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THE GOSPEL STANDARD.

JANUARY, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

AN ADDRESS TO THE READERS OF THE GOSPEL STANDARD.

THE opening of a New Year permits us once more to avail ourselves of our annual privilege to address a few words of friendly counsel to those of our readers, who, having received the love of the truth, are willing to listen to such a word of exhortation from us as may be commended to their consciences as being in full harmony not only with the oracles of God, but also with the power of his grace as felt and realised in their own souls. In so doing, we assume no lordship over their faith, nor claim any dominion over their consciences; for such authority we neither possess nor desire to arrogate; but speaking as friends to friends, as brethren to brethren, as sinners to fellow sinners, as sojourners in the same vale of tears to fellow travellers in the thorny road, as pilgrims walking side by side in the same path of tribulation, that we may enter together into the same kingdom of God—the kingdom of grace here, and of glory hereafter, we may without pride or arrogance, but in the spirit of humility and in the love of the gospel, simply and affectionately lay before them such a word of comfort, encouragement, admonition, or counsel, as we would have impressed by a divine power upon our own hearts. Those are justly condemned by the Lord himself who “bind heavy burdens and grievous to be borne, and lay them on men’s shoulders, which they themselves will not move with one of their fingers;” (Matt. xxiii. 4;) and those who give advice to others should desire themselves to follow their own counsel, lest they be found among the number of those who say and do not. But if we lay no load upon any man’s conscience which has not first been laid upon our own, we are so far free from our Lord’s severe sentence of condemnation; and if we are ourselves desirous, with God’s help and blessing, to follow that counsel which we offer to others, it cannot justly be retorted upon us, “Thou who teachest another, teachest thou not thyself?” (Rom. ii. 21.) Considerations of this kind, especially in times past, have often checked both our tongue and pen. We have often almost timidly shrunk from tendering counsel and admonition, not that we were so much afraid of others as afraid of ourselves. But we can now plainly see that it was a temptation to

unfaithfulness, and so rather a snare of Satan to keep back part of the price, than a gracious check from heaven. We freely confess that we have at times been so sensible of our own helplessness and our own sinfulness, especially if there were a consciousness of any idol still in the "chambers of imagery," that the word of exhortation, of admonition, and of reproof has been in the pulpit as if choked in the very utterance, and the pen in the study has as if dropped from the fingers, lest we should be guilty of hypocrisy before God, in urging upon others what we were not doing or could not do ourselves. We know that "Be ye clean that bear the vessels of the Lord," is a divine commandment; but if no one is to carry a vessel in the Lord's house but he who is "clean, without transgression, innocent, neither is there iniquity in him," who of sinful men is to sound the silver trumpet over the sacrifices of the peace offerings in the tabernacle of the congregation? (Numb. x. 10;) or who is to bear the censer to offer "incense with the prayers of the saints upon the golden altar which is before the throne?" (Rev. viii. 3.) It has pleased God to commit the ministry of reconciliation to sinful men, and to lodge heavenly treasure in earthen vessels. He might have sent angels to preach, and commissioned seraphs to write; but he has seen good to employ "men of like passions" with their fellow-sinners to preach to them the gospel of the grace of God, that "by the foolishness of preaching he might save them that believe;" and "to give gifts unto men," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Acts xiv. 15; 1 Cor. i. 21; Eph. iv. 8, 12.) If then the Lord, in his providence and grace, has opened to us a door of utterance by tongue or pen that we may be a means in his hand of building up any of his saints on their most holy faith, to him alone be all the glory. A sense of our own sinfulness, and of being encompassed with many infirmities, should not, in dependence upon his help and blessing, prevent us from stirring up the pure minds of our brethren. But we trust that no such apology is now needed from us. This is not the first time that we have at the opening season of the year addressed our readers. It is no new periodical which now solicits their suffrages, no new editor that demands for the first time a few moments' attention to his Annual Address. For more than twenty-five years has the same Standard floated at the mast, and for nearly the same space of time have we pulled at the oar, or stood at the helm of our little bark; and though some sail now no more with us, as having landed in the harbour of endless rest, who once with friendly aid helped to trim our sails and steer our ship, yet we have a goodly number of fellow voyagers on board who still man our decks, though they may not con the compass or hold the helm. To these the land, which we have left behind, the seas over which we have passed, the harbour to which we are steering, the structure and navigation of our ship, should be by this time well known, for we have no secrets below deck; all is above board, and open to view from stem to stern. To drop the figure, our views and sentiments should by this time be well known to our readers, or there is a serious fault somewhere. Our

dear and valued friend, the late Mr. Gadsby, used to say that "he had no opinion of a minister who held any private sentiments," meaning, doubtless, thereby one who had one doctrine for the parlour and another for the pulpit; who could whisper confidentially to his deacon in the vestry, that he really believed none but the elect would be saved, and five minutes afterwards shouted to the congregation, that salvation was open for all. In this sense, an editor should have no private sentiments, nor be ever trimming between two parties, so as to please each, and offend neither; still less should he have his faith still to seek, and his religion still to learn; but he should know both in whom and what he believes, and be able to say with Paul, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;" (2 Cor. iv. 13;) and to add also, in addressing his readers, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Cor. i. 12.) If, then, our views, sentiments, feelings, doctrines, the faith for which we contend, the religion which we advocate, the vital godliness on which we insist, be still obscure, we had better lay down our pen, and resign it to more faithful and honest hands. But let us pass away from self to more important matters.

The opening of a new year is a peculiar epoch. It is like a narrow isthmus between two seas, or a mountain top, such as is found on one of the peaks of the Andes, from which the traveller can gaze, from the same point of view, both upon the Atlantic and Pacific Oceans. So may we take the opening year as a stand-point whence we may at once look back and look forward—back, at the year that is past; forward, to the year that is to come. Eighteen hundred and sixty is for ever gone. The same all-devouring grave of time which never says, "It is enough," which has already swallowed up so many centuries, and will open its insatiable maw until the angel lifts up his hand and swears, "There shall be time no longer," has closed its mouth upon the year now past. It is gone, for ever gone; and with it are gone all its troubles, sorrows, trials, temptations, and afflictions. They are all fallen, as the autumn leaves, never again to appear on the bough. New trials, indeed, new temptations, sorrows, and afflictions will take their place, as new leaves will spring up on the branch; but the trials of 1860 are gone for ever. And if all the saints of God have each their appointed portion of suffering whereby they fill up that which is behind of the afflictions of Christ, (Col. i. 24,) each wave of sorrow which rolls over their breast makes the number less. But not so with their mercies and blessings. These abide; these are laid up for eternity; these do not pass away with the months that are past, and perish with the perishing year; but are so many tokens for good, so many choice jewels, so many sure pledges, so many bright foretastes of joy to come. Thus the saints of God, as favoured with faith in living exercise, may look back to the expired year and say, "O 1860, thou hast been a painful year to me; but thy pains are gone and thy pleasures remain. Thy miseries are past

but thy mercies are present; thine afflictions are over but thy blessings are ever; thy losses are perished but thy profit abides."

We have, indeed, both as a nation and as a church passed through a most eventful year—one in which the elements themselves have been at strife with the labours of man; one in which the very sun in the sky has much withdrawn his wonted heat and light; in which clouds and gloom have obscured the face of the heavens, and such incessant rains have deluged the earth as almost to baffle our faith in the ancient promise that "seed-time and harvest shall never cease." And this external gloom which has cast a general depression over the land, and been to many attended with great pecuniary loss, may have been to some of our readers but too faithful an emblem of the darkness and gloom which have beset their path in providence and grace. Some of them, from the inclemency of the season, may have suffered great losses in providence, may have sown much and reaped little, and even literally, though "in the day they made their plants to grow, and in the morning made their seed to flourish, yet the harvest has been to them but a heap in the day of grief and desperate sorrow." (Isa. xvii. 11.) Others may have suffered most painful bereavements in their own homes, or have received such deep wounds in their tenderest affections, as time will scarcely ever heal. Others may have been called to pass through deep family afflictions so as almost to wish they had never been made the means of bringing an offspring into the world. Others may have found the past year one of severe or prolonged bodily affliction, as has been the case with the writer of these lines; and others may have suffered much gloom and darkness of mind, and found in the cloudy sky without too faithful a representation of the darker and cloudier sky within. And yet, there may have been, and doubtless, though hidden at present from view, there is mercy mingled with these afflictive dispensations. Might it not be necessary that we, as a nation, should learn more of our dependence upon the God of providence? We have had such a succession of bountiful and beautiful harvests for many years, that we had almost forgotten from whose hand came not only the crop, but suitable weather to gather it in. So rapid have been the strides of agricultural improvement, that we were almost forgetting that it was the Lord alone who "gives fruitful seasons, filling our hearts with food and gladness," that he might not leave himself without witness. (Acts xiv. 17.) It was needful, then, that this spirit of pride and independence should be broken to pieces, that both those who till the ground and those who eat of its fruits might not "sacrifice unto their own net and burn incense unto their own drag, because by them their portion was fat, and their meat plenteous." (Hab. i. 16.) And as regards those painful afflictions to which we have already alluded, as stamping the last year as peculiarly eventful, there doubtless has been mercy mingled with every stroke.

But literally, naturally, the skies were not always darkened through the past year. When the wheat was in bloom, a most critical period, we had nearly a fortnight of uninterrupted sunshine; and even at a

later period, there was a short interval of summer heat, which enabled some favoured districts to gather in the fruits of the field without injury. And has it not been so also in grace? Have we no mercy to sing of as well as judgment? No reason to bless the Lord for his afflicting strokes? Have we not gained by trading, and even found our losses turned into profit? Has it been all gloom with us through the past year? Has no friendly beam of sunshine every now and then gleamed upon our path? And as the earth may now be storing up in her bosom a source of future benefit when heat and drought shall again visit the soil, so may the very storms in soul through which we have passed have laid up in our hearts matters of profit which may appear at a future season to our comfort and God's glory.

The Lord has never promised us a path of ease and worldly happiness. "Arise ye and depart; for this is not your rest, because it is polluted," (Micah ii. 10,) sounds from above, as a warning voice when, with Job, we are tempted to say, "I shall die in my nest, and I shall multiply my days as the sand." (Job xxix. 18.) And is it not our mercy thus to be aroused? "Epbraim is joined to idols; let him alone," (Hos. iv. 17,) is one of the worst of dispensations, one of the severest marks of God's displeasure towards his backsliding children. "As many as I love I rebuke and chasten," is a much more favoured, yet to our coward flesh, a much more trying dispensation from his gracious hand. We often long to enjoy more of the rich blessings of the gospel, to be more watered with the dew of heaven, to have clearer and brighter manifestations of our sonship, and more believing and enduring views of our eternal inheritance. Feeling our leanness and barrenness, and being fully and deeply conscious that Jesus in his blood, and grace, and love, is the one thing needful, we are led out in desires to know more of him, to be brought nearer to him, to walk more in his footsteps, to be conformed more to his likeness, to drink more into his Spirit, and to live more to his praise. These breathings and desires, we trust, spring from a divine power and influence; but in longing for these manifestations, and seeking for these blessings, as so many whispers from above of covenant love, we scarcely think that we are really praying for trials and afflictions. The prayer may be for a mark of sonship, but the answer may be a stripe; for sons are chastised whilst bastards escape the rod. To know more of Jesus is to know more of the fellowship of his sufferings; to be brought nearer to him is to be a greater partaker of his cross; to walk more in his footsteps is to be more separate from the world, to be more hated of men, to be more tempted of Satan, to drink more fully of his cup, and to be baptized more deeply with his baptism; and to be more conformed to his image is more "to bear about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body." (2 Cor. iv. 10.) But if self-denial and the cross, trial and temptation, sickness and sorrow, persecution and affliction, and a thorny path of tribulation are so linked on to heavenly blessings that one cannot be had without the other, then a smooth, easy path is the very worst that a child of God can walk in, for it sets him far away from every

gospel blessing, from every gracious manifestation, and from all true and sacred fellowship with the Father and his Son Jesus Christ.

Among the events of this eventful year has been the controversy which has arisen concerning the true and proper Sonship of our most blessed Lord; and therefore a few words on that subject may not be out of place. Our readers well know what our views and feelings are on this most important point, for we have not shunned to declare them without concealment or reserve; and, indeed, as desirous to be found faithful to our Lord and Master, we could not make any compromise of his honour and glory. We know that some condemn us for having, as they say, disturbed the peace of the churches. But what sort of peace is that which contending for the truth disturbs? Are we not bidden "to contend earnestly for the faith once delivered unto the saints?" (Jude 3;) and is not the true Sonship of Jesus a most important article of this faith? It is, indeed, a most weighty matter, not only as it regards the glory of Christ and the honour of God, but as regards our own soul's salvation; for our state for eternity depends on whether we believe or not on the Son of God. Now, unless we know personally and experimentally for ourselves who and what the Son of God is, how can we rightly believe in his name? And if we have no clear faith, what clear evidence can we have that we are partakers of eternal life? Upon a point of life and death there can be no neutrality. All, indeed, are not called upon to enter into controversy by tongue or pen; but all are called upon to know for themselves what they believe, and on whose side they stand. "Who is on the Lord's side? Who?" may well be asked at the present moment of ministers and churches, and that through the length and breadth of the land, for the subject is no longer hidden in a corner. The question now really is, whether Jesus is the Son of God or not? For if he is not so in reality and truth, but only in name, he is not the Son of God at all; and we, instead of being saved in reality and truth, may find our salvation to be but in name. It may do for professors of religion who have never felt the solemn importance, the weighty realities of eternity to play with scripture, to twist and twine round their fingers the most solemn declarations of the Holy Ghost concerning the Sonship of Jesus, and to pronounce the divine mystery of an only-begotten Son "a figment," that is, translated into simpler and plainer language, "a fiction, and a lie,"—words that one might well tremble to utter, lest they be a denying of the Son of God, if not worse; but those whose consciences are made tender in God's fear will not only keep at a distance from such playing with God's truth, and trifling with the souls of men, but will be seeking to have its power and blessedness felt and realised in their own heart. It is not all the Lord's believing family who can even defend their own faith. Yet they have their weapons of warfare, if not those of tongue or pen. Their controversy is not like ours—without, but within; nor do they fight so much against the cavilling opponents of God's truth, into whose company they may come, as against the cavillings and questionings of their own reasoning mind, for their chief adversary is their own unbelieving, infidel heart. But let us not fear the

end of this controversy, whether without or within. The battle is not ours, but the Lord's. It is his cause we are defending, not our own; and he will surely, in his own time and way, make it plain to all his redeemed and regenerated family on which side the truth lieth. How much we owe to his grace, that we are not amongst the opponents of truth that we are not under the influence of the same bad and bitter spirit which they manifest, and are not left to speak and act as they do! And may the same grace, which has thus far restrained us from walking in their paths of darkness and error, lead us more and more forward into the sweet enjoyment of the truth which we believe and profess. Theirs is at best but a dry doctrine, for there being no truth, there can be no life in it. But ours is full of life and blessedness. As far as we have read their writings, they can but argue and cavil without any experience, or life, or power, or feeling. Whilst, then, they cavil, may we believe; whilst they fight against the truth, may we enjoy it; whilst they are wandering up and down in the mazes of error, hardly knowing their own sentiments, may our fellowship be with the Father and his Son Jesus Christ. This is the true, the only way to learn the eternal Sonship of our blessed Lord—to learn it as Peter learned it, as revealed to the soul, not by flesh and blood, but by the very Father of Jesus in and from heaven; to learn it as Paul learned it, by an inward revelation of the Son of God; (Gal. i. 16;) to learn it as John learned it, enabling him to say with all holy confidence, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 John v. 20.) Can any of the opponents of the true and real Sonship of Christ say that he was ever revealed to their soul by the power of God? Can they say that the Holy Ghost ever taught them to deny his real and true Sonship? Can they say that they have fellowship and communion with him as the only-begotten Son of God, or have ever beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth? We know they cannot, and we know that we can; we can see where they are, but they cannot see where we are; we know what they know, but they do not know what we know; we can see their errors, but they cannot see our truth. This may be galling language to their minds, but it is sound doctrine and sound experience too. "He that is spiritual judgeth all things, yet he himself is judged of no man;" (1 Cor. ii. 15;) and again, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John ii. 27.) But let us not be misunderstood. When we say "we," it is not the editorial "we" that we mean, but the whole of the believing family of God, who know that the Son of God is come, and hath given them an understanding, that they may know him that is true. Look at their writings, who have endeavoured to overthrow the real Sonship of Jesus. Can a living soul find any food in them? Is it not all dead and dry argument, cavilling, questioning, ridiculing, objecting, reviling, but not a syllable of any

living experience, blessed manifestation, sweet revelation, or gracious discovery? It is at best but notion. But the faith of God's family in the Son of God is something more than mere notion, for

"Notion's the harlot's test,
By which the truth's reviled;
The child of fancy richly dress'd,
But not the living child."

Controversy may be necessary; but, blessed be God, we have something more than controversy; for if indeed we are partakers of this living faith we shall find it *do* something for us, for by it we live, by it we stand, by it we walk, by it we fight, and by it we overcome. Many of the dear family of God find this who have neither heart nor hand, tongue or pen for controversy; for they can believe though they cannot talk, feel though they cannot argue, and know who are right though they cannot prove how others are wrong. Here, as on common ground, those that preach the truth and those that hear it; those who wield the pen of controversy and those who believe from the teaching and testimony of God in their own soul, meet and see eye to eye and feel heart to heart. As, then, we and they find faith in the Son of God something more than a name and a notion, even a living, active, influential principle—yea, the very life of God in the soul, and as this faith is drawn out into livelier exercise, we shall see more and more beauty and blessedness, grace and glory in the Son of God. And as we find the nearer we live to him, the closer we walk with him, and the more fellowship we have with him, that these divine realities are indeed the very sum and substance of vital godliness, our only real happiness here, and our sure pledge and foretaste of eternal happiness hereafter, we shall hold them more firmly and prize them more dearly, for there is a holding the truth in the letter, yea, even in unrighteousness. Whatever the truth be to others, it is nothing to us unless it save and sanctify our souls. We may fight for it and even die for it, and yet not savingly know it. It is the power and experience of it in the soul which is the grand test of life or death.

