailed against me! This is a subtle foe indeed; nor is anger a weak one. O how soon are my fleshly passions moved, unless matchless, sin-subduing grace is put forth by the Spirit's power in my weak, unstable soul! And, poor fool that I am, I have many times been very busy in marking out a way for the Lord to work in, or wishing he would work in it; but in infinite mercy he has upset the whole, and has made me confess with shame my sin and folly before him. Indulged again with hope in his mercy, which is built up for ever, he has made me look back on the way that he has led me, and confess (wretch that I am!) that not one of his promises has failed, and that I have lacked no good thing.

I trust I have seen and felt—and I cannot say it is not the case now—that sometimes I have a little sip of the water of life; and then I feel that his reproofs, his chastisements, inward and outward, aye, affliction and poverty, have all worked for good. It is sweet indeed to be led to see how the Lord waits to be gracious to such refractory, wayward creatures as I. It is here I discern in some measure how he hath watched over me in all the seasons of dead sloth, carnality, pride, and temptation; and I can bless his name for hedging up my way. That precious saying has been sweet to my soul: “He hath chastened me sore, but he hath not given me over unto death.” And sometimes I feel a sweet persuasion that he never will.

The truth is, friend, when I am indulged with a little heart-felt nearness to the Lord and confidence in him as my All in All, then I rejoicingly hope to get to heaven solely and entirely at his own expense, if I may so speak. And when, in darkness and soul trouble, I am groaning under the hardness of my heart and the buffetings of Satan, here I am still a point in the matter, that nothing but the free grace of God through Jesus, manifested to my conscience by the Spirit, can help or ease my soul. Dry doctrine I cannot live upon; I feel so dry and helpless in myself, that nothing but the blessed Spirit’s power put forth, manifesting divine mercy and eternal love through the Person and work of Jesus in some little measure to and in my soul, can lift me off the dunghill and out of the dust. But when He who alone leads into all truth makes some small measure of it known in my soul, then I know something of what it is to rejoice and be ashamed.

Think it not strange that you should be buffeted by the children of Ashdod: there is no doubt but they think they are pure in their own eyes, yet they were never washed from their filthiness. We were once afar off by wicked or self-righteous works; and when the Lord is pleased to bless us with some inwrought persuasion and manifestation that he hath quickened us, and called us with a holy calling, and washed us from our filthiness by an application of the precious blood of Christ; and when he brings nigh his righteousness, and declares it to be unto and upon us in particular, as well as the whole body elect in general, who are brought to the blood of sprinkling by the Spirit’s power, whereunto the whole elect seed shall be brought in due time, and not a hoof be left behind; when we feel a little of the blessedness of these things in our own souls, then we are constrained to say with those who are gone before, “Not unto us, not unto us, O Lord, but unto thy name be glory.”

I feel constrained sometimes to ask the Lord to give me (if his will) a grain of that wisdom and understanding which he giveth out of his mouth, and which he has laid up for the righteous. The language of Moses has sometimes, of late, especially fitted my case and feeling, where he says, “Unless thy presence go with us, carry us not up hence.” And if his presence go with us, then his word is sweetly fitted to our state and case, being wrought with a little power in our hearts.

I wish you may have a blessed measure of the contents of that blessed promise felt again and again, under the bedewing power of the Spirit, which God gave to Jacob before he got into the waggon : " I will go with thee."

I am better in health than when you were at B., and can hobble about somewhat better.

You must continue to forgive, and let me hear how it is with you when a convenient time occurs. Grace and peace be with thee and all them that fear the Lord in truth !

Bedworth, Aug. 10th, 1843.

W L.

UNTO YOU WHICH BELIEVE HE IS PRECIOUS.

Dear ———, — Grace, mercy, and peace be with thee, and a full reward be given thee of the Lord God of Israel !

I hope this will find you and yours well, as it leaves me and mine. But perhaps you may be ready to say, " How can this be, when afflictions await us on every side ?" Yes, truly they do ; but faith says, " Shall not the Judge of all the earth do right ?" " Blind unbelief is sure to err " in all her calculations, and so is carnal reason ; and neither of these can rise above their level. But true and living faith, that precious gift of God, drawn forth by the blessed Spirit, mounts far above the perishing vanities of time and sense, sees things in their right light, views Jesus at the helm of all that concerns us, and proclaims that all is well. O ! bless his precious name, how sweet he appears at such times as these ! Yea, even now, my dear ———, the Lord Jesus is so suitable, sweet, lovely, and precious to my soul, that I seem as if I could spend and be spent in blessing, praising, and adoring this Chief among ten thousand. O ! had I ten thousand million tongues, they should all be employed to the honour of Him whom my soul loves, cleaves to, and delights in ! O thou sweet and truly precious Jesus, how great is thy loving kindness towards me ! Thy tender regard and compassion towards me are so free, so great, and so undeserved, that the thought quite breaks my heart, and makes my eyes overflow with tears !

You know that the Lord hath promised that as our days our strength shall be. Faith credits this promise, rests on the faithfulness of Him who hath promised, takes its stand upon the watch tower, and its keen eye is on the look-out for a fulfilment of it. When this is experienced in the heart, faith gathers fresh strength and is encouraged, hope increases her hold on the Lord, love expands her wings with fresh vigour, humility takes her seat at the feet of Jesus, captivated by his transcendent beauty and loveliness, and the soul falls before him, and in love, gratitude, and thankfulness, proclaims him Lord of all.

In my last letter, I told you that the burden at times seemed more than I could bear, for I was ready to sink under it : bu

blessed, yea, for ever blessed be our dear and precious Lord! the scale is turned, and all is well, straight, and clear. He hath been graciously pleased, either to take the burden on his own shoulder or to give me sufficient strength to bear it, so that it now seems as light as a feather.

I am truly joyful in the midst of tribulation. How long I am to continue so I am unable to say; but this I can say, it is in accordance with my desires, and what I have been petitioning his most gracious Majesty for. O how sweet are these precious answers to prayer! How they endear the Lord to us, break down our stubborn hearts, and lay our perverse wills at his feet! But perhaps you will say, "Where are all the rebellion, peevishness, fretfulness, and self-pity you complained of in your last?" O! they are all fled, and I am like a bird escaped from the hands of the fowler, my soul sweetly resigned to his sovereign will, satisfied where he hath placed me, resigning all I am and have into his dear hand, and contented with my lot.

Thus far, you will perceive, the Lord has been as good as his word, and granted me strength equal to my day. O bless his precious name! he has promised to hear the needy when they cry; the poor also, and him that hath no helper. O what a mercy it is that the Keeper of Israel neither slumbers nor sleeps; yea, he has promised to water his vineyard every moment; and, lest any hurt it, he will keep it night and day. And sure I am, that we poor, helpless worms really need this special keeping from moment to moment; otherwise, we should soon fall a prey in the hands of the enemy, and get blown away by the blast of temptation into the gulph of presumption or despair. O how my poor soul has trembled, groaned, sighed, and cried beneath the power of temptation and infidelity, until my very hair has almost stood erect, and I have been at my very wits' end, fearing I should be swept clean away. But blessed be a precious Christ! hitherto he hath helped me; and being thus upheld by his almighty power, I continue to this day, to the praise, glory, and honour of Israel's triune Jehovah.

But O! why our dear Lord should so condescend to bless such a poor worm of the earth as I sometimes feel myself to be, and pass by others: why he should single out a poor, ignorant, country ploughman, in whom and to whom to make known the riches of his grace through a bleeding Jesus, and yet pass by so many amiable and talented men, is to me a great mystery. I can only account for it on the ground of its being to cut off all boasting from the creature, that no flesh should glory in his presence: "He will have mercy on whom he will have mercy."

May God bless these few remarks to your soul, and grant you the clear witness of his Spirit from day to day; and may Jesus in all his covenant characters, offices, and relationships, be increasingly dear and precious to our never-dying souls, is the prayer of thy affectionate brother in truth and love,

THE PLOUGHMAN.

July 12th, 1844.

A LETTER TO A BROTHER IN THE FAITH.

My dear Fellow-Traveller to an Eternal World,—I at times look back with painful pleasure on the many happy hours I spent with you in days that are past and gone, when you accompanied me home from the prayer meeting, and when we walked and conversed of Jesus and of his great salvation, and of his merciful dealings with our souls in quickening us when we lay dead in the ruins of the fall; how, when we were in our blood, he passed by us in love and mercy, and bade us live, and live never more to die; how he stripped us of our rags of creature-righteousness, and clothed us with a change of raiment which will never grow old or decay; and of the many deliverances he had wrought for us and in us in times of need, danger, and dismay, when destruction appeared close at hand and the enemy threatened to destroy. But many days have passed away since then, and my soul has passed through a variety of changes, both of sorrow and of joy, though of the former by far the greatest number; but as a living witness and in humble gratitude to the God of heaven, I desire to testify, to the honour of his dear name, that “the Lord is good, a strong hold in the day of trouble, and he knoweth all them that put their trust in him.”

Some time since the Lord was pleased to favour me with a blessed revelation of the Son of God, and a sweet assurance of interest in his never-dying love and living intercession, which abode with me for several days and nights with but little interruption. And O! the glory, the majesty, the blessedness that by precious faith my soul beheld in him, and the divine certainty of being his for ever; I cannot fully describe; so powerfully did the sweet and blessed sensation increase and rest upon my spirit, that for a time my powers were overcome, and I was incapable of pursuing my calling. O! the sweet, melting, softening, humbling of soul that I felt at his dear feet! Satan a conquered enemy, every corruption in the body of sin as silent as the grave, and a holy calm pervading my immortal soul; while my spirit felt ready to fly into the arms of my dearest Lord, and with the hymn I could truly say,

“My soul would leave this heavy clay,
At his transporting word;
Run up with joy the shining way,
To embrace my dearest Lord.

“Fearless of hell and ghastly death,
I’d break through every foe;

“The wings of love and arms of faith
Shall bear me conqueror through.”

But the Lord has set the day of adversity over against the day of prosperity. He is sovereignly and mercifully pleased that his people shall be exercised with a variety of afflictions, disappointments, and distresses, with long, painful, and in many cases almost distracting temptations not a few; and none are exempt from all that by these he may teach us the emptiness of all things here;

below and indelibly engrave it upon our conscience, mortify the flesh, and teach us that vanity and vexation of spirit are the sum total of all created things; that by his sanctifying grace we may be led to create to him as the only source of permanent happiness and solid peace.

Without these exercises the world would be our home; or we should lie down in the gratification of the flesh, in one way or another, or in a profession of godliness without the power. But how painful the process the Lord takes to root up our false hopes, bring down our vain imaginings, and enthrone himself in our affections; especially in a heart like mine, so ungrateful, so hard, unfeeling, and rebellious! O! this rebellion has caused me many unhappy hours by day and restless hours by night; for at times every thing appears out of joint, and nothing that the Lord does either in providence or in grace can please my mind. Thus for a time I have gone on, inwardly fighting against the dispensation of the Lord towards me, till I have been completely miserable, and in feeling fit for nothing but the fire; yet the dear Lord has appeared again, melted me down at his footstool, under a sense of his long forbearance towards such a guilty wretch, and I have abhorred myself and repented in dust and ashes, and would fain sin no more.

At other times, when I have attempted to bow the knee before the Divine Majesty, I have felt unbelief to be like a millstone on my soul, and I feared it was nothing better than presumption to address the great God of heaven. When in feeling I was but little better than a Deist, without one grain of faith, in living exercise, O! the horrible darkness I have felt at such times, when I could only groan out in the bitterness of my soul, "Why was I brought forth, to behold trouble and sorrow?" But again the dear Lord has appeared, chased away the darkness of my mind, blessed me with a measure of faith, and I have felt nearness of access at his footstool, and have shown him my trouble, and have found some sweet relief. At other times I have been beset with the temptation for days and nights together, after twenty-four years' profession of the dear name of the Lord, to give up my profession, forsake the cause of God and the people of God altogether; and sometimes, through desponding feelings, I have mentally sided with the enemy, though, bless the Lord, not practically. At other times my soul has been led out in sighs and groans to the Lord for preservation and support, that concerning faith I might not make shipwreck; and bless his precious name, he has kept me to this day, and a miracle of grace I stand. Thus, my brother, I go on through life, day after day, sometimes weeping, sometimes rejoicing, sometimes mourning over a hard heart, and sometimes blessed with godly compunction; sometimes sick in soul and sick in body, and when this double sickness meet together, life is to me but misery. Yet sometimes I am blessed with the presence of my Lord, which animates my soul heavenward, and strengthens and refreshes a weak tabernacle.

But if the testimony of some men be true, that is, if we are to

live above our doubts, our fears, and corruptions, and not to regard the powerful workings, nor to fear the dreadful consequences of sin, but maintain an unshaken confidence of interest in the Lord continually, without being cast down or distressed; I say, if this be the way the Lord leads his people on, why then I am out of the secret altogether; but I could as soon believe the devil as believe the testimony of such men, for they contradict the testimony God has given in his word, and his gracious dealings with every exercised heaven-born soul, and build up mere professors in a dead assurance; and if they are the Lord's people, they may expect a day to arrive for them to be put into the dungeon, doubly ironed, and to experience well nigh starvation, for their uttering such base coin in the name of the Majesty of Heaven. Nor has any godly man authority to advance, or even to intimate such things, unless he wish to dishonour the Holy Spirit, whose sole prerogative it is to reveal Jesus in the heart the Hope of Glory, and maintain an abiding assurance of interest in his dear Person.

Through eternal mercy, I know what it is to possess at times a measure of confidence in God when comforts run low, and I know what it is to be blessed with sensible comforts; but I can no more maintain my confidence than I can retain my comforts a single moment longer than the Lord enables me. My confidence and my comforts go and come at the sovereign command of the God of heaven. To maintain a confidence of our eternal security in the Lord is not so easy a matter as some professors imagine; though it is easy enough when the Lord graciously smiles upon the soul, and faith is in lively exercise, enabling us to say, "My beloved is mine, and I am his." With the Psalmist, I can then say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff, they comfort me." But let the Lord hide his face, and I have felt my confidence and my comforts generally decline, and have sunk into sad despondency under the workings of a body of sin, and have become sick of self, sick of the world, and weary of life.

But when the dear Lord is pleased to favour my soul, and to bless me with faith to believe that all the way he has led me these many years has been a right way, and I am blessed with the grace of submission to his will, I can praise the Lord for all the painful things as well as pleasant things; and it is then I feel an assurance that all the afflictions that I have passed through, whether in mind or in body, and all that is to come, are, as it were, asthmatical, and must soon give up the ghost. For when we quit this frail abode, this mortal tenement, and are clothed with immortality, we shall part with all evils and all enemies, never more to come together. Oh, happy hour, blissful moment! for this my soul at times most fervently desires to be at home, in the embraces of my Lord God and dear Redeemer.

That the unction of the Holy One may rest upon your soul, is the sincere desire of your brother in the Lord,

September 15, 1846.

O.

IS THERE UNRIGHTEOUSNESS WITH GOD?

My dear Friend,—I believe we are living in a day when there is but very little real religion felt and known in the heart, considering the bulk of professors; and often is it a question with me whether I know anything savingly for myself or not. Yet I cannot look to anything but a finished salvation, and to this there are many objections raised. On every side there is free will crying, "We must do our part, and the Lord will do his." Now, I believe this means that they are to be saved by their works. But what works can save any poor sinner? "By the deeds of the law no flesh living can be justified" in the sight of God; for the law is holy, and cannot allow one sinful thought; and "he that offends in one point is guilty of all." There is not a mortal living that is not guilty before God.

The question may be asked, Is not repentance to be performed by the sinner before the Lord loves him? To which I answer, No; for the word of God declares him to be rich in mercy; and for the great love wherewith he has loved us, even when we were dead in sin, he hath quickened us together with Christ; so that repentance, even real repentance, is not the moving cause of God's loving us, but is a proof that he has loved us before; for thus saith the Lord, "I have loved thee with an everlasting love."

And what a solemn mercy it is for the poor sinner that God's love is as ancient as himself! And sure I am that nothing whatever can stop the flowings of that love: for "from everlasting the Lord has designed to make known the riches of his glory towards the vessels which he had afore prepared unto glory." Now this being the case, all the glory must rest upon the head of the Lord Jesus Christ. "Of him and through him are all things; to whom be glory for ever and ever, amen." So that it is evident it is not of works, but of him that calleth. Many more portions of divine truth might be produced to prove that salvation is all of grace.

Another objection is, that God is unjust if he only saves some, and gives not all a chance. As to a chance salvation, there is no such thing in the word of God; for "all Israel shall be saved in the Lord with an everlasting salvation." Again: "As many as were ordained to eternal life believed." So that it shuts out the possibility of any of those perishing that are ordained unto eternal life; for the Father has loved them with an everlasting love, and he gave them to his dear Son, who accepted them and became responsible for them. And since the fall he has manifested his love in coming into this lower world, to give himself a ransom for them, and he has paid the debt under which they lay; for eternal truth declares that "he has finished transgression, and made an end of sin, and brought in an everlasting righteousness." Paul says that it is unto and upon all that believe, and faith is the gift of God. And "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all

things." * * * *

[The end of the above piece was destroyed in the late fire at our publisher's, Bouverie Street.—Eds.]

WAIT THOU UPON GOD.

Worthy Sir,—Yours I received, and return many thanks to you for your kindness and prayers. I am blind, but, bless God, I am content. All that the Lord doth is wise and just. All that comes in his will is welcome. His choice is better than mine. Eyes might have blinded, but blindness shall enlighten me. God hath not cast me off, but called me aside into the invisible world. There Jesus Christ is the only Sun. Mercy is as a sea of infinite sweetness for faith to bathe in, the promises as green pastures of comfort. God himself is the dew that makes a spring of graces in the heart. Heavenly truths are the firmament over our heads. The pure air is the Holy Spirit breathing in saints and ordinances. In this world the blind have a prospect, and may see the land afar off, which lieth beyond the line of time, in another world.

I may say it is good being here. I cannot see outward things; but the new creature in the heart is a better sight than all the world. I cannot read the letters in the Bible; but if I have the quickening Spirit of the Bible, it is enough. The covenant may be felt in the heart. The promises may bud and blossom into grace, and notions may fire and be inflamed into holy love. The veil is upon my eyes; but my work, under the Spirit, is to rend off the veil of time from my heart, and to look into eternity—to put back all creatures, and to have eyes and all in God. This is the greatest possession. If I have all things in themselves, I have them but in a finite sphere; but if I have all things in God, I have them eminently and in a kind of infinity.

In waiting I wait upon the Lord, till he incline and give me eagles' wings of faith and love to soar up to him. Near enough to him I cannot be. O that I were rid of earth and self, that my soul might ascend to him, my love going forth in raptures after him.

O for the circumcision of the heart! If the film were off my eyes. I should see the outward world; but if the flesh were off my heart. I should love the blessed God, which is infinitely better. Through grace I hope to come to that blessed region where God is all. In his light we shall see light, and in his love we shall be for ever inflamed to him. But I forget myself, and run out, but not beyond the pardon of my good friend. My kind salute to yourself, and begging an interest in all your prayers. I take leave, and subscribe myself your obliged friend and servant,

EDWARD POLHIL.

[The author of the above (it is believed) lived at Burwash, Sussex, about the year 1670; and was the author of a book entitled *Precious Faith*, which was printed in the year 1675.]

PERFORM UNTO THE LORD THY VOWS.

Dear Sirs,—I feel my mind stirred to drop you a line. I should not have written but for the following circumstance. Some years ago, when in a very low place, I wrote you two letters, which were put in the *Standard*. I was not then weaned from an arm of flesh, nor brought to turn my face to the wall. There was a great deal of self-pity working within, and I needed some one to condole with me. But the more I fled to an arm of flesh, the more I was cut and wounded; and I now bless the Lord for it. He brought me to lean on His arm alone. It is a sweet spot to be in when we can cease from man, whose breath is in his nostril, and fall naked into the arms of Omnipotence. Then it is that the Lord proves himself to be a Friend that sticketh closer than a brother.

When I have had real trouble my mouth has been shut, knowing none but the Lord could deliver me. And as dear Mr. Hart says,

“’Tis decreed that most shall walk
Their darkest paths alone.”

When the Lord first spoke peace to my soul, and saw fit to dandle me on the knee, for nearly six months after this he hid his face from me, and I was left to call all the work in question, and to walk in a path of darkness. Yes, I was at times on the dangerous brink of black despair. The hedges and the woods have been the places of my groaning both night and day. Yet, bless his dear name, not without many visits of mercy; but I was panting to call him, Father, without a quivering lip, which I could not do, no, nor could I sing a verse of a hymn of the same language.

I have thought, if all the children of God in the world were to come to me, and tell me I was the Lord's, it would not prove me so; but, on the other hand, it would sink me deeper. But where am I running to? I was going to say, that the last time I wrote to you, I said you would never hear from me any more till the Lord had delivered my soul; this seems to say, that when the Lord did deliver me you would hear from me, and every now and then it occurred to my mind. Some little time since I got up with it, and I begged the Lord to tell me if it was his blessed will, or to remove it, when these words struck my mind; and though I have not been able to find them, yet I believe they were God's word, because they followed me, and I am afraid to go against it. The words were these: “Perform unto the Lord thy vows;” and I am afraid to ask any more, for it seems to me his will that I should not. The Lord saw fit to bring me out of my state of bondage as follows.

Mr. G. came up to speak to us, and I went to hear him; and would you believe it, I was as full of malice, enmity, revenge, and covetousness, as I could hold; and how ever I went to hear him, I do not know. As I was going along the road, something said, “Can you expect a blessing in this?” And I said, No, and I really felt it. However, I went, and sat like a post. When he took his text, which were these words, and I shall never forget them, “Let the

inhabitants of the rock sing; let them shout from the tops of the mountains;" all my wretchedness was gone in a moment, and my heart seemed to melt, the tears ran down my cheeks, and "Abba, Father" burst forth from my lips—"my Father, my Lord, and my God;" so near was I to him. And as he went on, the word dropped like dew from his lips into my soul. O how I was astonished! Never was deliverance less thought of or more unexpected than at this time. Surely I can say with Hart,

"'Tis not for good deeds, good tempers, or frames,
But from grace it proceeds, and all is the Lamb's."

And he has always met me in that way. He has met me many times with a kiss, which has broken me all to pieces, and I have been astonished many times, and could only resolve it here: "He has mercy on me because he will have mercy." If ever a poor sinner out of hell has a cause to praise him, it is J. D.

"And when I get in yonder clouds,
Amongst the favour'd few,
The loudest of the loud I'll sing,"

"My Jesus has done all things well."

Ah! if you knew the half of my heart, you would say so too. Dear Hart says, and I look forward to it some times with a longing desire,

"Since death, that puts an end to life,
Will put an end to sin."

I cannot help believing at this moment, that when he does number up his jewels, I shall be one. Oh! the blessed thought; how it separates from the world! It is a blessed path to walk in.

Yours in love,

Bristol, November 6th, 1848.

J. D.

AN EVERLASTING COVENANT, ORDERED IN ALL THINGS AND SURE.

To my dear Friend and Brother in the Lord Jesus Christ,—Grace, mercy, and peace be multiplied to thee!

It is now some time since I took my pen in hand to write a few lines to you. It has not been for the want of love or affection, but from being so much afflicted in body, exercised in mind, and tried in spirit. Mrs. C. H. called the other day at my house; I inquired after your health, and was informed that you were still very weak and feeble in body, and low and nervous in mind. I therefore concluded another line or two, from one who is so much like yourself, might not be unacceptable or unseasonable at such a time. "A word spoken in season, how good it is! It is like apples of gold in pictures of silver," though it may be spoken by one who is less than the least of all God's saints, and who, I am sure, has great reason to admire the goodness, love, mercy, and faithfulness of a covenant-keeping and promise-fulfilling God.

I was a short time ago lying in bed labouring for breath, and

judging hardly of the Lord for thus afflicting me, and saying, "Surely can this affliction be for my good? Can this be among the 'all things' that work together for my good and God's glory?" when suddenly the words of David the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, dropped into my heart with some degree of sweetness, comfort, and consolation; "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in *all things* and sure: for this is *all* my salvation and *all* my desire, although he make it not to grow." My mind was instantly led to meditate and contemplate on this sweet and blessed portion thus:

He, *Jehovah*, hath made with *me* an everlasting covenant, ordered in all things and sure. Then this present affliction which I am now labouring under, was, and is, in that covenant, and must work for my good. The Almighty hath in the same covenant chosen his dear people; set his love upon them, and given them to his dear Son, who undertook to redeem them, to shed his precious blood for them, and to atone for their sins by making himself a sacrifice for them; and the Holy Spirit undertook to quicken and regenerate each and every one of them in their time-state, lead them through this wilderness, and at last to bring them safe to glory.

Yea, "ordered all things and sure;" the path in which we are to walk; the trials we are to meet with; the afflictions we are to endure; the temptations we are to be exposed to; the oppositions we are to meet with; the battles we are to fight; the strength we are to receive; the comforts we are to enjoy; and the love, power, and faithfulness we are to have communicated to us in every time of need—all, all these things, and many more, are appointed for us in this everlasting covenant. And can we not say, my brother, that God has been faithful to his word of promise? Has any thing failed of all which the Lord our God has spoken? Has he not been much better to us than all our fears, faintings, and misgivings of heart? Surely we dare not deny it! Then what saith beloved Hart for our encouragement? *WIA*,

"Jesus is our God and Saviour,
Guide and Counsellor, and Friend,
Bearing all our misbehaviour,
Kind and loving to the end.

"Trust him; he will not deceive us,
Tho' we hardly of him deem;
He will never, never leave us;
Nor will let us quite leave him."

Oh! my friend, it is the unbelief of our hearts that gives the God of truth the lie; that says, "Can he feed us in this wilderness? Will he guide us in the right way? Shall we endure to the end? Shall we not some day or other fall a prey to the enemy of souls? Shall we not make shipwreck of faith and a good conscience? Shall we not be given up to a reprobate mind? Shall we not turn our backs upon, and deny the Lord that bought us? And shall we not be proved at last to be merely nominal professors, yea, hypocrites and deceivers?" No, verily! If the Lord wished to destroy us, he never would have

shown us such things as he has, neither would he have accepted an offering at our hands.

Ever bear in mind, my brother, "the everlasting covenant, ordered in all things and sure." If our salvation in the least depended on us, woe be to us! But blessed be God it does not. "God," says David, "is my salvation and my glory; the rock of my strength, and my refuge." Then saith he, "Trust in him at all times, ye people; pour out your hearts before him; God is a refuge for us." I have found him such to me in all my tribulations, trials, afflictions, temptations, and sore distresses; and I doubt not but you will find him the same, to the joy and rejoicing of your heart, how much soever he may try your mind, exercise your patience, or afflict your poor body. All this is to bring us to say from the bottom of our hearts, and feelingly and experimentally to know and acknowledge with David, in the latter clause of the text, "This is all my salvation and all my desire, although he make it not to grow."

I have been brought humbly to submit to the chastening hand of God, to kiss the rod and Him that had appointed it, bow to his righteous sceptre, yield the obedience of faith, and say "Father, not my will, but thine be done; choose thou the way, but still lead on." And sure I am, that He which hath begun the good work of grace in us will carry it on, and perfect the same in the day of the Lord Jesus Christ.

My sister, Mrs. H., was called away by death on Lord's day morning last, and I hope her end was peace. There were many good marks about her, which affords me encouragement to hope that she died in the faith. We know not how soon the messenger may be sent to call us hence. May we be looking out, daily and hourly, so that we may have our loins girt about with truth, our lamps burning, and our feet shod with the gospel of peace; and as men redeemed of the Lord, be waiting for his coming, that we may enter into the joy of our Lord! This is the prayer and desire of your willing friend and brother in the Lord Jesus Christ,

Chichester, Oct. 25th, 1842.

J. L.

[The writer of the above letter we had the pleasure of knowing a little of personally. He has since then passed into a happy eternity; and his memory is still affectionately cherished by the people of God at Chichester and Portsmouth, by whom he had been for many years known and loved. He was a great sufferer from asthma, which will explain what he says about "labouring for breath."—Eds.]

A LETTER FROM THE LATE W. J. BROOK, OF BRIGHTON.

I was grieved, but not surprised, when I heard of your calamity. I have given up such means of adding to a livelihood as are not pleasing in the sight of God—such as faith could not be exercised in, nor the prayer of faith be sent up to God to own and bless. The command is, "Submit yourselves to every ordinance of man for the Lord's sake," and this must stand. Though there is no dishonesty,

strictly speaking, between man and man, in the little traffic you have sometimes carried on, it is a resisting of the ordinance of God in man.

I am ready to acknowledge that it has not appeared to me before in the light it does now; if it had, you should have heard of it; nevertheless, I have dropped hints concerning it.

I hope this affliction will be received by you as coming from God. There is nothing happens by chance or in vain. Every visitation is either in mercy or in judgment, to save or to destroy, to humble or to harden. If God should bless this calamity, it will lead you to examination, confession, and prayer. And I am fully persuaded it will cause you to see that such dealings are inconsistent with a walk and life of faith, and in opposition to the will of God. There is no unpardonable crime in it, nevertheless there is something in it which requires confession to God and supplication for his mercy and help. For this there is a throne of grace, to which we may boldly draw near.

When you built your second boat,* it struck my mind it was a trap of the devil; and I have watched it all along, to see whether it would prosper or not. And I think you must honestly confess it has not—at least, from what I heard you say, that one boat is as much as you can manage. I am sure so as to exercise faith, and a good conscience. It is enough to procure a livelihood by, with faith in God. And daily bread is all we want. Satan wanted to encumber and entangle you with the things of this life; and under fair pretences he has succeeded. Now look at the boat. It has not answered your expectation in the fishery, and this very boat is seized and taken from you. I consider it as a merciful design of God to wean your heart from the over carefulness that is in us all about what we shall eat or what we shall drink; and to teach you a useful lesson in causing you to abstain from every appearance of evil.

You have business upon the land as well as on the sea. You have spiritual as well as carnal things to provide. You have a soul to be saved as well as a family to bring up. And what shall a man give in exchange for his soul? But you are oftentimes missing in the assemblies of Zion; and I know that, in this case, there is often something besides your necessary business that will keep you away. The devil is at no loss to find excuses, and to provide means to answer his purpose. But resist the devil, and he will flee from you; and I think he needs resisting in this one thing, that he often contrives to keep you from the house of God. Your flesh or natural disposition is kind and easy towards all men. You are led away by this to help the ungodly, whom God hates. You are like Jehoshaphat, too easily moved by the bowels of fallen nature. You make compliances against conscience, and are not separated enough from the tents of ungodly men. And now one of these has proved your greatest enemy. I think I see in this the hand of God, to chasten you for your natural disposition, that you may see the evil of it, hate it, and flee from it. "Come ye out from amongst them, be ye separated, and touch not the unclean thing, and I will be a Father unto

* This letter was addressed to a fisherman.

you, and ye shall be my sons and daughters, saith the Lord Almighty." I believe the root of the matter is found in you; but it wants much digging about to send up a healthy branch, and produce pleasant fruit in season, digging about with sharp trials and heavy afflictions, as well as watering with the showers from heaven.

You are too much at ease about your soul, and too careful about your body. This is the case with us all; and hence we need beating, correcting, reproof; heavy crosses, troubles, and trials sore and galling must be laid upon us. In this time of adversity we are to consider, and shall, through the grace of our Lord, search and try our ways, and turn again to the Lord, and lift up our hearts with our hands unto God in the heavens.

I have had a spirit of supplication for you; and hope, whatever may be the event of your temporal matters, your spiritual things will suffer no loss. I will pray for you, and have prayed, that you may "hear the rod, and him who hath appointed it; for the Lord's voice crieth unto the city, and the man of wisdom will see his name;" seeing this, you shall gain more by the loss of your boat, cargo, and all your wares, than all the riches of the whole China fleet.

W. J. BROOK.

[We much admire this honest and faithful letter. Keen reproof is mingled with love; and sincerity, blended with tenderness, runs through, and is stamped upon every line.—Eds.]

I LOOKED FOR HELL, HE BROUGHT ME HEAVEN.

My dear Friend,—Yours I received, and was glad to hear of the loving-kindness of the Lord to your dear husband, in his hour of need. It is such an unspeakable mercy to feel that, low as we may sink, yet the mercy of God can and does reach us, and that the everlasting arms are indeed underneath us! It realizes to my mind the kind dealings of the Lord to my soul last March, during a dangerous illness, when I was apparently dying, my mind dark and wretched, and filled with horror at my base backslidings and abominable pride. My heart was sinking, yet so miserably hard that I could not pray, and seemed as though I would not. For many years death had been a king of terrors to me. I was one of the most nervous, timid wretches that ever existed. But when brought to the very brink of eternity, to all human appearance, suddenly my soul was filled with the goodness and kindness of God, and, in an instant every fear and painful sensation was gone,

"All was mercy, all was mild,
And wrath stood silent by."

I enjoyed a heavenly calm, love and wonder sweetly mingling. I was amazed that the Lord should look upon me, and visit with such a sweet sense of his free favour the most unlikely, the most unworthy of his creatures. And why? "Because the mercy of the Lord is from everlasting to everlasting," answered my soul: "who remembered us in our low estate, for his mercy endureth for ever!" Oh! how

precious was the free favour of God to my soul then! how soul-supporting was his faithfulness! Whilst leaning on all-sufficient grace, what access to God!—what nearness! “Speak, Lord, for thy servant heareth!” This sweetly passive frame of mind lasted nearly twenty-four hours, during which time the disease abated, and I began to recover my bodily strength. I certainly felt disappointed when favourable symptoms took place; for oh! how I dreaded coming back to the world and sin! Sin was so hateful, my very soul seemed to shrink and tremble at the thought, and thirsted for the land of pure delight; for the Lord to continue his favour towards me, and to bless me with a feeling sense of it; for him to embrace my soul, and thus prove my interest in his dying love. Every other wish was faint compared with this.

It was during this illness that I felt such a fervent attachment to the dear ministers of the gospel, your husband particularly. For several months before that time, I had been in a very wretched state of mind. The only time my heart was touched, so as to have any relish for divine things, was on reading a printed sermon of his, “The King’s daughter is all glorious within.” That was about a fortnight before I was taken ill. And from that time back till August, when he preached in our chapel in the morning from the same text, my soul was in a most awfully lifeless and backsliding state—no love, no pleasure in the worship of God; all weariness to the flesh. My ever dear and affectionate friend, G. H., has been a faithful minister, a kind friend; but, during that period of seven dreary months, I do not remember feeling the word come with power either at home or at chapel; the word did not profit, not being mixed with faith.

My dear Friend, should I not write in a week or two as I intend, will you favour me with a few lines informing me how your dear husband’s health is progressing; please give him my affectionate regards. I hope the Lord may continue an abiding sense of mercy, tender mercy, to his soul, and still enable him to kiss the rod.

My dear friend G. H. joins me in love to you and him; and I remain,

Very affectionately, in great haste,

M. A. E.

Bursledon Bridge, March 29, 1849.

MY MEDITATION OF HIM SHALL BE SWEET.

My dear Friend,—Through God’s mercy and goodness, watchful care and tender compassion, I arrived home safely on Wednesday morning; and the Lord gave my soul a sweet spirit of meditation on my way home upon death and eternity, till under these feelings my heart burned within me, and the Lord Jesus and his work were truly sweet. At that time there was no roving eye, no covetous heart, no wandering of carnal desire at work; but these were all subdued, held back, and kept down, with the love of God in my

heart, the peace of the Lord Jesus in my conscience, and my mind stayed upon Him. My soul saw and felt that this body of sin and death would soon be laid down in mother earth, from whence it was taken, and the gate of life thrown open, by the death of the Lord Jesus Christ; and I felt that my redeemed soul would be carried into the bosom of the dear Redeemer; so that I could indeed say that "my meditation of Him was sweet."

But what was my meditation, on Tuesday, in your house? Why, my heart meditated terror; it was truly a day of trial to me—my poor tempted soul only seem just to escape with the skin of its teeth; for I greatly feared that Satan would have his end upon me that day, and that I should be found slaughtered in the bedroom. But what a day of prayer that was to my soul, in crying to the Lord that he would keep me as He ever had done; and what a spirit of thanksgiving I felt in that bedroom to the Lord for making a way for my escape, and for enabling my soul to bear up under the temptations of Satan! And when I left on Wednesday morning, my heart went out in thanks and gratitude to the dear Lord for his watchful care, his supporting grace, and delivering arm, in delivering me out of that temptation which my soul has been plagued and tormented with for more than twenty years; and I have proved that God hath ever been faithful to His promise, in not suffering Satan to tempt me above that which He enabled me to bear and endure; and my soul desires to thank and praise Him for His unspeakable kindness, goodness, and mercy towards such an unworthy sinner.

Dear Friend, I have thought much about you, and the state of mind which you were under on Tuesday evening, and trust that the Lord hath visited your soul with his salvation before this time, to cheer your heart and make your soul glad; and then I am sure that you will see and feel that more are they who are for you than all those who can be against you, for the Lord saith that one shall put a thousand to flight. I do hope that my soul has felt for you, and hoped that the Lord would meet with you yesterday at the chapel, and bless your souls, to encourage you to meet together, to strengthen your hearts by the way.

What a mercy it is to have a Refuge to fly to in the storm, and a Hiding-Place from our enemies; a God to look too who knows our hearts, and sees all our thoughts and ways; and a Jesus to undertake for us when we are almost overcome!

Yours for truth's sake.

Woburn, April 9, 1849.

T. G.

When the heart is bound and hard; when fears are high, and life hangs in doubt; when nothing but sin is seen and felt, and the wrath of God reflected; when Christ is hid, and Satan always at hand; when others feed, and the soul is starved; when others rejoice, and I am sad; when they are indulged, and I smoke in the flames of jealousy: 'tis hard work.—*Huntington.*

EDITORS' REVIEW.

A Short Account of the Happy and Triumphant Death of the late Mr. Robert Creasey, Minister of the Gospel, March, Isle of Ely, Cambridgeshire; to which is added, a Selection of his Letters.
London: Simpkin, Marshall, and Co. Sleaford: James Creasey.

"THE memory of the just is blessed;" and never more so than when they have made a blessed end. To those who loved them in life, their memory is doubly dear when embalmed in the fragrance of a happy death; and even from those who hated and persecuted them living, their dying testimony has sometimes extorted the passing desire, "Let me die the death of the righteous, and let my last end be like his."

The voice that sounds from the dying chamber, where, amidst weeping friends and sinking nature, grace manifests its last and strongest triumphs before swallowed up in glory, must ever forcibly appeal to feeling hearts. The same solemn hour awaits all. What then will be their feelings; what then their manifestations; what then their strength and consolation; what then their faith, hope, love, joy, and peace; what views then of the Lord Jesus and of their interest in him; what calm in death, what support through death, what glory after death?—what living soul does not, at times, ponder over these deep and solemn realities?

Every happy and peaceful death-bed, then, is not only a proof of the Lord's faithfulness to the departed, but a source of strength and encouragement to the living. As far as regards him, he is at rest. Pain of body, anxiety of mind, afflictions in family or circumstances, powerful temptations, the fiery darts of the wicked one, and, worse than all, the plague of sin within, will trouble *him* no more. But *we*, who are left behind in this vale of tears, who have still to struggle onward, amid fightings without and fears within, may sometimes be encouraged by his peaceful end to press on against every outward and inward obstacle, casting ourselves wholly on Jesus, who is able to save to the uttermost all who come unto God by him.

The death of the righteous at all times, but especially when it has been signally attended by the presence and blessing of the Lord, has something in it peculiarly softening and solemnizing. And if it be one whom we have known and loved, and we have ourselves been eye-witnesses of the solemn yet blessed scene, the effect produced is indeed far better felt than described.

Their frailties and imperfections are all buried in the grave. What they were as sinners, we forget; what they were as saints, we only remember. If, during life, we have not in all points seen eye to eye; if in some things we have thought them wrong; if they have manifested any of those imperfections and corruptions which we feel working in our own bosoms—when the presence and love of their Lord and God have shed a sacred halo over their closing days, all these passing shades are swallowed up in that glorious light.

It may, too, have been with them spiritually as we sometimes see naturally. A gloomy morn may have ushered in a stormy day, and only transient gleams of light may have burst at intervals through the lowering sky; yet, at eventide, the winds are hushed, the clouds disperse; and for some little time before the sun touches the horizon, the heavens are clear, and the bright orb of day sheds all around his dazzling beams before he is suddenly lost to view. And when gone, the golden twilight still remains, as the reflection and remembrance of his departing glory. So, many a saint who, like the subject of the above Memoir, has had little else but temptation and trial, with but few gleams of comfort; perhaps, during the greater part of his spiritual course, has, on a dying bed, shone forth a blessed spectacle of what the grace of God can do in that trying hour.

If such we have seen, and felt any measure of sweetness and power at the sight, some rays of the departing glory seem to reach us; and the remembrance afterwards of what we have seen and felt in that still chamber, is as the twilight—the Object gone, but the rays remaining.*

The Memoir before us contains an account of the happy end of the late Robert Creasey. We were in his company a few months before he died, and can therefore bear our personal witness how sorely tempted and tried he then was.

Without wishing to throw the least reflection upon the departed, we confess that we thought we saw at the time a reason for his being thus sorely tried. Without meaning to be legal, and admitting to the fullest extent the sinfulness and helplessness of the creature, yet there was certainly at one time in his ministry a legal tinge as regards handling the precepts. This we know is delicate ground; but in this, as in everything else, there is a right and a wrong path. Some ministers neglect the precept almost as if it did not form as much a part of God's revealed word as the promise; and others legalise it. But precept and promise are alike gospel, when the soul is under the sweet and blessed operations and influences of the Holy Ghost. Without his divine, and sanctifying, and softening influences, what is promise, or what is precept? The first distils no sweetness; the last constrains to no holy obedience. The first little touches the heart; the last little moves the conscience. Each, indeed, remains the same in the word of truth; the one still full of grace, the other still full of direction; the one pointing to the life of Jesus above, the other to the life of Jesus below; the one tending to produce fruit within; the other to produce fruit without; the one encouraging us to believe, and the other to obey. They are not dissociated in the word of God; nor are they ever separated in experience. When we feel the sweetness of the promise, we feel the power of the precept; when we love we can obey. And when our obedience to the precept flows from gospel motives, under divine

* Having ourselves lately witnessed a signal display of the grace of God on a death-bed, we have been almost unconsciously led to dwell upon this subject; and if we have, in so doing, somewhat trespassed on the time and patience of our readers, we trust they will receive that as our excuse.

influences, and towards heavenly ends, then and then only do we obey the precept aright. All other obedience ends in self-righteousness. How careful, then, should ministers be to handle the precept aright! And this they only can do when they themselves are under the influences of the Holy Spirit, filling their souls with humility and love, softening and melting their hearts into a conformity to the image of Christ, and breathing into them the tenderest affection for the people of God. But to take the precepts and make them up into a scourge, to flog therewith bleeding consciences, will never bring glory to God. It may produce a monkish obedience, a fleshly holiness; but it will never raise up the peaceable fruits of righteousness. Good men sometimes have erred here. Seeing the low state of the churches and the carnal lives of many professors, they have been stirred up as with holy zeal to scourge them into obedience by the precepts. But they have usually toiled in vain; carnal professors will remain carnal still. Chaff was never yet threshed into wheat, nor goats beaten into sheep; and whilst every stroke tells upon tender consciences, it falls upon seared ones like the snow-flake or the eider-down.

But admitting that the children of God can be awed into obedience thereby, is that obedience acceptable? Does Jesus want the service of the slave, or the obedience of the son; the duty of the servant, or the affection of the bride? "If ye love me, keep my commandments." "The love of Christ constraineth us." "Put on, as the elect of God, holy and beloved, bowels of mercy." Promise and precept, love and obedience, grace and its fruits, a believing heart and a holy life, affections in heaven and separation from the world, the fear of God and a departing from evil—are all blended in the word, as they should ever be in the heart, lips, and life of every Christian minister.

If, at any time of his ministry, Robert Creasey was tinged with a legal bias, his last furnace, we believe, burned it thoroughly out of him. For though sorely tried with Satan's fiery darts, his conversation was never more savoury, nor, as we have heard, his ministry more powerful than at that period. For being searched himself, he could search others, as well as speak a word in season to the weary. These dark clouds continued, we believe, to a late period of his earthly existence, and were only dissipated shortly before he lay on his death-bed, there to prove the faithfulness of God.

We will not, therefore, detain our readers longer from one of the accounts given in the present memorial of his happy death.

"Almost from the commencement of his long and painful illness, he very frequently expressed an earnest desire to be conformed to the will of God, and to glorify him. He frequently would say, 'I never had such a desire before in my life to glorify God and show forth his praise as I now have. I would not utter one murmuring word, but would say, with the good old prophet, 'It is the Lord, let him do what seemeth him good.' Sometimes at a night he would say, 'Now, if I could go to bed and get a good night's rest, (having had but little rest for several nights before, some nights not able to go to bed at all,) But shall I dictate to thee, thou all-wise Being? No. Thou knowest what is best for me: but I would say with good old Eli, 'It is the Lord, let him do what seemeth him good;' which words he would fre-

quently repeat. He would often say, 'I want to embrace the Rock for want of a shelter. I want to be led to that fountain which is open for sin and uncleanness for the house of David and for the inhabitants of Jerusalem.' Many times when in great bodily pain, he would be repeating almost continually some precious portions of the word of God, such as expressed his present state, the redemption work of Christ, the Lord's kindness to his people, and what he desired to be: these following, and others of a like nature: 'Though he slay me, yet will I trust in him.' 'I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.' And, 'Into thine hands I commit my spirit, for thou hast redeemed me, O Lord God of truth;' and a part of a hymn, 'How long will it be, ere thou please to grant me my desire; to fetch me home, and give me ease?'

"Many times when any part of the family said to him, 'Father, you are very bad, I doubt you are no better,' he would say, 'No, but I cannot help it; it is what the blessed Lord pleases, who will do what is right; and I would not utter one murmuring word;' which he used almost always to repeat if any observation was made respecting him being so very ill. He would say, 'I am in the blessed Lord's hands, and I do not wish to be anywhere else.' Indeed, the word of God appeared to dwell richly in him; and he would be almost constantly repeating some precious portions, either in a way of prayer or praise.

"At one part of his illness he was very sharply tried with darkness and the hidings of God's countenance; indeed, so much so, that he said the heavens appeared as iron and brass over his head, so that his prayers could not enter; for he was like the prophet, when he said, 'Though I cry and shout, he shutteth out my prayer.' And like Heman, "I am shut up, and cannot come forth.' 'Hath the Lord forgotten to be gracious? Hath he in anger shut up the bowels of his mercy? Is his mercy clean gone for ever? Will he be favourable no more? I mourn in my complaint and make a noise. Whilst I suffer his terrors I am distracted.' And truly his soul was distressed, and his heart overwhelmed within him; often would he cry out, 'Lord, save or I perish.' 'Lord, lift up on me the light of thy countenance.' 'Lord, I have no might nor power against this great company, but my eyes would be up unto thee.' 'More faith and patience.' 'Lord, increase my faith;' often repeating the following lines:

" 'Except my faith be stronger,
Lord, I can wait no longer;
For that which I desire,
It is so long a coming,
I weary am with running;
My soul is set on fire.

" 'Although the Lord has spoke it,
I scarcely can believe it,
He'll help me over all;
My sorrows are so heavy,
And burdens are so many,
I daily fear to fall.'

"After he had been a long time in this state, he said he was brought again to this, 'I find that nothing will do but my old cry, More faith and patience. Lord, increase my faith.'

"One day in the afternoon, which was about a month before he died, he dropped into a sleep as he sat in his chair; when he awoke, these words were on his lips: 'Let patience have its perfect work.' He had scarcely uttered these words, when the Lord broke in upon his soul with such power and sweetness, such light, love, and liberty, as appeared to be almost too much for his weak frame to bear up under, and he broke out in the words of Simeon, 'Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' And with David, 'Thou anointest my head with oil; my cup runneth over.' He had, in this blessed visit from the Lord, such a precious manifestation of the Saviour to his soul, and such a sweet assurance of his interest in him, that he exclaimed, 'Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever.' This latter clause, 'I will dwell, &c., he dwelt upon. Indeed, he

said he felt such a blessed confidence in his soul, that he could not help crying out, 'I will dwell in the house of the Lord for ever.' Come life or come death, he was ready. 'Oh,' said he, 'I never could have expected that such a poor, unworthy object as myself should have been favoured with so glorious a manifestation of God's love.' He always after termed this 'the glorious discovery, or manifestation,' and could not mention it without tears; and maintained he certainly saw the Lord Jesus by the eye of faith as his God and Saviour.

"When the Lord so sweetly and powerfully manifested himself to his soul, he wished for all his children, and all that feared God, to help him to bless and praise the Lord for his goodness and mercy to him. He said, 'I can now say, 'Come here, all ye that fear God, and I will declare what he hath done for my soul.'"

"From this time he did not sink so low as he had done before, but had an abiding sense and humbling view of his own sinfulness, utter unworthiness, and such sweet confidence in God, and was led so blessedly to justify God in all his dealings with him, often exclaiming, 'What a good and gracious God I have! how kindly he deals with me!' which rendered it quite delightful to be with him. He was much employed in blessing and praising the Lord; and scarcely ever parted with his family at night without repeating some precious portion of Scripture, such as, 'The Lord grant us his presence;' or, 'The Lord bless you out of Zion;' or, 'The Lord be with you,' &c. Towards the close of his life, these scriptures, with many others, and many sweet verses of hymns, were much repeated by him: 'In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and bare and carried them all the days of old.' After repeating the above, he said, 'I never before saw such a glory and beauty in this scripture as I now do;' and also this scripture, 'Like as a father pitieth his children, so the Lord pitieth them that fear him; he knoweth our frame, and remembereth we are but dust.' 'This God is our God for ever and ever, and will be our guide even unto death.' And, 'I shall be satisfied when I awake up with thy likeness; for in thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore.' The last words he was heard to utter were, 'Christ is my hope, and grace my song.' From this time his head was laid on a pillow as he sat in his chair, apparently in a sweet sleep, for about eighteen hours, without stirring either hand or foot; and he expired in his sleep, without either struggle, sigh, or groan. He had been a consistent and useful member of a christian church for a number of years."

Appended to this short Memoir is a selection of his letters, in which it is right to observe, that we do not trace any thing of the legal bias hinted at above. These somewhat remind us of Hardy's, though we think inferior in originality and power of expression.

The subjoined letter will give a very fair idea of the rest.

"The great end of all the distresses, crosses, temptations, working of inbred sin, to which we are exposed, with all divine desertions, darkness, soul-misgivings, barrenness, hardness of heart, &c., is the deeper humbling of the soul, more completely abasing of self, rendering sin more thoroughly hateful; more fully exalting Christ in the soul's view, and causing him to be more precious to the heart, in his glorious Person, his unspeakable love, his all-essential death, and most efficacious atonement, his most needful and all-supplying fulness of grace, yea, and indeed, in every office, name, and relationship that he bears towards his people; and the promotion of all real holiness of heart and life; therefore it is written, 'Let him,' any and every him, 'that nameth the name of Christ depart from iniquity.' The end of his death we hence have thus recorded in one place: 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' And those who are risen with Christ are known by walking in newness of life. Yet, whilst these are the gracious ends God has in view, connected with the visible manifestation of his glory, in the painful things to which we have alluded, still the Lord's people have frequently to travel a long desert over, pass through

a most nipping and sensibly withering winter, and often seriously protracted too, ere they arrive sensibly at this state of things. Hence we have them not unfrequently exclaiming, 'How long, O Lord, how long, how long wilt thou forget me? how long wilt thou hide thy face from me? for ever?' &c. There need be no promises of crooks being made straight, rough places made plain, darkness made light around the soul, iniquities subdued, the prey being delivered out of the hand of the terrible, that the desert should bud and blossom as the rose, that in the place where dragons lay should there be grass with reeds and rushes, in the wilderness waters should break out, if the state of things before named was never experienced by God's living family. And in these promises, with vast numbers besides, Christ speaks to the soul; and it is clearly seen, when faith is in exercise, that he has in truth, adored be his holy Name! the tongue of the learned, and knows how to speak a word in season, in season indeed, to the weary and heavy laden. And, verily, it appears the Lord's people are in this to spend a great part of their time in learning the deep and desperate depravity of their hearts, with all the sad and awful consequences of sin; it is not a slight view and feeling or two of their deplorable condition that will suffice; they must learn indeed how fearfully presumptuous, self-willed, dreadfully rebellious, shockingly earthly, entirely ungodly, completely unthankful, basely selfish, murderous, &c., their fallen nature is; that they are utterly without help in themselves, and that all the creatures in heaven and earth, should they unite their strength, are entirely unable to help them; and that they are therefore completely beyond the reach of anything but an almighty arm. And blessed be the Lord, they shall know that this most glorious and precious Arm has been stretched forth for their everlasting rescue. 'His own Arm,' it is written, 'brought salvation unto him.' But all the feeling, do you say, I have of my sin, the troubles I pass through, the enemies with which I have to contend, the hidings of the divine countenance that fall to my lot, and the like, seem frequently to work no good, but rather all evil in my soul, I get farther off from prosperity, until my soul seems ready quite to forget it. Ah! my dear brother, we must learn that the good is not in the things mentioned, nor is it in our power to bring any good out of them; they constitute our wants, diseases, ruin, loss, and the like, or are a means of manifesting these; and it is when the Lord returns to the heart, when he breaks in with spiritual light and power, revealing himself to us, and applying his savings benefits and glorious new covenant blessings to us, that we realize the Lord's gracious end towards our souls in the trying things through which he is pleased to cause us to pass. Forget not, my beloved brother, what is said of that third part, the part which is left when two parts in the land are cut off and perish, a profane and a professing part I suppose; it is said of this most highly favoured part, 'The third part I will bring through the fire;' a fire, through the very midst of a fire, not round or very near it merely; surely this must hold out something very painful and alarming too. However, this is the mercy, Christ has engaged to bring them through, and not to leave them in the fire. Hence he has engaged in another place, that when his people pass through the fire the flames shall not kindle upon them; and seeing it is no less than the Lord himself who brings his people through the fire, whose wisdom, love, compassion, &c. are truly boundless and without variation, there can be no just ground to fear but that all concerning the degree of heat and the length of time occupied in passing through the flames, will be exactly regulated with a view to the soul's real profit and the glory of God.

"Now, these remarks are founded on the most unspeakable realities, though our wretched hearts frequently are ready, to say the very least, to treat them as mere fables. Oh! the smallness of our faith! Alas! for the greatness of our unbelief! David cries out, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' Wondrous things, my brother, are every where couched in the gospel of the Son of God, in the divine dealings with the souls of the Lord's people, in all the providences which concern them: 'For all things,' it is positively affirmed, 'work together for good to them that love God, to them which are the called according to his purpose.' And sometimes these immortal, all-satisfying, most merciful and gracious, heart-purifying, soul quickening, raising, strengthening, and ennobling, peace-speaking, and

comforting things are opened with a divine radiance indeed to the believer. Then do we prove in truth 'that we can do all things through Christ which strengtheneth us.' Ah! what cost of pain, bereavements, coldness of friends, enmity of foes, &c., can be too great, which leads us to experience Christ to be our strength and everlasting portion? The Lord spiritually open our eyes from day to day to behold his wondrous things, for not one particle of them can we discern spiritually for the soul's sensible quickening and refreshment when left to ourselves.

"Allow me to say, in conclusion, never once permit the thought of any great things with which I may have been favoured of God, to deter you from writing freely of any sad case you may experience; for I often feel that I am less than the least of all saints."

"One thing more I must say, Do not expect to realize God's blessing out of God's own path; remember the promise, 'He shall give his angels charge over thee, to keep thee in all thy ways.' You recollect how Satan left out these last seven salutary words when tempting Christ; and this is more or less his way with all the members of Christ. The Lord cause us to keep on our watch tower, frequent a throne of grace, keep close to the Bible, and diligently walk in every right path. And may he increase our love to Zion more and more!

Yours in the Lord,

R. CREASEY.

SPIRITUAL FRAGMENTS.

It is better to pine away in our afflictions, than to be freed from them by sinning.—*Bunyan*.

The worst diseases in this world are the leprosy, the plague of the heart, the dead palsy, and that of being born blind. The blood of sprinkling cures the first, sovereign grace the second, the promise of life the third, and He counsels us to buy eye-salve of him, to expel the deadly and dismal gloom from the mind and understanding.—*Huntington*.

Adam stood not so long as to beget a son in his first image: it is seen by his first-born Cain, what all his natural seed would naturally be. And though some do presume to magnify man, and to speak of him at another rate yet evident it is by Scripture-light and the experience of those renewed, that man fallen is poor, blind, naked, and at enmity with all that is truly good; and that he is never more distant from God and his own happiness, than while in high thoughts of himself, glorying in his own understanding, strength, worthiness, freedom of will, improvement of common grace, and the like: for these make him proud and presumptuous, and to have slight thoughts of that special and peculiar grace by which he must (if ever) be renewed and saved. But the Lord himself (who best knows him, reports the matter quite otherwise (and we know that his witness is true); namely, that "all the imaginations of their heart are only evil continually," (Gen. vi. 5); "that their inward part is very wickedness," (Psal. v. 9); "that every man is brutish in his knowledge: altogether brutish and foolish; yea even their pastors," (Jer. x. 8, 14, 21,) that is the very best and most intelligent among them, "that their hearts are full of madness," (Eccles. ix. 3,) "wise to do evil, but to do good have no understanding," &c. (Jer. iv. 22.)—*Cole*.

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 10.

No. 163.

JULY, 1849.

VOL. XV.

THE LORD EXALTED AND THE SINNER DEBASED.

BY JOHN RUSK.

(Concluded from page 182.)

“For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.”—Isaiah lvii. 16.

There are six things that God makes the spirit of his people fail in, which guards them against this everlasting contention—which the others whom I have mentioned never experience.

1. They may be said to fail *when the devil is cast out and kept out*. As Christ says, “Come out of him, and go no more into him.” Now, it is never so with the wicked; for Satan leads them captive at his will. This is “the spirit that rules in the children of disobedience.”

2. *Of self-sufficiency*; as you may see in the man that said “he never at any time transgressed God’s commandments.” And again: “All these have I kept from my youth up;” and “I fast twice a week, and pay tithes of all I possess.” Now, this spirit must fail; as you read; “And when they had nothing to pay, he frankly forgave them both.” But this spirit never fails in the others, for they ask, “When saw we thee a hungered and thirsty, &c.?”

3. *Resisting the sovereignty of God*—that must fail. You read

of some who say, "We will not have this man to reign over us." But when we are brought to fail, a persecuting Saul is ready to submit to Christ's will even unto death. Thus the lion lies down with the lamb.

4. *A self-righteous spirit* must fail; and we must believe that we are sinful in every sense. Of the word ungodly, Paul says, "To him that worketh not, but believeth on him that justifieth the ungodly." And who are the ungodly? I answer, the man that sees and feels himself a very devil, really so by nature. Now this spirit never fails in the self-righteous. No; Solomon says they "perish in their righteousness." (Eccles. vii. 15.)

5. *A hardened spirit.* As the Scripture says, we are stout-hearted. (Isaiah xlv. 12.) And again: "They are stout-hearted and impudent children." Now, this fails when God is pleased to fulfil his promise, "I will take away the stony heart out of their flesh, and I will give them a heart of flesh." But do [the others ever fail? No. For sudden destruction overtakes them in their hardness; as Solomon says, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

6. *Our strength* must fail; for the Scripture says, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Now, the promise is, "I will give power to the faint; and to them that have no might, I will increase strength," as I mentioned in the beginning. And again: "When their power is gone, and there is none shut up or left, he will repent himself for his servants." But of the others, whose strength does not fail, it is said, "Young men, or strong men, shall utterly fall." And they have this strength even in a dying hour; as the Scripture says, "They have no bands in their death, but their strength is firm."

Now, these six things we must fail in. As the text says, "The spirit should fail before me." As far as I have gone, I think the Scripture bears me out.

Now, the last particular is, "*The souls which I have made.*" But it may be asked, how? The Scripture informs us that God breathed into man the breath of life, and man became a living soul; by which it is plain that the soul will exist to all eternity, either with God or devils. As Mr. H. says, "Man is the father of the flesh, but God of the spirits." Take these two texts to prove it: Paul says, "We have had fathers of our flesh." (Hebrews xii. 9.) And as it respects the spirit, God is called "the God of the spirits of all flesh." But with respect to the text, thus much is implied: I am your great Creator that gave you existence, and you are the created—or, as the text says, "the souls that I have made." Now, either I must submit to you, or you to me. And is it proper for me

to submit to my creatures? No. "Shall the thing formed say to Him that formed it, Why hast thou made me thus?" As it says in Job, "Why dost thou strive against him?" And as Paul says, "Who art thou that replest against God?"

"But," say you, "can you point out any of God's people from Scripture that did strive?" Yes; one from the Old Testament I will mention, and one from the New. The first is the man our text refers to. As God says, "I have smitten Ephraim, and he went on (did not fail) frowardly in the way of his heart." "I will not contend with him for ever," lest he should fail. But did he afterwards? Yes: "Turn thou me, and I shall be turned, for thou art the Lord my God." "After I was turned, I repented." Now, the other is Paul, or Saul; and you have it thus: "It is hard for thee to kick against the pricks." You must fail. And when did he? When he said, "Lord, what wouldst thou have me to do?" And did God contend for ever with him? Oh, no; "for he is a chosen vessel unto me."

Now, I have gone through the text, and desire to submit it to the family of God. I am conscious of my weakness, but "is anything too hard for the Lord?" I told you in the beginning the way I came by it; and about the middle, how the text had been perverted by thieves; and now, at the end, I tell you that I believe it has been overlooked by good men, who have adopted the words as generally expressed—namely, "Lest the spirit fail." For admitting what they say, will God's contending with an immortal spirit that will live for ever make it fail? "No," say you, "it does not mean annihilation. But it might discourage the soul." Then I answer, that is what God aims at in this world, to discourage us in everything we put our hand to (at least I have found it so) except one thing, and that is himself. For he hath said, "I will never leave nor forsake you." The text has to do with God's people, and none else.

What is amiss I hope the Lord will forgive, and bless to the reader what is consistent with his blessed will; and all the glory shall be given to Father, Son, and Holy Ghost, world without end. Amen and amen.

Though Rusk has brought forward much sound matter here, and real, feeling, experimental truth, yet we must own we cannot see with him altogether as to his interpretation of the text, and prefer the usual and more simple explanation; which seems to us, in its usual acceptation, to correspond with the prayer of Jeremiah: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." (Jer. x. 24.)—Eds.

SOWING TO THE SPIRIT.

My dear Friend,—This month has indeed been very favourable for wheat sowing. There is much more rebellion and fretfulness in unfavourable weather, than there is gratitude when the Lord sends a fine and suitable season.

But how little is the greatest sowing of all sowing thought of—“sowing to the Spirit,” as though that might be left for weak men and silly women to talk about! But as sure as the Bible is true, how awful is the state of those who live and die ignorant of “sowing to the Spirit!”

God’s own children know how the world and Satan would fill the mind with every vain and evil thing, so as to leave no room for any thoughts about sowing to the Spirit or eternal things. Who can describe the shortness of time, the frailty of our poor sinful bodies, and the uncertainty of all things here? And yet we speak and act as if these things were alone worthy of our thoughts and regard. We talk of our souls, and of heaven and hell, as if they were not realities, and often act as if they were all a fable.

How little divine faith we have, or our hearts would be more purified thereby! for where true faith is, crosses and trials will be with that faith, so that we prove that grace must be tried. How much faith is talked of, and preached about, as if it were not a jewel that people prized or wished to possess! Peter says, “Who hath obtained like precious faith with us.” Christ said to the woman, “Thy faith hath saved thee. Go in peace.”

I feel thankful to hear of any good effects that may attend my unworthy speakings. The work of the ministry is a great work; I feel quite unfit for it; but the Lord will bless by whom he will bless, and he will make his ministers and people know that God himself will have the glory. For he has put “the treasure in earthen vessels, that the excellency of the power may be of God,” and not of man’s wisdom and eloquence.

It is a very great mercy to have the heart right with God; and without this neither prayer, reading, hearing, nor preaching, can be exercised with power and profit, but to condemnation.

How long-suffering and merciful God is towards us, who so often provoke him by our various sins and backslidings! We have to prove again and again that our salvation is of free and sovereign grace.

Through mercy I felt liberty in speaking last Lord’s day. Sometimes I am encouraged, and sometimes cast down, but it is very precious knowledge to have Christ revealed to the soul, and it is a mercy to have the work revived. “O my God, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the Hill Mizar.” Such blessings are better than if you could call all A—— your own, though few would believe it. “Thy testimonies are mine heritage for ever, for they are the rejoicing of mine heart.” The Lord in mercy quickens, revives, and

renews his work in the souls of his dear people. I can say, I am a vile sinner with a desperately wicked heart, and have no hope of going to heaven but by being washed from all my sins in the blood of Christ, and clothed in his righteousness. All hopes from any other source must fail sooner or later. It is good teaching that abases the sinner and exalts the Saviour, and leads us to value and esteem highly every mark and evidence that Christ died for us. We would value the streams, but more specially the fountain of all our blessings and mercies. None can enter glory except they are prepared by God, for no one can prepare himself.

“Blessed are they whose guilt is gone.”

I hope the Lord will bless his people at A—— chapel. It is a narrow road to heaven, and but few are in it. What a favoured few they are!

Yours affectionately,

W. T.

Abingdon, November 30th, 1848.

TWO LETTERS BY WILLIAM HUNTINGTON.

I was sorry to hear by my friend Tommy, that my dear father in the Lord was ill. However, we need physic as well as food: all things are not the most healthy which are the most palatable: our God does nothing in vain. Afflictions take us out of company; they gather our thoughts home; they serve to turn our eyes inward; they bring the child of God to books; they cast a damp upon earthly enjoyments, and wean the affections from a vain world; they lead to self-examination, and to consider the One Thing Needful; and they often humble the mind, weaken the spirit, encourage faith, awaken fear, perfume the soul, and make it more unctuous and savoury. They lead to watchfulness of the handy works of God, and to thankfulness when his goodness appears. And I hope the good Lord will sanctify this stroke, that thou mayest have to say, “It is good for me that I have been afflicted.” “God doth not afflict willingly, nor grieve the children of men without cause;” but corrects us in measure, and leaves us not wholly unpunished.

But we have a Forerunner, who led the armies of heaven forth—the Captain of our salvation, who himself was made perfect through sufferings. He can be touched with the feeling of our infirmities, having himself been a man of sorrows and acquainted with grief; and he has declared his sympathy to be such, that in all our afflictions he is afflicted, being the tender-hearted Father of the family, the sympathetic Husband of his church, which cost him so dear, so great a price. Of which purchased inheritance and purchased possession, he will never lose an atom, either of the gross or the fine; the earthly, or the heavenly part. “The very hairs of your head are all numbered,” nor shall one of them ever perish. The devil sets our sinfulness

and nothingness against this; and unbelief bars the heart against it, and the comfort of it, by making us look at the evils of our heart, not at the love and goodwill of God; and at our corruptions, not at the great price of our ransom; and so to draw conclusions from our own feelings and views of ourselves, not from the promises of God, the covenant of his grace, or from the great undertakings and finished work of Christ. And by these means he gains an advantage over us, and robs both God and us by barring the heart against truth, and grace, and God: by making us murmur because we are not better, instead of thanking God, who by his grace hath made us what we are. However, we are not altogether ignorant of Satan's devices; nor shall he ever save himself, or destroy us, by all his cunning or power. God will work, and none shall let it.

Dear father, the Lord bless thee, and keep thee; and may faith, patience, and submission, have their perfect work both in thee and me. Tender my love to dame, Mr. B., and all friends, and excuse haste, blunders, and imperfections, as I have but just finished my book, and got a moment to spare.

Ever thine in the hope of the gospel,

1796.

W. HUNTINGTON.

* * * By weaning, I do not mean that God will desert his people, or leave them comfortless. I mean God's tender indulgences in hearing prayer before we speak, and answering them while we are speaking. His communing with us day and night, sleeping and waking; the perpetual sounding of his bowels towards us, the ravishing views that we have, and the wonderful manifestations of pardoning love and reviving grace, may and will at times be withheld. This I call weaning; and it is done that faith, patience, and constancy may be tried, that we may watch the hand of God, know the old man from the new, the motions of corruption and those of grace, be led to consider the covenant, to live on stronger food, to be more steady in our profession, not always upon eagles' wings, nor desponding if his comfortable presence be withdrawn. The immutability of God's counsel, the stability of the covenant, the invariableness of the Almighty, and the eternity of his love, are things, when clearly seen, savingly manifested, and soundly credited, that fix the heart; so that we are not like children tossed to and fro with every wind of doctrine, but learn to walk steady in the faith, and enjoy a solid peace, attended with a comfortable persuasion that neither life nor death shall ever separate us from the love of God which is in Christ Jesus our Lord.

When God says, "Give me thy heart; present thy body as a living sacrifice; offer me praise and prayer;" these things are easy when we find his presence; but when we are called, according to our after-experience, to offer up our comfortable frames, this touches us to the quick; anything but this; this "is a little one—is it not a little one? and my soul shall live."

We dread the furnace, the cross, and the fight of faith; hence the new-born soul creeps to the bosom of the Good Shepherd, and often dreams of its rest never being disturbed; but the breast of divine consolation will often slip out of the mouth, either sleeping or waking, and we shall conclude with the prophet, "The Comforter that should relieve my soul is far from me." (Lam. i. 16.)

W. H.

A LETTER BY THE LATE HENRY FOWLER.

Dear Friend,—I hope this will find you, Mrs. W., and the family all well, as, through the Lord's mercy, it leaves us. It is now more than six months since I saw you. But I hope to see you soon. I intend to come to Brighton next Monday, if nothing prevent, and will preach on the Tuesday and Thursday night, provided you can get a pulpit. I should wish to aim at peace and impartiality; and as there were inquiries when I was at Brighton last, why I did not preach for Mr. V., I should like to preach on the Tuesday night for him; and on Thursday night for Mr. S., if it can be so ordered.

We go on at Gower Street much as usual. I believe God gives testimony to the word of his grace to many souls. But the gospel has nothing for those who want nothing. The rich are to be sent empty away; but the poor in spirit are to be fed with the bread of life, which is Christ and him crucified. And "blessed are they that hunger and thirst after righteousness; for they shall be filled." Yes; every vessel of mercy shall be filled with heavenly treasure, even to the brim; nor will the oil of grace cease to flow till every vessel foreordained to glory shall be full. Till then, God will keep a standing ministry in the earth, to bear witness to the truth of his word, and to turn men from darkness to light." They shall preach according to the ability that God giveth, that God in all things may be glorified through Jesus Christ. These considerations should teach the church of God not to be puffed up for one minister against another minister of Christ who declares God's eternal truth. Some are to be captains of fifty, and some of hundreds, as the Sovereign of heaven and earth sees fit. As for myself, I am a great sinner, God knows, and a great debtor to his bountiful grace, which I shall never cease while life lasts to extol and preach.

"O, to grace how great a debtor!"

I wish you, and all the dear family of God, a deep knowledge of the mysteries of God's rich grace. This is the purest river, the most precious fountain, the best basis for boasting and triumph, the most humbling thing in this world.

Ever yours in Christ our Lord,

London, November 1, 1822.

HENRY FOWLER.

RUSK'S DIARY.*

(Concluded from p. 189.)

Sunday, April 18th, 1807.—It was Ordinance Sunday, and a barren day to my soul; for I felt a deal of pride and enmity, or dislike, to it all, and was not sorry when it was over. I went home, but my barrenness went with me. I was backward to prayer, reading, &c.

On the *Monday* I was sorely tempted to despair—had doubts and fears, together with heart-risings against God. My hope was greatly shaken; went to prayer at tea-time, and thought when I began, “It is of no use; I am so very vile, God will not look on me.” But I found a fresh revival in answer to a few broken petitions, put up with great reluctance. This encouraged me, and revived my hope greatly.

Tuesday evening, Mr. Huntington preached about the talents in Matthew xxv. I heard pretty well that evening.

But on the *Wednesday*, how Satan did set in! “You,” said he, “are one of the ‘one talent’ people.” My very hope shook. “Lord, keep me from despair,” said I. “Lord, keep me in the hour of temptation.” “Well,” said Satan, “you will go mad—and now it is coming on.” O how I trembled! This was in the warehouse.

On *Thursday* morning, when going to breakfast, it came on my mind: “Every sin in us has a root;” and I thought a good deal about original sin. I said to my wife, “God has effectually convinced me of sin.” And I began to find faith go out towards Christ. Well, I went in the yard, and these words came to my mind: “He putteth his mouth in the dust, if so be there may be hope.” And it was made out to me thus: that confessing with all our heart our sin, was putting our mouth in the dust; for dust in Scripture signifies sin, as he said, “Dust shall be the serpent’s meat.” Which is, the sins of God’s people, which the devil feeds on. Now, the mouth is used in confession; and when I can say with David, “Behold, I was born in sin, and shapen in iniquity; against thee, thee only, have I sinned,” my mouth and sins meet; my mouth is then in the dust. But say you, “Does hope spring up when this is the case?” Yes; take David again, and he will prove it. Says Nathan, “Thou art the man.” Then David’s mouth went into the dust directly: “I have sinned against the Lord.” Then up comes

* We have received a letter from a son of John Rusk, mentioning that he is in possession of his father’s “Diary,” running through many years; and that, therefore, our title above is incorrect. We certainly had a misgiving at the time whether the title was correct, as there appeared to be so little of it, but from the form in which the Remarks ran, it seemed the most appropriate.—EDS.

hope: "And God hath put away thy sin." Now, this was God's word by Nathan. Well, hope stands on God's word: "Remember the word to thy servant, upon which thou has caused me to hope."

But this was the text that comforted me: "If we confess our sins, God is faithful and just to forgive us our sins;"—there's the dust. "Confessing;" there is the mouth. "Cleansing us from all unrighteousness;" "Of his mercy he saves us," says Paul, "by the washing of regeneration." And this mercy and regeneration are joined with hope. God takes pleasure in them that fear him, and in them that hope in his mercy. Now, this was my comfort: I knew I was the person that put my mouth in the dust, and I sensibly felt a reviving of hope.

I should have mentioned that I got a little revival when reading Lamentations iii., *Wednesday*, at tea-time.

This is *Saturday* evening, and I have not sunk so low since. Bless God for ever so little of a good hope!

Good Friday, April 15th, 1808.—There is something in a hypocrite that, let a saint go as far as he may in experience, this hypocrite will try to counterfeit him. It is not very easy to find such people out; none but God can reveal them to us. Now, I will make two columns, and you will see, according to Scripture, how there is something in the old man and the devil that mimics the work of God:

THE OLD MAN.	THE NEW MAN.	THE HYPOCRITE.
The carnal mind at enmity.	"Thou knowest I love thee."	A dissembled love.
Thomas's unbelief,	And then, "My Lord and my God."	A feigned faith.
"My hope is perished."	"Abound in hope."	The hope of the hypocrite shall perish.
"For peace, great bitterness."	"Let the peace of God reign."	The strong man's goods in peace.
"We see not our signs."	"I have more understanding than my teachers."	The lamp of the wicked put out.
"Dumb from good words."	"Spake as the Spirit gave utterance."	"The prating fool shall fall."
Hezekiah's heart.	"What am I or my father's house?"	A voluntary humility.
Lifted up in the ways of God.	Merciful men taken away.	Tender mercies of the wicked.
David going to kill Nabal.	"Live by the faith of the Son of God."	"A name to live, but dead."
Free among the dead.	"He has set my feet on a rock."	Promise liberty to others.
Joshua's filthy garments.	"He hath covered me."	"Going about to establish a righteousness of their own."

Sampson went out and shook himself.	"I will go in the strength of the Lord."	Strong men utterly fall.
I am not inferior to you.	"Less than the least."	He croucheth and humbleth himself.
Iniquities prevail.	Grace reigns.	Saul, "I have sinned."
"Covetousness." (Ephraim.)	"Liberal deviseth liberal things."	"When saw we thee a hungered and did not feed."
Will of the flesh.	Willing in the day of power.	I go, sir, but went not.
Flesh lusteth against the Spirit.	The Spirit.	The heathen's thoughts and conscience.
Barrenness.	Fruitfulness.	Untimely fruit.
Ignorance.	"He that loveth knoweth God."	Knowledge puffeth up.
Hard heart.	Meekness.	Psalm lv. 21—Abithophel.
Love waxing cold.	"Zealous of good works."	"Come, see my zeal."
David cowardly flying from Absalom.	Bold against Goliath.	"Some would dare to die."
Buffeted for faults.	Persecuted for righteousness.	Alexander suffered much.
Carnal ease.	My sin a sore burden.	"My punishment more than I can bear."
If you die by nature in your sins.	"We have received the atonement."	Pure in their own eyes.
Drawn away of lust.	"By the grace of God I am what I am."	Diotrephes loved to have the pre-eminence.

A LETTER FROM THE LATE MR. SYMONS,
OF BRISTOL.

My very dear Friend,—I fear that you think all your former kindnesses are forgotten; but I can assure you that you have been much on my mind, and glad should I have been to receive a letter from you, and to hear that your soul was rejoicing in the God of your salvation, to whom, I am persuaded, you are cleaving with purpose of heart, and that by the power of a divine faith you can at times lay hold on the dear Redeemer as your Husband and Friend, your God and your eternal Portion. A clear and powerful manifestation of his dying love to your heart by the power of the eternal Spirit, is all you want to make you as happy as you can be in this state of imperfection; and for this sweet manifestation you have been longing and praying for a considerable time. May the Lord still support and strengthen you, and keep you from all evil, especially the abounding errors of the day under a profession of preaching the word of life; and in his good

time enable you to say, (by the Sun of Righteousness arising with healing in his wings,) "My light is come, and the glory of God is risen upon me." This will break every fetter by which Satan binds your captive soul, and bring you into the full liberty of the everlasting gospel—even that liberty wherewith Christ, sooner or later, maketh all his people free. It is this that gives the soul the true spirit of adoption, enabling it to call God "Father" by the power of the Holy Ghost, Christ "Lord" by the same Spirit, and a knowledge of the Spirit's own eternal power and Godhead, by bearing witness with the soul that it is born of God.

A view of the Trinity in this way leads the soul into a sweet knowledge of the "secret of the Lord," which is only with them that fear him; and to them he makes known his eternal purpose of grace in Christ Jesus, called "his covenant," in which the glory of the dear Redeemer shines forth with refulgent brightness in his Person as God-Man Mediator, in his offices and characters, in his relation to his children, and in his finished work upon the tree. These views, and the sweet enjoyments with which they are accompanied, enable the soul to rejoice in hope of the glory of God that is yet to be revealed, in the complete destruction of sin, and a perfect conformity to the image of Christ, which he will effect at the day of his great and glorious appearing.

These things are above to the wise, and out of the sight, and out of the reach, too, of every foolish virgin or outside professor of religion. Very few in the present day know anything of it. May the Lord increase your experimental knowledge in these great and glorious things more and more, even with all his divine increase. A glimpse of these things will sometimes, through the craft and subtlety of Satan, lead us to be high-minded; but a powerful manifestation, and an enlarged heart through the same, will cause us to sit at the Redeemer's feet in the sweet enjoyment of humility and love: to which happy state of mind may the Lord in mercy bring you and keep you. But I know that you are of the house and lineage of Zaccheus, and that you are not only like him in person, but also in disposition; therefore you frequently imitate him, by running before and climbing up into the sycamore tree to see your Lord. But every view obtained of Christ by such human contrivances is fleshly, and when he is seen by such means, he appears only as a root out of a dry ground, without form or comeliness. Therefore, would you wish for the blessed Jesus to abide at your house, and there make known to your soul his own eternal Godhead, power, and glory, you must come down, and be contented to sit in the low place in order to entertain your Lord and Master; and when he is disposed to journey, and you wish to accompany him, you must do as all the redeemed of the Lord have done before you, for it is said of them that they *followed* the Lamb whithersoever he went, without running before. But should my brother be enabled to prove that he was born of a mother in Israel, and that he himself is an Israelite indeed, in whom there is no guile, I have only to beg that he will forgive me this wrong, which I know he will be ready to do, when he recollects

that it is said, "Blessed are the merciful, for they shall obtain mercy!"

This being a fine summer's day, for the benefit of my health I have taken a tour through some parts of the promised land, and returned at eventide by the way of the vale of Eshcol, and have, as you see, gathered some of the first ripe fruits of the goodly land, a taste of which I have sent you. Some of the grapes you may eat as they are, and from others you may squeeze out the juice, which will prove to be the richest wine, calculated to gladden your heart, and cause you to forget your sorrow, as it has done mine.

I am yours in the best of bonds,

J. SYMONS.

Bristol.

THIS SICKNESS IS NOT UNTO DEATH, BUT FOR THE
GLORY OF GOD, THAT THE SON OF GOD MIGHT
BE GLORIFIED THEREBY.

My dear Friend,—Thinking you might wish to hear how I am progressing, I send you a few lines. When I left Preston, (where I had been a fortnight for change of air,) I was so weak and poorly I could only proceed on my journey as far as Manchester the first day, and with some difficulty arrived here the following. I was at that time very thin of flesh, weak, and exhausted, and could walk only a few hundred yards. Through the Lord's goodness, I am now much better, and improved in every respect. I walked twelve miles with ease yesterday, can eat three good meals in the day, feel much stronger, have gained a little flesh, and have now no drawbacks, which were so frequent until I came here. The change in my health and strength is truly wonderful. I am thankful I ever came here.

But, my dear friend, though I thus favourably speak of the means of health, I have been well taught in this fiery affliction that it is all in the hands and under the blessing of the great Physician. When I was first suddenly taken, and did not know but I might die every minute, for I lay in a precarious state for some days, the Lord was pleased to bless to my soul with sweet power and heart-melting love, the four first verses of John xi. ; and, bless his good name, he has already, in good measure, fulfilled it in my heart and health. But during my illness I was sorely tried in various ways. When at the lowest point, and despairing of life, I could feel nothing but sin, and guilt, and fears; but in the night the Lord blessed me with repentance of sin, grief for it, contrition of heart, solemn confession, and prayer; and next day blessed my soul, and filled me with a calm peace, love, and sweet frame of mind; and I felt I was in the Lord's hands, and that this affliction did not come by chance.

But after this I was again sorely tried, for I continued alternately to recover and to sink again, so that fears came upon me; and what

was most painful of all, I was tempted to think I could not live ; and if I died, " Then," said the tempter, " where will be that passage the Lord blessed to your soul, for it says, ' This sickness is *not unto death*, but for the glory of God.' " O the fears and struggles I had betwixt faith in the passage above alluded to, and fears I could not possibly live, for at times every symptom appeared against my recovery. I felt afraid to believe, and yet felt it guilty to doubt. Thus I was forced to walk in the narrow path, betwixt presumption on one side and dishonouring distrust on the other. O my dear friend, this is a narrow path ; but one which I believe you understand. Another thing tried me much : I was many times, in my apprehensions, at the gate of death and the verge of eternity, and solemn were the appearances of these to my mind ; but even in this state I could not feel the heart-strings of my affections cut from this life, I did not feel as if I could die, (excepting the moments when the Lord blest my soul in the reading of John xi.) Life was sweet to my natural feeling, and the lamentations for a continuation of life were in my heart as they were in Hezekiah, Job, David, &c. ; and I understood their supplications well. Again, for the sake of my dear wife I was desirous of living a little longer, knowing by experience the pain of such a separation ; and last but not least, my soul longed for the poor church of God in this land, and was anxious, if the Lord willed, to live a little longer for her profit.

Now, against all these feelings the devil, reason, and unbelief often told me I could not, I should not live ; but bless the Lord, he has thus far proved them liars, and confirmed his own holy and immutable word on which he caused me to hope ; and now I feel as much at a loss for a heart of gratitude to praise him as I did for a believing heart to trust him. I can truly say, this affliction, taking it altogether, has been a great blessing to me, and very profitable. It has been a furnace to separate my dross and tin, (and I had no little of it when I went into the fire,) that I might offer an offering in righteousness unto the Lord ; and I believe my soul has presented to him such an offering, for the offering of a broken and contrite heart he will not despise. In my heart I have many times thanked him for this deep trial ; and though some, with more self-wisdom than humility, have thought fit to say it is a judgment upon me, I have the testimony in my heart it is the Lord's chastening rod covered with the sweets of kindness and tender mercies, for they have been so clear in this affliction, that they have frequently melted my heart in love to the Lord. Could I tell you all the particulars of the bright beams of his loving-kindness and tender mercies, both in providence and to my soul experimentally, and how exceedingly precious his word and people were to my heart, and how I was humbled in self-loathing and contrition, and how I was solemnized and my affections separated from the world, you would, I think, believe it was not in wrath, but in kindness. But, my dear friend, I do not enumerate these things to boast in the least of self, for I am to this hour a poor, vile, worthless sinner ; but for the glory of God, that the Son of God might be glorified thereby. " For *they* shall hang upon

him all the glory of his father's house." (Isaiah xxii.) God the Father shall hang upon him all the glory; angels, devils, men; and sinners saved by sovereign grace and everlasting love shall hang upon him all the glory of a Blessed Mediator, as King, Lord, Conqueror, Priest, Prophet, Saviour, Lover, Husband, Friend, Brother, and Everlasting God.

I am yours, very sincerely in the truth,

J. M'K.

Darley Dale, near Matlock, May 24th, 1849.

THE LORD FAILETH NOT.

My dear Friend,—What a world we live in, and what a world of iniquity lives within my base heart! And when I am tried about the deceptions of empty professors, I am led to look into my deceitful heart, and there my soul can see more deceptions and deceivableness than is practised by all the professors that ever I knew; so that my mouth is stopped, my soul sinks, my hope droops, my faith gives way, my confidence is shaken, and my soul greatly exercised. Doubts and fears arise, gloominess lowers on my mind, darkness hedges up my way, and the devil sets in upon me, so that my soul is brought to its wit's end, and obliged to sigh, cry, seek, search, and follow on to know the Lord, and call upon him in trouble; and sometimes he answers me, to the joy and rejoicing of my heart, so that my bond is broken, my chains knocked off, and my soul brought out into a large place, and favoured to walk before the Lord under a spirit of meekness and humility, and I feel the Lord Jesus to be my all and in all. But my soul passes through so many changes, and I have so many bad thoughts and feelings that so cut me up, and I feel so much death and hardness of heart, that I cannot feel as I want to feel, when I attempt to call upon the Lord in secret—neither in public. My soul cannot get so near to him as it did some years ago, nor can I feel that brokenness of heart and contrition of spirit, nor can I so feelingly pour out my soul before him, nor show before him my trouble. I feel so far off, and so plagued with unbelief and Satan's temptations; and yet the grief and sorrow that I feel in my heart on account of it, I cannot express. There does not seem that simplicity and godly sincerity within my soul that there was some years ago, and yet my soul keeps on begging for it and seeking after it. And there is nothing that my soul desires more than to be made upright before God and man. But I fear that I shall never attain unto it in this world, for there is such a host of evils within my heart, that my soul seems past all hope of possessing that in soul-feeling that I have so long sought after; therefore, I still remain a poor, empty, filthy, guilty sinner, and feel as much in need of mercy as I did when my soul was under the curse of God's righteous law, and I seem to be sunk deeper into my fallen nature than ever, and can scarcely find a

companion to walk with, for truth seems to be "fallen in the street, and yet I cannot enter," for the faithful city seems to have become a harlot. It was full of judgment, righteousness lodged in it, but now murderers. The silver has become dross, the wine water, saith the Lord, and the faithful among men.

But still, my friend T., it is your mercy and mine that the Lord's faithfulness never can fail, for he hath said, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." So we must know the Lord in the way which he has appointed, and also know ourselves, as the Lord is pleased to show us unto our souls. There is one thing that often cheers up my spirit, and that is, I shall soon have done with this conflict; the war will soon end, for I am going onwards to meet death as fast as time can move. I have no desire to live here when the spiritual mind is uppermost, and all the troubles, trials, sorrows, afflicting temptations, chastisements, slanders, and persecutions that my soul has endured and passed through are all the less for me to pass through; and I feel at this time that my soul can feelingly say respecting all my enemies, "Lord, lay not this sin to their charge; for it has all worked together for my soul's good, and sometimes, I trust, to God's glory." I hope that the Lord will bless your souls at A., and comfort your sorrowful hearts under friend T., if he is spared to come amongst you. I should like another such a Sabbath as I had with you last Sabbath week. There were a few souls there that I feel closely knit unto. I trust that the Lord will ever keep your conscience and mine to live in the fear of the Lord. It will not always do to be ruled by the conscience only; we must be brought to the word and testimony, to try ourselves and our conduct.

Yours affectionately,

T. G.

Woburn, Oct. 4, 1848.

GOD IS TOO WISE TO ERR, TOO GOOD TO BE UNKIND.

My dear Friend,—I should have sent you a few lines before this, but I have been variously hindered. I had a heavy trial while staying at F., which, with other of the Lord's dealings, has very much exercised my mind. He is a Sovereign, and cannot err: though, alas! my wretched heart is ever ready to fall out with him, and will in everything that crosses its desires. In the greatness of its folly it is ever prone to err from God's right ways, to fly in the face of his goodness, and to run counter to him in his designs of mercy and grace. What awful presumption and consummate ignorance for such fools as we to arraign infinite wisdom at our bar, and attempt to measure the unfathomably deep designs of Jehovah with the scanty line and erring rule of carnal reason!

I felt this rather deeply the morning I left F., when in sweet return to a desire that the Lord caused to flow from my heart, he blessed my soul in reading Psalms xxiii., xxiv., and xxv. The 12th verse of the latter reads thus: "What man is he that feareth the Lord? him shall he teach in the way that he shall choose." I could not help exclaiming, "Lord, what a fool I am! to want to choose my erring way, when such matchless wisdom and unfailing skill are seen in thy every work and way, when "all things work together for good," and thou art "too wise to err, and too good to be unkind." O my dear friend, this is health to the soul, and a blight to worldly pride and the lusts of the flesh. But alas! alas! it is sadly the reverse with me sometimes, and I bow down heavily and wonder what the end will be. The wind of Satan's temptations on the sea of my heart's evils makes its waters rise and roar. The waves beat and dash, and my soul is tempest-tossed, and neither sun nor stars appear. I suppose it is seldom that a storm at sea appears in all its dreadful horrors at first; and I often feel the wind of temptation "freshening" before it blows "a gale." O what a great and strong foe unbelief is to the Christian! At one time it is disgustingly bold, and at another as modest as you please. If with guilt upon the conscience, we struggle to lay by faith our hand on that dear head which, as a fit emblem of the curse he bore, was crowned with thorns, and there confess our sins, then it suggests to our minds that we, who are such notable sinners, should not be bold lest we be found to be presumptuous. But when God's designs, whether in providence or grace, are dark, then, as I have instanced in the first part of this letter, it can be as awfully presumptuous in questioning, doubting, misconceiving, and misconstruing God's loving purposes, as Satan could desire it. Bunyan knew the insinuating art and devilish craft of that old yet nimble villain, "Evil-questioning;" and he knew, too, no power could overcome him but God's. What a number of evil brats he describes as coming from him by his wife Mrs. No-hope, the daughter of Mr. Dark, and the niece of old Incredulity.

" Could we see how all is right,
Where were room for credence?
But by faith, and not by sight,
Christians yield obedience."

" O that the Lord would grant
An unction of his love;
And give me all I really want,
And unbelief remove."

Many earthly parents do not correct their children in measure, being ignorant of their nature and disposition; and therefore their correction doth them no good. Many physicians mistake the constitutions of their patients, and therefore may do them more hurt than good; but God knows our need, and our strength, and so suits all his remedies accordingly.—*Bunyan.*

A LETTER BY RALPH ERSKINE.

Dunfermline, March 1st, 1731.

Dear Sir,—Having several times heard by the bearer of your valetudinary circumstances, as also of your spouse her tenderness, and having had some experience of trials myself several ways, and I hope of the Lord's pitying and supporting under them, I thought it not improper for me to signify my sympathy with you and your family, and to show my respect to you particularly, upon a ground which I suppose you know nothing of. It is now, I reckon, more than twenty-five years since I stayed some time at Portmoak, and being under deep concern about eternal salvation, I had occasion of hearing you preach at a sacrament in Bingry, on John xviii. 37: "Art thou a king, then?" &c. By means of which some beams of the glory of King Jesus shone on my heart, to the darkening of all mundane glory, and to the drawing out of my soul in insatiable breathings after him. And though I would fain hope he has since, from time to time, allowed further and clearer views of himself, and of his glorious mystery of salvation from sin and wrath by free grace, running in the channel of the Mediator's blood, and of grace reigning through his righteousness unto eternal life, (Rom. v. 21,) yet that being among the very first views that he remarkably vouchsafed, it is what I can never altogether forget. And I thought the mentioning thereof to you, now in your present afflicted circumstances, might not be unseasonable, but contribute somewhat to your encouragement, among other instances, wherein I hope the Lord hath owned your ministerial work when you were in care for it.

O! how sovereign, how sovereign, is our gracious Lord, in dispensing his blessings and treasure by the like of us, while we know nothing of it, and are but mere earthen vessels and passive instruments, he reserving (as to point of power) the whole activity and efficacy in the hands of his own eternal Spirit!

Sir, some of the sudden fruits and effects of that forementioned sermon of yours on the Monday, I think the mountains at the back of my brother's house will bear witness. But, ah! many hills and mountains of another kind have I seen in my way since that time, and yet grace coming skipping over them. Of late, the Lord has brought me into deep waters of affliction, and yet I think he hath made me see some of his wonders in the deep.

May he graciously support and comfort you and your spouse under your troubles and afflictions! This, with very cordial respects to you and her, is from, dear sir, your very affectionate servant and brother in common office,

RALPH ERSKINE.

To Mr. John Shaw, Leith.

A PAUPER.

Dear Friend,—I just drop you a line to say that, if the Lord will, I hope to be in London on the four first Lord's days in April. Is there room in the house and in the heart of Mr. and Mrs. — to receive the poor, old, worthless worm once again? If there is any straitness in either place, in the house or the heart, be so kind as to let me know as soon as you can. It will be a pleasure if you say there is room in both places; but if otherwise it will be no offence, for I am so feelingly sensible of my unworthiness that I wonder many times that any of God's jewels will ever receive me into their house. But what astonishes me the most is, the tender mercies of God towards one so very unworthy of the least notice from his Majesty; and yet he is very good and kind, merciful and gracious unto me, who am so very helpless, ignorant, weak, and worthless, that my soul is humbled and broken down at times at his dear feet with love and gratitude, that I can crown him Lord of all. O! what a kind, covenant-keeping, promise-performing, prayer-hearing, and prayer-answering God he has proved himself to my soul between fifty and sixty years in this vale of tears!

My dear friend, my soul has moments when I want to be gone, to be with his dear Majesty, to see him as he is, to be with him and to be like him, where there is no sin to torment; for my sorrow, misery, and grief, and the fountain of iniquity within, sink me down at times very low, and I am obliged to cry out, "O Lord, my soul is exceeding sorrowful." But his salvation lifts me up on high; and, bless his dear name! he does not suffer me to sink out of his everlasting arms; for I have found him in every storm my Refuge, and underneath every burden are his everlasting arms. O! bless him! how good and kind he has been through all my pilgrimage to the present moment! Surely goodness and mercy have followed me all my life long. It grieves my soul very often to feel so carnal, so lifeless, so worldly, so barren, and so deathly Godwards, after so many helps, supplies, deliverances, and kindnesses that the dear Lord has afforded me for so many years. But I am daily proving that flesh is flesh, and never can get beyond flesh; that Spirit is Spirit, and never can unite with flesh; and I am proving more and more that no man can receive anything except it be given him; and I am as confident of it as I am that I am in the body, that if ever there is either willing or doing one thing that is pleasing to God in my soul, it is God's own work, and not mine. To whom, then, does the glory belong? "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy truth and for thy mercy's sake."

I know that there are crowds of professors in the present day that have no castings down from the devilish workings of an ungodly heart, no mournings from the hidings of a Father's counte-

nance, no faint-heartedness for fear the Lord has forsaken them, no groans and sighs from being shut up in the prison-house, no wintry seasons where they have to cry, and with grief and sorrow to exclaim, "The harvest is past, the summer is ended, and we are not saved;" no long, sorrowful nights, crying out, "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning;" no fainting for thirst, nor longing. "My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is now thy God?"

Men that are strangers to these things, how easy it is for them to tell these drooping souls, "You should not dishonour God by doubting and fearing! Look at this sweet text, meditate on this blessed promise, trust his faithful word, and all will be well." But, my friend, how can that which is unsavoury be eaten without salt? Those dear souls that have to wade through such dismal nights of sorrow and grief to raise their souls up to joy, peace, and liberty, must feel the glorious doctrines of God's grace drop as the rain, and his still small speech distil as the dew. O! how good, how sweet, how palatable, how strengthening, how reviving, when the glorious truths of God's grace flow into the soul, seasoned with salt. It makes them sing, "Thy words were found and I did eat them, and they were unto me the joy and rejoicing of my heart. The law of thy mouth is better to me than thousands of gold and silver; how sweet are thy words unto my taste! yea, sweeter than honey to my mouth. In God I will praise his word, in God I have put my trust. I will not fear what man can do unto me." "This is my comfort in my affliction, for thy word hath quickened me. I rejoice at thy word as one that findeth great spoil."

Ah! my friend, a word fitly spoken, how good it is! how beautiful it is! It is like apples of gold in baskets of silver. But what are all the glorious truths of God when the Holy Ghost withholds his glorious revealing unction and power? When God shuts up a man, there is no opening. I know and have proved in my soul hundreds of times, that all my help cometh from the Lord which made heaven and earth; and if nothing comes from the Lord into my soul, there is nothing going out unto the Lord, no more than there is out of a beast. This brings me to confess that I am as a beast before him. This my soul has proved for a great number of years, but more especially of late. So that, my friend, I am still a poor pauper upon charity; not one grain of faith, not one spark of love, not one moving of hope, not one glimpse of light, not one breath of real prayer, nor the least desire Godward, but what comes from above—when it will, where it will, and how it will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. I know it, I see it, I feel it; I am a living witness of it from day to day, for "I know that in me, that is, in my flesh, dwelleth no good thing," therefore no good thing can come out—nothing from this source but what is carnal,

earthly, sensual, and devilish; so that if ever there is any willing or doing pleasing to God either in my soul or from my soul, it is God that works it all.

I know by soul experience that the Lord of life and glory spoke truth when he said, "Without me ye can do nothing." No, my friend; no fruit from the branches except they abide in the Vine; no running after him except he draws; no overcoming the world, flesh, and the devil, but as he gives the victory; no believing in him, confiding in him as our covenant God, but as he gives faith; no loving him, thanking him, praising him, adoring him, but as his loving-kindness breaks our hearts; and then we can say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." O! what delightful work it is to show forth the praises of a dear Saviour, when that God that commanded the light to shine out of darkness shines in our hearts, to give us the light of the glory of God in the face of Jesus Christ. We can then sing, and say without stammering, "It is of him, and to him, and through him are all things, to whom be glory for ever. Amen." O! what delight it is when his glory shines in our hearts! what a beggarly element is this world, with all its glory!

"What empty things are all the skies,
And this inferior clod!
There's nought below deserves my joys,
There's nothing like my God.

"Let others stretch their arms like seas,
And grasp in all the shore;
Grant me the visits of thy face,
And I desire no more."

No, my friend; here is all the outstretch of my whole soul, to feel and to enjoy his sweet smiling presence.

"My God, my Life, my Love,
To thee, to thee I call;
I cannot live if thou remove,
For thou art all in all.

"Thy shining grace can cheer
This dungeon where I dwell;
'Tis Paradise when thou art here;
If thou depart, 'tis hell.

"The smilings of thy face,
How amiable they are!
'Tis Heaven to rest in thine embrace,
And nowhere else but there."

God bless you, dear friend! and may his dear presence and love shine into your hearts, that you may be fruitful in every good word and work; and when your generation work is done, be gathered home in peace, is the prayer of a poor worm saved by grace.

TAKE NO THOUGHT WHAT YE SHALL EAT, OR
WHEREWITHAL YE SHALL BE CLOTHED.

Dear Sirs, whom I love in the Truth,—Reading a piece in the *Standard*, headed “Inquiry,” and your answer [in October, I felt several times a desire to drop a line, having waded through much of it myself. Bless the Lord’s dear name, he has said, “Those that honour me I will honour;” and truly it is a mercy to be enabled to keep a conscience void of offence towards God and towards man. It is indeed a very narrow way, a path which the vulture’s eye hath not seen nor the lion’s whelp trod; but it is a path where the poor soul does walk and sweet refreshings find. May the Lord ever keep me tender, and be in my soul

“An unctuous light to all that’s right,
A bar to all that’s wrong.”

I have just been begging the Lord to tell me whether I should write or not; and taking up the Bible, I opened on these blessed words: “Thou shall guide me with thy counsel, and afterwards receive me to glory.” Bless his dear name, I do believe he has from the cradle, and will till death; and if this should drop into the hands of any poor soul that has been placed under like circumstances, may the Lord enable you to listen to his word where he has said, “Come out from amongst them and be ye separate, and touch not the unclean thing.” Leave aside all carnal reasoning about what ye shall eat and drink. The gold is his, and all hearts are in his hands. I remember one time I was in a situation that was a very good one. But I was brought so that I must either bring guilt upon my soul or give it up. I then had three children, and my wife was ill with a broken breast. I was, bless his dear name, enabled to cast my care upon him, and he opened another door for me. I have been truly thankful many times. After this, I was again placed in a situation of trust, many inducements held out to me if I would do what I could not. Those with whom I had to do were professors. They told me they could do it. I told them I could not, and would not, if I was brought to the union. However, the time drew near, and I had to appear in court. None but the Lord and my own soul know what I went through. I thought if I did fall, and sin wilfully after I had felt the truth, I should be like Francis Spira, and there was a continual cry going out of my soul to the Lord to keep me. One night, when fast asleep, my cry was so vehement, that these words burst out: “O Lord, I beseech thee, deliver my soul;” and it was so loud, that it awoke me as fresh as if it were in the middle of the day; and then the cry went on as I lay, and a sweet frame melting I had. I felt that the Lord would deliver me, and not suffer me to fall; and bless his dear name, he did not. After this, I was again placed in a situation where there were many things practised in trade that grieved my mind, and brought my soul into trouble. I tried all that I could to quiet my conscience, that, as it was my bread, it was not my place to dictate to a master, and I endeavoured to make that portion of God’s word

help me where it says, "Servants, obey your masters." This I found would not clear me in that which was wrong; so I was compelled to speak to my master, I believe, in the fear of God. I told him I was his servant, and, as a servant, was under his control; but were I a master, I could not do as I did for him. With this I tried to clear my conscience also, but it would not do. Sometimes I wished he would discharge me. This word would condemn me much: "Blessed is he whom his lord, when he cometh, shall find so doing." Oh! thought I, if he should come, what a plight he would find me in, though it is in order to gain my bread! This went on for some months, and I used every means to make the thing straight with conscience, but could not; and many cries were put up to the Lord for wisdom. One day I got out into the back buildings, quite alone, and poured out my soul unto God. I begged him to place me where I could keep a conscience void of offence, both towards him and towards man. I told him I had discharged my conscience to my master, and begged him to bring me out of it if I went to the union; or cause my master to give up the business; or mould his heart to do the thing that was right. I felt a sweet nearness to him, and I could see my master's heart to be just like a piece of clay in the hands of that God with whom I had to do. I was as sure the Lord heard, and would answer my cry, as that I had an existence. This was Friday, and on the Monday he told me he should give up the business; and so he did, and I am placed in the very place where he was, but bless his dear name, I am enabled to keep a conscience void of offence towards God and man.

J. D.

A LETTER BY THE LATE W. GADSBY.

Dear Friend,—I received yours, and though in your feelings you still appear to be on the back ground, and are much distressed in your soul on that account, I doubt not but in the end you will find it much safer to be there, mourning, sighing, and groaning after the Lord, till the dear Lord is pleased manifestatively to come down to your help, and draw you with the cords of his love to the bosom of Jesus; and by the blessed power of God the Holy Ghost to reveal the atonement to your conscience, shed abroad the love of God in your heart, and give you a sweet rest by vital faith in Christ; I say, you will find it much safer to stand in doubt and fear till this is the case, than it would be to run on cheerfully with a head full of the doctrines of the gospel, and a heart at ease, quite unacquainted with the power of divine truth. It is very easy to talk about faith when that faith is nothing but a mere outward knowledge of the various doctrines of the gospel. Such men make great haste, and laugh at the poor rooted-up, broken-down, law-wrecked, sin-tortured, devil-hunted sinner; but the poor burdened sinner shall have the best of it in the end. Read Matt. xiii. 20, 21, and Luke vi. 25, 26, and there you may see the end of such as are full and can always

laugh and rejoice; and from your letter I believe you will say, "I have had enough of that ground; God forbid I should ever set foot upon it again." Well, then, my friend, read Luke vi. 21, 22, 23, and John xvi. 20—24, and the Lord enable you to wait patiently for him, and unbosom your whole soul unto him; and in the end I believe you will both feel and sing the glorious truth of the first three verses of the 40th Psalm, and then I am sure you will never regret a single trouble you have passed through.

The Lord be with and bless you, and keep you watching and praying at the door of mercy till the Lord is graciously pleased to bring your soul out of trouble into the sweet enjoyment of the love and blood of the Lamb; and that his gracious Majesty may bless you indeed, and enable you to live to his glory, is the prayer of
Yours in the Lord,

W. GADSBY.

Manchester, Jan. 13, 1843.

EXTRACT.

Now, what good works does Jacob to inherit the blessing? 1. He goes about to invade another's right; for the blessing belonged to the first-born. 2. He seeks to pervert the known intention of his father, which was to bless Esau. 3. He deceives his father with counterfeit venisour. 4. He takes the name of God in vain, to make his dispatch the more probable. (Gen. xxvii. 20.) 5. He seeks it by fraud and downright lying: he clothes his neck and hands with the kid's skin, and roundly affirms himself to be Esau, (very improper means to obtain a blessing!) It needs not be asked, Which of the two's deportment was the more deserving? One would easily conclude the blessing to be Esau's. But see the event! he that carries himself so unworthily, carries away the blessing; he that behaves himself dutifully to obtain it, is dismissed without it: and though his father blessed Jacob unwittingly and by mistake, yet when he came to know it, he was so far from reversing what he had done, that he earnestly affirms it: "I have blessed him; yea, and he shall be blessed." (Gen. xxvii. 33.) Would we know, now, the reason of this strange and (according to men) irrational event? It was, "that the purpose of God according to election might stand, (the elder must serve the younger.) not of works, but of him that calleth." (Rom. ix. 11.) And it is wonderful to observe how God ordered the whole course of this transaction, as intending it a full and pregnant example of eternal election; for it holds forth plainly the sovereignty of God over his creatures, in taking whom he will; the freeness of his grace, in choosing those that are less deserving; the sure effect of his purposes, with his wise and certain ordering of things relating to his end; as also of his using of means and instruments therein, quite beside the natural scope of them, and contrary to their own intentment.—*Coles.*

[We do not feel disposed to let this "Extract" pass, the main

drift of which we think incontrovertible, without appending some remarks to it, as it appears to us, that whilst the author has drawn from Jacob's case one important inference, he has omitted another, in its practical bearings, hardly less important. Whilst, then, we fully admit God's sovereignty in this matter, we should not for a moment forget that that circumstance does not extenuate Jacob's guilt, nor that of his mother, Rebekah, by whose instigation he acted so wickedly. And it is well worthy of our deepest reflection to consider how the Lord chastised both of them for their sins! Rebekah, first, by her continual dread lest Esau should slay her darling son; and secondly, by banishing Jacob from her presence for twenty years; nor does it appear that she ever saw him again. How signally, too, did the Lord punish Jacob! He is exiled from his father's house; he is deceived by Laban more cruelly than he had himself deceived Isaac; he is worked night and day; he is oppressed by Laban, and has his wages changed (*i. e.*, probably, lowered) ten times; he is plagued every day by domestic jealousies and quarrels; he flees from his hard master, and would have been sent away stripped of all, but for special interposition; he is only saved from the sword of Esau by a miracle, after agonies of alarm and terror; his daughter Dinah is disgraced; he loses Rachel by death; and his grey hairs are brought down to the grave in sorrow, through the supposed loss of Joseph. And see how the Lord paid him off as it were in kind! Deceit was his sin; and deceit was his punishment. He deceived Isaac; Laban deceived him. He lied to Isaac about Esau; his sons lied to him about Joseph. He robbed his eldest brother of his birthright; his own eldest son robs him of his domestic peace. He defrauds his brother of the blessing, and is himself, according to his apprehensions, defrauded of Simeon, and runs the hazard of losing his darling Benjamin. What a scene of sorrow was his life, from the day he sold the mess of pottage to Esau to his meeting with Joseph in Goshen! And what a lesson have we set before us, in his case, to show us how surely chastisement follows sin! It is perfectly true that the sovereignty of God reigns through and above all the sins of men, and that he will not cast off the objects of his eternal love and choice; but it is as much the purpose of God to chastise them for sin; and to extenuate the evil of sin by the doctrine of election, is hardly less culpable, than to lower the righteousness of Christ by exalting the righteousness of man.—EDS.]

OBITUARY.

Messrs. Editors,—Believing an account of the testimony which our dear departed father bore in his last illness to the truths he so long professed will be read by many who knew and respected him, and in Christian love esteemed him, the bereaved family send it to you, penned by us as it dropped from his lips, hoping you will be pleased to insert it.

About the time that his complaint first assumed a serious aspect, he said, "I beg the Lord, if his gracious will, to mitigate my pain; if not his will so to do, to support and give me strength to bear it. 'His will, not mine, be done,' is the state of my poor mind; but if to end in death, I do beg that he will favour me with the influence of his grace to leave a testimony of his faithfulness, tender mercy, and loving-kindness. I have often asked for that." And knowing the desire of his soul was so graciously granted him, we cannot keep his testimony secret, and do entertain the pleasing hope that the blessing of the Lord will attend it.

William Bright was born at Road, in or before the year 1769. We know nothing particular about his early days; but when about eighteen years of age, he entered in the Wiltshire Militia, expecting his liberty in five years; but a few days only before the five years expired, war broke out, which caused him to be detained. Had it not been for that circumstance, according to our view, there was nothing to take him to Cornwall. But so it was—to Cornwall he was led; and while at Helstone he entered a chapel. He said himself that it was from no good motive. Yet there the Lord met with him, under a sermon preached by Mr. Reading. He was alarmed, and his distressed state of mind affected his body so much that his life was despaired of. He remained in this state for some time; we do not recollect hearing him say how long.

In the agony of his mind he was prostrate on the ground, quite alone, when the Lord Jesus appeared to him as his Saviour; and he was so overpowered that for some time he was insensible. From that time his body began to recover, and his soul was blest with joy and peace. Now he found that as sin had reigned, so grace reigned "through righteousness unto eternal life."

After a soldier's roving life of many years, William came to Bradford in the year 1816, where he spent the remainder of his days. He was enabled to sustain the Christian character with consistency; and we think we may say he was respected by all who knew him. His natural disposition was amiable, and his sympathy for those in trouble and distress will be long remembered.

In September, 1847, Mr. Bright went to Exeter to the funeral of a dear relative; his visit there will be long remembered. Shortly after his return home, he was afflicted with influenza. His already delicate and aged frame never after recovered its usual strength. He was almost continually exercised with pains in his limbs, and unable to walk but a short distance. About Christmas, his complaint settled in one hip and thigh. On Christmas day he met with a few friends, and spoke a few words to them from, "His name shall be called Jesus, for he shall save his people from their sins." While speaking, his countenance changed, his voice altered, and in a solemn and impressive manner he closed his subject, uttered a short prayer, and sank down in a fainting fit, and was carried to his bed; and we

did not think he would ever be out again. But again he was raised, yet moved about with great difficulty and pain.

On February 13th, 1848, our departed friend spoke to a few that he was much attached to for the last time, from Isaiah xl. 87: "The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass." And before February was out he was quite confined to his room, and never left it until he was removed to that place where "the weary are at rest." His afflictions were very painful to witness. He was almost constantly in violent pain, and unable to lie down for months, except for a short time together, very often not more than twenty minutes or half an hour. With sitting up, his legs were swollen very much. But he was, through mercy, enabled to bear his sufferings with patience, often saying he wished to lie passive in his heavenly Father's hands, only begging to be blessed with faith and patience to bear what He saw fit to lay upon him.

About this time, after having a very distressing night, all thinking he could not survive long, he looked with affection upon those around him, and said, "It is a pleasing sensation to leave you all in the hands of the Almighty. I hope you will live together in love and unity." One said to him, "You do not wish to stay here in this poor painful body?" He replied, "Ah! there is something better than that to elevate the mind in prospect of going—something better than leaving this poor painful body. I can say with Job, 'I know that my Redeemer liveth, and that he is able to keep that which I have committed to him. My desires are in small compass—for myself, and for those that belong to me, to be distinguished by His grace, favoured with his love and mercy; then it will be well with them. They that trust in the Lord shall be as Mount Zion, that shall never be moved.'"

A friend said, "The psalmist said, 'I shall yet praise him,' that is, through eternity; but," said he, "a poor soul lying on a bed like this wants to begin in time." And, a few minutes after, lifting up his hands, the sick man exclaimed, "I shall yet praise Him who is the health of my countenance and my God!" At another time he said, "No salvation without grace. It will end in the salvation of sinners and the glory of God to raise his Son on high, to be adored and praised through eternity. Oh! the very prospect is animating,—

"A few more days, or months, or years,
In this dark desert to complain;
A few more sighs, a few more tears,
And I shall bid adieu to pain."

About the middle of April, his leg burst, and the doctor said it was impossible for him to survive long, and gave it as his opinion that his leg would mortify. After hearing what the doctor said, he saw that our mother felt very low. He beckoned her to come near, and said, "Sit down; don't be cast down. What Mr. A. says may be wrong; if not, I hope all will be well. I have no great joy, but can rest on a faithful God, and believe he will bring me safe to himself. And as to yourself, you will not be left destitute; we have

children that I hope will be kind to you, and I believe they will do all they can to make your last days comfortable. What a mercy that the Lord has blessed them with his special favour!" And then, in a few words, he most earnestly begged the Lord to bless and preserve her, and be her support.

Our father's days and nights were now very wearisome. The visits of friends from time to time, and words spoken in season by them, would sometimes almost make him forget his pain. Their kindness will be long remembered; that of one person in particular, whose attention and assistance were given us through the more than five months that we nightly watched him.

At one time, a friend said, "Tears shall be wiped away there." He replied, "There will be no cause for tears!" Then, after a few moments, as if reflecting on what he had said, "All the tears that a Christian sheds are not from trouble or pain, but from a feeling sense of the goodness of God. This causes tears of gratitude to flow; and the gracious Lord understands that."

Being very weak, one said, "The Lord can sustain you." He replied, "Yes, or what should I have done up to this time? He has been my God for more than fifty years, and when the work is once begun, there is no doubt about its being carried on."

While looking at his sufferings, a friend said, "It is painful." He said, "It will not last long. S. S. is gone—referring to one that was that day released from a suffering body. Oh! blessed change for a Christian! Happy change!" And then, with an expression of countenance that will not be easily forgotten by those that saw him, he exclaimed, "Blessed are the dead that die in the Lord, for they rest from their labours." At another time, he said, "'Tis with the righteous well; they run into the Refuge and are safe. 'Well' exclusively belongs to them; and the dear Redeemer has done all things well. Lift him high! The Father endowed him with great glory. Yes; he is exalted. He will come at the last day in great glory. 'To him every knee shall bow.'"

At another time he repeated that passage, "Blessed are the dead;" and then remarked, that their works *follow* them, not *go before* them, and then are ashamed of them. "The Lord shall say," he continued, "'Come, ye blessed of my Father before the foundation of the world,' not their works before the blessing, but following: 'for I was a hungered, and ye gave me meat;'" and then with uplifted hands and eyes he exclaimed, "O, what mercy, mercy, mercy! O, what mercy! The love of Christ constraineth me to speak of it."

At another time he broke out, "Refuge, Tower, Hiding-place, they that run into it are safe. They that confide in him shall be exalted with him. While devils and they that set him at nought shall be turned into everlasting confusion. He hath paid the ransom. God is just in justifying the sinner.

May 18th. After passing a very painful night, he said, "What a miserable man I am! so full of pain, I wish I could sink into a state of insensibility." Shortly after he said, "I have been very

sensibly checked about speaking and feeling as I did; it was rebellion against God; it is well to be submissive to the correction of a heavenly Parent; he hath a right to afflict. What should we say to hear a child ask an earthly parent *why* he was corrected? O that I may bow with resignation and submission to his will!"

When one present was speaking of his feelings, he replied, "Those sweet feelings are more confined to younger days. We want something more stable now. Yet they are sweet even now; my experience long has been, looking unto the fountain of love. 'God is love;' 'Whom he loveth he loveth unto the end.' It originated with him, all with him. O what a salvation! Nothing short of it will do!"

June 3. To an old friend he said, "O John, how I have been tried! Satan says, if I were a child of God I should not be so afflicted. And dreadful thought, if all my hopes and expectations are groundless!" His friend spoke to him of the faithfulness of God. He replied, "He cannot move me from the footstool—safe place—safe place. I have hoped I knew what it was to be a humble and meek follower of the Lord Jesus Christ; but my hope has been shaken for the last two hours." A friend said, "It will not last long; you will again rejoice in the finished work of salvation." He said again, "He cannot move me from the footstool. I have been there many times. Blessed state, to have my whole soul drawn out in gratitude to that God that loveth from everlasting. It is not finite love."

He was asked, the next day, if he had been so attacked again? He said, "No, my mind has been drawn the other way.

"And all my powers be tuned to sing
Thine endless grandeur and thy grace."

That," said he, "will be my song. God is just in the justification of the sinner. Grace reigns. Mercy is built up for ever; it flows freely, like so many streams. Its heights and depths we shall never fathom. It flows from the Ocean of love to a poor sinner. Our capacities will be greatly enlarged. We are now in prisons of flesh. It is beyond our conception how it will be in the state of the blessed."

June 24. He said,

"O that the happy hour were come
To change my faith to sight!
I shall behold my Lord at home
In a diviner light."

And then he spoke of the covenant of grace, and the love, mercy, and faithfulness of God; he said, "Firm footing here;" then said,

"Wisdom and mercy guide my way,
Shall I resist them both?"

He begged of the Lord to give him patience to bear whatever he might see fit to lay on him; and then looked back on the mercy that had followed him, and said, "Mercy and truth met together. Justice could not be satisfied in any other way. God glorified, justice satisfied, the sinner saved; all glorious!"

At another time, after speaking of the mercy of God, one present said, "He is able to sustain under the heaviest load." He replied, "Able to sustain! he has done it many years, or where should I have been?" He then spoke of the prodigal son, and said, "What a display of the compassion and love of the Father! Not waiting to hear the confession, he ran to meet him, and said, 'Bring forth the best robe and put it on him.'" He said, "There was no room for doubts and fears then. The love of God in Christ raises above all." His heart seemed to overflow with gratitude and praise. One said, "When you drop this flesh you will praise him for ever." He replied, "Yes: through Christ my Redeemer." He seemed overcome with the goodness and mercy of God in stooping so low to meet the case of his afflicted ones, and his endearing expressions of mercy to such rebellious worms. At another time, he spoke sweetly to a friend of the love and compassion of the Lord; he said, "Zion said, The Lord has forgotten me; but look here, 'Behold, I have graven thee on the palms of my hands.' O what condescension!" A friend said, "'Tis well you have a covenant God to deal with." He replied, "'Tis well the covenant is fulfilled, and sure to all the seed; I can rest here. I have been thinking of Job, 'Though he slay me, yet will I trust in him'—that is more than nature."

June 30. Contrary to the expectation of every one that saw him, the swelling in his legs began to sink almost to the usual size; but it was evident his complaint was rising nearer the vital parts, and his strength gradually decaying; but in the midst of his acute sufferings, he was generally able to contemplate, and it was evident his thoughts were often engaged on divine things when he did not speak much. At one time he said, "Goodness and mercy reach the heart. I have been thinking, when dissolution comes, and I enter the unknown state, the first thing I shall be looking for, will be one like the Son of Man." At another time, he said, "The dear Redeemer, when on earth, and about to address his disciples, generally began with 'Peace be with you,' 'My peace I give unto you,' 'My peace I leave with you.' If," said he, "the experimental feeling of peace with God here is such that it cannot be described, what will it be there, when we shall for ever gaze on one like unto the Son of Man that made our everlasting peace with God? We must suffer with him; but as Hart says,

"At most we do but taste the cup;
For he alone has drunk it up."

A friend was speaking of the prospect before him, and he said, "The word moment, in the apostle's language, seemed too long to speak of our afflictions in comparison with eternity; it is nothing in comparison with all eternity." Then with uplifted eyes, running with tears, he said,

"O that I could now adore him,
Like the heavenly host above,
Who for ever bow before him,
And unceasing sing his love.
Happy songsters!
When shall I your chorus join?"

"I sometimes long for the time to lie down and die; but am afraid of presumption. I want to be blessed with patience." One present spoke of his weakness and pain; he said, "What does Dr. Watts say?"

"Were I possessor of the earth,
And call'd the stars my own,
Without thy presence and thyself,
I were a wretch undone."

He does not look upon us as we stand in ourselves, but as we stand in the dear Redeemer. Our beauty is deformity—nothing attracting there. It is through what the dear Redeemer has accomplished." It was said, "You are going out of troublesome times." He replied, "Yes; but I feel for the rising generation." He was asked if he could not leave them in the hands of God. He replied, "Best place; but I can't help feeling for them."

July 10. He was asked if Christ was still precious to him. He said, "O, yes; he is the same yesterday, to-day, and for ever. I can rest here, I can lean here, I want no other leaning place." The next day, a friend said to him, "It is painful, but it will soon be over." He replied, "Yes; and enter into rest;" and then he repeated,

"Happy soul that's gone to rest,
They with Jesus Christ are blest.
'Till their mourning days are o'er,
They are blest for evermore."

July 17. He said, "God calls his people his jewels. He has put them in a safe place." "The secret of the Lord is with them that fear him." "His mercy endureth for ever." "Who has Christ for his portion, and is not joyful?" Hence the children adore and praise the dear Redeemer, and have a foretaste of that joy they shall have when they have passed the vale of death.

At another time he broke out,

"And mercy, like a mighty stream,
O'er all my sins divinely rolls."

"The just shall live by faith.' I cannot now have that consolation I wish; but there is a steady reliance on a faithful God. 'The Lord will keep him in perfect peace whose mind is stayed on him.' We are as clay in the hands of the potter. I wish to be kept submissive; but I sometimes feel very much for those around me—the fatigue and breaking of his have."

When one present was speaking of his sufferings, and saying he was not able to fathom it, he said, "His wisdom is manifest in all his works, could we but see it.

"Wisdom and mercy guide my way,
Shall I resist them both?"

God in mercy prevent it!

"A poor blind mortal of a day,
And crush'd before the moth."

One of his friends was speaking of his prospects; he replied,

"An open door, and no man can shut it. Christ says, 'I am the door.'" Speaking to a friend that had come some miles to see him, and that met to worship with a few others in a distant village, where he had been several times to speak to them. He said, "Give my love to the friends; tell them I hope we are united in the best of bonds—that love that floods cannot quench; tell them to bear with one another's infirmities; and if anything should be amiss, to be careful how they use the rod." Shortly afterwards he said, "'Tis not all sorrow—'tis mingled with joy; there is something secret sweetens all:

"Thus far my God has led me on,
And made his truth and mercy known:
My hopes and fears alternate rise,
And comforts mingle with my sighs."

On parting with the before-mentioned friend, he said, "The Lord be with you and your little ones. He is a present help in time of trouble." She said, "You have found him so." He replied, "Oh, yes; many times he hath delivered, he doth deliver, and we still hope he will deliver. This is sure reliance, sure support."

July 22. One said, "What a comfort to have a hope beyond the grave!" He replied,

"A hope so much divine
Will trials long endure."

I am in the hands of a gracious God, I trust. And it becomes me to be still." A friend said, "You will soon be crowned with glory." He said, "Grace and glory; a free gift to rebels." 'Twas said, "You will soon be better." He replied, "Yes; but I wish to be kept patiently waiting; yet sometimes wish to lie down and be no more here."

His situation was now very distressing, being unable, through weakness, to sit long at a time, nor yet could he lie except for a short time, as in a lying position his pains were more acute; and we were obliged to move him very often from one position to another. He had scarcely any sleep, night or day, except from taking opium pills. Yet he was perfectly sensible.

After sitting thoughtfully for some time, he said, "Unbelief and Satan tell me that my sufferings are a mark that I am not a child of God; but I have been able to withstand them, and say with Mr. Hart,—

"Satan, avaunt! Stand off, ye foes;
In vain ye rail, in vain oppose:
Your cancell'd claims no more obtrude;
He's mine. I bought him with my blood."

No, it cannot be such a mark; 'tis derogatory to the glory of God. 'Tis calling in question veracity itself to believe it. For more than fifty years he has upheld me, and I believe he has loved and does love me. It has long been my desire to fall into his gracious hands, to be led, guided, and blessed with a disposition to receive his truth."

(To be continued.)

EDITORS' REMARKS.

A Correspondent has called our attention to the circumstance that, through inadvertence, in our last number, instead of inserting, as we intended, the death-bed of *Robert Creasey*, we gave that of *his father*, which it appears was appended to it. Had this circumstance been mentioned in the title-page, as it should have been, we should most probably not have committed such a mistake, which we hope, however, (D.v.) to repair when we can afford a little room.

But, upon the whole, we are not sorry for our unintentional error, as it affords us an opportunity to explain ourselves a little more fully on a subject on which we touched in that Review, and thus obviate any misunderstanding which may possibly arise, and to which, indeed, our attention has been directed.

1. Our object there was to show how the precept was fully and spiritually obeyed, viz., when the soul was under the sweet influences of the Holy Spirit. But did we mean to imply that it was only to be obeyed *then*?—in other words, that at other seasons we were released from it, and that it was *then* only binding when love constrained to obedience? Such a doctrine we do not, cannot hold; for, pushed to its consequences, it would be monstrous. Let us, for the sake of clearness, test it by three distinct precepts, and see what holding this doctrine would lead to. “Forsake not the assembling of yourselves together.” Am I never to go to chapel but when drawn there by love? “Love your enemies.” May I ever say in heart, if not in mouth, “No, I shall not love them; I don’t feel the love of God in my heart?” “Come out from among them, and be ye separate.” May I say inwardly, if not outwardly, “No, I won’t; I will still associate with the ungodly?” Our frame of mind does not alter the precept. It is the solemn command of God, and is not to be put in, nor put out of the Bible according to our feelings. It is still binding upon us, and calls for our obedience in the worst of frames and darkest of states. If this be not an admitted principle, we are at once landed into the rankest Antinomianism, as we shall presently show.

2. But again: there is the fear of God in the heart as “a fountain of life;” and this constrains to a holy obedience of the precept. There is a labouring to do the will of God from the heart—a fleeing from evil, a striving against sin, a groaning, struggling desire to serve and please God, a godly awe of his dread majesty, a calling upon his holy name, a reaching forth after obedience to his word, even when there is no sensible enjoyment of his presence.

3. And there is the obedience of love spoken of in our last Review.

To make the subject a little more clear, let us consider the soul under three separate states, and view it in relation to the three precepts above referred to: “Not forsaking the assembling of yourselves together;” “Love your enemies;” “Come out from among them, and be ye separate.”

1. When the *sensible* influences of the Spirit are suspended. We say "*sensible*," because these influences are never *really* suspended. This is plain from the following texts: "I will water it every moment." "I will never leave thee nor forsake thee." "Because I live, ye shall live also." "Kept by the power of God." "Your bodies are the temples of the Holy Ghost." Life in the soul, like life in the body, never ceases for a moment; and this life is only kept up by continual supplies of grace. "I am the vine; ye are the branches. As the vine cannot bear fruit of itself, no more can ye, except ye abide in me." "I in them, and thou in me."

But when these influences are not *sensibly* experienced, I am still, if a believer, bound to obey the precept; I am still bound to assemble with the saints; I am still bound to love my enemies; I am still bound to come out from the world, and be separate.

The precepts cannot become nullities, or be relaxed, according to my feelings. If this were once admitted, when a member was brought before the church for never attending chapel, absenting himself from the ordinance, or for drunkenness, &c., he might plead, "I was not in the Spirit; I do not consider the precepts binding when the love of God is not in my heart." What gospel church would keep a member in its bosom who held and avowed such licentious doctrine? But how could it consistently separate or cut him off if, in other less glaring points, it held a doctrine which, pushed to its consequences, produced such fruit?

But it might be argued, "We must draw a distinction between precepts which we can, and precepts which we cannot obey. There is a difference between 'Be not drunk with wine, wherein is excess,' and 'Love your enemies.' We can put away the bottle, but we cannot put love into the heart." But if this distinction be once admitted, who is to draw the line between precepts which bind, and precepts which bind not? Has God made any such distinction? And is it not quite contrary to the very nature and office of a rule to say, "Part of this may be obeyed, and part need not?" And if God has not drawn any such distinction, it may be asked, What human authority may do it? Who may enjoin some precepts, and dispense with others? May a private Christian do this? May he dot his New Testament with asterisks, like Porteus's Bible for another purpose, putting a mark against the precepts which he need not obey? Or if not, may a minister, a bishop do it for him? And if this be admitted, how does it differ from dispensations granted by the Pope to break the word of God?

There is no better or surer way of testing a principle than pushing it to its consequences. If these are evil, we may be sure that the principle is so; and thus tested, how full of evil is the distinction attempted to be drawn between precepts that bind and precepts that do not bind! They rest upon the same basis—the revealed will and word of God.

2. But again: we may be in much darkness of mind, yet still have such sensible influences of the Spirit as produce the actings of

godly fear, desire after heart-obedience to God's will, and resisting even unto blood, striving against sin.

There is "a walking in darkness, without (bright) light," where there is "a fearing the Lord, and obeying the voice of his servant." Under these influences, with little else, perhaps, felt but darkness and bondage, there will be a coming to hear the word with a cry that it may be blest to the soul; a desire to love one's enemies, and a striving to do so; and a coming out from the world, with the principle of godly fear at work to be kept from evil.

3. There is an obedience such as we speak of in our Review, produced by a sense of God's goodness and mercy. And then we come to chapel, loving God's word, servant, and people; forgive our enemies from the bottom of our hearts; and come out and are separate from everything evil, to have communion with the blessed Lord.

Because, then, we say that *this last* is the highest and best obedience, we do not say there is no other.

Our objection is against legalizing the precepts; turning the gospel into law; separating obedience from the blessed Spirit; tithing mint, anise, and cummin, and omitting judgment, mercy, and faith; deriving comfort from what *we* do, instead of what Christ has done; asserting or implying there is any strength, wisdom, or holiness in the creature, and not ascribing all will and all power to grace, and grace only. By asserting *that* as the sweetest obedience, we did not mean to exclude or depreciate all other produced by the Blessed Spirit; and we should be very sorry to give the least encouragement to laxity of principle or laxity of life, for we are sure that in so doing, we should be guilty of great and aggravated sin.

POETRY.

Once more I bow beneath the rod,
And own thy chastening hand, my God;
Yes, thou art mine, I feel thou art,
And in thy love I have a part.

How vile I am, Lord, thou canst see;
And every sin that lurks in me
Burn, burn noxious weeds, but spare
The plant that thou hast planted there.

All that is good, dear Lord, is thine;
But all the evil, sure, is mine.
O what a mass! I hardly dare
Confess—but, Lord, thou see'st it there.

Thou know'st each secret thought of sin,
And what defilement lurks within;
I need thy rod; I feel I do;
But, Lord, I need thy succour too.

I will not say, Remove thy hand;
But O! enable me to stand,
And to endure whate'er by Thee
Is laid upon vile, worthless me.

Shouldst thou consign my soul to hell
With fiends and ruin'd souls to dwell,
I could not say thou art unjust ;
Yet do not disappoint my trust.

Did'st thou not die my soul to save?
Then burst the confines of the grave?
Do'st thou not plead on high for me?
And shall I not thy glory see?

Hast thou not wrought a work within,
That stands opposed to hell and sin?
And shall the foe at last prevail,
And faith, the gift of Jesus, fail?

It cannot be; I still must trust,
And cleave to thee, though in the dust;
Yes, though thou slay me, I must cleave,
And on thy finish'd work believe.

But O! I know thou wilt not slay,
Nor drive my feeble heart away.
I feel the drawing of thy love,
Thy bowels still with mercy move.

Draw me, dear Lord, and I will run;
Complete the work thou hast begun;
Enflame my heart with holy fire,
And warm my soul with pure desire.

July, 1848.

C. M.

SPIRITUAL FRAGMENTS.