If blessed, then, with any testimony of a saving interest in the truth, let us not be moved by the opposition that we have to encounter, or the hard speeches, bitter language, and rough knocks that we receive from its adversaries. Your Editor, dear readers, has had his share of this scourge of the tongue, enough to make his back ever raw, were there no leaf of the tree of life to heal such stripes. But he has the testimony of a good conscience on his side, the witness of a believing heart, and, he doubts not, the prayers and sympathies of many of the dear family of God. For remember, dear friends of Jesus and his truth, that we are all in the same ship, all in the same army, all under the same banner, the banner of truth and love. Your Editor may be called upon, from his position, to take a more active part in this battle, for truth is not to be opposed without being defended, and he may, in his zeal, use warmer or stronger language than you could employ yourself or justify in him. He does not ask you to justify him in all he says and does, still less

to follow him through thick and thin. He is not your pope or your priest, your liege lord or your father confessor. Follow him as far as he follows Christ and no farther. What he brings forward agreeably to the oracles of God, and the living experience of the family of God, stand by, so far as it is commended to your conscience; and as he occupies a most difficult, important, and responsible post, is daily thrust at, and would, but for God's help, be thrust down; and besides enemies without has many trials within, a heavy load upon his shoulders of anxiety and care, with a large measure of bodily weakness and affliction, he needs all your prayers and affectionate sympathies that his hands may be held up in fighting this battle. As then we draw nearer and nearer to the end of our course, may we have it made more and more manifest to ourselves and to others that the Lord is with us of a truth. We are all poor dying men and women in a dying world, and in a few years at best the praise or censure of men will be no more to us than the sun which shines upon our tomb or the storm that sweeps over our grave. But to have lived and died in the fear of God; to have been washed in the blood, clothed in the righteousness, and sanctified by the Spirit of Jesus, to have served him upon earth and to be for ever with him in heaven, will be what all the smiles of men could not give, nor all their frowns take away. The desire of our soul is to possess for ourselves, and to be a means of strengthening in others, nothing short of a saving faith in the Son of God, and all the gracious fruits which gladden the heart and adorn the life, as springing out of union and communion with him. However we come short of this, and we are always so failing, this is the goal towards which we run, the mark at which we aim; and to be an instrument in the Lord's hand to promote his glory and his people's good is the highest privilege he can confer upon us.

But we have said enough on this point. Our best testimony will be the blessing that attends our pages. If the Lord then spare our life and give us health and strength to labour in his service as we have thus far done, endue us with the teaching of his Spirit and the unction of his grace still to send forth our monthly testimony, and above all crown it with his blessing, he will fulfil the desire and prayer of,

Dear Friends,

Your affectionate Friend and Servant,

THE EDITOR.

IN all material and earthly buildings, the stones of the building do not, all of them, immediately touch the foundation; but one stone of the superstructure is a mediate foundation to another, though the whole do primarily rest upon the first foundation; but in this building, every stone doth particularly rest upon the first foundation, and so the building groweth to a holy temple in the Lord; for the spirit of the foundation hath immediate influence into every stone that is built thereon. (Ephes. ii. 21, 22.) For this cause the stones are called living stones, when once they rest on this living foundation, and are become recipients of the life thereof, according to their measure.—*Dorney.*

POVERTY AND PRINCEDOM. BY JOHN RUSK.

“He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.”—Ps. cxiii. 7, 8.

THESE words were spoken by Hannah, the wife of Elkanah, a Levite. Elkanah had two wives, Hannah and Peninnah. Peninnah had children, but Hannah was barren, which, in those days caused much reproach; and Peninnah was continually trying to vex Hannah, and provoked her sore to make her fret, because the Lord had shut up her womb. Humbling dispensations under the sanctifying influences of God's grace, although very trying to flesh and blood, are blessings in disguise, and will turn to real spiritual advantage in the end; while the triumphing of the wicked is short, and will end in their own destruction.

One grand mistake we are all bent to is, judging according to appearance. Hannah was a woman of a sorrowful spirit, and Solomon tells us that, “by sorrow of heart the spirit is broken;” but God ever will look to and dwell with all such as are blessed with a broken and a contrite heart; for “the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” It appears that Elkanah had the greater love to Hannah; for while he gave portions to Peninnah and her children, it says that he gave a *worthy* (or “double,” *margin*) portion to Hannah; but Hannah wept, and did not eat, and Elkanah said to her, “Why weepest thou? and why eatest thou not? and why art thou grieved? Am not I better to thee than ten sons?” After this she was in bitterness of soul, and prayed unto the Lord, and wept sore. “And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life.” “And the Lord remembered Hannah; and she conceived, and bare a son, and called his name Samuel.” And after he was weaned, she took him up with her with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young. And Hannah told Eli, “For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent unto the Lord.” “And Hannah prayed, and said, My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies, because I rejoice in thy salvation. There is none holy as the Lord, for there is none beside thee, neither is there any rock like our God”—“The Lord killeth and maketh alive, he bringeth down to the grave, and bringeth up;” and the next verse is similar to the words of our text. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory, &c. Now David leaves out “beggar” and brings in “the needy.” However, we know that it has all one meaning. “He raiseth up the poor out

of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.”

Having very briefly run over the words, to show their *literal* meaning, we will, as the Lord shall assist, come to the *spiritual* meaning of our text. I shall take the words as they stand.

What are we to understand by *raising up the poor out of the dust*? What is a poor person spiritually? I answer, it is one who is effectually stripped from head to foot of all his supposed imaginary worth and worthiness, so that his mouth is completely stopped. He once thought that if he went to church or chapel, said his prayers, visited the sick, gave alms to the poor, joined a church, and attended to outward ordinances, all would be well; that God was merciful, and that by these actions, through the Lord Jesus Christ, he should be accepted. Yes, and there are many resting here, and go no further, having never been stripped; but God will strip his own family; and the way that he does it is, as I have often said, by giving them life and light, life to feel, and light to see; and then he applies the law. When Adam fell, and all the human race in him, the devil not only threw him down, but blinded his mind. He put a veil upon him, so that he should not discover his true state. Hence Paul says, “The God of this world hath blinded the minds of them which believe not,” &c.; and who are they which believe not? Every individual that ever was, or ever will be in this world, elect or reprobate; for “God hath concluded all men in unbelief;” “we are by nature children of wrath, even as others.” Thus you see where we all are,—not poor in spirit; no, far from it; but in this insensible stupor, spiritually dead to God and all that is good; and it matters not whether we are in a profession of religion or not, it does not alter our state. Therefore Christ tells a church in the Revelation (iii. 17) that she was “wretched, miserable, poor, blind, and naked.” That was what she was in his sight; but was she so in her own? O no. She was “rich and increased with goods, and had need of nothing.” Thus a profession of the gospel does not destroy this veil, covering, or blindness of mind. You and I may have all the helps we can, such as reading God’s word and sound authors, and be naturally of a quick turn of mind; but it is all nothing while this veil is upon the heart, which hides our spiritual poverty. This life and light make God’s children differ from all other characters, and discover our true state; and what we *discover* God makes us *feel*. Hence it is called the light of life—light which proceeds from life: “You hath he quickened (to feel your poverty) who were dead (spiritually dead) in trespasses and sins.”

Now, reader, what knowest thou of the life and light? What view hast thou of thy past and present life—of thine own heart, of God’s holy law, and all the perfections of Jehovah? Dost thou imagine he will alter or change? Doth it enter thy thoughts that if thou dost as well as thou canst, God will not be so severe! Alas! Thou art deceived! Say some, “I do not see my past life so very bad. I have been wrong in many things, but not altogether; and as for

my heart, I have not such a bad heart as many others, for I am naturally of a feeling, tender heart to the poor, and have done many good acts among the children of men." All this and much more may be and has been done, and it is all good in its place, and would to God there were more of it; but nothing of all this alters what I before advanced. No, by no means; for your true, wretched state is buried deep under it all. What you boast of is only nature, and you are indebted to the God of nature for it all; but there is no salvation in any of it; for salvation is of grace, and not of works, neither in whole or in part; so that, through blindness of mind, you are building your house on the sand.

I will now treat a little of this *poverty*, and in a particular way I will show how we find it out. Then observe that this life and light in order to a proper knowledge of our poverty, has to do with God's holy law; and in that, as in a glass, we see our deformity. Now, the light which God gives us makes us see it, and what we see we are made to feel; and we see and feel that we are quite opposite (in our fallen nature) to that law which declares, "Thou shalt have none other gods before me." Now, this is the very thing which we have and will have. Here we all are, and we bow down to them, and worship them; and thus we set up idols innumerable; and although we never may have literally made these images, yet we are full of idols, and constantly led about with them from day to day. Such things are continually working in our hearts after these idols as we should be ashamed of, and would not have it known for all the world,—love of this world, love of self, love of money, inordinate affections, love to false worship, forms, and modes; in short, everything we love (that attracts) but the true God, and him we hate and his holy law.

Again, God commanded us not to take his name in vain, &c.; but do we keep that command? No; we are constantly breaking it, and this we like to do. Although he will not hold us guiltless, yet we still go on.

The next is, the Sabbath day is to be kept holy; but this is not done; for it is either devoted to carnal pleasures or else to mock him with formal worship, for our hearts are not with God.

Again, what dishonour is poured and contempt upon parents, as Paul speaks, "Disobedience to parents," as is truly awful. Things in the fall were turned upside down. God never made us in this deplorable state. An enemy hath done this.

"Thou shalt not kill;" yet we see anger work up even in an infant, which is murder in the bud, and he that hateth his brother (John says) is a murderer.

"Thou shalt not commit adultery." This our corrupt hearts love; and were it not for many difficulties attending it, it would be gone on with more rampant than it is. It is not for want of a will in corrupt nature.

"Thou shalt not steal." Here we have it again. Say you, "Some in a natural state are remarkably honest;" yes, but from various motives; but if in real want of temporal supplies, you would soon

see that if they could they would steal, but no one thing could ever have caused man so to do this, while in the image of God before the fall.

“Thou shalt not bear false witness,” &c. Yet we can do nothing else spiritually; for we tell them one thing to their face, speaking fair to them, and interest will sway us to join with their enemies even in a lie. Such is the profound deception of the human heart, that it will stick at nothing.

Lastly, we are told not to covet (or desire) our neighbour’s house, wife, man servant, maid servant, ox, ass, or anything that is his. But these are the very things that we all covet and are bent to desire after, contrary to the holy law of God.

Thus we have lost the image of God and are in possession of the image of Satan—poor indeed, and destitute of all that is good. You will see a description of what we are in Isaiah lix.; and Paul tells us that whatsoever the law saith, “it saith to them who are under the law, that every mouth may be stopped and all the world become guilty before God;” but, observe, you cannot know this spiritual poverty any other way than by having the life of light which I have already mentioned; and if you have not these two things, you must read the law over and, like Paul before his conversion, may think very highly of yourself. But he viewed the law merely in an outward way; and, therefore, because he had not literally murdered, committed adultery, &c., he did not believe that desire to do those things constituted them transgressions. O what a poor deplorable state are we all in by the fall!

But this is not all; and indeed I can only hint at it at the most. Having, therefore, showed, in a brief way, that we are poor by the moral law, or law of Moses, in a condemned state, I will next show that we are poor and destitute of everything which the gospel requires. Say you, “The gospel is all free, and it requires nothing,” I know it does not, in point of merit; and yet it does require things which we must have in possession; for God never takes a man or a woman away out of this world to everlasting glory, just as they are in their natural state. No; there is much to be done in them. Hence Paul says, “Giving thanks to the Father which hath made us meet to be partakers of the inheritance with the saints in light.” So that there must be a change. Now, although God does not save a man *for* faith, yet he does not save him *without* faith; “he that believeth and is baptized shall be saved.” But “all men have not faith; and he that believeth not shall be damned.” Thus, as God has “concluded all men in unbelief,” man being in such a state is poor indeed, and never knows it till he has this life and light.

Again. He is poor, not having a good hope. “The Lord takes a pleasure in those that hope in his mercy.” But we are born in this world without this hope. Hence Paul declares, that we are without God and without hope in the world. Alas, alas! What a poor deplorable state are we in!

Again. We are poor, being destitute of the fear of the Lord; for, as Paul says, “there is no fear of God before our eyes.”

“The heart which wants this fear is poor,
Whatever it possesses beside.”

Man is hardened, through the deceitfulness of sin, from all fear of God, and all reverence of his divine majesty, and bids defiance to his Maker.

Again. He is destitute of every branch of righteousness that can cover a sinner and screen him from the wrath of God; and that is the righteousness of Christ imputed; but man is poor, for he has not got this righteousness—and indeed he hates it, for, though poor, he is as proud as the devil. O it is a blessed thing to know experimentally our true state; and it never will nor can be known, only by the Lord's destroying the veil, or covering, which is spread over all nations, and which hides these things from our view. When man fell, Satan brought this veil; so that man is hid from himself, and he vainly imagines that he knows a great deal; neither can you make him believe that he is in that poor state that he is, in the sight of God, destitute of faith, of hope, of the fear of God, and of every branch of righteousness which God approves of. It is true that the devil dresses many up; and, being thus dressed, they think they are in the right way, a natural faith in the letter of scripture passing off for real faith. This Paul calls a feigned faith, and it is the work of the devil. The next is a hope, which is the hope of unjust men that perisheth; but a good hope, through grace, will never perish. Or if we speak of fear, Satan will imitate that; for you read, “Their fear towards me is taught by the precepts of men;” but this is not God's fear. And they have righteousness, such as it is. Hence you read of some “that trusted in themselves that they were righteous,” &c. Thus you see what a deception Satan carries on in thousands of the human race.

But to go on a little further with God's account of all mankind in the fall. They have no love. “The carnal mind is enmity against God; it is not subject unto the law of God, neither indeed can be.”

Once more. We are all destitute of every branch of holiness. Hence we are called “unthankful and unholy;” but Satan dresses many up, so that they conclude that they love God, and as the prophet Ezekiel says, “With their mouth they show much love, but their heart goeth after their covetousness.” This is what John calls loving in word and in tongue, but not in deed and in truth, and is a dissembled love. But although this may appear very fair to look at, judging according to appearance, yet under it all there is this enmity, for all such hate God and his family. Thus Satan deceives many.

Lastly, holiness. Some say, “Stand by thyself, come not near unto me, for I am holier than thou.” These, says God, “are a smoke in my nose, and a fire that burneth all day.”

Thus I have in a brief way shown, according to scripture, where we all are by the fall, both as it respects law and gospel, and how Satan deceives thousands in dressing them up while the veil is on their hearts, and they are taken captive by him. Still, although this is our true state by the fall, yet, as before observed, we know it not until life and light enter.

I will now show a little of this poverty in the *experience of God's family*. That is what I aim at; and these are the poor mentioned in our text: "He raiseth up the poor out of the dust." There is a very great mistake with us all when first called by grace; after having been separated from the world and our hearts fully set in God's way, we really do conclude that God will work such things in us by his power that we shall always be pleased and delighted with them, that there will be a progressive sanctification; that the evils which we see and feel in ourselves will in time, by constant prayer, reading and hearing the word, uniting with the saints, &c., be more and more eradicated; that God the Holy Ghost will show us that we are holier than before; that we shall look within and see that we are holy, that we love God, are righteous, and hate all evil; that whenever it comes by temptation, we shall resist it; that we shall always find a delight in the scriptures and other good books, always feel a liberal heart to do good to all men, always feel tender and kind to the sick, always find a delight in prayer and every branch of God's worship, that now old things are passed away and all things will become new. Now, in order to get at all this, and much more, we labour, tug, and toil; and very often legal teachers will help on the calamity, and we wonder and are astonished that it never takes place. But what aggravates it much is this,—there are people in the same profession as ourselves who, in our eyes, appear to answer the character. We look at them, and we watch them, and O how we should like to be they! *They* are real Christians, we think. But O! *we* certainly are deceived; for the longer we live the worse we see and feel ourselves to be; and that is quite opposite to it all. Such uncleanness, filthiness, lusts, covetousness, selfishness, pride, enmity, unbelief, hardness of heart, barrenness, deadness, coldness to God's cause, backwardness to God's word, to prayer, &c., reluctancy to all that is good, and a secret liking to sin, and particularly to our old besetting sins. But, after a long experience of these things, we learn that this certainly is the path, painful as it is, and we quite give up our former hopes and expectations. Now, the mystery lies here. God never intended to make us rich in ourselves, wise in ourselves, strong in ourselves, righteous in ourselves; but, on the contrary, that we should always be exceedingly poor in ourselves; so that, being made and kept poor in ourselves, destitute of everything that is good all our journey through, we should live out of self, upon the all-sufficient fulness there is treasured up in Christ Jesus. Nor shall we be overstocked with this. It is true that in our first love, or very likely after any very heavy furnace-work, or before this furnace-work takes place, or when the Lord is going to take us home to himself, he will highly favour us; and this is what is called the latter rain; but in the general we shall see and feel a great deal of this poverty and neediness; yet we shall be fed, we shall be supplied, not, perhaps, as we could wish, having more appetite very often than food. Not that there is any scarcity. O no. There is an infinite fulness, but it is in reserve till we get home; and, therefore, we shall always find this world a wilderness, full of briars and thorns,

many, very many, very painful and unpleasant things, in all we put our hand to. But the worst is what we feel within, and the hiding of God's face; for then it is that we see and feel ourselves poor indeed, not having a good thought, word, or work of our own. We well know how we ought to go on; but we can no more alter ourselves than we can create a world. Hence Paul says, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God;" "How to perform that which is good I find not." Now you may find a very blessed time in hearing the word preached, so that your heart and affections are fixed on the Lord Jesus Christ, his word, and his family; but the scene soon alters, and up will come the old crop, such idols, &c. &c., that will at length make you hate your own life, and make you heart-sick of everything you put your hand to.

In order to illustrate the subject, and to encourage such as are poor and needy, like myself, I will show literally what poverty is in a few particulars, and compare it with God's children, not while under their convictions, as some would make it out, and afterwards show how rich they are in every grace, which stumbles many a blessed child of God; but that they are thus poor (except at intervals which at best are but short) all their journey through, until they get to glory above. I will be remarkably plain, so that my reader may well understand what I mean.

I. First, then, a poor person has *no habitation*. A man may have a very mean and deplorable habitation, yet he is not so poor as that man who has none. Now here God's family are (except at those intervals) all their journey through. They do not sensibly feel themselves at home. They have no certain dwelling-place. This is not their rest, and they cannot rest in the Lord. Well, but they *have* rested in him; they *have* felt that he was their "dwelling-place." Yes, but they do not feel it so now; and therefore they try to rest in many things, and to make a home of something short of God; but as fast as they try, so fast he unhinges them, that they are wretchedly miserable. Hence Jeremiah says, "O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them." But what would all this have been had he sensibly felt the Lord to be his home. Did not David say when he felt the Lord to be his home, "By my God have I run through a troop, and by my God have I leaped over a wall?" Yes; but at another time he said, "O that I had wings like a dove! I would hasten my escape from this windy storm and tempest." All this arises from our not feeling the Lord to be our habitation, which, if we do, we are at home, and feel quietness within. But it is not always the case. Hence we are called strangers and sojourners; and we are quite restless, and feel that we are not at home; and although we know in our judgment God is our habitation, yet, according to our feelings, we have no habitation. Therefore it is said of Israel of old, (a typical people,) "They wandered about in a solitary way; they found no city to dwell in;" and all this was after God had redeemed them and gathered them from the east, west, north, and south. (Ps. cvii.)

To speak for myself, I have known well, by blessed experience, what it was to dwell in God, for him to be my home, my habitation, and to rejoice in it; and, on the contrary, I have found myself like one turned out of house and home; as though God had left me, and I have felt exposed to every danger, full of terror, fear, and trembling at everything, concluding that I was forsaken of God. Asaph asks, "Will God cast off for ever?" and the church says, "My Lord has forsaken me," &c.

2. Secondly. A poor person has neither *victuals nor drink, nor money* to procure them, and we are at times in this state, after we have known the Lord. All our journey through Christ is the Bread of Life, the Holy Spirit is the living water, and faith is good money, the current coin of heaven; but there are times when we cannot get any of this spiritual provision, neither is faith in exercise. Job knew the Lord for himself, and yet he could not feel him at these times any more than you and I. Hence he says, "The things which my soul refuseth to touch, are as my sorrowful meat;" and as for having faith in exercise, he had not, or he would not have said, "If I had called and he had answered, yet would I not have believed that he had hearkened to my word." Feeding upon Jesus Christ is believing, in a manifest way, that he died for us, which brings peace into the soul; and drinking his blood is also known by this living water springing up in our hearts; but we feel quite opposite at times to all this, and cry out, "My leanness, my leanness! Woe unto me!" "Hungry and thirsty, our souls faint in us." Say you, "I always find Christ to be my habitation; I always can feed upon him?" Then I say you you are not in the footsteps of the flock, for God's children after knowing the Lord, are poor in spirit all their journey through, except at intervals; all which you may clearly see in the changes which Job went through. At one time, he says, "I know that my Redeemer liveth," but at another time, "I know that he will not hold me innocent." I have been many years in the ways of God, and these three things, more or less, I have found, and expect to find, all my journey through; sometimes a keen appetite, but cannot get at the food; sometimes no appetite for the food, and sometimes can eat and drink my fill; but the two former are chiefly felt; and this is spiritual poverty. Unbelief works so strong that it shuts all out. This is the yoke that is on our jaws. Whatever spiritual food God's children feed upon at times, this unbelief, this yoke on the jaws, will at other times close the mouth, so that we cannot feed.

3. Thirdly. A poor person has *no clothing*, but is naked or else covered with rags. And just so it is with us after we have known the Lord, and will be all our journey through, except at intervals, because we do not feel that we are clothed in the righteousness of Christ, which is the only covering of our souls. We look at our experience, and everything in that seems to contradict it; for we read that peace, joy, quietness, access to God, and the witness of his Spirit, are the fruits and effects of being clothed in this blessed righteousness; but we feel nothing of all this. We have felt it again

and again; but it is all gone, and instead, upon our peace great bitterness is felt; instead of joy; sorrow, like Hannah, of a sorrowful spirit; instead of quietness, we are like David when he said to his soul, "Why art thou disquieted within me?" and as for access to God, when we cry and shout he shutteth out our prayer; neither feel we any witness, but are condemned on all hands. This is spiritual poverty. No clothing can we feel, but nakedness, and at the best try to pull our rags over us; and this will go on till another faith's view of the righteousness of Christ comes by the Holy Spirit unto us, and then we can say with the church experimentally again as before, "He hath covered me with the robe of righteousness," &c. You see what this poverty is. Then never dream of a smooth path, but expect changes, for this is God's way, and they who have been long in a profession of Christ and deny this, are only hypocrites in Zion.

4. Once more, a poor person has *no friends*. If a man has no habitation, no victuals and drink, no money, nor any clothes, yet if he have friends, he cannot be so badly off as those who have *none*. This stands good in our experience; for although we have a Friend that loveth at all times and sticketh closer than a brother, yet he is at these times hidden from us. Hence Job says, "Thou art become cruel unto me; with thy strong hand thou opposeth me." God appears against us, and so does everyone else; and such are truly poor and needy, and they keenly feel all that I have said and a thousand times more.

From what has been written, you clearly may see (if God enlighten you) where we first are by the fall, namely, 1, in all this poverty, but ignorant of it, being spiritually dead; 2, poor indeed, only brought to know it, having this life and light; 3, and needy at all times, except at intervals, and shall be all our journey through.

Now, although God works in a sovereign way, some being highly favoured more than others are, and some only now and then having a little and but a little either, yet all have this poverty more or less to the end of their race. David was a man highly favoured of God, yet he often tells us of this poverty. As it is written: "But I am poor and needy." Read the Psalm, and you will see what I have written abundantly set forth; and indeed it is needful that it should be so, to humble our pride, and that we may never forget our base original; for it stands opposed to all self-righteousness, and makes every manifestation of Christ to our souls exceedingly precious.

This poverty is greatly furthered by a complication of family afflictions, unruly, wicked children, pretended friends, avowed enemies, losses, crosses, wave upon wave of trouble, a feeling sense of our own utter weakness, circumstances bad, and being beholden to others. Add all this to what I have said before, and the very many fears which crowd in, all threatening our destruction. God makes use of all these things, with many more. He so manages all as to bring us down into this state of spiritual poverty and neediness; and to tell you the whole truth, it is a blessed place to be in when we do from our hearts take the lowest room. As Bunyan says, in his "Pilgrim's Progress,"

“He that is down need fear no fall,
 He that is low no pride;
 He that is humble ever shall
 Have God to be his guide.”

We are all prone to backslide, and this proneness, in a word, is pride; and the opposite to it is a humble spirit. Hence Christ says, “Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls;” and God the Father says, “I the high and lofty one that inhabiteth eternity, will look to and dwell with him that is poor and of a contrite spirit, and that trembles at my word.”

(To be continued.)

A LETTER BY THE LATE W. ABBOTT.

Dear Brother and beloved Friends,—Grace, mercy, and peace be multiplied to you through the knowledge of the Lord Jesus Christ. Amen. Since my last I have been led on after the usual manner; casting down and lifting up, adversity and prosperity, tribulation and consolation, mourning and rejoicing. This is the saint’s mysterious path to the heavenly kingdom. Through much tribulation we enter there; but, says our gracious Leader, “I will not leave you comfortless, I will come unto you.” In my last I informed you of Mr. F.’s intention to open his house for the purpose of meeting. We have met there three times, and I believe we have had the approbation of the Lord in so doing. The first time we met, Mr. F. suggested I should speak to our friends from a portion of Scripture, which in much weakness I did. The second time I was determined he should be keeper of the vineyard, so he spoke that evening from a portion of Scripture. “Well,” thought I, “now I have done; I have found my brother Aaron; he can speak well. I am one of uncircumcised lips; an Ephraimite. Aaron shall be spokes-man; and who knows but Israel may be delivered?” But it seems to be of little use for me to determine or purpose anything. My purposes are soon broken off, for whether Shibboleth or Sibboleth, the blunderer was obliged to address his friends again last Tuesday eve. I made a few observations on the words, “The kingdom of God is not in word, but in power;”—a suitable refuge, you will say, for an Ephraimite to fly to. Aye, such a one as was not to be found at the passages of Jordan (Judges xii. 9); if there had, forty and two thousand might have escaped. A blessed truth this text contains. This power opens the eyes of the sinner to see his true state and standing; it works faith in his heart to lay hold on the Saviour; revives the work as we travel on; is displayed under trying circumstances; will attend us at the hour of death; and when heart and flesh fail, God will be the strength of our heart and our eternal portion. “Kept by his mighty power through faith unto eternal salvation.” After speaking from the afore-mentioned words, we sung the 73rd Psalm, “God, my supporter and my hope,” &c., and I concluded with prayer. It is out of my power to describe the sweet frame the Lord favored me with, and utterance to address him suitably.

At our conclusion, I wished but for one thing, which was to go to my lodging, lay my head on my pillow, and close my eyes, never more to be opened till the Lord himself shall descend with a shout, with the voice of the Arch-angel and the trump of God. O what favors! for sinful worms to find the nearest access to a smiling God and Father, with a fair prospect of eternal glory before our eyes, without the least sting of guilt, or fear of death, or moving of corruptions. But these frames are short-lived; at least I find it so; for you must know I have experienced a return of my complaint within this fortnight, which caused me to be

very weak, low, distressed, and dejected. Unbelief, carnal reason, and, perhaps, groundless fears respecting the nature of my complaint, gained such a head of me that I seemed as though I should be overwhelmed with grief and sorrow. Oh, I wished myself under your roof, or that I had a kind mother, a tender wife, or an affectionate sister to attend upon me, and get me those comfortable things my tottering frame stood in need of; but, alas, I thought, I am like one forsaken and forgotten. In this frame I sat at tea, with much ado to keep from showing the grief of my heart by streams from my eyes. When I thought of going to my work, I felt as though I could scarcely walk up stairs. If I thought of leaving Margate, which I had a great mind to determine upon the next day, I seemed sure I should die by the way. Sad plight, thought I, to be in; very little money in pocket, seventy miles from friends who could relieve me or supply my wants. If I thought of writing for assistance, then it was suggested they were ready by this time to view me either as a prodigal or an apostate for staying so long in such a wicked Gallio-like place as this when I might be, as some may suppose, in comfortable lodgings at my brother's, and have opportunities of hearing the first ministers in the nation. After thinking over these things I went up-stairs to my workroom, and as all other sources of comfort seemed to be dried up, I poured out my complaint before the Lord, and showed him my trouble, who never forsakes those that seek him. I pleaded his declaration of compassion towards his children and the priestly office of our great High Priest, who can be touched with the feeling of our infirmities. I soon found him to be the best physician. He gave me a few drops of divine consolation, a little of the oil of joy with milk and honey; also a few crumbs of the bread which strengtheneth man's heart. He allowed me to drink freely of the best old wine; this, with a little of the spice of his pomegranates, and a couple of apples—such apples as are sound all the winter—his oath, and his promise, two immutable things in which it is impossible for God to lie, perhaps the best fruit in the orchard; these things, with the fat of the sacrifice of the Lamb offered as an oblation upon the altar, I found refreshing, consoling, and strengthening; and I went to my work with a merry heart and cheerful countenance, casting all my care upon him who careth for me; and have not sunk so low since, though my complaint has not left me. I wish to use proper means for a cure, if it were practicable; but would ever have recourse to the prayer of faith; for this, with bathing in the river of pleasure, is an excellent remedy in all complaints. This will bear up the mind against the fears of the dire effects of disease, and keep the patient in hope of a perfect cure; which physicians allow is a great thing in any case.

You will see by these lines how I go on; and with respect to my speaking once in a way in a private manner, I consider it is following the Apostle's command of assembling together and exhorting one another, &c. Our company is small, about ten; and my being at times nearly half dead and the grave ready for me, has a tendency to make me tread with cautious steps in these things. I never mean to appear as a public speaker or a preacher, unless the Lord makes me such. I cannot help often thinking I shall soon go to my eternal home. You give me encouragement to return to town. The Lord sees fit to try me in these things. I wish to see him directing my way, but am obliged to follow him very much in the dark, hardly knowing, at times, whether I am right or wrong. May the Lord bless me with a greater share of strength, if it is his will.

From your loving though tried brother,

Margate, Nov. 22nd, 1862.

WILLIAM ABBOTT.

A LETTER BY THE LATE HENRY YOUNG.

My dear Children,—What a mercy it is to me that I have you to pen a few lines to with pleasure and delight; to commune with as sensible sinners, nothing to plead but guilty; and not of small sins, no, but the worst of sins; and so grieved are we, because against (or after receiving) such repeated manifestations of love. O my pen, how wilt thou be guided? Why, let God be glorified, Christ exalted, while we are at his blessed feet, swooning away in undeserved love. O the depths of love for poor vile wretches, seeing our repeated sins, yet not consumed; for every breath we draw, every thought we think, springing from a nature so fallen, capable of tempting the devil first, and inflamed with all the devil can tempt with, goes hand in hand with evil spirits. O what a monster of sin! But you will say, “Why, you are making us like yourself.” Well, I will stay my pen, and say, H. Y. is the ugly monster, and leave others. But O how sweet the song, that I am not consumed. I am sure many, if they knew me, would say, “Stand by, for I am holier than thou.” O yes, and H. Y. would willingly give way, for I have often concluded that no one is so black as myself. Thus have I judged times without number; and felt the aboundings of sin so great that my language has been, “Can ever God dwell here?” O no; but he dwelleth in love, resting in his own love, the love of God, and it is from everlasting to everlasting. O that I could at all times believe it from my very heart and soul. But these things make us say in truth, “Where sin abounded, grace did much more abound.”

It may appear strange that hope ever should be given to such beings; but so it is, for, out of the depths of misery, hope lives, cries, and groans under its burdens; and not only cries and groans, but love works to a precious Jesus. Thus, while the soul is kept in its proper place, love still gets stronger, a precious Jesus being before the eyes of the soul, having no hope in self because of oft-contracted guilt, but pleading the precious blood of Christ; for nothing but a fresh application will do. Being thus heavy laden, coming with chains about the neck, and this being such a killing sight that love conquers on both sides, the sinner bows to the feet of Jesus, while the dear Lord rejoices over him in love, and the humbled soul crowns him with, “My Lord and my God,” if not in words, yet in spirit, in love, and in all the affections of the soul; so a sweet communion arises from union.

My dear children, many miles have I walked, just in this very path, particularly when travelling to Brighton; and when I have arrived there I have been just ready to hear of a free salvation, without worth or worthiness; a free gift, a whole Saviour, an all-sufficient Christ. As the ear tries the word, so the heart cleaves to it in love; thus preacher and hearer get into one spirit, so that my soul longs to be there; it is a heaven to my soul. O how sweet it is to hear of the unchangeable love of God; it makes a sinner sing, “Glory to God,” while the Spirit of adoption testifies this and that is the truth. O what love does it work! Don't you understand me, my children? May the dear Lord open your heart to love and adore, to bless and praise, and sing aloud of mercy. May his long-suffering break your heart; and, as you have no good thing in your flesh, help you to look out of self, and look on him whom your sins have pierced; and look and look again till your eyes are enlightened, to see and feel a precious Saviour of such lost, undone mortals. What could I do in my old age? What a state should I be in if left to look unto self, which is as bad as ever, as vile, as beastly, as devilish? O what a mercy to cry with hope, to plead with hope, to walk with hope, while circumstances without and the powers of darkness within produce no-

thing but confusion and distress. Fresh scenes of trial follow one after another; and the worst of all is a corrupt heart and nature, inability and ignorance, so that death is in me and round about me,—therefore it is of no use to look there.

Now, this is in a small measure the mystery of faith, and a little knowledge of the Son of God. But O to be a perfect man, after the measure of the stature of the fulness of Christ. O that we could live in him, glory in him, walk in him, singing, "Victory, victory, through the blood of the Lamb!" whilst suffering martyrdom in the flesh, in weakness, in coldness, deadness, vileness, and temptation, in fire and in water. Then and there would I be living on the fulness of Jesus. Precious Jesus! how far short I come of this perfection! Here we may judge self, condemn self, yet rejoice in Jesus; poor and needy, yet rich in faith; tempted, yet sing of mercy; be holy and without blemish; submitting ourselves unto the Lord as a wife unto her husband. Let Jesus be our Head, while we receive from his fulness; going to him in all our needs, and receiving in love, in affection, and with tears of gratitude.

O what living this is! The dear Lord help you and me to live on the fulness of Christ, as our wisdom, our righteousness, and strength; as poor, yet possessing all things; having nothing, less than nothing, yet in Jesus rich in faith. O thou blessed and benign Spirit, enlarge our coasts, expand our views, and show us the things of Jesus; and although dying daily, may we live through him. We talk about such a man being delivered, and how many deliverances have you and I proved! But, alas! whilst I look into self, I am a prisoner; yet if the blessed Spirit helps me to look to Jesus, I sing aloud of mercy.

Very few understand me, and I hardly understand myself! But the dear Lord draws me, and then I run; and I say, "Peace and truth shall be in my day, if I hear and feed under the word." Why, such a feeling sense of my wretchedness so empties me of all good, that by the next Sabbath I am quite ready to feed again upon the riches of his grace; and when I sit down in the chapel, my soul cries for Jesus, that nothing else will do; and being so poor, the gospel is preached to such, feeling the witness of truth working by love. I am like a babe, drawing the words from the mouth of Mr. G.; we go hand and heart together. Very seldom do I hear of men and things; and if I do I am not in my element. This keeps me from courting the smiles of any man; yet many cleave to me and smile upon me, for these things have their effect.

May liberty in Christ be the reigning desire of your souls, for everything short of this will bring into bondage. Many of my old friends are gone aside, looking for what will never come; and if it did, no life or salvation can arise from it; bondage and confusion are its effects; not one lives in sweet liberty. Not so the Spirit of truth; it is all free and open; no whispering; but, "Come, all ye that fear the Lord, and I will declare what he hath done for my soul." O sweet company! Yesterday was a trying day to me; I felt sleepy and dull. I could not hear, while others rejoiced. But I called on my friend Mr. H., and I found several there that I had never spoken to; but it was very pleasant, as there was not a great man amongst us, each one taking the lowest seat. I found afterwards that my friend H. had arranged it on purpose for them to meet me. O my children, what a scene! to see poor debtors to free sovereign grace meet together in the spirit of love to our dear Master. These are such returns made by the reapers, blessing the Master, giving him all the glory, while he blesses them in the name of the Lord. God bless you!

Newhaven, Sept. 8th, 1845.

H. YOUNG.

A LETTER BY THE LATE MR. PARSONS, OF CHICHESTER.

My dear Son and Daughter in Christ,—May the God of Jacob be your help and strength in life and death, through our dear Lord Jesus Christ. Amen.

I received your kind letter, and found it good news from a far country. It rejoiced my heart to hear that the Lord had given me such proper children. Surely they each one resemble the children of the great King of kings, being begotten of his word of eternal truth, and adorned with all the heavenly graces of his ever-blessed Spirit. This makes the church all glorious within; this is the hidden man of the heart, the new man of grace, which after God is created in righteousness and true holiness; and against which the world, the old man of sin, and the most holy outward form of godliness, are ever at war. It is this that the devil and all his instruments have an everlasting hatred to, and against which they will fight and war as long as there is one elect vessel of mercy in this world that bears the glorious image of Christ. It is this and this only that gives the dreadful offence to an ungodly and professing world. "Except ye eat my flesh and drink my blood, ye have no life in you." At this experimental truth the carnal Jews took an offence in Christ's day. "This is a hard saying; who can hear it?" "And from that time many of them went back, and walked no more with him." And the same things in this our day give the most awful offence to the wisest heads in doctrine, and to the carnal hearts of thousands in God's professing church who are thought much of by the simple through the prating of their tongues and the wisdom of their heads; but such prating fools shall fall and be known by their words, for they are sure to fight against the Spirit of God in his children, when he enables them to give an honest testimony of God's dealings towards and in them through Christ Jesus. "Ye do always resist the Holy Ghost; as did your fathers so do ye," said holy and honest Stephen.