It is the great design of God in all the troubles he sends upon his people, effectually to teach them the exceeding vanity of the creature, to embitter the things of this world to them, to wean their hearts from them, to bring earthly things out of request with them, to make them see that there is no true contentment nor solid satisfaction for the soul to be found in them, and to make them see where true happiness and contentment is to be had even in God and in Christ alone, for whom their souls were created, redeemed, and sanctified.—*Bunyan.*

I assure you that of all the voracious creatures that ever my eyes beheld, and of all the formidable monsters that I have ever heard of, whether in the sea or on the land, and of all that I have ever conceived or imagined of fallen angels, or devils, in all their rebellion, desperation, and endless woe; put all these together, and draw them in the blackest colours that imagination can paint, and then exhibit them in all their sin and fear, filth and shame; and as the Lord liveth, all of them in the worst light that nature can imagine, they never appeared half so bad, nor was I ever half so terrified at the most terrible thoughts of all these, as I was at the sight of myself, when God shined into my heart, discovered my inbred corruptions, and set all my secret sins in the light of his countenance.—*Huntington.*

When a man cannot come down, and stoop to that condition that God casts him into, then is he discontented; and this comes from his pride.—*Bunyan*.

Why, to be eyes to the blind, is to be enlightened to see the good work begun on others when they are so blind that they cannot see it themselves; and to be feet to the lame, is to carry them to God in faith, although they cannot walk, nor go forth in faith to God themselves. Read Mark, ii. 3—5; and see how Christ regards their faith. To be feet to the lame, is to believe with one's heart that Christ will heal them, and to speak in all the strength of confidence to them, as Paul did: "Being confident of this very thing, that he which hath begun a good work in you will perform it:" and this faith God gives us for many persons, and tells us to use it. Hear the authority from God himself: "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart," &c. (Isa. xxxv. 3—6).—*Huntington*.

That peremptory decree, that "summer and winter, day and night, shall not cease," takes not away the necessity of the sun's being in the world, nor of its daily risings, settings, and various revolutions; for by these, as the necessary means thereof, must the decree be made good. So the absoluteness of that other part of the promise, that "seed-time and harvest shall not cease," doth not a whit discharge the husbandman either of his usefulness or duty; but evinceth the one, and enforceth the other; giving also encouragement to him in his work. The force of this answer cannot be evaded by alleging that God affords them means proper and sufficient for seed-time and harvest, (that is, they have fitting seasons, with seed-corn, horses, ploughs, and other utensils of husbandry;) and that is all the promise intends; and if they improve them not, the fault is their own. True, it is so, and they shall smart for their neglect: but what will become of the promise and sureness of the covenant? Therefore this is not all that God doth for men in this point. He that decreed how long the earth shall endure, and what number of men he will raise up upon it, did also decree his own upholding thereof during that time, and by what means those men should be propagated and kept alive; and did accordingly put into them the principles of self-preservation, by which they are naturally prompted to the use of them, as they are to eat, drink, and sleep: "He hath set the world in their hearts." (Eccles. iii. 11.) As the elect shall certainly be saved, and also prepared for that salvation; so hath the Lord appointed them such a ministry, and for so long a time, and their attendance thereon in such a manner, as best agreeth to his own intent, and which he will bless and make effectual for that end.—*Coles*.

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 10.

No. 164. AUGUST, 1849. Vol. XV.

THE LAW AND THE PROMISE.

By MARTIN LUTHER.

“And this I say, that the law, which was four hundred and thirty years after, cannot disannul the covenant that was confirmed before of God in respect of Christ, that it should make the promise of none effect.”—Gal. iii. 17.

Here the Jews might object, that God was not only content to give promises to Abraham, but also after four hundred and thirty years he made the law. “God, therefore,” they might say, “mistrusting his own promises, as insufficient to justify, added thereto a better thing; that is to say, the law, to the end that when the same, as a better successor, was come, not the idle, but the doers of the law might be made righteous thereby. The law, therefore, which followed the promise, did abrogate the promise.” Such evasions and starting-holes the Jews seek out.

To this cavilling Paul answereth very well and to the purpose, and strongly confuteth the same. The law, saith he, was given four hundred and thirty years after this promise was made: “In thy seed,” &c.; and it could not make the promise void and unprofitable. For the promise is the covenant of God, confirmed by God himself in Christ, so many years before the law. Now, that which God once hath promised and confirmed, he calleth not back again, but it remaineth ratified and sure for ever.

Why then was the law added? Indeed, it was delivered so many ages after to the posterity of Abraham, not to the end he might through it obtain the blessing, (for it is the office of the law to bring

men under the curse, and not to bless;) but that there might be in the world a certain people which might have the word and testimony of Christ; out of which Christ also, according to the flesh, might be born; and that men being kept and shut up under the law, might sigh and groan for their deliverance through the seed of Abraham, which is Christ, who only should and could bless, that is to say, deliver them from sin and everlasting death. Moreover, the ceremonies commanded in the law did foreshadow Christ. Wherefore the promise was not abolished either by the law or by the ceremonies of the law; but rather by the same, as by certain seals, it was for a time confirmed, until the letters themselves, or the writing of the testament, (to wit, the promise,) might be opened, and by the preaching of the gospel might be spread abroad to all nations.

But let us suffer the law and the promise to encounter together, and then shall we see which of them is the stronger; that is to say, whether the promise be able to abolish the law, or the law the promise. If the law abolish the promise, then it followeth, that we by our works make God a liar and his promises of none effect. For if the law do justify us, and deliver us from sin and death, then the promise made unto Abraham is utterly void and unprofitable, and so, consequently, God is a liar and a dissembler. For when he who promiseth will not perform his promise, but maketh it of none effect, what doth he else but show himself to be a liar and a dissembler? But it is impossible that the law should make God a liar, or that our works should make the promise void; nay, rather it must needs be firm and stable for ever, (for God promiseth not in vain,) although we were able to keep and fulfil the law. And were we to admit that all men were as holy as angels, so that they should not need the promise, (which notwithstanding is impossible;) yet must we think that the same promise abideth most sure and certain, or else God should be found a liar, who either hath promised in vain, or else will not or cannot perform his promises. Therefore, like as the promise was before the law, so is it far more excellent than the law.

And God did excellently well in that he gave the promise so long before the law. Which he did of purpose and to this end, that it should not be said that righteousness was given through the law, and not through the promise. For if he would that we should have been justified by the law, then would he have given the law four hundred and thirty years before the promise, or else together with the promise. But now at the first he speaketh not a word as concerning the law, but at length, after four hundred and thirty years, he giveth the law. In the mean while, all that time he speaketh only of his promises. Therefore the blessing and free gift of righteousness came before the law through the promise: the promise, therefore, is far more excellent than the law. And so the law doth not abolish the promise; but faith in the promise, (whereby the believers, even before Christ's time, were saved,) which is now published by the gospel throughout the whole world, destroyeth the law, so that it cannot increase sin any more, terrify sinners, or bring them into desperation, laying hold upon the promise through faith.

And in this lieth a certain vehemency specially to be noted, that he expressly setteth down the number of four hundred and thirty years. As if he would say, "Consider with yourselves how long it was between the promise given and the law." It is plain that Abraham received the promise a long time before the law. For the law was given to the people of Israel four hundred and thirty years after. And this is an invincible argument gathered and grounded upon a certain time. And he speaketh not here of the law in general, but only of the written law. As if he would say, "God could not then have regard to the ceremonies and works of the law, and give righteousness to the observers thereof. For as yet the law was not given which commandeth ceremonies, requireth works, and promises life to those that observe them, saying, "The man that shall do these things shall live in them." And although it promise such things, yet it followeth not therefore that we obtain these promises; for it saith plainly, "The man that shall do these things," &c. Now, it is certain that no man can do them. Moreover, Paul saith that the law cannot abolish the promise; therefore that promise made unto Abraham four hundred and thirty years before the law, remaineth firm and constant. And that the matter may be better understood, I will declare the same by a similitude. If a rich man, not constrained, but of his own good will, should adopt one to be his son whom he knoweth not, and to whom he oweth nothing, and should appoint him to be the heir of all his lands and goods, and certain years after that he hath bestowed this benefit upon him, he should lay upon him a law to do this or that, he cannot now say that he hath deserved this benefit by his own works, seeing that many years before, he, asking nothing, had received the same freely and of mere favour; so God could not respect our works and deserts going before righteousness; for the promise and the gift of the Holy Ghost was four hundred and thirty years before the law.

Hereby it appeareth that Abraham obtained not righteousness before God through the law, for there was yet no law. If there were yet no law, then was there neither work nor merit. What then? Nothing else but the mere promise. This promise Abraham believed, and it was counted to him for righteousness. By the self-same means, then, that the father obtained this promise, the children do also obtain it and retain it. So say we also at this day. Our sins were purged by the death of Christ above a thousand and five hundred years ago, when there were yet no religious orders, no canon or rule of penance, no merits of congruence and worthiness. We cannot now, therefore, begin to abolish the same by our own works and merits.

Thus Paul gathereth arguments of similitudes, of a certain time and of persons, so sure and strong on every side, that no man can deny them; for it helpeth us exceedingly to have them always ready in temptations. For they lead us from the law and works to the promise and to faith, from wrath to grace, from sin to righteousness, and from death to life. Therefore these two things, (as I often

repeat,) to wit, the law and the promise, must be diligently distinguished. For in time, in place, and in person, and generally in all other circumstances, they are separate as far asunder as heaven and earth, the beginning of the world and the latter end. Indeed they are near neighbours, for they are joined together in one man or in one soul. But in the outward affection, and as touching their office, they ought to be separate far asunder; so that the law may have dominion over the flesh, and the promise may sweetly and comfortably reign in the conscience. When thou hast thus appointed unto them both their own proper place, then thou walkest safely between them both, in the heaven of the promise and in the earth of the law.

In spirit thou walkest in the paradise of grace and peace. In the flesh thou walkest in the earth of works and of the cross. And now the troubles which the flesh is compelled to bear shall not be hard unto thee, because of the sweetness of the promise, which confirmeth and rejoiceth the heart exceedingly. But now, if thou confound and mingle these two together, and place the law in the conscience and the promise of liberty in the flesh, then thou makest a confusion, (such as was in popery,) so that thou shalt not know what the law, what the promise, what sin, or what righteousness is.

Wherefore, if thou wilt "rightly divide the word of truth," thou must put a great difference between the promise and the law, as touching the inward affections and whole practice of life. It is not for nought that Paul prosecuteth this argument so diligently. For he foresaw in spirit that this mischief would creep into the church, that the word of God should be confounded; that is to say, that the promise should be mingled with the law, and so the promise should be utterly lost. For when the promise is mingled with the law, it is now made nothing else but the very law. Therefore accustom thyself to separate the promise and the law asunder, even in respect of time, that when the law cometh and accuseth thy conscience, thou mayest say, "Lady Law, thou comest not in season, for thou comest too soon: tarry ye until four hundred and thirty years be expired, and when they are past, then come and spare not. But if thou come then, yet shalt thou come too late. For then hath the promise prevented* thee four hundred and thirty years: to the which I assent, and sweetly repose myself in the same. Therefore I have nothing to do with thee: I hear thee not. For now I live with believing Abraham, or rather, since Christ is now revealed and given unto me; I live in him, who is my righteousness, who also hath abolished thee, O law." And thus let Christ be always before thine eyes, as a certain summary of all arguments for the defence of faith against the righteousness of the flesh, against the law, and against all works and merits whatsoever.

Hitherto I have rehearsed almost all, but specially the principal arguments which the apostle Paul handleth in this Epistle for the confirmation of this doctrine of justification. Among which, the

* Come before.

argument as touching the promise made unto Abraham, and to the other fathers is the weightiest and of great efficacy, which Paul doth chiefly prosecute both here and in the Epistle of the Romans, the words whereof he diligently weigheth, and moreover treateth both of the times and persons. Also he standeth upon the word "seed," applying the same unto Christ. Finally, he declareth by the contrary what the law worketh; namely, that it holdeth men under the curse. And thus he fortifieth the article of Christian righteousness with strong and mighty arguments. On the other side, he overthroweth the arguments of the false apostles, which they used in defence of the righteousness of the law, and turneth them upon their own heads; that is to say, whereas they contended that righteousness and life are obtained by the law, Paul showeth that it worketh nothing but malediction and death in us. Ye contend, saith he, that the law is necessary to salvation. Have ye not read that it saith, "He that shall do these things shall live in them?" (Levit. xviii. 5.) Now, who is he that performeth and accomplisheth them? No man living. Therefore, "As many as are of the works of the law are under the curse." (Gal. iii. 10.) And again, in another place: "The sting of death is sin, and the strength of sin is the law." (1 Cor. xv. 56.) Now followeth the conclusion of all these arguments.

THE LORD WILL FULFIL THE DESIRE OF THEM THAT FEAR HIM.

"He will fulfil the desire of them that fear him; he also will hear their cry, and will save them."—(Psalm cxlv. 19.)

These words have been very sweet and encouraging to my soul many times since I first felt my need of salvation, as they doubtless have been to many others, and will be as long as there is a poor sinner on the earth, mourning on account of his sinful state, and sighing after and longing for the salvation of God. How ardent is the desire of such that the Lord's mercy may come unto them! for as they feel they cannot get at it of themselves, they want it to come unto them from God. Like David, they sigh for it: "Let thy mercy come unto me, even thy salvation according to thy word." (Psalm cxix. 41.)

Now, this blessed text says that it shall come, for "he will fulfil the desire of them that fear him; he also will hear their cry, and will save them."

- I. Their *character* is set forth; they fear the Lord.
- II. *They cry to the Lord.*
- III. *They are saved by the Lord.*

I. I will first, then, treat a little on *the fear of the Lord*—for it is a goodly treasure, and very precious. It is called by the wise man,

“the beginning of wisdom;” so that the man who is destitute of it is without God, is a fool while living, and will die as a fool dieth, unless he be made a partaker thereof. “The fear of the Lord, that is wisdom; and to depart from evil, that is understanding.” It is a gracious gift bestowed upon the children of God, who were “predestinated to be conformed to the image of Christ, that He might be the firstborn among many brethren.” (Romans viii. 29.) It produces a gracious disposition of mind towards God and to everything that is Godlike, and influences to all holy obedience. It is a holy fear, such as was in Jesus, who was filled with it, and in it was made of quick understanding. (Isaiah xi. 2, 3.; Heb. v. 7.) The soul that has it has God for its Object of worship and adoration. “Thou, God, seest me,” is deeply engraven in his heart. Where the fear of the Lord resides, it produceth in the believer’s mind what is so beautifully described by David in Psalm cxxxix. 1—12. Read it, and then examine yourselves and prove yourselves by the description, whether you are brought to walk in the light of the Lord. Much is said in these days about experience, and there is much talk of experimental preachers and preaching; but that divine caution was not a needless one: “Take heed how you hear, and what you hear;” “Try the spirits.” “The fear of the Lord is a fountain of life to depart from the snares of death.” (Prov. xiv. 27.) It makes men’s hearts tender and their consciences quick, as you may see in Joseph, Josiah, David, and others, and may feel, too, if you are the recipient of it. Hart calls it

“An unctuous light to all that’s right,
A bar to all that’s wrong,”

both in a moral and spiritual point of view.

Just read what Wisdom says to her son: “My son, if thou wilt receive my word, and hide my commandments with thee, so thou incline thine ear unto wisdom, and apply thy heart unto understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God.” (Prov. ii. 1—8.) It will influence a man to have respect to all God’s commandments. The word of the Lord is more precious to such a man than gold, yea, than much fine gold; for by the word he is kept, warned, and instructed in all wisdom’s path: “The word of the Lord is the law of the wise, to depart from the snares of death.” It is the man of his counsel, it is a light in his path and a lamp to his feet; and the God-fearing man cleanses his way by taking heed thereto according to its blessed doctrine. His soul was begotten by it at first, through the Spirit, (James i. 18.) and every time we make a wrong step, it shows us our folly, corrects us, and puts us right again. My poor soul has blessed him a thousand times for his blessed word. Well might David say, “The statutes of the Lord are right, rejoicing the heart; the fear of the Lord is clean, enduring for ever; the commandments of the Lord are pure, enlightening the eyes.” This precious fear dwelt in Jesus in all its fulness; and every mystical member receives

out of this fulness grace that shall answer to this grace of Christ. As it is written: "And of his fulness have all we received, and grace for grace." It is this holy, loving fear that teaches and powerfully inclines men "to live soberly, righteously, and godly in this present evil world," and will show to whom a man doth belong and of what spirit he is. It is the oil of the goodly olive, it is the living sap in the only true Vine, that enters into every living branch, producing fruit in some thirty, in some sixty, and in some a hundred fold; nor is there a living branch that is not the blessed partaker thereof. It fits men for the ministry, makes them savoury in their administrations, and makes room for them in the hearts of the discerning Christian. It never leads to tyranny, or covetousness, or lightness in the house of God, I mean the Lord's household. Wherever the latter predominates in the minister's spirit and conduct, things go on badly; and if he be a child of God, the rod is nearing him fast. I have seen some solemn visitations of the Lord's hand, and if life be spared I expect to see more, for "the Lord is a God of knowledge, and by him actions are weighed." As we sow, so we reap; if to the flesh, we shall of the flesh reap corruption; if to the Spirit, we shall of the Spirit reap life everlasting.

It shows, too, who and what deacons should be, and how they should walk before and for God in the church; and all those deacons that are not what the word of God points out, and whose conduct does not agree in the general (for none is perfect) with the word, then for certain God has not made the deacons, nor appointed them to the office. It has been done craftily, and for the carnal purpose of the minister; or the church has been misled into it by the craft of the enemy, because they have this world's goods, or they have forced themselves into the office. Let such a deacon have come into his office how he may, it is not of God, and such as he prove a scourge to, and often bring great dearth upon the church; it has not been done in the fear of God and by the light of truth. 1 Tim. iii. is blessedly to the point. And it will be well when churches are led to see the beauty of acting more in accordance with the word of the Lord. O how wisely would churches act, if they would cry to the Lord, and wait for him to make deacons and ministers! Indeed, the fear of the Lord will cause us to have respect to the blessed word of God in all things, in all our vocations, both ministers, deacons, and people; in the house of God, and in the ordinances of God; in a man's own house, in his family, in his shop, in the field; and also as a master and as a servant.

I will now notice *their desire*, what it is.

The wise man says, "The desire of the righteous is only good." (Prov. xi. 23.) They desire God; and he is supremely good, yea, he is goodness itself. They want "to know him, the only true God, and Jesus Christ whom he hath sent;" for this is life eternal. Now, wheresoever eternal life is given, the answer of it will be in the tongue before God. Such souls strongly desire (and this will be their desire all through life) that they may win Christ, and be found in him, not having their own righteousness, which is of the law, but

that which is of God by faith; that they may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." They desire all revealed good. They are made to feel their destitute condition in themselves as poor wretches. They desire to feel the love of God their Father, and to experience the purifying efficacy of the atonement of their Elder Brother and Saviour. They desire also the blessed witness of the Holy Sanctifier. This desire in their souls is the answer of their tongue before God. In a word, their desire is only good; they desire to be sanctified wholly, and that their whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. And what saith the Holy Ghost? "Faithful is he that calleth you, who also will do it." This holy desire is with all that fear God, and he will show them his covenant; he will show them Jesus, and make them feel they have more than ten parts in their precious King David—for they have him all, that he is near of kin unto them, even bone of their bone, and flesh of their flesh. Yes, and they shall and do drink into his Spirit. They will thirst to be like him, and see him as he is. He will show them not only Christ their covenant Head, but make them feel that he has made with them an everlasting covenant, ordered in all things and sure, and it shall be all their desire and salvation; it shall swallow up everything besides, so that they shall say, "Whom have I in heaven but thee? and there is none on earth I desire besides thee." "And will the Lord fulfil such a great desire to me?" some poor longing, fearing soul might say. O yes, my friend; if thou art seeking him with thy whole heart, he will have thee as sure as thou art willing he should have thee. I am one of the basest wretches under the sun, but if I had a thousand million souls, I could this moment venture them all upon Jesus. I cannot always say so feelingly, but that does not change the mind of God concerning us. "Although we believe not, he abideth faithful; he cannot deny himself." "He will hear the cry of the destitute."

II. I will now try to notice their *cry*.

I would observe, for the most part their cry is not vocal, but mental; not a string of words, but a chain of wants and necessities, such as the Lord is pleased from time to time to make us feel our need of, as the pardon of our daily sins and infirmities; the drawing off our minds from things earthly, sensual, and devilish; the softening of our hearts, (for God only can make our hearts soft;) that our souls may be influenced and sped in the way of righteousness; that we may in patience possess our souls; that his precious fear may be kept alive and active in our hearts; that we may persevere unto the end; that the Sun of Righteousness may arise with healing in his wings; and that we may grow up as calves of the stall, as the holy penman says, "Growing in grace and in the knowledge of Jesus Christ." This kind of prayer, for the most part, is vented in sighs, not so much in words; indeed, one cannot frequently get it out in words, it lies too deep in the well, and Jesus the Man

of wisdom, and he only, can draw it out, which he does sometimes to our astonishment; and how pleased we are when he does! How sweet it is to pour confessions and cries into his bowels of compassion! to feel out the truth of the words preceding the text: "The Lord is nigh unto all them that call upon him, to all that call upon him *in truth*." And where these heart-cryings, sighings, longings, groanings, lookings, and desires are not, there the fear of God is not—there is no true prayer. These prayers cannot be hindered; our wording them may, and often this is the case with me; but "God will hear the desire of the humble, he will prepare their heart. He will cause his ear to hear."

III. Now, just a word about their *safety* or *salvation*. These are the seed of Jacob spiritually considered, and "he hath never said to these, Seek ye me in vain;" but on the contrary, "Look unto me and be ye saved, all ye ends of the earth, for I am God; and there is none else, and beside me there is no Saviour." There is hope in Israel for these poor refugees; indeed, these are "the ends of the earth" in soul-feeling, for they feel less than the least of all saints and the chief of sinners. They are saved from making lies their refuge, or covering themselves with a covering which is not of God's Spirit. They are saved from the damning guilt of sin and from its reigning power, and will be before long from its horrible plague and hinderings to good. Every good man feels sin a plague and a burden. Paul, that had so large a measure of grace, was often made wretched by it, and brought into bondage and captivity through it. Yes, he says, "For we that are in this tabernacle do groan, being burdened." I believe the greater measure of grace the man of God is favoured with, the more keen will be his feelings of his inbred corruption. Yet he will be the farthest from working out his corruption. He does not live in sin, although sin lives in him. Sin felt in his soul, through grace, makes the man a mourner all his days.

Now, just hear what the Lord's word says, (Luke vi. 21:) "Blessed ear ye that weep now, for ye shall laugh." "Blessed are they that mourn, for they shall be comforted." (Matt. v. 4.) These are the redeemed of the Lord that shall "come to Zion, and obtain joy and gladness, and from whom sorrow and sighing shall flee away for ever; the Lord will be unto them their everlasting light and glory, and the days of their mourning shall be ended."

This is just the salvation which David longed for, which his father Jesse obtained, his kinsman Jacob waited for, and his grandfather Abraham rejoiced in, and is now rejoicing in through the love and blood of the Lamb. Yes, these are the Israel that are saved in the Lord with an everlasting salvation. "They shall not be ashamed or confounded world without end; for in the Lord they have righteousness and strength," and in the Lord they are justified and shall glory.

O Lord, may we live the life and die the death of thy people; and to the Father, Son, and Holy Ghost shall be all the praise. Amen.

S. E.

THE PERSEVERANCE OF THE CHILDREN OF GOD TO ETERNAL GLORY BY GRACE.

The state of a believer, whether considered as relative or real, in his justification, adoption, and sanctification, is highly exalted; and his privileges are of incomparable and infinite worth. In each are the exceeding riches of grace manifested.

The believer who knows himself, however, will be ready to inquire with the greatest solicitude, How shall I persevere in this happy state? By what means shall I attain the desired end? What provision has the Lord made that I may not after all come short of the expected bliss? Grace, I thankfully acknowledge, has done great things for me. To reigning grace I own myself unspeakably obliged. But if the Lord, as a Sovereign, does not still exert his power, I not only possibly may, but certainly shall, finally fall. Thus will every Christian conclude, when he considers the number and power, the malice and subtlety of his spiritual enemies, compared with his own inherent strength to resist them. The world, the flesh, and the devil, are combined against him. These, in their several ways, assault his peace and seek his ruin; they try to make him wallow in the mire of sensuality like the filthiest brute, or endeavour to puff him up with pride by insinuating wiles, with the craft of a serpent, or openly assault with the rage of a lion. They endeavour to compass his ruin; and alas! how small the strength even of the regenerate to resist and overcome the corruption of nature! This draws forth the believer's desires after that which is good. His frames are variable and transient, nor can he with safety place the least confidence in them. This humbling truth is exemplified in a very remarkable manner in the case of Peter. He said with confidence, "Though all men be offended because of thee, yet will I never be offended; though I should die with thee, yet will I not deny thee." But alas! in a very short time his frame of mind is altered, his courage fails, his good resolutions and steadfast purposes hang their enfeebled heads, so that, notwithstanding his boasted fidelity, he cannot watch with Christ so much as one hour—he is brought to the trial and, like Samson, his locks are shorn, his presumed strength is gone, he trembles at the voice of a silly maid, and denies his Lord with cursing and swearing. Such are the inherent abilities of those who are to fight against the world, the flesh, and the devil. Such are the best of saints in themselves.

And can these unstable and impotent creatures ever expect to persevere and obtain eternal life? Can those who know not how to trust their hearts one moment, whose strength is comparative weakness, who are surrounded continually with the most crafty, powerful, and unwearied adversaries, expect a complete victory and an everlasting crown? Yes, these very persons can do all things through Christ strengthening them. God can enable a worm to thrash the mountains. They shall not only come off victorious, but shall be more than conquerors over all their enemies. Nor is this strange or

in the least incredible, when it is considered that grace, omnipotent grace reigns; that the love, the power, the wisdom, the promises, the covenant and faithfulness of God; that all the divine Persons in the eternal Trinity, and every perfection in the Godhead, are concerned in their preservation and engaged to save them.

1. The *love* of God is engaged for their everlasting security. Having chosen and appointed them to life as a primary fruit of his eternal favour, his love must abate or his purpose be rendered void, before they finally fall. But if the Lord of Hosts hath purposed, who shall disannul it? If his hand be stretched out to execute his designs, who shall turn it back before he has accomplished the end he has determined? As he thought, it shall come to pass; and as he purposed, so shall it stand. Nor shall his love to their persons ever abate, for he rests therein. He has the highest complacency in the exercise of his love, and in all its favoured objects; yea, his delight in his people is such, that he rejoices over them with singing, and takes a divine pleasure in doing them good. (Zeph. iii. 17.)

This love of God is unchangeable as himself, and unalterably fixed on them; consequently, though the manifestations of it may vary, yet while infinite wisdom is capable of directing, and almighty power capable of executing his gracious purposes towards them, they shall never perish. Agreeably to this, we hear the apostle exulting in the view of God's immutable love, affirming that nothing in the heights above or the depths beneath, nothing present or future, shall be able to separate us from it.

2. The *power* of God is also engaged on the behalf of all those who are begotten again to a lively hope. They are kept by it as in a garrison, through faith unto salvation. (1 Peter i. 2—4.) His power surrounds them as a wall of fire, to be their protection and the destruction of their adversaries. Omnipotence itself is their shield, and keeps them night and day. (Isaiah xxvii. 3.) And as omnipotence is their guard, so omniscience is their guide, the honour of divine wisdom being concerned in their preservation. For if a regenerate man who has been rescued from Satan's grasp were finally to fall into his snares and perish for ever, it would argue want of power in God to maintain the conquest, and so would bring dishonour on the wisdom of his first design.

Now, the Scriptures inform us, that in the economy of redemption the wisdom of God is peculiarly concerned and in the most wonderful manner displayed. In it divine wisdom is greatly diversified. Jehovah abounds in all wisdom and prudence, in forming stupendous plans and choosing suitable means to attain the wonderful end; but if any of the chosen, redeemed, and called, were to be finally miserable, how could this appear?

3. The *promises* of God, those exceedingly great and precious promises which are made to his people, afford them strong consolation respecting this matter. He has declared that he will confirm them

to the end and preserve them to his kingdom ; that " the righteous shall hold on his way, and wax stronger and stronger ;" that they shall never depart from him, but fear him for ever ; that as they are in his hand, and in the hand of Christ, they shall never be plucked thence, and consequently shall never perish. Yes, the blessed God has repeatedly and solemnly declared, that he will never, no, never, leave them nor forsake them. And the reason is, not because they are worthy, or in any way better than others, but for the glory of his eternal name, and because he has chosen them to be his peculiar people. No, the Lord will not forsake his people, for his great name sake, because it hath pleased the Lord to make them his people. (1 Cor. i 8. ; 2 Tim. iv. 18.)

These promises, with many more to the same purpose, are " yea and amen in Christ Jesus." They are made and unalterably confirmed in him. The promises were made by Him that cannot lie, to which he has annexed (amazing to think of !) his most solemn oath— with this professed design, that every sinner who flees for refuge to lay hold on the Hope set before him, might have strong consolation. Now, the promise and oath of God, being two immutable things, must ensure the believer's final happiness. Jehovah's covenant, which is ordered in all things and sure, and is a covenant of peace, runs thus : " They shall (aye, *shall*) be my people ; and I will (aye, *will*) be their God ; and I will give them one heart and one way, that they may fear me for ever. And I will make an everlasting covenant with them ; I will put my fear in their hearts, that they shall not depart from me." (Jer. xxxii. 38.) Here the stability of the new covenant is asserted in the strongest terms ; and concerning it we may observe that it is of a kind entirely different from that which was made with our progenitor, Adam, the condition of which was perfection, and life was suspended on that condition. Here that sovereign Being who cannot lie, declares in the strongest manner that they who are included in this covenant *shall not depart from him, and that he will never cease to do them good.* Security greater than this is not to be conceived.

4. The *faithfulness and inviolable veracity* of God give further assurance of the believer's perseverance. The rocks, though of adamant, shall melt away, the everlasting mountains shall be removed out of their places ; yea, the globe itself shall entirely disappear ; but the faithfulness of God in executing his covenant, and the veracity of God in performing his promises, are unchangeable and eternal. " The Lord is faithful, who shall establish you, and keep you from (the destructive power of every) evil." And he has declared that he will not suffer his faithfulness to fail. Yea, he has sworn by his holiness, by the glory of his perfections, that he will be faithful to his covenant and promise respecting Christ and his seed. (2 Thess. iii. 3 ; Psal. lxxxix. 33—35.) So that if there be immutability in the purpose of God, if any stability, the true believer shall certainly persevere. Rejoice, then, ye followers of the Lamb, the basis of your confidence and consolation is strong indeed.

5. Again. The merit of the Redeemer's blood, his intercession for his people and union with them, strongly argue their final perseverance, and heighten their assurances of it. The merit of his blood; for is it probable that He who so loved them as to give his life for their ransom, that He who suffered such tortures of body and horrors of soul in their stead, that He who drank the very dregs of the cup of wrath that joy and bliss might be their portion; is it probable, I ask, that he should ever suffer them, who are his peculiar, his purchased people, and his own property, to be taken from him by craft or power, and that by the most abhorred of beings and his greatest enemy? Such an event would be highly injurious to the Saviour's character. What! will not He who underwent so much for them in the garden and on the cross, who bore their curse and suffered in their stead even while they were enemies, will he not protect them now they are by everlasting grace become his friends? What! was he willing to be at such an amazing expense in their purchase, and after all permit their avowed enemy to make them his easy prey? That be far from him! the thought be far from us! No, while there is compassion in his heart or power in his hand, while his name is Jesus and his work salvation, he must "see of the travail of his soul" and be completely "satisfied." It cannot be that one soul for whom he gave his life and spilt his blood, whose sins and whose curse he bore, should ever finally perish. He has satisfied divine justice, and there is no more demand. He has secured everlasting happiness for all the redeemed. But we must not forget these words: "I came from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John vi. 38, 39.) Now, if Jesus, to whom the elect were given and by whom they were redeemed, became responsible for them to the Father at the last day, were he not fully to execute the divine will in raising up all that were committed to his care, he would (I speak it with reverence) fail in the performance of his own engagements.

6. The intercession of Christ for his people before the throne, affords another evidence of this glorious truth. This intercession is founded on his perfect atonement for all their sins, and his firm foundation for that purpose; so that, notwithstanding all the accusations of Satan lodged against them, notwithstanding all their weakness and all their unworthiness, the intercession of Jesus the Son of God, of Jesus Christ the righteous, must afford them the highest security, for their Redeemer is strong, the Lord of Hosts is his name. He shall thoroughly plead their cause. (Jer. 1. 34.) And as every believer is interested in this intercession, so Jesus the Advocate is never denied his suit. His plea is always valid and always effectual to the end designed, which is, as he expressly informs us, the continuance of their faith, and that they may be preserved from evil. Our ascended Redeemer is not, in this part of his mediatorial undertaking, like a mere petitioner, who may or may not succeed, for he has a

precious right to all the blessings he solicits on the behalf of his elect. He can claim the conditions of the everlasting covenant as their Representative. Yes, the compassion of Him who bled on the cross, and the power of Him who pleads on the throne, ensure your final felicity.

7. That ineffable *union* which subsists between Christ and his saints, involves the truth for which I am pleading, and clearly evinces the important point: for as every believer is a member of that mystical body of which He is the Head, so while there is life in the Head the members can never die, neither by the wiles of craft nor the assaults of power; for He who rules over all for the good of the Church, declares concerning his people, "Because I live, ye shall live also." His life as a Mediator is the cause and support of their life, and they are the fulness and glory of Him who filleth all in all. (Eph. i. 23;) as it is written, "Christ is our life." "Your life is hid with Christ in God." "Your life is hid," as a most valuable treasure in a secret place—"With Christ," committed to him and lodged under His care, who is able to keep that which is entrusted to his hands—"In God;" the bosom of the Almighty is the sacred casket, the divine repository, in which the jewel is safely kept. The life of the believer is bound up in the bundle of life with the Lord his God. (1 Sam. xxv. 29.) And the bond of that union will never be broken, the connexion never be dissolved; for "he that is joined to the Lord is one spirit" with him, and therefore absolutely inseparable.

8. Further. The *indwelling of the Holy Spirit* in believers furnishes them with another cogent argument in proof of the joyful truth. He is in them a well of living water springing up into everlasting life. As a Guide and a Comforter, he is given to abide with them for ever. His design in regeneration is their complete holiness and everlasting happiness. His gracious purpose in taking up his residence in them, is to fit them for heavenly enjoyments, to secure their perseverance, to guard them through life, and conduct them to glory. By him they are sealed to the day of redemption, and he is the earnest of their future inheritance. Now, as an earnest is a part of the whole, and is given in assurance of enjoying the whole, and as the Holy Spirit is called the earnest of our everlasting inheritance, the words must impart the utmost certainty of our future bliss; if possessed of this earnest, we must come into its possession. Some may say, I am chastised. Well, the children of God are chastened of their Father, that they may not be condemned with the world.

On the whole, then, we have the utmost reason to conclude with Paul, that wherever God begins the good work, he will certainly perform it until the day of Jesus Christ. (Phil. i. 6.) For He that has formed the universe is not such an inconsiderate builder as to lay the foundation of a sinner's complete happiness in his own eternal purpose, and in the blood of his only Son, and then leave his

work unfinished. No; it never shall be said by his infernal enemies, that God began to build and was not able to finish; that he once loved, redeemed, regenerated, and designed to save these wretched souls, but his love abated, his purpose altered, or (which is more to our honour and his disappointment) we have rendered his schemes abortive; that now myriads are in eternal torment that once were high in Jehovah's favour, and numbered among his children. No, that they shall not; for since we stand not like Adam, upon our own bottom, but are branches of a Vine that never withers, members of a body whose Head never dies, receivers of a Spirit that cleanseth, healeth, and purifieth the heart, partakers of such promises as are sealed with the oath of God; since we live not by our own life, but by the life of Christ; are not led or sealed by our own spirit, but by the Spirit of Christ; do not obtain mercy by our own prayers, but by the intercession of Jesus; stand not reconciled to God by our own endeavours, but by the propitiation wrought by Christ, who loved us when enemies, who is both willing and able to save us to the uttermost, and to preserve his own mercies in us, to whom it belongs to insure that none given unto him be lost; undoubtedly that life of Christ in us which is thus sustained, though it be not privileged from temptation and backslidings, yet it is an abiding life. He who raised our souls from death will preserve our feet from falling, or if we do fall he will heal our backslidings and love us freely.

Though the covenant God of his people has engaged that they shall never perish, yet he has nowhere engaged that they shall not fall into sin; but if they sin knowingly they must be corrected, and certainly shall. But as the enemies of our soul are various, and subtle, and powerful, and our spiritual frames variable; as the corruption of nature is an enemy that is always near us, and always in us while on earth, and ever ready to open a door to temptation from without, certain it is that the more we see of the strength of our adversaries and the danger we are in from them, the more shall we exercise ourselves in prayer; that is the best weapon we have, notwithstanding the believer's weakness and the power of his enemies, such strong assurances being given of his final perseverance, complete victory, and eternal happiness. Then, though, with fear and trembling, he should often reflect on his own insufficiency; he may yet rely on a faithful God as his unerring guide and invincible guard. For the Almighty himself says, "Fear not, I am thy shield, (for ever to defend thee,) and thy exceeding great reward," to render thee completely and eternally happy, (Genesis xv. 1,) while the eternal God is his refuge, and the everlasting arms are his support. The gates of hell and the powers of earth may unite to his destruction, but Jehovah is a strong tower and fortress; and being conscious of his own weakness to resist the enemy, he runneth into it and is safe. (Prov. xviii. 10.) Every attribute of Deity is engaged to promote their felicity. All the eternal counsels terminate in their favour.

Thus grace appears and reigns in the perseverance of the true believer. For grace provides the means necessary to it, grace

applies them, and omnipotent grace crowns them with success, to its own eternal honour and praise. Yes, thine it is, O sovereign grace, to raise the poor from the dunghill and the needy out of the dust. Thine it is to set them on thrones of glory, and number them among the princes of heaven. Remember this, my soul, and be this thy comfort. And may the Lord enable both the writer and the reader to see eye to eye the riches of grace; while after all that is imagined, or can be sung by angels or men, by seraphs or saints, in the church below or the choirs above, the subject will remain unexhausted to eternity; for the riches of Christ are unsearchable, and the grace of God is unbounded.

J. L. C.

[We have our suspicions that the principal part of the above is borrowed from some author, though we cannot call to mind who it is. Yet there are marks, too, that J. L. C. has added some of his own, which fits the rest pretty much as an old patch a new garment. We have, however, given it a place, as believing there is much sound truth contained in it, and, for the most part, well and clearly expressed.]

Never fret to think you have told any what you feel, for God orders us to confess our faults one to another, and to pray for each other that we may be healed. (James v. 16.) This often eases the burden, and Satan knows it: besides, there is no hiding soul-trouble from spiritual persons, they know more of your heart than you do.—*Huntington.*

Has it ever entered into your conscience that no man can come unto the Father but through Christ? Perhaps there are some here that can, with a light and trifling manner, repeat the Lord's Prayer four or five times a day, and say, "Our Father, which art in heaven;" and yet have never felt in their souls, and known solemnly, what it is to call God, Father, in the person of Christ: then, I say, all that you are now doing is nothing but insulting his blessed Majesty, it is mocking him; and you have no Scripture authority for it: and if ever God convince you of your sin, by laying it on the conscience, he will make you to tremble for it. I remember, when under the first teachings of God, how I was torn to pieces with feelings of horror on account of this; and I no more dare say, "Our Father," than I could leap into a burning fiery flame. I knew that I had sinned against a pure and a holy God; and I could not see how there was the least probability of a holy God being the Father of such an ungodly sinner as I was; and I never experienced a measure of the blessedness of this mystery, "God with us," until by the spirit of adoption I was enabled to call him Father. And if you can call him Father with unhallowed lips, and mock God with a form of words, your worship is nothing but a solemn insult to him; and he will say unto you one day or other, "Who hath required this at your hands?" He will not be mocked with impunity.—*Gadsby.*

SHOW ME A TOKEN FOR GOOD.

My dear Friend,—I remember, a few years ago, there was a great noise among professors of religion, both in town and country, about the law being the believer's rule of life. But the poor children of God had learned by experience that "the law is a ministration of death," and that the gospel, in its application by the Holy Spirit, "is life and peace." On this account the sons and daughters of Zion were no more affected by their noisy enemies than the walls of a fortified city would be with peas from a pop-gun. Blessed be a faithful God for the performance of his promise, in the support of his poor children under all the stigmas that have been cast upon them from the tongue of slander and falsehood, as being lawless libertines, narrow-minded Antinomians, &c. But in the midst of all, "the eternal God is their refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before them, and shall say, Destroy them. Israel then shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel! Who is like unto thee, O people! saved of the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Blessed be the Lord our God, he has always taken the part of his people; he has reprov'd kings for their sakes; he sent his Son to suffer, bleed, and die for them; Jesus satisfied law and justice for them, and they are justified and accepted in the Beloved. As long as the soul of God the Father delights in Jesus, so long will he delight in the purchase of his blood; and the purchased of his blood shall be guided by his Spirit so as to live above the charges that are brought against them. They are one with him who has wrought out and brought in an everlasting righteousness, which is unto all and upon all them that believe. "His enemies will I clothe with shame; but upon himself shall his crown flourish."

Since the time above referred to, there are other charges brought against the Lord's family, equally unfounded with the charge brought against the apostle Paul. "Some affirm that we say, Let us do evil that good may come." Such a thing the Apostle never thought, said, or did; but he did say, "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And this servant of God was enabled to love Jesus in return, and give himself up to the service of his Lord. His labours and letters to the churches are ample proof of this. But graceless professors of religion are like owls; the brighter the sun shines, the less they see.

Nor if men really understood the secret, would they ever charge the saints of the Most High with setting up their unbelieving fears and soul-discouraging doubts as evidences of interest in the Lord Jesus. They might as well say that hunger is satisfied

without food, or that our bodies might be warmed by looking at a mountain of ice. If a minister of Jesus Christ is led to trace out the experience of a child of God, he is sure to be shot at by those men who have "no changes," who in fact have neither doubt, fear, nor faith. Theirs is not the spot of God's family, who, poor things, often feel fears arise that they never were set right. They often feel afraid that they are too bad ever to receive pardon from a Being so infinitely holy as God; and the devil is sometimes suffered to tell them that it is in vain to expect it, and that they have sinned beyond the reach of mercy. Are not these things calculated to enhance their fears to such a degree as none can either quell or conquer. But when the Sun of Righteousness shines from behind the cloud into the poor six-plagued soul, this gives rest and peace through faith in his Person, blood, and righteousness.

I have travelled in this path for many years. His visits are rare and of short duration; but the remembrance of them is worth more than all the world, and the enjoyment of them is a foretaste of unfading bliss. But I have never been suffered to set up my fears as an evidence of interest in the covenant of grace. O! no, this would be to call bitter sweet, and darkness light. I have known some of the Lord's dear children (and I bless the Lord I am not a stranger to their path) who have gone weeks, yea, months, "mourning without the Sun." At such seasons, a willing sacrifice would be made of anything for one moment's evidence of interest in the blood of the Lamb. But during these long and dark nights doubts are constantly bubbling up: "Am I a child of God? Was I ever called by grace? Is it possible for a man to know his sins forgiven in this life? Have I a soul that must live for ever? Is the Bible true? Is there such a being as God? Is there a Jesus Christ? Is there any Holy Ghost? Are there such worlds as heaven and hell?" And that old serpent, being always on the alert, will tell the poor, doubting soul, that all is a fable; and then watches his opportunity to accuse the poor sinner of infidelity, trying all he can to drive him to despair. "Look," says Satan, "at your wickedness, lust, pride, vanity, and carnality, covetousness, love of the world, and carelessness in the things you have pretended to believe. God knows what a rank hypocrite you are, and it will soon be known to everybody; therefore you may as well throw off the mask first as last." The soul is staggered at this evil working of Satan, and is often sorely afraid these lies of the wicked one are true; and being in deep distress from a feeling sense of all manner of evil concupiscence, draws the conclusion that the cause is lost. Here is everything but an evidence of safety in the Lord Jesus Christ. Many times have I been brought to this critical point, my mouth shut, standing guilty before God, with a mind dark as pitch, a heart hard as the nether millstone, and the affections cold as Greenland ice. I have looked for light, but behold darkness; for a calm, but the storm has increased; for peace, but behold trouble.

Oh! how my soul has panted under a deep feeling of these

things! Yes, I have been so chased and pressed down with doubt, darkness, fear, and guilt, that I have almost wished the Lord would cast me off, so I might know the worst of my case, and no more insult the Majesty of Heaven! Whatever evidence these things may have been to a bystander of my safety in the Lord Jesus, they were none to me. This, indeed, has been what I deeply felt in need of. How, therefore, could I set up these things as a sign in my favour, while my soul was groaning, "All these things are against me." Nor do I believe that any minister of the Spirit, or child of God, ever did set up these things as signs of life and peace in Jesus. Doubts and infidel thoughts have made me feel the need of precious faith in Christ; slavish fears have made me keenly feel the need of love to cast them out; darkness has made me sigh for the light; guilt has made me groan for pardon; nakedness has made me cry for a covering; sickness has made me beg to be restored; and the sentence of death felt within, has made me intreat for life and peace through the precious blood of our Lord Jesus Christ. But the world, the flesh, and the devil, are all enemies to the poor saint; and all their workings, windings, and twistings, are to hurt and ruin the Lord's family; and ultimately they would carry their designs into effect, were not the Lord on our side.

"But Jesus tramples on the foaming wave,
Hushes the roaring tempest to a calm;
The most abandon'd wretch his arm can save,
And blast the foe that means to do us harm."

Many times when nearly shipwrecked in my feelings, something has stimulated me to go and hear the servants of the Lord blow the trumpet of Zion, and the sound has been so sweet, that it has echoed in every corner of my benighted heart; it has been most melodious indeed! A soft feeling has sunk me into the dust of self-abasement, my fetters have dropped off, light has sprung up, life has been felt, doubts have been overcome, fears have been chased away, and sin, death, and hell swallowed up in victory. These are peaceful moments, times of refreshing from the presence of the Lord. Here is an evidence of safety! Here is an experience of life, peace, and pardon, through the blood and righteousness of God's dear Son! Oh! my dear sir, your unworthy correspondent has been thus favoured in hearing W—, G—, S—, and others, with a "pleasing grief and mournful joy;" and, blessedly could I sing, though drenched in tears,

"Sweeter sounds than music knows,
Charm me in Immanuel's name.

And in the midst of my conflicts I have had more than once such a soul-transporting view of the Lord Jesus Christ by faith, as to be lost in wonder and love to his name. I did not then want to hunt about for an evidence, for I had the witness within. "He that believeth in the Son of God hath the witness in himself." At such times the poor soul can lay claim to the written word as its own property, made so by deed of gift by the sacred Persons in Jehovah, Father, Word, and Holy Ghost.

Nor is the delivered captive a stranger to the fulness and blessedness of that word: "All things are yours, and ye are Christ's, and Christ is God's." At such consolatory seasons, there is no difficulty in saying, "He loved me, and gave himself for me." O! blessed moments of communion! It is indeed "a feast of fat things." It is a time when the world is under foot, and the soul's experience is told out in the words of David: "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures: he leadeth me beside the still waters." Nor is the Lord wanting to enhance the soul's joy by an application of words from "his own mouth:" "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

I remember, some few years ago, when sorely depressed in the feelings of my mind, I felt cut off, or shut out from communion with the Lord, and at the same time I was travelling under a very dark dispensation of Providence. In this state I went to hear Mr. T—, of —. I was favoured with attention, and in judgment heard the man of God well, but I did not enter into the life and sweetness which I believe the sermon contained, nor did its life and sweetness enter into me. When the minister sat down, the people rose up to sing; and I stood up with them. The hymn was one of Hart's, the concluding verse was:

"Troubles may press of every sort,
They may be sore, they must be short;
We now believe, but soon shall view,
The greatest glories God can show."

The words of the hymn were certainly a message from God unto me; for they no sooner dropped from the lips of the clerk, than my fetters dropped off, my soul was filled with joy and peace in believing, and I was obliged to sit down to give vent to my feelings. "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." On my return home, I overtook a Lincolnshire farmer, who very kindly saluted me, asking me how I got on. I thought he referred to the sermon we had just heard. I told him that I heard Mr. T. well in judgment, but the best wine was kept until the last. "But," said he, "I refer to your family circumstances." I did not stay to tell him a long, roundabout tale, but said, "I am shut up, and cannot come forth." He reached out his hand to shake hands with me, and left in my hand a sovereign. I saw the tears roll down his cheeks, but he did not stay for me to thank him for his act of charity. "The needy shall not always be forgotten; the expectation of the poor shall not perish for ever."

May these marks of the Lord's tender mercy to me, encourage my highly esteemed friend to trust in the Lord's mercy under the most unpromising prospects. It is when we are driven to our wit's end in dark providences, and lost to all hope from inward feeling,—then, yes, then is the time for the Lord Jesus to appear with his own all-healing balm, and with his soul-consoling word: "It is I,

be not afraid." We then can see Him not only as a God of providence, but also as a God of grace, and desire to know no will but his.

A LINE OF DISTINCTION.

BY THE LATE HENRY FOWLER.

The gospel of Christ, described in the Scriptures, and published by every minister of the Spirit, becomes glad tidings to such, and only such as feel themselves condemned by the law and are made willing to be saved by sovereign grace. Until the Holy Spirit thus takes the sinner in hand, he cannot but trust to the works of the flesh for salvation, nor conceive of any better method for life than by obeying the moral law. In this state of vassalage he lives, if it can be called life; nor does he feel the chains which hold him fast; and he may be said to be alive without the law, unto whom the commandment never came in its killing power, spirituality, and vast extent. Hence he trusts to the letter of the law, and supposes, by virtue of his own patch-work obedience, to get safe to heaven at last. Unacquainted with the plague, barrenness, and depravity of human nature, he fancies himself a little sinner, and, of course, under no great obligation, if any, to Jesus Christ; therefore he is determined not to receive salvation upon gospel terms, at free cost, but labour for life, that so he may share the crown. This description is applicable, not only to the legal pharisee, but also to the gospel pharisee, or to the person under a gospel profession. Of the two characters, the latter is by far the worst, as he corrupts both law and gospel, and so fouls the water with the feet that the heaven-bound traveller is sometimes deprived of refreshment. We have a striking description of the latter in Acts xv. 5: "But there rose up certain of the sect of the pharisees which believed, saying that it was needful to circumcise them, and command them to keep the law of Moses." But Peter, equipped with heavenly armour, displayed more wisdom and courage than in cutting off the high priest's servant's ear, as appears in verses 10, 11: "Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear? But we believe that, through the grace of our Lord Jesus Christ, we shall be saved even as they." And this home-thrust had the desired effect. From hence we learn that the most effectual way to suppress damnable errors is, to declare, in the plainest terms, the "word of the truth of the gospel," and give no place to those who err in judgment and stumble in vision, let their pretension be never so great to purity of motive. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." I make no doubt but a person of good natural parts may, by dint of study, attain a carnal knowledge of

spiritual things; but the apostle will not allow such acquirements to be real knowledge; therefore he saith, "Neither can he know them, because they are spiritually discerned."

The eternal Spirit is that blessed Agent who delivers a sinner from a state of spiritual death; this will not be denied by the person translated out of the kingdom of darkness into the kingdom of God's dear Son, though it may, and no doubt will be denied, by those whose minds are blinded by the god of this world, and who are led captive by the devil at his will.

The Spirit's power displayed in the regeneration of a sinner, forms a great part of the ministerial office; and that preacher cannot be considered a minister of the Spirit that does not insist on the necessity of the Spirit's power, in order to a proper understanding of the law's spirituality, the infinite evil of sin, or the Mediator's work. But many, very many such preachers there are, who, instead of doing the work of an evangelist, casting up the way for the heavy-laden sinner, and speaking a word in season to them that are weary, are doing the devil's work; casting stumbling-blocks in the way of God's people, and sending the free-born citizens of Zion to Moses's school for instruction in the "new and living way," as though the grace that is in Christ Jesus, received of him by the Spirit, and poured into the heart of a believer, were not sufficient to answer Zion's every purpose. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "The servant abideth not in the house for ever, but the Son abideth for ever. If the Son, therefore, shall make you free, ye shall be free indeed." "Being then made free from sin, ye have your fruit unto holiness, and the end everlasting life."

It is manifest to every one blessed with a spiritual understanding of Jesus Christ, that the bulk of religious professors are utter strangers to the justifying righteousness of Immanuel, as also to the Spirit's marvellous work in the heart; and though they speak of comfortable frames and illuminations, it is only a vision of falsehood, and not the impressions of the Spirit of grace, which always lead the happy partaker to cleave with full purpose of heart unto Christ, as his "wisdom, righteousness, sanctification, and redemption." This fruit is produced in every regenerated child of God, and is the consequence and proof of his union unto Christ, the true Vine; but the barren tree, planted in God's vineyard, or the visible church, by mere profession, though he may put forth numerous branches, or make a fair show in the flesh, his "root shall be rottenness, and his blossom shall go up as dust." His leaf shall fade, and that shall be taken away which he "seemeth to have."

Now he may walk in the light of his own fire, and dance round the idol himself hath set up; may feed on the ashes of human applause, and drink with greediness the sweet but poisonous doctrines of human merit and self-sufficiency; but anon, when God shall make manifest the secrets of all hearts, his covering will be but as a spider's web; with all his profession he will then be found

an enemy to Christ, and treated accordingly; viz. the righteous sentence will be passed, and he will be driven into darkness.

This is the portion of those that to the end despise the blood and righteousness of Immanuel.

Plymouth, October 29, 1808.

HENRY FOWLER.

GOSPEL RIGHTEOUSNESS.

BY JOHN BUNYAN.

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”—(1 John iii. 7.)

Upon this Scripture I will comment a little. This Scripture ministereth to us two things, to be considered by us.

I. That “he that doeth righteousness *is* righteous.”

II. That “he that doeth righteousness is righteous, *as Christ is righteous.*”

They are the words of God, and therefore I cannot err in quoting them, though I may not so fully as I would make the glory of them shine in speaking from them.

But you may ask, What is that righteousness with which a Christian is made righteous before he doth righteousness?

I answer, It is a twofold righteousness.

1. It is a righteousness put *upon* him.

2. It is a righteousness put *into* him.

1. It is a righteousness put *upon* him, with which also he is clothed as with a coat or mantle, (Rom. iii. 22;) and this is called “the robe of righteousness,” and “the garment of salvation.” (Isaiah lxi. 10.)

This righteousness is none other than the obedience of Christ, which he performed in the days of his flesh, and can properly be called no man's righteousness, but the righteousness of Christ; because no man had a hand therein, but he completed it himself. And hence it is said, “That by the obedience of one shall many be made righteous.” (Rom. v. 19.) By the obedience of one, of one man, Jesus Christ, (as you have it in verse 15,) for he came down into the world to this very end; that is, to make a generation righteous, not by making them laws, and prescribing unto them rules, for this was the work of Moses, who said, “And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us;” (Deut. vi. 25; xxiv. 13. ;) nor yet by taking away by his grace the imperfections of their righteousness, and so making that perfect by additions of his own. But he makes them righteous by his obedience, not in them, but for them, while he

personally subjected himself to his Father's law on our behalf, that he might have a righteousness to bestow upon us. And hence we are said to be made righteous while we work not, and to be justified while ungodly, (Rom. iv. 5;) which can be done by no other righteousness than that which is the righteousness of Christ by performance, the righteousness of God by donation, and our righteousness by imputation. For, I say, the person that wrought this righteousness for us is Jesus Christ; the person that giveth it to us is the Father, who hath made Christ to be unto us righteousness, and hath given him to us for this very end, that we might be made the righteousness of God in him. (1 Cor. i. 30; 2 Cor. v. 21.) And hence it is said, "Surely shall one say, In the Lord have I righteousness and strength." And again: "In the Lord shall all the seed of Israel be justified, and shall glory." "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." (Isaiah xlv. 24, 25: liv. 17.)

This righteousness is that which is justifiable, and which secureth the soul from the curse of the law, by hiding, through its perfection, all the sins and imperfections of the soul. Hence it follows, "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." (Rom. iv. 6—8.)

And this it doth, even while the person that by grace is made a partaker is without good works, and so ungodly. This is the righteousness of Christ, Christ's personal performances, which he did when he was in this world; this is that by which the soul, while naked, is covered, and so justified as to its nakedness from the sentence of the law: "I spread my skirt over thee, and covered thy nakedness." (Ezek. xvi. 4—9.)

Now this obediential righteousness of Christ consisteth of two parts: 1. In a doing of that which the law commanded us to do. 2. In paying that price for the transgression thereof which justice hath said shall be required at the hand of man; and that is the cursed death. "In the day that thou eatest thereof, thou shalt surely die (the death);" to wit, the death that comes by the curse of the law. So, then, Christ having brought in that part of obedience for us which consisteth in a doing of such obediential acts of righteousness as the law commands, he adds thereto the spilling of his blood, to be the price of our redemption from that cursed death which by sin we had brought upon our bodies and souls. And thus are the Christians perfectly righteous. They have the whole obedience of Christ made over to them; to wit, that obedience that standeth in doing the law, and that obedience that standeth in the paying of a price for our transgressions. So then, doth the law call for righteousness? Here it is. Doth the law call for satisfaction for our sins? Here it is. And what can the law say any more to the sinner but that which is good, when he findeth in the personal obedience of Christ for him that which answereth to what it can command, that which it can demand of us?

Herein, then, standeth a Christian's safety, not in a bundle of actions of his own, but in a righteousness which cometh to him by grace and gift; for this righteousness is such as comes by gift, by the gift of God. Hence it is called the gift of righteousness, the gift by grace, the gift of righteousness by grace, which is the righteousness of one, to wit, the obedience of Jesus Christ. (Rom. v. 15—19.)

II. And this is the righteousness by which he that doth righteousness is righteous, *as he is righteous*; because it is the very self-same righteousness that the Son of God hath accomplished by himself. Nor has he any other or more excellent righteousness, of which the law taketh notice, or that it requireth, than this: for as for the righteousness of his Godhead, the law is not concerned with that; for as he is such, the law is his creature and servant, and may not meddle with him.

The righteousness, also, of his human nature, the law hath nothing to do with that; for this is the workmanship of God, and is as good, as pure, as holy, and undefiled, as is the law itself. All, then, that the law hath to do with; is to exact complete obedience of him that is made under it, and a due satisfaction for the breach thereof; the which, if it hath, then Moses is content.

Now, this is the righteousness with which the Christian, as to justification, is made righteous; to wit, a righteousness that is neither essential to his Godhead nor to his manhood, but such as standeth in that glorious Person's obedience to the law; which righteousness himself had, with reference to himself, no need of at all, for his Godhead, yea, his manhood, was perfectly righteous without it. This righteousness, therefore, was there, and there only necessary, where Christ was considered as God's servant and our Surety, to bring to God Jacob again, and to restore the preserved of Israel. For though Christ was a Son, yet he became a servant to do, not for himself, for he had no need, but for us, the whole law, and so bring in everlasting righteousness for us.

And hence it is said, that Christ did what he did *for us*. He became the end of the law for righteousness for us; he suffered for us, he died for us, he laid down his life for us, and he gave himself for us. The righteousness, then, that Christ did fulfil, when he was in the world, was not for himself simply considered, nor for himself personally considered, for he had no need thereof; but it was for the elect, the members of his body.

Christ, then, did not fulfil the law for himself, for he had no need thereof. Christ, again, did fulfil the law for himself, for he had need of the righteousness thereof; he had need thereof for the covering of his body, and the several members thereof; for they, in a good sense, are himself, members of his body, of his flesh, and of his bones; and he owns them as parts of himself in many places of the holy Scriptures. (Eph. v. 30; Acts ix. 4, 5; Matt. xxv. 45; x. 40; Mark ix. 37; Luke x. 16; 1 Cor. xii. 12, 27.) This righteousness, then, even the whole of what Christ did in answer to the law, it was

for his elect; and God hath put it upon them, and they were righteous in it, even righteous as he is righteous. And this they have before, they do acts of righteousness.

2. There is a righteousness put *into* them, before they act righteous things. A righteousness, I say, put into them; or I had rather that you should call it a principle of righteousness, for it is a principle of life to righteousness. Before man's conversion, there is in him a principle of death to sin; but when he is converted to Christ, there is put in him a principle of righteousness, that he may "bring forth fruit unto God." (Rom. vii. 4—6.)

Hence they are said to be quickened, to be made alive, to be risen from death to life, to have the Spirit of God dwelling in them, not only to make their souls alive, but to quicken their mortal bodies to that which is good. (Rom. viii. 11.)

Here, as I hinted before, they that do righteousness are said to be born of him, that is, antecedent to their doing of righteousness, (1 John ii. 29;) "born of him," that is, made alive with new, spiritual, and heavenly life. Wherefore the exhortation to them is, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God."

Now, this principle must also be in men before they can do that which is spiritual; for whatever seeming good thing any man doth, before he has this heavenly principle bestowed upon him from God, it is accounted nothing, it is accounted sin and abomination in the sight of God; for an evil tree cannot bring forth good fruit. Men do not gather grapes off thorns, neither off a bramble gather figs. It is not the fruit that makes the tree, but the tree that makes the fruit. A man must be good before he can do good, and evil before he can do evil.

This is that which is asserted by the Son of God himself; and it lieth so level with reason and the nature of things, that it cannot be contradicted. (Matt. vii. 16—18; Luke vi. 43—45.) "A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil." But notwithstanding all that can be said, it seemeth very strange to the carnal world; for they will not be otherwise persuaded, but that they are good deeds that make good men, and evil ones that make evil men. And so, by such dotish apprehensions, do what in them lieth to fortify their hearts with the mists of darkness against the clear shining of the word and conviction of the truth.

And thus it was from the beginning. Abel's first services to God were from this principle of righteousness; Cain would have been made righteous by his deeds, but his deeds not flowing from the same root of goodness as did Abel's, notwithstanding he did it with the very best he had, are yet called evil; for he wanted, I say, the principles, to wit, of grace and faith, without which no action can be counted good in a gospel sense.

These two things, then, a man must have that will do righteousness. He must have put upon him the perfect righteousness of Christ; and he must have dwelling in him, as a fruit of the new birth, a principle of righteousness. Then indeed he is a tree of righteousness, and God is like to be glorified in and by him.

OBITUARY.

(*Concluded from page 243.*)

July 25. He exclaimed, "O happy home! O blest abode! O what a rest that will be! Infinite wisdom has an end in view in thus afflicting me; and the Saviour said, 'What thou knowest not know, thou shalt know hereafter.'"

Some friends present were speaking of the humiliation of Christ. He said, "How striking the prophetic language! He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.' See him in the hall, mocked at and spit upon, yet opened he not his mouth. What humility!" And after a few minutes, absorbed in thought, he said, "I who am your Lord and Master wash your feet; even so wash one another's feet." Then, as if reflecting on what he had said before, "O what patience under such sufferings! And to have our sin laid upon one that was able to bear them away. O what love!"

At another time he said, "I cannot give up; I have nowhere else to go to. I can say with Job, 'Though he slay me, yet will I trust in him.' I have long since seen the folly of trusting to earthly things. It is all transitory. It is all passing away. My path at present is a painful one, but there is a door of hope in this valley of Achor. And it is sweet to lie passive in the hands of a gracious God."

July 29. A friend called to see him, and was complaining of his own feelings; he said, "You forget where you are, and what you are; you are of the earth earthy, and you are travelling in an enemy's country. How can you expect to walk through the valley of Achor without sorrow? How can a Christian expect to go through the wilderness without difficulties? We wait while here that which is in reserve for us. But God in his own time will remove us to enjoy rest, comfort, joy, peace, and more than we can conceive of while here."

July 20. He said, "In sincerity, God is my hope and foundation, and through the dear Redeemer all will be well."

A friend said, "Here is an old soldier almost done with campaigning!" He quickly replied, "Under a wonderful Captain! a glorious Captain!"

"O love beyond conception great,
That form'd the vast stupendous plan,
Where all divine perfections meet,
To reconcile rebellious man."

"God was in Christ reconciling us to himself before the world began. Sweet way of reconciliation!

"Yes, mercy reigns, and justice, too,
In Christ they both harmonious meet;
He paid to justice all its due,
And now he fills the mercy-seat."

"Yes, mercy, mercy it is. We must be reconciled to his way of salvation. We should never have thought of such a way." One said, "You are satisfied that you are reconciled to it?" He replied, "Yes, I have not a doubt about that." It was said, "In all our afflictions he was afflicted." He replied, "Yes, near relationship, flesh of our flesh, and bone of our bone! I know what bodily sufferings are, but his *soul* was made an offering; we do not know what that suffering was. It forced drops of blood through the pores of his skin. No doubt there is something in this furnace that will terminate in good. Deliverance will come; but we act unwisely. We want in the wilderness uninterrupted happiness. We are only promised a foretaste; that we have, and deliverance will come."

August 1. He had a very painful night, quite exhausted for want of rest; but his mind was sweetly composed. He said, "Infinite wisdom and almighty power are a strong foundation that can never give way."

August 7. A friend said, "Your sufferings are the effect of sin." He replied, "Yes, no sin no suffering."

"I'll bear the unequal strife,
And wage the war within;
Since death, that puts an end to life,
Will put an end to sin."

It was said by one present, "You want now what Mr. Toplady had in his last moments to support you." He replied, "If not favoured, I can rely on the foundation, and at times have had sweet visitations. Some passage has come with power, and made a sweet impression on my mind." At another time he said, "There is something so clear and conclusive in the mode of reconciliation: 'He was made sin for us who knew no sin.'" When in great pain he said, "It is all going away. I shall not be long. 'Going up out of the wilderness, leaning on her Beloved;' that implies confidence in the Beloved, and consciousness of her own weakness."

August 10. He said, "My mind has been much impressed this morning with the wonderful condescension of the Almighty. 'He remembereth we are but dust.' He stoops to the very weakest. His word would have been enough to establish salvation, but he condescends to swear by himself, that we may have abundant consolation; and every one who is blest with faith to trust in such a God is safe. A friend said, 'The worldling loses his inheritance at death, but you are about to inherit yours.'" He replied, "Yes, and what is it enhances the value of it? It is an eternal inheritance, inherited for ever."

August 13. He was asked if he felt willing to die? He said, "I am willing to fall into the hands of my Maker, to do with me as seemeth him good; only if he should see fit to afflict me more, to give me faith and patience. The Lord has blessed and preserved me above many, but I cannot rest here. Salvation is all of grace. Eternal blessings await us, and eternal life is given to enjoy it. If we knew it would end in a thousand years, that would spoil the enjoyment; but it is eternal; the foundation standeth sure, and through the aboundings of the grace of God, I hope to get safe to my journey's end."