It is, my dear son and daughter, the loving, powerful, supporting, evident, manifest and sweet presence of an Almighty, precious Jesus, which is the health of his dear people's countenance, that ever has and ever will give the great offence to all Hagar's bond-children, to the proud legalist, and to the most polished, refined, and double dead hypocrite in Zion; for they know they are destitute of what the true child of God sweetly and simply speaks of, for honest conscience tells them so. But being under the influence and power of the devil, they hide themselves by a garb of mock humility and a pretence of great love to us, and much feigned pity; and thus they go about, as they say, to undeceive us; whereas, the truth of all is, they, as far as in them lies, rob us of all our comfort, strip us, and leave us naked and bare; for these thieves come to steal, to kill, and destroy all our joy, peace, and happiness; their work being, under their father the devil, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. Often have these worst of all Zion's enemies, hypocrites in the church, served me thus, and sent me home half dead. But mark, my beloved, the striking difference between the children of God and the children of the devil; the one, even the children of the kingdom, say, "To whom else shall we go? Thou hast the words of eternal life." They also love dearly to hear the dear family of heaven tell what their most benign Father in Christ hath done for them; and will encourage such. The dear blood-bought, redeemed ones love the company of the Lord's little ones; and the more they discover the image of Christ in them, the more they will cleave to them, and esteem them better than themselves, and the closer

and sweeter the union will be. This binds them up in the bundle of life with the Lord their God in the bond of all perfectness, even everlasting love; whereas, the hypocrites will fly from God to their own wisdom, power, and strength, and to the devil himself, for fresh supplies of malice, envy, and hatred, to level against God, his Christ, people, and truth. All this, too, is done under the garb of religion. Against such we must bear our honest testimony, as witnesses for God, in declaring what he has done for us and still is doing, when we are called to speak in God's behalf. It is this that brings the cross; but fear not, my dear son and daughter, as thy day is so shall thy strength be; and we shall be more than conquerors through him that loved us.

God bless my son and daughter; and when it is well with you remember thy poor pastor in much affliction.

Hammersmith, Aug. 1st, 1828.

E. PARSONS.

WHAT can I see, O God, in thy creation but miracles of ourselves? Thou madest something of nothing, and of that something all things. Thou, which wast without a beginning, gavest a beginning to *man*, and to the world in time. It is the praise of us men, if, when we have matter, we can give fashion; thou gavest a being to the matter, without form; thou gavest a form to that matter, and a glory to that form. If we can finish but a slight and imperfect matter, according to a former pattern, it is the height of our skill; but to begin that which never was, whereof there was no example, whereto there was no inclination, wherein there was no possibility of that which it should be, is proper only to such power as thine; the infinite power of an infinite Creator. With us, not so much as a thought can arise without some matter; but here, with thee all matter arises from nothing. How easy it is for thee to repair all out of something, which couldst thus fetch all out of nothing.—*Bishop Hall.*

WHATSOEVER the Father is, the Son must be the same; and so the Jews understood the Saviour's confession of his own Sonship, and laid this thing to his charge, that he made himself equal with God. (John v. 18, 19.) Hence it is plain that the Son is equal with the Father; and if so, then he must be of the same nature with him. So that if the Son be a Son only in name, the Father must be the same; and if Christ be only a Son in office, or in a figurative sense, the Father must be so too; and if Christ be no more than a human soul, which is but a mere creature, the Father must be such also, for Christ is declared to be "the only-begotten Son of God,"—begotten, and not created. Nor is he a Son by office, as magistrates are; nor by creation, as men and angels are; but "the Son of the Father in truth and love." Therefore whatever the Son is such is the Father; for Christ is the Son of the Father in truth and love; and as the Father is God, such is Christ, "the brightness of his glory and the express image of his Person." (Heb. i. 3.) "The true God and eternal life." (1 John v. 20.) "And without controversy great is the mystery of godliness, God manifest in the flesh," &c. (1 Tim. iii. 16; vi. 14, 16.) Nor did the incarnation of Christ bring a fourth Person into the Trinity. The human nature of Christ is not a Person, it is called "a new thing," (Jer. xxxi. 22.) and "a holy thing," (Luke i. 35.) but not a Person, for the human nature of Christ never had a personal subsistence, or it never did personally exist alone or of itself; but it subsisted in union with the divine Person of the Son of God. . . . "The Word was made flesh." . . . His office of Mediator could stand us in no stead if he were not "Immanuel, God with us." . . . But Christ was the mighty God when a Child born, and the Prince of life when crucified. (Acts iii. 15.)—*Huntington.*

THY WAY IS IN THE SEA AND THY PATH IN THE GREAT WATERS.

Dear Sir,—It has been on my mind some months to write a line to you about the dealings of God with my immortal soul.

Four years ago, the family I am now living with was staying at an hotel in Brighton, and I was with them. I wrote to a Christian friend, saying where I was, and he wrote back, saying, "There is a dear man of God in Brighton, named G.; go and hear him." As I did not know where he lived, or where he preached, I asked one of the waiters, who directed me, and who I found was a good man, a hearer of Mr. G.'s, when he could get out. Mr. G., I found, was a Dissenter, and I was strictly brought up in the Church of England, and had been but a few times in a chapel in my life. The Dissenters, I thought, were a bigoted set of fanatics, and all wrong together, and their error I always laid at the door of their ignorance. But as my friend had spoken so of Mr. G., I thought I would go and hear him, or I do not know why I went. I did go. It was the Fast-Day, March 26th, 1854. Mr. G. preached from *Jonah i. 6*, and the Lord made that sermon the means of awakening me. I had never heard such praying and preaching before. The words that arrested me were these: "I dare say I have got some church people here. Well, that is a beautiful prayer where you tell the Lord you are tied and bound with the chain of your sins; and not only that, but pray that the pitifulness of his great mercy may loose you. There are but few of you know anything about it; and if asked, 'O,' you say, 'It is the form, and we repeat it.'" Then he described what it was to be tied and bound by sins; such a description as I could not stand before, and which did not leave me an inch of standing ground. I saw where I was, and had been all my life,—bound up and dead in a form. He also described some of the inward feelings of the living, which I had sometimes felt. But I was perplexed, as I had never heard any Church minister speak like it.

As I went from chapel, I said to myself, "Well, these are the people I have been condemning all my life as being wrong; whereas, I now see plainly they are right and I am wrong. Though I felt completely cut down and without hope, yet I must needs go again. Indeed, I could not keep away, for I felt tied to the minister, as if my life hung upon him; and the more he condemned me the more I liked him; it seemed as if death and life were both working together.

Just at this juncture the family left Brighton for London. I think I never felt leaving any place so much in my life as I felt leaving that. I felt I could not be happy anywhere else, as, indeed, I was not. I went to church; but O how dead it was to me! All my thoughts were fixed upon Brighton. How I did long to go again! There was a talk of the family going again in a month for sea air. I began to pray, "Lord, do let me go to Brighton again, to hear Mr. G." These desires occupied my thoughts till near the time, when—O what a disappointment!—the butler was to go instead of me. Then, instead of praying, there was such enmity, anger, desperation, and rage in my breast against the Lord as was awful, for not letting me go. On the Saturday the family was going; but on the day before (the Friday) the butler was suddenly taken ill, and could not go; then I had to go. This I saw at once to be the hand of the Lord; and just would he have been to have laid me on a sick bed for the hellish wrath I felt against him. But it was to fulfil his own purpose and for my good.

With what eagerness did I go to chapel; but feelings then took place which I cannot describe. Election and predestination I had never heard of, and knew nothing of them, but clearly saw there was an elect people.

The Lord, however, opened these blessed truths by degrees, and gave me gradually to understand them. A cutting law-work ensued for some time after. How I did love that dear man of God. I seemed bound up in him. There was never another like him under heaven to me. I made his acquaintance; and when I left Brighton he wrote to me. I could hear nobody else after him for a twelvemonth. I went again, and was revived under him, and built up.

Yours in Gospel love,

B. Park, Feb. 9th, 1859.

S. S.

A LETTER FROM MR. CHAMBERLAIN TO MISS E. H., LEICESTER.

I HOPE that ere this my dear friend has quite recovered her late indisposition, and upon the review of it she finds that she has gained by trading. As for myself, in health, thank God, I am tolerably well, and in spiritual things I am as usual, going in and out daily, and find pasture. The first Sunday I was here the day was very rainy, which prevented many from attending at chapel. Last Sunday the day was fine, the congregation was large, and the Prince of Peace in the midst of his people. When we went in to worship, he went in with us, and the trumpeter and the singers were as one, and as I stood and let down the wing (Ezek. i. 15) there was a voice from the firmament over our heads, and the spirit of the living creature was in the wheels. So it must be, "for where the word of a King is there is power;" the poor that waited upon him knew that it was the word of the Lord. On the Friday preceding I had sunk very low. With me it was a day of clouds and thick darkness. The waves and billows went fast over me, and my soul was cast down within me. To me it appeared that his mercy was clean gone, that he had forgotten to be gracious, and his promise failed. I tried to find him by prayer, by reading, by meditation, but I found him not. He had withdrawn himself, and was gone, and when he hideth himself none can behold him. I seemed like Jonah, who once said, "I do well to be angry." My heart fretted, and the adversary failed not to accuse me, and to suggest the most awful and most distressing things to my mind. In this state, having, as well as I could, pleaded with God, and having committed myself and all things into his hands, I retired to rest; and in the night, upon awaking, Jesus came, and in an instant I was in as comfortable a frame of soul as the day preceding I had been miserable. The temptation was for that time ended. Jesus rebuked the adversary and I returned in the power of the spirit, and in that power I preached the word the next day. While I was speaking I felt that God was with me, and when I had done the blessing of many came upon me. It is this sharp furnace-work which keeps us from savouring of self, sinking into the flesh or settling on the legal lees of self-righteousness. Where there are no changes, we read, such fear not God; and as far as I have made my observations, where there are but few changes, and but little of the fiery trial experienced, there is little seen but barrenness, soul-beggary, and a worldly spirit. To be chastened is the lot of sons, and for me it is needful that I may be fitted for my work and attend to the command which the Lord gave me, "Be watchful, and strengthen the things which remain that are ready to die." I must conclude, wishing you much of the presence of the Lord, and that every trial may be sanctified to you. Time, with us, must be short, but bless God we have a hope within the veil; our witness is in heaven, our record is on high. Kind respects to all friends.

Yours in those ties which are far above nature,

Clapham Rise, Nov. 2, 1826.

JOSEPH CHAMBERLAIN.

Obituary.

SOME ACCOUNT OF THE ILLNESS AND DEATH OF MRS. HORLER, MEMBER OF THE LATE MR. BURRELL'S CHURCH, LONDON.

MRS. HORLER, having passed many weeks, during her last illness, in a very low state of mind, though not without many whispers from the Lord that he would see her again, said on the morning of Sunday, October, 27th, 1839; "Just now, the Lord seemed to say, 'Did I not say, stand still and see the salvation of God?'" She was silent for some time, but was observed to be much overcome. When able to speak, she said, "The words I repeated to you came again with such power it has shaken my body all to pieces. O the goodness and mercy of God! I have been looking back all my life, and not one word has failed of all that he has spoken to me."

October 28th.—About noon the Lord visited her again, with these words, "My beloved is mine, and I am his," repeating 'He is mine and I am his.' In the afternoon she said to one of her daughters, "The Lord did visit me so sweetly while you were at chapel; he came into my soul with all the majesty of a God; he brought everything with him. He is mine, and I am his; he came leaping upon the mountains. O the mountains of my sins, which seemed so great before, were all nothing; he leaped over all. It was so sweet, so very sweet, the Lord seemed all mercy. O how precious his word is! We never tire at such times." One going to her bedside, she said, "He is mine, and I am his. He has given himself to me, Father, Son, and Spirit; he has told me so, but I am too weak to tell you; my family must." She then observed that she had been earnestly seeking the Lord, that the church might have a blessing that day, and the minister also.

The doctor coming in, she was interrupted, and said to him that she was a dying woman, but had the prospect of a better life; continuing to this effect, that the Lord who had chosen and called her in youth had not forsaken her now; that death was not terrible to her with the hope she now enjoyed, and that it was her chief desire to commit herself, soul and body, to the great Physician, and wait his appointed time.

On another occasion, being very low, she was asked if she was in pain? She answered, "Do not ask me about my body. I cannot speak of that; it is the soul. O now these words, 'Barren fig-tree.'" A friend then whispered, "The Lord cannot forsake his own." "O those words," she replied, "a refuge—tell me the words." The friend then repeated, "The eternal God is thy refuge, and underneath are the everlasting arms;" to which, after pausing, she replied, "These are great words, 'The eternal God.'" Appearing a little revived, she said, "This is a sip by the way, but I shall never be fully satisfied here. He seems returning."

At another time she expressed pleasure on being told, that Mr. Bourne was comforted on hearing of her enlargement, and added,

“That is the true Christian, to rejoice with them who do rejoice, and to weep with them that weep; tell him I have loved his conversation, and valued his reproof,” adding, “He is a true champion for God, and Mr. Burrell too, he has had a goodly share of my affections for the use he has been to me as a minister, faithful guide, and friend; and many in the church.” Then she spoke of one for whom she had travailed of late, and the hope she had that the work was of God.

On Wednesday morning, Nov. 6th, she said to three of her daughters, “Undraw the curtains, and let me tell you while I can speak, how gracious the Lord is, and how he communes with me in the night seasons, though sometimes I forget by the morning. These words comforted me in the night, ‘Blessed is that servant who, when his Lord cometh, he shall find watching.’ He comes in the first watch, and in the second, and in the third; he came to me in the first watch seven years ago with these words, ‘Behold the bridegroom cometh, go ye out to meet him;’ he visited me with his favour, and comforted me upon my sick-bed; and he came to me in the second watch last year in that fever, and was with me then, and I thought he intended to take me; but *now* he is come in the third watch, and O the mercy and faithfulness of God! how often have I entreated him to make me that faithful servant that should be found watching, and he has done it; it is all his own work.” Another of the family coming in, she said, “O his sweet presence fills my soul, and his train hath filled the temple! I cannot tell you how precious he is as my God, my Physician, Brother, Father, and Friend. When he comes, he does not rake up my sins, and cast them in my face; but he speaks the sweetest peace to my soul, and makes me long to praise him. I shall soon have a body capable of sustaining this.”

About 11 at night she was observed to sigh deeply many times, and being asked if she could not sleep, replied, “O no! No sleep for me, I think, to-night,” and still appeared in much mental distress; but becoming more composed, she said with much emotion, “O what words are these, ‘The Lord God Omnipotent reigneth!’ I have had a sore conflict, and the powers of darkness thrust sore at me, and I was afraid of the fiery darts of the enemy and my own wicked heart; but the Lord was my helper; none can help me but he, and he was my refuge.”

In about half an hour she said, “I feel much relieved, and perhaps shall get a little sleep, but I cannot forget the words, ‘The Lord God Omnipotent reigneth.’”

Thursday morning she said, “I am much exercised; the Lord strengthens me with his word, and that feeds me, and I hope he will soon receive my spirit.” Later in the morning, she said, “I feel in great pain, but nothing terrible yet; the Lord is with me, he keeps supporting me, he keeps whispering, ‘Eye hath not seen;’ but O in the night, those words, what a support they were to me, ‘The Lord God Omnipotent reigneth,’ and if he reigns, you know he is our King.”

Friday morning she complained of much pain, but said, “The last two hours these words have been very sweet, ‘The mercy of the

Lord is on them that fear him, and on them that hope in his mercy." After being silent some time she whispered something which was not heard, but continued, "Coming up out of the wilderness, leaning on her Beloved; that's where I am now, but hardly seem to know it." Still being in much pain, she said, "I feel as if life is almost extinguished, but something said, 'You are not going now—he does not mean to take you.' But I was obliged to say, 'Lord Jesus, receive my spirit. You see the powers of darkness are not wanting.'" Again, at 5 o'clock she repeated with much feeling, "Leaning upon her Beloved! What should I do *now* if I had no Beloved?" After some quiet sleep, recollecting one of her daughters, who, through illness, was not present, she said, "Tell my dear Mrs. James she is the first child the Lord gave me a promise for. I wish her to look well to her patrimony; it is a very large one, if she examines it well; it's Jacob's and it's Joseph's unto the everlasting hills; first, 'I will,' that is God himself, 'be very kind unto her.' You see how full and how kind the Lord speaks; it has been of use to me and to her ever since, and it will go with her into the kingdom of God." She then became exhausted, and appeared sinking rapidly, but upon opening her eyes she was told that Mr. Burrell would see her if she could bear it. She replied, "O, yes, I should like it;" and conversed for half an hour, being surprisingly revived. After Mr. Burrell left she said, "Has not the Lord forced my pastor to bend his footsteps this way, and has he not strengthened me to speak?" In the evening of the same day she said, "I do not know whercabouts I am. I am afraid there is something not right. The Lord says, 'Ask and you shall have.' I have asked him to take me and he does not answer me." Shortly after she said, with energy, "My impatience; I must get a pardon for this impatience." The general strain of her conversation after this was with much humility and gratitude to the Lord for teaching her where she was wrong, and for returning in mercy to her soul.

On the morning of Saturday she said, with much solemnity, "It is a serious time with me. I am still in the body, and have a body of sin to cope with." She was answered, "I hope the Lord will arise for your help." She replied, "I have a holy God to deal with. Through sin I feel that I am weakened in the way, and I can do nothing but turn to Him who is the Way, the Truth, and the Life; I cast my helpless soul on him." Later in the morning she desired the whole of that passage in the Revelation to be read to her, chapter xix., and at that part, "The marriage of the Lamb is come, and his wife hath made herself ready," she was much overcome, and observed, "How wonderful it is that the Lord should place it to our account; she hath made herself ready." And then, upon the fine linen, said, "Yes, it must be fine linen, clean and white, without a spot; it is his own making; but O, I find that sin is exceeding rampant; there is no truce in this warfare. I have often desired that I might be a good soldier of Jesus Christ, but I never seemed to be a soldier; but this is it,—he puts down his merits to our account, and by his bloodshedding, having laid down his life for me, he gives me the victory,

though I am such a bad soldier. I am in much bodily suffering, but how light to what I might be now suffering in hell if I had not been chosen in that everlasting covenant; and when I think what the Lord Jesus Christ endured for thirty-three years upon earth! O it will not do to compare it—yet to compare the one only heightens the other.

About 12 o'clock on Saturday night she said, "Bless the Lord, O my soul, and forget not all his benefits." Between 3 and 4 o'clock in the morning, she said, "I wish I could speak. His visits are very sweet," repeating, "Bless the Lord, O my soul," &c., and continued, "Who crowneth thee with loving kindness and tender mercies! I should like to be able to speak, but I feel that he supports and comforts me; and that is a great mercy."

Sunday morning, after inquiring the hour, she observed, "I have been watching for this. It is exactly a fortnight since; but I don't know why I have watched for it so. I feel my powers are almost gone. A whole fortnight has the Lord taken to pull down this building, but 'not my will, but thine be done.'" Afterwards she was observed to sigh many times, and appeared in pain. One whispered, "I was very glad to hear you say in the night that the Lord visited you." She answered, with earnestness, "Yes, my dear, he did visit me, but it is gone now." A short time after she said, "I am wading through the deep waters of affliction. I did think at times that I should spend my Sabbath above; but I am afraid to think of the chapel for fear of a spirit of impatience." And after a short pause, added, "Not my will, but thine be done." "These words are very nice, 'Be thou faithful unto death, and I will give thee a crown of life.'" And upon repeating them to another of the family, added, "I have often prayed the Lord to give me an unconditional promise, I am so unable to do anything." Some time after she said, "It must be, looking unto Jesus;" and again, "Look unto me, and be ye saved." "It is eighteen years and a half since the Lord showed me the meaning of those words, 'Incarnate God!'" repeating the two verses from Erskine:

"The incarnate God a sacrifice
To turn the wrathful tide,
Is food for faith; that may suffice
Thy husband's guilty bride.

"This strength'ning food may fit and fence,
For work and war to come;
Till thro' the crowd some moments hence,
Thy husband bring thee home."

"Three years," she said, "they were upon my mind."

To one of her daughters upon whom the Lord had laid his afflictive hand for the last four years, she said with earnestness, "Look to the Lord Jesus Christ. Carry all to him; he will undertake your cause; he has been, and he will be your physician both to body and soul; only trust in him. You are in his hands, and I know you are his. O what a consolation to a parent! it is more than I can express. He will establish you, I mean your restoration—remember

the words." Being low, she whispered, "Faith and patience a little longer. Nothing suits like 'God be merciful to me, a sinner.'"

The next day, being still deeply exercised, she repeated, "God be merciful to me a sinner," adding, "But something says, 'The Lord shuts out your prayer;' yet many portions come to contradict it, like this, "All thine enemies shall be found liars unto thee." "O my dear, much goes on within, if I could but tell you, but I feel too weak to say much; mercy and patience is all I want." At another time, "It is labour of body, and labour of soul, yet the Lord rewards me with his presence; but it is a real warfare; does he not say, 'Precious in the sight of the Lord is the death of his saints?' Did not our Lord during his sufferings cry, 'My God, why hast thou forsaken me?' and is it any wonder that we should do the same? We are to taste of his cup; and to believe that we are partaking of his sufferings sweetens the rod. I think the Lord is about to take me, for he gave me this morning showers of blessings, and he tells me—" here she was unable to finish through sickness.

On Friday morning, Nov. 22nd, she complained of severe pain, which continued some hours; but about half-past 10 she fell asleep, and remained without speaking, or taking any nourishment, until Saturday morning. When she awoke, it was observed that a change had taken place, which induced the inquiry if she was still comfortable, and she was entreated, if she could speak, to tell us if she was quite happy. After some hesitation, she replied, "*That is a hard question,*" and appeared very uneasy.

Shortly after, she was asked, if she found the Lord with her. She said, "I don't know." Being urged to look to him, she replied, "I am afraid to look." She was silent, but evidently in much conflict. In about an hour she was heard to say, "Change of raiment, change of raiment." One whispered, "I hope you will soon have on that robe of righteousness." She immediately, with a strong emphasis and uplifted hands, said, "My Lord, and my God!"

Sunday, the 24th, in the morning about 6 o'clock, she inquired the hour, and without a remark from anyone, said, "My birthday—sixty-six years to-day," then sank to sleep again. Finding her so perfectly sensible, some of her family, anxious to know her present state of mind, as dissolution appeared so near, earnestly entreated the Lord that he would enable her to speak once more; and he did not turn a deaf ear; for about 9 o'clock she, with increasing weakness, said, "A friend in need." She was asked, "Do you find that Friend in need? Do you feel the Lord Jesus Christ going with you through the river, and supporting you?" She answered, "Yes, I do, my dear; it's wonderful, it's wonderful!" raising her hand and arm as well as she could each time; and then said, "O that I could speak it out, O that I could speak it out!" Appearing distressed that she was not able, one said, "Never mind, you have said enough to comfort our hearts." She replied with a look of affection, "Does it, my dears, does it?" and seemed satisfied upon being assured of it.

On Monday, the 25th, she said but little, yet with great difficulty

uttered these words, "Show forth all his praise;" and again, "I can't refrain the voice of my supplication."

Although quite sensible to the last, she could not speak, but the sweetest peace of mind was visible to all who saw her. Even her doctor appeared struck with it, particularly as her dissolution was so protracted, having been considered as dying from Friday evening until 8 o'clock on Tuesday morning, when, without a sigh or struggle, she ceased to breathe, on Nov. 26th, 1839.

POETRY.

COUNTRY EMBLEMS.—By JOHN FLAVEL, Died 1691.

NO I.—THE RESEMBLANCE OF WHEAT AND TARES.

As wheat resembled is by viler tares,
So vile hypocrisy like grace appears.

IN Eastern countries, as good authors write,
Tares, in their springing up, appear to sight
Not like itself—a weed, but real wheat,
Whose shape and form it counterfeits so neat
That 'twould require a most judicious eye
The one from t'other to diversify,
Till both to some maturity be grown,
And thus the diff'rence easily is known.
E'en then, hypocrisy, that cursed weed,
Springs up so like true grace that he will need
More than a common insight in this case,
That saith, "This is not—That is—real grace."
Ne'er did a cunning actor, though a slave,
Array'd in princely robes, himself behave
So like a king, as this doth act the part
Of saving grace, by its deep hellish art.
Do gracious souls melt, mourn, and weep for sin?
The same in hypocrites observed hath been.
Have they their comforts, joy, and raptures sweet?
With them in comforts hypocrites do meet.
In all religious duties they can go
As far as saints in some things—farther too.
They speak like angels; and you'll think within
The very Spirit of Christ and grace hath been.
They come so near that some, like Isaac, take
Jacob for Esau—this for that mistake;
And boldly call (their eyes with his being dim)
True grace hypocrisy, and duty sin.
Yea, many, Jacob-like, embrace
Leah for Rachel, common gifts for grace,
And in their bosoms hug it, till the light
Discover their mistake and clear their sight.
And then, like him, confounded, they will cry,
Alas! 'tis Leah! Cursed hypocrisy!
Guide me, my God, that I may not, instead
Of saving grace, nurse up that cursed weed!
O let my heart by thee at last be found
Sincere, and all thy workings on it sound.

THE GOSPEL STANDARD.

FEBRUARY, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

POVERTY AND PRINCEDOM. BY JOHN RUSK.

“He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people”—Ps. cxliii. 7, 8.

(Continued from p. 23.)

We will next treat about God's *raising these poor ones out of the dust*. By dust I understand sin. Sin is our enemy and God's enemy, and has procured us all these troubles, trials, afflictions, tribulations, losses, crosses, &c. When Abraham pleaded with the Lord in behalf of Sodom, he calls himself “dust and ashes;” by which we may understand sin and errors. “Who can understand his errors?” says the Psalmist. Now errors are ashes. “He feedeth on ashes;” so, as Abraham had a humbling sight of his own heart, he tells the Lord that he was but dust and ashes. Job also brings it in: “I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes.” That this is the true meaning of it is obvious enough, because dust ever was the serpent's meat; and Satan can feed upon nothing but sin, and there he wishes us to feed; but God raiseth the poor out of this dust. Now what I understand by this “raising” is this,—a gradual and almost imperceptible work, a little encouragement, under a sermon, to hope for better days; the same at times in reading the word, or a sound author; the same by being in company with the saints, in confession, prayer, &c. Raising anything up is done a little at a time; and we may say, “Well, I think it is a little higher;” and if it is anything very heavy it requires a great purchase. So to apply all this to us. How fearfully are we fallen, and what a great purchase it must be to raise us up! Nothing less than God the Son clothed in our nature, which he took of Mary, pure from her sin. Hence he is “holy, harmless, and undefiled, separate from sinners.” Thus, by joining these two natures together, the Second Person in God with our nature, (pure from every tincture of sin,) which union took place in the Virgin's womb, became Immanuel, God with us. He engaged every enemy, fulfilled all righteousness, and completed the whole work. Had he failed in any one thing, you and I never could have been raised up; but he did not fail, and, therefore, twice said, “It is finished!” or to that effect: “I have finished the work which thou

gavest me to do." But although all this is grand and glorious truth, it is all nothing to us till we are brought by the teaching of God's Spirit into that state of poverty which in a feeble way I have described; and then the Lord sends forth a preached gospel, and he owns and honours his own truth. Hence he says, "I raised thee up under the apple tree; there thy mother brought thee forth, there she brought thee forth that bare thee." Now, by this apple tree we may understand the Lord Jesus Christ; as the church says, "As the apple tree amongst the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit (the fruit of his redemption,—pardon, peace, righteousness, life, &c.) was sweet to my taste." And so it is to every one that is poor and needy, and to none else. The mother that brings us forth is the covenant of grace, called the heavenly Jerusalem above, which is free, and is the mother of us all. Thus in a preached gospel this work is going on. Some are quickened to feel their lost estate, and then gradually raised up to be living witnesses to and for God's truth. First they are raised to a hope in God's mercy, and it may be a long time before they go much further, for hope may be deferred, and this will make the heart sick; yet they shall, in God's own time, be raised (quite) up: "As the Father raiseth up the dead (those that were dead in trespasses and sins) and quickeneth them, even so the Son quickeneth whom he will." Thus life and immortality are brought to light by a preached gospel. But this is not all, for he will raise them up to believe with an appropriating faith. They may be a long time at the strait gate, yet he will be faithful to his word, and will fulfil in them the good pleasure of his goodness and the work of faith with power. They have faith; for they believe themselves the chief of sinners, and they believe in the holiness, justice, righteousness, immutability, and terrible majesty of God in a broken law. They also believe the truth of the gospel with all their heart; and thus far God has raised them up, and, as observed, they have felt a secret hope of pardon and justification; and now what they want in order to fully satisfy them is the full assurance of faith of interest in all that Christ has done and suffered, and of their eternal union with him,—that they were chosen in him from all eternity. Now, if you belong to God and have this divine life in your soul, no raising up will fully satisfy you but this. You will not rest as many do in "I trust," or "Through mercy;" but this life will keep you in motion; and all those little encouragements which you will get will increase this anxiety more and more until you are completely raised up; and then you will feel such a witness in your soul as you never felt before, such access to God as you never felt before, such delight in the worship of God as you never felt the like before, such pure real love to Zion as you never felt before, and so completely dead to this world and all its pleasures, honours, profits, &c., as you never felt before. Christ will be all to you and all in you, for you will suck and be satisfied with the breasts of Zion's consolations. You will milk out and be delighted with the abundance of her glory. As one whom his mother comforteth, so the Lord will

comfort you, and you shall be comforted in Jerusalem. This is blessed work, as I have lived to prove.

And now let us see if such a poor soul is not raised up out of the dust. By dust I have shown that sin is meant. Well, if I can prove that by this good work done in us, we are delivered from all the evil consequences of sin, so that it shall never be our ruin, then our text stands good, and God is faithful to his word: "He raiseth up the poor out of the dust." 1. We are delivered from a guilty conscience, which used to pursue us from morning to night; and from the weight and burden of sin, by the peace-speaking blood of the Lord Jesus; for the "blood of Jesus Christ, God's dear Son, cleanseth from all sin." 2. We are delivered from the sting of death, which is sin, by this inward witness of the Holy Ghost to our election and personal interest in all the covenant blessings which flow from Christ's life, death, resurrection, and glorious ascension. 3. We are delivered from the sentence of condemnation in a broken law, by the imputed righteousness of the Lord Jesus Christ, which justifies us freely from all things. 4. We are delivered from the reigning power of sin, by the grace and Spirit of God, being translated out of the kingdom of Satan, into the kingdom of God's dear Son. We are not indeed delivered from the in-being of sin until death; yet sin never shall be our ruin, for we are delivered from the wrath to come.

Fellow-traveller, is not this a wonderful work, to raise such vile, guilty, and polluted wretches up out of the dust of sin? What are we that we should partake of such valuable blessings, while others are left to perish in the dust of sin to all eternity? Truly we are laid under everlasting obligations to God, Father, Son, and Holy Ghost, who has done this great work for us and in us, and will at the resurrection raise us up; for "this corruptible shall put on incorruption, and this mortal shall put on immortality; and then death shall be swallowed up in victory: "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." But as I shall have occasion to treat of this in the latter part of the text, I shall proceed.

The next is, "*And lifteth the needy out of the dunghill.*" What is a needy person? I think that a needy person is one that has a very deep discovery indeed of his poverty, and which is manifest also to others. You may see some begging in the streets, but we know that poverty does not cause all of them to go on at this work; but there are some of whom we say, "Well, that man, or that woman, really is in need of help, if any person living ever was." You will find this all true in God's needy ones. He makes them keenly feel their perishing state; like the prodigal: "I perish with hunger." "The captive exile hastens that he may be loosed, that he may not die in the pit and his bread fail." The promises are particularly made to these needy ones. Hence you read that "the needy shall not alway be forgotten" (this shows that to such it appears that they are forgotten) "and the expectation of the poor shall not perish for ever," however long it may go on; yet God is faithful, who hath promised, and his

promises are infallible: "In that day the great trumpet (of the Gospel) shall be blown, (that is preaching God's word,) and they shall come (to the Gospel feast, a crucified Saviour,) who were ready to perish." The publican was another needy person. He dared not lift up his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner!" These are the needy ones, briefly described.

The next thing is, "*the dunghill.*" What are we to understand by this "dunghill?" I believe it signifies the human heart. This certainly is "the dunghill." You know a dunghill is a heap of every filthy, unclean thing; so are our hearts: "For out of the heart proceed evil thoughts, murders, adulteries, thefts, fornications, uncleanness; these are the things that defile the man." Now, as a dunghill in frosty, cold weather, all buried hard and deep, however filthy, is not offensive when we walk by or over it, so are our hearts all the time we are in a state of nature. We neither see nor feel the pollution of them; but let hot summer weather come, and let a man with a spade stir up all this filth, how very offensive it will be then to us! And just so it is with our hearts: "Look not upon me, because I am black." Why, how came you to know that you were black? "Because the sun hath looked upon me." Yes, when the sun shines into the heart, it makes all manifest that was hidden before, and it is attended with a quickening power, so that what we see we feel. Yes, and this dunghill is stirred up; for God breaks up the fallow ground of our hearts; and O what a change do we feel! Truly, we are like putrefaction in our own nostrils, and like a walking pestilence. Say you, "I never see myself in this plight; I never felt myself in this needy deplorable condition?" I can tell you the cause. You never had this fallow ground broken up. It is impossible to describe, as it really is, the heart of man. It is a corrupt fountain, that is continually sending forth its impure streams; and when God opens it up to us, it terrifies us. Hart says,

"The dungeon, opening foul as hell,
Its loathsome stench emits,
And brooding in each secret cell,
Some hideous monster sits!"

Then what a mercy it is to know by experience the fall of man, and for us to be living witnesses of what God says the human heart is, that we may be enabled to seek to that only remedy which God has provided. Vile and wicked as our hearts are, we are continually bent to trust in them. Although God tells us by Solomon that he that trusteth in his own heart is a fool, yet we go on at this working, striving, resolving, and vowing, and God goes on discovering it to us more and more, as he enables us to bear it, until we quite despair of all hope or help in and from ourselves. Hence Job says, "If I make myself never so clean, yet wilt thou plunge me in the ditch and my own clothes shall abhor me."

Having showed "the dunghill," I will in the next place point out this *beggar*. Observe, begging is praying, crying, groaning, sighing, longing, thirsting, panting, and entreating. All this is contained in the word *begging*; and it is begging of the Lord; neither will he fulfil his promises to us but in this way; as you read, "For all

these things will I be inquired of by the house of Israel to do these things for them." But there are great mistakes about this thing, prayer; and but few comparatively there are that understand it. Prayer is an unbosoming of all our griefs and sorrows to the Lord, pleading in the name of Jesus, under the teaching of the Holy Spirit. Thousands say prayers, and thousands read prayers, and there are thousands that repeat words over at prayer-meetings, who never put up one petition to God in all their lives. The apostle Paul, or rather Saul of Tarsus, had put up many prayers, there is no doubt, being such a strict Pharisee, for they made many long prayers; but there is no notice taken of any of them; but when divine life entered his soul, then "the Lord said unto Ananias, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth." Would this have been so particularly noticed, if he had, in reality, been a praying soul before? No, but it shows us that all drawing nigh unto God with the mouth and honouring him with the lip only, is but vain worship at best.

But you will say, "Your text says nothing about begging." I know that; but as David took it from Hannah's song, as she speaks of it, and as it is of such great importance, I am loth to pass it by. David calls them "the needy," and Hannah says, "the beggar," as before observed; and I know that none will pray aright but the needy; and Hart joins them together:

"The needy beggar banquets here,
With royal dainties fed."

I have written largely upon this in a book of mine called "The Throne of Grace;" so that I shall here be brief. I do not know a greater advantage that a child of God has than this begging that the Almighty God who made heaven and earth and governs the whole world should stoop so low as to attend to the cry of a poor worm of the earth; and yet he does. Hence he says, "Call upon me in the day of trouble; I will deliver thee," &c.; "Ask, and you shall receive," &c.; "Let me hear thy voice," &c. All these texts, with numberless more, show us that God will hear and answer prayer. Although he may appear to us to delay, yet no longer than until he sees and makes us see and feel that we really are needy; and then he always appears. It may not be in our way, for our ways are generally frustrated by him that we may see the great difference between our foolishness and his infinite wisdom; and in this way God gets all the glory, and we get well humbled. When Peter walked on the water, to go to Jesus, he got on pretty well at first; but when the wind and waves arose to try poor Peter's faith, he found it was but little; and then the Holy Spirit helped his infirmities, and he cried out, "Lord, save, or I perish!" and immediately Jesus caught him by the hand and took him into the ship, saying, "O thou of little faith, wherefore didst thou doubt?" Paul is greatly indulged and caught up to the third heaven; but, lest he should be exalted above measure, there is a messenger of Satan sent to buffet him. None of us can stand much prosperity, neither temporal nor spiritual, owing

to this body of death which we carry about with us and shall till death. Paul cried to the Lord three times, entreating him, as the poor always do, to deliver him; but God did not answer him in his way, but gave him more strength to bear up under it; so that Paul gloried in his infirmities, but not in his sins, that the power of Christ might rest upon him; for, says he, when I am weak (in myself) then am I strong (in the Lord); and this is the only way to humble us and exalt the Lord Jesus Christ, who is worthy of all honour and glory. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill."

I have showed "the poor," "the dust," "the needy," and "the dunghill;" and before I proceed I would notice the difference which Hannah and David make here. They do not both say "raised" or "lifted," but the *poor* are *raised* and the *needy* are *lifted*. Now, literally, to raise is by degrees, a little at a time; but to lift up is done at once; and, therefore, this shows us that the experience of God's children differs, although it all comes to the same in the end. A man may be spiritually poor, and he shall in God's time be raised up; but the needy (or beggar) appears to be in a more perilous state, like Jonah, or the jailer, and he is lifted up at once; David, also, when he sank in deep waters, is shortly upon the rock manifestively, and a new song in his mouth; but, as I said, it all comes to the same end. David says, "That he may set him with princes, even with the princes of his people;" but Hannah speaks in the plural, "That he may set *them* among princes."