August 14. He said, "Full of pain—very weak; happy exchange for me when it comes!" A friend said, "You desire to depart." He said, "Most intensely." It was said, "It is a blessing to have such a hope as yours." He replied, "Faith believes the promises, hope waits for the accomplishment of it. If in this world only I had hope, I should be of all men the most miserable. There is one thing that upholds—it is all of grace. It is of no use for sin or Satan to push obstacles in the way; they will do it, but it is of no use; it is all free favour."

August 15. To a person that called he said, "I am a poor, weak creature, very low; but the work is complete. Faith believes it; it is God's work. It is all of grace, free favour." Shortly afterwards he said,

"O glorious hour! O blest abode!
I shall be near and like my God;
And all my powers find sweet employ
In that eternal world of joy."

Then he spoke sweetly of that passage: "Blessed are the dead that die in the Lord, for they rest from their labours." And with tears flowing from his eyes, "'Yea, saith the Spirit, from henceforth, from henceforth, from henceforth.'"

A friend said, "I am glad to find you resting on God." He replied, "I have nowhere else to go. The work of salvation is perfect and complete—the perfection of righteousness." An old friend, with whom he had been intimate for some years, came to see him, and asked him if he were still enabled to hold fast the same truths that had been his support for many years? "Now, on your dying bed, have you any reason or desire to alter them?" He replied, "Oh no! The goodness and mercy of God have followed and preserved me. But where is the praise due? Not unto me, but to grace—reigning grace. It is a sweet subject." But his strength would not allow him to speak much of it. Yet he again said, "I wish to be still, and fall into the hands of my Lord."

August 17. He said, "I have just been thinking, Lord, what am I? A dry crust ready to crumble, my tongue ready to cleave to my mouth; but charity beareth all things, love will bear it. The gracious Lord shed his love abroad, and that will enable me to bear it. I hold out; nature will resist death as long as it cau." One

said, "Yes, till you overcome it by faith." He replied, "Overcoming belongs to the dear Redeemer, he overcame death, and he hath promised never to forsake them that trust in him. He shall be as Mount Zion."

At another time he said, "In my younger days I had the pleasures and enjoyments of religion; since then I have been enabled to rest in something more substantial, and have cast all my care on Him the Care-bearer. There is confidence there. There is safety there."

August 18. He said, "I have been thinking of the false prophet's expression: 'They are blessed, and I cannot curse them;' he could not injure them; no, but he made a fearful end of it himself." One that was witnessing his sufferings said, "It will soon be over." He replied, "Sweet farewell! sweet farewell!" And after a few minutes, "If any one had done for us a thousandth part of what God has done, we should think him the greatest friend in the world, yet we think so little of what God has done for us!"

At another time he said, "I have been attacked in this way: 'You are deceiving yourself,' but I believe I am on the foundation where there is no fear of sinking. I have many mercies, many supports, or I could not have borne up. However painful, very painful now, He is too wise too err, and too good to be unkind. My place is at the footstool of mercy."

August 20. He said, "It is sweet to believe and feel you are under the eye and care of a heavenly Father when in health; how much more so now in affliction! The path the poor sinner is led in fits him for the reception of salvation; first trials, troubles, and helps; then greater deliverances and greater enjoyments of his love; till he is at length brought to rest in his faithfulness. He calls their attention, 'Behold! (attend, listen, hear,) I have graven thee on the palms of my hands.' And then speaking of one of the tenderest ties in nature, he says even *that* may fail. What condescension! 'Yet will I not forget thee.'"

August 22. He exclaimed, "'The Lord God, merciful and gracious;' in that name is the dear Redeemer, with all he hath done for us, 'merciful and gracious.' The great and glorious work is done. The sting of death is taken away. 'There is now no condemnation to them that are in Christ Jesus.'" Shortly afterwards he said, "I long to be where the weary are at rest; no sin, no sorrow there; that will indeed be rest."

August 23. He said, "I have had intruders. They say my motive is not good; I want to get away from pain. The change is desirable, but it is well to be quiet and patient. It is all right." A friend spoke of some Scripture promises. He replied, "Very encouraging. The gracious Lord knew his children would be in a situation to require such support." When in great pain he said,

"'Still support and comfort me.'"

August 26. Speaking of his weakness, one said, "The Lord said

he was a worm and no man." He replied, "Yes, but at the same time the Lion of the tribe of Judah."

August 27. He was asked in what state his mind was. He answered, "Comfortable, resting, resting." He seemed unable to say more.

August 29. A friend said, "You will soon enjoy that passage, 'Absent from the body, present with the Lord!'" He replied, "It quite transcends our conception. In this time-state nature struggles hard, but it is all settled, all prepared, all obstacles removed; it is only to step out of time into eternity. O the pleasing reflection, to enjoy all the sweets, all the pleasures I have so long anticipated! O my God, my God, support my mind till then. The Israelites went over Jordan dryshod." One present said, "Never mind, so that we get over with the Lord's presence." He replied, "No, death has lost its sting. It is only to lay down this poor body, and take a glorious one. We do not know what that is; we must die to know it. I have long anticipated the time when I shall join that happy society. The reflection is pleasing." A friend said on parting with him, "I am going to leave you where I found you, on the Rock." He said, "Yes, and it is all of grace."

August 31. One said, "The Lord is your portion." He replied, "Blessed portion! Satisfying portion, Jesus Christ! I have long, long known his name. I have put my trust in him. Wilderness trials are painful, but they will cease, and they will enhance the value of the inheritance." A friend, who had often visited him, called and said, "You are with us still." He said, "It is a painful stay." It was said, "Paul said he was in a strait betwixt two, but I suppose you are not." He replied, "With submission, with submission."

September 3. Several were standing round his bed, thinking he was too weak to bear speaking; but he looked up and said, "Cannot you assemble yourselves together, and call upon the name of the Lord?" One said, "We thought you too weak to bear it." He replied, "I can bear that." Shortly afterwards he said, "It is a conflict, but this is not the Christian's rest." And then, so low as scarcely to be heard,

" 'He's manna to the hungry soul,
And to the weary rest.'"

The pains in his limbs now were not so violent, but he was reduced to a mere skeleton, and was so weak that we could with great difficulty raise him from the bed.

September 7. We thought him very near death; for two hours he scarcely spoke. A friend quoted David's language: "When my heart and flesh fail, God will be the strength of my heart, and my portion for ever." He raised his eyes and said, "My portion, my portion, my portion; blessed rest—blessed rest—from henceforth they shall rest." He was asked if he thought he was near death: he replied, "I thought so a day or two ago, but I do not know what

the Lord is about to do with me as it respects the flesh." Yet I am waiting—waiting." One said, "You have been mercifully supported." He said, "Yes," and a few minutes after, as though he were absorbed in thought, "Glorious things, glorious things!"

He was now almost too weak to converse at all. He lay quiet and calm.

September 8. A kind friend that had very often visited him called, and while looking on him as he lay with his eyes closed, thinking he should never hear his voice again, said, "Jesus Christ, the same yesterday, to-day, and for ever." The mention of that name he loved so sweetly to talk of seemed to arouse him. He raised his eyes and said, "It is well to confide there; there is perfection—perfect love that casteth out fear, perfect wisdom to manage all rightly, perfect power to perform all he hath promised; there will be no failures then. This may not be received by many, but it is a truth." One said, "You are a father in Christ." He replied, "I am not very young, but I like babes' food; it is much needed in my situation; it is sweet." Then holding up both his hands he said, "See how they are reduced. I cannot last much longer."

September 9. We thought all night it would be his last with us. Part of the time he was insensible through weakness; yet at times holding up his hands and looking upwards with such a placid countenance; his lips moved, but we could not understand him. At last he broke out aloud in prayer: "Gracious Lord, look upon us in this time of trial. Support us. Support our drooping spirits. 'Many are the afflictions of the righteous.' This is a trying time. O strengthen, and when the time shall come, bring us all safe to glory for thy own name's sake."

On Sunday night he was asked to tell us the state of his mind. He said, "Waiting—waiting—waiting. My hopes and expectations have been raised for a long time, and now I am waiting for the fulfilment." Mother said, "You used to tell us it was good to be waiting." He replied, "Yes, in the right place, at the footstool of mercy." And after a short pause, to recover breath to speak, he said, "Faith believes, and hope waits for what faith believes."

On Monday a friend said, "A crown awaits you." He replied, "Happy souls, happy souls; but the Psalmist said, 'I have waited patiently.'" He had not strength to go on. The same friend said, "And the Lord heard him, and he has heard you." He said, "Yes, it is well to be still." He very often expressed himself in this way, meaning he wished to wait patiently the Lord's time to release him. An old friend, on parting with him, said, "I hope to meet you again. I know you will be in heaven." "I sometimes am afraid I shall not," he replied. "I do not wonder at it; anything that makes against it has a tendency to create fear, for it is not a trifling thing, it is of importance."

September 10. He was very low. We were hourly expecting his last. One said, "You have a good hope." He said, "Yes, I

cannot give up my hold; this heart and flesh must fail, but God is the strength of my heart, and my portion for ever. I cannot want any more." After a few moments he said, "The Christian wants some bright shinings to dispel the clouds of doubts and fears." It was said, "You have had your bright shinings." He replied, "Yes, and upliftings—my affections raised; it is good to have communion with the dear Redeemer, and to have confidence in his name; that will confirm the poor soul. Hart says,

"When darkness long has veil'd my mind,
And smiling day once more appears,
Then, my Redeemer, then I find
The folly of my doubts and fears."

Then, while his countenance bespoke his feelings, with tears in his eyes he said, "How can I harbour one hard thought of thee!"

Through the following night we could not understand him. Sometimes when he spoke his attention seemed abstracted from us, while we anxiously watched him, and attentively listened to hear what dropped from his lips. We heard him say, "O blessed inhabitants of heaven—glorious spirits—happy souls, sent forth to minister. It is true some of them fell, but these cannot fall; the dear Redeemer has placed them so that they cannot fall." And a short time after he said, "Blessed inheritance of the saints, it is temporary here, it is permanent there; it is momentary here, it is eternal there; heirs with God, and joint heirs with Christ; we must die to know it!" He then prayed for his family, for the little ones, for the church, that God would raise up ministers to preach the truth, but we could understand it only in broken accents. It was now very evident we should hear his voice but little more. A great part of the time he lay still, as if dozing, quite unable to move himself, and he could scarcely bear to be moved.

September 14. A friend, that was going from home for a week, called to see him for the last time alive. He looked up at him and said, "The Lord be with you; I expect to be with the Lord, and that will be better. Sweet singing—sweet reflection; the sword put up into the scabbard, never more to be taken out. No use for it then. No war." After this he spoke very little.

September 18. A friend sat with him for a while. When about to leave he said, "Good bye, I hope the Lord will be with you; he is with you now, is he not?" Our dear father replied, "I hope to praise him for providential favours and for eternal life." And added, "What could he say more: 'I give unto my sheep eternal life, and they shall never perish?' And shall a few fears frustrate that precious promise? No; it is eternal life—a gracious gift."

These were his last words on spiritual subjects. He was too weak to converse at all afterwards. We watched him, expecting every hour to be his last, till Thursday morning; at seven o'clock, September 22, 1848, his happy spirit was released from its painful body without a struggle.

P O E T R Y.

· TO THE MODERN GALATIANS.

O foolish believers indeed!
 To turn to the works of the law,
 From which ye were perfectly freed
 When Jesus you crucified saw;
 What tongue hath bewitch'd you so far,
 That ye should the truth disobey?
 For fallen from the Spirit ye are,
 To perfect your old fleshly way.

This only of you would I learn:
 Received ye the Spirit of God
 As that which your goodness did earn,
 Or was it not freely bestow'd?
 Were blessings of pardon and peace,
 A sense of deliv'rance from wrath,
 Obtain'd from your own righteousness,
 Or by the obedience of faith?

Tell me, ye the law that espouse,
 Does not it unto you declare,
 (For what the law says 'tis to those
 Who under the rule of it are,)
 "Accursed are all who omit
 To pay to the law all its due?"
 So, then, if ye one sin commit,
 You're under the curse of it too.

'Tis said Abraham had two sons,
 The bondwoman's seed and the free;
 By which the two cov'nants at once,
 Sinai and Sion, we see.
 The works of the flesh, a fair show!
 Engender'd in Hagar's dry womb,
 Are fruits unto bondage and woe,
 That ne'er to perfection will come.

But Sarah, the cov'nant of grace,
 Is Sion above, which is free,
 The mother of God's faithful race,
 Whose Isaac of promise are we.
 Deliver'd from Hagar's bond-school,
 We are not to Sinai come;
 But, under the Gospel our rule,
 To Sion, our heavenly home.

Born after the Spirit, we groan,
 Beset with an Ishm'el within;
 Nor here persecuted alone,
 But by all his law-working kin:
 But cast out the bondson, for he
 ('Tis what God the Holy Ghost saith)
 Shall never be heir with the free,
 Nor dwell in the household of faith.

Stand fast, then, ye sons of free grace,
 Contend for your liberty's law;
 And while its rich glories ye trace,
 Let these your obedience draw:
 In its perfect freedom remain;
 Adore, and admire, and believe;
 And be not entangled again
 By such as your souls would deceive.

Manchester.

A PILGRIM.

SPIRITUAL FRAGMENTS.

God's people may lose the sense of his love, but never lose his love, for that is everlasting. But to lose the sense of his love is a grievous trouble to a gracious soul, that hath tasted and felt the love of God and his favour; for their great happiness is to have the favour of God.—*Bunyan*.

Go not about to palliate, nor think to extenuate your sin, by arguments fetched from God's decree. That sin of the Jews, in "crucifying the Lord of glory," was in no wise lessened because the counsel of God had determined the thing to be done: for they perpetrated it with wicked hands. Nor is men's unbelief ever the less culpable from God's eternal disposement of their conditions; for it is not upon that consideration that they stumble at the word, or turn the deaf ear to it, or resist it; but from their own natural blindness and enmity against it.—*Coles*.

"What!" say you, "do you think that a child of God, really called by grace, has anything about him that loves sin?" I am beyond thinking, I know it; and it plagues and tortures his poor mind sometimes, till he hardly knows where to look. But when God opens to him a little of Solomon's prayer, he gets into it. "What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, hear thou in heaven." There are some people that do not appear to know the meaning of it; they do not feel any heart plague within them. Well, then, they are not interested in that prayer. But other people feel the plague of it. And they have got something about them that loves it, and that makes the plague so much the more torturing to the mind; but then there is something about them that does not love it. Do not you find in secret something thirsting after Jesus, crying to Jesus, loving Jesus? And now and then it appears to be heaved up, as if it were under an intolerable mountain; and its breathings are, "O Lord, I hate vain thoughts." Is it not so? Now, this very principle that "hates vain thoughts," is the life of God, that has been the death of your sin, and the death of your soul to all creature-help. Here is a death, therefore, a real death in the spiritual mind, to all the pleasures, and enjoyments, and love of sin.—*Gadsby*.

God's people have tender hearts; wicked men have hearts of stone; when God smites them they are not grieved. (Jer. v. 3.)—*Bunyan*.

Christ's knocking at the door, sometimes signifies alarming judgments, which God makes use of to awaken some sinners, which by the Spirit brings the poor creature to lay the awful report to heart. The report of Pharaoh's destruction in the Red Sea had this effect upon Rahab, the harlot of Jericho, whose heart was opened by it to receive the spies in peace. Sometimes his knocking is by the word preached. "It is the voice of my Beloved that knocketh." "I stand at the door and knock, and if any man hear my voice," &c. Our Lord explains this himself in the same chapter thus: "As many as I love I rebuke and chasten; be zealous, therefore, and repent." (Rev. iii. 19.)—*Huntington*.

The sovereignty of God proclaims itself with a yet more astonishing glory, in his eternal disposal of men's everlasting condition. To show, or not to show mercy to persons equally dignified (or rather undignified) in themselves—to make of the same lump one vessel to honour and another to dishonour, is the sublimest act and most apparent demonstration of sovereign power concerning men. The reason of which (and that to satisfaction) might have been given, and would, had it benefitted the greatness of God, or the trust and reverence we owe to him; but for the present he is pleased to give none other but that of his right; but may not he do what he will with his own? (Rom. ix. 18.)—*Coles*.

The Lord loves his children too well either to let them sin at ease, or live at ease; and though free-willers say that the discriminating grace of God leads to licentiousness, God's quickened family know better, and no others are capable of judging or being witnesses, for they know nothing about it. It is to the glory of grace that the Lord will chasten his people for their sins, not in vindictive wrath, but in love; for as many as the Lord loves, he rebukes and chastens. (Rev. iii. 19.) When the dear child of God is under his chastening hand, he is often ready to say, "I cannot be a real Christian, or I could not be so exercised. If the Lord loved me, surely he would not try me in this way." But, poor soul, you cannot be more mistaken; for they are "bastards, and not sons," whom the Lord does not chastise. Suppose your son and a neighbour's were to quarrel in the street, and do mischief, which of these would you chastise? Surely not your neighbour's son; but you would take your own lad, and lay the rod upon him. And would that be a proof that you did not love him? No, but just the reverse; it is a proof that you do love him; and though every stroke you give him would go to your heart, still you feel yourself bound, in love to him, to chastise him; and if he were very unruly, you would be ready to say, This lad will break my heart if he goes on in this way. The Lord gives proof of his love in not suffering sin to rest upon you, nor you to rest in it; but as a father he will, in love to your souls, chastise you. (Psalm lxxxix. 30—33.)—*Gadsby*.

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 10.

NO. 165. SEPTEMBER, 1849. VOL. XV.

GOD'S GREAT NAME THE GROUND AND REASON
OF SAVING GREAT SINNERS.

A SERMON BY RALPH ERSKINE, PREACHED JULY 18TH, 1730, BEFORE
ADMINISTERING THE ORDINANCE OF THE LORD'S SUPPER.

“Nevertheless, he saved them for his name's sake.”—PSALM cvi. 8.

My friends, the sacramental cup that some of you have in view, is a cup of salvation; and those that adventure to take that cup into their hand, have need to be persons duly informed and heartily concerned about salvation. The very first piece of heart-exercise in all that are effectually convinced and awakened to a sense of sin and fear of wrath, is this or the like question, arising from the bottom of the heart: “Men and brethren, what shall I do to be saved?” Surely they are not fit for a communion table who have never yet come this length in religion, so as to be more concerned about salvation, and the resolution of this question, than ever they were about any temporal concern in the world; for such as stand fair to be worthy communicants, they have come yet a greater length than this, namely, to get that question resolved to their satisfaction, and their minds spiritually enlightened in the knowledge of the method of salvation through Christ, so as to see upon what terms and for what reason it is that God saves them; and particularly, that there is no reason why he should save them, unless he bring the reason from himself, that it will not be for their sake, but for his own. God's great end, in all his works, is the glory of his own name; and especially in his work of saving sinners through Christ. And that which makes it a

great work is, because his great name is so much concerned therein and magnified thereby, that it is not so greatly glorified in any other way as it is here. God proposes, in this work, that the loftiness of man should be brought down, and the Lord alone exalted; and hence all whom he saves, he humbles them so low for their sin and wickedness as to bring them to this acknowledgment, that if God save them, it will be owing, not unto them, but unto his own glorious name. What thought and concern about salvation you have, I know not; but if you be of those that believe to the saving of your soul, you will see so much of your own sinfulness and guiltiness before God, that you will be brought to despair of salvation in any other way, and upon any other account, than that which was his method of saving Israel of old; "Nevertheless, he saved them for his name's sake."

How this people sinned we are told in the two preceding verses; and how God saved them, we are told here in the text: "Nevertheless, he saved them for his name's sake." The more full history of their sinning, even in the extremity of danger they were in, and of God's saving them at the Red Sea, you have in Exodus xiv. And concerning this wonderful salvation there are four things you may notice in the words.

I. We have a *glorious Saviour* in the pronoun "he," namely Jehovah, the great God, our Saviour Jesus Christ, the Angel of the Covenant, that appeared to Moses in the bush, and delivered Israel by the hand of Moses. He is the Saviour; even he that says, "Look unto me, and be saved, all ye ends of the earth; for I am God, and there is none else."

II. The *grievous sinners* whom he saved, in the word "them:" "He saved *them*," namely, the Israelites, his professing people, when they were in great peril, having the Red Sea before them, the rude enemy behind them, and inaccessible mountains on each side of them: in the greatest extremity, and yet a sinful people sinning against God; even in that extremity, yet *he saved them*.

III. The *great argument that moved him* to save them, or upon what account he thus appeared; it was "for his name's sake;" that is, for his *own* sake, as Hezekiah prays to be saved from Sennacherib, (Isaiah xxxvii. 20 :) "That all the kingdoms of the earth may know that thou art the Lord, even thou only;" or, "for thy name's sake;" that is, for thy glory's sake, (Psalm lxxix. 9 :) "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." That is, also, for thy mercy's sake, for thy goodness' sake; or because they were called by his name. This is urged Jer. xiv. 9: "Thou, O Lord, art in the midst of us, and we are called by thy name, leave us not."

IV. The *marvellous nature and circumstances of this salvation*, in the word "nevertheless." The glory of divine mercy is herein magni-

fied, that he saved them for "his name's sake," with a *nevertheless*; that is, notwithstanding all their sin, though their sin cried to God not to save them, but to damn them; not to help them, but to destroy them; "*nevertheless*, he saved them for his name's sake" notwithstanding their provocations.

Observe, That when God saves sinners, or a sinful people, he does it for his *name's sake*, notwithstanding their provocation, whereby they forfeit his help and deserve destruction.

I shall first premise some general positions for clearing the text and doctrine; secondly, illustrate the truth of the doctrine from some parallel texts of Scripture.

First, I shall premise some general positions for clearing the text and doctrine.

First Position: That the salvation and temporal deliverance that God, for his name's sake, wrought for Israel of old, in bringing them out of Egypt through the Red Sea to Canaan, was typical of the great salvation from sin and wrath to eternal life, through Jesus Christ; which spiritual and eternal salvation this text itself leads me to speak of, not excluding the temporal deliverance, or remarkable appearances of divine Providence for the visible church in general. As Israel's sin and provocation, and the judgments that came on them for the same, were our example and warning piece, (1 Cor. x. 6,) and great destructions happened for ensamples and types, (ver 11.): "And they are written for our admonition, upon whom the ends of the world are come;" so the great deliverances God wrought for them were types of the great salvation that God works for sinners, through Jesus Christ, to the praise of the glory of his grace, or "for his name's sake."

Second Position: Many unconverted persons, in the visible church, may be delivered from temporal judgments, and saved of God only in outward respects, and that for "his name's sake;" so doubtless, many unconverted persons were among the Israelites; yea, most of them gave discoveries that they were so. They forfeited his help in many respects; yet he saved them in many respects, "for his name's sake." See Ezek. xxxvi. 22, 32. "Thus saith the Lord God, I do not this for your sakes, O house of Israel; but for mine holy name's sake." "Not for your sakes do I this, saith the Lord God; be it known unto you." Their slavery was so great, that it opened the mouth of the heathen, as if the God of Israel were no God; therefore God, "for his name's sake," helped them. See also Deut. ix. 5. Israel was bad enough, but the heathen were no better, but rather worse; therefore, "for his name's sake," he appeared. Many whom God will not be merciful to in the world, may yet "for his name's sake" be delivered in time.

Third Position: Gracious souls do too much forfeit God's help in time of danger, and deserve to be forsaken of God, and exposed to misery; yet, "for his name's sake" he saved them: this is their acknowledgment, as you see in Jacob: (Gen. xxxii. 10:) "I am not

worthy of the least of all the mercies." Even so does the church acknowledge. (Ezra ix. 8, 13. and Lam. iii. 22 :) "It is of the Lord's mercies that we are not consumed." And again,

Fourth Position : God may punish his people dolefully, whom yet, "for his name's sake," he will not destroy ; as in the instances just now recited. See Jer. xxx. 10. God may punish his people for their sin severely, whom yet he will save eternally, "for his name's sake ;" yea, and punish them more than others, (Amos iv. 6, 13 and iii. 2 :) "You only have I known of all the families of the earth ; therefore I will punish you for all your iniquities." Those whom, "for his name's sake," he saved from sin to eternity, he will make them to feel it to be an evil and bitter thing in time.

Fifth Position : God may save a visible church, in many outward respects, for the sake of his name, which he resolves to magnify, especially in behalf of his invisible remnant among them, his hidden ones. (Isa. i. 9 :) "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Many are saved with a temporal salvation, for the sake of those whom God resolves, "for his name's sake," to save with eternal salvation. Hence it is said, with respect to the day of outward calamity, that, for the elect's sake, these days shall be shortened. The wicked are more obliged to God's people than they are aware of. Hence,

Sixth Position : That salvation wherein God's name is most concerned, is salvation in Christ Jesus to eternal life ; wherein he brings sinners "from darkness to light, and from the power of Satan unto God ;" from death to life, from a hell of sin and misery to a heaven of holiness and happiness.

Having proposed these things shortly for clearing the text and doctrine in the general, before I proceed to the particular parts thereof I shall,

Secondly, Prove the doctrine by Scripture instances : Ezek. xx. 8, 9. Read 1 Sam. 12, 22. Isa. xlvi. 22, 25. Consider, for this purpose, God's *promises* ; such as Isa. xlvi. 8, 9, 11. His people's *prayers* ; such as Jer. xiv. 7. But an induction of particulars, to this purpose, may afterwards occur for confirmation.

Now, having premised some things, and confirmed the doctrine, the method may be as follows :

I. To inquire what is that *name of God*, for the sake of which he saves.

II. What it is for God to save for his *name's* sake.

III. What *salvation* he works for his name's sake.

IV. What is imported in this *nevertheless* ; or, in God's saving with a *notwithstanding* ; and so over what impediments, real provocations, and seeming impossibilities he brings about this salvation for his name's sake.

V. Offer some *reasons* why he thus saves for his name's sake.

VI. Deduce some *inferences* from the whole for the application.

I. I am to inquire into the *name* of God, for the sake of which he saves. And

1. By the name of God we may understand his *being*, or God himself: (Deut. xxviii. 58:) "That thou mayest fear this glorious and dreadful name, *the Lord thy God.*" Our Lord Jesus commands his apostles, "Go ye, therefore, and teach [or *disciple*] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) Whatever, then, is intended by the name of God, each of the adorable Persons of the glorious Trinity is equally concerned therein. It is a name common to them all; and in this sense they have not distinct or diverse names: for it is not simply the name Father, and the name Son, and the name Holy Ghost that is intended, but the name of God, Father, Son, and Holy Ghost, one God. By the name of God, then, is meant God himself: and to save "for his name's sake," is to save for his own sake, as he says, (Isa. xliii. 25:) "I, even I, am he that blotteth out thy transgressions, for mine own sake." We find the names of things taken for the things themselves; "a few names in Sardis," that is, a few persons.

2. By the name of God we may understand the *authority* of God; that is, his absolute right and power to do what he pleases with his own creatures. He hath right to order, and power to execute, whatsoever he will concerning them: "My counsel shall stand, and I will do all my pleasure," (Isa. xli. 10.) so that when he saves "for his name's sake," he saves for the sake of his sovereign will and pleasure, and for manifesting his own absolute authority, his right and might to effectuate what he pleases.

3. By the name of God we may understand the *Christ* of God; for in our Lord Jesus Christ is the whole name and authority of God; (Exod. xxiii. 21:) "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." But in case any should think, Is it not a part of God's name that he pardons iniquity, transgression, and sin? Why, then, is it said of Christ, "He will not pardon your iniquity, for my name is in him?" I answer, The pardon here is not a pardon that respects *condemnation*, and freedom from hell; but *castigation*, as a father is said to pardon a child, when he will not spare the rod nor forbear to chasten; thus he will not pardon your iniquity without taking vengeance on your inventions; "for my name is in him; that is, my *authority* is in him. Christ is the very name of God: and when God pardons "for his name's sake," he pardons for his Christ's sake. Thus the Old Testament saints, as they used to pray to be saved of God "for his name's sake," so they sometimes pray for his "word's sake," (2 Sam. vii. 21:) that is, for Christ's sake, the "Word that was made flesh;" for the same prayer is rendered "for thy servant's sake." (1 Chron. xvii. 19.) To this purpose, (Psalm

lxxxiv. 9,) David's prayer is, "Behold, O God our shield; look upon the face of thine Anointed;" and Daniel's prayer is "for the Lord's sake." (Dan. ix. 17.) O but God hath done much, and will do much for Christ; because his "name is in him," and in him he is well pleased and reconciled.

4. By the name of God we are to understand the *attributes* of God. I shall mention some of these.

First. His *power* is his name, and for the sake of that he saves, as in the text: "He saved them for his name's sake, that he might make his mighty power known." Compare Exod. xix. 16, and Rom. ix. 17. For this cause God raised up Pharaoh, that he might show his mighty power in him, that his name might be declared throughout all the earth, even his mighty power, in saving Israel out of his hand. This argument Moses makes use of to divert God's threatened wrath. (Num. xiv. 15, 16.) This is the name God manifests to Abraham, (Gen. xvii. 1:) "I am God Almighty; walk before me, and be thou perfect." And the three children (Dan. iii. 17) have recourse to this name: "Our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us." If there be anything that stands in the way of the accomplishment of his promises, he is able to remove it; so Abraham's faith fixed here, (Rom. iv. 21:) "Being fully persuaded, that what he had promised he was able also to perform." When God saves "for his name's sake," it is for the sake of his power, to show "that he is able to do above all that we are able to ask or think;" that he is able to do above all our wants, above our deserts, above our prayers, and above our thoughts. We cannot want more than he can give; we cannot pray for so much as he can bestow; we are not able to think what he can do. God's power is a part of his name, that faith may take hold of for salvation, and flee unto, even when there is no explicit view of his will. Thus saith the leper: "If thou wilt, thou canst make me clean." I cannot tell if he will help me, a soul may say, but I know he is able; and I am called to trust in his powerful name, and to take hold of his strength. (Isa. xxvi. 24; xxvii. 5.) While you can do no better, it is good to trust in his power, and put his will in his own discretion, and refer that to himself; that soul is not far behind.

Secondly. His *mercy* is another part of his name. When he saves "for his name's sake," he saves for his mercy's sake: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" "He retaineth not his anger for ever, because he delighteth in mercy." (Micah vii. 18.) He is "the Lord, the Lord God, merciful and gracious." (Exod. xxxiv. 6.) He so far delights in mercy, that "mercy rejoices against judgment." Hence the psalmist's prayer is, (Psalm vi. 4:) "Return, O Lord, deliver my soul, O save me for thy mercy's sake;" and (Psalm lxxix. 8:) "O remember not against us former iniquities; let thy tender mercies speedily prevent us, for we are brought very low;" and (ver. 9:) "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." David had

fainted, unless he had believed to see the goodness of the Lord. (Psalm xxvii. 13.) Out of a sense of misery we ought to go to the fountain of mercy, and so look to be saved "for his name's sake."

Thirdly. His *wisdom* is another part of his name: "The Lord is a God of knowledge, and by him actions are weighed." (1 Sam. ii. 3.) Yea, "his understanding is infinite." The psalmist takes up the wisdom of God as his name, and for the sake thereof seeks to be led and guided: "For thy name's sake lead me and guide me." (Psalm xxxi. 3.) God, in saving sinners through Christ, has such a regard to his name as a God of infinite wisdom, that in this method of salvation the "manifold wisdom of God is shown." (Eph. iii. 10.)

Fourthly. His *truth* and *faithfulness* are another part of his name, for the sake of which he saves and shows mercy; his "mercies are new every morning: great is thy faithfulness." (Lam. iii. 23.) It is declared to be one of the capital letters of his name: (Exod. xxxiv. 6:) "Abundant in goodness and truth." And hence, how often did God remember toward Israel his promise to Abraham, Isaac, and Jacob, notwithstanding their sin! Read Psalm cv. 8, 9, 13; 2 Kings xiii. 23. And O what will not God do for his truth's sake, for his promise sake! for "He is not man that he should lie." He that for his mercy's sake makes the promise, will for his truth's sake accomplish it: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah vii. 20.) In saving sinners through Christ his truth is exceedingly manifested; his truth in fulfilling the threatening of the law upon the Surety, in the room of the sinner; his truth in fulfilling the promises of the gospel, that are all yea and amen in Christ; his truth and faithfulness in fulfilling the promise made to Christ in the eternal compact; which may be part of the meaning of that word, (Rom. iii. 25:) "To declare his righteousness for the remission of sin, through *that* propitiation." When God forgives sin through his blood, he declares his righteousness and faithfulness in his promise made to Christ, with reference to his "seeing his seed," upon his giving "his soul an offering for sin." (Isa. liii. 10.)

Fifthly. His *justice* is another part of his name, for the sake of which he saves and works salvation. The justice of God may be viewed as either *retributive* or *vindictive*. Retributive justice is that for the sake of which he saves either more generally or in a more special way. In a *general* way, even some wicked sinners in the visible church may be unjustly oppressed by their enemies that are more wicked than they, as Israel was by the Egyptians; therefore God righteously took vengeance on them, and delivered Israel. In a *special* way it may be viewed in the saints themselves, who are sinners; yet, because objects of promised mercy in Christ Jesus, therefore he saves and delivers for his righteousness' and justice' sake: "Quicken me, O Lord, for thy name's sake; for thy righteousness' sake bring my soul out of trouble." (Psalm cxliii. 11.) Thus he is said to "uphold his people with the right hand of his righteousness." (Isa. xli. 10.) His *vindictive* justice is also that for the sake whereof he saves, upon the supposition of its having got full satisfaction; and

so we ordinarily understand Rom. iii. 25 : " Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God." It is ordinary for people to seek to be saved for his mercy's sake ; but believing views of justice satisfied and God reconciled in Christ, would make the soul as freely and boldly seek to be saved for justice' sake, in and through Christ the atonement, in whom that name of God, Justice, hath more glorious satisfaction than ever it will have in the damnation of sinners. This is expressly God's name : (Exod. xxxiv. 7 :) " Keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty ;" that is, in dispensing mercy he will be so far from dispensing with justice, that by no means will he show mercy in pardoning sin to the sinner, without the highest respect to justice in punishing sin in the Surety, in whom his vindictive justice, taking vengeance on sin, is so cleared and vindicated, that when he pardons sin through Christ, he is as just in pardoning sin as he is merciful in doing so ; for he has so ordained it, to the glory of his great name, that " he might be just, and the justifier of them that believe in Jesus."

Sixthly. His *holiness* is a part of his name, for the sake of which he saves. This is declared to be his name, (Exod. xv. 11 :) " Who is like thee, glorious in holiness ?" (Isa. lvii. 15.) " The high and lofty One, that inhabiteth eternity, whose name is holy." For the sake of this he pities and saves, (Ezek. xxxvi. 21 :) " But I had pity, for mine holy name, which the house of Israel had profaned among the heathen." Hence read verse 22 : " I do not this for your sake, but for mine holy name's sake." God, in saving sinners through Christ's righteousness, hath his holiness, in the precept of the law, as much magnified by the active obedience of Christ, as his justice in the threatening of the law is magnified by his passive obedience.

I might here mention the *providence* of God as a part of his name, his watchful care over his people : " For the eyes of the Lord run to and fro, to show himself strong in the behalf of them." (2 Chron. xvi. 9.) He rules and overrules all for their good. I might mention his *titles*, whereby he is designed ; such as, " The Lord of Hosts ; the mighty God ; the King of Kings." And I might likewise notice his *word*, which he is said to " magnify above all his name." But, in a word, as the *name* is that by which any person or thing is known, so the name of God is the very thing whereby he makes himself known ; whether it be in his titles, attributes, ordinances, words, or works. He hath made himself known by his work of creation and providence ; but a thousand times more clearly in the work of redemption and salvation ; herein appear, not only those attributes that shine in creation and providence, but also some perfection of the divine nature, that would not have been displayed in case the first covenant had stood ; such as the infinite mercy and patience of God toward guilty sinners : nor such a pitch of condescension as he hath here discovered ; nay, nor any other attribute had shined forth in such lustre and beauty as here it doth. Therefore, while Satan thought to have

blotted out the name of God, that he wrote upon the creature at first, behold how infinite wisdom counteracts him, and makes that the occasion of making his name more known than before. These attributes of God, therefore, that are displayed in the new covenant of grace, and exerted in the salvation of sinners according to that covenant, is that name of God that is principally here to be considered.

(*To be continued.*)

LAST DAYS OF MR. SYMONS, BRISTOL.

Dear Friend,—With pleasure would I communicate to you every particular relative to the last illness of my much-beloved friend, but memory fails me. However, I will state all I can remember.

From the first seizure, I believe he thought it would terminate in death. He continually expressed himself as dying daily. I said to him, "What a mercy it is to know that as your outward man perisheth, so your inward man is renewed day by day!" He observed, "That is my case. Jesus is very precious to me; I want to know more of him." I said, "You are saved with an everlasting salvation." He replied, "I did not save myself; Jesus came and saved me." I asked him if he wanted anything. He said, "I have an earnest desire to depart and be with Christ, which is far better." At another time, seeing he wished to rise up, I said, "Sir, what do you wish?" His answer was, "I long to be absent from the body and present with the Lord." I repeated those lines of Watts—

"There you shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in."

He raised his head from the pillow, and looking earnestly at me, said, "And you shall see his face too." To my repeated inquiries he uniformly answered, "It is all well with my soul; he hath done all things well."

On asking him one evening if we should make his bed, he said, "The Lord has done that; there is not one hard place in it to me." I remarked, "That sweet promise is indeed fulfilled in you: 'I will make all your bed in your sickness.'" He said, "He hath put underneath me the everlasting arms of his righteousness." I hinted to him, "The same right arm that had gotten himself the victory." With a sweet smile he took my hand, saying, "My dear child, that is it, that is it."

He was for some time much exercised in mind respecting the welfare of the people over whom the Lord had made him a faithful minister; but through divine mercy he was enabled to commit them into the hands of his faithful, covenant-keeping God. "I have," said he, "had a great deal to do with Mr. Greatheart to-day, and my faith is stronger."

The doctor, coming into the room, asked him how he was. He replied, "As well as I wish to be, and what would you have more?" He said with great animation, "It is a fine day, doctor." He after-

wards observed, "It is a fine day with my soul." The last Sabbath evening he said to several friends standing round his bed, "Sing." They said, "What shall we sing?" "Victory, victory, victory through the blood of the Lamb!" was his reply. Looking up he said, "Those bright walls!" I said, "Which hath foundations, whose Builder and Maker is God." I added, "You have fought the good fight, you will soon finish your course with joy." "Faithful is his name," he observed; "he does not hide his face from me, nor does he suffer the enemy to tantalize me; he keepeth me in perfect peace."

Monday evening following he begged me to raise him up. I asked him what he wished to do. He answered, "To pray here to the Lord direct." He prayed for several minutes, then sank down on the pillow quite exhausted. How sweetly did he pour out his soul to God, and again and again commit his happy spirit into the hands of his faithful God!

Soon after a great change took place. I called a friend who was sleeping in the room to get up, as it was more than his daughter and myself could bear; our hearts seemed ready to break in the prospect of parting with so good, so dear, so valued a friend. But our loss is his everlasting gain. The day before his blissful soul took its departure, I observed that every time I went to him his words were, "It is well, all is well, well for ever." I said, "'Verily, it shall be well with the righteous. He is the Lord our righteousness.'" He repeated the words with great delight. The last words I heard him distinctly speak were, "Kept and preserved in Christ Jesus."

I have attempted to give you a short account of the illness of one of the most highly-favoured saints I ever had the happiness of knowing. I trust you will cast a mantle of love over all the imperfections of the above statement, being written in great weakness of body; but my spirit is strong in the Lord and in the power of his might, to whom be all the glory, amen. With regard to yourself, I think you have cause for thankfulness. It is a great mercy to be a self-emptied sinner, to sensibly feel that we can do nothing good as of ourselves; and by the Holy Spirit's teaching and drawing, to be led to Christ as our Righteousness, our Surety, our law-fulfilling Saviour. Every soul that has been clothed, or ever will be, with the wedding garment of Christ's perfect, full, and free salvation, has been stripped of all the filthy rags of its own polluted righteousness, and in the language of Scripture has cried out, "I abhor myself in dust and ashes." There is strong consolation in the word of God for such poor and needy souls. The dear Redeemer has given a sweet invitation by saying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." I trust the Almighty God of Jacob will pour out a spirit of prayer and supplication upon you, enabling you to wrestle with him till he grant you the blessing which "maketh rich, and addeth no sorrow with it."

Wishing yourself and family every blessing for time and eternity,
I remain, your sincere well-wisher,

SOVEREIGN GRACE.

Dear Messrs. Editors,—As far as the Lord shall enable me, I will give you a few outlines of the Lord's dealings with me; if you think it worthy, perhaps you will give it a place in your *Standard*.

I was born in 1820, in a little village in D—. In 1839, I joined with the Arminians. I went to their class meetings, and thought all was right; but, blessed be God, he did not leave me here, as thousands are left. What an awful thing to have a name to live while dead! This was my case.

In 1842, the Lord saw fit to lay me on the bed of affliction. I continued very happy under my religion until 1843; then, if not deceived, the Lord began to work. There is no work like his. It is only God's work that will stand in a dying hour and when the world is in a blaze. O! what will a profession then do for us?

But I will begin where the Lord began with me.

First. I had my practical sins brought to view; then what I was by nature; I am at a loss for language to express it here, but we have it Romans iii. Never shall I forget what I felt, nor my awful blasphemy and rebellion against God. And when election was opened up to me, I felt as if I could pull God from his throne for creating me to be damned: for I thought no other but that I should, and I expected every minute to be cast into hell. I was more like a fiend let out of hell than any thing else. I was in this state almost three weeks. I could scarcely eat or drink, and could get very little sleep; and when I was asleep, I was on high mountains with the devil. The devil said, "It is all over now; it is no good for you to pray any more." And I thought it true; for I could not believe it was God's work then. I was obliged to have my Bible put away; I would not look at it. And I felt as if I could burn it. I was led to ask God to dig about me and dung me, and indeed he did, deep in my heart. And the more I asked God to do this the worse I felt. I thought I should like to know if ever any one else felt as I did, so I sent for a minister and told him the state of mind I was in. He said, "None but God's children feel as you do." "O," I said, "I am lost; I am lost; I am lost." He said, "You will never go to hell." "O," I said, "it is waiting for me." And this text sounded in my ear: "Hell from beneath is moved for thee, to meet thee at thy coming." (Isaiah xiv. 9.)

Then God was pleased to show me how I was to be saved in and through the blood and righteousness of Jesus, and by grace alone. But I felt that I would rather go to hell than be saved in this way. This put an end to all free-will. I now hate free-will as much as I then hated free grace. Blessed be God, he did not leave me here; he put a cry in my heart, "God be merciful to me a sinner;" "Lord, save or I perish." This was all I could say. Then these words came: "God is slow to anger." This gave me a little hope. The devil said, "It is no good for you to pray any more." I said, "Tell those in hell that, and not me." Then the Lord took me into his

stripping-room. This was trying work with the old nature. It was here I lost free-will. And I believe there never was a sinner under heaven that ever felt so wicked as I did; for if all the devil's host had been in my soul, I could not have felt worse. And God so stripped me that I had not so much as a rag to cover me from the eye of justice. I was brought to the bar of God, there to plead guilty, and to confess that God would be just in sending me to hell, where I thought every minute to go. At last God in his own good, set time was pleased to answer my prayer, "God be merciful to me a sinner." It entered heaven, it went to God as it first came from him. I was then willing to be saved in God's own way. But he made me willing in the day of his power. Never shall I forget when these words came with power: "It is finished." I was led to see what was finished. I saw that redemption's work was finished, and that Christ had wrought out and brought in an everlasting righteousness, which is unto and upon all the elect, chosen in him before the foundation of the world; and I felt the power of the resurrection of Christ in my soul, and that I was risen with him. These words also: "Your life is hid with Christ in God;" I thought, "Then who can touch it? Not devils or men." I could then triumph over the devil and his host, and shout, "Victory, through the blood of the Lamb!" I could then bless and praise God, and call him my Father. I used to go to the Arminian's lovefeasts, but I never had such a one there as I now had. All my sorrow was, that I could not bless God enough, who had done so much for me.

It pleased God, however, to raise me from a bed of affliction, and I was baptized. O what a happy day I had then! It is not the putting away of the filth of the flesh, but "the answer of a good conscience towards God." Nothing but the blood of Christ will put away sin. I then said that all my sins were put away by the sacrifice of himself, into the land of everlasting forgetfulness; and God said that he saw no spot in me, and that I was "all fair." "I have loved thee with an everlasting love." O how I then loved that doctrine which I before hated, namely, election! I saw that without election there could be no salvation.

The Arminians told me what an awful thing it was for such a young person as I was to believe such doctrines; but I did not care what any one said, I found them precious to my soul, and I could say with Paul, "I did not receive it of men, neither was I taught it; but by the revelation of Jesus Christ." And it was on a bed of affliction, and surrounded with ungodly friends, one of whom told me that I had taken too much wine. But I wanted some of the new wine of the kingdom, and in the Lord's good time he gave me a good draught.

For three years the devil was not permitted to tell me I was not a child of God; but since then I have had to pass through deep waters. I feel it a mercy to be out of hell.

I hope you will excuse my scrawl, as I can only write a little at a time. If God permits, I will write again.

London, July 9, 1849.

ANNE.

WHO HATH LOVED ME, AND GIVEN HIMSELF FOR ME.

My dear Friend,—Thy brother once more saluteth thee and thy kind spouse in the Lord; grace, mercy, and peace be multiplied!

Feeling anxious to know how you both are, and not being content longer to forbear, I now write briefly for want of time. A line or two at your convenience will be esteemed a favour.

It is meet to put each other in remembrance; time is short, eternity is long. How galling and terrible is the thought to thousands! but not to me. Every day and trouble that passes away, leaves in our appointed number one the less. This sweet reflection often cheers, and stills, and comforts my heart. To be with Christ, and sin no more, thrills my soul now with heavenly pleasure: the hope is more precious to me than rubies, and sweeter than life itself. This hope it is, my dear friend, that sweetens all the ills of this worthless life, and all the bitters that fill my cup. O how often does it melt down my heart with gratitude, wonder, love, and praise before God in the midst of my declining days, to feel these evidences of a child of God within! Tens of thousands are left to perish in their sins, and thousands upon thousands with a false hope. Why was I made to hear his voice, or to hope with a good, lively, and true hope in his blood, merits, love, and mercy, who am not better or more deserving of the favour than they? The answer is deeply engraven in my heart, in lines of blood, as it is written, "He loved me, and gave himself for me." "God is love;" and my soul is all love when melted at my dear Redeemer's feet.

Those to whom much has been forgiven are expected to love much. Much has been forgiven me, therefore does my soul desire to love much. "Much;" all my sins ("which are many") past, present, and to come, are forgiven! "But how do you know that?" some will say. My soul will gladly give you the reason for believing so, if you can believe what I say. The blood of sprinkling in my conscience, and the testimony of the Spirit in my heart, really felt there, give me a good reason, and enable me comfortably to hope so. I have gladly accepted God's salvation in the way in which he hath appointed to give it, and do feel glad at heart when a precious Christ brings himself and his great salvation home feelingly, with power, into my soul. His lovely Person, honour, blood, and name, are all my plea, hope, boast, and song, and are more precious to my soul than all things besides. Communion with him yields me a heaven below. The hidings of his face cause me the greatest sorrows I feel. I hate my own self, because I cannot cease from sin. I hate sin and its workings within. Every hour I live, when awake, hears my groanings because of sin. Pardon felt in my conscience is not enough for me, while sin remains in my mortal members; then alone shall I be satisfied, when I awake in his likeness. I feel thankful, and would feel more so, for temporal mercies; but do not feel my heart set on them, nor are they my god. This also comforts my soul, and enables

me to rest in hope. But to feel my hardness of heart depart so suddenly, and a sweet heavenly calm, a moving, melting, relenting, repenting spirit so gently creep over my whole soul, surprises and rejoices my heart beyond measure, and confirms me still more in the belief that the work and power are both of God, the Christ of God, the needy sinner's Friend. Therefore to him I look, on him I depend, from him I expect, to him I come, of him I crave, through and from him I receive; in him I hope, in him I trust, in him I believe, in him I live, in him I boast, in him I rejoice, with him I hope soon to live and reign for ever, and to him I give all the glory. The world has also lost its charms, and my soul is now counting all things but dung and dross, that I may win Christ, and be found in him.

Therefore do I hope that my sins, past, present, and to come, are all forgiven. If the past are, the present are; and if the present are, all that are to come are. But will this lead me into sin, or cause me to grow careless and indifferent about the honour of that dear name who has thus wrought so wondrously for me, a hell-deserving sinner, and deserving of his frown, rather than thus to be favoured of him? No, no; I feel it in my very soul to be an everlasting, abiding, inwrought incentive to obedience—to love, serve, and obey him, and glorify his dear and holy name with all the powers I have, as he shall give me grace so to do.

It matters not what the world and empty professors say, a knowledge of the truth in the head will sink with them lower than the grave, if grace prevent not. The power of divine truth felt in the heart will produce its sweet and God-glorifying effects; and where those effects are not seen, or made manifest, we do well to stand in doubt of them. With such this guilty land abounds. But my soul desires to leave them, and does above all things covet to spend my remaining days still and quiet with God and his dear little despised flock, in the enjoyment of sweet and solemn access to him, and communion with him, and the power of divine truth felt in my heart. This is my soul's desire, for this my sighs still ascend, while my sluggish moments roll. With sin I groan; with pardoning mercy felt I rejoice; for Christ I long; and at his feet I weep, in hope to rest and sing his praise above.

Thus are my days fast declining in hope. Thus, my brother, may we by faith obtain a good report, and live and die witnesses for God, beneath the droppings of his love and blood, and may this motto be also seen written on our foreheads and in our hearts: "Love to Jesus," as it is written, "To whom much is forgiven, the same loveth much."

Lord, thou hast gain'd a mortal's love,
Hast won a rebel sinner's heart;
Not all in earth or heaven above
But thou, to me can joy impart.

Thou hast to me this grace reveal'd,
That all my sins are e'er forgiven;
And in my breast, felt, here is seal'd,
A sinner base, an heir of heaven!

Lo ! at thy feet in tears I lie,
 Here let me evermore remain ;
 For me, for me, I see thee die,
 For me I see thee rise again.

For me thy flight above I trace,
 For me a mansion to prepare ;
 Behold a sinner saved by grace.
 I'll praise thee now, I'll praise thee there.

My life, my all, my love to thee
 I would devote for ever, Lord ;
 For thou hast done great things for me ;
 Let Zion bless'd the news record.

Dear Christ of God, thy name I love ;
 O let me trace thy glories o'er ;
 I'd drop into thy arms above,
 And see thee there, and sin no more.

I cannot proceed. We are much as usual, through mercy. Our kind love to you both in Christ Jesus. Remember us at the throne of grace. And may the God of grace, love, and mercy be with you.
 Yours affectionately in the Lord,

G. T. C.

Bedworth, Oct. 28th, 1848.

GOD'S THOUGHTS ARE NOT OUR THOUGHTS.

Dear Sir,—Your safe arrival at Brighton was announced on Wednesday evening at our little place in Bond Street, before a select few, which gave us much pleasure. We are bound to thank God always for you, that ever he sent you amongst us, myself in particular. I have had a longing desire to write to you, and could no longer refrain, as He has been graciously pleased to make you instrumental in proclaiming liberty to my captive soul. I know not why, but as soon as I heard of your coming to Leicester, I felt an indescribable sensation in my mind ; and when you came I could not rest out of your company, which, under God, I always found very profitable. I was all ear, and my soul was wonderfully led out in prayer and supplication to him that he would bless his word to me. The first sermon you preached was from, "Blessed is the man whom thou chastenest, and teachest him out of thy law," &c. (Psalm lxiv. 12.) You were led to treat very deeply on God's severe chastisements, which filled my soul with horror. I knew I had been long under his chastening hand. I had many times felt it, but I thought that I had not yet felt enough, that I was not yet sufficiently convinced to fit me for the reception of his mercy, though I was very doubtful often whether I should ever find it at his hands, feeling myself so wretched a sinner. This so operated on my cowardly mind, that I was filled with dread lest God should send me to destruction. But O the tender mercy of our God ! how unsearchable are his judgments, and his ways past finding out !

The last sermon you preached here, on Sunday morning, was from Isaiah lv. 8 : " For your thoughts are not my thoughts, nor my ways

your ways, saith the Lord." You described very minutely the thoughts of a sensible sinner under various exercises of mind, what narrow, contracted notions he entertained, what unfavourable conclusions he frequently came to, and what hard and God-dishonouring thoughts he often entertained in his mind, thinking the Lord altogether such a one as ourselves. My mind was fixed and intent upon what you said, and God opened my heart to receive it. You traced me in every hole and corner, and compelled me to acknowledge that they had been my thoughts many hundreds of times. But when you came to describe God's thoughts towards his poor, distressed, sin-burdened creatures, my soul was humbled within me, and I felt such power attend the word, that I was enabled at that moment to believe from my very heart that God's thoughts were thoughts of peace to *me*, and not of evil. I was melted down in tears of joy, and my soul was humbled in the dust under a sense of his love: I was ready to cry out, "Lord, it is enough; it is more than I can bear. Truly my cup runneth over." The sweet peace, joy, and consolation that I felt in believing at that moment is much better felt than described. I felt his love shed abroad in my heart by the power of the Holy Ghost, and He whom just before I viewed as an angry Judge, now appeared a kind and propitious Father.

I then felt (and not before) what soul-contrition and godly sorrow mean, for it wrought in me that repentance unto life which I believe will never need to be repented of. I now feel the Lord's service to be perfect freedom; and as our dear Lord says, his yoke is easy and his burden is light. Wrath, bondage, and slavish fear fled, and sweet peace and joy in the Holy Ghost ensued. I now feel as helpless as a babe, and find that nothing less than that same almighty power which first enabled me to believe is necessary to support my soul in life. And to him that believes Christ is truly precious.

You will perhaps be surprised to hear, that it is now near twenty-eight years since the Lord first quickened me to feel that I was a sinner; but to give an account of the various exercises of mind and awful backslidings that I have fallen into, would far exceed the limits of a sheet of paper. Suffice it for the present to say, to the glory of God's rich, free, and discriminating grace, that he has brought to me good out of the evils, and established my soul in the sweet, heart-cheering doctrine of his everlasting love to his people. Remove this foundation, and what shall the righteous do?

Dear sir, pray for me that I may know more of this love, that I may be kept by his almighty power, and that I may be preserved in his fear, and led savingly and effectively into the knowledge and experience of every precious truth.

I need not say how much I shall esteem a few lines from you, as you are in my heart to live and die with you. God bless you with every covenant blessing in Christ, so prays your unworthy Son and affectionate Friend in the Lord,

J. W.

Leicester, March 31, 1807.

SCRAPS OF A SERMON BY THE LATE W. GADSBY.

"Sanctified in Christ Jesus."—1 Cor. i. 2.

I have no doubt that in this assembly, in some corner or other, there is some poor, hobbling soul that is terrified almost to death about the doctrine of sanctification. They read, in the book of God's word, of the Spirit as a Sanctifier; but *they* are necessarily obliged to exclaim, "Lord, I am vile!" Sometimes we say respecting people's credit, "Why, it is wrought quite thread-bare." Bless you, in some poor souls there is not a thread left to be made bare. If God the Spirit has brought you there, you will have indeed to exclaim, "Lord, I am vile!" But when God opens to them the mystery of divine sanctification, he will make them know that they are "sanctified in Christ Jesus." Who? The poor, the vile, the loathsome, and the base.

Perhaps there may be in this assembly a poor, helpless soul, that is come mourning, sighing, groaning, and has not power to trust in the Lord, has not power to believe. "Oh!" say some, "the word says, 'All things are possible to him that believeth.' It is only the simple act of belief; and if a man has power to believe, 'All things are possible to him that believeth.'" But man has no power to believe. God has brought me to feel so much as this: that if my salvation depended upon my doing this, that, or the other, I should be damned as sure as the devil is; and I have been brought to feel that if faith believes it must be God's work, for he must act it and he must do it.

In my late affliction there is one portion in God's word which struck me. Afflictions always yield the "peaceable fruits of righteousness to those that are exercised thereby;" and I believe the Lord opened the marrow of it to my soul in these words: "*To those that are exercised thereby.*" Some have affliction, and they are not exercised in it. They are like a man who puts on a soldier's dress, and just merely swings his sword a little, and marches but a few steps, and then lays it aside; but this will not make him a soldier, for a man before he is a soldier needs to be exercised again, and again, and again. So it is with those who are in affliction and are not exercised. Does the affliction exercise? No; nor does the putting on of the dress make the man a soldier, but the exercising of him. And so it is with the soul in the affliction. As the Lord exercises them in the affliction, so will it yield the peaceable fruits of righteousness. If the Lord the Spirit does not exercise them at all, all they know is a little prating religion; but when the Lord the Spirit brings the word of truth home to the conscience, they will then know a little of being sanctified in Christ Jesus.

There are a few branches here which we will look into as the Lord shall enable us; and if Christ is not the whole and sole of your religion, you know not much of sanctification. All the move-

ments flow from Christ, "For it is the Spirit that worketh in us both to will and to do;" we have not so much as a will. Hence it is said, "Work out your own salvation with fear and trembling, for it is God which worketh in you to will and to do of his good pleasure." All real sanctification comes from Christ. He is the Spring-Head, he is the Treasury: "Of his fulness all we receive." And when the Lord the Spirit leads a man to receive out of Christ, he will have something worth having; but if it be of self it will work confusion. What a matchless purity there is in Christ!

In my late affliction a friend said to me, "Why do you not pray to the Lord?" And the Lord was pleased to open this text to my mind: "No man can come to me, except the Father which hath sent me draw him."

When God is about to sanctify a poor sinner, he unbinds every thing of man's goodness, he breaks down every prop. Sometimes he will let them build up again, but he will unbind it again and again. I compare him to a man who is living in a poor tumble-down building, whose foundation has long been tottering, and which is ready to fall about his ears; and yet the poor man clings to it, till at length it gets so bad that he is compelled to leave it; and, as Berridge says,

"Out I ran naked,
And crept to the Rock."

Then God saved us, and brought us to know something of being saved in the Lord with an everlasting salvation.

We will notice three things—

I. We are sanctified by God the Father, in perfect council, from before the foundation of the world.

II. Sanctified by the bloodshedding of the Redeemer. I know not what term to give it, but I will call it meritorious sanctification, by the blood of Christ.

III. Manifestive sanctification, by the communication and operation of God the Holy Ghost.

I. We are sanctified in perfect council, by God the Father, before the foundation of the world. Hence Jude says, "Sanctified by God the Father, preserved in Christ Jesus, and called." And upon this ground the Holy Ghost says, "Who hath saved us and called us with an holy calling." How? "Not according to our works." How then? "But according to his own purpose and grace, given us in Christ Jesus before the world began."

Perhaps I shall differ from some of you when I say, that Adam had not the new covenant blessings. In his primeval state he was created in the pure image of God. But he had nothing to do with the new covenant blessings; for the new covenant blessings were wrapped up and locked up in the heart of Christ Jesus. Hence, says the apostle, "Blessed be the God and Father of our Lord Jesus

Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." So these new covenant blessings were wrapped up in the heart of Christ Jesus. And as in the immortal Treasury, they were locked up in him from before the foundation of the world.

I know one thing which I have proved, that God builds up his church with some of the worst of materials, some of the vilest of the vile. No man can manage them, for they are fit for nothing but rubbish. And yet they are brought to be "sanctified in Christ Jesus." And I will tell you another thing in Peter's vision. He saw a great sheet, knit at the four corners, let down into the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and there came a voice to him, "Rise, Peter, kill and eat! And Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time. What God hath cleansed that call not thou common or unclean. This was done thrice," and the vessel received up into heaven again.

There was no manifestive cleansing at that time, or else Peter would have seen it. What Peter was led to see in that vision was—in that vessel were wrapped up Jew and Gentile; for this vessel was a type of Christ Jesus. The blessed Redeemer came to finish the work of redemption, as it is said, "He that sanctifieth, and they who are sanctified, are all of one." One in family and have one Father; and blessed be God, they can never be made two; for "what God hath joined together let not man put asunder." "He that sanctifieth, and they who are sanctified, are all of one." Hence, says the Redeemer, "For their sakes I sanctify myself, that they may be sanctified through the truth. Sanctify them through thy truth; thy word is truth." He sanctified them through suffering.

II. He sanctified them *meritoriously*. He magnified the law and made it honourable. Some talk about a chance of being saved. In this day there is a great deal of talk about Jesus Christ, and they would give all a chance. But our blessed Lord Christ, in his finished work, only bore the church's sins in his own body on the tree. He was made sin for them, not practically, but by solemn transfer. When he stood as our Surety at the bar of Pilate, and when upon the cross, all the sins of the church were laid upon him. All the sins that God would expiate were transferred to Christ. They were brought before him as a debt, and he has discharged that debt, and has got a receipt in full that justice is satisfied, the law magnified and made honourable, God well pleased, and the whole elect saved in himself with an everlasting salvation. I tell you what, a conditional salvation will not do for me. That Christ has done his part and I must do mine, will not do, for in everything I do I find sin working in some corner or other. Suppose you have the most solemn breathing with God in prayer, and you feel it blessed, you will not be above a minute

or two before something of this arises in the mind: "This is something like religion—this will do;" and you are filled with pride; but, mark! nothing can satisfy God but the pure work of Christ. That they might be sanctified, he suffered without the gate. "Sanctified in Christ Jesus."

(To be concluded in our next.)

A LETTER BY WILLIAM HUNTINGTON.

Dear Friend,—I almost long to know how matters are going on; and whether prayer makes any inroads into thy labyrinths of perplexities, which Satan, carnal reason, and unbelief have blended together. I believe that that mountain will become a plain, and that crooked thing will be made straight, and that rough place be made smooth by the Captain of our salvation, who is both the Commander and Leader of the people. His footsteps are discovered in his light, and his providence credited by his faith; and one sweet enjoyment of his presence is sufficient to cast up this high way, which way we have committed unto the Lord; and the above things will establish all thy thoughts about it. Thou knowest but little of what a God he is; trials, and troubles, and difficulties make him known. He is with us in the fire, and a present help in trouble, and all-sufficient in our last shifts. He is the First and the Last: the first that affords help, and the last that is trusted in for help. Looking to him, trusting in him, and waiting for him, is his delight; and it is my belief that thou wilt find more of him, and more establishment in him, through this your inadvertency, as you may call it, than ever you have found yet. This is my present confidence, and time will show whether it is a true or a false confidence.

Never was I so sorely tried about a residence as I was about my present one, the others being in a small way; and never had I so many tokens for good to establish me in a dwelling place as in this, and these tokens continue. He knows that I love a lonely, rural, retired situation; he knows that I want to keep my children from the rude ones that play in the streets; and he knows that it is his work, his hand upon me that leads me to this; and the desire of the righteous shall be granted; for our aim is to feel after him, and to seek his face, and nothing short of a lonely and retired spot is suitable or so well calculated for this. And there is no doubt but this lay at the bottom of his thoughts when this place presented itself, and so the Lord is a party concerned. He sets but little value upon this world; he has given the best parts of this world to Papists and Turks, and the best buildings upon earth have been possessed by devils and idols. Yet God loves the gates of Zion, and the dwelling-places of the righteous, and he will give us suitable ones. Ever yours,

W. H., S. S.

DIFFERENCE AND DEGREES OF FAITH AT THE PERIOD OF DEATH.

Huntington says there are four or five degrees, states, and differences of faith at death that are helpful to saints to consider, as all Scripture is profitable.

1. If a man is enabled to fear God and obey Christ, and walks in darkness, and has no light, he is to *trust* in the Lord's name, and to stay on his (the believer's) God, though the believer is in darkness. Thus there is Scripture authority for such; and yet for it to be well.

2. *Hope*: "The righteous hath hope in his death."

3. *Peace*: "Mark the perfect, and behold the upright; for the end of such is peace."

4. *Joy*: "Finish the course with joy."

There are also very precious promises for a dying bed to those believers who have been graciously kind, and loving, and amiable to the poor: "Blessed is he that considereth the poor: the Lord will strengthen him on the bed of languishing: the Lord will make all his bed in sickness." "To die in peace," says W. H., "proclaims us in friendship with God. To die in hope, is to die in expectation of glory. To be blessed in death, and to die in the Lord, is to have the spring of endless life in the soul. To die in the enjoyment of love, is to die stronger than death, and in union with God. But to die in joy is above all, and is rising higher than internal support on the bed of languishing. It is more than the steadfastness of hope. It is more than dying in peace and friendship with God and conscience. Joy is the quintessence of love. Joy is the overflowings of a loving heart, and is the highest bliss promised to a dying saint. It is shouting victory in the jaws of death, and triumphing over the kind of terrors while in the field of action. It is finishing the warfare and fight of faith in the highest pitch of militant glory; and in the enjoyment of the most consummate felicity promised, expected, or desired in all the book of God."

Is there anything unscriptural in the above? Yet I have heard it spoken against. Like Elihu, I shall show my opinion; for I have been sorely attacked on this point. I know I have said this, (and it is a strong expression,) that I would venture to have my head chopped off if the generality of godly people, in the present day, died in joy. On the contrary, as a good man said, "There is generally only just sufficient spiritual life now-a-days in godly people to keep them alive;" spiritual life is at a low ebb in the true church in the present day. (Rev. iii.)

I have wondered at the generality of possessors of religion; "they have a name to live," and are good people; and yet I am persuaded the life of God is at a low ebb in them, especially if you are to measure them by that measure: "Every man that hath this hope in him purifieth himself, even as He is pure." And, "He that saith he abideth in him, ought himself also so to walk even as He walked."

Is a man a vine-branch? how are you to know it? Does he bear grapes? My brethren, wisdom and truth must tell us to cry out, groaning, "My leanness, my leanness!" "If any one is in Christ, he is a new creature." Like a spring that will fling dirt off by its perpetual rising, so if a man abide in Christ he is blessed; though amid amazing fluctuations, he is like the shining light. O amazing prospect! The finished work of Christ, implanted in the soul by regeneration, rises and rises, and will rise "a well" of vitality, and of "everlasting" vitality too. It is true that growth is slow, and righteousness and various things partly swamp some. Looseness of conscience certainly swamps partly others. Some cry out against self-righteousness, when they are bespattered with, and partly tipped over into the opposite gulph, looseness of conscience.

My brethren, these things ought not so to be. I hate a pharisee's self-righteousness. Let me tell you, I hate a man's looseness of conscience too. I believe both those extremes will mar a man, be he whosoever he may. 1. Give me Christ without works. 2. Give me fruits and effects of Christ without works. 1. Salvation. 2. What accompanies salvation? 1. A vine-branch. 2. Grapes. 1. Christ (in all his glorious fulness) in the heart. 2. Marks and evidences outwardly and inwardly that he (Christ) is there in my heart. For, let me tell you, if you do not see fruits and effects, you have reason to doubt. O the narrow way!

I have for years kept memoranda of the Spirit's goings on in my soul; as it is written, "Make you high heaps; set up way-marks: whoso is wise will observe." "Because they regard not the (inward) workings of the Lord, nor consider the operations (inwardly) of his hands; the Lord will destroy (or mar) them, and not build them up." No genuine edification or building up, except by being enabled to strive lawfully. Christ in a pure conscience is the glorious mark which all the heavenly folks "running the race" aim at, amid all manner of skirmishings, oppositions, and shoutings. O the diversity of sounds that distract the heavenly runners! Indwelling sin, Satan, self, and the world, all of them halloo after the heavenly runners to distract them. "Some overdrive, and some lull to sleep." Never was there such a race, and never will there be such another. As at the ancient games the runners used to diet themselves, &c., (1 Cor. ix. 24, 25; 2 Tim. ii. 5.) for the least slip might have disastrous consequences in so formidable a race, so the Christian who has to run against Satan, sin, the world, and the flesh, must pluck out right eyes, I can tell you. O the glorious sight! Is it not worth beholding? Yes; Satan brings his friends (may God deliver me from them!) to see the race, in which race he (no less than his Satanic majesty) will run against Christ in the heart. O the fleetness of his step! And death is the final winning-post in the saints' militant warfare.

In races, as Christianity is called a race, the combatants bend their chief strength when near the winning-post. It is true that godly people, who have received the pardon of their sins in their conscience by the Holy Ghost, have come in at the winning-post

spiritually. But I think Paul, when he said "finishing my course," referred also to his bodily death, when he should, with a last farewell, step off and take leave of the race-course of this mortal life. Measuring steps against the devil is no easy running. He is crafty; yea, craft itself. Let him catch you at a false step, and he will let you know most bitterly of it! O his savageness, anger, and ferocity! Like as at some Spanish fights, how he would like to shine in unmingled cruelty! There is no safety against Satan, except in Christ in a clean conscience. Satan trips my heels up on any other ground. Is it an easy thing for a godly person (complete in Christ without works) to keep a good conscience? I find it not. There are inroads made on me in every direction. I sigh, I groan, I cry, I moan. O! no tongue could ever tell it! Like warriors fighting ankle-deep in blood, so in the field of battle; in having Christ in my heart, so have I to hold, in such dangerous ground, Satan at arm's length. O how he threatens! But there are greater than he. But is it play? No; groans, sighs, watchings, lookings up, learning heavenly manœuvres, taking lessons of the "Captain;" my feet, as it were, drenched thus spiritually in blood, for Satan is a murderer I cruelly find. O! in this way I have to run the heavenly race! Indwelling sin spouts and foams out, and it is Satan's ally: there he (Satan) gains and gets advantage for a time. O how low I sink! Then godly repentance with the blood of Christ sweetly heals the terrible wounds. Then when up again, at it again the running, fighting soul must go; and so I apprehend it will be to the end of life!

I observe this: "Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged. To the Jews have I done no-wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die." (Acts xxv. 10.) This, with what he told Felix, "Herein do I exercise myself to have always a conscience void of offence toward God and toward men"—from these things I gather that Paul, by saying, "I refuse not to die," wished and strove in God's power (in order to "finish with joy") to have everything perpetually straight between God and conscience. To do this in God's power, there must be a continual war. I strive to have things straight between God and my conscience, and no tongue can tell one-fiftieth part of the horrid warfare that I go spiritually through to accomplish this wonderful warfare. Sinking and rising; striving and knocking; beating and driving; hoping and fearing; hurrying and halting; running and stopping; fearing and quaking; watching and overpowered with slumber; smarting for my sinful sleep, and then sleeping again; watching whether God will do anything, and then touched with despair somewhat; at one time on the hill, at another time saying, "I am of all men the most miserable;" mourning over my past sins from my babyhood; at another time hating my life on account of the incurable evils I can see in my first-Adam nature; looking at death, and musing on eternity; running over in my memory the Scriptures, and asking the Holy Spirit to instruct me in them; measuring myself by the Bible, and saying,

‘Is there any doctrine or precept that I *shy*? or am I determined, sink or swim, that there is neither doctrine nor practice (revealed in the Bible) but what my soul loves, pants after, and longs to attain?’ wondering at the stunted indifference there is in many godly people, the most of whom are tolerably well contented with a shallow religion, (shallow, I say, if the Bible is to be the measure;) seeing how contented such are oft with themselves, when the Bible shows they are mere dwarfs in Christianity; observing how parsons can clip and polish down the severe parts of God’s word, so as to please the devil’s friends and offend Christ’s crucified members; seeing how the bogs of self-righteousness on one hand, or of looseness of conscience on the other hand, ruin or mar multitudes; wondering how far men may go in religion, and yet be damned after all, (a question never yet very plain to me.) See Ahitophel and David; David was taken in with his fine friend and picked counsellor.

Again. How I am driven at and shot at by the devil, that infernal marksman! Conscience-work about little things as well as great. He that is faithful in that which is little, will be in the great. There is the curb-bit of one’s life; rising and swelling in the heavenly warfare, lest the devil should, with excess of injustice, crow over and banter one; attention to Christ and the conscience through the whole day; afraid to be caught off one’s guard for one moment, knowing what havoc Satan can make of one in one moment. O! I say with ten thousand voices, who is sufficient for these things? and for thousands of things else revealed in the Scriptures, and which the heavenly runners are bid to pant after, that they may stand perfect and complete in all the will of God, wanting nothing? Such as these are the men, like Paul, to come in with joy at the glorious, heavenly winning-post, amid an innumerable company of angelic and spiritual beholders, and to receive from the blessed Trinity the triumphant flag of bravest victory, while some poor souls are saved as by fire, their religion is so horribly lean! Who would not have an entrance administered abundantly into the everlasting kingdom? If so, may God enable you to cry to him to work in you mightily according to the Scriptures; and that you may be willing to cut off right feet and hands, and pluck out right eyes, if so be by any means you may attain to the resurrection of the dead; and especially as there are so many lost and barren, of whom, “Cut it down, why cumbereth it the ground?” is too true.

Abingdon.

I. K.

[It strikes us that our friend I. K., in the above piece, (the general drift of which we think sound and good,) has somewhat overlooked the sovereignty of God. It cannot be denied that the sovereignty of God is as much displayed in the death-bed of his saints as in any event of their lives. Some, who through fear of death have all their lifetime been subject to bondage, make happy and peaceful ends. Others, who have been much favoured in their lifetime, depart without any peculiar manifestations. Huntington himself did not die a singularly glorious death, but went peaceably off. Bunyan represents his “Christian” as sinking in deep waters as he passed through the river; and his young companion “Hopeful,” to have more faith and hope than his “Pilgrim.” Comparing the account of dying pilgrims in the second part of “Pilgrim’s Progress” with the view of I. K. above, we certainly see a striking difference.

The power of grace is there set forth as the all in all, and the weakest and feeblest die the most peaceably and happily. Christiana, without half the experience, dies more happily than her husband. The waters are never so low as when Mr. Fearing passes over. Mr. Despondency's last words were, "Farewell night, welcome day." And Mrs. Muchafraid, his daughter, went through the water singing. The inimitable Bunyan represents none so tried as "Christian," generally supposed to be a portrait of himself; and yet where all through the "Progress" is there one like him?

The Scriptures say but little of the death of the saints.

Abraham's death is thus recorded: "Then Abraham gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people." Almost exactly the same words are used of Isaac: "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." Little more is said of Jacob or Job. David rested all his comfort on the covenant well ordered and sure. Indeed, one verse of the New Testament sums up the whole: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Admitting, then, the general drift of the above piece, we must bear in mind the danger of running into the other extreme, and looking to a happy death-bed as depending more on our consistency and striving than the sovereign grace of God; for while we are sure that disobedience and carnality will in all probability plant thorns in a dying pillow, we are not so sure that I. K., or any saint, will finish his course with joy. Dying faith must be a special gift for dying hours; and none can so live as to be sure that the Lord will then specially visit and bless his soul. The late Mr. Gadsby's feelings, and we may add, fears, on this subject, are well expressed in a fragment which will be found in our present number, page 320. And when his time comes we hope our friend I. K. will make as good an end, and enjoy as much peace and support, as he was favoured with.—EDS.]

HE BEING DEAD YET SPEAKETH. No. VI.

My dear afflicted Friend,—I sit down to write a few lines to you, I think I dare say out of unfeigned regard and affection. I have at different times felt a desire so to do; but perhaps pride and ignorance have kept me back. Surely at this time, on the other hand, presumption has not pressed me forward. I do know, and I trust feel, my great ignorance in writing to any one upon divine things, more especially to any who are deeply taught in the school of Jesus. All learning, knowledge, wisdom, and ability not learned in this school, at the feet of a dear Redeemer, is but an empty puff; all that is gained is but an empty name, and he who has it dies at last a fool.

O my dear friend, what a mercy to know the least, to have from time to time sips of mercy, drops of love, crumbs of bread, a contrite sigh, a filial fear, a conscience tender, a spirit broken, a tear of gratitude, a resignation to the will of God! All these, which my poor soul feels to be great things, well do I know; and at times most painfully and uncomfortably realize that I cannot command them. Oh no, my heart at times feels utterly destitute, yea, sunk so very low that I cannot command one spiritual, heart-felt sigh, though I have at other times felt and said, My life is spent in sighing. Yes, dear friend, no bodily affliction of itself is sufficient to thaw my hard heart, bend my stubborn will, or break down my spirit. One week I

most sensibly felt this. O what a hard-hearted wretch I felt myself! Nothing appeared to move me. Stroke after stroke; but all appeared useless; when one morning my soul was much blessed with that sweet portion of Scripture: "He was oppressed and he was afflicted, yet he opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." I was reading, or rather taking a copy of one of Mr. W.'s Letters, which our dear friend allowed me, where he was speaking of Jesus as the "Lamb of God," &c., in the state of mind above described. when a peculiar feeling of the beauty of Jesus in that character arrested my mind, but I had no melting at that time. In the morning the subject returned, with the portion above written. O that sweet, humble, passive, gentle, and meek character described by Mr. W., set forth in this portion: "He opened not his mouth!" O dear friend, may we indeed learn of him in and under all our afflictions, whether of body or mind. Perhaps thy soul has not been under that wretched state which thy poor worthless worm was. It is indeed a mercy for thee if thou hast not; it is needless for me to describe more of it; but O the least melting how sweet! yea, it appears magnified after such a state, so unfeeling, unmoved, unaffected, wretched, and deplorable.

E. R. informed me of your illness. I was not aware you were so ill. Yesterday I did not think of writing, or rather troubling you, but particularly desired to be remembered to you. I hope, if the Lord's sovereign pleasure, your health may at this time be improving; if not, the Lord help thee to say, "It is well," to be "patient in tribulation, rejoicing in hope."

O dear friend, it appears the furnace is necessary; may every affliction purge our dross, and yield some patient gain. My health is better, not having had a return of spitting of blood for more than a week, but I feel persuaded the least bodily exertion would cause a return. O my dear friend, we have need of patience, I do assure you. In a providential respect my views are dark and gloomy; perhaps I may not require the perishable things of this life long; if I do, the Lord can restore me to health and strength, or place me in some situation which does not require any bodily exertion, as I feel, if spared, unable to attend to my present calling.* But I am wearying you, and at a time when perhaps you are not able to read it; pardon me if I do. I should feel it a great privilege to receive a line from you when able. I feel you are now in debt, and to tell you the truth, my wretched self thought not of troubling you again till you had discharged the debt; but your illness at least enables me to forgive you, though I do not wonder if other motives kept you back, for I am not worthy to correspond, or receive correspondence from the Lord's people. Sometimes I have been afraid of writing, lest you or Mr. W. should think I am leaning to the creature; perhaps, dear friend, I am not altogether weaned in this respect; yet I trust in some measure I am. I feel at times "a

* That of a gardener.

sparrow alone," sitting desolate; yea, and prefer it. Solitude and retirement oft I seek, and have done when better able to get out of doors. I do not converse with many, neither do I desire it. O that my poor, oft-dejected, and desolate soul enjoyed more converse with Jesus; it is very very little I have or do enjoy. What little I have experienced makes things appear cheering; this brightens all the scene. Dear Lord, do favour us with thy repeated visits, make us cheerful under our present crosses.

But how I am scribbling on! I once thought of taking a small scrap of paper, thinking it would be as much as I could fill. As I rather think E. may write a line, it will not be necessary for me to mention her kindest and most affectionate regard to you and Mr. W. Would you be kind enough at some time to convey my kindest love to him. Give my kindest respects to your sisters. What a mercy for such poor creatures as we to have kind friends to wait upon us! I often feel destitute of real gratitude to the Lord for these his no small mercies. O dear friend, we know not what we have to pass through. I do not at times feel the least anxious about life, but O! I often think, What testimony shall I leave in death, and when left in the dark and in pain, "for an evidence clear?" yea, at times I feel wrong altogether, begun wrong, carried on wrong, and then most assuredly it will end wrong. My fears at times are very great, my strength very small. I have felt some little relieved this day and part of yesterday; Saturday and Sunday I was very low, dejected, and cast down in my mind. O my dear friend, I am still learning something of my very low and fallen nature, the enmity of my carnal heart, feeling at times no heart for Jesus, no heart for reading his word, no enjoyment, no nearness to the throne, no relish for spiritual things. I sometimes look at his word as it lies with a wistful eye; sometimes long, desire, and inwardly pant for nearness and to have access; but till he is pleased in some measure to turn my captivity it is all in vain. On Sabbath day I thought, O what a God-dishonouring doctrine was Arminianism! I felt I would love the Lord, his word, and ways, and enjoy uninterrupted communion with him, but could not. O this free will! I feel it free to sin, but bound towards every thing spiritual, which makes me constrained to say, His grace is most sovereign, rich, and free, it must come free; it is a free gift; Jesus gives himself and all his blessings free. Do, my dear friend, pardon this tedious affair. I should feel glad to hear from you how your health and mind are, if not in a direct, in an indirect way.

May the dear Lord favour you with the best of blessings, even himself, support and comfort you in your present affliction, and be more unto you than you can either ask or your mind conceive, and in his own time (if his will) restore you to your former state of health, is the desire of your very unworthy, ignorant friend,

T. COPELAND.

Oakham, November 20th, 1838.

[The above letter was written to a deeply afflicted yet highly favoured Christian friend.]

A LETTER BY NATHANIEL MARRINER TO
MR. SYMONS.

My very dear Friend,—I heard from Mr. F. not long since, and was very glad to hear that your daughter was better. I hope she continues so. And I also hope that you are better than when I saw you. I spent a somewhat pleasant evening at Mr. F.'s, with B. and others.

With respect to the best things in my own soul, I have nothing new to communicate. I am sometimes very low and dejected, on account of the many things I see and feel within; sometimes walking in a cold, hard, unfeeling confidence, neither distressed nor delivered. But I bless the Lord I am not suffered to walk thus many hours together: the labour comes on again, and many earnest cries to the Lord are put up to be searched and tried. And in the end I have perceived that these things, under the hand of God, have never done my soul any real harm.

“That foe can't boast of much,
That makes us watch and pray.”

Nor can I say I am suffered to sink so low as I used to do. I can sensibly feel that the curse of a broken law, the fear of eternal death, and slavish fears of hell, are now no part of my present experience. My chief exercises are, a jealousy over my own soul, a sensible fear of offending a covenant God and Father in Christ Jesus, and a deep, growing sense of the absolute need of the blood, and righteousness of a dear Redeemer for the eternal justification of my soul.

The matter of justification has been much on my mind of late; and I have now and then been so blessed with a humbling sense of my soul's interest in it, that I am sweetly and powerfully constrained to bless the Lord from the inmost recesses of my soul.

My desire is to be kept by the mighty power of God from every thing that would dishonour him and be enabled to make straight paths for my feet; to be kept alive to himself; to be kept watchful, humble, and broken at his feet. I am persuaded much is lost from not attending to the many guiding, leading, directing, and instructive intimations of the Holy Ghost; but I am at a point, that it is an unspeakable mercy to be led to “observe these things; even he shall understand the loving-kindness of the Lord.” Indeed, with regard to my own soul, I do not know a greater evidence of fatherly displeasure, than to be left to follow my own wisdom and ways.

I am thinking my dear friend will say, “Why, surely Marriner is become quite an Arminian.” I can only say in reply, that as far as I know my own heart, these things I have felt and observed; and if I am wrong, I would desire the Lord to cause me to vomit it up again.

I have both seen and felt a spirit that I do not approve of, even among many that I hope well of; which is, an awful departure from

exhortation, godly reproof, and the preceptive part of God's word ; and many to the despising of the labours of upright and God-fearing men. I may be wrong in these things, but it is what I have narrowly observed.

I know that the assurance of one's eternal salvation, and the fear of resting short, may be in the soul at one and the same time. Peter describes the path which I desire to walk in : " Let us pass the time of our sojourning here in fear." And, " In the pathway thereof there is no death," says Solomon.

Give my love to all the friends. I shall be glad to hear from you very soon. Spare me not where you feel me wrong. The Lord bless you abundantly. Amen.

My wife gives her kind love to you. I subscribe myself yours in undissembled love,

N. MARRINER.

Oxford, June 2nd, 1830.

SALVATION IS OF THE LORD.

Dear Friend,—Yours came to hand, and I was glad to hear you were pretty well, but especially that you had been favoured to pick up some crumbs from the gospel table. They are very precious indeed to poor living dogs, that are afraid of presuming in attempting to sit down at the table and take the children's bread. Bless the dear Lord, he will never despise such poor worthless wretches, but in his own time say unto them, " Be of good cheer, thy sins are forgiven thee ;" " Be it unto thee even as thou wilt."

Honours rest for ever on his blessed name, he never will begin the good work of grace in the dear objects of his love and choice, and then suffer the devil, world, or flesh to stop or destroy it. No ; where he begins the good work he will perform it until the day of Jesus Christ. What a mercy it is that neither salvation nor damnation is in our own power, or at our own disposal. I am a living witness that if it were I should have sunk into black despair : for I have known and felt what it is to have such a feeling sense and sight of the guilt and burden of my cursed sins, that I could not see it possible for mercy to be extended to, or reach such a case as mine. No, nor could I ever receive it, till salvation entered my heart in all its sovereign power and glory, in delivering my poor, justly condemned soul from the curses of a righteous law, in cleansing my guilty conscience from *all* the cursed sins that I feared would sink me into hell, and in raising my soul out of the dust and lifting it from the dunghill, to set me among the princes of his people. My soul could say then, " Salvation is of the Lord." Yea, I did exclaim—yea, I could not but exclaim—not all the devils in hell could stop me from exclaiming, " Bless the Lord, O my soul, and forget not all his benefits, who saveth thy life from destruction, and crowneth thee with tender mercy and loving-kindness ; who forgiveth all thine iniquities, and healeth all thy diseases." O how precious it was to

my soul to sing and say, "Who is a God like unto our God, that pardoneth iniquity, transgression, and sin?"

Souls that have ever proved this are at a point that salvation is of grace from first to last, that "he will have mercy on whom he will have mercy, he will have compassion on whom he will have compassion." And has he not a right to do as is his pleasure? Yes, bless his dear name, he has. But poor beggars and paupers, whose names he has entered on the begging list, cannot be satisfied till mercy and compassion, with its melting beauties and glory, is revealed to their souls, that they may exclaim with humble confidence, "My beloved is mine and I am his."

I hope the Lord will still bless you with tokens of good from time to time. to keep you on your way, "looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross and despised the shame, and is sat down at the right hand of the Majesty on high, ever living to make intercession for those who come to the Father by him." Bless the Lord, he has shown you that all your righteousness is as filthy rags and is abhorred in your own soul. And your cry has been, and still is, "O that I may be found in him, not having on my own righteousness, which is of the law, but the righteousness of God, which is by faith unto and upon all who believe."

Perhaps you are ready to say, Shall I ever have it, that my soul may say, "The Lord is my righteousness and strength?" "The Lord is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it?" "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "He satisfieth the longing soul, and filleth the hungry soul with goodness." "He feedeth the hungry soul, but the rich he sends empty away." "I will abundantly bless the provision of my house, and satisfy my poor with bread." "Wait on the Lord," my friend, "be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord." "He that will come shall come, and shall not tarry" one moment longer than the appointed time. At the end it shall speak, O bless his dear name! He is very pitiful, and of tender mercy towards his poor dear, longing, sighing, fearing, sinking, cast-down children. What loving kind words he has left upon record for their comfort and encouragement! "Fear not, for I am with thee. Be not dismayed, for I am thy God. I will keep thee; yea, I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." "When the poor and needy seek water, and there is none, and their tongue faileth them for thirst, I the Lord will hear them, I the God of Israel will not forsake them." "I will lead the blind by a way they know not, and will lead them in paths they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." The poor "bruised reed he will not break, nor

quench the smoking flax. He will send forth judgment unto truth." The poor dear, little, helpless lambs he will "gather in his bosom, and gently lead those that are with young." Yea, he will "give his sheep eternal life, and they shall never perish, neither shall any man pluck them out of his hand."

My dear friend, we are fenced round with God's shalls and wills. Though we are sometimes so faint, feeble, and discouraged, because of the way, yet the word of our God shall stand for ever: "Thy shoes shall be iron and brass, and as thy day so shall thy strength be." And has it not been so to this day? "Has there one good thing failed of all the Lord has promised?" Has he not performed, and will he not make it good?

"Cheer up, ye travelling souls,
On Jesus' aid rely;
He sees us when we see him not,
And always hears our cry.
"Without cessation pray;
Your prayers will not prove vain;
Your Joseph turns aside to weep,
But cannot long refrain."

My kind love to Mr. S. and his family, and love to A—, hoping the Lord may keep you together. I hope the Lord will preserve you, and keep you near his dear self; and often favour you with his blessed smiles and many love-tokens, that you may feelingly exclaim, "My Lord and my God!" This is the prayer of a poor unworthy worm.

Trowbridge, Sept, 28th, 1847.

J. W.

WE ARE SAVED BY HOPE.

My dear Friend and much esteemed Brother in hope of the glory of God,—Bless the Lord for giving us this hope, which is as an anchor of the soul, both sure and steadfast. This hope will stand and live in every storm. It can never be destroyed. It may be cut off, and removed like a tree; but it still lives, and shall live as long as the soul which feels it is in the body.

"Perplexed" we are many times, "but not in despair;" "cast down, but not destroyed;" nor can we be, because where this hope is, there the life of God is.

Now, when this hope is in lively exercise in the soul of a poor sinner, it "maketh" him "not ashamed." Why? "Because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him."

Again. When the poor soul does not feel hope in exercise, and when he is much cast down in mind, it is still there, and he is held fast by it so that he cannot give it up. He may think he will, but he cannot; though he has it, he did not take it up himself, therefore he cannot give it up. O no! What could we do without it? We should sink in despair.

Paul says, "We are saved by hope," that is, from despair. And when troubled in mind because we cannot enjoy a living testimony in our own consciences, what does the poor soul say? "Why art thou cast down, O my soul? and why art thou disquieted within me? *Hope* thou in God, for I shall yet praise him." And thus, under a heavy burden, surrounded with darkness, and past evidences lost sight of, hope must yet wait, and expect the burden to be removed and the darkness chased away. When the soul is in sorrow, hope expects joy will come. When far from God, it holds out for our encouragement that a time of nearness will be enjoyed. And it will prove so in the end, for "the hope of the righteous is gladness."

I have found this hope to be of great use to me since I have had to endure tribulation. O the tossings of mind I have suffered since I have professed to know something of myself as a poor sinner! My bones have been broken many a time. This has caused me to cry out, "That the bones which thou hast broken may rejoice!" And sometimes I have felt my past sins come upon me with such force, that I felt as though I could not bear up under them without crying, "O Lord, I am oppressed, undertake for me."

I have learned, however, that in the valley of trouble the Lord has always found something for hope to do. Indeed, it is the right place for hope to work in, knowing, as Paul says, that "tribulation worketh patience, patience experience, and experience hope." Yes; and the Lord speaks very kindly about those who are the subjects of this hope. He does not cut them off, as men do. What does he say of them? Why, it is said the Lord "taketh pleasure in them that fear him, in them that hope in his mercy." I know that if the Lord takes pleasure in me, it matters little what man may say.

Now, where this hope is, meekness also dwells. The Lord says he will beautify the meek with salvation. And again: "They receive with meekness the ingrafted word, which is able to save their souls. Thus, my friend, hope shall realize what it expected: "Lord, I have hoped for thy salvation." And again: "I have longed for thy salvation."

My friend, hope hangs on the promises of the Lord: "Remember the word unto thy servant, upon which thou hast caused me to hope." And hope looks back to the ancient settlements of God; that is, it expects the fulfilment of God's word of promise: "For ever, O Lord, thy word is settled in heaven; thy faithfulness is unto all generations." Sure I am that all those who are blessed with this hope will be enabled sometimes to say, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." And this will enable the subject of God's grace to say, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

This hope sticks close to the promise of God, in hope of eternal life, which God, that cannot lie, promised before the world began. But a poor soul cannot claim the promise for himself; yet he hopes the Lord will have mercy upon him. And here he hangs, begging the Lord to show him some token for good.

He cannot be satisfied that his hope is real, however, which causes him to sink in deep waters, where there is no standing. "Out of the depths have I cried unto thee, O Lord; Lord, hear my voice; let thine ear be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord. My soul doth wait, and in his word do I hope."

But I must stop. My love to you and your wife and children. God bless you, and may his presence be enjoyed by you and the people that meet with you. My wife desires her love to you both. Remember me to —, and —, and all the friends.

Yours truly,

Bury, March 29th, 1849.

T. C.

OBITUARY OF THE LATE ROBERT CREASY, MARCH, ISLE OF ELY.

Our Readers will remember that, by an oversight, we inserted, a few numbers back, the obituary of Robert Creasy's father instead of his own. According to our promise, we this month repair our error. —EDS.

"During the last week of his life his conversation was truly heavenly. He said he was firmly fixed on the Rock of Ages; and would often say,

" 'How can I sink with such a prop,
That bears the world and all things up?'

"He said the Lord had given him that promise in the beginning of his illness, that he would strengthen him on the bed of languishing, and truly it was verified, as will appear in the sequel. He was almost constantly in fervent prayer, and would say to his wife, 'Don't be afraid when you see me thus engaged; I am perfectly sensible; I know what I am about.' He would often mention the following words, 'Mighty to save;' and 'His own arm brought salvation.' 'I want to see his blessed face; I want to see his blessed face.' 'Leave me not, dear Lord, to self and sin, but have mercy on me.' And under a sense of his own sinfulness he would say, 'I will bear the indignation of the Lord, because I have sinned against him: but Oh! let me exalt a precious Christ, who shed his blood for me; not one drop was shed in vain: O sovereign grace!' After mentioning the above passages, and sweetly commenting upon them, he appeared to be much exhausted, and dropped asleep; after dozing a few minutes, he awoke with these words on his lips. 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.' At another time, and indeed many times, the eighth chapter to the Romans was very precious to him, and he sweetly commented upon different parts of it, but especially, and very frequently, upon the first verse, 'There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' He said his end was near; but he was not afraid of death: he longed to die. He said, "I am washed and cleansed in the blood of Christ; I am clothed in his righteousness; I shall stand before the throne without spot or blemish." Sometimes when about to take any refreshment he would say, 'I want the blood of Christ in every thing I take and do: I want his precious blood in every thing.' About four o'clock in the morning before he died, he wished his wife to read to him that chapter in Isaiah beginning, 'Who is this that cometh from Edom, with dyed garments from Bozrah,' &c.; before the chapter was finished he appeared again exhausted, and after waiting a little time he said, 'Satan pushes hard against my soul.' His wife replied, 'Thou hast proved, times without number, the truth of that passage, 'When the enemy comes in like a flood, the Spirit of the Lord lifteth up a standard against him.' He answered, 'Yes, yes, mighty to save, mighty to save.' He then told his wife

she might finish reading the chapter, and afterwards he would try to go to sleep. He wished to be alone, he said, but as he got rapidly weaker, his few minutes of sleep were broken and restless. He tried to raise himself up in bed, and repeated the following hymn :

- “ Weary of earth, myself, and sin,
Dear Jesus, set me free,
And to thy glory take me in,
For there I long to be.
- “ Burden’d, dejected, and oppress’d,
Ah! whither shall I flee,
But to thy arms, for peace and rest,
For there I long to be?
- “ Empty, polluted, dark, and vain,
Is all this world to me ;
May I the better world obtain,
For there I long to be.
- “ Lord, let a tempest-tossed soul
That peaceful harbour see,
Where waves and billows never roll;
For there I long to be.
- “ Let a poor labourer here below,
When from his toil set free,
To rest and peace eternal go;
For there I long to be.’

“ He again repeated the following passage : ‘ There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.’ He would often say, ‘ The sting of death is taken away. It is nothing for a saint to die. There is nothing terrible in death to a believer in Christ.’ And many times in the course of the day would he repeat that blessed portion of Scripture : ‘ Now unto the King eternal, immortal, invisible, the only wise God, be glory and honour for ever and ever.’ He often repeated the above passages ; they were much blessed to him, they were frequently on his mind, and were very sweet and precious to him during his illness.

“ His wife, on going to his bedside to hear what he said, for his speech was much altered, heard him say, ‘ No, Satan, no.’ On asking him if Satan were permitted to harass him, he replied, he would if he could, but that he was the father of lies, and had no power over him ; for he could truly say the Most High God was his refuge, and although he was base and vile in himself, the weakest and most unworthy of all saints, yet he had a firm reliance on Christ, and a blessed trust and assurance at that moment that the Lord was his God ; and that he would be the most ungrateful being if he did not say, ‘ I know these things for myself : I know them experimentally : I know them to my soul’s satisfaction.’ He then said, ‘ I should like a little sleep if the Lord will.’ he said, ‘ I should like to fall asleep and sleep till I die, or rather till I live.’ He then repeated that passage, (Rom. viii. 1,) and shortly after, that other passage in Timothy : ‘ Now unto the King eternal,’ &c.; and said he wished to be alone; he was not afraid to die; but said, ‘ Though I pass through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.’ Being asked how he felt, he said, ‘ I am a dying man,’ and shortly after repeated part of that well known hymn of Cowper’s, beginning,

- “ ‘ God moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.’

“ He was again restless for some time ; and afterwards, about six o’clock in the evening, he commenced praying, as he lay on his bed, in a loud, clear, and distinct voice, so as to be heard at the foot of the stairs, first, for his

wife and family, solemnly committing them into the Lord's hands, then for his own church and people, commending them to his Father's care; and earnestly wrestling with the Lord to gather them and keep them, that they might not find the gospel of Christ a vain thing; and pleaded earnestly with the Lord for his blessing upon them. And lastly, for Zion's prosperity universally: for all the servants of the Most High God in all places and in all circumstances; and for the Lord to bless their labours abundantly: and that he would arise and appear for his poor church in her present sickly state, to remove what was amiss; and that there might be a plentiful outpouring of the Holy Spirit both on ministers and people, &c., in the most solemn and weighty manner. His prayer lasted about two hours, with only one intermission for a short time, when he appeared quite exhausted; but after a short pause for rest he began again with that passage, 'There is therefore now no condemnation to them that are in Christ Jesus,' and went on for a considerable time; and concluded his long, full, and very comprehensive prayer, which appeared to contain or include nearly all that could be named or needed, with these very solemn words: 'Now to the King eternal, immortal, invisible, the only wise God, be glory and honour for ever and ever, amen.' (1 Tim. i. 17.) He then said, 'Amen and amen. I will now gather up my feet and go to sleep.' He did so; and went into a sound sleep, and about ten o'clock died in his sleep, without a struggle or a groan, on Lord's day evening, January 2nd, 1848, aged 44 years, having been upwards of twenty years in the ministry."

INQUIRY.

Dear Sirs,—A poor ignorant man begs respectfully to ask you the meaning of the initials "D. V.," so frequently used in the *Gospel Standard*. I suppose they mean, "God willing," or, "If the Lord will." But if this is the meaning, why not say so? "I speak as to wise men; judge ye what I say."—(1 Cor. x. 15.)

London, May 3rd, 1849.

[The mysterious letters "D. V." which have puzzled doubtless many besides our correspondent, are the initials of two Latin words, "*Deo volente*," which signify literally, "God being willing." As a convenient form of abbreviation, we do not see any great objection to them in private correspondence, where both parties understand their meaning; but we admit that in print, or other cases where they might not be understood, the English words to the same import are preferable.—EDS.]

POETRY.

FROM THE OWL IN THE DESERT TO THE SPARROW ALONE.

As in the *Gospel Standard* for March, 1849.

The Owl in the Desert is making her moan,
Because she's so much like the "Sparrow Alone;"
Like the "Sparrow Alone," she's now left in the dark,
And of faith, love, or hope, there seems not left a spark.

Alas! the poor Owl thinks she's now lost for ever,
And that she is nothing but a poor self-deceiver;
If that is her state, then she knows but too well,
That deceived and deceivers will all go to hell.

The thought drives the Owl almost out of her wits,
 And makes her like one who is subject to fits;
 And fits too she has, of such darkness and sorrow,
 That oft make her dread what will be on the morrow.

"Lord, keep me from suicide," daily she cries;
 "Lord, keep me from madness," she prays and she sighs.
 "O keep me, Lord, keep me from endless despair,
 For that is a thing which I now daily fear.

"No answer I find, though I pray night and day,
 And my flesh and my strength are both wasting away.
 I think too, at times, I shall die raving mad,
 And that Christ's salvation I ne'er can have had.

"In Jesus I once saw myself so complete,
 That in heaven, I had not a doubt I'd a seat;
 But I now fear it was all a dreadful delusion,
 And that fills my soul with distress and confusion."

Do not think, my dear "Sparrow," that you are alone,
 For thousands of Sparrows like you pine and groan.
 This is a dark day; yes, our day's turned to night,
 But at evening-tide may the Lord grant us light.

B.

SPIRITUAL FRAGMENTS.

God draweth straight lines, but we think and call them crooked.
 (Ezek. xvii. 25.)—*Futherford*.

He that hath tasted the bitterness of sin will fear to commit it,
 and he that hath felt the sweetness of mercy will fear to offend it.
 (Rom. vi. 1, 2; 2 Cor. v. 14.)—*Charnock*.

I do not know that death ever appears to me more terrific, than when
 I feel a fear that I shall die in darkness; I do not want such a
 death as that. But I can tell you what the Lord has brought me
 to know a little of, and to feel a little satisfaction in; and that is,
 that if God should see good that I should be in darkness, I am but
 level with the Lord Jesus Christ. He was in darkness, and cried
 out in darkness, "My God, my God, why hast thou forsaken me?"
 —*Gadsby*.

[The verses signed "A Pilgrim," and the piece on "A Line of Distinction,"
 by Henry Fowler, inserted in last month's magazine, were extracted from an
 old magazine. This should have been stated at the time, but was omitted
 through the oversight of our publisher's manager.]

We have to announce with deep regret the departure of our
 highly esteemed and beloved friend, JOHN M'KENZIE. He
 was taken out of this vale of tears on Lord's Day, Aug. 12th.
 The full particulars of his last illness and death have not
 reached us at the time of going to press (Aug. 20th) with our
 present number; but we hope to be able to give some account
 thereof next month.

THE

GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 10.

No. 166. OCTOBER, 1849. VOL. XV.

SPIRITUAL BREAD EVERLASTINGLY SECURED TO
ALL THE ELECT OF GOD.

By JOHN RUSK.

“Cast thy bread upon the waters: and thou shalt find it after many days.”—
ECCLESIASTES xi. 1.

After Solomon was established king instead of David his father, the Lord appeared to him, and said, “Ask what I shall give thee;” and Solomon asked wisdom and knowledge: “Give me now wisdom and knowledge, that I may go out and come in before this people, for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies; neither yet hast asked long life, &c., wisdom and knowledge are granted thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall any after thee have the like.” (2 Chron. i. 7—12.)

This book of Solomon's called Ecclesiastes is a very particular book respecting the vanity of every thing independent of God: “Vanity of vanities, saith the preacher, all is vanity!” Now, a man may speak such words hastily. You and I may in a hasty spirit speak things that afterwards we may recall. But not so here; for this is spoken by a man inspired by the Holy Ghost, a man of exceedingly great wisdom both natural and spiritual, a man exceedingly rich, and one that had large experience of all created good. If I mistake not,

the word "vanity," or "vanities," is mentioned above thirty times in this book, so that it was not a carnal conclusion, in haste. He was inspired so to speak. It was not an ignorant conclusion, for he was the wisest man; and it was not for want of experience, because he had every thing his heart could wish. And therefore it is a settled thing, whether believed or rejected by men, and settled by the Holy Ghost, that "all" short of God is "vanity and vexation of spirit."

Every Christian as he goes on is sooner or later brought to this same conclusion, although he may for years go on trying the experiment. Solomon tells us in this book that the creatures of God are restless in their courses, that they bring forth nothing new. Also the vanity of worldly pleasure, that there is one event both to the wise man and the fool. He then treats of the vanity of human labour, seeing it must at last be left to we know not whom. He declares an addition to this vanity in the change of times, that God shall judge mens' works, and how such are like the beasts. He tells us of oppression, envy, idleuess, and vanity, all of which are an increase of this vanity. Likewise that it is increased by a murmuring spirit against such oppression; in having riches also without use; of children and old age without riches; and the vanity of sight and wandering desires. Now, all this and much more you will find in reading this book.

But while he treats so much about vanity, he also tells us a good deal about real substance, which you also may find, if the Lord lead you into it, while reading his book. Hence he says that God giveth to a man that is good in his sight wisdom, and knowledge, and joy. Now, by nature "there is none that doeth good, no, not one;" so that to be good in God's sight must be this: to be united to the Lord Jesus Christ, who is expressly called "that good thing promised to the house of Israel"—who in the days of his flesh "went about doing good;" and this goodness becomes ours by virtue of election-union, and makes us good in God's sight.

Now, to such he gives *wisdom*, for "they are made wise unto salvation." And what is all wisdom short of this!

Again. He gives *knowledge*: "The knowledge of this salvation by the remission of their sins."

And lastly, *joy*; for like Hannah, he rejoiceth in his salvation.

Now, here is substance, and not vanity.

He tells us also of "a little city, and few men in it;" and of a great king that came against it, and built bulwarks against it, and besieged it; and of a poor wise man in it that delivered it. This city certainly was the church of God; and few men in it there are compared with the vast numbers that are out of it; for "broad is the road that leadeth to destruction, and many there be that go in thereat." Now Zion is called a city. (Psaln xlvi. 2.) This great king was the devil, who came and besieged it when he tempted Eve, and built great bulwarks against it. He is called a king over all the children of pride. (Job xli. 34.) His bulwarks are self-righteousness, pride, unbelief, blindness of mind, enmity, self-will, &c. The poor wise man was the Lord Jesus Christ, who for our sakes became poor. This poor

man was found in this city. He was found in fashion as a man. He was the first elect. Consequently he was in this city and delivered the city by his wisdom, for he butshot the devil with his own bow. The devil thought when he got him put to death it was all over. Whereas "through death he destroyed him that had the power of death, that is, the devil," and he delivered all his chosen family.

I shall now come to the text. It is very dark and ambiguous, and I feel myself a fool, not fit at all to write upon it, and I almost wish I had not put it down. But my sufficiency is not of myself, nor is it my desire upon this head ever to consult authors. What I wish is to go to the Fountain Head, sensible of my ignorance, and he that is well taught to know this shall be sure to have wisdom from above. "If any man will be wise, let him become a fool;" and if he "lack wisdom, let him ask it of God."

There are five things in our text which I hope to attend to.

I. These *waters*.

II. The *bread*.

III. The *casting* of this bread upon these waters.

IV. Treat of these *days*.

V. Of *finding* this bread.

"Cast thy bread upon the waters, and thou shalt find it after many days."

There is nothing worse than carnalizing the holy Scriptures, which has ever been done by uninspired men. Christ tells us that his word is spirit; and if so, no natural man can understand it, no, nor a saint either, unless the Holy Spirit open his understanding. Hence he is called "the Spirit of revelation and understanding in the knowledge of Christ." The Pharisees in our Lord's days were ever at this carnal work, and so they are yet. Also the Roman Catholics, though I need make no distinction. Hence they believe the Scriptures in a gross, carnal way. But how absurd is all this! Are we to suppose, when Christ is called a lion, that he is so literally? and when his people are called sheep, that they are so literally? No, none but a fool would ever put such a construction upon the sacred text. Well, is it not as absurd to suppose that a debauched, filthy devil, calling himself a priest, and muttering a few words in Latin over a wafer, can turn it into the real body of Christ? Of all the foolishness that ever was none can exceed this. Now, take our text literally, and you take a loaf of bread down to the river Thames, and cast it in, and then in a month's time do you go and find it if you can. Say you, "That's nonsense." But I say it is taking the words as they stand.* How-

* Though we are not to take the text literally, yet no doubt there is a literal meaning to it, on which the spiritual meaning is based. It is so with all literal figures. The Lord Jesus is not literally a lion; but he will one day devour his enemies as a lion devours his prey. Nor is he literal bread; but he feeds

ever, if that is nonsense the Scripture is not, for it was dictated by the Holy Ghost. So that although it is not to be taken in the gross sense, yet it has a meaning. May you and I, then, be ever looking to that blessed Spirit who alone can guide us into all truth.

I. By *waters* in Scripture we are sometimes to understand the *wrath of God*, which every child of God feels more or less on account of sin, when he is convinced of it by the Holy Spirit. Hence David says, "Save me, O God, for the waters are come in unto my soul." (Psalm lxxix. 1.)

Sometimes by *waters* we are to understand various *afflictions*, which may come on our bodies, or families, or circumstances. Hence you read, "The Lord will give you the bread of adversity and the water of affliction, yet thy teachers shall not be moved into a corner any more, but thine eyes shall see thy teachers." By this I understand that such shall have a large experience of the Lord's dealings with them, and light upon the work so clear, that the preacher is by no means hid, let him preach what he will of experience of the love, mercy, and goodness of the Lord; and also of the sore exercises of soul, trials, temptation, &c. &c. The poor soul can follow him, let him soar high or go down low.

But again. By *waters* sometimes we understand the *love of God*, and also the *graces of the Spirit*. The love of God is the fountain, and the graces are the streams. Hence John speaks of the river of water, clear as crystal, proceeding out of the throne of God and of the Lamb; and when these streams reach us, it is called the love of God shed abroad in our hearts. "There is a river, the streams whereof

the soul as bread feeds the body. Rusk seems to set the literal figure wholly aside, which might perhaps arise from his not fully understanding it. But no doubt it has a literal meaning, on which the spiritual is founded, as well as other literal figures; and this, as it appears to us, is the following. Bread in Scripture is sometimes taken for what we call "seed-corn," the literal meaning of the word being "food," anything which may be "swallowed." Thus we read, "Bread *corn* is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen." (Isaiah xxviii. 28.) Our translators evidently saw that by "bread" here was meant corn in the sheaf; for they added the word "*corn*" in italics, implying it was not in the original; and, indeed, the context plainly shows that the allusion is to the eastern mode of threshing corn by drawing a waggon over the sheaves, the wheels of which were armed with teeth, as we read: "I will make thee a new sharp threshing instrument having teeth;" (Isaiah xli. 15;) where the Lord promises to make Jacob "a threshing instrument," or threshing waggon, of which all the teeth should be "sharp," as quite "new," and not blunted with use.

"Bread," then, in the text, seems to mean "seed-corn," (for dry or parched corn was often used as food. Ruth ii. 14.; 1 Sam. xxv. 18.) And the allusion is to the mode of sowing in the east, the land being first irrigated with water and the seed then thrown upon the wet soil. In Egypt to this day the seed is sown immediately after the retiring of the waters of the Nile, whilst the earth is little else but mud; and in India and the Southern States of America, rice is still sown on the wet soil after irrigation. Thus the literal figure seems to be, "Cast thy seed-corn upon the waters which have irrigated the lands. The seed may seem to disappear and be lost in the mud; but it will take root and bear a crop in due time." This appears to be the literal meaning of the figure. The spiritual interpretation we leave to an abler expositor.

make glad the city of God." And these streams we often enjoy, as righteousness, life, salvation, peace, love, grace, &c.

Once more. By *waters* we are to understand *people*, for so the Scripture will bear me out. Hence Asaph says, "Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled." (Psalm lxxvii. 16.) Now, we are sure that sight, and fear, and trouble belong to people, and not to waters literally.

Also, *the wrath of wicked, ungodly men* is called *waters*, and they themselves are called proud waters: "Then the proud waters had gone over our soul"—that is, if the Lord had not been on our side. (Psalm cxxiv. 5.) But you have it more clearly by John in the Revelation: "And he saith unto me, The waters which thou sawest where the whore sitteth are people, and multitudes, and nations, and tongues." (xvii. 15.)

Thus, in a brief way, I have just touched upon waters according to Scripture, not wishing to be tedious, but to come as soon as we can to the point in hand.

II. Let us, then, in the second place treat about *bread*. Bread in Scripture signifies various things. I shall therefore mention a few of them. Sometimes it means *natural food*: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. iii. 19.) "Give us this day our daily bread." (Matt. vi. 11.) That includes not only bread made of corn, but every other needful thing. The manna that Israel ate in the wilderness was called bread. Hence the Pharisees said to our Lord, "Our fathers did eat manna in the wilderness, as it is written: He gave them bread from heaven to eat." (John vi. 21.)

Sometimes bread signifies *gratifying carnal lusts* with forbidden objects, and also *feeding upon error*. Hence you read, "Stolen waters are sweet, and bread eaten in secret is pleasant," (Prov. ix. 17,) which will stand good literally or mystically; for mystically it means a false church.

Once more. *Jesus Christ* is compared to and called by himself bread. Hence he says, "I am the bread of life; he that cometh unto me shall never hunger, and he that believeth on me shall never thirst." (John vi. 35.) Again: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the living Bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world." Read the whole chapter, for it is full of it.

Again. By bread we may understand *adversity*, trying providences, debts of long standing, darkness of soul, and sore temptations from Satan. Hence we read of "the bread of adversity."

Again. There is such a thing as the bread of *tears*. David says, "Tears have been my meat day and night, while they continually say unto me, Where is now thy God?" This was under sore perse-

caution. Hence Asaph complains to the Lord, saying, "Thou feedest (thy people) with the bread of tears, and givest them tears to drink in great measure." (Psalm lxxx. 5.) I might greatly enlarge, but what has been advanced is quite sufficient.

III. To treat of *casting* this bread upon the waters. In a word, I believe that this is preaching Christ the Bread of eternal life to all sorts of people that come under the sound of the gospel: "Preach the gospel to every creature." And in this preaching it is needful to draw lines, by showing marks or evidences. For though the gospel in the sound of it is to be preached in the hearing of all that like to hear it, yet it only belongs to sensible and not insensible sinners. You and I must make this distinction, for the Holy Ghost makes it in the sacred Scriptures. Hence you read, "To the poor the gospel is preached." Now, if you confine this text to temporal poverty you do wrong, for all God's elect are not poor in pocket, although the generality of them are. But here you see it is confined to the poor, and is the commission of the Lord Jesus, agreeable to this text: "He hath sent me to preach good tidings to the meek." So that by "poor" here I understand poverty of spirit. Whether we have much or little of this world's goods, "blessed are the poor in spirit." This appears very clear. And if you know nothing experimentally of this spiritual poverty, it matters not all your hearing of the truth, you are to this day in the flesh as you were at first. Hence James says, "Receive with meekness the ingrafted word, which is able to save the soul."

A spiritually poor person is one that is sensible that he is over head and ears in debt, and that he cannot pay one mite. He is destitute of all clothing except filthy rags. He is starving, but has nothing to eat. He is parched with thirst, but has nothing to drink. He has no house to dwell in, and is destitute of any friend that can do him the least good. Now, all the elect are brought here sooner or later, and it is needful for a preacher to come here, or he will make sad work of "casting this bread upon the waters." Hence Paul tells his son Timothy that "the husbandman that laboureth must first be a partaker of the fruits;" and adds, "Consider what I say, and the Lord give thee understanding in all things."

Now, how suitable is the Lord Jesus Christ to such a poor person! Is he deeply in debt and sensible of it? Jesus Christ is his Surety. Hence he is called the Surety of the better testament: "Put me in surety with thee," says Job, "for I cannot answer God one thing of a thousand." Is he destitute of all clothing? Here is an everlasting righteousness that covers such from head to foot. Hence the church says, "He hath covered me with the robe of righteousness;" "This is the name whereby he shall be called, the Lord our righteousness." Is he starving for food? "I am the bread of life; he that eateth me, even he shall live by me." Is he parched to death with thirst? "If any man thirst, let him come unto me and drink." Has he no house to dwell in? "The Lord will be a house of defence to save him," and also a place where he shall find rest for his soul; "Lord,

thou hast been our dwelling-place in all generations." Has he no friends? Does none care for his soul? Is he like a sparrow alone upon the house top, or like an owl in the desert? Jesus Christ is a true Friend to such, a Friend that loveth at all times, a Brother born for adversity, One that sticketh closer than a brother. Now, "bread" takes in all these things and much more; and Christ Jesus is this bread. Yes, and he sends forth his servants with it, and they cast it upon the waters.

I have already shown you that by waters we are to understand sometimes people, as in the Revelation, called people, multitudes, nations, and tongues. Now let me show you that this was the practice of the apostles; for the gospel must be preached as a witness to all nations, and then the end is to come. I will mention only a few, for brevity's sake.

"To him (that is, to Christ Jesus) shall the gathering of the people be." But how is this work to be done? Why, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one-end of heaven to the other." (Matt. xxiv. 31.) By angels here I do not understand angels by nature, but angels by office; even God's own servants, men of like passions with ourselves, for they are called angels. This you may see in the Revelation. Each church has an angel, as it is written, "Unto the angel of the church of Ephesus," Sardis, and so on. By the trumpet I understand the gospel, and the sound is joyful news to all sensible sinners: "Blessed are the people that know the joyful sound." The minister or servant of Christ cannot blow this trumpet in and of himself, so as to make it answer the desired end. He is only at best an instrument, and therefore we have this prophecy, which goes before: "And the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the south." (Zech. ix. 14.) By Lord God here we are to understand the Holy Ghost. Hence Christ says, "It is not you that speak, but the Spirit of the Father that speaketh in you." And this was begun in a wonderful way even on the day of Pentecost, as recorded, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." (Acts ii. 2.)

But say you, "This was not the first beginning of preaching." No, but it was the first outpouring of the Holy Ghost in a most wonderful way, as the fruits and effects of what Christ the Bread of Life had accomplished; and great success had the apostles in casting this bread upon these waters. Peter immediately is found at this work, agreeable to what Christ had told him before: "Fear not, Simon, for from henceforth thou shalt catch men." Peter therefore goes forth with this bread, and casts it in the following way upon the waters. He tells the mixed multitude that they had by wicked hands crucified and slain the Lord of life and glory, and that God had raised him up and exalted him, and sent forth the Holy Ghost, &c.

"Now, when they heard this they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be bap-

tized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call; and there were added unto them about three thousand souls."

We also have a very particular account of Paul, that mighty champion. "And Paul, as his manner was, went into the synagogue, and three Sabbath days reasoned with the people of Thessalonica out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." (Acts xvii. 1—4.) Thus you see that Paul, wherever he went, cast this bread upon the waters.

But sad persecution followed him. From Thessalonica they came to Berea, and here he casts this bread again. Now, these were different from the Thessalonians, for they did not take things upon trust, but "searched the Scriptures daily, to see whether those things were so;" and they are said upon this account, as well as receiving the word with all readiness of mind, to be more noble than the others.

From Berea they travelled to Athens, still casting this bread upon the waters; and certain came to them there. And from Athens to Corinth: "And Paul reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks." But I need not go on, for you may read it abundantly in the Scriptures, that the work of every sent servant of Christ was to cast this bread upon the waters.

(*To be continued.*)

GOD'S GREAT NAME THE GROUND AND REASON OF SAVING GREAT SINNERS.

A SERMON BY RALPH ERSKINE, PREACHED JULY 18TH, 1730, BEFORE
ADMINISTERING THE ORDINANCE OF THE LORD'S SUPPER.

"Nevertheless, he saved them for his name's sake."—PSALM cvi. 8.

(*Continued from page 293.*)

II. The second thing is, to show *what it is for God to save* "for his name's sake," or for the sake of his name. Having cleared what his name is; what is it, I say, for God to save "for his name's sake?"

In general, besides what has been said, God's saving "for his name's sake" imports, I think, his making his name the *all* of our salvation, because the sinful creature is nothing, hath nothing, will do nothing, can do nothing in the affair of his own salvation; therefore God himself will be all, and do all. "He looked, and there was none to help; therefore his own arm brought salvation." (Isaiah lix. 16. and Isaiah lxiii. 5.) Thus God designed to show himself to be all in all. More particularly,

First. For God to save "for his name's sake," is to make his name the *motive* whence he saves. What moved him to save any guilty sinner? It is his name; his own mercy moved him; his own grace moved him; his own bowels of pity and compassion moved him; his own name moved him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Secondly. For God to save "for his name's sake," is to make his name the *reason* why he saves. Though his name is the motive, yet some may think there is surely some reason drawn from the creature. Arminians say, that it was the foresight of faith and good works, that he foresaw some would be better than others and improve the means better: and for this reason he would save them: but the word of God says otherwise. God loves sinners because he loves them. (Deut. vii. 7, 8.) His sovereign mercy is the cause of his showing mercy: "I will have mercy on whom I will have mercy. (Rom. ix. 15.)

Thirdly. To save "for his name's sake," is to make his name the *matter* of their salvation, inasmuch as his name itself is their salvation. His name is their "strong tower." (Prov. xviii. 10.) His name, "the eternal God himself, is their refuge." (Deut. xxxiii. 27.) Insomuch that whom he saves, they have not only salvation from him, but in him: "Israel shall be saved *in* the Lord with an everlasting salvation." (Isaiah xlv. 17.) Christ, therefore, who calls us to look to him and be saved, he himself is the salvation of the sinner. "Now mine eyes have seen thy salvation," said old Simeon. (Luke ii. 29.) "Behold thy salvation cometh," says God. (Isaiah lxii. 11.) Christ is not only the helper, but the help itself: "O Israel, thou hast destroyed thyself, but in me is thine help." (Hosea xiii. 9.) "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." (Psalm xviii. 2.) "He is given for a covenant of the people, a light to the Gentiles." (Isaiah xlix. 6, 7.) Again,

Fourthly. To save "for his name's sake," is to make his name the *means* of salvation; and so it must be, if his name itself be the *all* of our salvation. By what means doth he save? It is even by his name. By whom doth Jacob arise but by the God of Jacob? By whom are sinners saved but by the name of God, by the Christ of God? And "there is none other name given under heaven whereby we must be saved." (Acts iv. 12.) "No man comes to the Father but by him" as the Way, by him as the Leader, and as the Name of God.

Fifthly. To save "for his name's sake," is to make his name the *measure* of our salvation; he will, therefore, save as far as his name and honour are engaged by promise to Christ, or to his people in him. "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Joshua xxi. 45. read also 1 Kings viii. 56.) Thus God saves his people in particular cases, as far as his name, and faithfulness, and truth are

concerned. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way of escape, that ye may be able to bear it." (1. Cor. x. 13.)

Sixthly. To save "for his name's sake," is to make his name the *end* of our salvation, even the glory of his name; the great end he proposes in saving is even "the praise of the glory of his grace." (Eph. 1. 6.) The praise of the glory of his wisdom, power, holiness, justice, goodness, and truth. This is the great end of God in his work of saving sinners through Christ: "This people have I formed for myself, they shall show forth my praise." (Isaiah xliii. 21.) Christ's grand prayer, when he was accomplishing the work of our salvation and redemption, was, "Father, glorify thy name." And here let us stay a little and admire the great design that God had in hand in saving "for his name's sake," God's chief end herein being the glory and honour of his name. What is that? Why,

First. In saving "for his name's sake," he designs the *manifestation* of his name, the declaration of his name, as it is said: "To declare his righteousness for the remission of sins that are past, through the forbearance of God." (Romans iii. 25.) To make known his name in every salvation of Israel or of his church, his great design still is, that his name may be known, declared, published, and proclaimed.

Secondly. In saving "for his name's sake," he designs the *vindication* of his name. His name is abused and reproached in the world, which is filled with harsh thoughts of God, as if he were either unjust or unmerciful; therefore, in saving "for his name's sake" he will vindicate his name: "That he may be just when he speaks, and clear when he judges." (Psalm li. 4.) That he may appear to be not only merciful in saving, but also just, and "the justifier of him that believeth in Jesus;" and as just in saving believing sinners that flee to his name as he is just in damning unbelieving, impenitent sinners.

Thirdly. In saving "for his name's sake," he designs the *exaltation* of his name. "I will be exalted among the heathen; I will be exalted in the earth." (Psalm xlvi. 10.) He designs that "the right hand of the Lord should be exalted in doing valiantly," (Psalm cxviii. 16;) and "make mention that his name is exalted." (Isaiah xii. 4.) "Therefore will he be exalted, that he may have mercy on you." (Isaiah xxx. 18.) Wherefore hath God exalted Christ to his right hand, but that his name may be exalted in him? "Who being in the form of God, thought it not robbery to be equal with God; that at the name [or *in* the name] of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. ii. 6, 10.) On which account God hath highly exalted him to the glory of God the Father. And wherefore does he save, and glorify, and exalt any sinner through Christ, but that his name may be glorified and exalted?

Fourthly. In saving sinners "for his name's sake," he designs the *pleasure* of his name; that his name should not only be

exalted, but delighted in, because "he delights in showing mercy through Christ." (Micah vii. 18.) We read of "the good pleasure of his will," (Eph. i. 5.) "the good pleasure of his goodness." (2 Thess. i. 11.) God being infinitely well pleased in Christ, he takes pleasure in giving out of his goodness through him; and he saves to the good pleasure of his name and to the contentment of all his attributes; to the good pleasure of his goodness, the good pleasure of his grace, the good pleasure of his holiness, the good pleasure of his justice, the good pleasure of his truth and faithfulness. All the perfections of God are well pleased. "Mercy and truth are met together, righteousness and peace have kissed each other." (Psalm lxxxv. 10.)

Fifthly. In saving sinners "for his name's sake," he designs the *aggrandizing* of his name: I mean, that his name should not only be glorified and exalted, but magnified to the highest, according to the song of the angel upon the coming of the Saviour: "Glory to God in the highest, on earth peace and good-will towards men." (Luke ii. 14.) His name is magnified to the highest in this way of salvation through Christ. Damnation is but the lowest way wherein God is glorified of sinners, and it is to their eternal ruin. *

* * * * * God is glorified by the highest Person, his eternal Son, in his doing and dying, and rising and reigning, and mediating at his right hand; glorified in the highest place, with the highest praise, in the highest manner, and to the highest degree.

Sixthly. In saving sinners "for his name's sake," he designs the *eternalizing* of his name. "It shall be to the Lord for a name, for an everlasting sign, that shall not be cut off," (Isaiah lv. 13.) that is, that his name may be celebrated with hallelujahs of praise to all eternity. "The glory of the Lord shall endure for ever; the Lord shall rejoice in his works." (Psalm civ. 32.) "Thy name, O Lord, endureth for ever, and thy memorial throughout all generations." (Psalm cxxxv. 13.) Christ the Saviour was "set up from everlasting," that the sinner saved of God in him might praise him to everlasting. "His name shall endure for ever: and his ransomed shall come to Zion with everlasting songs, saying, Salvation to our God that sits upon the throne, and to the Lamb, for ever and ever." (Rev. vii. 11, 12.)

Question. What is it in the name of God that he hath such regard to, when he saves "for his name's sake?"

Answer. He hath regard to his name in all the parts of it that I have already mentioned, and in every attribute, insomuch that no attribute shall be injured, but every one of them equally extolled. He also hath regard to his name in all the properties and qualities of it. His name is a *glorious* name; and in saving sinners through Christ he hath regard to the glory of it, that it be glorified in the manner I have hinted at. His name is a *great* name; and in saving sinners through Christ he hath regard to the greatness of it, by bringing about such a great salvation. And "what will he not

do for his great name?" His name is a *holy* name; and therefore in saving sinners through Christ he hath a regard to the holiness of it; not only in sanctifying all whom he saves, but in saving by a righteousness whereby his holy law is not only fulfilled, but "magnified and made honourable;" in providing a Saviour of such infinite dignity, that he casts a lustre on the law by his obedience to it. His name is a *dreadful* name; and therefore in saving sinners through Christ he hath such a regard to the dreadfulness of it, that his most dreadful vengeance lighted upon sin, in the person of the Surety, the Saviour, when he became a sacrifice for sin. His name is a *precious* name; and therefore in saving sinners he hath such a regard to the manifesting of the preciousness of it, as to make it appear in the precious blood of Christ, which is the way of salvation. His name is a *blessed* name. He cannot be more blessed and happy than he is in himself; yet to manifest the blessedness of his name he saves sinners, so as to show he loves not to be blessed and happy alone, but will have "men to be blessed in him," that "all nations may call him blessed." His name is a *wonderful* name, a mysterious and unsearchable name: and therefore it is said, "His name shall be called Wonderful." (Isaiah ix. 6.) Angels have been prying into this depth many thousands of years, and yet are not at the bottom of it, but still are prying into the mystery of the gospel, salvation through Christ; and such is the regard God hath to this wonderful name in saving sinners, that every part of their salvation is a miracle and wonder, manifesting the wisdom of God in a mystery. In a word, his name is an everlasting and unchangeable name; and it is his regard thereunto that makes him, by the means of his everlasting righteousness, bring about this everlasting salvation.

III. The third thing proposed in the general method was; to show *what salvation he works* "for his name's sake." Salvation is either temporal, spiritual, or eternal; and though God "for his name's sake" works many temporal deliverances for his church and people, as you see in Israel here, verses 9, 10, 11, 21, 22, 43, 45, 46, yet all this is "for his name's sake." He saved us from Paganism "for his name's sake," when he first sent gospel light to our land; he saved us from Popery "for his name's sake," at the glorious Reformation; he saved us from prelacy, and arbitrary power, and tyranny, at the merciful revolution, "for his name's sake;" and he hath saved us, from time to time, from many attempts of enemies that were seeking to raze us to the foundation, as some are subtilly doing at this day, by damnable errors, which strike at the foundation of all religion; I mean, especially, Arian blasphemy. But whatever church salvation, or temporal salvation of this sort to a visible church, God works "for his name's sake," yet it is that spiritual and eternal salvation typified by Israel's salvation that the name of God is most concerned with and exalted by; therefore I especially speak of this everlasting salvation in Christ.

And therefore, if the question be, What salvation of this sort he works "for his name's sake?"

I answer, There is no part of this great salvation but the name of God is engraven upon it, as being what he works "for his name's sake." I shall offer a few instances thereof. From election to glorification, all the parts of salvation that lie betwixt these two words, "from everlasting to everlasting," are brought about "for his name's sake."

1. Wherefore did he *elect* any sinners from eternity? It was "for his name's sake," to show his absolute sovereignty, in making vessels of mercy of whom he pleased: "And that he might make known the riches of his glory to them." (Romans ix. 23.) "He hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace." (Eph. i. 4, 5, 6.)

2. Wherefore did he *redeem* any sinners by the blood of his eternal Son? It was "for his name's sake." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence." (Eph. i. 7.) The redemption of Israel is designed and ordered for the glory of the God of Israel. "Sing, O ye heavens, for the Lord hath redeemed Jacob, and glorified himself in Israel." (Isaiah xlv. 22.)

3. Wherefore doth he *call* any sinners effectually? It is "for his name's sake;" this is illustrated at large by the apostle: "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of this world," &c. (1 Cor. 26—31.) "He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which he purposed in Christ before the world began." (2 Tim. i. 9.) Hence the saints ascribe their conversion and quickening to the name of God and to the grace of God. "By grace I am what I am," says Paul. (1 Cor. xv. 10.) "Not unto us, not unto us, but unto thy name be the glory." (Psalm cxv. 1.)

4. Wherefore doth he *justify* and pardon any guilty sinner? It is "for his name's sake." "I, even I am he that blotteth out thy transgressions for my name's sake." (Isaiah xliii. 25.) "We are justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past," &c. (Romans iii. 24, 25, 26.) Again.

5. Wherefore doth he *adopt* any child of wrath into his family? It is "for his name's sake." "We are predestinated to the adoption of children, according to the good pleasure of his will, to the praise of the glory of his grace." (Eph. i. 5.) Again.

6. Wherefore doth he *sanctify* any filthy sinner? It is even "for his name's sake." "Christ is made of God to us sanctification, that no flesh might glory in his sight; but that he that glorieth might glory in the Lord." (1 Cor. i. 30.) And hence all the great things promised in the covenant of grace, (Ezek. xxxvi. 25, 26, 27;) among the rest, his putting his Spirit within them, and causing them to walk in his statutes," are said to be done "for his holy name's sake." (Verse 22.)

7. Wherefore will he *carry on the good work* which he hath begun, and never utterly leave his people, nor suffer them altogether to depart from him? Why, it is even "for his name's sake," and his promise's sake. "I will make an everlasting covenant with them to do them good; but I will put my fear in their heart, and they shall not depart from me." (Jer. xxxii. 40.) "I will never leave thee, nor forsake thee." (Heb. xiii. 5.) Finally.

8. Wherefore doth he *glorify* them at last? It is "for his name's sake," who is the giver both of "grace and glory." "It is your Father's good pleasure to give you the kingdom." The gift of God is eternal life, through Jesus Christ our Lord." (Psalm lxxxvi. 11.) Thus every part of salvation, from first to last, is wrought "for his name's sake." "The Lord is a rock, and his work is perfect;" he begins "for his name's sake," carries on "for his name's sake," and completes the work "for his name's sake," that the headstone of salvation may be laid on with shoutings of "Grace, grace unto it."

As all the parts of salvation, so all the *means* of salvation are granted "for his name's sake." Is right hearing a means of salvation? Well, this is what he gives "for his name's sake," according to that promise, "Other sheep I have that are not of this fold, them also I must bring, and they shall hear my voice." (John x. 16.) Is prayer a means? Well, right praying is what he alone grants "for his name's sake," according to the promise, "I will pour out the Spirit of grace and supplication." (Zech. xii.) Is faith a means of salvation? Yea, and it is a part of salvation also, which God gives "for his name's sake," according to his word: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." (Eph. ii. 8.) Is repentance a leading part of salvation? This also is what he gives "for his name's sake," on the back of faith, as a fruit thereof, according to his promise, "They shall look on him whom they have pierced, and mourn," (Zech. xii. 10,;) and he hath "exalted Christ" to give it. (Acts v. 31.)