I now proceed to take notice of these *princes*. This is not to be taken in a literal sense, for it is not worldly grandeur that is meant here; by no means. Jesus Christ is King of Zion; as it is written, "Yet have I set my King upon my holy hill of Zion." This is God the Father speaking, and he is upon his holy hill when he is uppermost in the heart and affections; and his people are holy by the indwelling of the Holy Ghost. This King has a large family, many sons; and they come by this title by virtue of their union with and to him. As it is written, "He that is joined to the Lord is one spirit;" "I in them, and thou in me, that they all might be made perfect in one." Isaiah tells us both of this King and of these princes: "Behold, a king shall reign in righteousness and princes shall rule in judgment;" and then he tells us who is meant: "And a Man (that is, the God-Man Christ Jesus) shall be as a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land;" and Jesus Christ is all this to his church and people. They well know what this wind and tempest is, for their souls are often in great fear of it, as David, when he wishes that he had wings like a dove, that he might hasten his escape from the windy storm and tempest. Yes, and they also know what this dry place and weary land are, and none but the Lord Jesus Christ ever can be of any use to them. The church in the Song was well acquainted with this, and said, "I sat down under his shadow with great delight, and his fruit (the fruits of his redemption) was sweet unto my taste." The prophet

Isaiah tells us what makes the shadow of this rock so very delightful: "And there shall be a tabernacle in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." This tabernacle was the body of Christ, his human nature, called by Paul, the true tabernacle, which God pitched, and not man; but it was the Godhead in it that made it a shadow from the heat, a refuge and a covert. In vain we trust in Christ but as God-Man.

Thus much for the shadow of this rock. But to proceed a little with these princes. They take this title, as I said, from their union with the Lord Jesus Christ, which bears the same name. Hence he is called "the Prince of life," and "the Prince of peace;" and he gives these princes life and peace: "I am come that my sheep may have life, and that they might have it more abundantly;" "My peace I leave with you, my peace give I unto you." Then if you and I have life and peace in the happy enjoyment of it, this proves that we are princes, and also that we are set with the princes of his people. I shall, therefore, confine myself to those things which a believer feels of life and peace when he is thus set with the princes of God's people; and as such things are attainable by God's people in this world, it should be an encouragement for you and me (in all the appointed means) to press after them. I told you that the Lord Jesus is called the Prince of life. (Acts iii. 15.) It is said that they killed the Prince of life; but there was a life which he had for his church and people as God-Man, and this he communicates to them. Hence he says, "I give unto my sheep eternal life," &c.; and this life is the Holy Ghost in their hearts, from the indwelling of which arises everything of divine life, let it be whatever it may. For instance; if you and I enjoy God's love, how came we by it? It is shed abroad in our hearts by the Holy Ghost given unto us; and when this takes place it casts out all slavish fear and torment, and we are made perfect in love.

Another enjoyment which these princes have, and which arises from this life by the Holy Spirit is this, to "*rejoice in hope* of the glory of God." Christ is in them (and they know it) the hope of glory. This hope springs from this life. Hence Peter calls it a "lively hope," and it comes by the Spirit of God: "That you may abound in hope by the power of the Holy Ghost."

Another thing is *mercy*. That is what David calls "tender mercies," which flow to us through the tender sufferings of the Lord Jesus Christ: "He hath crowned me with loving-kindness and tender mercies;" and this mercy is from everlasting to everlasting, and appears wonderful indeed to those princes. Hence God's covenant name is "gracious and merciful," which is magnified in their hearts by a constant discovery from day to day of their just deserts, as I have lived to prove. This springs also from life. "Let thy tender mercies come unto me," says David, "that I may live;" and the Holy Spirit is the fountain of this mercy, called by Isaiah "an everlasting covenant, even the sure mercies of David," which is never to depart from Christ and his seed.

(To be continued.)

I WAS BROUGHT LOW AND HE HELPED ME.

Dear Editor,—For several weeks past my mind has been much exercised about writing to you; but a feeling sense of my inability and of the deceitfulness of my heart, I assure you, has caused me much trembling of soul on the subject. I have made the attempt twice before this, but was constrained, through fear, to destroy what I had written; nevertheless I could not get rid of the exercises of my mind upon the subject; but have felt it still more and more impressed upon me. Sometimes I have thought I would give it up and think no more of it, and have many times tried to pray to the Almighty to grant that I may not again be exercised about it, for how can such a poor sinful wretch as I feel myself, expect to be in the smallest degree profitable to God's dear saints? But the more I have striven against it, the more powerful has been the exercise. It is continually following me, day and night; and notwithstanding the great reluctance I have felt and my strivings against it, it has so bubbled up in my mind that I feel I cannot longer forbear. Therefore my prayer is that the Holy Ghost would graciously condescend to help me, be my divine Remembrancer, and bless my poor soul with a renewal of that sacred unction that I felt resting upon me when the first thought of writing to you sprang up in my mind.

I have been a reader of the "Gospel Standard" ever since the year 1837; and never shall I forget the pleasure and gladness of heart I felt in perusing the first number that I took into my hands, which I obtained through the agency of Mr. Gorton, our much loved and esteemed pastor; and many have been the moments of holy and solemn delight that my soul has enjoyed since then in the reading of its pages. But not all moments of delight; for it has many times been blessed to my soul in a way of reproof, rebuke, self-examination, and sacred instruction. Time will not allow me to speak of those pieces that have been more especially blessed to my soul; but I may casually mention John Kay's writings, Rusk's, Keyt's, Erskine's, Rutherford's, Gadsby's, and Warburton's, the Obituaries, and many of those precious letters that appear, month after month. Many of the Reviews have I read with great interest; but of late my soul has sweetly enjoyed the reading of your "Meditations on the Sacred Humanity of the dear Redeemer." But, O, dear Sir, I never shall forget reading your Review of Mr. Crowther's Sermon. Early in the spring of the present year I was out on a short journey with Mr. Gorton and one of the deacons; and as I was at the time much cast down in my mind I felt but little inclination to join with them in conversation, but more inclined to listen to what they had to talk about. But I had not listened long before our dear pastor spoke of that dreadful error concerning the nature of the Sonship of the Lord Jesus Christ. It was the first time I had ever heard anything of it, and I assure you that I feel at a loss to find language to express what I felt as he described what the error was. I felt solemnly concerned about it, earnestly wishing that none of God's ministers might have fallen into it; but O when he said that that dear man of God, Mr. Shorter, held it, my soul seemed to sink still deeper and deeper; for I had for many years believed him to be one of God's own sent servants. I never heard him preach but once, and that was two years ago last April, in London; and then I felt a great desire to speak to him, but could not muster courage enough to do so. I did not enjoy any very particular blessing that evening, but I longed to tell him how my soul did once enjoy a sweet power of the Saviour's love shed abroad in my heart, by hearing a friend of mine speak of a sermon that he preached at Alvescot while he was the stated minister there. He had walked about fifteen miles on the

Sunday to hear Mr. Shorter preach, and his text was: "Behold my servant shall deal prudently; he shall be exalted and extolled and be very high." (Isa. lii. 13.) O what solemn joy and pleasure did my heart feel to hear my friend speak of the way in which he was enabled to open up that blessed portion of God's word. My soul had a precious time, for many days afterwards; the text rested upon my mind with such blessed power and unction that I enjoyed sweet meditation, and felt it to be a time indeed of refreshing to my poor thirsty soul. A holy feeling of love to the Lord Jesus Christ then accompanying my daily meditations, it was a time to be remembered. But O what reverses has my soul known since that! But from that time I have felt a particular regard for that dear man; and I assure you that I have felt some solemn drawings near to the throne of grace in supplication to God that he would deliver him from that dreadful snare of the fowler, into which he had fallen. Never in my life before have I had such a spirit of prayer for God's own sent servants as I have felt since the day our pastor, Mr. Gorton, first sounded in my ears that such an error was rearing its head in this our land; and as he spoke of it, protesting against it, and showing by many plain and precious texts of Scripture that Jesus Christ is the eternal Son of the eternal Father, my soul was drawn out in love towards him in a most peculiar manner; and never shall I forget how I did bless the Lord on his behalf. But O when I thought of Mr. Shorter, my spirit was in trouble, and I cried unto the Lord, and said, "O Lord, deliver thou that dear servant of thine out of that solemn error, and keep all thine from such an awful snare." But, as I before said, I shall never forget what my soul felt when I read your review of Mr. Crowther's sermon. O the sacred, solemn love to Christ in the character he is there set forth that rested upon my mind! I cannot describe it. I trust I have known many times what it has been to feel joy and gladness under a sweet sense of God's mercy to me, one of the most unworthy of all his creatures, but this was a solemn silent pleasure, a steady unctuous power in believing the things I dare not attempt to comprehend, seeing him who is invisible. O the peace enjoyed in believing! O the solemn glory of God as he is in His Trinity of Persons, to the eye of divine faith! O what prostration of soul, while believingly in the presence of Father, Son, and Holy Ghost, co-equal and co-eternal in essence in love and in power, everlastingly showing himself as the sinner's Friend! When the July number of the "Gospel Standard" came to hand, I was eager to read the conclusion of your review, which I did as early as possible, and enjoyed sweet peace of mind; but when I read Mr. Shorter's letter, O what a precious melting of heart did I feel! How my soul went out towards him in love, and towards the dear Lord and Saviour as a God-hearing and answering prayer! He hath said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." It was a day of trouble not only to my soul, when I heard the name of Mr. Shorter as being one among the number of those that deny the Eternal Sonship of Christ, but to many of God's dear family also, who with me heartily called upon God; and they with me felt something of a blessed deliverance in hearing and reading of Mr. Shorter having been convinced of his error. Our pastor, Mr. Gorton, told me that he heard of it on his way to Trowbridge the last time he went. He mentioned it in the pulpit, and the people appeared almost ready to leap from their seats for joy at the report of such glad tidings; and you may depend upon it that there has been a precious glorifying of God for this deliverance; and we still pray that there may be more such rejoicings amongst the living in Israel.

I never felt such a peculiar nearness and love to the Redeemer in all my life before as I did while reading your Review, and I have enjoyed

some precious moments at a throne of grace since that. It has seemed to be the beginning of new days to my soul; I have felt as though I could see more glory and beauty in the Eternal Son of God than ever; and I often exclaim, in my soul's feeling, "O the solemn glory God's saints are born to see, even while in this time state, by the eye of divine faith! What must it be when faith is changed for sight?" "I sat down under his shadow with great delight, and his fruit was sweet to my taste. How free is his mercy to poor sinners! I often feel inwardly amazed at God's mercy and goodness to such a wretch as I. What condescension in the great Eternal ever so to take notice of me as to bring me to his dear feet under a solemn feeling of my sinnership, there to cry for mercy and salvation, while tens of thousands seem to care nothing about it! I know that I am as hell-deserving as any sinner that ever existed, and never dare to lift my head in any measure above the vilest; and more especially when under the power of God's smile upon my soul. I can remember the time when in nature's darkness how I have thirsted for the pleasures of sin to a vile extent; but God in mercy hedged up my path. I was born of poor parents, and was lame from my birth; so that, when I grew up, I was not able to do as many of those did with whom I wished to go as companions. My helpless state of body, and my poverty, were the means, in the hand of God, of keeping me from thousands of evils into which I seemed as though I must have run had I had strength and means. But since he has been pleased to quicken my soul and bring me out of darkness into light, I have blessed him that I was lame, although I have had many privations to endure in consequence; for after several attempts to procure a trade whereby I might be able to earn the bread that perisheth, it fell to my lot to break stones upon the parish roads for twenty years. How I endured it God only knows. O the many strugglings of mind I had about it, sometimes tempted to leave it and try one thing, and at other times another; but I was afraid to move, lest it should be without the approbation of Almighty God. Then I have prayed that he would bind me to it as long as life should last rather than let me move to his dishonour; for, blessings on his dear name, he had made my heart tender in his fear, and the things I was tempted to try I could see would expose me to many hurtful snares; therefore there were times when my mind was sweetly resigned to my lot, being satisfied it was the will of God. Many times has he smiled upon my soul and made me happy in hope of everlasting bliss, through that rich atonement that Jesus Christ has made for sin; and many times has my soul held sweet communion with the God of heaven and earth, while the rich and noble of the earth have rolled by me in their carriages of worldly splendour, looking down upon me with scorn and contempt. But while Jesus looked upon me in love, sensibly felt in my soul, I envied them not. Like David, when I went into the sanctuary, then remembered I their end. But O these moments were of short duration; and when such moments were denied many times has my soul been full of rebellion against the Lord, which, as ever must be the case, has brought me into bondage and guilt. O what a mercy the Lord has not long before now cut me off and sent me to hell, for my rebellion against his sovereign will; but lo! instead of this, he has melted my heart into contrition and divine repentance at his feet, and poured upon me a Spirit of prayer and supplication, that I may serve him in truth and do his will, and be resigned to it; and sometimes he has caused me to feel some precious liberty in crying unto him to open a way in providence whereby I might be delivered from my then present occupation. But O the many times of crying before deliverance came! Sometimes, in a fit of despair, I have said, "It never can be;" but at other times

hope and expectations would spring up. In lonely lanes, under hedges and in solitary places, has my soul cried unto the dear Lord, not only that he would appear for me with respect to the deliverance I longed for from my laborious employment, but that he would so appear for me that I might not have to travel so far to hear his gospel preached; for my Sundays for 15 or 16 years were the most laborious days for my poor, weak body. Many times, in the hot weather in the summer, have I felt more inclined to lie down on the side of the road than to keep on; but keep on I did. O what a mercy! What is it that grace cannot accomplish? I do not believe I could have endured such fatigue for anything in the world beside as my poor body has endured in walking after the preached gospel; but the dear Lord, in his own time and in infinite mercy, appeared. It looked very dark for a while, and I had to pass through some sore conflicts; for, before he opened the way of deliverance, my poor body became so weak and my little strength so exhausted that the last time I went to the ordinance of the Lord's Supper, which was at Stow, in Gloucestershire, standing as I then did a member of Mr. Roff's Church, had not my brother-in-law, who, I trust, is now in glory, been with me, to lead me home, I must have dropped on the way. But through mercy I got safe to my earthly abode, though in such a weak state that when I arose the next morning I could not eat anything at breakfast; and from that hour I felt peacefully determined to commit myself and all my concerns into the hands of him that ruleth all things after the counsels of his own will; but it would sometimes come across my mind, "How shall I bear to be shut up in the union house?" That did sometimes mar my peace, and caused me to cry again that God would appear, and, blessed be his dear name, he has so wrought in my behalf that I have been constrained to adore him as a God hearing and God answering prayer. I had, it is true, to apply to the parish officers for relief, and to appear before a board of guardians, and they denied me any other favour but the poor-house; yet the Lord did so appear and raise me up friends one after another that I have never yet been in the house.

Before I left off work, I suffered much with a pain in my left side, and the doctor told me that I was consumptive; but after I had been at home a few weeks I seemed to get stronger; and as I did not suffer so much with the pain in my side, I began to be exercised about returning to my usual employment; and I often turned aside from all below and prayed to the dear Lord to appear for me and so provide for me in this valley of tears that I might not have to resume it. But as one brook after another began to dry up, I could not see how I was to escape, and I was full of anxiety night and day about it. When, lo! a friend called upon me one day and said that one of the deacons of Mr. Gorton's church particularly wished to see me. Hoping that it might be that the dear Lord was about to show himself on my behalf, I lost no time in going to him. I saw him the next evening at his own house, and never shall I forget how my soul leaped for joy when he told me the reason of his sending for me. O how wonderfully had God been working for me, a poor insignificant sinner! The thing was this. About seventeen years before, a minister of the General Baptist Society asked Mr. Gorton to preach for him in his chapel at Milton, which he did. And the word was so blest to the souls of several of the people, that they were drawn out after the things that he taught, and followed him, in the face of a thousand obstacles and through great persecutions, until, in answer to prayer, God set him over them as their pastor, and so continued to cause his power and blessing to rest upon his labours that, by the year 1852, they had greatly increased. Persecution began to increase from different quarters,

and as those whose consciences were made tender in the fear of God, could not allow their children to be made what the people call Christians, they were denied the privilege of the village school, which was managed according to the rules of the Church of England. Therefore, they knowing me and my situation, wished me to come to Milton and open a school, and they would do their best to support me in it. And, blessings on the name of Almighty God, He has seen fit so to show his approbation of it that I have been brought on till now, though altogether unworthy of such mercies.

When I had promised the people, I had great exercise of mind for several days, fearing that my abilities were not adequate to the undertaking; but hitherto the Lord hath helped me, so that I have been able, in a good degree, to give satisfaction to those who have thought well to send their children to me. I have, for the eight years, upon an average been able to keep up the number of scholars to between thirty and forty in the day school, and our Sunday school at this time numbers about fifty. The Lord's blessing, to a happy degree, has hitherto attended our labours; and we feel a solemn pleasure in believing that two or three that have been removed from our Sunday school by death, are now singing in the realms of bliss; and, blessed be His dear name, he hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Therefore, as God enables us, we feel a sacred pleasure at times in endeavouring to impress their youthful minds with a sense of their state as sinners, and of Jesus Christ as the only Saviour, of the blessed state of those that truly love and fear God, and of the miserable state of those who die without mercy, directing them to such portions of the Scriptures as show the difference between the righteous and the wicked; such as righteous Lazarus in Abraham's bosom, and Daniel in the den of lions, whose mouths God had shut, so that he feared no harm, while his enemies being cast therein were devoured before they reached the bottom; as also the case of the three Hebrew children and their enemies, &c. But notwithstanding all that we may teach, God alone, we solemnly know, can, in matters of salvation, teach to profit.

Thus far the dear Lord has gone before me in the way; and, blessed be his name, I have lately felt his word, his house, his ordinances, and his name more precious to me than all the world calls good or great, having enjoyed some sweet power of hope that he does condescend to smile upon me, a poor sinner. When I contemplate God's sovereignty in the election of his people, I feel sometimes solemnly amazed that ever I should have any power of hope illuminating my dark mind. O what a mercy to enjoy peace in believing the truth, peace as in the presence of a Three-One God, peace that cannot be broken by the power of error, peace in believing those things with which we can draw nigh unto him. There is a peace in believing the truth as it is in Jesus that is past all understanding, therefore indescribable.

That my soul may enjoy more of it from day to day, and that a double portion of it may rest upon you, both as a minister and as an editor, is the prayer of one of the most unworthy of all God's creatures.

Milton, Oxon.

J. G.

ADAM might see the image of himself in Cain, for after his own image begot he him. Adam slew his posterity, Cain his brother. We are too like one another, in that wherein we are unlike to God. Even the clearest grain sends forth that chaff from which it is fanned ere the sowing.—*Bishop Hall.*

Obituary.

BENJAMIN BARKER, OF RED HILL, SURREY.

THE subject of this Memoir was a son of Mr. John Barker, who succeeded to the business of Mr. Bensley, the printer of Mr. Huntington's works. He was born in the year 1814. At an early age he was apprenticed to a draper in Kent, where he fell into sin, which so displeased his master that he was sent home in disgrace. This was a great trial to his father; but, through the kindness of a friend, the boy obtained another situation. He was now given up to worldly pleasure, and soon found a companion in sin; but this connexion was overruled of the Lord to produce the first wound in his mind; for the young man was taken ill, and died in three weeks. This brought solemn feelings upon Benjamin, and his thoughts ran thus: "It might have been myself; and where should I have gone?"