My friends, if there be any other things that we reckon pertain to salvation, which God does not work "for his name's sake," you may realize it as no part of salvation; for I will assure you, his name will have the glory of every part of salvation.

IV. The fourth thing proposed was, *What is imported in this "nevertheless,"* or in God's saving with a notwithstanding; and so to

show over what impediments, whether real provocations, or seeming impossibilities of bringing about this salvation, "for his name's sake:" "Nevertheless, he saved them for his name's sake." It is impediments on the sinner's part that the text speaks of; therefore I confine myself to these. He saved Israel here, notwithstanding dreadful sins. Read verses 6, 7, 13, 16, 19, 20, 21, 24, 25, 28, 29, 32, 34, 39, 43. Yet "nevertheless he saved them for his name's sake." Did he, notwithstanding all this, save them "for his name's sake?" Then, what will he not do for his name? And what may not sinners expect upon this ground? What bar cannot God break "for his name's sake?" What mountain cannot he come over "for his name's sake?" What provocation cannot he overlook "for his name's sake?" * * * * * More particularly.

1. He can save "for his name's sake," notwithstanding *grievous guilt and heinous transgressions*. Hence his name is declared to be, a "God pardoning iniquity, transgression, and sin." "Come now, and let us reason together," says God; "though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." (Isaiah i. 18.) Make not this objection against yourselves in coming to a God in Christ for salvation; for here you see mercy for you, notwithstanding this very objection.

2. He can save "for his name's sake," notwithstanding *long continuance in sin*; though you have been a transgressor from the womb to this day, be it ever so long that you have been following that fearful trade of sin. * * *

3. He can save "for his name's sake," notwithstanding *manifold apostacies and backslidings*. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved; how long shall vain thoughts lodge within you? Turn, O backsliding children, saith the Lord, for I am married unto you." (Jer. iv. 14.) "Though thou hast played the harlot with many lovers, yet return again unto me." (Jer. iii. 14.) And verse 1: "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "I will heal your backslidings." (Isaiah lv. 5.)

4. He can save "for his name's sake," notwithstanding your prodigious *neglect and contempt of God* hitherto. "But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel; I, even I am he that blotteth out thy transgressions, for my name's sake, and will not remember thy sins." (Isaiah xliii. 22—25.) O wonder of wonders, that such may be saved "for his name's sake!"

5. He can save "for his name's sake," notwithstanding *grievous, rebellious incorrigibleness and frowardness*. "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was

wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners." (Isaiah lvii. 17, 18.)

6. He can save "for his name's sake," notwithstanding *outward afflictions and poor circumstances in the world*. "And I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." (Zeph. iii. 12.) "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name and to the remembrance of thee." (Isaiah xxvi. 8.) Though you be an outcast, that nobody cares for you, he can save you "for his name's sake," for he "gathers the outcasts of Israel." (Isaiah lvi. 8.)

7. He can save "for his name's sake," notwithstanding *baseness, unworthiness, and pollution*, for there is a fountain opened. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. xiii. 1.)

8. He can save "for his name's sake," notwithstanding *gross darkness and fearful ignorance*; it is written in the prophets, "They shall be all taught of God." (Isaiah liv. 13: John vi. 45.) *

9. He can save "for his name's sake," notwithstanding *none such and unparalleled wickedness*. What if there be no sinner like you? nevertheless, he can save "for his name's sake," because there is no Saviour like him. If thy unbelieving heart suggests desperate thoughts, as if there were no salvation for thee, saying, Who is a sinner like unto me? let Micah vii. 18, be an answer, "Who is a God like unto thee, pardoning iniquity?"

In a word, he can save "for his name's sake," notwithstanding the *greatest and highest mountains*, either of sin or misery, that seem to be in the way. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." (Zech. iv. 7.) He can save "for his name's sake," notwithstanding *dreadful hardness of heart*, and innumerable plagues of heart, atheism, unbelief, deadness, and security. The God that works "for his name's sake" can "take away the heart of stone, and give the heart of flesh;" and out of stones raise up children to Abraham. He can save "for his name's sake," notwithstanding nameless maladies, nameless objections, that no minister in the world can mention, far less remove. May be the obstacles in the way of your salvation are out of the sight of man, out of the sight of ministers; but they are in God's sight, and the omniscient God that knows it, is the omnipotent God that can remove it, and save "for his name's sake." Oh! but some poor soul may think, No doubt he can save "for his name's sake," but my objection is, I doubt of his will. Why, man? wherefore is God now telling you what he can do, but to remove your ill thoughts of him, and to manifest his good will towards you? * * * *

(To be concluded in our next.)

GRACE MUST BE TRIED.

My dear Friend,—I was glad to receive your kind letter.

It is a mercy, when faint, to be still pursuing, in the midst of all the trials and temptations that a Christian has to meet with. And if we cannot speak of great things as some do, it is a great mercy to be enabled to speak of little things, if they be proved again and again to be really God's work in the soul. Grace must be tried; and where the grace of God is, there will be a sense of helplessness, insufficiency, and vileness that will surely make the child of God mourn and sigh, and wonder how he can be a saint and a stone of the temple of God, knowing and feeling such evils in his heart and such backwardness to all that is good. However painful and trying such an experience may be, it causes us to exalt the riches of God's grace, and to know there is no hope of salvation except as we are washed in the blood of Christ and clothed in his righteousness. And we learn that a mere notional faith will not do to support the soul in times of trial.

“To trust to Christ alone,
By thousand dangers scared,
And righteousness have none,
Is something very hard,
Whate'er men say, the needy know
It must be so; it is the way.”

God's children will be led to see that they must know both sides of experience in divine things—the dark side as well as the bright side; their vileness and proneness to sin, as well as Christ's comeliness, and that God keeps the feet of his saints. It is a blessed experience to be enabled to say, “I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore. For great is thy mercy towards me, and thou hast delivered my soul from the lowest hell.” God will make us know that he will humble us, and prove us, and show us what is in our hearts, as well as manifest his love and goodness in applying sweet promises, in meeting with us, and communing with us from above the mercy seat.

How hard, dead, and full of unbelief we are by nature! How the Lord must work all our works in us, and strengthen that which he has wrought for us! He must bless us with divine things, and make us value spiritual blessings, and must even give us the desire to prize and esteem them. If grace be not in exercise, we are of that swinish nature to prefer the commonest things to the Pearl of great price.

“Jesus gives us true repentance,
By his Spirit sent from heav'n;
Jesus whispers this sweet sentence:
'Son, thy sins are all forgiven.'
Faith he gives us to believe it,
Grateful hearts his love to prize:
Want we wisdom? he must give it—
Hearing ears, and seeing eyes.”

Yours affectionately,

Abingdon, July 13th, 1849.

W. T.

GRACE REIGNS.

Dear Brother,—We are brethren in that grace, bond, and union which can never be broken: which subsists between Christ, the glorious Head of his mystical body the church, chosen in him before Adam's dust was fashioned into a man, or sin was brought forth, or the lion Satan ever scoured the earth.

According to promise I drop this line, to inform you we are often very poorly. My wife is so at present. We are got to old age—near the age of man. "Few and evil have been my days;" but "it is of the Lord's mercy that I am not consumed, because his compassions fail not." There never was, and never can be, a more rebellious, carnal, worldly, proud, selfish, discontented, "out of the way," wretched creature than I am, when I have been passing through the fire, unless grace divine has kept me. O what a body of sin and death I have had to carry about with me and groan under for many years! Yet this is our mercy, that grace reigns. Sweet promise that Jesus is a refuge for the poor and needy, when the blast of the terrible ones is as a storm against the wall! How often has he appeared a friend when refuge has failed to his needy ones! Blessings for ever crown his sacred brow, he has borne the curse and he shall have all the praise! When he looks, when he smiles, when he comes, it is the delight of our hearts, yea, our meat and drink, to feed upon him and give him all the glory.

"O wondrous love! to bleed and die;
And by that blood to bring us nigh,
To hope to see his lovely face,
And sing his free and sovereign grace."

Dear brother, amidst all the chequered path which the dear Lord has been pleased to lead you in, and the many castings down you have at times felt while passing through it, there has not been one trial too many. We need them, though flesh does not like them. Trials to our souls are like ballast to a ship, they keep it steady. The wild branches must be cut off from the vine before good fruit can be borne. Flesh cries out, "Spare! Don't take away this Benjamin: how can I live?" It is by hard labour he brings us down; and then by sweet, powerful grace he raises us above all things, to see that nothing is worth comparing with him.

May the Lord keep you close to the throne of grace! And though Satan may follow you there with a thousand lies, yet the Lord never sends a poor beggar empty away. Our Jesus is so tender, so loving, so full of mercy, that it is the delight of his heart to give himself to the poor and needy sinner. "This man receiveth sinners and eateth with them."

Nothing short of Christ will satisfy the needy soul. Were it not for Jesus, sin would soon sink me into black despair. But our Jesus is above men, devils, and sin. All power in heaven and earth is given to our best and nearest Kinsman, and he will not let his poor brethren starve or be overcome of their adversaries. Yea, all things must bow before him and them; and their greatest trials work for

their good and his glory. Having this heavenly Friend on our side, we need not fear what man can say or do, for Jesus will bring all his own to tell him their trouble. He has an arm strong for his enemies, but a sweet bosom for his people to lean on.

May you find in him more than ten thousand worlds can give, that he may be the theme of your boasting here and of your never-ending song above. Farewell at present. Yours sincerely,

J. K.

A LETTER BY THE LATE MR. SYMONS, OF BRISTOL.

My dear brother Samuel,—On Friday evening last I returned from Bristol, where I had been to see my wife and children, not having as yet removed them from here, when I found at my lodgings your letter, sent here by brother William.

I was much affected to hear of the approaching dissolution of dear brother Henry, whom I much wished to see once more in the flesh, but of which there is now not the least probability; yet if it be not too late, I will turn aside a moment from you to speak to him through the instrumentality of my pen.

My dear brother Henry, if you are not as yet the companion of angels and of the spirits of just men made perfect, if you are not now before the throne of God and of the Lamb, but are still in the body, and capable of conversing with sinful worms such as I am, if not too late, I will congratulate you on your approaching felicity. I almost envy you your situation: "Precious in the sight of the Lord is the death of his saints." Angels waiting round your bed to receive and waft your happy spirit to the regions of immortal glory, there to behold your heavenly Father, who hath loved you with an everlasting love, and with loving kindness hath drawn you to himself; there to behold your Saviour, who hath redeemed you with his own most precious blood; there to behold the Comforter, who hath called you with a holy calling, and guided you by his unerring counsels; there to behold a Triune Jehovah in covenant, who hath called you, and justified you, and sanctified you, and if not already, will soon glorify you according to his own word of promise on which he hath caused you to hope from time to time.

You complain of a degree of darkness, which brings to my mind our reading the *Pilgrim's Progress*, near twenty years since, especially that part which speaks of Christian crossing the river Death. He sank in deep waters where there was no standing; and you well know the reasons assigned for it; the temptations of Satan, the allurements of the world, the cares and trials of a family, and the evil treachery of our deceitful hearts are the combined causes of all the conflicts with which the Christian is tried through life and in death; which shows you are treading in the footsteps of the flock—the same path that thousands have trod in before. You are a partaker of the afflictions of God's people, you will also partake of their consolations, by being enabled to triumph over the monster Death, saying in your last moments, "Grave, where is thy victory?"

Death, where is thy sting? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Farewell, my dear brother Henry, may the Lord prepare me to meet you at his right hand!

I will now turn and console my dear sister. If not already, you will be soon called on to give up your best earthly friend, with whom you have been united for many years in the strongest ties of nature; one who has provided for your wants from day to day, and those of your numerous offspring; one who has comforted you in all your trials, with whom you have taken sweet counsel, and with whom you have daily poured out your soul unto God for blessings on your several children. To advise you not to grieve would be absurd. You cannot but grieve for the loss of so valuable a partner. But may the Lord keep you from murmuring against his providence, and distrusting his goodness for the time to come. He has been saying to your dear partner in his affliction, "Leave thy fatherless children to me, and I will keep them alive; and let thy widow trust in me." May the Lord give you grace to enable you to carry his commands into effect! for he hath said, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Bread shall be given you, and water shall be sure." Friends will be raised from quarters that you little expect; and I have no doubt that the Lord will be much better to you than your fears now suggest. Therefore lift the hands that hang down. It is but a short time that you will have to struggle with the difficulties of life. Your partner will only go a little before you. You must soon follow after; and may the Lord enable you to follow him as he followed Christ, and you will soon meet again never more to part.

And now, my dear nephews and nieces, what shall I say to you? Some of you are come to years of maturity, and capable of determining between good and evil. May the Lord deeply impress upon your minds the dying advice of your father; and may you be all led to see the importance of a change of heart and an interest in Christ. Thus you will part with your dear parent never more to meet again; and can you bear the thought of going to be left in the midst of a wicked world, exposed to innumerable temptations? The lust of the flesh, the lust of the eye, and the pride of life will be constantly assailing you. The devil will be making use of every means that may present itself to draw you into sin, thereby to provoke the Lord to pour down his judgments upon you, and so to accomplish your everlasting destruction. May the Lord keep you, and preserve you from all evil, and hear and answer the many prayers that your dear father hath presented at the throne of grace for your salvation. How glad shall I be to hear in time to come, as you grow up into life, that one and another of you are turned from darkness to light, and from the power of Satan unto God! Could anything assure the happiness of your dear father, in heaven, it would be this.

I desire now by prayer to commend you all to the Lord, and to the word of his grace, hoping that the same blessed work which has been accomplished in your dear parent will be wrought in you.

JOHN SYMONS.

Bath, Somerset, June 20th, 1808.

A LETTER BY THE LATE JOHN KEYT.

My dear and much esteemed Friend,—Your kind favour, dated July the 26th, I received on the 29th, and truly glad was I to learn from the signature that it came from my old fellow-pilgrim and companion in tribulation, in which path I perceive you are still toiling on and struggling hard; and in very deed this path of tribulation is the only safe (though painful) path, that leads unto the city of habitation, the heavenly Jerusalem above.

Our blessed Lord, when taking leave of his disconsolate disciples, and just entering upon the stupendous scene of making his holy soul an offering for the sins of his chosen ones, among many other testimonies of his dying love, left this rich legacy to his dear children down to the end of the world: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John xiv. 27.) This peace flows into the heart in conjunction with the precious stream of atoning blood, and that complete and everlasting righteousness which justifies ungodly sinners; for when the atonement is applied to the conscience, peace is the immediate effect. "He hath made peace for us by the blood of his cross." (Col. i. 20.) And these blessed effects, my sister, we have most assuredly felt and enjoyed times without number.

But there is an adjunct to the Lord's promise, which cannot be severed from it; it is this: "In the world ye shall have tribulation." (John xvi. 33.) This we shall have, and therefore must expect it. At the same time let not this discourage us; for it is added, "Be of good cheer, I have overcome the world."

When first we are brought forth into the large room of gospel liberty, and are peacefully sitting down under the dear Redeemer's shadow, and delightfully enjoying the fruits of his dying love, we are so engaged in the participation of these royal dainties, ("his flesh being meat indeed, and his blood drink indeed,") that we never entertain a single thought respecting tribulation; no, not we; never dreaming or thinking that "the days will come when the heavenly Bridegroom shall (as to his sensible presence for a season) be taken from us, and then shall we fast in those days." (Luke v. 35.) But as we journey on in our pilgrimage, we find by degrees that the vision on the mount gradually recedes, and far different scenes succeed; and, according to our views and sensations, many strange things happen unto us. Instead of the sunshine of divine favour, we find darkness is set in our paths. Instead of peace we find bitterness and war. The Canaanites that we thought were all destroyed appear in increasing numbers; for though they have been driven out of the mountains, the valleys are full of them, and they have chariots of iron. These old inhabitants of the land are headed by a king, whose name is Apollyon. This king and these Canaanites are in close union together, and as head and members constitute this body of iniquity—the sad source of all our tribulations. In this miserable condition we

were originally brought forth on the stage of time, and in it we should have remained, had not God in rich mercy provided a Ransom, a Deliverer, a strong Redeemer; and in the fulness of time (according to his eternal purpose and grace) sent him forth in the likeness of sinful flesh, "the seed of the woman to bruise the serpent's head." In this blessed promise all our salvation was wrapped up, and subsequent promises unfolded and opened still more the rich and glorious mystery of our redemption; which was completely accomplished when the blessed Lord of Life and Glory said, "It is finished," and then bowed his head, and gave up the ghost.

Now, the manifestation and application of this glorious mystery to the souls of the redeemed, is the sole work of God the Holy Spirit. The way, the means, and the consummation of all this are entirely under his divine management; and we poor helpless sinners are the recipients of this marvellous goodness, love, and mercy. And as we go forward from stage to stage in our experience, we gradually grow in the knowledge of these two great truths: first, in the heights of God's everlasting, unchangeable, and fixed love upon us as the objects of his discriminating choice; and secondly, in the depths and heart-felt experience of our own vile, depraved, unworthiness, and wretchedness. And such are the weakness and helplessness of our present state, that if the power of God by which we are sustained be but once suspended for a season, down we sink, exposed to every evil, either in thought, word, or deed, and liable to be crushed by Satan and every beast of the forest; hence we feel the need of being "watered every moment, and kept both night and day." This the omniscient Lord our God well knew, and therefore engaged by promise both to water and to keep his chosen ones in all generations. And thus it is through persevering mercy we hold on our way; and "hitherto the Lord hath helped us," for "it is by his favour that we are what we are."

You remark, that your poor friend is favoured with some knowledge in divine things. Indeed, my measure of knowledge in spiritual matters is very, very scanty, though I hope it is of the right kind. But be assured it is counterbalanced by sore conflicts with Satan, with much unbelief, with indwelling sin, and the roughness of the way by reason of manifold tribulations; all of which serve to keep me low and base in my own eyes, and are sufficient to teach me sympathy towards my fellow-pilgrims, and to bear a part in their burdens. In respect to christian affection, you know, my dear friend, that "we are taught of God to love one another," and the beloved disciple lays it down as a true criterion: "We know that we have passed from death unto life, because we love the brethren." (1 John iii. 14.)

According to what I now feel, I have no hesitation in testifying that I love you in the bowels of Jesus Christ, and this prompts me to declare that I have not the least fear that the sun will go down before you will receive the promised hire. It is not the law in the members, the subtle or violent assaults of the roaring lion, nor the partial fits of unbelief of which you complain; no, nor all these con-

bind together, that shall deprive my dear friend of the promised reward; for our old man was crucified with Christ, and Satan was vanquished and despoiled of his ruling power upon the cross. And though unbelief is a continual vexation, and will be to the end of our warfare, yet even this evil shall not prevail, for "if we believe not, God abideth faithful," and will perfect that which concerneth the eternal welfare of his own dearly purchased flock, for "grace shall reign, through righteousness, unto eternal life."

"Our soul through many changes goes;
His love no variation knows."

The domestic grievance you hinted at I was unacquainted with till the reception of your letter; and Mr. E. opened it to me on Sunday last more fully. It is a most distressing circumstance in every point of view, and must be put a stop to, either by a mutual arrangement or by coercive measures. I pity the aggressor. It appears similar in some respects to the case of Esau and Jacob; (Gen. xxvii. 41;) and if it terminate as that did, it must be accomplished by the overruling hand of God; and to the throne of grace this afflictive matter must be carried. The Lord's instruction, guidance, and deliverance must be sought and waited for; and I hope and am persuaded, that He who delivered Jacob in that instance, will deliver my dear friends in this trial also; for "surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." (Psalm lxxvi. 10.) "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." And remember, it was Jacob's trouble at that crisis that caused him to wrestle with God in prayer; and there he not only got the blessing, but the name of Israel, the prevailing prince. (See also Hosea xii. 4.)

I felt sorry to learn that the little one was removed by death; but it is all right: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Give my love to the mourning parents. I know their feelings, having experienced the loss of my first-born and only son. Please to remember me in loving-kindness to all and each at Downham and Littleport, particularly to Mrs. C., who I hope is now recovered from her late indisposition, also to Mr. and Mrs. M. and family.

And now, my dear friend, what shall I add more? May the Lord be pleased to restore and establish thy health, and graciously to scatter the dark clouds that have gathered around thee; lift upon thee the light of his healing countenance, and give thee the blessing of peace.

I am at present rather feeble, and much exercised with some of the same tribulations you are labouring under. "But God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it." (1 Cor. x. 13.) Let me hear from you shortly.

I remain, Yours affectionately in gospel bonds,

JOHN KEYT.

London, August 3rd, 1820.

A LETTER OF MR. HUNTINGTON'S TO A BROTHER MINISTER AT BRISTOL.

Rev. Father* in the Lord,—Grace, mercy, and peace be with thee! If God permit and you approve, I will honour your pulpit next Thursday evening—honour it I say, with the person of the vilest sinner that ever lived, and in possession of a hope that can never die. If you want to know my pedigree, I am by birth a beggar; by practice a devil; by trade a coal-heaver; by profession and possession a sinner saved; by principle a stiff dissenter, and of God's own making, for it was he alone that called, ordained me, and sent me out; and he has been my bishop, my tutor, my provider, and my defence ever since; else I had been killed or strayed long ago. If you or your people are fond of the original languages, of eloquence, oratory, or grammar, I am the man that can disappoint them all; but if apostolic ignorance will suit them, they will go nigh to glean a few scraps of that sort; but my degrees will promise nothing further than that. But to inform my rev. father a little about my irregularities. I am in my prayer very short, in my sermon short also, unless the Master attend the feast; if so, and the cruise get a spring of oil into it, then I generally drop all thoughts of working by the day, nor can I give it up until I have emptied the whole contents; though I know I shall get no more without much knocking and a deal of calling at mercy's door. This I call liberality, and am apt to think it is fervent charity, and charity that if applied covers a multitude of sins; and no wonder, when we hold forth freely the blood and righteousness of Him that cleanseth from all the guilt of sin, and the robe that covers all the remains of sin. Rev. father, God bless you—abundant happiness, comfort, and success attend both you, and your family, and your flock.

While I remain, though unknown, Affectionately yours,

W. HUNTINGTON.

[*We are not to suppose, because Huntington used such expressions as the above, that he really and deliberately sanctioned them. To "call any man father upon the earth," is so opposed to the direct command of Christ, (Matt. xxiii. 9,) that we cannot think a man so deeply taught as Huntington would deliberately violate it. We explain it, therefore, thus. He was naturally so full of wit and humour, that such and similar expressions flowed almost involuntarily from his pen; and the mock gravity with which he here addresses a brother minister as a bishop, only resembles his styling Jenkins "His Excellency the Welsh Ambassador," or his calling himself "Parson Sack." These were not conclusions of grave, deliberate forethought, but flowings out of cheerful humour; and we have not the least doubt that the title "Father," which he here pleasantly gives to a dissenting minister, he would have deliberately refused to the Bishop of London. Indeed, the whole letter is so eminently characteristic of the man, that we do not feel warranted to suppress any part; nor indeed do we feel at all disposed to cavil at or be stumbled by the humour that runs throughout. We take the whole letter as it was meant, and consider that Huntington no more intended to sanction by such language antichristian titles, than when Hardy speaks in his "Letters" of being "instituted to a fresh living," (meaning another place to preach at,) he approved of the system of patronage in the National Establishment—no man, in fact, being more opposed it.]

AN ACCOUNT OF HIS ARREST AND IMPRISONMENT FOR PREACHING THE GOSPEL.

BY JOHN BUNYAN.

[A friend has lately lent us a book, somewhat scarce we believe, but certainly very interesting. It is an account, by Bunyan's own pen, of his arrest and imprisonment for preaching the gospel; and as we think it may profit as well as interest our readers, we have felt an inclination to lay it before them.]

The Relation of my Imprisonment, in the month of November, 1660, when, by the good hand of my God, I had for five or six years together, without any great interruption, freely preached the blessed Gospel of our Lord Jesus Christ; and had also, through his blessed Grace, some encouragement by his blessing thereupon. The Devil, that old enemy of man's salvation, took the opportunity to inflame the hearts of his vassals against me, insomuch that at the last I was laid out for by the warrant of a Justice, and was taken and committed to prison. The relation thereof is as followeth:

Upon the 12th of this instant November, 1660, I was desired by some of the friends in the country to come to preach at Samsell, by Harlington, in Bedfordshire. To whom I made a promise, if the Lord permitted, to be with them on the time aforesaid. The justice hearing thereof, (whose name is Mr. Francis Wingate,) forthwith issued out his warrant to take me, and bring me before him, and in the mean time to keep a very strong watch about the house where the meeting should be kept, as if we that were to meet together in that place did intend to do some fearful business, to the destruction of the country; when, alas! the constable, when he came in, found us only with our Bibles in our hands, ready to speak and hear the word of God; for we were just about to begin our exercise. Nay, we had begun in prayer for the blessing of God upon our opportunity, intending to have preached the word of the Lord unto them there present. But the constable coming in prevented us; so that I was taken and forced to depart the room. But had I been minded to have played the coward, I could have escaped, and kept out of his hands: for when I was come to my friend's house, there was a whispering that that day I should be taken, for there was a warrant out to take me; which, when my friend heard, he being somewhat timorous, questioned whether we had best have our meeting or not, and whether it might not be better for me to depart, lest they should take me and have me before the justice, and after that send me to prison, (for he knew better than I what spirit they were of, living by them;) to whom I said, "No, by no means. I will not stir, neither will I have the meeting dismissed for this. Come, be of good cheer. let us not be daunted; our cause is good; we need not be ashamed of it. To preach God's word, it is so good a work, that we shall be well rewarded if we suffer for that," or to this purpose. But as for my friend, I think he was more afraid for me than himself.

After this I walked into the Close, where I somewhat seriously considering the matter this came into my mind: "That I had shown myself hearty and courageous in my preaching, and had, blessed be grace, made it my business to encourage others; therefore, thought I, if I should now run and make an escape, it will be of a very ill savour in the country. For what will my weak and newly converted brethren think of it, but that I was not so strong in deed as I was in word? Also I feared that, if I should run now there was a warrant out for me, I might by so doing make them afraid to stand when great words only should be spoken to them. Besides I thought, that seeing God of his mercy should choose me to go upon the forlorn hope in this country, that is, to be the first that should be opposed for the gospel, if I should fly, it might be a discouragement to the whole body that might follow after. And further, I thought, the world thereby would take occasion at my cowardliness to blaspheme the gospel, and have some ground to suspect worse of me and my profession than I deserved." These things with others considered by me, I came in again to the house, with a full resolution to keep the meeting, and not to go away, though I could have been gone about an hour before the officer apprehended me. But I would not, for I was resolved to see the utmost of what they could say or do unto me; for, blessed be the Lord, I knew of no evil that I had said or done. And so, as aforesaid, I began the meeting; but being prevented by the constable's coming in with his warrant to take me, I could not proceed. But before I went away, I spake some few words of counsel and encouragement to the people, declaring to them that they saw we were prevented of our opportunity to speak and hear the word of God, and were likely to suffer for the same; desiring that they should not be discouraged, for it was a mercy to suffer on so good an account. For we might have been apprehended as thieves or murderers, or for other wickedness; but, blessed be God, it was not so, but we suffered as Christians for well doing; and we had better be the persecuted than the persecutors, &c. But the constable and the justice's man waiting on us, would not be quiet till they had me away, and that we departed the house; but because the justice was not at home that day, there was a friend of mine engaged for me to bring me to the constable on the morrow morning: otherwise, the constable must have charged a watch with me, or have secured me in some other way, my crime was so great.

On the next morning we went to the constable, and thence to the justice. He asked the constable what we did, where we were met together, and what we had with us. I trow he meant whether we had armour or not; but when the constable told him that there were only a few of us met together to preach and hear the word, and no sign of any thing else, he could not tell what to say. Yet because he had sent for me, he did adventure to put out a few proposals to me, which were to this effect: viz., "What I did there? and why I did not content myself with following my calling? for it was against the law that such as I should be permitted to do as I did."

JOHN BUNYAN. To which I answered, that the intent of my

coming thither, and to other places, was to instruct and counsel people to forsake their sins, and close in with Christ, lest they should miserably perish; and that I could do both these without confusion, to wit, follow my calling and preach the word also.

At which words he (the justice) was in a chafe, as it appeared; for he said that he would break the neck of our meetings.

BUN. I said, It may be so.

Then he wished me to get sureties to be bound for me, or else he would send me to the jail.

My sureties being ready, I called them in; and when the bond for my appearance was made, he told them that they were bound to keep me from preaching; and that if I did preach, their bonds would be forfeited. To which I answered that then I should break them; for I should not leave speaking the word of God, even to counsel, comfort, exhort, and teach the people among whom I came; and I thought this to be a work that had no hurt in it, but was rather worthy of commendation than blame.

WING. Whereat he told me, that if they would not be so bound, my mittimus must be made, and I sent to the jail, there to lie to the quarter sessions.

Now while my mittimus was a making, the justice was withdrawn; and in comes an old enemy to the truth, Dr. Lindale, who, when he was come in, fell to taunting at me with many reviling terms.

BUN. To whom I answered, that I did not come hither to talk with him, but with the justice. Whereat he, supposing that I had nothing to say for myself, triumphed as if he had got the victory, charging and condemning me for meddling with that for which I could show no warrant, and asked me if I had taken the oaths? And if I had not, 'twas pity but that I should be sent to prison, &c.

I told him that, if I was minded, I could answer to any sober question that he should put to me. He then urged me again, how I could prove it lawful for me to preach, with a great deal of confidence of the victory.

But at last, because he should see that I could answer him if I listed, I cited to him that in Peter which saith, "As every man hath received the gift, even so let him minister the same," &c.

LIND. Aye, saith he, to whom is that spoken?

BUN. To whom? said I, why, to every man that hath received a gift from God. Mark, saith the apostle, "As every man that hath received a gift from God," &c. And again, "You may all prophesy, one by one." Whereat the man was a little stopped, and went a softer pace. But not being willing to lose the day, he began again, and said:

LIND. Indeed, I do remember that I have read of one Alexander a coppersmith, who did much oppose and disturb the apostles. (aiming, 'tis like, at me, because I was a tinker.)

BUN. To which I answered, that I also had read of very many priests and pharisees, that had their hands in the blood of our Lord Jesus Christ.

LIND. Aye, saith he, and you are one of those scribes and phari-

sees, for you, with a pretence, make long prayers to devour widows' houses.

BUN. I answered, that if he had got no more by preaching and praying than I had done, he would not be so rich as now he was. But that scripture coming into my mind, "Answer not a fool according to his folly," I was as sparing of my speech as I could without prejudice to truth.

Now by this time my mittimus was made, and I committed to the constable to be sent to the jail in Bedford, &c.

But as I was going, two of my brethren met with me by the way, and desired the constable to stay, supposing that they should prevail with the justice, through the favour of a pretended friend, to let me go at liberty. So we did stay, while they went to the justice, and after much discourse with him, it came to this: that if I would come to him again, and say some certain words to him, I should be released. Which when they told me, I said if the words were such that might be said with a good conscience, I should, or else I should not. So through their importunity I went back again, but not believing that I should be delivered: for I feared their spirit was too full of opposition to the truth to let me go, unless I should in something or other dishonour my God and wound my conscience. Wherefore as I went, I lifted up my heart to God for light and strength, to be kept, that I might not do any thing that might either dishonour him, or wrong my own soul, or be a grief or discouragement to any that were inclining after the Lord Jesus Christ.

Well, when I came to the justice again, there was Mr. Foster, of Bedford, who coming out of another room, and seeing me by the light of the candle, (for it was dark night when I went thither,) he said unto me, "Who is there? John Bunyan?" with such seeming affection, as if he would have leaped on my neck and kissed me,* which made me somewhat wonder, that such a man as he, with whom I had so little acquaintance, and besides, that had ever been a close-opposer of the ways of God, should carry himself so full of love to me. But afterwards, when I saw what he did, it caused me to remember those sayings: "Their tongues are smoother than oil, but their words are drawn swords." And again: "Beware of men," &c. When I had answered him, that blessed be God I was well, he said, "What is the occasion of your being here?"—or to that purpose. To whom I answered, that I was at a meeting of people a little way off, intending to speak a word of exhortation to them; the justice hearing thereof, (said I,) was pleased to send his warrant to fetch me before him, &c.

FOST. So, said he, I understand. But well, if you will promise to call the people no more together, you shall have your liberty to go home; for my brother is very loath to send you to prison, if you will be but ruled.

BUN. Sir, said I, pray what do you mean by calling the people together? My business is not any thing among them, when they are come together, but to exhort them to look after the salvation of their souls, that they may be saved, &c.

* A right Judas.

FOST. Saith he, We must not enter into explication or dispute now ; but if you will say you will call the people no more together, you may have your liberty : if not, you must be sent away to prison.

BUN. Sir, said I, I shall not force or compel any man to hear me ; but yet, if I come into any place where there is a people met together, I should, according to the best of my skill and wisdom, exhort and counsel them to seek out after the Lord Jesus Christ, for the salvation of their souls.

FOST. He said that was none of my work ; I must follow my calling ; I should have the justice's favour, and be acquitted presently.

BUN. To whom I said, that I could follow my calling and that too, namely, preaching the word ; and I did look upon it as my duty to do them both as I had an opportunity.

FOST. He said, to have any such meetings was against the law ; and therefore he would have me leave off, and say I would call the people no more together.

BUN. To whom I said, that I durst not make any further promise, for my conscience would not suffer me to do it. And again, I did look upon it as my duty to do as much good as I could, not only in my trade, but also in communicating to all people wheresoever I came the best knowledge I had in the word.

FOST. He told me that I was the nearest the papists of any, and that he would convince me of immediately.

BUN. I asked him wherein ?

FOST. He said, in that we understood the Scriptures literally.

BUN. I told him that those that were to be understood literally we understood them so ; but for those that were to be understood otherwise, we endeavoured so to understand them.

FOST. He said, Which of the Scriptures do you understand literally ?

BUN. I said, This : " He that believes shall be saved." This was to be understood just as it was spoken, that whosoever believeth in Christ shall, according to the plain and simple words of the text, be saved.

FOST. He said that I was ignorant, and did not understand the Scriptures ; for how, said he, can you understand them, when you know not the original Greek ? &c.

BUN. To whom I said, that if that was his opinion, that none could understand the Scriptures but those that had the original Greek, &c., then but a very few of the poorest sort could be saved ; (this is harsh ;) yet the Scripture saith, that God " hides these things from the wise and prudent," (that is, from the learned of the world,) " and reveals them to babes and sucklings."

FOST. He said there were none that heard me but a company of foolish people.

BUN. I told him that there were the wise as well as the foolish that do hear me ; and again, those that are most commonly counted foolish by the world are the wisest before God. Also, that God had rejected the wise, and mighty, and noble, and chosen the foolish and the base.

FOST. He told me that I made people neglect their calling; and that God had commanded people to work six days, and serve him on the seventh.

BUN. I told him that it was the duty of people, both rich and poor, to look out for their souls on those days as well as for their bodies: and that God would have his people exhort one another daily, while it is called to-day.

FOST. He said again, that there were none but a company of poor, simple, ignorant people that came to hear me.

BUN. I told him that the foolish and the ignorant had most need of teaching and information, and therefore it would be profitable for me to go on in that work.

FOST. Well, said he, to conclude, but will you promise that you will not call the people together any more? and then you may be released and go home.

BUN. I told him that I durst say no more than I had said, for I durst not leave off that work which God had called me to.

So he withdrew from me, and then came several of the justice's servants to me, and told me that I stood so much upon a nicety. Their master, they said, was willing to let me go; and if I would but say I would call the people no more together, I might have my liberty, &c.

BUN. I told them there were more ways than one in which a man might be said to call the people together. As for instance, if a man get up in the market-place, and there read a book, or the like, though he do not say to the people, "Sirs, come hither and hear;" yet if they come to him because he reads, he, by his very reading, may be said to call them together: because they would not have been there to hear, if he had not been there to read. And seeing this might be termed a calling the people together, I durst not say I would not call them; for then, by the same argument, my preaching might be said to call them together.

WING. AND FOST. Then came the justice and Mr. Foster to me again, (we had a little more discourse about preaching, but because the method of it is out of my mind I pass it,) and when they saw that I was at a point, and would not be moved nor persuaded, Mr. Foster* told the justice, that then he must send me away to prison; and that he would do well also, if he would present all those that were the cause of my coming among them to meetings.

Thus we parted; and verily, as I was going forth of the doors, I had much ado to forbear saying to them, that I carried the peace of God along with me. But I held my peace; and, blessed be the Lord, went away to prison with God's comfort in my poor soul.

After I had lain in the jail five or six days, the brethren sought means again to get me out by bondsmen, (for so ran my mittimus; that I should lie there till I could find sureties;) they went to a justice at Elstow, one Mr. Crumpton, to desire him to take bond for my appearing at the quarter sessions. At the first he told them he would, but afterwards he made a demur at the business, and desired

* This is the man that did at the first express so much love to me.

first to see my mittimus, which ran to this purpose: That I went about to several conventicles in this county, to the great disparagement of the government of the Church of England, &c. When he had seen it, he said that there might be something more against me than was expressed in my mittimus, and that he was but a young man, therefore he durst not do it. This my jailer told me. Whereat I was not at all daunted, but rather glad, and saw evidently that the Lord had heard me? For before I went down to the justice, I begged of God that if I might do more good by being at liberty than in prison, that then I might be set at liberty; but if not, his will be done: for I was not altogether without hope but that my imprisonment might be an awakening to the saints in the country, therefore I could not tell which to choose. Only I in that manner did commit the thing to God: and verily at my return, I did meet my God sweetly in the prison again, comforting me and satisfying me that it was his will and mind that I should be there.

When I came back again to prison, as I was musing at the slender answer of the justice, these words dropped in upon my heart with some life: "For he knew that for envy they had delivered him."

Thus have I in short declared the manner and occasion of my being in prison; where I lie waiting the good will of God, to do with me as he pleaseth: knowing that not one hair of my head can fall to the ground without the will of my Father which is in heaven. Let the malice and rage of men be never so great, they can do no more nor go any farther than God permits them: but when they have done their worst, we know all things shall work together for good to them: that love God.

(To be continued.)

THE LAST DAYS OF THE LATE JOHN M'KENZIE.

My dear Friend,—I take up my pen to write you some account of the last days of our dear departed friend and brother, John M'Kenzie, believing that to you and many of the readers of the *Gospel Standard* it will be interesting.

As you are fully aware of the nature of his complaint, (bleeding from the lungs,) I shall confine myself to his last attack; and to a few gleanings of the words which fell from his lips.

He left Darley Dale, Derbyshire, on Wednesday, the 25th of July, and arrived at Preston the same evening, having travelled about seventy miles. He stood his journey remarkably well, and conversed freely during the evening, expressing thankfulness that he had safely arrived at Preston, his friends remarking to him how well and hearty he was looking, far beyond their expectations. He took leave of his friends and retired to bed a little after ten o'clock, he or they little expecting that the next time he came down stairs would be for interment.

O how true it is that "in the midst of life we are in death!" We know not what a day may bring forth. What a loud and solemn

call to us, (if sanctified by the Spirit of God,) "Be ye also ready, for at a time ye think not the Son of Man cometh!"

He had been in bed little more than a quarter of an hour when he began to cough, followed by the spitting of blood, the colour of which gave us every reason to dread that the same or another vessel of the lungs had given way. Medical aid was immediately procured, and the Lord suffered the means made use of to cause the blood to cease flowing for a time.

From this time a sudden and great change in the state of his mind became very visible to all about him; a solemn composure and sweet resignation now rested upon his countenance, and when he was able to speak, his words fully bore testimony to its being a true indication of his soul's feeling. Not being able to speak with an audible voice, he lifted up his eyes and whispered, "I know that all has been done for me that human aid can do; I now fall into the hands of my Lord, to do with me as may be good and right in his sight, so that it may be for his own honour and glory. Nothing short of a miracle can raise me up, though there is nothing too hard for the Lord. I feel as helpless as an infant, both in body and soul, yet in a quiet, peaceable, and patient waiting to see what his mind and will is concerning me."

For a few days there now appeared a decided improvement in the state of his health, but he could not bear the least excitement. He requested that no friends should see him, not being able to bear it, as the least excitement had a tendency to bring on the bleeding. He now appeared much absorbed in thought, and at length said, "What an unutterably glorious place heaven must be! What amazing objects there! The throne of God and the Lamb! that dear Jesus, once crowned with thorns, but now crowned with glory and honour, seated thereon, being the bright and ineffable glory of the place! What glorious mansions must those be that are of the Lord's own providing and preparing! 'A house not made with hands, eternal in the heavens,' for his own blood-bought family! We read of music also the most precious. Harps of gold in the hands of all the redeemed, which is to intimate to our finite understanding the richness and incomprehensible sweetness of the sound of the music. All will be fully occupied: there will be none too weak or too lazy to play, shout, and sing the victories of the Lamb."

These were said in broken sentences, he not being able to say many words without being obliged to stop a short time. To us who were present the words came with a solemn power and weight, every sentence bearing a peculiar evidence that it came from a solemn and sanctified heart. After a pause he continued, "They (meaning the redeemed) shall also have glorified bodies. At the transfiguration Elijah appeared with his body; Moses in some way, whether with his body or without is of little moment to us; but they did appear with the Lord glorious." Pausing a short time, he then said, "How impossible to know or understand the things of which I have been speaking as they really are, while we remain in this fleshly tabernacle, which is of the earth earthy! To flesh and blood there is a sweetness in life. Hezekiah felt the sweetness of life. Job, though he

had much of the bitterness, still felt the sweetness of life." And having dwelt a little on the ignorance and darkness of our poor finite understandings, he ceased speaking through apparent exhaustion.

The next time he spoke on the things connected with the kingdom of God was on the ministry. "Oh!" he exclaimed, "I never saw with half the light or felt with half the power I now do the important work of the ministry. Three things are especially and essentially necessary, solemnity, faithfulness, and affection. On looking at the Lord's ministry, what solemnity marked it in setting forth eternal realities, what faithfulness in warning the sinner, and what affection in all he had to declare to his own dear people!"

Most of the aforesaid expressions dropped from his lips from the time of his attack, on the evening he arrived here, to Thursday the 2nd of August.

He now appeared so far recovered that the physician thought he might venture to sit up a short time in an easy chair, wrapped in blankets. He accordingly was got up, but soon became fatigued, saying he must go to bed again and sit up an hour in the evening. He did so, observing, "It is with great difficulty I can bear up." On going to bed he said, "I fear the bleeding is coming on;" and before the doctors arrived he had expectorated half a pint. The surgeon administered the remedy considered best, and the blood ceased coming up. They then left the house, expecting there would be no more of it that night. However, in about a quarter of an hour the cough came on, the bleeding began with double force, and both medical men were immediately present to witness (without being able to render any assistance) one of the most alarming and agonizing sights I ever saw; a hollow sounding cough, and the blood gushing forth from his mouth like a fountain, in the midst of which he said to a friend who was holding his head, "Oh! this is hard work; pray for me;" his own soul being solemnly engaged, which was visible by the lifting up of his eyes and hands, and the words that escaped, such as "God! Dear Jesus! Blessed Spirit!" &c. All in the room, with the doctors, thought that the blood would choak him, as he seemed not to have strength to get it up, and that in a few minutes he would have terminated this mortal life. But his time was not yet come; the Lord heard prayer and answered, for, to our utter astonishment, he turned up his ghastly face, and fixing his eyes upon the physician, exclaimed, with an audible voice, "*It is here we want a God!* If I had not the Lord to rest upon now, I should be of all men the most miserable. That Jesus whom my soul has at times delighted to preach is now my only help and support. I believe the truths I have preached, for I now experience that nothing short of the blood and righteousness of Christ can support in the trying hour. I thank you, gentlemen; I am satisfied you have done your best; but Christ is my only hope and strength." More blood now coming up, he made motions for a little water, when on raising his head he saw his wife and friends in tears: he said, "Do not weep; this blood is nothing but corrupt, depraved, sinful blood; but the blood that flowed from Jesus was holy, precious, and pure

blood. O how I am privileged above that dear, precious Christ ! When his blood gushed forth, they mocked his agonies and sufferings, and when he asked for drink, they gave him vinegar and gall ; but I have relations and friends about me, sympathizing with me, and ready to give me whatever I want." On taking the water he said, " O how good ! thank the Lord for it." And every little thing he took he expressed his thankfulness for, viewing it as coming down from the Lord.

He now called all in the room to come near, and said, " I am desirous of giving you an affectionate warning. There is nothing you may possess in this world will be of any use to you when you come here ; therefore live as becometh the gospel you profess. You will have need for all when you come here ; for if I am dying you must soon follow. Although I do not feel anything particular with which I am upbraided, I feel myself a vile, hell-deserving sinner ; yet my faith is firm, and my hope is anchored in the love, blood, and righteousness of the Lord Jesus Christ."

During the night he called a friend to him, and said, " The Lord has not given me any intimation whether I must die soon or remain longer, but I feel a patient, quiet, and calm resignation to wait his own time, and see what his will is concerning me." His friend asked, " Do you feel the joys of salvation in any measure ?" He said, " Not as I could wish ; but the Lord is a sovereign ; still I feel my faith and hope resting on the Lord. If it were his blessed will I should like to feel more the enjoyment ; but not my will, but his be done." " If it be the Lord's will," he said, " I desire not to die during the bleeding, for the pain and suffocating feeling I felt for half an hour cannot be expressed ; but if it be his will, and more for his honour and glory, his will be done."

Friday, August the 10th, he said, " The Lord knoweth our frame ; he knows I could not now bear temptation ; therefore, during this relapse of my complaint, he has not suffered Satan to come to me with one single suggestion or temptation. Though I do not feel the sweet joys of his presence, I have a humble and firm confidence that when I die I shall enjoy his presence in heaven, if not before."

In the evening he called his wife, and said, " I have no doubt, after I die, many will wish to know the state of my mind ; you may tell them I have not that enjoyment I could wish, but I am neither troubled nor tempted by Satan, for I have not been accused of one sin since I was taken ill this time, and I have a firm confidence that when I die I shall land safe in heaven, and that through the love, blood, and righteousness of the Lord Jesus Christ ; this is my present experience." He could not speak much after this, but he was often seen in prayer to the Lord.

He now spit a little scarlet blood, a sure indication of a giving way of the vessel again, which made us begin to fear that another bursting forth was not far distant. On the Saturday he had a tolerable day and rested better during the night, until about forty minutes past three o'clock. At about four o'clock the vessel of the lungs again gave way. He had just time to ask for what he wanted

when the blood again came up, and continued until his strength was completely exhausted. All that he was able to say at this time was, "God—" which continued long upon his tongue. After a few sighs he quietly breathed his last, and fell into the bosom of everlasting love, at forty minutes past four o'clock, Lord's day morning, August 12th, 1849, never more to sigh or desire the enjoyment of the Lord's presence, but where there is fulness of joy and pleasures for ever more.

During the time of this illness he dictated what he wished to be on his gravestone, which is as follows: "Having no confidence in the flesh, all his hope and all his desire was in the love, blood, and righteousness of the Lord Jesus Christ."

Yours in the truth,

Preston, August, 1849.

T. WALSH.

PS. Our dear brother stated during his illness, that after his death we should find his experience, on reading which, if we thought it would be of any use to the church of God, it might be published: if not, to do with it as we thought well. He also said of the work he had in hand, "That work has cost me much labour. I think you will not be able to make it out, on account of the interlining and confusion that appear in the latter part of it, although much of the former part is re-written; but this I leave with you to do also as you may deem fit."

POETRY.

WALKING BY FAITH.

BY

ONE WHOSE FEET HAVE BEEN IN THE STOCKS, AND WHOSE SOUL
HAS BEEN IN PRISON.

How oft do men talk about walking
By faith, while the sky is all clear!
And are mightily pleased with their talking;
They think they have nothing to fear.

Ah! let a rough wave overflow them,
And God ev'ry comfort withdraw:
Peradventure these seasons may show them
A picture they ne'er before saw.

'Tis easy to talk about walking
By faith, when no trials oppress;
But what is the use of mere talking
To souls overwhelm'd by distress?

Real faith is a heavenly blessing;
I do not mean faith in the brain,
But the faith which the soul is possessing;
If faith is not here, it is vain.

Dry faith in the head's unavailing;
It can no satisfaction impart,
When all our own efforts seem failing,
And anguish takes hold of the heart.

True faith is a prop of God's giving;
 No soul can give it to another.
 Ah ! while men in pleasures are living
 They cannot this truth well discover.

Whatever may be the man's station,
 Until he has tasted the rod,
 Until he has known tribulation,
 He knows not himself or his God.

While nature can have its enjoyment,
 Pleased nature can chatter and talk,
 And calls it "delightful employment;"
 It thinks it is in a right walk.

A man must, I'm sure, be disrobed
 Of all his fine strength, and laid low;
 The core of his heart must be probed,
 Ere he can rich faith truly know.

How oft some men talk about trouble,
 Who trouble in fact never knew!
 Their trouble is oft a mere bubble,
 That goeth away like the dew.

When troubles curl up a man's feelings,
 And he cannot his troubles control,
 This, this, will cause sinkings and reelings,
 And try all the strings in his soul.

To travel by faith, and faith only,
 Is hard for frail mortals to do;
 They will find they must often walk lonely,
 When briars and thorns they go through,

What numbers who talk of endurance
 Turn round on their heels and run back?
 Away goes their free-will assurance
 When crosses come into their track.

To travel by faith, without shrinking,
 Support from above must be given;
 It is not fine talking, nor thinking,
 That can take a poor sinner to heaven.

SPIRITUAL FRAGMENTS.

The guilt of one sin is a greater misery than the burden of a thousand crosses. (Heb. xi. 25.) — *Charnock*.

One minute sooner than God's time would not be his people's mercy. (Exod. xii. 41; Psa. xxxi. 15.) — *Fleming*.

Let the world rage while it pleaseth, let it set itself with all its power and craft against every thing of Christ that is in it, which, whatever is pretended, proceeds from a hatred to his person; let men make themselves drunk with the blood of his saints: we have this to oppose unto all their attempts, unto our supportment, namely, what he says of himself: "Fear not, I am the first and the last, he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and death." (Rev. i. 16, 18.) — *Owen*.

[We regret that our publisher cannot lay his hands on the manuscript of Mr. Gadsby's sermon, the first part of which appeared in our last No. The latter portion cannot, therefore, be given.]

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 10.

No. 167. NOVEMBER, 1849. VOL. XV.

SPIRITUAL BREAD EVERLASTINGLY SECURED TO
ALL THE ELECT OF GOD.

By JOHN RUSK.

“Cast thy bread upon the waters: and thou shalt find it after many days.”—**ECCLESIASTES xi. 1.**

(Continued from page 328.)

But though this is a work that every minister of Christ is at, yet it is not to be solely confined to ministers. It is right for both men and women that are private Christians to be continually casting this Bread upon the waters. Now, this to me is clear; and it does not altogether lie in talk, although that is very right, neither can there be too much of it, so that it be but well timed. And when we can get the ear of men, it is very right to enforce the awful state of the world by the fall of man, the spirituality and unlimited demands of the law, and the impossibility of justification by the works thereof; that there is salvation for every sensible, lost, perishing sinner in Christ Jesus, and no where else; and that it is the work of the Holy Ghost to make men sensible of their need of all the blessings that flow from Christ Jesus, the Bread of eternal life. This is certainly casting the Bread upon the waters; that is, declaring it to all that will give us an ear, for we cannot tell who the elect are. I know that this is a good work, (for I have been at it,) by the great opposition the devil has made against me, as he does now at this very time while I am writing, as if he would tear me to pieces.

Ah, reader! it is no easy work to oppose the devil, either in writing, preaching, or talking. If God has given you a heart for it, and you seek the good of his family and his glory, depend upon it you will be sorely tried, as I now am; for I now feel as if I must leave off every minute through temptation.

Now it is recorded in Psalm xix. 4, 5, where David, prophesying of gospel days, says, "Their line went out through all the earth, and their words to the end of the world; in them hath he set a tabernacle for the sun." He means the apostles, and so you will find, if you look at Paul's Epistle to the Romans. Take it in his own words: "Faith cometh by hearing, and hearing by the word of God;" yes, verily: "their sound went into all the earth, and their words to the end of the world." That it is not wholly confined to ministers is also clear from Paul's Epistle to the Thessalonians; hence he says, "Ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia; so from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." (1 Thess. v. 8.) Now, this was casting the bread upon the waters.

But as I said, it is not only in talking, but in *life, walk, and experience*, all of which was manifest enough in these Thessalonians. Hence Paul says, "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse generation, amongst whom ye shine as lights in the world." For it matters not all you and I may talk about Christ to men, if it be only talk. But when we can tell them that we have experienced these things ourselves, when we can prove it from holy writ, and have a life and walk consistent therewith, these things are very weighty. Hence Peter says, "Let your speech be always with grace, seasoned with salt, that it may minister grace to the hearers." This is the way to cast the bread upon the waters. "Having your conversation honest among the Gentiles, that whereas they spake against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Peter ii. 12.) "Likewise ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." Then he speaks about their dress, (iii. 1, 5,) with which if we compare the dress of many that call themselves believers in the present day, there is a flat contradiction and nothing but conformity to this world; a bad way indeed of casting bread upon the waters! In vain, therefore, is all thy talk about Christ the Bread of life, while thy actions contradict it, and thou dress'st like a harlot. I would advise such to read carefully Isaiah iii. 16—24.

Say you, Are we to turn Arminians or Quakers, then? I do not care what you may say; God's word condemns it, and therefore I do right to bring it forward, as it came in my way.

"Say, Christian, wouldst thou thrive
In knowledge of thy Lord?"

Against no scripture ever strive,
But tremble at his word."

But before I close, take notice, it does not say, "Cast bread," or "Cast *the* bread, but "Cast *thy* bread," and this takes in all that I have been enforcing, namely, practical and experimental godliness. This the apostle Paul had, hence he says, "The Son of God, who loved me, and gave himself for me." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." So that it will not do to preach or talk of an unapplied Christ; but we must say with the apostle John, "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, (for the life was manifested and we have seen it, and bear witness and show unto you that eternal life, which was with the Father and manifested unto us." (1 John i. 1, 2.) Peter also: "We believe and are sure that thou art the Christ, the Son of the living God. And Christ told Peter that this was a revelation to him from the Father. The church in the Song says, "My beloved is mine, and I am his." Thus in order to cast this Bread aright upon the waters, we must know that it is *our own* bread, that Christ was a sacrifice for our sins; and then we may go on. "Cast thy bread upon the waters, and thou shalt find it after many days."

IV. I will now, as the Lord shall assist, treat a little of these *days*. You see they are said to be many, and they certainly are; but still the bread *shall* be found, for it is positively declared by the Lord himself thou shalt find it. By "days" in scripture sometimes we are to understand the whole of a man's life, as for instance: "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days." (Gen. xxxv. 29.) Now, in this sense it will stand good, for after that a believer has gone on casting his bread upon the waters, and in so doing has suffered much persecution and reproach, death itself shall not occasion him to lose this bread, but rather he shall find it more than ever he did. Yet I do not understand this to be Solomon's meaning.

Now, as it respects these days I must keep within some bounds, and therefore we will treat of four days.

1. Days of *affliction*.
2. Days of *darkness*.
3. Days of *visitation*.
4. Days of *trouble*.

These four, I think, will comprehend the dark side of the question, which is what Solomon, I believe, intends.

A minister that God commissions and sends to the work is one that should go before the people in every thing; therefore his path must be a very rough path indeed. For how can he point out the road experimentally, except he has been in it? And in order that he may be kept up to these things, suffering will be his lot; and the more useful he is to be, the more of these sufferings. All this is very needful to keep such a one humble and low, in his proper place.

Hence Paul, the great apostle of the Gentiles, and not a whit behind the chiefest apostle, must go through great sufferings. Hence he says, "The Holy Ghost witnesseth that in every city bonds and afflictions abide me;" "For thy sake are we killed all the day long, we are accounted as sheep for the slaughter;" "Whether we be afflicted, it is for your consolation and salvation;" "So, then, death worketh in us, but life in you." Take notice, Paul here represents all God's sent servants, and therefore he speaks it in the plural: "*We* are killed;" "*We* are afflicted;" "Death worketh in *us*." If you read carefully 2 Cor. xi. 12, you will see something of ministerial qualifications; hence Paul tells us that he "endured all things for the elect's sake." To be a dumb dog is an easy, lazy life; and there are thousands of these that live in ease and wantonness at other people's expense, and all under a mark of pretended holiness. But they are treasuring up wrath against the day of wrath and revelation of the righteous judgments of God. "Woe to them that build a wall and daub it with untempered mortar! The wall shall come down, and they that shall build it." "For if the blind lead the blind, both shall fall into the ditch" (of hell).

1. I will briefly treat a little about *affliction*. Then, by affliction sometimes we are to understand the *fatherly anger and wrath of God* experienced by his children in a broken law, for it is the law that worketh wrath. Hence Jeremiah says, "I am the man that hath seen affliction, by the rod of his wrath." (Lam. iii. 1.) If you read the chapter, you will see what he means, and whether you ever experienced it more or less. Heman felt it, as recorded Psalm xxxviii. "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." Job also; hence his prayer: "O that thou wouldest hide me in the grave, that thou wouldest keep me in secret until thy wrath is past!" This is a sore and grievous affliction, but still not vindictive, but "a little wrath, only for a moment." But this is very needful for us to experience, that we may know our true state by the fall, and learn to keep our distance, that we may know the severity of God against sinners, and tremble before him. Such and such only know the real worth of this bread in our text, and they shall surely find it.

But again. Sometimes afflictions signify *being very poor in temporal things*, and under cruel oppression. Hence God has declared that he will leave in the midst of the land an afflicted and poor people, and they shall trust in the name of the Lord. Israel was a typical people, and their life was typical of a life of faith, for you do not find that God dealt with any of the nations as he did with them; and it was to teach them to look to him for all they needed. And cruel afflictions they experienced while under Pharaoh's yoke; but God heard their groanings; hence he told Moses, "I have heard their cry by reason of their task-masters, for I know their sorrows." (Ex. iii. 7.)

Sometimes by afflictions are meant the *temptations of Satan*, which are various. And a grievous affliction it is to have him continually laying snares and traps for us, trying in all ways to entangle us;

working upon and stirring up our corrupt nature in lightness and levity, or else in wrath, anger, malice, and enmity; suggesting hard and blasphemous thoughts against God; tempting us to despair of his mercy, or to break through all bounds into rash presumption. Now, Peter calls this affliction; hence he says, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Peter v. 8, 9.)

But again. *Persecution* is called affliction; and this you may see in the believing Hebrews, who through this sank very low in their soul and were ready to give up all for lost. The apostle Paul tries to encourage them by telling them to call to remembrance the former days, "in which, after ye were illuminated, ye endured a great fight of affliction, whilst ye were made a gazing-stock both by reproaches and afflictions." (Heb. x. 32, 33.)

Now, if you add to these that I have mentioned *bodily and family afflictions*, truly these things are very trying, and especially when they all come together, as they did upon Job. These Job called days of affliction, and so they were: "And now my soul is poured out upon me, the days of affliction have taken hold of me. My bowels boiled and rested not, the days of affliction prevented me." (xxx. 16, 17.)

2. There are days of *darkness*. After God has begun his work in our hearts, it is ten to one but we, like the poor man going from Jerusalem to Jericho, fall amongst thieves. This was my case, and very few, I believe, altogether escape it. Here we "spend money for that which is not bread, and labour for that which satisfieth not;" and all that such preaching does for us is, to obscure the work of God. Now, God by the prophet Ezekiel sharply reproves such deceptive work as this. Hence he says, "Woe be to the shepherds of Israel, that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have sought that which was lost, but with force and cruelty have ye ruled them; and they became meat to all the beasts of the field when they were scattered." The Lord calls this a day of darkness, and declares that he will do the work himself, that is, I should suppose, without instruments. Hence he says, "I will seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." (xxxiv. 12.) Read it all through. There is the greatest encouragement for such as have no one preacher that they can hear; that if in heart they seek him, he will work without the ordinary use of preaching. So that if your situation in life is out of the way, and you cannot attend preaching, God will be a little sanctuary to you. But we are not to seek the living amongst the dead.

But again. The church of God ever will (let their experience be never so clear) be subjected to much darkness at times while here

below in a militant state. No, no; it is not all light, comfort, joy, and happiness, and by no means is any believer living so as to be altogether without changes. Hence Jeremiah complains, saying, "Thou hast brought me into darkness, and not into light." Asaph says, "We see not our signs." (Psalm lxix. 9.) Heman: "Thou hast laid me in the lowest pit, in darkness, in the deeps." (lxxxviii. 6.) And not only these, but numbers more I might mention; but here is a word of very great encouragement to such amidst the scenes of darkness which they may be called to go through, darkness in providence, darkness in soul, darkness as it respects the being forsaken of friends, and darkness as it respects the times we now live in: "Who is there among you that feareth the Lord, and that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." (Isaiah li. 10.)

You and I are apt to forget that ours is a life of faith, and not a life of sense. Hence Paul says "we walk by faith, not by sight." Sight is therefore opposed to faith. From all which you may see that a man may fear the Lord, which is a fountain of life, God's treasure of grace in the heart, and the beginning of his wisdom; and that such may be obedient to Christ Jesus, for he is called God's servant: ("Behold my servant, whom I uphold." By which obedience I understand faith. Hence Paul expressly calls it "the obedience of faith," and "obeying the gospel of our Lord Jesus Christ.") Now, a man may have both the fear of God and walking in holy obedience; and yet walk in darkness, and have no light, no comfort, and be unable to see how things are going on. I believe that Abraham, the father of the faithful, travelled in this path, for God declared that he feared him; and also that by faith he obeyed and went out, not knowing whither he went. So that he must have walked in darkness. However, the Lord led him right, and so he will us, even "by a right way to a city of habitation."

There are two sorts of darkness that a real believer is delivered from.

1. From *blindness of mind*, so as not to see the evils of his heart, the spirituality of God's law, the cunning and craft of the devil, and the awful state of this world. This is called by the prophet Isaiah, "gross darkness:" "Darkness hath covered the earth, and gross darkness the people." Hence, "if the gospel be hid, it is hid from them that are lost, in whom the god of this world hath blinded the mind of them which believe not." Now, this is the veil or covering that is spread over all nations; and although the elect have been in this darkness, they are at once delivered from it for good and all, directly the true light comes.

2. *Hatred to God's elect* they are delivered from, and this is called darkness. Hence John tells us that he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I will allow that we often feel heart-risings and enmity, but it is not a fixed, rooted hatred, as it is in the non-elect, as it was in Esau towards Jacob. No; besides, what we feel is sooner or later a grief and burden to us, and we are

brought to cry and groan to the Lord to remove it. But the non-elect are in no trouble about it at all, but rather glory in their shame.

Well, from what has been said you see that a child of God will have his dark seasons. Say you, I do not know this will stand to all, for I have walked in the light a long time, and expect to go on always as I have, and you know that the promise runs thus: "The path of the just is as the shining light, that shineth more and more unto perfect day;" and this you know is God's word. True, it is; but if the light shone always in the way that you speak of and that you would have it, it would not be the path of the just, for every just man in God's book was subject to changes, and they that have none fear not God.

You do not understand the text. "Shining more and more," and always shining, so that I shall be happy and comfortable at all times, are two things. Suppose that to-day you can see your interest clear in God's salvation, and rejoice in it; but to-morrow you lose sight of it, and instead of seeing it you see yourself a vile, polluted sinner. Is not all this the path of the just shining more and more? for at first you rejoiced in God's salvation, and it is "the light of the righteous that rejoiceth." But now you see yourself a vile sinner: and "all things that are reprov'd are made manifest by the light" which doth appear; and Solomon declares that a just man falls seven times; and when fallen he can see his sins, so that his path shines and he is in the footsteps of the flock. "There is not a just man upon the earth, that doeth good and sinneth not." If any man living bade fair for your path it appears to have been Job; hence he expected to die in his nest: "O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness, as I was in the days of my youth, when the secret of God was upon my tabernacle." (Job xxix. 2—4.) But how was it afterwards? Why, he tells you, "Behold I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." (Job xxiii. 8, 9.) And in the last verse Job calls all this the darkness, "Because I was not cut off (in my first love by death) before the darkness, neither hath he covered the darkness from my face."

Now, there are *many* days to a believer (if he live) of this darkness: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." This the church found when she said, "His mouth is most sweet, yea, he is altogether lovely;" and David saith, "My meditation of him shall be sweet." Both these beheld him as the Sun of Righteousness with healing in his wings. David says, "The Lord God is a sun and a shield." So they found it a pleasant thing to behold the sun. But Solomon adds, "If a man live many years and rejoice in them all, yet let him remember the days of darkness, for they shall be many." (Eccles. xii. 7, 8.)

3. Days of *visitation*; and therefore you read, "If his children forsake my law, and walk not in my judgments; if they break my

statutes, and keep not my commandments; then will I visit their sins *with a rod*, and their iniquities with stripes." And as you and I are so bent to backslide, we shall often be visited in this way, and we do well not to despise the chastening of the Lord, seeing that we always procure it to ourselves. "Wherefore should a living man complain, a man for the punishment of his sins?" It is a great blessing to "hear the rod and him that hath appointed it." I have ere now seen it an infinite mercy that God has chastened me, and not given me up, as he does some, to my own lusts. O fellow traveller, if we see things in their right light, we shall fully agree with Mr. Hart:

"His chast'ning therefore prize,
The privilege of a saint."

O to be left without the rod! Awful indeed! For "the rod of God is not upon the wicked," and to be without chastisement is to be a bastard and not a son. God said to Israel of old, who, as I told you, were a typical people, "You only have I known of all the families of the earth, therefore will I punish you for your iniquities." May you and I, then, be brought to accept the punishment of our iniquity, knowing that his ways are equal and ours unequal; and take this as an encouragement, let your chastisements be never so many and great, that this is God's way to exalt and to honour you. It is the wicked, the ungodly, that he lets have their own way. Take the account from an experimental Christian under the influence of the Holy Ghost, even Job, one that exceeded all others for trials. Hence he says, "What is man, that thou shouldest magnify him, and that thou shouldest set thine heart upon him, and that thou shouldest visit him every morning and try him every moment?" (Job vii. 17, 18.) These visitations are called days; as it is written, "I will visit upon her (that is, the church) the days of Baalim, wherein she burned incense unto them, and she decked herself with her earrings and her jewels, and she went after her lovers and forgot me, saith the Lord." (Hosea ii. 13.) Now, there are other visits that the Lord pays his people, besides the rod and besides trying them every moment, for he visits them *with his salvation*, and visits them in providing for their temporal need, (Ruth i. 6;) and it is his visitations which preserve their spirits. But here I am treating more particularly of the dark side.