After this he was followed with convictions, checks of conscience, and many fears about his eternal state. Being thus made restless and anxious about his soul, he went to hear Mr. Clayton, at the Poultry Chapel. Those convictions were deepened, and never left him. Years passed over and he married. In 1840 he witnessed the baptism of his wife, and was much affected thereby; so much so that he afterwards told her that he feared that while she was taken he should be left. His mind now became more and more open to the truth, though still filled with anxiety and many fears. He now attended the ministry of the late Mr. S——, Pimlico, and had a strong desire to unite with the people there. He offered himself for membership and was baptized.

Though there was evidence of the beginnings of a work of grace at this time, yet he had no liberty, peace, or joy. In 1841 he heard the late Mr. Gadsby, at Eden St., from these words, "The word of the Lord is quick, and powerful, sharper than any two-edged sword." This sermon was blessed to his soul, and his heart was more than ever affected. He often spoke of that discourse with pleasure. He could not now rest under Mr. S——, but left and attended principally at Zoar Chapel, Great Alie Street, for some years. Now he began to prosper in business, and had an increasing family; but did not prosper in his soul, so as to rise above the fears and darkness which had so long pressed him down. He could not look forward to the end with any pleasure.

In 1850 a small church was formed by a few people who feared God and met together for prayer and reading the word in a room near Mr. Barker's house. He had also for some time met with them and now desired to unite with them; but when he related his experience there were some who did not receive his testimony, and he was desired to stand apart for a time. This cut him very closely, and brought him very low, till he was tempted to give up all his profession and go into the world; but here the Lord interposed his gracious hand, and would not suffer him to depart from the right

way, but laid "righteousness to the line and judgment to the plummet;" and for a long time he was left in darkness and distress of soul to cry for mercy to be manifested to him. It was now that the Lord opened the chambers of imagery, and brought to his view what was in his heart, till his soul trembled. Isaiah lvii. was opened to him, and here he read his own state, especially in verse 17: "For the iniquity of his covetousness was I wroth, and smote him;" and under this wounding he struggled till led into the next verse: "I have seen his ways, and will heal him." This raised in his soul a hope that God would yet appear for him. This hope continued, and the Holy Spirit strengthened it in opposition to all his fears.

During the summer of 1852 he was favoured with helps to persevere onward. One morning early, as he was crossing the Park, the dew lay on the grass and the sun was rising when he was led to reflect how dark would this world be without the sun, and how dark and benighted that soul is where Christ is not known. This drew out his heart to the Lord, and the words, "I will be as the dew unto Israel," and "Fear not, I have redeemed thee," came with sweetness and power, encouraging his hope.

Some time after this he awoke with these words: "Son, thy sins, which are many, are all forgiven thee;" but fears were soon present to prevent his rejoicing in so great a mercy; yet it helped to strengthen his hope in God. In Dec. of the same year his mind sank very low, and unbelief seemed to prevail. He now greatly feared the blessing he so long sought he should never obtain; but blessed be the Lord, who had thoughts of peace towards him, on New Year's Day, 1853, while seeking the Lord in private, a Spirit of supplication and earnest prayer was granted him, and he felt much freedom and brokenness of spirit in confessing his sins before the Lord, such as he had never before felt. On the following Monday the Lord was pleased to draw near, and for a time broke down all his fears, and led him by faith to behold the precious sin-atonement blood of the dear Redeemer. He now looked on him whom he had pierced, and mourned, while the Lord again enabled him to hope in that word, "Fear not, for I have redeemed thee; thou art mine." This increased help was greatly prized, and he longed to "bid farewell to every fear," and could say, "I charge you, O ye daughters of Jerusalem, that ye stir not up nor awake my love till he please." He was now humbled and strengthened in soul, and he hoped to unite with those few people before named, for his heart was drawn to them; and on Jan. 25th, 1853, he related what the Lord had done for his soul, and was received into fellowship, and walked for some time in a measure of comfort and peace of mind. The providence of God greatly favoured him, and for three or four years his liberality was unbounded to the poor of the neighbourhood; yet it was evident that the great increase of business was becoming a snare to him; but here the Lord showed his fatherly care, and sent death into his family and affliction on himself. This stirred up his nest and kept a pricking thorn in his earthly prospects, and caused him to cry for preserving grace.

Thus the Lord led him on, encouraging that hope which was raised in his soul, though still the subject of so many fears and castings down, till, in March, 1859, he removed from Chelsea to Red Hill. His health was declining; but this did not cause any alarm till March 10th, 1860, when he took cold, which was followed by inflammation of the lungs. This laid him at once on what proved to be his death-bed. On the Monday the medical man declared him to be very dangerously ill. For two days he only at intervals knew those about him. He became worse through the week, and was brought very low. On Saturday the 17th he called all his children and spoke a little to each, and then desired that the hymn,

“Free grace! Melodious sound,”

should be sung. He joined in it as far as his weak state would permit. After this he became very uneasy, and rambled throughout the night; and the next day every hour was expected to be his last; but still the Lord spared him. The next day, being very weak, he said, “This is death!” Now his mind became distressed and dark, and he wished to be alone and quiet. At one time he said to his daughter Mary, “The Lord’s time is not yet come.” His bodily weakness increased, and his darkness of mind still remained, except now and then, when he had a little relief.

On April 2nd, he wished his wife to read 1 Tim. vi. to him, and his mind was then more comfortable. During the night Ps. cxxx. was very sweet to him. At daybreak he said, “Does not this cover all?”

May 13th, he sent for his sister-in-law, Mrs. T——, an invalid, who was staying in the house. With great difficulty she reached his room. He was then in great distress, and his countenance bespoke the darkness of his soul. He asked her what she knew of darkness and horror of soul, without the light of heaven on her way. He said, “I have a fearful eternity before me; and if I am deceived, what a solemn deception!” They both wept together, while she related a little of the goodness and mercy of God to her soul in the times of trouble and distress, till his heart was somewhat comforted therein. From this time there was some breaking in of light, though his darkness was occasionally very great.

May 21st, he seemed better, and even entertained hope of recovery; but the next day he was much worse, and said to his wife, “I hope your mind will be prepared for the worst. I think I may never recover from this illness.” In the after part of the day he was still worse, and evidently past all medical aid; but the Lord now blessed him with peace.

May 23rd was a day of comfort to his weary soul, and though so very weak he enjoyed the conversation of the Christian friends who visited him, and said to Mrs. T—— this was one of the happiest days he ever spent on earth.

On the 24th he spoke occasionally, but was thought by most to be dying. At length he aroused himself as from sleep, and gave his hand to one of his friends, who said, “Is Jesus precious?” He an-

swered quietly and firmly, "Yes, he is! I have no other resting-place but him and what he has done and suffered. No other stay have I!" "I have no other foundation but his blood and righteousness. I want no other. I cannot say I have great joy, but a firm resting on him, a peaceful reliance on him." Now his mouth was opened to speak of the precious things of God's salvation and his increased confidence therein.

On the 25th several friends went to see him, and were around his bed, one of whom was Mr. B. under whose ministry he had been many times blessed. He had inquired for him the previous day, and now, addressing him, said, "Go on in your labour. You know its trials, but it is the Lord's work. Go on through more trials yet, for peace will crown the end. I know it will. Through conflict war, but victory is certain. The Lord is faithful. See what he has done for me. The Holy Spirit brings past things to my remembrance. It must be his work, his word is so sweet to me. Hart's hymns were never so precious as since I have been on this bed. This affliction is blest to me indeed." Mr. B. said, "Do not exhaust yourself so much by speaking;" when he smiled, and said, "I have but little time to breathe, and that little breath must be spent in telling out the Lord's goodness to me." "I have had great darkness of mind, but that sweet sentence in Ps. cxxx. dispersed it all, and peace and joy have been my portion since. 'There is forgiveness with thee, that thou mayest be feared.' O what a favour to be a poor sinner, blest with peace! I have looked forward to this solemn hour with fear and trembling, and now see what wonders grace can do. I have no fears now. They are all gone. The Lord is my portion. You and I have been in the bonds of friendship many years, but now we must part. My soul cleaves to you as Jonathan's to David. Go on in the work, and the Lord bless you therein." Several of the family were around his bed, and yet Mr. J. H. and Mr. and Mrs. H. It was a solemn time, and yet good indeed to hear him speak of the Lord's favour to his soul, while the outward man was sinking fast. He said, "I must spend my last breath to set forth his worthy praise. He has done great things for me. It is trying work to die. Nature sinks, but I am happy, happy, happy! O, what a Saviour is Jesus!"

On the 26th he suffered very much, and wished Hart's hymn, commencing,

"When pining sickness wastes the frame,"

to be read, and wished to be prayed for that patience and submission to the Lord's will might be granted to him. He then seemed strengthened and refreshed in spirit. At 3 o'clock the next morning he said to a friend, "How still everything is!" The Lord's work is a still work. He leaeth beside the still waters, into quiet resting places." Then was that hymn precious to him; each word was sweet:

"There is a fountain fill'd with blood;"

especially the verse,

“Dear dying Lamb, thy precious blood
Shall never lose its power
Till all the ransom'd church of God
Be saved to sin no more.”

During the day the enemy was permitted to bring a cloud over his mind. He began to be distressed; but the Lord made these lines of Hart the means to remove the darkness:

“Then, then to have recourse to God,
And pour a prayer in time of need,
And feel the balm of Jesus' blood,—
This is to find a Friend indeed.”

It was painful to witness his sufferings, as they were very great; but the rich unction that attended his words and the divine savour manifest in his soul left such a sweetness and power on the spirit of his attendants that it was to them a holy, solemn, mournful pleasure to attend this dying saint on his passage through death's river to everlasting glory, where fears, and sins, and sorrows never enter.

On the 28th he spoke but little. Once he said that hymn,

“Jesus, thy blood and righteousness,”

was the substance of what he felt.

On the 29th he was much worse, and said the Lord had given him this word now to rest on: “He is the Rock, and underneath are the everlasting arms.” “Mind,” he said, “it is not *a* rock, but *the* Rock. There is no other.

‘None but Jesus
Can do helpless sinners good.’”

On the 30th he said,

“‘For love like this, let rocks and hills
Their lasting silence break!’”

He now spoke of the Blessed Trinity being engaged in his salvation, and how he was now led by faith to the Lord Jesus, and viewed him as man as well as God, feeling that he was afflicted in all points like unto his brethren, and as God how able he was to succour his dear people. In the night he lay as if dying, and then, opening his eyes, said, “Crown him! Crown him! Crown him!” This he repeated several times, and then said, “I am dying! I am dying! but all is well. I have nothing to fear. He has done all for me; I shall soon be gone.” He was very weak, but repeated those words,

“Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace.”

After this time he was too weak to utter his mind, except now and then a broken sentence, expressive of the peace and joy of his almost unfettered soul. He peacefully and blessedly entered his eternal rest at 5 o'clock in the morning of June 5th, 1860, in the 46th year of his age. “The memory of the just is blessed;” and, “Blessed be the Lord God of Israel, who only doeth wondrous things.” Amen and amen.

WHEREFORE, MY BRETHREN, YE ALSO ARE BECOME DEAD TO THE LAW BY THE BODY OF CHRIST; THAT YE SHOULD BE MARRIED TO ANOTHER, EVEN TO HIM WHO IS RAISED FROM THE DEAD, THAT WE SHOULD BRING FORTH FRUIT UNTO GOD.—ROM. VII. 4.

No. I.

WE have often thought that many of the real saints of God are but imperfectly acquainted with the scriptural grounds of their own faith, and have, therefore, but dim and insufficient views of the strong foundations on which "the truth as it is in Jesus" has been established in the word of God. The truth itself, or at least the main branches of it, they have learnt by the best of all teaching from the best of all Teachers. It has saved, liberated, and sanctified them; and they have felt its power, its savour, its sweetness, and its blessedness. But with all this enjoyment of the truth in its experimental power, were they perhaps asked to give a clear or detailed account of the grounds of their faith as built upon the word of God, they could scarcely furnish it, or at least not so fully and largely as the Scriptures would warrant them in doing. But if another person, say, a minister from the pulpit, or one qualified in some measure with his pen, were in a simple and clear manner to trace out these scriptural grounds for them, they could at once follow him step by step all the way through; and thus, though they would learn thereby no new truth, yet, as seeing eye to eye with what was thus brought forward, they would be more fully confirmed in their faith and experience. But besides this, it continually occurs that our views of divine truth are called into question by opponents. Errors and heresies abound on every side, and our views and sentiments are often not only much misunderstood but grievously misrepresented. Strong and subtle arguments are brought forward by adversaries against well nigh every truth which we hold dear; and if a child of God, under these circumstances, cannot readily defend his faith by sound, solid, and scriptural reasons, or silence his opponent by a direct appeal to the Scriptures, the enemy rejoices as if his arguments were unanswerable, and as if he had gained a complete victory. Such men, like Amalek, usually lie in wait to smite the weak and feeble of God's family, and because they put these, without much difficulty, to the rout, triumph as if they had defeated the whole army. For these and other reasons which we need not now specify, we have sometimes thought that it might be useful to throw together some of those solid grounds on which our most holy faith rests; not that by these the children of God can be taught the truth, for that they must learn for themselves from the mouth of God, (Prov. ii. 6,) but as a convenient summary of scriptural proofs to confirm them in what they have thus learnt in soul experience. In this spirit, and with this aim, we have, at various times, under the shape of Reviews, &c., taken up different subjects, so as to throw, as far as the Lord might enable us, some scriptural light upon them. This was our main object in writing upon the subject of the Eternal Sonship of our blessed Lord

in 1859, and last year in our *Contemplations on the Sacred Humanity of Jesus*.

We have now to introduce to the notice of our readers a fresh series of papers, embracing quite a new and distinct subject, but under a somewhat different form. And as they were written, in the first instance, without any view of appearing in our pages, we think we cannot furnish them with a better preface than by simply relating under what circumstances and in what way they originally dropped from our pen.

During some part of last year we became engaged in a private correspondence with a minister in Scotland upon the subject of the law, and some other points of doctrine closely connected with that most fruitful source of contention. Not being personally acquainted, though we knew each other well by name, and having much to occupy our mind, as well as suffering at the time from ill health, it was with the greatest unwillingness that we entered upon the controversy; for beside these hindrances, we well knew, from some experience on this point, that it usually terminates in leaving each party more confirmed than before in his own views. But apart from these circumstances, there was much inducement for us to take up our pen. The minister in question had lately, from most conscientious motives, seceded from the Free Church of Scotland, and could find scarcely any one around him with whom he could feel real union. He had heartily embraced the doctrines of free grace; had been led to see the cold, icy, dead, so-called Calvinism (but real Arminianism) prevalent in Scotland; and felt much drawn toward the people of God in England, who we may say, without presumption, are one with us in their views and feelings upon divine matters. But there was one great and serious obstacle to his full and complete union with them—the difference of his views upon the law, which he firmly held to be the believer's rule of life; and as this with him was a most important consideration, he was exceedingly troubled by discovering that the friends and ministers in England to whom he felt united held that it was not the believer's rule. This he considered to be rank Antinomianism, and it exceedingly pained him to think that the only men with whom he could unite were doctrinal Antinomians. Under these feelings he wrote to us a private letter, earnestly requesting clear, plain, and definite answers to three questions which, as he considered, embodied the whole question. We did not, ourselves, see the connection between his questions and the point in dispute; but as he could not be satisfied without an answer, we at last sat down and wrote him the letter which we now give. This brought on some further correspondence, in which we were led to explain as well as defend our views at greater length. Several friends who have seen the second letter which we wrote have expressed their desire to see it in the "Gospel Standard." Feeling ourselves a willingness to comply with their request, it was our first intention to insert that letter only; but second reflections have induced us to give the whole correspondence on our side. There are, therefore, two other letters to follow, which we purpose to give in

our ensuing Numbers. The present letter, we fear, will not be found very interesting or edifying, but, taken in connection with what is to come, it may help to cast a clearer light on the whole subject.

Dear Sir,—I am reminded by your letter of the words of the apostle, “Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned;” and we may gather from what immediately follows that by disputings about the law there is great hazard of swerving from this love and its attendant fruits, and “turning aside unto vain jangling.” (1 Tim. i. 5, 6.) As a matter of experience in almost all ages, nothing has caused more disputes in the Church of God than contentions about the law; and it seems in your case to have had the painful effect of producing some separation, if not in heart at least in opinion, between you and friends in England whom you highly esteem.

It is with great reluctance that I enter into the controversy which has thus arisen; but as you have called upon me, as agreeing in views with the English ministers in our connection, to give you explicit answers to certain questions, in the hope of determining more clearly the points of agreement or disagreement between you and them, I will endeavour to do so as plainly as I can, and as briefly as is consistent with a due explanation.

1. You ask me first, “Do you believe that Jehovah by reason of his infinitely glorious perfections is worthy—infinately worthy of the supreme love of *all* his intelligent creatures, and this, too, *antecedently* to the consideration of any benefit supposed to be derived by them from him?” To this I answer, that I cannot see in the Scriptures, from which, and not from any reasonings of our own, we must draw our faith if it is to be the faith of God’s elect, that God propounds himself to any or all of his intelligent creatures as infinitely worthy of their supreme love antecedently to any benefits conferred by him upon them. Divines have framed from the Scriptures certain conceptions of the character of God, as arrived at by some process of their reasoning mind, which they propound quite distinct from the very Scriptures whence they have gathered them. They thus dissociate God’s revelation of himself in the Scriptures from its connection with his covenant character, and assume that his perfections can be believed in and loved by his intelligent creatures independent of, and distinct from, his grace, either as revealed in his word or as manifested in the heart. But this is an assumption for which the word of truth gives no warrant. The confusion, to call it by no other name, thus produced has darkened their whole mind, and beclouded all their reasonings on the subject.

You will reply, that God says, “Thou shalt love the Lord thy God,” &c. But at this point of the argument, and indeed all throughout, we must draw a clear line of distinction between what God was, and therefore what God said, to his ancient covenant people Israel of old, and what he is and what he says to men generally, as the objects of his creative hand. These are so distinct that unless they

are kept separate another element of confusion will be introduced. The best, the only way of seeing what God is, and what God propounds himself to be to his intelligent creatures, distinct from his covenant relationship to his people in Christ and from what he was to his people Israel of old, is to consult the word of truth, and see how his inspired apostles spoke of, and to the Gentiles of their day, whom we may fairly view as representing the "intelligent creatures" of your question. If you will carefully read Acts xiv. 15-17; xvii. 22-31; and Rom. i. 17-23; ii. 6-16, you will see the relationship in which God stands to the Gentiles, as distinct from that which he bears to his covenant people the Jews. Now I do not see in any of those passages that God is spoken of as "an object of supreme love to his intelligent creatures." His "eternal power and Godhead" are spoken of; his creative hand, that "in him we live and move and have our being;" his universal providence, as "giving life, and breath, and all things;" that he hath not "left himself without witness in giving us rain from heaven," &c.; that he is a God of justice, who will "judge the world in righteousness;" that, as a consequence of all these displays of his existence and power, he is to be adored and worshipped as their Creator and Benefactor,—I see these grand truths propounded and set before the eyes of God's intelligent creatures; but I do not find the Gentiles called upon to love him for his glorious perfections, and this antecedently to the consideration of any benefit supposed to be derived from them. On the contrary, one of the sins charged against the heathen was, that they were not "thankful" for benefits received; (Rom. i. 21;) but no such abstract doctrine or pure metaphysical notion is brought forward as that they were bound to love God on account of some imaginary conception which they were to frame in their minds of a pure and holy Being, deserving as such of their love. If it were so, men would be justly condemned for not loving God; and we should see such a cause of their condemnation assigned in the Scriptures. This, however, is not given by the Apostle as the ground of their condemnation, but their idolatry and their horrible wickedness; nor can any passage, I believe, be found, where want of love to God, antecedently to any benefits conferred by him, is assigned as a reason of men's condemnation. And if no such passage can be found, it would seem to afford sufficient proof that God has not called on his intelligent creatures to love him, as you assume; for as the rule is, "ubi non lex, ibi non pœna," so the converse holds good, "ubi non pœna, ibi non lex;" (that is, as "where there is no law there is there no penalty, so where there is no penalty there is no law.")