4. There are days of *trouble*. Job tell us, and we all know it to be a truth, that "man is born to trouble as the sparks fly upwards." But all the troubles that a natural man has are about worldly things. It is the sorrow of the world that worketh death; for as for God, he is not (in an honourable way) in all their thoughts. But when God is pleased to search our hearts and to try our reins, when we begin to discover what a holy, just, and righteous Being the Almighty is, and the infinite distance and disproportion between God and us, these things bring on a dismal gloom, and we are troubled. Hence David says, "*I remembered God, and was troubled.*"

The next cause is this: namely, *the continual presence of God shining upon the old man of sin*, opening up and discovering to us all

the ugly features of this monster. Now, it is God's presence which does this; and as we think it is to terminate in our everlasting destruction, we would fain fly out of his hand, but he holds us to it, hence David says, "Whither shall I go from thy Spirit, and whither shall I flee from thy presence?" Now, you and I little think that it is God's presence at first, and when we do we fear that it is to our ruin. We find David saying again, "O that I had wings like a dove, I would hasten my escape from this windy storm and tempest." Job also, "Therefore am I troubled at his presence, for God maketh my heart soft, and the Almighty troubleth me." (Job xxiii. 15, 16.) This way of going on is quite new to us, for we never used to think about God. But now we think of him continually, and we find that, go where we will, we never can get from him. Hence the psalmist says, "If I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there." (Psalm cxxxix. 8, 9.)

Then you see that both *thinking and feeling* bring trouble, for Asaph remembered God and was troubled, and God made both David and Job troubled at his presence: "God maketh my heart soft, and the Almighty troubleth me." But all this is viewing God in his law, in which he ever appears arrayed in terrible majesty.

Again. Another cause of trouble is, *the cruel hatred of the children of men*, both professors and profane, but professors are far the worst; and the more we separate from them and enforce the power of godliness, the more they hate us; which, at first in particular, is a great trouble, because we cannot at that time but conclude that God also is against us, and that we are buffeted for our faults. Our convictions are so keen, and the true Light opens up to us all our past and present life, and then the root from which all this evil springs; so that our life is a sore burden. But we have no idea at that time of falling under these charges, but strive in a legal way to get a good conscience. O! I can look back and see when I was at this work, the cruel hatred I had from various characters; and there was one man a bitter enemy to me, that was in a profession of religion (falsely so called, for there is no religion in it) for thirty or forty years. O how has my soul sunk with trouble through that man! But as he lived so he died—an old man run over by a chaise in Cheapside, some months back. "The Lord is known by the judgments that he executeth; his hand is now toward his servants, and his indignation toward his enemies:" "Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me; thou hast lifted me up from the gates of death." (Psalm ix. 13.)

There are various troubles and perplexities in life that all have in one way or another, but some are particularly tried in providence; a large family and no work, or if work no strength, getting behind and no way appearing to alter it; and this may go on for years and years. But the worst trouble you and I can have is this: after having a clear deliverance, and finding access to God and delight in him for a length of time, for the scene to change—God appears angry, and we find our corruptions all arise again worse than ever, and our enemies all lively and strong as ever. This appears:

to us as if we were altogether deluded, and, as Peter says, "as though some strange thing had happened unto us;" and this David found: "In my prosperity I said, I shall never be moved: Lord, by thy favour thou hast made my mountain to stand strong;" but the scene changes, and he adds, "Thou didst hide thy face, and I was troubled." (Psalm xxx. 6, 7.)

Now, there are *many* days of these troubles, and so we shall find in one way or another all our journey through; but the best course we can steer is to be continually calling upon the Lord according to his command: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me;" so that you see, our good and God's glory are the end God has in view. "I will deliver thee," however long the day of trouble may be and of whatever kind; and then I will bless you with a grateful heart to bless and praise my holy name. I will appear for you when every other refuge fails, and you are at your wit's end. Read carefully Psalm cvii., and you will find God always faithful to his promise; and the greater and deeper the trouble, the more perilous things appear, the more earnest will the Holy Spirit make us at a throne of grace, and generally the longer the deliverance. But we must expect more troubles, for troubles will continually be coming on from various quarters; but here is our comfort, "The just shall come out of trouble." David tells us a little about his troubles, but he always cried to the Lord; hence he prays, "The troubles of my heart are enlarged; O bring me out of my distresses;" and "Though I walk in the midst of trouble, yet wilt thou revive me."

(To be concluded in our next.)

GOD'S GREAT NAME THE GROUND AND REASON OF SAVING GREAT SINNERS.

A SERMON BY RALPH ERSKINE, PREACHED JULY 18TH, 1730, BEFORE
ADMINISTERING THE ORDINANCE OF THE LORD'S SUPPER.

"Nevertheless, he saved them for his name's sake."—PSALM cvi. 8.

(Concluded from page 336.)

V. The fifth thing proposed was, *to offer some reasons why* the Lord thus saves "for his name's sake." Why?

1. He saves "for his name's sake," because, if he did not so, he would save *none of Adam's race*. The best saints on earth cannot deserve mercy; the salvation of the most righteous is an act of *grace*; therefore, the "righteous run to his name," and even the "just may live by faith," saying, "Though our iniquities testify against us, yet do thou it for thy name's sake." (Jer. xiv. 7.) And, "Help us for the glory of thy name." (Psalm lxxix. 9.) He can save none, if he did not save them "for his name's sake."

2. He saves "for his name's sake," that sinners *may hope in his name*; that they may return to him, and call upon him for mercy: "There is forgiveness with thee, that thou mayest be feared." (Psalm cxxx. 4.) Why, say you, could not God be more

fearcd, if he had no mercy and forgiveness with him? It is true, man in that case could fear as devils do, despairingly; but not with any penitential fear: "The goodness of God leads to repentance." (Rom. ii. 4.) Thus God interprets his merciful providences as a drawing with the "cords of love." None could trust in his name, if he did not save "for his name's sake."

3. He saves "for his name's sake," that sinners *may adore his name*, that they may admire his mercy! God remembers his own glory, and therefore saves "for his name's sake," that men may glorify his name. O wonder-working God, that can show mercy when nothing is deserved but misery! This effect it had upon David: "O Lord our Lord, how excellent is thy name in all the earth!" (Psalm viii. 1—9.) "According to thy name, O God, so is thy praise unto the ends of the earth." (Psalm xlviii. 10.)

4. He saves "for his name's sake," because it is *the only fit way for us to be saved*. If God should offer to save us for our own sakes, for our righteousness' sake, for our duties' sake, O how unfit would that be! We might think God were mocking us, because we have nothing but sin and hell about us; and our best righteousness deserves damnation. But when he gives salvation "for his own name's sake," then it appears to be a fit gift; we cannot think God is mocking us. Would he thus affront himself, when his own name is the ground of faith laid before us?

5. He saves "for his name's sake," because it is *the only fit way for him to save us in*; it is the only way of salvation suitable to his infinite excellency, who cannot but consult the glory of his perfections in all his works. Now, God's glory requires that no salvation should be found but in his name. Why hath he told us of mercy running in the channel of the new covenant? Why hath he told us that justice itself is drawn in to be upon the sinner's side, inasmuch as he can be justified in forgiving them? Why hath he displayed so much of wisdom in making judgment and mercy to meet, and kiss each other; wisdom in punishing sin, and yet saving the sinner? Why, it is even that he might be glorified; that the "loftiness of man might be brought down, and the haughtiness of man laid low, and that the Lord alone may be exalted." (Isa. ii. 11.) This way of saving is suitable to his nature.

VI. The sixth thing proposed was, *to draw some inferences from the whole*. And is it so, that when God saves sinners, or a sinful people, he does it for his name's sake, notwithstanding their provocations, whereby they forfeit his help and deserve destruction? Then,

1. Hence learn by way of *caution* the following particulars:

That this doctrine yields *no encouragement to sin*, though God saves sinners "for his name's sake." The current of his providence, the current of his word, the current of his dealing, all declare his enmity against sin. What is there in his word that can encourage us in sin? All the threatenings of the law say in effect, As you regard the wrath of God, beware of sin. All the commands of the law say, As

you regard the authority of God, beware of sin. All the promises of the gospel say, As you regard the grace, love, and mercy of God, beware of sin. And God's saving "for his name's sake" says, As you regard the great name of God, beware of sin. The great salvation that he exhibits "for his name's sake," is salvation from sin; and, therefore, to make this an encouragement to sin is to affront his name, to abuse his name, to profane his name, and to take his name in vain; and "he will not hold them guiltless that take his name in vain."

Think not that God will deliver any from eternal damnation who are gone to hell, or save them "for his name's sake;" no, by no means; they are lost for ever that die out of Christ.

2. Hence see, by way of *information*, a foundation for the following truths:

First. *The reason why the saints confide in God and believers trust in his name, and flee to his name in time of danger; they are acquainted with his name: "And they that know his name will put their trust in him." (Psalm ix. 10.) They know his grace, his goodness, his power, his holiness, justice, and truth; and they have the encouragement of a promise so to do: "I will set him on high, because he hath known my name." (Psalm xci. 14.) And why is it that they pray for help "for his name's sake?" Because they know God will do more for his name than otherwise he would do. (Psalm xxv. 11; Jer. xiv. 7.) Thus Joshua, when Israel was smitten at Ai, (chap. vii. 9:) "And what wilt thou do unto thy great name?" Again.*

Secondly. Hence see *to whom we ought to give the glory of experienced mercy, even to God's name.* "Not unto us, not unto us, but to thy name be the glory, for thy mercy and thy truth's sake." (Psalm cxv. 1.) Thus you will find David frequently at this work. "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever." (Psalm cxlv. 1, 2.) This is one ground of God's helping. (Isa. xxix. 22, 23.) This is in a manner all that Jehovah gets by all his glorious salvations wrought for us. (Ezek. xxxvi. 23.) Let us therefore learn to render the glory of all God's works unto his glorious name.

Thirdly. Hence see *a door of hope opened for sinners in this gospel.* Does God save "for his name's sake" those who may not put in for salvation? Whatever they be, whatever objections you can make, they are answered by this one argument, God saves "for his name's sake;" when there is no other reason for his doing so in the world, he can make a reason to himself, and find the answer in himself why he will save.

Fourthly. Hence see *the freeness of the gospel method of salvation; for God saves with a notwithstanding.* O but the gospel salvation is free! The law brings in so many *provisos*; that is, either the law of works, truly so called, which says, "If ye do, ye shall live;" if you be perfect, ye shall be happy; or the law falsely so called, the many remainders of it in man's heart that make the

sinner think, Why, I cannot be saved unless I do as well as I can; unless I be so and so qualified I cannot expect to be saved; but the gospel opens a door of free access to sinners with a *nevertheless*; notwithstanding whatever sins, guilt, disorder, confusion, death, distress, and ruin; notwithstanding whatsoever wickedness be about you, yet here is a way wherein you may expect salvation: "Nevertheless, he saved them for his name's sake."

Objection. Must I not be saved upon my believing and repenting? Is not faith at least the condition of my salvation?

Answer. Faith and repentance are parts of this salvation that God gives "for his name's sake;" but how can they be *conditions* of that salvation whereof they are leading parts? "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God." (Eph. ii. 8.) Christ is "exalted to give repentance." (Acts v. 21.) None are saved without faith and repentance, because all that are saved of the Lord are saved thereunto; they are saved from unbelief and brought to faith; saved from impenitency and brought to repentance. Faith and repentance are the beginnings of this salvation, and salvation cannot be completed without having a beginning; but both beginning and end are what God gives "for his name's sake." "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Christ," (Phil. i. 6,) because his name is "Alpha and Omega, the Beginning and the Ending." Faith itself is not necessary to salvation as a *moral condition*, but only an *instrument*. Faith is nothing else but a welcoming this salvation in this manner; it is the soul's acquiescing and *falling in with* this method; not a condition of it properly, but a closing with it freely. It is a believing that God will save in this way "for his name's sake," and not for the sake of our faith, or any thing else done by or wrought in us. It is a being content to be saved in this way, that the name of God may for ever get the praise; and renouncing all other grounds of faith and reasons of hope, taking this "name of the Lord for his strong tower," resolving to rest here.

Fifthly. Hence see what is the *last and ultimate refuge of faith*. The first resort of faith is to a word, a *may be the Lord will be gracious*, but a finding no rest here; then perhaps it goes to a direct promise, such as that, "A new heart will I give you;" and pleads for the promise's sake; but needing to be better fixed, it goes to Christ and pleads for Christ's sake, "in whom all the promises are yea and amen." But why should God save for Christ's sake? What obligation is God under to accept of that ransom and atonement in the blood of Christ for me? Why? Then last of all it flees to God's name, and sees that God's name will be more magnified in this way of salvation than it can be in any other way of God's dealing with it; and hence it is never said he damns "for his name's sake," for his name gets not so much glory that way. Here, then, is

the last shift of faith, and its ultimate refuge and ground of hope, and there is ground enough here.

3. The next use shall be for *examination*. Try whether or not God hath *begun* to save you "for his name's sake," or if you have got his name *engaged* and *concerned* in your salvation work. For the trial of this interesting point, consider the following things :

First. They whom God hath begun to save "for his name's sake," and to whom he will be further merciful "for his name's sake," are *made sensible* that God hath hitherto helped them "for his name's sake;" and that they are *beholden* to God's name for every bit of bread; indebted to his name for their preservation out of hell; obligated to his mercy and power, that hitherto he hath helped, pitied, and saved them from everlasting ruin: and they, are so affected with his mercy that they endeavour to live like persons: sensible of this obligation they are under to his name, though *in*-strict justice they deserve nothing, and God may say, "I will deliver you no more," (Judges x. 13,) and swear, "Behold, I have sworn by my great name, saith the Lord, that my name shall be no more named in the mouth of any man, &c." (Jer. xlv. 26, 27.) Yet, being a gracious God, he will not utterly leave them, (1 Sam. xii. 22,) but save them, and others for their sake; so good is he to them. (Gen. xviii. 32.)

Secondly. Hath *frowning* providence done you good? Are you purged by afflictions? For those whom God delivers "for his name's sake," their deliverance from trouble bears some resemblance to His name who delivers.

Question. How shall we know when God's rod hath done its work, and when God hath said, "It is enough?" (2 Sam. xxiv. 16.)

Answer. When you are *humbled* for the sin that caused God to take his rod in his hand; such as want of love, despising the gospel, abounding of error, division, unbrotherly animosities, the abounding of hypocrisy under the specious name of higher attainments, &c.; have these things been lamented?

(1.) Are *your salvation* and *God's glory* twisted and conjoined? Will God's name be a loser if your bonds be strengthened and continued? Joshua said, "What wilt thou do unto thy name?" This moved God to show mercy on a wicked people, (Deut. xxxii. 26, 27;) lest God should lose his declarative glory in the wonders he had wrought for Israel; lest the heathen should say, God cannot save his people. Can you say, Oh! I think God will want much glory, if I be not saved; and I cannot think that his name should want that glory and praise that I see it will get in saving me?

(2.) They whom he saves "for his name's sake," are *brought off* all hope of being saved for their own: as God says, "Not for your sakes have I done this, but for my own name's sake;" so they are brought to say, Not for my sake will he do so and so, but "for his name's sake."

(3.) They *seek all they want* from God "for his name's sake." Many a graceless beggar seeks an alms for God's sake that knows not what he says; but believers are beggars at God's door, and they seek for God's sake: they seek pardon "for his name's sake," with David, "For thy name's sake pardon mine iniquity, for it is great." They seek, saying, Quicken me "for thy name's sake;" purify "for thy name's sake;" give grace "for thy name's sake;" and every thing they seek is "for his name's sake." Thus they lean upon his lap, and give evidence of their being "loved with an everlasting love."

(4.) They will desire to *do* much "for his name's sake," and will be content to *suffer* "for his name's sake." Such is their regard to his name, that every duty they perform will be easy to them, when they have his name and honour in their eye; and they count their sufferings all to be light, when they suffer for his name: this made them take "joyfully the spoiling of their goods." (Heb. x. 34.)

(5.) They will *set his name on high*, as being "a name above every name." Hence they will desire and endeavour to have his name exalted in the world, that all men may know his name. They will be grieved when his name is profaned and blasphemed; they will be content that their name sink and be buried, that his may arise, saying, "Let me decrease and him increase;" whatever may come of my name, let thy name be exalted: their ambition will be to have his name written in their foreheads: "I will write upon them my new name." (Rev. iii. 12.)

(6.) They *approve and esteem the way of salvation* for this reason, because God saves "for his name's sake." Their hearts say, "O, I prize salvation the better that his name is honoured thereby." They set his name *above* their salvation, as the *crown* of it; and his name *below* their salvation, as the *ground* of it; and his name and attributes *round about* their salvation, as the defence of it, the place of their defence being "the munition of rocks." His name is a rock round about them: "As the mountains are about Jerusalem, so the Lord is round about his people, from henceforth even for ever." As that is his reason for saving them, even his name, so it is the reason for expecting salvation: as God's argument in saving them is drawn from his name; so their argument in trusting in him for salvation is drawn from his name. O but this is what sweetens the thoughts of salvation, that his name is exalted thereby: they desire no other way of salvation but through his name.

(7.) They not only *run* to this strong tower, the name of the Lord, but they *run into* it, and *rest* there: they hang their salvation upon this strong Nail; they build upon this everlasting Rock; here they have their rest. As the sparrow and swallow built their nests on the rafters of the temple and tabernacle, and there laid their young, so they dwell on high; Christ is the temple, and God's name and attributes are, as it were, the lofty pillars and high rafters of the temple; and faith builds there, resides there, where neither the devil nor all the powers of hell shall be able to disturb or annoy them. There they may dwell safely from the fear of evil; there they lay their young, and bring forth their fruit unto God, even all the fruits of

holiness and righteousness, which are to the praise and glory of God : for as "from him their fruit is found," (Hosea xiv. 8,) from the temple ; so their fruit is to him, being dedicated to the temple, to the praise and glory of His name that dwells therein.

(8.) They whom God has begun to save "for his name's sake, as their confidence is placed only in his name, as the leading argument of their trust ; so this argument will *carry them through thousands of difficulties, oppositions, and impediments* that seem to lie in the way of their salvation ; this name of God will strengthen you against thousands of temptations, thousands of objections. Notwithstanding your sins, your guilt, your rebellion, your apostasy, the wrath gone out against you for sin, as it did against Jonah, in fearful streams of indignation ; yet faith will look again to God's holy temple, to God's holy name, and say, "Nevertheless he saves for his name's sake." There are thousands of things to damp and discourage me in looking for salvation, and if I consider them, I must despair ; but, with Abraham, I desire to consider nothing but God's name and word of promise. (Rom. iv. 19.) There is not a man more full of God, in all the world, than he that is brought to nothing before God, and has nothing to rely on but the great name of God. That name never failed a soul that trusted to it.

In a word, they whom God saves "for his name's sake," are brought, 1. to *know* his name ; 2. to *trust* in his name ; 3. to *love* his name ; 4. to *fear* and *worship* his name.

See that you make not God the author of sin, by charging his sacred decree with men's miscarriages, as if that were the cause or occasion of them ; which we are sure it is not, nor can be, any more than the sun can be the cause of darkness. Be it always remembered, that the Lord's rejecting of men puts nothing of evil into them, nor necessitates the will ; it only leaves them to their own ways, which they freely choose ; yet banking them in, and stopping them up, as he did the fountains of the great deep, lest they deluge the world with sin.—*Coles.*

"By him were all things created that are in heaven and in earth, visible and invisible."—(Col. i. 16, 17.) And because of the great notions and apprehensions that were then in the world, especially among the Jews, (unto whom the apostle had respect in this Epistle,) of the greatness and glory of the invisible part of the creation in heaven above, he mentions them in particular under the most glorious titles that any other could or then did ascribe unto them : "Whether they be thrones, or dominions, or principalities, or powers ; all things were created for Him and by Him :" the same expression that is used of God absolutely. (Rom. xi. 36 ; Rev. iv. 11 ; John i. 1, 2, 3 ; Heb. i. 1, 2, 3.) And those that are not under the influence of spiritual infatuation, cannot but wonder at the power of unbelief, the blindness of the minds of men, and the craft of Satan in them who deny the divine nature of Jesus Christ. (2 Cor. iv. 4.)—*Owen.*

A LETTER FROM THE LATE MR. GADSBY.

Dear Friend,—I sincerely wish you well, and hope you are preparing to go into another business. I think it will be best for you in every respect. I shall be happy to hear of your real welfare.

I hope you and your dear wife live near to the Lord. For what is all the world if we have no sweet access to God? It is one of the most blessed favours we can enjoy, to be enabled to go freely unto the Lord as our own God, and there unburden our souls, and experience the Lord's unbosoming himself to us. Then we can truly say, "Our fellowship is with the Father and with his Son Jesus Christ."

But when a child of God cannot have sweet access to his covenant Lord, his very life and every thing that surrounds him are a burden to him.

I consider it a dreadful proof of a want of real religion, when a professor can be happy at a distance from the Lord. But when the poor soul is secretly sighing and panting for the lifting up of the Lord's countenance, crying, "Draw me, and I will run after thee," there is life; for there cannot be any spiritual thirsting and panting for the living God without spiritual life.

Blessed be the name of our God, where he begins the good work he will perform it. But God's people have a miserable time of it, when the world seems to be uppermost, and there is no sweet enjoyment of the Lord. I am sure that in proportion as the love of the Father is shed abroad in our hearts, the love of the world goes out.

Give my love to your dear wife, Mr. and Mrs. S., and all friends. I shall be happy to hear of the welfare of all of you in the most blessed respect. My dear wife has been very bad, but through mercy is at this time rather better. Do not forget to give my love to that friend whose wife died at Brighton. I hope the Lord has sanctified the great trial to his soul.

Through mercy I am well in body, and I hope the Lord is with me, though at times I am as dark as midnight. But the blessed presence of the Lord makes darkness light. I have often proved that the blessing of the Lord maketh rich; and I am sure that if he do not grant his blessing we are poor indeed.

I shall never forget your kindness to me, and I hope the Lord will reward you.

God grant that you may be enabled to look unto, rest upon, and enjoy much of the Three-One God.

That you and all the friends may live very near unto the Lord is the prayer of yours in truth,

Manchester, Dec. 5th, 1822.

W. GADSBY.

A REMARKABLE INSTANCE OF FREE AND SOVEREIGN GRACE.

In the town where I resided for many years, there lived a married woman who had for thirty-three years made herself singular by her antipathy to religion. Her husband was naturally of a quiet and

easy temper, and strove to his utmost to live in peace. He was a professor of religion and a member of our church. His conduct gave general satisfaction, not only to all his Christian friends, but to the neighbours who had no acquaintance with religion.

His wife was quite the opposite. She was naturally of a violent and most unhappy temper; and this had been increased by an education which had prejudiced her to the highest possible degree against religion. Her aversion was so great, that the husband, after many years striving to endure his hard lot, found his patience quite exhausted; and seeing no possibility of happiness at home, he found means, unknown to her, to leave his country.

After he had spent some time from her, he began to reflect on his conduct, and thought he had fled from that cross which God in his providence had called him to bear. He therefore resolved to return, though he had not the least prospect of spending his days any more agreeably to himself at home.

On his return he found he was not mistaken, for she soon made him experience that her temper was as intolerable as ever; but being convinced it was his duty to bear all, he remained firm, and determined to endure those difficulties to which God in his providence had called him. For many years the troubles she raised in the family, through her implacable hatred to religion, were repeatedly the subject of remark among the surrounding families.

After they had been married thirty-three years, she, unknown to any person, resolved that she would at some time hear what it was that made her husband for so many years endure so patiently such unparalleled persecution as she had by her conduct made him experience. Accordingly she determined to set out from her home one Sabbath evening, without dressing herself in her best clothes, that none in the house should suspect her intention, but suppose that she was going, in her idle and wicked manner, to spend an hour with some of her old companions in the neighbourhood.

When she arrived at the meeting house, she soon spied a dark corner, in which she was persuaded she could hear and not be noticed by any of the constant hearers. In this respect she obtained all her wish, for not one of the hearers knew of her being there; and as for her husband, he never imagined he should ever see the day that his persecuting wife would so much as hear one gospel sermon. She said not a word for some time of her visit to the meeting house, though an arrow had been shot so deep into her soul, that all the art and violence of her temper could not extract it. He that guided the arrow which wounded Ahab, sent an arrow of conviction in such an unerring manner, that it sank deeper and deeper every day.

The next public sermon, who should be there—and that not clandestinely, but openly—but this poor trembling sinner, under the most distressing apprehension that all was over with her? And as she knew she had not only exceeded the whole town for rage and enmity against the gospel, (as she thought,) but the whole country, she could not prevent herself from drawing the most dreadful conclusions, namely, that her punishment in hell would as far exceed that of others as her sins had rendered her notorious in this world.

Under this intolerable pressure of spirit she resolved that, while God spared her life, she would neglect no means, either public or private. The husband looked on this unexpected change with both hope and fear. He now had a companion with him in public worship and at every prayer meeting; and her distress was so great, that though the eyes of great numbers were looking on her with astonishment and wonder, nothing had weight enough to hinder her attention to the word. She now heard for eternity; this swallowed up every other consideration.

When I had observed her for some time to attend so very constantly, I spoke to her at a private meeting, and intimated both my pleasure and surprise to see her there, and I asked her the reason. She said little, but repeated the words of David: "Is there not a cause?"

As her understanding opened to take in the nature of divine things, and to see more and more of their everlasting importance, her spirits were the more depressed, so that in about twenty weeks' time her natural frame was so much exhausted as to bring on a nervous fever, in which state she was for a short time confined to her bed.

At last she was brought so low, that the person who attended her thought she could not continue alive many hours; accordingly her nurse sent in great haste to the warehouse, requesting her husband to come home immediately and take leave of his wife, desiring the messenger to inform him that she was dying. He hastened from the warehouse stricken as with a thunderbolt, dreading the idea of finding his wife on the borders of eternity in such a gloomy state of mind. But it pleased God, who has promised that the spirit shall not fail before him and the souls that he has made, and who understands to a moment how to time those great gifts of his, just about the time of his arrival in the room, to turn her extreme sorrow into as high a degree of joy. This joy was as much superior to what many of God's people are favoured with, as the terror and darkness she had endured had exceeded those of most who have real experience. Several friends also, having been called in, were witnesses to a house gloomy beyond description one hour, and the next like the borders of the heavenly world.

No sooner had she experienced this unexpected change than she sent to my house, requesting my immediate attendance; and being overjoyed with what I heard had taken place, I hastened to share with her and my friends the pleasure. As I entered the room I was struck instantly with a complexion that I formerly beheld with pain, on account of her distress and perpetual depression of spirits; but which I now saw to be like heaven itself; every feature of the face indicated in the strongest manner the feeling and joy of her heart.

After a few words had passed, expressing her pleasure in seeing me, she said in a peculiar tone, quoting the first two verses of the twelfth chapter of Isaiah, "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." After saying things on these words as extraordinary as her joys, pointing with her finger to her husband, who was standing on the other side of the bed, his heart running over with joy—"There," said she, "is a good husband, whom I have abused for thirty years. When he has come home from the house of God, or from a prayer meeting, I have abused him beyond anything I ever heard of in the whole world. After making him fly to bed for a shelter from my envenomed tongue, which was in reality set on fire of hell, by the time he had well laid himself down in bed, I have rushed into the room with all the vengeance and wrath with which human nature is capable of being possessed; and being, I am fully persuaded, taught by the devil how to plague him, I did that with my tongue which I fully believe was never done by any other wicked woman since God created the heavens and the earth. As he lay on one side," she added, "I have sworn in his ear, when the enmity of my heart so far exceeded the strength of my animal frame, that I have frequently fainted in the horrid exercise; and generally when I was so weak that I was constrained to give over, I frequently spoke these words, with an awful tone: 'I know I am going to hell, and I will not go there for a small sin.' This," she added, "I have done repeatedly, sometimes until two, and sometimes until three in the morning. Did you ever hear of any person under heaven manifesting such enmity against God and his people?"

After speaking some time she said, "I am now fully convinced that I see something of this wonderful mystery, and why such a God-provoking sinner should be spared for so many years, and suffered to run on in such an awful manner. God designed to manifest such riches of his grace in me as I think have not been manifested in any other monument of his mercy for centuries. I am now," she added, "fifty-three years of age, and do think there has not any arrived in heaven for many ages in whom infinite and free love will be so glorified as in me."

After speaking many things which surprised all present, she said, "None of you will ever see me have the least doubt of my state to my dying day." I was persuaded in my own mind I should see her soon convinced of this mistake, but knew it was not proper to speak one word to her at that time.

She soon recovered, and was restored to her usual health; and it might be said of her, that for seven years she ran in the ways of the Lord with unabating zeal. Her husband, however, after this change was made in her, was not so diligent in the ways of God as before. She had many fears that, after all he had suffered for religion, it should be proved at last he was a castaway.

After having walked in the ways of the Lord about seven years, it pleased God to call her to that state of happiness which she now enjoys above. She bore a tedious and painful illness with patience and fortitude. The last time I saw her was some days before her

death. After speaking for some time in the most animating manner of the immutable love and kindness of God, which she had experienced for seven years, she said to me, "You have been witness to those great trials with which it has pleased God to exercise me and try my faith; and you remember how I told you on that remarkable day of my deliverance from that dreadful guilt and horror of mind which had brought me to the very gates of the grave, that I should never doubt of the love of God to my soul to my dying day; and I now tell you, though you know how greatly I have been tried by a variety of things, that I have never been left to doubt one single moment."

I do not remember ever to have either read or heard any thing like this from any other person; all I have been acquainted with have been frequently exercised with doubts and fears. But as her conversion was remarkable, so were the dealings of God with her. She at the same time told me she knew that such a day, mentioning the day, was to be the day when her corpse was to be interred, and desired me to promise her that I would walk before her coffin up the churchyard on that day. I told her, if I was well, and that should be the day, I would be sure to be there. She said, "I want you to give me your promise, that on that day you will walk before my corpse." She was in great pain when she spoke to me; and some of her last words to me were, "Now I am going to appear, as I told you, one of the greatest monuments of mercy that surround the throne above." She was buried on the day she mentioned to me.

AN ACCOUNT OF HIS ARREST AND IMPRISONMENT FOR PREACHING THE GOSPEL.

BY JOHN BUNYAN.

(Continued from page 351.)

Here is the Sum of my Examination before Justice Keeling, Justice Chester, Justice Blundale, Justice Beecher, and Justice Snagg, &c.

After I had lain in prison above seven weeks, the quarter sessions were to be kept in Bedford, for the county thereof, unto which I was to be brought; and when my jailer had set me before those justices, there was a bill of indictment preferred against me. The extent thereof was as followeth: "That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath (since such a time) devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king, &c."

THE CLERK. When this was read, the clerk of the sessions said unto me, "What say you to this?"

BUN. I said that, as to the first part of it, I was a common frequenter of the church of God; and was also, by grace, a member with those people over whom Christ is the Head.

KEELING. But saith Justice Keeling, (who was the judge in that court.) Do you come to church, (you know what I mean,) to the parish church, to hear divine service?

BUN. I answered, No, I did not.

KEEL. He asked me why?

BUN. I said, Because I did not find it commanded in the Word of God.

KEEL. He said we were commanded to pray.

BUN. I said, But not by the Common Prayer Book.

KEEL. He said, How then?

BUN. I said, With the spirit. As the apostle saith, "I will pray with the spirit, and I will pray with the understanding also." (1 Cor. xiv. 15.)

KEEL. He said we might pray with the spirit and with the understanding, and with the Common Prayer Book also.

BUN. I said that those prayers in the Common Prayer Book were such as were made by other men, and not by the motions of the Holy Ghost within our hearts; and, as I said, the apostle saith he will pray with the spirit and with the understanding, not with the spirit and the Common Prayer Book.

ANOTHER JUSTICE. What do you count prayer? Do you think it is to say a few words over before or among a people?

BUN. I said, No, not so; for men might have many elegant or excellent words, and yet not pray at all. But when a man prayeth, he doth through a sense of those things which he wants (which sense is begotten by the Spirit) pour out his heart before God through Christ, though his words be not so many and so excellent as others' are.

JUSTICES. They said that was true.

BUN. I said this might be done without the Common Prayer Book.

ANOTHER. One of them said, (I think it was Justice Blundale or Justice Snagg.) How should we know that you do not write out your prayers first, and then read them afterwards to the people? This he spake in a laughing way.

BUN. I said, It is not our use to take a pen and paper and write a few words thereon, and then go and read it over to a company of people.

But how should we know it? said he.

BUN. Sir, it is none of our custom, said I.

KEEL. But said Justice Keeling, It is lawful to use the Common Prayer and such like forms: for Christ taught his disciples to pray, as John also taught his disciples. And further said he, Cannot one man teach another to pray? Faith comes by hearing, and one man may convince another of sin: and therefore prayers made by men, and read over, are good to teach and help men to pray.

While he was speaking these words, God brought that word into my mind, in the eighth of the Romans, at the 26th verse: I say God brought it, for I thought not on it before; but as he was speaking, it came so fresh into my mind, and was set so evidently before me, as if the Scripture had said, "Take me, take me;" so when he had done speaking,

BUN. I said, Sir, the Scripture saith that "it is the Spirit that helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with sighs and groanings which cannot be uttered." Mark, said I, it doth not say the Common Prayer Book teacheth us how to pray, but the Spirit. "And it is the Spirit that helpeth our infirmities," saith the apostle; he doth not say it is the Common Prayer Book. And as to the Lord's Prayer, although it be an easy thing to say "Our Father," &c. with the mouth; yet there are very few that can, in the spirit, say the two first words of that prayer, that is, that can call God their Father, as knowing what it is to be born again, and as having experience that they are begotten of the Spirit of God; which, if they do not, all is but babbling, &c.

KEEL. Justice Keeling said that that was a truth.

BUN. And I say further, as to your saying that one man may convince another of sin, and that faith comes by hearing, and that one man may tell another how he should pray, &c., I say men may tell each other of their sins, but it is the Spirit that must convince them.*

And though it be said that "faith cometh by hearing," yet it is the Spirit that worketh faith in the heart through hearing, or else they are not profited by hearing. (Heb. iv. 12.) And though one man may tell another how he should pray; yet, as I said before, he cannot pray, nor make his condition known to God, except the Spirit help. (John xvi. 16.) It is not the Common Prayer Book that can do this. It is the Spirit that showeth us our sins, and the Spirit that showeth us a Saviour. (Matthew xi. 27.) And the Spirit stirreth up in our hearts desires to come to God for such things as we stand in need of, even sighing out our souls unto him for them with "groanings which cannot be uttered." With other words to the same purpose. At this they were set.

KEEL. But says Justice Keeling, What have you against the Common Prayer Book?

BUN. I said, Sir, if you will hear me, I will lay down my reasons against it.

KEEL. He said I should have liberty; but first, said he, let me give you one caution; take heed of speaking irreverently of the Common Prayer Book: for if you do so, you will bring great damage upon yourself.

BUN. So I proceeded and said, My first reason was, because it was not commanded in the word of God; and therefore I could not do it.

ANOTHER. One of them said, Where do you find it commanded in the Scripture that you should go to Elstow or Bedford, and yet it is lawful to go to either of them, is it not?

BUN. I said to go to Elstow or Bedford was a civil thing, and not material, though not commanded; and yet God's word allowed me

* If any say now that God useth means; I answer, But not the Common Prayer Book, for that is none of his institution; 'tis the Spirit in the Word that is God's ordinance.

to go about my calling, and therefore if it lay there, then go thither, &c. But to pray was a great part of the divine worship of God, and therefore it ought to be done according to the rule of God's word.

ANOTHER. One of them said, He will do harm; let him speak no further.

KEEL. Justice Keeling said, No, no, never fear him, we are better established than so; he can do no harm, we know the Common Prayer Book hath been ever since the apostles' time, and is lawful to be used in the church.

BUN. I said, Show me the place in the Epistles where the Common Prayer Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding, said I, they have a mind to use it, they have their liberty; that is, * I would not keep them from it; but for our parts, we can pray to God without it, blessed be his name!

With that one of them said, Who is your God? Beelzebub? Moreover, they often said that I was possessed with the spirit of delusion, and of the devil. All which sayings I passed over, the Lord forgive them! And further I said, Blessed be the Lord for it, we are encouraged to meet together, and to pray, and exhort one another; for we have had the comfortable presence of God among us, for ever blessed be his holy name!

KEEL. Justice Keeling called this pedlers' French, saying that I must leave off my canting. The Lord open his eyes!

BUN. I said that we ought to exhort one another daily, while it is called to-day, &c.

KEEL. Justice Keeling said that I ought not to preach. And asked me where I had my authority, with many other such like words.

BUN. I said that I would prove that it was lawful for me, and such as I am, to preach the word of God.

KEEL. He said unto me, By what Scripture?

I said that in 1 Peter iv. 11: Acts viii., with other scriptures, which he would not suffer me to mention, but said, Hold, not so many; which is the first?

BUN. I said, This: "As every man hath received the gift, so let him minister the same unto another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God, &c."

KEEL. He said, Let me a little open that Scripture to you. "As every man hath received the gift;" that is, said he, as every man hath received a trade, so let him follow it. If any man have received a gift of tinkering, as thou hast done, let him follow his tinkering. And so other men their trades, and the divine his calling, &c.

BUN. Nay, sir, said I, but it is most clear that the apostle speaks here of preaching the word; if you do but compare both the verses together, the next verse explains this gift as what it is, saying, "If any man speak, let him speak as the oracles of God."

* It is not the spirit of a Christian to persecute any for their religion, but to pity them; and if they will turn, to instruct them.

So that it is plain that the Holy Ghost doth not so much exhort to civil callings, as to the exercising of those gifts that we have received from God. I would have gone on, but he would not give me leave.

KEEL. He said we might do it in our families, but not otherways.

BUN. I said, if it was lawful to do good for some, it was lawful to do good to more: If it was a good duty to exhort our families, it is good to exhort others. But if they held it a sin to meet together to seek the face of God, and exhort one another to follow Christ, I should sin still; for so we should do.

KEEL. He said he was not so well versed in Scripture as to dispute, or words to that purpose. And said, moreover, that they could not wait any longer; but said to me, Then you confess the indictment, do you not? Now, and not till now, I saw I was indicted.

BUN. I said, This I confess, we have had many meetings together, both to pray to God and to exhort one another; and that we had the sweet comforting presence of the Lord amongst us for our encouragement, blessed be his name therefor. I confessed myself guilty no otherwise.

KEEL. Then, said he, hear your judgment. You must be had back again to prison, and there lie for three months following; and at three months end, if you do not submit to go to church to hear divine service, and leave off your preaching, you must be banished the realm. And if, after such a day as shall be appointed you to be gone, you shall be found in this realm, &c., or be found to come over again without special licence from the king, &c., you must stretch by the neck for it, I tell you plainly; and so he bid my jailor have me away.

BUN. I told him, as to this matter, I was at a point with him. For if I was out of prison to day, I would preach the gospel again to-morrow, by the help of God.

ANOTHER. To which one made me some answer; but my jailor pulling me away to be gone, I could not tell what he said.

Thus I departed from them; and I can truly say, I bless the Lord Jesus Christ for [it, that my heart was sweetly refreshed in the time of my examination, and also afterwards, at my returning to the prison. So that I found Christ's words more than bare trifles, where he saith he "will give a mouth of wisdom, even such as all the adversaries shall not resist or gainsay." And that his peace no man can take from us.

Thus have I given you the substance of my examination. The Lord make these profitable to all that shall read or hear them! Farewell.

The Substance of Some Discourse had between the Clerk of the Peace and myself, when he came to admonish me, according to the tenor of that Law by which I was in Prison.

When I had lain in prison other twelve weeks, and now, not knowing what they intended to do with me, upon the third of

April. comes Mr. Cobb unto me, (as he told me,) being sent by the justices to admonish me, and demand of me submittance to the Church of England, &c. The extent of our discourse was as followeth:

COBB. When he was come into the house he sent for me out of my chamber; who, when I was come unto him, he said, Neighbour Bunyan, how do you do?

BUN. I thank you, sir, said I, very well, blessed be the Lord!

COBB. Saith he, I come to tell you, that it is desired you would submit yourself to the laws of the land, or else at the next sessions it will go worse with you, even to be sent away out of the nation, or else worse than that.

BUN. I said that I did desire to demean myself in the world both as becometh a man and a christian.

COBB. But, saith he, you must submit to the laws of the land, and leave off those meetings which you were wont to have, for the statute law is directly against it; and I am sent to you by the justices to tell you that they do intend to prosecute the law against you, if you submit not.

BUN. I said, Sir, I conceive that that law by which I am in prison at this time doth not reach or condemn either me or the meetings which I do frequent. That law was made against those that, being designed to do evil in their meetings, make the exercise of religion their pretence to cover their wickedness. It doth not forbid the private meetings of those that plainly and simply make it their only end to worship the Lord, and to exhort one another to edification. My end in meeting with others is simply to do as much good as I can, by exhortation and counsel, according to that small measure of light which God hath given me, and not to disturb the peace of the nation.

COBB. Every one will say the same, said he; you see the late insurrection in London, under what glorious pretences they went, and yet indeed they intended no less than the ruin of the kingdom and commonwealth.

BUN. That practice of theirs I abhor, said I; yet it doth not follow that, because they did so, therefore all others will do so. I look upon it as my duty to behave myself under the King's government both as becomes a man and a christian; and if an occasion were offered me, I would willingly manifest my loyalty to my prince, both by word and deed.

COBB. Well, said he, I do not profess myself to be a man that can dispute; but this I say truly, Neighbour Bunyan, I would have you consider this matter seriously, and submit yourself; you may have your liberty to exhort your neighbour in private discourse, so be you do not call together an assembly of people; and truly you may do much good to the church of Christ, if you would go this way; and this you may do, and the law not abridge you of it. It is your private meetings that the law is against.

BUN. Sir, said I, if I may do good to one by my discourse, why may I not do good to two? And if to two, why not to four, and so to eight, &c.?

COBB. Aye, saith he, and to a hundred, I warrant you !

BUN. Yes, sir, said I, I think I should not be forbid to do as much good as I can.

COBB. But, saith he, you may pretend to do good, and indeed, notwithstanding, do harm, by seducing the people ; you are therefore denied your meeting so many together, lest you should do harm.

BUN. And yet, said I, you say the law tolerates me to discourse with my neighbour ; surely there is no law tolerates me to seduce any one ; therefore if I may by the law discourse with one, surely it is to do him good ; and if by discoursing I may do good to one, surely by the same law I may do good to many.

COBB. The law, saith he, doth expressly forbid your private meetings, therefore they are not to be tolerated.

BUN. I told him that I would not entertain so much uncharitableness of that parliament in the 35th of Elizabeth, or of the queen herself, as to think they did by that law intend the oppressing of any of God's ordinances, or the interrupting any in the way of God ; but men may, in the wresting of it, turn it against the way of God ; but take the law in itself, and it only fighteth against those that, driving at mischief in their hearts and meetings, make religion only their cloak, colour, or pretence ; for so are the words of the statute. "If any meeting, under colour or pretence of religion, &c."

COBB. Very good ; therefore the king, seeing that pretences are usually in and among people, as to make religion their pretence only ; therefore he, and the law before him, doth forbid such private meetings, and tolerates only public ; you may meet in public.

BUN. Sir, said I, let me answer you in a similitude ; set the case that, at such a wood corner, there did usually come forth thieves to do mischief, must there therefore a law be made, that every one that cometh out there shall be killed ? May there not come out true men as well as thieves, out from thence ? Just thus is it in this case. I do not think there may be many that may design the destruction of the commonwealth ; but it doth not follow therefore that all private meetings are unlawful. Those that transgress, let them be punished. And if at any time I myself should do any act in my conversation as doth not become a man and Christian, let me bear the punishment. And as for your saying I may meet in public, if I may be suffered, I would gladly do it. Let me have but meetings enough in public, and I shall care the less to have them in private. I do not meet publicly, because I am afraid to have meetings in public. I bless the Lord that my heart is at that point, that if any man can lay any thing to my charge, either in doctrine or practice, in this particular, that can be proved error or heresy, I am willing to disown it, even in the very market-place ; but if it be the truth, then to stand to it to the last drop of my blood. And, sir, said I, you ought to commend me for so doing. To err, and to be a heretic, are two things ; I am no heretic, because I will not stand refractorily to defend any one thing that is contrary to the word ; prove anything which I hold to be an error, and I will recant it.

COBB. But, Goodman Bunyan, said he, methinks you need not stand so strictly upon this one thing, as to have meetings of such

public assemblies. Cannot you submit, and, notwithstanding do as much good as you can in a neighbourly way, without having such meetings.

BUN. Truly, sir, said I, I do not desire to commend myself, but to think meanly of myself; yet when I do most despise myself, taking notice of that small measure of light which God hath given me, also that the people of the Lord (by their own saying) are edified thereby; besides, when I see that the Lord, through grace, hath in some measure blessed my labour, I dare not but exercise that gift which God hath given me for the good of the people. And I said further, that I would willingly speak in public if I might.

COBB. He said that I might come to the public assemblies and hear. What though you do not preach? you may hear. Do not think yourself so well enlightened, and that you have received a gift so far above the others, but that you may hear other men preach. Or to that purpose.

BUN. I told him I was as willing to be taught as to give instruction, and I looked upon it as my duty to do both; for, said I, a man that is a teacher, he himself may learn also from another that teacheth, as the Apostle saith: "We may all prophesy one by one, that all may learn." That is, every man that hath received a gift from God, he may dispense it, that others may be comforted; and when he hath done, he may hear, and learn, and be comforted himself by others.

COBB. But, said he, what if you should forbear a while; and sit still, till you see further how things will go?

BUN. Sir, said I, Wickliffe saith, that he which leaveth off preaching and hearing of the word of God, for fear of excommunication of men, he is already excommunicated of God, and shall in the day of judgment be counted a traitor to Christ.

COBB. Aye, saith he, they that do not hear shall be counted so indeed; do you therefore hear.

BUN. But, sir, said I, he saith he that shall leave off either preaching or hearing, &c.; that is, if he hath received a gift for edification, it is his sin if he doth not lay it out in a way of exhortation and counsel, according to the proportion of his gift; as well as to spend his time altogether in hearing others preach.

COBB. But, said he, how shall we know that you have received a gift?

BUN. Said I, Let any man hear and search, and prove the doctrine by the Bible.

COBB. But will you be willing, said he, that two indifferent persons shall determine the case, and will you stand by their judgment?

BUN. I said, Are they infallible?

COBB. He said, No.

BUN. Then, said I, it is possible my judgment may be as good as theirs. But yet I will pass by either, and in this matter be judged by the Scripture; I am sure that is infallible, and cannot err.

COBB. But, said he, who shall be judge between you? for you take the Scripture one way, and they another.

BUN. I said, The Scriptures should, and that by comparing one scripture with another; for that will open itself, if it be rightly compared. As for instance, if under the different apprehensions of the word mediator, you would know the truth of it, the Scriptures open it, and tell us that he that is a mediator must take up the business between one: "But God is one, and there is one Mediator between God and man, even the Man Christ Jesus." So likewise the Scripture calleth Christ a complete, or perfect, or able High Priest. That is opened in that he is called Man and also God. His blood also is discovered to be effectually efficacious by the same things. So the Scripture, as touching the matter of meeting together, &c., doth likewise sufficiently open itself and discover its meaning.

COBB. But are you willing, said he, to stand to the judgment of the church?

BUN. Yes, sir, said I, to the approbation of the church of God, (the church's judgment is the best expressed in Scripture.) We had much other discourse, which I cannot well remember, about the laws of the nation, submission to governments; to which I did tell him that I did look upon myself as bound in conscience to walk according to all righteous laws, and that whether there was a king or no; and if I did any thing that was contrary, I did hold it my duty to bear patiently the penalty of the law that was provided against such offenders; with many more words to the like effect. And said, moreover, that to cut off all occasions of suspicion from any, as touching the harmlessness of my doctrine in private, I would willingly take the pains to give any one the notes of all my sermons. For I do sincerely desire to live quietly in my country, and to submit to the present authority.

COBB. Well, Neighbour Bunyan, said he, but indeed I would wish you seriously to consider of these things between this and the quarter sessions, and to submit yourself. You may do much good if you continue still in the land. But alas! what benefit will it be to your friends, or what good can it do them, if you should be sent away beyond the seas into Spain or Constantinople, or some other remote part of the world? Pray be ruled.

JAILOR. Indeed, sir, I hope he will be ruled.

BUN. I shall desire, said I, in all godliness and honesty to behave myself in the nation whilst I am in it. And if I must be so dealt withal as you say, I hope God will help me to bear what they shall lay upon me. I know no evil that I have done in this matter, to be so used. I speak as in the presence of God.

COBB. You know, saith he, that the Scripture saith, "The powers that be are ordained of God."

BUN. I said yes, that I was to submit to the king as the supreme, also to the governors, as to them that are sent by him.

COBB. Well then, said he, the king then commands you his you should not have any private meetings, because it is against his law, and he is ordained of God, therefore you should not have any.

BUN. I told him that Paul did own the powers that were in

his day as to be of God ; and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate that he had no power against him but of God, yet he died under the same Pilate ; and yet, said I, I hope you will not say that either Paul or Christ was such as did deny magistracy, and so sinned against God in slighting the ordinance. Sir, said I, the law hath provided two ways of obeying ; the one to do that which I in my conscience do believe that I am bound to do, actively ; and where I cannot obey actively, there I am willing to lie down, and to suffer what they shall do unto me. At this he sat still and said no more ; which when he had done, I did thank him for his civil and meek discoursing with me ; and so we parted. O that we might meet in heaven !

(To be concluded in our next.)

HUNTINGTON ON FAITH.

Dear Mother in Israel,—Yours came to hand, but I wish you to drop your encomiums, as some unguarded Christians have brought many bitter reflections on me, which have sprung from the evil surmising of some Hebrews. There are some who don't like to see a young prodigal with a kid in his hand, much less kissing, ornamenting, music, and dancing. I have no desire for a spangled coat ; a coat of many colours once provoked eleven brethren to sell a Joseph. Be content to keep the benefit of my labour, and make your boast of God ; then you will not give offence to my superiors, or bring the scourge of tongues on my reputation.

I thought I had pretty well satisfied you with an account of faith ; however, I am willing to comply with your request as far as I am able.

But to give you a description of false faith is more than I can pretend to, unless you will allow me to describe true faith, and oppose it to false, and so lead your mind in the line between the two.

As for the faith of Arminianism, I believe it to be worse than the faith of devils ; for I have heard Arminians mention the awful decrees of God, and wantonly laugh at them ; but devils believe and tremble. True faith holds every revealed truth of the Bible, but opposes none. If you live by faith, Christ, the Bread of heaven, will be the food of your faith. If you walk by faith, Christ, the living Way, will be the path of faith. If you stand fast by faith, Christ will be faith's foundation. Faith will stand nowhere but on Christ ; and Christ will always bear every weight that faith lays on him. Christ will never suffer faith to fail, nor will faith ever suffer Christ to have a co-partner. Christ will never suffer faith to be confounded ; nor will faith ever suffer Christ to be dishonoured.

False faith makes her boast of what she never had ; but true faith does what she never can relate.

False faith furnishes the head with notions ; but true faith fixes the heart in love. False faith has always much to say, but little to do ; her business is to boast, not to work ; but true faith does her business

in silence first, and talks afterwards: "I believed, therefore have I spoken;" "We believe, and therefore speak."

False faith often relates what she has done for God; but true faith delights to tell what Christ has done for her. Christ "loved me, and gave himself for me;" and again: "I am persuaded that neither death nor life, &c., shall separate us from the love of God, which is in Christ Jesus our Lord."

False faith is full of good words; but true faith of good fruits. False faith unites with an erroneous and loose community; but true faith delights in the excellent of the earth, and in such as excel in virtue. False faith flies from a heart-searching, experimental ministry; but true faith roots them deeper under it: "Rebuke them sharply, that they be sound in faith."

False faith triumphs in the testimony of men; but true faith stands in the testimony of God. "He that believeth hath the witness in himself."

False faith credits every word; but true faith looks well to her ways.

False faith makes a prating fool; but true faith makes a humble soul.

False faith exalts the creature; but true faith exalts the Saviour.

False faith makes lies her refuge; but true faith makes God's word her shield and buckler.

False faith leads the sinner to be proud of himself; but true faith leads the soul to make her boast of God.

False faith is pleased with words on the tongue; but true faith applies the promise to the heart.

False faith floats in the imagination; but true faith is a root in the heart.

False faith says, Root yourself on the written word; but true faith says, "Let the word of God dwell richly in your hearts."

False faith is attended with no change of soul; but true faith is attended with regeneration.

False faith rejects the greatest part of the Bible; but true faith credits the whole word.

False faith denies sound experience; but true faith owns herself a fruit of the Spirit.

False faith defends herself by cunning and a noise of words; but true faith will have no defence but the Saviour: "But above all take the shield of faith."

False faith triumphs in temporal prosperity, and gives up the ghost in adversity: but true faith is lowly in prosperity, and in adversity considers.

In short, false faith can talk, but not work; boast, but not fight; brag, but bring nothing from God. But true faith will work, but not trust in it; fight, but not beat the air; and beg, but not in vain.

The Lord bless you with a stronger faith than I can describe! I desire no dominion over your faith, but am glad to be a fellow-helper of your joy. Adieu, madam!

Thine to command in the gospel of Christ,

W. HUNTINGTON, S. S.

LOVE MANIFESTED.

Dear Friend,—I received your kind letter, and am much obliged to you for it. On Monday, April 23, Mr. W. told me a good man was going to preach at S—, on the Wednesday following, and I did long to go : it did not leave me all the day long, and on Tuesday my desire to hear grew still stronger. I tried to beg of the Lord to make a way for me, but I could neither pray, nor beg, nor do anything of myself, no, not if the Lord had said, "You shall go if you pray and entreat of me."

In the evening my desire got yet stronger. I thought I would go, if I never came home again or dared to come in doors. And when — came in, I could not look at him ; I thought him the greatest enemy I had.

On Wednesday morning I was worse than ever. My heart was truly sorrowful. I did mourn and cry, " My God, my God, why hast thou forsaken me ?"

W. came for some milk. I told him what trouble I was in. He said, " You don't know but that the Lord may bless you at home, so cheer up." I said to him, " Ah ! that is what neither you nor I can believe, unless the great God above reveal it to our heart."

After he was gone I got worse, to think that he was going and I could not. Still my cry was, " My God, my God, why hast thou forsaken me ?" When all at once the Lord gave me to see that all I wanted was in Him, in my Saviour's fulness ; I wanted to see his face, and want him every day ; I want upholding all the way. My heart did mourn with these strong desires all the day long. I can truly say that I know what it is to hunger and thirst after righteousness more than for my natural food.

I then went in secret to mourn my sorrowful heart, and at half-past eight o'clock on Wednesday night, my dear Lord broke in on my poor soul with such love, that I felt I had real communion with the saints in heaven, though shut out from those on earth. I had my fill of love, till my very heart ached with affection to my dear Saviour. I told him he was the darling of my heart. I talked with him as though I were talking to you.

I was in trouble, a long time ago, that my end would not be peace ; and it made me totter to think of being put away from my Saviour. But my dearest God revealed the secret so clearly to my view, and sealed it in my feelings, that I could cry, " My God, my God ! Victory, victory through the blood of the Lamb !" that I felt sure that my end would be peace, and that they will be the very words the Lord will give me in my last day.

On Friday I had communion with my dear Lord all the day long. I sank on Saturday, but on Sunday the Lord revealed such blessed things, and opened up such great and deep things to my view, as my tongue can never relate.

The poor despised flock is nearer and nearer to me than ever, for sure enough your God is my God.

Dear friend, I know well my troubles are not over. There are some heavy ones hanging over my head now. But God is sufficient in my time of weakness. My path is very rough now.

Hoping you will not forget to write, I remain, with kind love to Mrs. — and yourself, Your sincere Friend,

A. C.

G— M—, April 28th, 1849.

WE GLORY IN TRIBULATIONS ALSO.

My dear Friend,—Since I last saw you, many changes have taken place, many mountains and hills have risen up in the way of my soul, many crooks, and knots, and rough places have appeared before me, and having so much in hand, I could not write to you.

And now, dear friend, I hope you are arrived safe home to F. again. What a mercy to have the God of heaven, the God of salvation, for our Helper and Deliverer! To have this God to watch over and preserve us in the dead watches of the night! To have such a God to go out with us and come in with us, so that we may prove the substance of that promise that the Lord applied unto me some years ago, "I will be with thee in thy going out and coming in, from this time forth, even for evermore!" And bless his dear and precious name, he has ever made it good in my soul's experience up to the present moment. What a God is your God and my God! And this God has removed every mountain for me, levelled every hill, filled every valley, made every crooked thing straight and every rough place plain, and untied every hard knot which I spoke of at the commencement of this scrawl. And blessed be the name of that Jesus who was a man of sorrows and acquainted with grief, who had a path to walk in that none can understand but those who are his followers, who are led by the same Spirit, and that hear his dear voice, feed upon his precious love, blood, and righteousness, and understand the mysteries of his truth feelingly and experimentally.

My dear friend, what sweetness there is in his truth! And when the Spirit brings it out, we know it by tasting and feeding upon it. And this my soul witnessed on the last Lord's Day morning that I was with you. How sweet and precious his truth was to me whilst delivering it! And what sweet employment preaching the gospel is, when it is felt and enjoyed within the soul! Truly the yoke of Jesus is easy and his burden light. His voice is most sweet, his name most dear, his truth most precious; his power is infinite, and his company is truly the best that a poor sinner can have. How his presence chases away the darkness and removes the deadness, by communicating fresh life to the soul! It raises up the cast-down spirit, brings to light the hidden things of darkness, and carries the soul through them; and those things that we feared we should sink under make us feel that the arm of the Lord is Almighty, and that there is nothing too hard for our God. Those things that we greatly feared would turn out against us, we have proved to work

for our soul's good; and we have from our hearts blessed the Lord for bringing us into them, and more also for bringing us through them. For if we had never been brought into them, we never could have known anything about them. And if we never had been in them, we never should have proved the power of divine grace in supporting us under and bringing us through them.

So, my dear friend, troubles, trials, temptations, and afflictions, are not the worst things that we meet with in the way. No; worldly mindedness, dead sloth, carnal ease, pride, and covetousness, are far worse states to be left in: for there is no struggling within the soul to be brought out of them until they become a burden and a trouble to it. And mostly, when we are in that state, we are left in the Land of Forgetfulness. But troubles, trials, temptations, sorrows, and afflictions, shake and rouse the soul up out of the slumbering, sleepy state it is in at times. The Lord Jesus tells us that "whilst the bridegroom tarried they all slumbered and slept." But before the Bridegroom comes to bless, he first makes a stir within the soul, and works up a great exercise, lays on a heavy weight and burden, and lets the soul kick and struggle under it for a time. And after we have lost all our strength, then he puts into our hearts a cry unto himself for deliverance. It was at midnight that there was a cry made, "Behold, the bridegroom cometh;" and Hezekiah, after a long struggle, had to prove that "by these things men live, and in all these things was the life of his spirit."

The Lord deals very graciously with you and me; therefore, in sending us troubles, afflictions, and sorrows: for we should never call upon the Lord in trouble if we had none. Truly we can understand this truth: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

The Lord bless you and the few souls with you that know these things feelingly, My love to Mr. and Mrs. D. and all friends.

Yours in the best of bonds,

T. G.

Woburn, Oct. 22nd, 1846.

SET YOUR AFFECTIONS ON THINGS ABOVE.

My dear Friend,—I received your welcome letter. I thank you for the information there given in reference to March. But we have more important things than these—our own poor souls and their salvation, which we must "work out with fear and trembling, knowing that it is God that worketh in us to will and to do of his own good pleasure." And greater is He that is in the saints than he that is in the world. "They that are of the world speak of the things of the world;" "As is the earth, such are they also who are earthy:" "The world loves its own."

But the Christian is not of this world, but born from above of incorruptible seed, that liveth and abideth for ever. He is an inhabitant of the heavenly Jerusalem, written amongst the living in the church of God, whom Jesus hath purchased with his own blood.

Therefore, as the Christian's birth-place is from above and his inheritance is above, as his Father and mother, sister and brother are all above, he has but little in these lowlands to care for. He feels himself a stranger, and even a foreigner in this world, where he was once at home.

Now the exhortation comes home sweetly to his soul: "Set your affections on things above, not on things beneath, for ye are dead to all earthly things, and your life is hid with Christ in God." "When He who is our life shall appear, then shall we also appear with him in glory." "Mortify, therefore, your members which are upon the earth." "Put off the old man with his deeds." "Crucify the flesh with the affections and lusts." The lust of the eye, the lust of the flesh, and the pride of life are not of the Father, but of the world.

My dear friend, you will now be exposed to fresh trials, fresh temptations, fresh snares of Satan. (Ecclesiastes vii. 26.) I recommend you to read Prov. v. 3rd to 13th verses, and Prov. vii. 1—27. This is your stronghold. (Prov. v. 26.) One half of professors, perhaps, fall through women; and the other part through strong drink, smoking, and such like filthiness. My bowels yearn for you, my heart feels for you, my prayer shall be for you, the church's prayer will be for you; but above all, the Lord Jesus ever lives to intercede for you at the Father's right hand. God help you to watch and pray, that you enter not into temptation. Keep out of the way of temptation. Beware of your heart following your eyes, lest so your heart should be entangled. It does not require that a sin must be committed in order to bring death, guilt, darkness, bondage, fear, and misery into the conscience. A look, a desire after idols will grieve the Spirit, make him depart, draw down the Father's rod and frown, spread a cloud before the throne so that prayers cannot pass through, seal up the Bible, and move the Lord to afflict the body: "I will for this afflict the seed of David, but not for ever." (1 Kings xi. 39.) Remember whose you are, and what it cost to redeem you from sin, Satan, and death. It was his blood that was required to redeem you unto God, from the wrath of God and the curse of the fiery law, from death and from hell. It was his power that translated you "out of the kingdom of Satan into the kingdom of his dear Son, in whom you have redemption through his blood, even the forgiveness of sins." Blood delivered you out of the pit in which there was no water, to quench the fiery law or cool your parched tongues when your throat was dry through thirst. He that has brought you thus far will keep you to the end. He that began the good work within you will complete it. The hands of Zerubbabel have laid the foundation of the house, and his hands shall finish it; and ye shall know that I AM hath sent me unto you.

"Only let your conversation be such as becometh the gospel, that whether I come and see you or hear from you, I may hear that you stand fast." "Let your conversation be in heaven." "Lay up for yourself treasure in heaven," not on earth. "Where your treasure is, there will your heart be also."

Beware of loose and light professors. Trifling conversation always betrays a little mind and a wicked heart. Never stay longer

from home and your family than business and necessity require; for to be out of one's way is to be exposed to danger. Listen to the voice of conscience in this matter. "I will guide thee with mine eye." Be not like the horse or mule, whose mouths must be held with bit and bridle. "Thou shalt hear a voice behind thee saying, This is the way, walk ye in it, and you shall find rest to your souls."

Pray for me that I may be like this. (Jer. vii. 8—18.) O may I set my face like a flint, and then I know that I shall not be ashamed.

I am trying to make some arrangement towards drawing up some rules and regulations for the church, and after the church has approved of them they will be printed, and each member must have one of them, and try to regulate his life and conduct in the church, and family, and world by them, in order to pray in the church. After these are printed, the church must appoint its own deacons, and they must be men approved by the church, according to the word of God, for that important office. I should wish, when you come over to Thrukingham, that you should read the manuscript if I can get it done, and the friends here approve of it after examining it. I could leave it with Mrs. C. or Mr. P. They could all hear it, and what is wrong point out by letter.

Mrs. S. joins in kind regards to you. We shall always be glad to see you when the providence of God brings you over into these parts.

I was thinking of you yesterday, and these words came to my mind :

" My faith is feeble, I confess,
I faintly trust thy word ;
But wilt thou pity me the less ?
Be that far from the Lord."

Your affectionate friend and servant in the Lord, to serve in the gospel,

Billingshay, June 19th, 1849.

J. S.

SPIRITUAL FRAGMENTS.

* He that thinks to draw saving graces out of natural principles, but spins out his bowels to die in his own web. (Rom. viii. 8.) — *Elisha Cole.*

Let it please the Lord to take me out of this life this hour, or whensoever he pleaseth, I leave this behind me, that I do and will acknowledge Jesus Christ for my Lord and my God. I have not this out of the Scripture only, but also by great and manifold experience; for the name Jesus hath oftentimes helped me, when no creature could help or comfort me. (Prov. xviii. 10; Song i. 3.) He that hath Christ for his king and God, let him be assured he hath the devil for his enemy, who will work him much sorrow, and will plague him all the days of his life. But let this be our comfort and great glory, that we poor people have the Lord of life and of death, and of all creatures, clothed with our flesh and blood, sitting at the right hand of God his Father, who ever liveth and maketh intercession for us, defendeth and protecteth us. (Acts iii. 15; Heb. ix. 24.) — *Luther.*

THE
GOSPEL STANDARD.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

“Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

“The election hath obtained it, and the rest were blinded.”—Rom. xi. 7.

“If thou believest with all thine heart, thou mayest.—And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost.”—Acts vii. 37, 38; Matt. xxviii. 10.

No. 168. DECEMBER, 1849. VOL. XV.

SPIRITUAL BREAD EVERLASTINGLY SECURED TO
ALL THE ELECT OF GOD.

BY JOHN RUSK.

“Cast thy bread upon the waters, and thou shalt find it after many days.”—
ECCLESIASTES xi. 1.

(Concluded from page 366.)

Our text speaks of “many days;” and I have treated a little about these days. What remains, then, is to show,

V. The truth of our text, which is, *the finding of this bread*: “Cast thy bread upon the waters, and thou shalt find it after many days.”

I really believe that these words are spoken to every minister of the Spirit whom God commissions and sends to declare the glorious gospel of Christ; and it is to encourage him in the good work, although he may often be ready to say with the prophet Isaiah, “Who hath believed our report? and to whom is the arm of the Lord revealed?” (liii. 1;) “And to Israel he saith, All the day long I have stretched forth my hands to a disobedient and gainsaying people.” (Rom. x. 21.) Now, it is hard work to go on in this way against wind and tide; and instead of the gospel of Christ flourishing, and finding numbers of the children of men embracing the glad tidings of salvation, to say, “We have been with child; we have been in pain: we have, as it were, brought forth wind; we have wrought no deliverance in the earth, neither have the inhabitants of the earth fallen;” and, “Then I said, I have laboured in vain; I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God. Though Israel be not

gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." (Isaiah xlix. 4, 5.)

From what has been said you may see that the work of the ministry is by no means an easy work. Many days roll over and over—days of affliction, days of darkness, days of visitation for backslidings, and days of sore trouble; and yet no sign of this bread appears, although it has been cast upon the waters. Well, shall the preacher give up? O no, by no means whatever; for "he that putteth his hand to the (gospel) plough, and looketh back, is not fit for the kingdom of God." "Be not weary in well-doing, for in due time ye shall reap, if ye faint not." Go on casting thy bread upon the waters; and remember that God calls it "many days," and therefore there are many days yet to come. You and I, being so reluctant to bear the cross, are apt to call few days many; but God cannot err; and depend upon it, if you watch, you shall find this bread, for the Scriptures cannot be broken. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"Though seed lie buried long in dust,
It sha'n't deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop."

Preaching the gospel, you know, is compared in the parable to sowing seed; as you read in Matt. xiii. The sower of this seed is the Son of Man; and he does it by using instruments that he raises up and qualifies by his grace and Spirit. Hence Paul says, "He hath committed to our trust the ministry of reconciliation." The same Spirit of Christ that was in all the holy men of God of old, who testified of the sufferings of Christ and the glory that should follow, (1 Pet. i. 11, 12,) is in every sent servant now in a measure, and will be to the end of time. Hence he told his disciples, "Lo, I am with you always, even to the end of the world;" and the end is not come yet. Paul, although such a mighty champion, although made so eminently useful, yet was no stranger to waiting many days for this bread. Hence he says to the Galatians, "My little children, of whom I travail again in birth till Christ be formed in you;" and he declared that he "suffered all things for the elect's sake, that they also might obtain the salvation that is in Jesus Christ with eternal glory."

Now, I will mention a few hindrances that are in the way of both ministers and hearers finding this bread:

1. The preacher must be kept with a single eye to God's glory and to the good of souls. He must be willing with Paul to spend and be spent, and not count his life dear to him. But, on the other hand, if he confer with flesh and blood, is greedy of filthy lucre, and one that studies the flesh, having one eye upon a good living, and the other on God's work, although he may be a partaker of grace, yet he may look a good while for this bread and not find it, for God will not own and honour any underhand work. Hence, Paul declared that he did not seek theirs—that is, not their property—but them, that is the salvation of their souls. But say you, Is it possible for a good

man so to do? Yes, it is possible for a good man to be drawn aside for a time; and, therefore, he tells us that "if any man build upon this foundation wood, hay, and stubble, he shall suffer loss, for the day shall declare it; yet he himself shall be saved, but so as by fire." Now, how far such a man must have gone back to the flesh to build up such hypocrites, I will leave you to judge who know a little of the craft of Satan and the deceit of your own hearts. Why all these admonitions from Paul to Timothy, if there is no possibility of such falling from their stedfastness? This is a great hindrance; and another is this:

2. When a man slackens in prayer; for, depend upon it, usefulness in the ministry will ever be attended with hard wrestling at a throne of grace, and intreating of God's family to cry to the Lord on their behalf. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." What is this word? Why, Christ says, "My word is life;" and Christ is the Bread of Life. Now, if it has free course, it will not come in a cold, easy, indifferent way—a sermon fetched from old authors or commentators. Neither need it be written in a book for the preacher to read like a school-boy; but as it is the man's own bread that he casts, it will spring up in his heart, being like living water, into everlasting life; it will go from faith to faith, and he that believeth hath everlasting life.

3. But again. It is a great hindrance in the way of a preacher when he consults his own honour, when he considers himself to be the first preacher going. This is a wrong influence; and it is the ready way to get in the back ground, for there are first that shall be last, and he that exalteth himself shall be abased. Hence, Paul declares himself the least of all saints, not meet to be called an apostle: "Unto me, who am less than the least of all saints, is this grace given, that I should preach amongst the Gentiles the unsearchable riches of Christ." As a minister of the Gentiles, he magnified his office, but not himself. It is true that when writing to the Corinthians he then gloried, but this they compelled him to do, and we all know that being compelled, and doing a thing voluntarily, differ much. But even then he did not forget himself; hence, he says, "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia." (2 Cor. ii. 10.)

4. A man that is called to a great work, and one whom God intends highly to honour, in giving him many seals to his ministry, I say such a one will need to have great weights and burdens laid upon him, because he must go before his hearers in all experience in order to usefulness; for he that is greatest must be the servant of all, so that his path is sure to be very rough; see Wm. Huntington, one of the brightest, if not the brightest, since the days of the apostles. But recollect that sufferings are no hindrances to God's work, but the want of them; for let furnace work in the least abate, and the soul gets carnally secure. Then there is danger, for carnal security is the forerunner of all hindrances in casting this bread upon the waters and of finding it. You will always find that a preacher, to be a valuable man under God to a tried soul, is one that is sorely tempted by the

devil; one that feels the plague of his own heart, and groans under it; one that is sorely persecuted, both by professors and profane, for the truth's sake; one that knows what it is to have a hungry belly, and hardly enough, as we commonly say, to keep body and soul together; and, lastly, one that goes generally trembling to preach, often fearing that God has left him, and that he has run before he was sent. Such a man highly prizes the Lord's visits, and wholly depends upon him for a text, and for all that he shall say upon it. He cannot tell you his text for a month to come, nor yet go regularly through a whole chapter; no, nor halloo out, as I once heard a man, one Sunday afternoon, telling the people that at night he should defend the law, that is, as a rule of life; whereas he was a scandal himself to his profession, living in adultery. Such men are presumptuous.

Now, all these things the apostle Paul experienced: 1. He was sorely tempted by Satan. Read 2 Cor. xii. 7, and you will find a messenger from Satan buffetting him. But what was all this for? Lest he should be "exalted above measure." 2. He felt the plague of his own heart. Read Rom. vii. 24, and you hear him crying out, "O wretched man that I am! who shall deliver me from the body of this death?" "I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members." And what is this for? Was it that he might preach sinless perfection? O no, but give the lie to it, as being nothing short of a doctrine of the devil. Paul, before his conversion, was one of the perfect band, and really thought that touching the righteousness of the law he was blameless; but all this arose from blindness of mind and insensibility. Therefore, when the commandment came sin revived, and he died to all hope and help in and of himself. 3. The apostle was sorely persecuted; hence he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (2 Cor. iv. 8, 9.) And what was this all for? Why, to keep him crucified to the world, and the world to him. This is the way in which God keeps up a separation from the world. This is the offence of the cross of Christ. 4. Paul was no stranger to temporal wants, and therefore he says, "Even to this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the earth, and are the offscouring of all things unto this day." (1 Cor. iv. 11—13.) And what was all this for? Why, it was that he might tread in the steps of the Lord Jesus. Hence he calls his sufferings the sufferings of Christ. But Paul only tasted them. 5. Lastly, he knew what it was to go trembling to preach; hence he told the Corinthians as follows: "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, and within were fears." (2 Cor. vii. 5.) He tells us also, in another place, of his going bound in the spirit to Jerusalem; and we read again and again of the angel of the Lord appearing to

him, saying, "Fear not, Paul;" all which shows us that it was a rough path, for God does nothing in vain. Again, "We had the sentence of death in ourselves." But say you, This is not the way of our bishops. O no; and with many preachers who are not stiled bishops; for very few are acquainted with this path. But this is the way which God will ever honour; and such shall cast their bread, and also find it after many of these painful days.

But let us see whether Paul did or did not find this bread. I will show you from God's word a clear instance in the case of Paul and Silas. They cast the bread upon the waters, and found it after many days. Take it as follows: After the conversion of Lydia, we find that they went to prayer, and a certain damsel possessed with a spirit of divination met them, who brought her masters much gain by soothsaying. "The same followed Paul and us, and cried, saying, 'These men are the servants of the Most High God, which show unto us the way of salvation; and this she did many days.'" Thus you see the days were going on. Now, all this grieved Paul, for he wanted no encomiums from devils; but the devil did all this to raise persecutions against God's servants. As Mr. Hart says,

"The devil can self-denial use."

But Paul, being grieved, turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her; and he came out the same hour." Now, no doubt, Paul kept looking for this bread; and whatever of this he might discover in the damsel is not said; but many days are to go on yet further, and then he shall find this bread clearly enough. Well, after this, the masters of this girl, finding that the hope of their gains was gone, caught Paul and Silas, and took them before the rulers; and said, "These men do exceedingly trouble our city," &c.; and the multitude rose up together against them; and the magistrates rent their clothes, and commanded to beat them; and when they had laid many stripes upon them they cast them into prison, charging the jailor to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks; and, at midnight, while Paul and Silas were singing praises and praying, God sent an earthquake, which shook the prison, and the jailor's conscience also; and immediately all the doors were opened, and every one's bands were loosed and the keeper of the prison awaking out of his sleep, drew his sword, and would have killed himself, but Paul cried, with a loud voice, Do thyself no harm, for we are all here. Then he came, trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? and they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house: and they spake unto him the word of the Lord, and to all that were in his house:" and it is said, "he rejoiced, believing in God, with all his house." (Acts xvi. 16—34.) Now Solomon, the penman of our text, will agree with all this. Hence he says, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepts thy works." Thus the bread was found after many

days by Paul and Silas in the poor jailor and his house, and they all feasted upon it with joy.

But it is needless for me to go on enumerating accounts like these, which my reader may read abundantly in the Holy Scriptures, and particularly in the Acts of the Apostles. However, I will go on a little longer, and show that Paul found this Living Bread.

You know it is the work of a minister of Jesus Christ to preach the gospel in the hearing of all indiscriminately; which is sure to meet with great opposition both from men and devils. And after many days of suffering, both of preachers and hearers, the Lord will, for an encouragement to his servants in the arduous work, own and honour their testimony. This Paul well knew. Hence, when writing to the Corinthians, he says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you save Jesus Christ and him crucified; and I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. ii. 1—5.) From this simple account you may see the uprightness of Paul's heart, in casting the bread upon the waters; and also of his finding it. Hence he says, "Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us; written, not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshy tables of the heart." (2 Cor. iii. 2, 3.)

But the apostle had to wait many days before he found this bread, that he was so fully set upon to cast upon the waters. Some acknowledged him in part, and he says, "I trust you shall acknowledge us also to the end." "Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place; for we are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life." (2 Cor. ii. 14—16.)

It is well worthy of our observation, what Paul here advances; and therefore Paul does not rejoice in their having their heads furnished with the truths of the gospel abstractedly. No; for this many attain to that are destitute of heart-work. But, says Paul, "Maketh manifest the savour;" mark that, and examine thyself, reader. Didst thou ever find a sweet savour attend the preaching of Christ crucified, what John calls "an unction from the holy one?" O how precious is this to the needy soul, the poor tried and tempted soul! Turn thy thoughts back, and consider whether thou art not acquainted with this Saviour. We know what savour means literally; it signifies palatable, relishing; and spiritually, it is tasting that the Lord is gracious, tasting that the Lord is good. And a wounded spirit can relish no preaching but the preaching of the cross; for at certain times he has a keen appetite, and there is a sweet taste to his soul

in the precious gospel. As a hungry man first tastes the food, and after tasting wishes to have his fill, so it is with the sensible sinner; for the Holy Spirit every now and then gives him a taste; and this is savoury and relishing. But O! he wants to feed upon Christ. Well, so you shall, poor soul, for God will never mock you. If he has given thee a taste of his grace, a taste of his goodness, bless him for that; and thou shalt also prove, as I have done, that there is such a thing as coming to the feast of fat things, full of marrow and fatness, which is Christ the Bread of Life. "Christ our Passover was sacrificed for us; therefore let us keep the feast."

There are three things in God's word which are passed over by all carnal professors of the gospel, and yet are secrets that you and I shall do well to attend to; and here you must be led by the Holy Spirit, for he only can enable you experimentally to come at these three things. 1. There is a difference between *knowledge* and a *savour of this knowledge*. 2. Between *receiving the truth* and *receiving the love of the truth*. 3. Between *common light*, which many have upon the word, so as to understand the letter clearly, and *having our senses exercised so as to discern between good and evil*, or to perceive: "Hereby perceive we the love which God has towards us." So it is our greatest wisdom to follow after the savour of Christ, after the love of the truth, and after the spiritual discernment of perception; for no hypocrite ever arrived here. It is no easy thing for you and me to be well established in these three things; but when we are, we shall be at a full point that we have found this bread. Hence Jeremiah says, "Thy word was found, and I did eat it; and it was to me the joy and the rejoicing of my heart."

Here is a secret, couched within the other three things, which a hypocrite passes by, as the foolish virgins did, catching hold of the lamp, and setting off without the holy oil. I wish my reader to be very particular here. If you and I taste anything, and we like the savour, this will urge us on to have our fill, literally speaking; and cannot we tell the difference between hearing of an entertainment for others, seeing an entertainment, or knowing that there is a feast, and being at it ourselves, tasting it, and finding a relish for it, a sweet savour in it? Certainly every thing which you and I eat or drink, we must first taste; and if we like the taste, this shows there is a relish for it. We read of desiring the sincere milk of the word; and this milk is the comfort of the promises. Such babes shall in time suck, and be in time satisfied with the breasts of Zion's consolations. They shall milk out, and be delighted with the abundance of his glory. Thus the desire is accomplished, and it is sweet to the soul; and this desire is Christ, for he is called "the desire of all nations."

We also read of tasting that the Lord is *gracious*. Grace is the unmerited love of God. "The people that were left of the sword found grace in my sight." None are left of the sword of justice but God's elect. All others are called the people of his curse. The reason why the sword does not cut down God's elect in vindictive wrath is, because Jesus Christ suffered in their room and stead. The Spirit of God, therefore, shows us that the Shepherd was smitten,

and the sheep scattered from the stroke. "Awake, O sword, against my shepherd." Thus they are left of the sword, and find grace in God's sight. All this is the fruit and effect of everlasting love: "Yea, I have loved thee." Well, if this is your case, reader, you shall first taste this grace, that is, you shall find it sweet at times to read about it, and to hear about it, and find a hope arise in your heart, which is "a good hope through grace; which hope ventures upon an unconditional promise, believing yourself to be the very character that Christ came to save; and here you will hang your hope, as David did: "Remember the word to thy servant, upon which thou hast caused me to hope." You will therefore say, The promise is to sensible sinners, and I am one; it is to the needy, the lost, the destitute, the weak, the beggar; to those that are poor, halt, lame, maimed, and blind; and thus you will go on tasting of this grace, till in time you will find the grace of God abundant upon you.

We read also of tasting that the Lord is *good*. Now, as grace comes from the fulness of Christ, so all goodness flows to us through God's covenant name, which name is only to be found in Christ Jesus. "The Lord, the Lord God, gracious and merciful, long-suffering, and abundant in goodness and truth, pardoning iniquity, transgression, and sin." You and I have at first very narrow and scanty views of what God the Father is to us in the Son of his love; and why is it? I answer, It is because as yet we have only tasted of his goodness. Well, say you, and is not this a blessed thing? Truly it is. But we are to press on, and not rest in any attainments; for there are unsearchable riches in Christ. It is an unfathomable ocean. These tastes are to teach us what there is still in store, which you and I are to press after; for as surely as we taste his grace and goodness, so surely we shall find it like Ezekiel's waters; namely, a river to swim in. And the deeper discoveries we have of our own hearts, so as to declare with Paul, from painful experience, that we are the chief of sinners, the more abundantly, sooner or later, shall we find grace reign. Grace is glory in the bud, and glory is grace in its highest perfection, which is to reign, not at the expense of justice, but through righteousness, strict righteousness, unto eternal life.

I remember one day, when I was out of employ, that I tried hard at various things, such as reading, writing, and prayer, to find the presence of God; but the more I tried, the farther I appeared to get from the mark. Satan set in with his temptations, which I fell by; and now I felt as if it were all over, that I certainly was deceived; that my spot was not the spot of God's children; that sin reigned in me, that it had dominion; that I was a hypocrite, and had said much about truth which was only presumption. In this deplorable state I went out to hear a good man preach, with a lingering despair working at the bottom. But O what a vile wretch I appeared! one that had sinned with open eyes, against light and knowledge; against the love, mercy, and goodness of God, both in providence and in that grace that I had so publicly professed! And while on the way to chapel, poring over my wretched corruptions, that I was

a slave to my own lusts, and filled with idols, groaning to the Lord, I suddenly was taken up in the visions of faith, out of self, till my very hair seemed to move on my head; and O what an amazing view I had of the grace of God! It swallowed up all my sins in such a manner as I cannot describe. It abounded over all; and although my sins appeared so very great, yet grace carried them all away, so that when compared to or with grace they were nothing. I then well knew by experience what Mr. R. used to say, that there was no more comparison between our sins (great as they are) and God's grace, than between one drop of water and the mighty ocean. Such texts as these came to my mind: "Where sin abounded, grace did much more abound;" "Abundantly pardon;" "Rich in mercy;" "Plenteous in redemption." And it kept running in my mind quite fast, over and over again, "The fulness of him, the fulness of him, the fulness of him." O what infinite worth did I discover in Jesus! and how extensive his salvation! I felt as if I could have written volumes about it, and longed to preach, for I felt as if I could preach till I died to set it forth; longed to tell my friends about it, and thought I should like to write letters to them. Now, all this is certainly like finding this bread after many, many days of darkness, fears, sinkings, backslidings, temptations, frowning Providence, and the cruel treatment of men; yet thou shalt find it. And if thou hast had a taste, bless God for that; thou shalt have more, for God will not suffer the soul of the righteous to famish. "He will abundantly bless Zion's provision, and satisfy her poor" with Christ the Bread of Life. "Cast thy bread upon the waters, and thou shalt find it after many days."

Before I close this subject, I would wish to caution God's family against a temptation of Satan, and it is this: never to open our mouths amongst worldly men about the things of God; for says Satan, You know they do not understand you; and he will bring this text forward: "Cast not your pearls before swine." I am quite sure that this is a temptation; for when I myself first spoke of the work of God to a young man, who since has been truly converted to God, and still stands fast in the truth, he was at that time worse than a beast, drinking, feasting, and vomiting it up; cursing, swearing, and rolling in uncleanness; but God owned and honoured his own truth from my mouth, as he himself can testify. He helped me to cast this bread upon the waters before all the people in the warehouse; and for many days I saw no appearance of this bread; and thought again and again, What is the use of all your talk? you had better hold your tongue. But after many days I found this bread clearly enough in the man for whom I travailed in birth. From this I observe, that such a text as "Cast not your pearls before swine," is not to keep us back from speaking God's truth to any that will give us the ear. David says, "I will speak of thy testimonies before kings, and will not be ashamed;" and Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God to salvation to every one that believeth." And, indeed, it cannot be inconsistent for a private believer publicly to testify God's truth before worldly men.

any more than it is to preach the gospel to every creature, as every minister of Christ does whenever there is a convenient opportunity; it is far better than talking about worldly things.

I know that Satan hates it, and will ever try hard to prevent it; as for instance, I was one day in a very ill-natured frame, and came to work after dinner, determined not to open my mouth in the warehouse at all, but to mind my work only; and that I lost much time by talking about spiritual things; and what strengthened it, something had been done by some of them to displease me before we went to dinner, so I went to work shut up, and as if I hated them all. But, after a while, one man there asked me a question, which I answered; and from that I began and spoke of the word of God from my own experience; and away went all my bondage and misery together, and I felt myself in the full liberty of the gospel. One man there, a very tried man indeed, both in soul, body, and circumstances; one very slow of heart to believe, sorely tempted by the devil, and who had been for some time bordering on black despair, came to me and said, "Rusk, God has made you an instrument of great good to my soul this afternoon; all my despair is gone." Some time after he heard Mr. Warburton, at Conway Street chapel, and God blessed his testimony, and he is now in glory, out of all his troubles. I could mention several such things, to prove that it is not wrong to speak about the things of God in the hearing of, or to, worldly men; for I have felt a witness in my own soul to this work, although it has been to some who died without instruction. We are to be valiant for God's truth; and to act otherwise is trying to shun the offence of the cross; but let us go forth unto him, without the camp, bearing his reproach. Nevertheless, that text still stands good, for we are not to cast our pearls before swine. By swine in God's word is generally meant hypocrites and apostates. As, for instance, Peter tells us that such return like the dog to his vomit, and the sow that was washed to her wallowing in the mire. And we are told that when the prodigal joined himself to a citizen in that country, he sent him into his fields to feed swine; and that these swine fed upon husks, or the outside of religion. (Luke xv. 15.) Now, we are not to cast pearls before such. By pearls I understand an unctuous experience of Christ and his grace in the heart; for he is the Pearl of great price; together with an experience of the Holy Trinity in our souls. Hence it is called pearls, in the plural. Now, to cast all this before such characters, so as to take them into union with us, this is wrong; but more particularly when they fall away. We are not to go one step after them: "Let them return to thee, but do not thou return after them." Such are mockers, despisers, scoffers; and we are not to speak in the ears of such fools, for they will despise the wisdom of our words. We are not to reprove them, nor cast our pearls before them, lest they turn again and rend us; so that we are not to apply any of the promises God has made to such awful characters. "Give not that which is holy unto dogs; neither cast ye your pearls before swine, lest they trample them under their feet." (Matt. vii. 6.) We are told of some who trample

under foot the Son of God, and count the blood of the covenant with which Christ was sanctified an unholy thing, and such do despite to the Spirit of grace; they go awful lengths, but we are forbidden to reprove them: "Reprove not a scorner." But what has all this to do with my speaking the truth of God to worldly men, out of love to their souls, and in hopes that God will own and bless his own truth, when I thus cast this bread upon the waters? Why, just nothing at all. If a man has had a rich experience of these things, and God gives him a door of utterance, it is right that he should be continually casting this bread upon the waters. Yes, and he will try to gather souls to Christ; he will not only seek salvation for himself, but for his family, (if he has any,) for they will be near his heart, so that he will speak of those things to wife, children, and relations, backing it up with secret prayer to the Lord, if consistent with his will. "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 6—9.) And what is the total sum of all God's commandments? I answer, that Christ magnified the law, and made it honourable, and he is the end of the law for righteousness to every one that believeth. Now, to talk of these things, is not to talk, like a self-righteous Pharisee, of the many years I have served God, and never transgressed his commandments; for this is lying in God's name. But to talk about his extending mercy to me, an ungodly wretch, and that by trusting in his perfect righteousness, all his obedience is placed to my account by imputation; for, as he that doth God's commands cannot be moved, so they that trust in the Law-fulfiller who did them, shall be as Mount Zion, that cannot be moved. "Cast thy bread upon the waters, and thou shalt find it after many days." I add no more.

THOUGHTS ON ANTINOMIANISM.

This is a word much in vogue among the greater part of the religious world, but I believe it is a term very little understood, and is used chiefly by those whose profession and practice prove that they take darkness for light, and neither know what they say nor understand whereof they affirm it. It is no uncommon thing to hear those branded with the opprobrious epithet of Antinomian who embrace the pure gospel doctrines, and manifest by their outward deportment that the law is written on their hearts; but reject the moral law as being a rule of life, and look alone to the obedience, suffering, and death of the Lord Jesus Christ for life and salvation. They do not pretend to obey the law of God, but protest their own inability to keep the law in any part; and that the law is dead to all true believers, and has no power over any for whom Christ has

satisfied justice, and paid the utmost requirements the law could make, by becoming the sinner's Substitute, and enduring the curse it denounced against transgressors. These are the characters that are called Antinomians, and are despised, belied, and persecuted by the generality of professors! But surely if ever a mistake was made in religious matters, there is a great one in this; for these are the very persons who receive the truth as it is in Jesus, and are led by the Spirit of God. For when he enlightens the mind, he causes the subject of his work to see his own impotency even to think a good thought of himself, much less to perform a good action; and that without Christ he can do nothing; and that if he does any good thing, it is only through the love of Christ influencing him to willing obedience to the holy law of God. The good he does is not by any power inherent in himself, but it is wrought in him by the same power that raised up Jesus from the dead. And as to evil, the believer cannot commit a damning sin, or if permitted to fall into, he cannot continue in sin, because his seed remaineth in him. And his body is the temple of the Holy Ghost, who purifies it throughout for God to dwell in; he new-models it for himself. And therefore the sins he is guilty of are from the corruptions lurking within, for the believer is not freed from the being of sin, until freed from the body of death which he carries about him. It is the will as much as the act which constitutes the guilt, and the possessor of true faith earnestly desires to be delivered from all iniquities, and to be thoroughly purged from all sin. He may have, no doubt has, his besetting sin, but no sin can have dominion over him, for he is not under the law, but under grace; he maintains a perpetual conflict with the powers of darkness, the lusts of the flesh and spirit; and though he fall, he shall arise, and at length overcome through the blood of the Lamb, and that alone. These are the characters that are styled Antinomians! And this is the doctrine that is said to encourage licentiousness! But these are the persons who observe the apostolic injunction to be zealous in good works; which God has before ordained that they should observe; and these characters as strongly insist as James did, that faith without works is dead; for where true faith is exercised, love to God and man is manifested in striking colours. And the more we are under the influence of divine love, the stronger our faith is, the more we shall be concerned to mortify the lusts of the flesh and to perfect holiness in the fear of God; and where the outward conduct is not conformable to the gospel, there is no evidence of genuine faith. Is this encouraging licentiousness? Surely not in the least degree. These are the real advocates for works, not as the procuring cause of the mercy of God in Christ Jesus, but as the natural effect of the new birth being begun; for it is as natural for the child of God to aim to imitate his glorious Saviour, as it is for fire to ascend towards the source of light, and water to pursue its channel to the ocean. By turning from the law as a covenant of works, and embracing a crucified Saviour in the arms of faith, we honour and magnify the law of God, and glorify its Author; but those who rest in any measure upon their imperfect

obedience, reject the law of the Spirit of life in Christ, which makes true believers free from the law of sin and death. And if this is true, and Antinomians are rejecters of the law, our enemies are the very characters they conceive us to be; and Antinomianism is a rejection of the perfect law of liberty from the bondage of sin and death; and the opposers of this law, let them view their characters and profession in whatever light they may, are themselves the advocates of a system which, it is to be feared, will leave them at last among the most licentious of the human race.

LOVE INDEED.

My very dear Friend,—I promised to write to you, but I know not what to say, not being in the habit of writing about my feelings. But I do hope the dear Lord will direct me.

I have been lately in my feelings desperate, like one with an evil spirit, full of torment, and temper raging. I could not only see it, but feel it; and I begged the Lord to remove it, but he did not.

This trial did not lay me low, or cause me to love the Lord. But when I found it coming on it made my very heart beat and my colour come as one ashamed of himself, and I was obliged to confess, "Lord, it is my wicked heart." "Have mercy on me," was all my prayer. I told the dear Lord there was not a sinner in or out of hell that had such a wicked heart as I.

I was in this sad state for weeks, but not without hope that he would visit the vilest of the vile once more in mercy.

I am still in a bad place, for all spiritual good seems so far off from me that I cannot come near the Lord to tell him my desire and plead his dear mercy. I have only life enough to see what a wretch I am in myself. I cannot raise one good desire or think one good thought. I have bad thoughts and feelings such as I never had before. So very strange are my feelings, that when I go to the Lord, because I cannot pray and lay my complaint before the dear God of my refuge, my senses seem frightened and almost gone. I am a strange wretch in myself, dear friend. Did you ever feel quite so bad as I? It appears as though you loved and served him better than I can. But I should love him if I could all the days of my life. The dear Lord knows that I lie not, for every trial makes my love stronger, and causes greater desire to love and serve him. And when my religion is abused I cannot bear it, for it breaks my heart to hear his truth abused.

I do not know how to go on or bear up unless the Lord teach me and make my way. I do crave your prayers. Think of me, for I am like a poor outcast from all good people.

With my kind love to Mrs. C., I remain

Your sincere Friend,

A. C.

ONE OF THE LAST LETTERS OF THE LATE
JOHN M'KENZIE.

I long to be with you again, and especially to have health and strength to preach to you, as a church and congregation, Christ Jesus the Lord as a blessed Saviour, to save from the curse and condemnation of the law, by his blood and righteousness: to save from the gall of bitterness and bond of iniquity, in a state of unregeneracy: to save feelingly from the bondage, and condemnation, and wrath of the law in the conscience: to save from fears, doubts, distress, and despondency, unbelieving fits, faint-heartedness, fiery temptations and floods of afflictions, temporal necessities, and bodily pains, &c.

Our blessed Jesus is a Saviour to save from all these, and a thousand other things that I can neither pen nor even conceive. I have, my dear friend, again and again proved him to be the God of prayer, and the Hearer and Answerer of prayer; and since I came to this place I have again proved him to be so.

It is my prayer and heart's desire that the Lord will manifest himself amongst you in your assemblies, by the sweet anointings of the blessed Spirit, revealing with power and divine light the glorious riches, love, grace, power, and goodness of Christ Jesus, as Head, Husband, and God of the church, which he purchased from all iniquity with his own precious blood, and has redeemed to himself as a holy, a royal, and a peculiar people.

O what a blessing and unspeakable favour to have an interest in electing grace, redeeming love, and regenerating power; and to have a good hope of the same sealed on the heart by the Spirit of all truth! Yea, what a mercy it is to be taught by the blessed Spirit to feel the pain and guilt of sin from the conviction of it, to be made to confess it freely and honestly in secret before the Lord, to mourn over it, to cry for pardon and peace in the conscience, long after God in his pardoning love, to hunger and thirst after righteousness, to be poor in spirit, to be meek and lowly in heart, to be humble, contrite, and sincere; to feel, painfully feel, one's helplessness, leprosy, blindness, ignorance, and want. To be the true subject of these is blessed indeed in God's sight, though at the time painful to the mind: for such experience is the fruit of the Spirit's work in the soul; and such a soul is passed from death to life, and has an interest in Jesus and an inheritance in the kingdom of God. The Lord's own precious lips have, therefore, pronounced all such blessed. (See Matt. v. 1—6.)

But I think I forget I am not preaching, but writing.

Give my christian love to the church, and tell them my daily prayer to the Lord is, that he may be with and bless them: for a very little of his blessed presence in the heart will soon more than make up my absence from them; and I hope they will be enabled to view and review this trial, which is so to both them and me, as from a wise and gracious Father in Christ Jesus.

I am, Yours very sincerely in the Lord,

WISDOM'S HOUSE AND HER SEVEN PILLARS.

BY THE LATE H. FOWLER.

“Wisdom hath builded her house, she hath hewn out her seven pillars.”—
Prov. ix. 1.

The word wisdom is here put as a noun feminine; but the word stands for a noun masculine, and refers to Christ, as largely in the eighth chapter. Jesus is emphatically styled “the wisdom of God,” (1 Cor. i. 24;) and is “made of God unto us wisdom.” (verse 30.) All that we know of Deity we know in and by him. “In him dwelleth all the fulness of the Godhead bodily;” yet not so as to destroy that scriptural distinction which I verily believe there is in the Persons in Jehovah. Does my reader demand an explanation of *how* they subsist? I cannot give it him; and with my whole soul I rejoice that I cannot: for if I could explain it, it would be no longer an object of faith. “Who by searching can find out God?” Yet I rejoice that I know enough of him to conclude with a certainty that he is my God; for “the only begotten Son, who is in the bosom of the Father, he hath declared him.” “And this is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent.”

The sin of Adam has put us at a remote distance from God. We are sunk into a state of total ignorance of him. Gross darkness has covered our hearts. No natural man upon earth can form one just thought of God. Man may reason about God and his works, and talk like a parrot about things with which he has no acquaintance. The most Holy Spirit, who is God, can alone teach the ignorant in the right way; and “who teacheth like him?” None. All human teaching tends to puff up with pride; and generally the man that has but little knowledge is the most proud of that little. But divine teaching lowers a man in his own eyes, and makes him lament his ignorance. “I am more brutish than any man, and have not the understanding of a man.” Now this is true wisdom in God’s account: for if any man would be wise, he must first become a fool, that he may be wise.

The Scriptures from the beginning speak of the essential Word. He, the Word, is one of the us spoken of by Moses, and the I AM who sent Moses unto Pharaoh: the same that speaks by John. “If ye believe not that I am, ye shall die in your sins.” He *was*, or existed, before his miraculous conception in the virgin’s womb; but I know nothing about the pre-existence of his human soul (as some speak), nor do the Scriptures know anything about it. His human pre-existence is a scheme of human invention, which has swept away many dead men into the bogs of Sabellianism, and bewildered many who possess the life of God in their souls. “The same was in the beginning with God,” and he that was with God is said to be God. (John i. 1, 2.) Here is enough for faith, and a foundation for real rejoicing. As the sea is the fulness of waters, and all rivers and streams are swallowed up in it, so Christ is the fulness of wisdom, and all things terminate in him. “Christ is all

and in all." Are the saints chosen? it is in Christ. Are they blessed with all spiritual blessings? it is in Christ Jesus. Are they complete? it is in him. Do they live? it is in Christ. All the lines of gospel grace, and all the lines of providence, meet in him. He is the Judge over all Zion's affairs: her Counsellor in all her hard causes, and a wonderful counsellor too. "All judgment is committed to the Son." He is Zion's sure foundation: all his saints are built upon him. In short, there never was nor ever will be a particle of life enjoyed by any mortal upon earth but what flows from him. And this is my consolation in this valley of tears, that though I possess nothing in self, in Christ I possess all things. O for more of that precious faith that realizes and makes personally mine all that is in Christ my Head of Wisdom!

"She hath builded her house." Wisdom's house is the church; as he speaks, (Matt. xvi. 18:) "And upon this rock I will build my church, and the gates of hell shall not prevail against it." Materials for building are often brought from a great distance, as for the building of Solomon's temple, a type of the church. So the materials for the building of Zion are brought from afar. "But now in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ." "And came and preached peace to you that were afar off, and to them that were nigh."

Wisdom's house is a spiritual building, of which Christ is the builder as well as the foundation. "Ye, therefore, as lively stones, are built up a spiritual house." This holy temple is designed for the Lord to dwell in, that he may shed abroad the lustre of his majesty and adorn the house with his glory. "And I will come and fill this house with my glory, saith the Lord." "To that man will I look, and with him will I dwell, that is of a contrite spirit, and that trembles at my word." "And if any man love me, my Father will love him; and we will come and make our abode with him." Here we have the house described, and the glory that fills it. How beautiful and glorious is the adorning of the heart! The Three Persons in God open and discover the mysteries of salvation, as originating wholly from that grand source!

In the building of a house the materials are of course all *passive*; so it is with the church of God. No man can say with truth, I put forth my power and aid the Builder: nor will any assume such arrogant language but the man who is an utter stranger to God and the things which the Holy Spirit teaches.

"She hath hewn out her seven pillars." Wisdom's house stands upon seven pillars, in order that it may stand safely; and who shall pull the pillars down? If these foundations be destroyed, what would the righteous do? Now, the following either are or may be said to include the seven pillars of Wisdom's house.

- I. Everlasting love.
- II. Immutable faithfulness.
- III. Unchangeableness.
- IV. Invincible power.
- V. The veracity of the word of promise.

VI. All-sufficient grace.

VII. Covenant mercy.

God helping me, I will give a brief description of those pillars, in order that Zion may see how firm she stands.

I. *Everlasting love.* This is the first and grand pillar of Wisdom's house, hewn out or proceeding from Father, Son, and Holy Ghost: but more particularly demonstrated in and by Christ. This pillar is fixed, durable, never-failing. "Yea, he loved the people. All his saints are in thy hand." He will rest in his love. "Having loved his own which were in the world, he loved them unto the end." "Who shall separate us from the love of Christ?" If this pillar were composed of mutable materials, my soul would sink in despair. But this is one of the props that bear up Zion under manifold infirmities—which support her under many burthens. On this pillar my faith rests, with a full persuasion that it will never fail. Clouds and darkness often hide from my view the spiritual blessings with which I am blessed in Christ; and the indescribable blackness of my sinful heart disposes me to say, How can I be an object of God's love and care? Will he not give me up at last, seeing I am such an unprofitable wretch? Still on his fixed love my soul hangs, though frequently without much sensible enjoyment. It is truly desirable to feel the heart fired with love to Christ, and all the affections going out after him; but the babe in grace is very prone to lay too much stress upon these enlargements. Hence, if he be not favoured with them as in times past, he sinks low and writes bitter things against himself: but if the dear Redeemer again indulges him and places him high in enjoyment, he forgets where he stands; and looking more at the stream than the fountain, the stream soon dries up again, and the poor soul is puzzled to find out the cause. Such souls will learn in time the fixedness of God's love; as fixed when they feel it not, as it is when they are the most abundantly blessed with it. Many changes and many severe trials have a tendency to establish, strengthen, and settle the believer.

II. *Immutable faithfulness* stands as a prop and pillar to God's church: it is testified of by patriarchs, prophets, and apostles. Abraham judged Him faithful that had promised. Moses celebrates the faithful God. David sings, "Who is a strong Lord like unto thee? or to thy faithfulness round about thee?" Paul says, "Faithful is He that hath called you, who also will do it;" and every child of God can in his measure testify the same. "Ye are my witnesses, saith the Lord, that I am God:" the faithful, covenant-keeping God. God's dealings with his people are one complete chain of evidence as to his faithfulness; the 11th to the Hebrews records in the most glorious manner the immutable faithfulness of Jehovah to his promises and to his children, who are styled "a great cloud of witnesses." Indeed, immutable faithfulness is the pillar and ground of the saints' faith in all ages. Saints may be perplexed with many fears as to their holding out unto the end: they may be carried

away with unbelief as with a tempest: nevertheless, God "abideth faithful, though we believe not: he cannot deny himself." O thou tempest-tossed soul, thou art fearing thine adversary's power every day; faint and overwhelmed with fears, "a silly dove without heart;" thy God remembers thee still: he will not fail thee nor forsake thee: "he hath betrothed thee unto himself in faithfulness." He may visit thy departures with his rod, and thine iniquities with stripes; "nevertheless his loving-kindness he will not take from him (Christ), nor suffer his faithfulness to fail" to thee, because thou art part of Christ. "Ye are Christ's, and Christ is God's."

My soul, how firm is this pillar of God's faithfulness underneath thee, even when thou canst not see it! The sun, the moon, the stars, night and day, summer and winter, seed time and harvest, are all faithful witnesses of the Lord's faithfulness as a God of providence. But spiritual comforts, the reuewing of the Holy Ghost, and his heavenly smiles, are special evidences of his faithfulness as a God of grace to thee.

III. *God's unchangeableness* is also another sure pillar of our faith, especially the unchangeableness of our High Priest, Christ Jesus. He is said to be a "priest for ever after the order of Melchisedec:" to be made a priest, "not after the order of a carnal commandment, but after the power of an endless life." "Jesus Christ, the same yesterday, to day, and for ever." The continuation and virtue of Christ's priestly work arises out of his eternal Sonship; but destroy his filiation, and you destroy the altar; and without an altar how can the gift (his human nature) be sanctified? Christ in his divine nature is unchangeable: and hence his priestly power continues, and will, until he shall have delivered up the kingdom (his church) to God the Father. His intercessory work must go on, in order that he may make it appear for his own glory "that he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And for this cause he is to be able to give unto, and maintain in his people eternal life. "Because I live ye shall live also." O precious assurance! it is the word of Him that cannot lie. I find in it a solid ground of security and real foundation for rejoicing. Consumed I cannot be, because He who hath taken upon himself all my cares is unchangeable. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

IV. *Invincible power*, by which he maintains a fast hold of his people. "Who are kept by the power of God, through faith, unto salvation." Little is a sinner acquainted with the need he has of this power of God to keep him when the Lord first favours him with the sunshine of his presence: his mountain through God's favour standeth strong, and he saith in his prosperity, "I shall never be moved." But when the Lord hides his face, then he is sorely troubled; not only with the sensible darkness he feels, but with a vast variety of strange and unaccountable thoughts; he trembles at himself, and daily sees and feels how narrow the path is

which leads to life; and wonders how he is preserved from day to day without falling either into gross sin or into despair.

But it is in this furnace he loses his dross, and "comes forth as a vessel for the finer." By these things he lives; and it is in this path he learns a little of the exceeding greatness of his power by whom he is preserved, and by which his lot is maintained from day to day. Peter knew but little of himself when he told his Master how firm he would stand to him and his cause: he spoke out with all the honesty that he as a man possessed, and that carried him no farther than the verge of suffering: there human honesty gave place to the "fear of man," which always "brings a snare."

When Satan tries a man sorely, and a man plays the fool by trusting in his own heart, were it not for the power of God, he would desert Christ, his cause, and his people too, and tell lies, and curse and swear, or do anything else to please the flesh, the world, and the devil. I know this doctrine will not pass with some who, I fear, have more carnal conceit than real faith. But O my soul, if God were not thy keeper, if he were not to "watch over thee every moment," and strengthen thee repeatedly by his mighty hand, thou wouldst certainly fall a prey to sin's dominion. I tremble for the professor whose selfish heart will not allow him to tremble for himself. Rather than boast, be this my constant prayer: "Hold thou me up, O God, and I shall be safe."

V. *The veracity of the word of promise* is another stable pillar of Christ's body mystical; and it is worthy of remark how the patriarch pleads with Jehovah on the ground of his former promise, when he was about to meet his brother Esau, filled with fear and sore dismay: "And thou saidst, I will surely do thee good." David goes the same way to work: "Remember the word unto thy servant, upon which thou hast caused me to hope." (Gen. xxxii. 12; Psa. cxix. 49.) Paul says, "All the promises of God in him are yea, and in him amen, unto the glory of God by us." (2 Cor. i. 20.) By virtue of a precious promise Joshua went forth with undaunted courage, and subdued the kings of Canaan. By a promise Paul stood the gale in his voyage to Rome better than even the sailors on board, and was a means of helping his fellow-sufferers. (Acts xxvii. 22—25.)

God's word of promise is settled in the heavens, and made known in its glory unto the saints on earth, as the most certain pledge of their future inheritance. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." If they are not of the world, they must be of God, for there is no alternative; and if they are of God by election, by calling, and by faith, they shall be where he is, to behold the Redeemer's glory. "All flesh," saith the prophet, "is grass. But the word of the Lord endureth for ever: and this is the word which by the gospel is preached unto you." Now, this word is the word of promise, belonging unto the heirs of promise, and never-failing.

“His ev'ry word of grace is strong
As that which built the skies:
The voice that rolls the stars along,
Speaks all the promises.”

If it be asked, What has the believer to support his faith and hope? What has he to encourage him under the vast variety of spiritual and temporal troubles which are his lot? I reply, The firm promise of his Saviour, Jesus Christ, who hath said all he can say, and who lives to make the promise good. “Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also.” (John xiv. 1—3.) My soul, lean upon this faithful promise of thy Redeemer to bear thee up, and lead thee safely through all thy toils in this dissatisfying world. “My God will perfect that which concerneth me.”

VI. *All-sufficient grace* is also a noble pillar for the support of Wisdom's house. After Paul was caught up into Paradise he must have “a thorn in the flesh, a messenger of Satan to buffet him.” O how painful to the apostle! “I besought the Lord thrice that it might depart from me.” And what success had the apostle in prayer, which no doubt was the most fervent? for very likely he thought this thorn would lead to the dishonour of his Master, and hinder his usefulness as a preacher of his truth. How did he succeed? Why, this was all the redress he could obtain: “My grace is sufficient for thee.” Enough too; more the Christian cannot want, and less he cannot do with. Grace is the King's favour bestowed in the most sovereign manner on the most unworthy. Grace sets aside all works as meritorious in obtaining the blessings of salvation: it strikes at the very root of human pride, and therefore the proud heart of man does not like it. Natural men may indeed allow grace an office—to lend a helping hand to their lame performances; but they will not allow the creature's ability to be quite discarded; therefore they show themselves in their true colours as *natural men*, whatever pretensions they make to the contrary. But those who are taught of God find their need of grace every day; they find abundant consolation, arising out of grace, knowing and feeling their demerit; and if they boast at all, it must be that they are saved and supported by grace, knowing and feeling their demerit. “By the grace of God I am what I am.”

There is much said in the Scriptures about grace. God's elect are “a remnant according to the election of grace:” they are recipients of “the exceeding riches of his grace.” And the saints want grace to help them in every “time of need.” “The grace of our Lord Jesus Christ be with you all.” Grace is the pillar of Zion and the burden of her song: this is well expressed in a few lines composed by certain divines who were present at the synod of Dort; which I

shall insert, as they may not have fallen under the notice of my reader :

“ Free grace alone elected some to bliss ;
 Free grace alone gave Christ to death for some ;
 In some free grace works faith that saving is ;
 Some by free grace to perseverance come.
 Since God’s free grace doth all our good provide,
 Let God’s sole glory all our motions guide.”

But it is not the sound of grace, but the sense and true apprehension of grace, that does poor sinners good ; and I know by experience, when I have the deepest sense of my emptiness and entire poverty, then grace is the sweetest, and I am in the best key to sound it out in its fulness and sufficiency. I am clear of this, that a sinner will lean on many fleshly props of his own devising, until driven by sheer necessity to seek salvation and receive it wholly from grace ; and when he has received this salvation by faith, it will make him a steady adherent to the doctrines and for the experience of grace all his days, while the sweet operations of grace upon his own heart will constrain him to put off the old man with his deeds. “ For the grace of God which appeareth to all men (all sorts of men, Jews, Gentiles, bond, and free) teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world.”

VII. I come now, to the seventh and last pillar of Wisdom’s house, which is *covenant mercy*, and which stands very near the pillar of grace. The church of Christ cannot stand without mercy : she is in herself black, defiled, and miserable. Ezra speaks her very language and feelings : “ O my God, I am ashamed and blush to lift up my face to thee, my God ; for our iniquities are increased over our heads, and our trespass is grown up into the heavens.” (Ezra ix. 6.) Increasing iniquities require increasing mercies. Now all mercy is laid up in Jesus, the church’s Covenant Head ; in him it is “ built up for ever ;” and his mercy he delights to give out to his people. “ Let us come boldly unto a throne of grace, that we may obtain mercy.”

When I examine myself, and think of my deep depravity by the fall, when I behold in my heart nothing but a sink of pollution, I sicken at the sight ; it makes me completely miserable. “ O wretched man that I am ! who shall deliver me from the body of this death ?” And had I not a pillar of mercy to rest on, my soul must sink in black despair : I should be shut up in silence both from God and saints. But thanks be to God for ever and ever, “ his mercy is great unto the heavens, and his truth reacheth unto the clouds.” Yes ; and his mercy is so deep that it reaches to a wretched rebel like me in my most miserable condition. Surely such a sinner must and ought to “ sing of the mercy of the Lord for ever and ever.”

Mercy is a durable pillar for Wisdom’s house to rest upon : neither the devil’s suggestion that I am too vile to be saved, nor all my

actual transgressions, be they ever so numerous, can move it. "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." How full, how abundant, is the mercy of our God! yet the devil and a legal heart will cavil and reason thus: May you not venture too far upon covenant mercy, and presume on that to your ruin? Is not your case too desperate to hope for mercy? Against such I would oppose and say, None but miserable sinners stand in need of mercy;

"Not the righteous,
Sinners Jesus came to call."

I plainly see, and I have deeply investigated the subject, that our God will not so preserve his people that they shall never have to complain of and confess their actual transgression. I know, in the general, the Lord mercifully keeps his saints from gross sin; but if they are through his goodness preserved from that which would bring disgrace upon them and upon the cause of God, still they commit sin enough to make themselves truly miserable, until they receive forgiveness (the sense of it) from their heavenly Father. "For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "For he knoweth our frame, he remembereth that we are dust."

"O thou, my God, thine everlasting love
Is my soul's rest, nor can it ever move:
The bulwark of my faith, my sure defence,
In all the darkest paths of providence.
Thy faithfulness immutable I sing,
And dwell secure beneath thy spreading wing.
Let hellish darts from Satan's bow be hurl'd,
And all unite in this ungodly world
To thrust me out, and all my garments stain;
To me thy faithfulness thou wilt maintain.
Unchangeable thy nature, love, and grace,
Thou, the great Rock of Ages, I embrace:
Built upon this, secure I shall remain,
Though often tempted that my faith is vain.
Thy pow'r invincible can never fail,
Though sin, distress, and Satan's darts assail.
The soul that rests alone upon thine arm,
He shall ride out the most tremendous storm.
Thy faithful word of promise too's my stay
When friends and creature comforts die away:
Thy grace, sweet cordial to my fainting heart,
Binds me to thee, nor can I from thee part.
Thy cov'nant-mercy, too, a flowing stream,
Shall be my boast, my daily, hourly theme.
What glorious things of Zion God hath spoken!
Nor can a link in grace's chain be broken."

AN ACCOUNT OF HIS ARREST AND IMPRISONMENT
FOR PREACHING THE GOSPEL.

BY JOHN BUNYAN.

(Concluded from page 386.)

Here followeth a Discourse between my Wife and the Judges, with others, touching my Deliverance at the Assizes following; the which I took from her own Mouth.

After that I had received this sentence of banishing, or hanging, from them, and after the former admonition touching the determination of the justices, if I did not recant; just when the time drew nigh in which I should have abjured, or have done worse, (as Mr. Cobb told me,) came the time in which the king* was to be crowned. Now, at the coronation of kings there is usually a releasement of divers prisoners, by virtue of his coronation; in which privilege also I should have had a share; but they took me for a convicted person, and therefore, unless I sued out a pardon, as they called it,) I should have no benefit thereby. Yet, forasmuch as the coronation proclamation did give liberty from the day the king was crowned to that day twelvemonth, to sue them out, therefore, though they would not let me out of prison, as they let out thousands, yet they could not meddle with me, as touching the execution of their sentence, because of the liberty offered for the suing out of pardons. Whereupon I continued in prison till the next assizes, which are called Midsummer assizes, being then kept in August, 1661.

Now, at that assizes, because I would not leave any possible means unattempted that might be lawful, I did, by my wife, present a petition to the judges three times, that I might be heard, and that they would impartially take my case into consideration.

The first time my wife went, she presented it to Judge Hale, who very mildly received it at her hand, telling her that he would do her and me the best good he could; but he feared, he said, he could do none. The next day again, lest they should through the multitude of business forget me, we threw another petition into the coach to Judge Twisden; who, when he had seen it, snapped it up, and angrily told her that I was a convicted person, and could not be released, unless I would promise to preach no more, &c.

Well, after this, she yet again presented another to Judge Hale, as he sat on the bench, who, as it seemed, was willing to give her audience. Only Justice Chester being present, stepped up and said, that I was convicted in the court, and that I was a hot-spirited fellow, (or words to that effect,) whereat he waved it and did not meddle therewith. But yet my wife, being encouraged by the high sheriff, did venture once more into their presence, (as the poor widow did to the unjust judge,) to try what she could do with them for my liberty, before they went forth of the town. The place where she went to them was the Swan chamber, where the two judges, and many justices and gentry of the country, were in company together. She then, coming into the chamber with an abashed face and a trembling hand, began her errand to them in this manner.

WOMAN. My lord, (directing herself to Judge Hale.) I make bold

* Charles II.

to come once again to your lordship to know what may be done with my husband.

JUDGE HALE. To whom he said, Woman, I told thee before I could do thee no good, because they have taken that for a conviction which thy husband spoke at the sessions; and unless there be something done to undo that, I can do thee no good.

WOMAN. My lord, said she, he is kept unlawfully in prison, as they clapped him up before there was any proclamation against the meetings; the indictment also is false. Besides, they never asked him whether he was guilty or not; neither did he confess the indictment.

ONE OF THE JUSTICES. Then one of the justices that stood by, whom she knew not, said, My lord, he was lawfully convicted.

WOM. It is false, said she, for when they said to him, Do you confess the indictment? he said only this, that he had been at several meetings, both where there was preaching the word and prayer, and that they had God's presence among them.

JUDGE TWISDON. Whereat Judge Twisdon answered very angrily, saying, What! you think we can do what we list; your husband is a breaker of the peace, and is convicted by the law, &c. Whereupon Judge Hale called for the statute book.

WOM. But, said she, my lord, he was not lawfully convicted.

CHESTER. Then Justice Chester said, My lord, he was lawfully convicted.

WOM. It is false, said she; it was but a word of discourse that they took for a conviction, as you heard before.

CHES. But it is recorded, woman, it is recorded, said Justice Chester. As if it must be of necessity true because it was recorded. With which words he often endeavoured to stop her mouth, having no other argument to convince her but, It is recorded, it is recorded.

WOM. My lord, said she, I was a while since at London, to see if I could get my husband's liberty, and there I spoke with my lord Barkwood, one of the house of lords, to whom I delivered a petition, who took it of me and presented it to some of the rest of the house of lords, for my husband's releasement; who, when they had seen it, they said, That they could not release him, but had committed his releasement to the judges, at the next assizes. This he told me; and now I come to you to see if any thing can be done in this business, and you give neither releasement nor relief. To which they gave her no answer, but appeared as if they heard her not.

CHES. Only Justice Chester was often up with this, He is convicted, and it is recorded.

WOM. If it be, it is false, said she.

CHES. My lord, said Justice Chester, he is a pestilent fellow, there is not another such a fellow in the country.

TWIS. What, will your husband leave preaching? If he will do so, then send for him.

WOM. My lord, said she, he dares not leave preaching so long as he can speak.

TWIS. See here, why should we talk any more about such a fellow? Must he do what he lists? He is a breaker of the peace.

WOM. She told him again, That he desired to live peaceably, and to follow his calling, that his family might be maintained; and moreover said, My Lord, I have four small children, that cannot help themselves, of which one is blind, and have nothing to live upon but the charity of good people.

HALE. Hast thou four children? said Judge Hale, thou art but a young woman to have four children.

WOM. My lord, said she, I am but mother-in-law to them, having not been married to him yet full two years. Indeed, I was with child when my husband was first apprehended; but being young and unaccustomed to such things, said she, I being dismayed at the news fell into labour, and so continued for eight days, and then was delivered, but my child died.

HALE. Whereat he, looking very soberly on the matter, said. Alas, poor woman!

TWIS. But Judge Twisden told her, That she made poverty her cloak; and said, moreover, That he understood I was maintained better by running up and down a preaching, than by following my calling.

HALE. What is his calling? said Judge Hale.

ANSWER. Then some of the company that stood by said, A tinker, my lord.

WOM. Yes, said she, and because he is a tinker and a poor man, therefore he is despised and cannot have justice.

HALE. Then Judge Hale answered, very mildly, saying, I tell thee, woman, seeing it is so, that they have taken what thy husband spake for a conviction, thou must either apply thyself to the king, or sue out his pardon, or get a writ of error.

CHES. But when Justice Chester heard him give her this counsel, and especially, as she supposed, because he spoke of a writ of error, he chafed and seemed to be very much offended, saying, My lord, he will preach and do what he lists.

WOM. He preacheth nothing but the word of God, said she.

TWIS. He preach the word of God! said Twisden; and withal, she thought he would have struck her. He runneth up and down and doth harm.

WOM. No, my lord, saith she, it is not so; God hath owned him and done much good by him.

TWIS. God! said he, his doctrine is the doctrine of the devil.

WOM. My lord, said she, when the righteous Judge shall appear, it will be known that his doctrine is not the doctrine of the devil.

TWIS. My lord, said he to Judge Hale, do not mind her, but send her away.

HALE. Then said Judge Hale, I am sorry, woman, that I can do thee no good; thou must do one of those three things aforesaid, namely, either to apply thyself to the king, or sue out his pardon, or get a writ of error; but a writ of error will be cheapest.

WOM. At which Chester again seemed to be in a chafe, and put off his hat, and, as she thought, scratched his head for anger. But when I saw, said she, that there was no prevailing to have my husband sent for, though I often desired that they would send for him,

that he might speak for himself, telling them that he could give them better satisfaction than I could, in what they demanded of him; with several other things which now I forget; only this I remember, that though I was somewhat timorous on my first entrance into the chamber, yet before I went out, I could not but break forth into tears, not so much because they were so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord, when they shall there answer for all things whatsoever they have done in the body, whether it be good, or whether it be bad.

So when I departed from them, the book of statutes was brought; but what they said of it, I know nothing at all, neither did I hear any more from them.

Some Carriages of the Adversaries of God's Truth with me at the next Assizes, which were on the nineteenth of the first Month, 1662.

I shall pass by what befel me between these two assizes: how I had, by my jailor, some liberty granted me more than at the first; and how I followed my wonted course of preaching, taking all occasions that were put into my hand to visit the people of God, exhorting them to be stedfast in the faith of Jesus Christ, and to take heed that they touched not the Common Prayer, &c., but to mind the Word of God, which giveth directions to Christians in every point, being able to make the man of God perfect in all things, through faith in Jesus Christ, and thoroughly to furnish him to all good works. Also how I having, I say, somewhat more liberty, did go to see Christians at London; which my enemies hearing of, were so angry, that they had almost cast my jailor out of his place, threatening to indict him; and do what they could against him. They charged me also that I went thither to plot and raise division, and make insurrection, which, God knows, was a slander; whereupon my liberty was more straitened than it was before, so that I must not look out of the door. Well, when the next sessions came, which was about the tenth of the eleventh month, I did expect to have been very roundly dealt with; but they passed me by, and would not call me, so that I rested till the assizes, which was the nineteenth of the first month following. And when they came, because I had a desire to come before the judge, I desired my jailor to put my name into the calendar among the felons, and made friends with the judge and high sheriff, who promised that I should be called; so that I thought what I had done might have been effectual for the obtaining of my desire. But all was in vain; for when the assizes came, though my name was in the calendar, and also though both the judge and sheriff had promised that I should appear before them, yet the justices and the clerk of the peace did so work it about, that I, notwithstanding, was deferred, and might not appear. And though, I say, I do not know of all their carriages towards me, yet this I know, that the clerk of the peace did discover himself to be one of my greatest opposers; for, first, he came to my jailor, and told him that I must not go down before the judge, and therefore must not be put into the calendar; to whom my jailor said,

that my name was in already. He bid him put me out again; my jailor told him that he could not, for he had given the judge a calendar with my name in it, and also the sheriff another. At which he was very much displeased, and desired to see the calendar that was yet in my jailor's hand, which, when he had given it to him, he looked on, and said it was a false calendar. He also took the calendar and blotted out my accusation, as my jailor had written it, (which accusation I cannot tell what it was, because it was so blotted out,) and he himself put in words to this purpose: That John Bunyan was committed in prison, being lawfully convicted of upholding unlawful meetings, conventicles, &c. But yet, for all this, fearing that what he had done, unless he added thereto, would not do, he first ran to the clerk of the assizes, then to the justices; and afterwards, because he would not leave any means unattempted to hinder me, he came again to my jailor, and told him, that if I did go down before the judge, and was released, he would make him pay my fees, which, he said, were due to him; and further told him, that he would complain of him at the next quarter sessions, for making false calendars, though my jailor himself, as I afterwards learned, had put in my accusation worse than in itself it was by far. And thus was I hindered and prevented at that time, also, from appearing before the judge, and left in prison.

Farewell,

JOHN BUNYAN.

AS THE HART PANTETH AFTER THE WATER-BROOKS,
SO PANTETH MY SOUL AFTER THEE, O GOD.

Dear Friend.—Yours I have received, and was glad to find you had safely arrived at home, and that the journey had been so strengthening and reviving to your health of body. I have had an attack of rheumatism, so that last Lord's day I was obliged to stay at home, but I am better, and hope it is going off. O bless the Lord, my soul, for all his goodness and tender mercy that he has caused to follow me all the days of my poor pilgrimage.

O how it grieves me to feel at times so carnal, so lifeless, so foolish! My poor soul is caught away by every empty, ungodly object that presents itself, till my very soul sometimes feels as if I were as destitute of one spark of godliness as a beast. My soul does cry out, "O beast that I am! O wretch that I am! Here is my sore grief: wretch that I am, to wander thus in chase after false delight. Let me be fastened to thy cross rather than lose the sight.

What multitudes of great professors of religion know nothing in their own souls about the flesh lusting against the spirit, and the spirit against the flesh, so that they cannot do the things that they would! If they had plenty of this opposition in their souls, they would neither have time nor heart to find so much fault with others. They would have plenty of work at home. I know this is the case with my soul. I have no stone to throw at the vilest wretch either in hell or out of hell.

But, blessed be the Lord, how profitably God has caused my sorrows to work for my soul's good! He has caused them to bring me again to his blessed feet, with heartfelt confession of my vileness, to acknowledge my baseness and unworthiness, and entreat his tender mercy, for Christ's sake, to show me one more token for good, that he is my Lord and my God.

I cannot ask one favour for *my* sake. No; I can as soon ask for the devil's sake as mine. No; it is for Christ's sake, the precious Lamb of God, that has taken away the sins of the world.

O how my poor soul is led to wrestle, that he will cleanse me again from my filthiness, that he will wash me again in that fountain that is opened for sin and uncleanness! Sometimes the dear Lord appears to turn a deaf ear to my request; and sinking fears arise as to whether his tender mercy is not clean gone for ever, and whether I have not completely wearied out his patience. But what can I do? There is no God that can help me but he. There is no power can silence these devils but his. And I am obliged, sink or swim, to keep crying, "O Lord, I am oppressed; undertake for me;" "My soul is exceeding sorrowful;" "Say unto my soul, I am thy salvation;" "Unto thee will I cry, O Lord my Rock; Be not silent unto me, lest, if thou be silent, I be like them that go down into the pit." Here I am obliged to cry, wrestle, and wait God's time. There is no other way. It is all blocked up on every side. No thanks to me for my wrestling prayers. I would, under the influence of flesh and blood, turn any other way. But such a felt necessity is laid upon me, that I must keep crying and groaning on, panting after him as the hart panteth after the water-brooks, crying out, "When shall I appear before God?"

O how my soul proves the truth of God's word! "He shutteth, and no man openeth; he openeth, and no man shutteth;" "When he hideth his face, who can behold him, whether it be done against a nation or a man only?" No man can receive any thing except it be given him." "Every good gift and every perfect gift cometh down from above, from the Father of Lights, with whom is no variableness, nor shadow of turning." And O what a mercy it is, that he is a God that changes not! My soul has proved it so hundreds of times; for when I have been brought down with hard labour, faint and feeble, and all my own strength and my own power were gone, and worse, shut up, and left to fall as clay into his hands to do as he will, how blessedly has he appeared again to the joy of my poor sorrowful soul, with a "Fear not, for I am with thee; be not dismayed, for I am thy God!" "I will be with thee." It is all right then both within and without. When he gives peace, who can give trouble? None; neither men nor devils. O to sit at his feet, and to hear his blessed words, it is heaven upon earth. O to learn of Him that is meek and lowly of heart! What rest, what peace, what humility, what love! No wrangling here. No picking motes out of brothers' eyes here. No contending which must be the greatest here. No murmuring here. No sinkings or tremblings about to-morrow here. Here is the place where my soul delights to be, walking with

Jesus, talking with Jesus, admiring Jesus; for here is all my hope; and every mercy and blessing for both time and eternity are all in Jesus. The Lord bless you with much communion with Jesus, and all will be well.

Yours in love,

Trowbridge, July 27th, 1849.

J. W.

THE SOUL'S FIRST ENTRANCE INTO HEAVEN.

BY THE LATE MRS. BOONE, WALLINGTON, SURREY.

After all my tribulation,
 Am I safe arrived at last;
 Where I prove complete salvation,
 Where I've long my anchor cast?
 Yes, dear Saviour,
 All my trials now are past.
 Satan can no more distress me;
 The salvation that I sought
 Thou hast granted, and so bless'd me
 That my battles all are fought!
 Hallelujah,
 Full salvation now is brought.
 Farewell henceforth sin and sadness,
 All that can my peace molest;
 Welcome, ceaseless joy and gladness,
 Welcome to my longing breast!
 Happy am I,
 Enter'd now eternal rest.
 I no more shall grieve my Saviour,
 Sin no more against his love;
 But for ever sing his praises
 With the first-born church above.
 Hallelujah,
 Glory to the God of love.
 The last hour of tribulation,
 Thou, my Lord, hast brought me through:
 Saved me with thy salvation,
 Made me more than conqueror too.
 O my Jesus,
 All the praise to thee is due.
 Hadst thou look'd at my demerit,
 From thy face I had been cast;
 Never suffer'd to inherit
 This delightful, sweet repast;
 But rich mercy
 My unworthiness hath pass'd.
 Strange that, when my Jesus proved me,
 I should think his dealings hard;
 Since they all were proofs he loved me,
 Proofs that for my soul he cared.
 Now I bless him
 For the trials then I feared.
 Those that seem'd to make against me
 Now I see were all for good;
 Kind chastisements, sent to wean me
 From the world and all but God.
 Lord, I bless thee
 For thy kind chastising rod.

Hadst thou not my soul corrected,
 In my evil mortal days,
 I indeed should have rejected
 Wisdom's pleasant, happy ways.
 But affliction
 Brought me here to sing thy praise.
 Goodness, mercy, love, and power,
 Follow'd me the desert through;
 In that last and awful hour
 Made me more than conqueror too.
 Who but Jesus
 Such amazing love could show?
 Made a pillar in his temple,
 I shall never more go out;
 Sin or Satan cannot enter,
 No more compass me about.
 Hallelujah,
 Christ the great salvation wrought.
 Where shall I find words to praise him?
 Angels, help me to adore
 Love so great and so amazing,
 Without bottom, without shore.
 Hallelujah,
 Praise the Lord for evermore.

SPIRITUAL FRAGMENTS.

There are no saving views of God but in Christ, and there are no gracious views God hath of men but in Christ. If we look on God out of Christ, we are dazzled with an overwhelming, confounding majesty; if God look on us out of Christ, he seeth hateful and hated sinners. (Eph. ii. 12, 13, 14.)—*Trail*.

They who reject the divine person of Christ, who believe it not who discern not the wisdom, grace, love, and power of God therein, do constantly reject or corrupt all other spiritual truths of divine revelation. Nor can it otherwise be; for they have a consistency only in their relation to the mystery of godliness, "God manifest in the flesh," and from thence derive their sense and meaning. This being removed, the truth in all other articles of religion immediately falls to the ground. (1 Tim. iii. 16; 1 John iv. 2, 3; Eph. ii. 20, 21; Col. ii. 7; Rev. i. 18.)—*Owen*.

ERRATA.

In our September No., page 306, line 10, in the following sentence, instead of *righteousness*, read *self-righteousness*: "It is true that growth is slow, and *self-righteousness* and various things partly swamp some: looseness of conscience certainly swamps partly others."

Page 305, instead of *kind* of terrors, read *king* of terrors: "It is shouting victory in the jaws of death, and triumphing over the *king* of terrors while in the field of action."

In our last No., page 392, line 7, for Jer. vii. 1—18," read "Jer. i. 7, 8, and 18."

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