It is true that the law says, "Thou shalt love the Lord thy God," &c. But to whom does God say it? To his own people Israel, for it is thus prefaced, "Hear, O Israel," &c. (Deut. vi. 4.) If you read the connection, you will see that God does not there call upon *all men* to love him, and that antecedently to any benefit conferred; but he bids Israel love the Lord *his* God (his in covenant); and then goes on to enumerate the blessings which God had given, and which he would further give by bringing him into the promised land. But

to take such a command as, "Thou shalt love the Lord," &c., dissociated from all the promises connected with it, and distinct from its peculiar bearing upon the children of Israel as God's covenant people, is to confuse the whole doctrine of law and gospel. We, as Gentiles, are not under the law in the same sense as the children of Israel were. It never was made a covenant with us in the same way as it was with them; for it was revealed to them in connection with the ceremonial law, under which the Gentiles never were. It is true that as transgressors we are under the condemnation of the law as extended and enlarged by clearer light, as opened up for instance in the Sermon on the Mount; but we are not under the law in the same way as the children of Israel were; and therefore what was commanded them in connection with peculiar promises does not apply to us as Gentiles, who have no interest as Gentiles in those peculiar promises.

The want of seeing this grand primary truth has caused nearly all the confusion which on this point generally pervades the creeds and confessions of churches and catechisms, and the writings of good men in the days of the Puritans. If, then, you ask me whether God propounds himself to be loved by his intelligent creatures antecedently to any benefits to be derived from him, I answer, if we take the Scriptures for our guide, "No." With the reasoning deductions of your mind, illuminated by the Scriptures, I have nothing to do. It is not what good men have thought, reasoned, or said, that I have to build upon, but the Scriptures of truth. These draw no metaphysical distinctions between what God is in himself and what he is to his creatures, but assume that they owe him certain duties as their Creator and Benefactor. But do not misunderstand me. I firmly hold that God is to be revered, adored, and feared by his intelligent creatures; and that all men, in proportion to their light, are responsible to him for their actions; or else how could he judge the world in righteousness? The Judge of the whole earth must do right; but a judge does not punish criminals for not loving him for his uprightness, but for their actual transgressions. So God, as the Judge of the whole earth, will not punish men for not loving him for his infinite perfections, but for their sins and iniquities. You will observe, therefore, that I do hold man's moral responsibility to God as his righteous Judge, though I do not hold his being bound to love God on the consideration of his abstract perfections, the fall having utterly darkened man's mind as to any knowledge of those perfections. Out of Christ God is a consuming fire to all who have sinned against him. His holiness and justice are arrayed against sin; and therefore, as a holy and just God, he is not and cannot be an object of love to his sinful creatures. Man, it is true, is an intelligent creature, but man is also a sinful creature; and the Scripture deals with him, not on the footing of pure intelligence according to the theory of divines, but on the footing of inherent and actual sin.

2. You ask me, secondly, "Do you believe the nature of those infinitely glorious perfections to be left unchanged, nay, unaffected in any way (*i. e.*, of course as they are in themselves or in their own

proper nature) by the higher relation in which the elect stand to God as their Father in Christ Jesus, or do you believe the contrary?"

To this I reply, that though I cannot exactly see the bearing which this question has upon the point in hand, I decidedly believe that the infinitely glorious perfections of God are necessarily unchanged and unchangeable, for they are, so to speak, an integral portion of the very essence of Jehovah himself. But before you propound such a question I think you ought to be able to form a clear conception in your own mind of what those glorious perfections are, distinct from their manifestation in the person and work of Christ, and the revelation given to them in the gospel. And here, if I mistake not, you will find yourself wholly at fault, even if not venturing on forbidden ground. We are not at liberty, I believe, to frame in our own mind certain conceptions of the character of God distinct from the revelation that he has given of himself in the word of truth; nor can we so view him as distinct from the God and Father of our Lord Jesus Christ. That he is holy, just, and righteous, we know, for he has said it of himself; and that he is full of mercy, love, and grace to those who believe in his dear Son we also know, for he has so declared himself; but we must not set up certain metaphysical conceptions in our own mind of what God is, or what we think he ought to be, as distinct from the positive revelation that he has given of himself as the God and Father of the Lord Jesus Christ. All his glorious perfections shine forth in the Son of his love, and they are all enlisted, as it were, in favour of his elect, as loved in Christ before the foundation of the world. But to busy our minds in speculation as to what the glorious perfections of God are distinct from Christ and from the Covenant of grace, and how they affect the non-elect looks to me like treading upon ground where we may sadly slip and fall.

3. Thirdly, you ask me, "Is the elect, redeemed, regenerated, and divinely quickened soul actuated *primarily* by love to God for what he is in himself; by love to him on account of his *infinitely glorious perfections*, his infinite loveliness, sweetness, beauty, excellency; or merely by a love which arises in the first instance from a knowledge of its own election, and which is ever afterwards fed from the same source?"

To this I reply that we cannot and should not separate the love which the elect have unto God their heavenly Father from what he is unto them in Christ and what he is in himself. The Scriptures do not hold out, still less dwell on the subtle and metaphysical distinctions which have been spun out of men's brains, and which I believe form a large part of Scotch University theology.

Let us keep simply to the Scriptures. What antecedent metaphysical definitions and distinctions do they give us of what God is first in himself, and then what he is in Christ? Do they hold out any such separation of God's perfections from his revelation of himself in the Person of his dear Son as run through your three questions? What do we know of God but by his revelation of himself in the Scriptures and in the manifestation of his love to the soul? And would it

not be much better, instead of puzzling our minds with such distinctions, to be seeking after the manifestation of his love to us? When the Lord is pleased thus to manifest himself, it is always in Christ. The Holy Ghost, in his revelation of the Son of God, does not give distinctive views first of what God is in himself, as an object of supreme love and then what he is in Christ; but gives to a poor self-condemned criminal a manifestation of pardoning love, which, like Aaron's rod, swallows up all distinctive differences, and leaves the sinner nothing to know and nothing to admire but the superabounding grace of God to him in Christ Jesus.

I do not, therefore, conceive that the regenerated soul is actuated primarily by love to God for what he is in himself; for all these perfections are hidden from his eyes by guilt and terror, nor can he frame to himself any conception of God for which he is to love him when lying under a feeling sense of his wrath; but as the apostle says, "We love him because he first loved us." The gospel never proposes God to us as an object of love out of Christ, or for what he is in himself, but holds forth his love in sending, giving, and not sparing his own Son.

There are other points in your letter on which if time allowed me I should be glad to make a few remarks; but I cannot conclude without endeavouring to explain our feelings towards those good and gracious authors whose names you mention, and why we esteem them highly for their works' sake, and yet do not agree with them on the point of the law. We follow them, then, only so far as we believe they followed Christ; but where they differ from him we leave them. This is what we, and no doubt you, do in other instances. You highly esteem Luther, and read with pleasure what he has said upon justification; but this does not make you a follower of him in believing the doctrine of Consubstantiation. So I much esteem, admire, and almost daily read that godly writer, Rutherford; but that is no reason why I should believe with him that the Kirk of Scotland is identical with the Church of Christ. So I much admire the works of the two Erskines; but that is no reason why I should follow them in their views of Church discipline, or their mode of administration of the two ordinances. John Bunyan advocated what is called Open Communion; I believe and practice Strict; but for all that I much admire his *Pilgrim's Progress* and other writings. Dr. Hawker and Berridge lived and died in the ministry of the Church of England from which I have withdrawn myself; but I much love and esteem them both and have a high opinion of their writings. In a similar way we admire and highly esteem the authors whom you have named; but that is no reason why we should make them our authorities on every point. We believe that they had dim and obscure views about the law as applicable to a believer, and therefore at that point we part company from them. We believe that they were men of God, but upon that particular point were not favoured with gospel light.

As far as time and engagements have admitted, I have endeavoured to answer your letter as plainly and as openly as I can; but I cannot expect that you will see with me, as I know that upon such points

good men have often widely differed. It will be our mercy to be led into all truth by the Holy Spirit, who can alone take of the precious things of Christ and reveal them to our heart.

With every kind and sincere wish for your temporal and spiritual welfare,

Believe me to be, my dear Sir,

Yours very sincerely, for truth's sake,

Stamford, June, 1860.

J. C. P.

REVIEW.

A Literary Curiosity. A Sermon in Words of One Syllable only. By a Manchester Layman. Manchester: J. Heywood, Deansgate.

THE author of the above Sermon has entitled it, "A Literary Curiosity;" but it is something far better than this, for there are many curiosities, both literary and non-literary, which, however suitable for a Museum or a glass-case, are very unfit to show their faces in the church of God. The curiosity of this sermon is, that it consists wholly of words of one syllable; but it has a claim upon our attention beyond this peculiar feature, as being something far better than a child's horn book; for it contains much gospel matter, and sets forth some blessed truths. It is for this reason that we have thought it worthy of a passing notice; for error as well as truth might have adopted the infant school dress. Truth and error do not differ in the number of syllables any more than medicine and poison differ in the size of their doses. "No" is a monosyllable as well as "Yes;" and "Curse" is as short a word as "Bless." But viewing it as it stands, and drawing from it some obvious conclusions, it strikes us as affording a strong and remarkable testimony to several points worthy of notice. It is, 1. First, a strong testimony to the *simplicity* of truth itself; 2. Secondly, to the *form* in which it has pleased the Holy Ghost to reveal the mind and will of God in the Scriptures; 3. Thirdly, to the *wisdom and grace* given to our translators in using such simple language in our noble English version; 4. Fourthly, to the *example* thus afforded of the benefit and blessing of setting forth the truth by mouth and pen in the plainest, simplest form.

But before we touch upon these points, a few words may be necessary, lest we should lead our less educated readers into any misapprehension. It does not, then, necessarily follow that language is simple in proportion to the fewness of its syllables. It happens to be so in English, but it is by no means a general or universal rule in other tongues; for the number of syllables chiefly depends on the nature and structure of the language, which is quite a distinct thing from its simplicity or its general intelligibility. Our language differs from most others in its combining two distinct qualities, ease and difficulty; for whilst it has an abundance of terms that a ploughboy can understand, it possesses a range of words which it requires almost a lifetime of reading fully to master; and in no one point, perhaps, does a man of education differ from one of little or none than in the command which he possesses of the English vo-

cabulary, that is, the words of which, as a spoken and written language, it is composed. It is calculated that our language possesses about 60,000 or 70,000 words, independent of a whole host of technical and scientific terms, amounting to perhaps 10,000 more; but that of this vast number not more than 500 or 600 are in common everyday use among the great bulk of the population, and therefore thoroughly understood by uneducated persons. Now of these 500 or 600 words, which, from the very circumstance that they are daily used by many millions, are the most important in the English language, many are of one syllable. Look around you, for instance, and see how many natural objects are monosyllables. Sun, moon, stars, earth, hedge, field, ditch, wall, house, street, road, horse, cow, dog, plough, hoe, spade, and scores more are all of one syllable. Many also of our common verbs, adjectives, adverbs, prepositions, are monosyllabic, as anybody may ascertain who is curious on the point. Now, few are aware how much this simple circumstance has contributed to form our national character, and fuse us together as all one people; for it is not our 70,000 or 80,000 words which bind us as a nation together, and not only unite us here in our little England, but in our colonies all over the world, and also to our Trans-Atlantic brethren in the United States, so much as the 500 or 600 terms which the Queen speaks in her palace as well as the shepherd boy whistling over the lea. Words are like tools. The commonest are the most useful. The joiner may have hanging round his workshop hundreds of moulding tools which he may not want once a-week or even once a-year; but his chisels, his mallet, and his hammer are in his hands many times in the hour. So the 600 words in common use are the grand working tools of the English language, wherewith men buy and sell, talk and act, and carry on the general business of life. By them, too, the children of God converse with the Lord and with each other; by them men of truth pray and preach; and by them souls are sanctified, taught of God, and trained up for heaven. Very many of these ordinary words are of one syllable; for it is in this point that our language pre-eminently shines; and we believe it is almost the only language of ancient or modern tongues that have become vehicles of wide and extended national thought, and been cultivated to any high degree, in which there is such simplicity of form. This has much arisen from its peculiar structure, as for the most part admitting but few inflections of case and tense. Most languages are what is termed "inflected," that is, the necessary changes by which person, number, and case are indicated are effected by a variation of terminations, which are usually additions to the simple root, as "ox, oxen;" "kill, killed." This, therefore, prevents inflected languages from being monosyllabic. Thus Hebrew, Greek, and Latin, the three great classical languages, are inflected tongues; so that in these languages a monosyllabic sermon would be not so much a curiosity as an impossibility. Our tongue has also another peculiarity in being not a simple but a mixed language. Languages in this sense may be compared to rivers. Some, like the Nile, flow on direct from their source

without receiving any other streams into their bosom. These, like the Greek and the German, are pure tongues, for no foreign language has intermingled itself, at least to any extent, with them. Other languages resemble rivers, such as the Rhine and the Rhone in Europe, or the Mississippi in America, which at different points receive other streams, so that there is a continual intermingling of waters. Thus our language is made up of many streams; but two mighty rivers have chiefly intermingled to make up its present full and noble current. These are, 1, the Anglo-Saxon, which is a branch of the great Teutonic or German stock; and, 2, French, through which it has a close affinity with the Latin. Now, there is this peculiarity in our language, arising from this very mixture, that words of one syllable are almost all of Anglo-Saxon origin, and the long syllable words of French. And as the Anglo-Saxon, or native English, continued to be the language of the country generally, and especially of the lower classes of the population, after the Norman Conquest, when the French river poured itself into the pure English stream, it has thence arisen that almost every object of common life, and the greater part of our familiar phrases and peculiar idioms are Anglo-Saxon, and may be expressed very often in words of one syllable.

Will our readers forgive us this long and we fear not very profitable lecture upon language? We do not often get upon such subjects, nor should we have done so now except for the purpose of promoting truth, to which we consider everything else subordinate.

We briefly named several things to which we said a sermon such as that now before us bore a striking testimony.

1. The first was, the *simplicity* of truth itself. It is in the very nature of truth to be simple. Error needs covering and adorning to hide its natural deformity; but truth can stand in all its native dignity and beauty without any need of adventitious ornament. Look at the words of our blessed Lord which he spoke in the days of his flesh. What dignified simplicity is stamped upon all! Take, for instance, John vi., or those blessed chapters John xiv., xv., xvi., which he addressed as his dying legacy to his sorrowing disciples. It is true that as long as the veil is upon the heart those heavenly discourses, with all their divine simplicity, are neither understood, felt, nor believed. But where does the fault lie? In the darkness, ignorance, and unbelief of man, or in the obscurity of Scripture? Surely in the mind of man, not in the revelation given by God in the word of truth. Blessed be God that his truth is so simple to an understanding heart, so plain and clear when applied with power to the believing soul. Salvation by grace, and by grace alone; pardon and peace through the atoning blood of the Son of God; justification by his imputed righteousness; and a mansion of eternal glory for those who believe in his name—what truths can be more simple, and yet what more glorious and blessed?

2. But we remarked also the simplicity of *form* under which the Holy Ghost has been pleased to reveal the truth. The Bible was not written for students and philosophers, but for the poor and needy

family of God. The spirit of revelation is much contained in, and expressed by those remarkable words of our blessed Lord, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." (Matt. xi. 25, 26.) It is this union of the simplicity of truth with the simplicity yet utmost clearness and strength of expression that makes the Bible so wonderful a book. Read with an enlightened eye and a believing heart, what treasures of mercy, truth, and grace are therein seen! Faith is more and more kindled as we thus read it; for "faith cometh by hearing, and hearing by the word of God;" and in the train of faith follow hope and love, with every other grace and fruit of the Spirit, such as prayer and praise, meekness and humility, contrition and self-abasement, and that sweet spirituality of mind which is life and peace. The more a man's heart is alive unto God, the more will he read his Bible; nor can there be a surer sign of a sickly state of soul than distaste to the word of God.

3. But we made a remark also on the grace and wisdom bestowed upon our translators to give us such a faithful and noble, clear and beautiful, yet simple and plain version. The blessing which has rested upon our English Bible in the thousands of souls who by it have been quickened and fed, liberated, sanctified, and saved, eternity alone can unfold. But much of this, under the blessing of God, has been due to the plain, simple, yet strong and expressive language which our translators were led to adopt. They were deeply penetrated with a reverence for the word of God, and, therefore, they felt themselves bound by a holy constraint to discharge their trust in the most faithful possible way. Under this divine constraint they were led to give us a translation unequalled for faithfulness to the original, and yet, at the same time, clothed in the purest and simplest English. How suitable is all this to the simplest understanding, and how in this way the most precious truths of God are brought down to the plainest and most uncultivated mind. No one can read, with an enlightened eye, the discourses of our blessed Lord without seeing what a divine simplicity ran through all his words; and our translators were favoured with heavenly wisdom to translate these words of the Lord into language as simple as that in which they first fell from his lips. What can exceed the simplicity and yet the beauty and blessedness of such declarations as these?—"I am the bread of life;" "I am the door;" "I am the way, the truth, and the life;" "I lay down my life for the sheep;" "I am the vine;" "God is love;" "By grace ye are saved." Even where the words are not strictly monosyllabic they are of the simplest kind, and as such are adapted to the capacity of every child of God, in whatever rank of life he may be. The blessedness of having not only such a Bible, but possessing such a translation of it can never be sufficiently valued. If the Scriptures had been written in a style of language which required a learned education and a cultivated mind to understand, how would they have been

adapted to the poor of the flock? Or had our translators wrapped up the simple language of the original in high flown expressions, how it would have set the word of truth beyond the grasp of the poor of the flock! But now as soon as the Blessed Spirit is pleased to communicate light and life to the soul, the Bible is open to the poorest man to read and to understand; and as the Lord the Spirit is pleased to raise up faith in his heart to believe the testimony, he can not only understand what he thus reads without the necessity of a worldly education, but, under the unction of his grace, can also feel its power and blessedness in his own soul.

But apart from the blessing which it has been thus made to the family of God, our English Bible has been a national treasure. It has much interwoven itself with our national character, has set up a pure standard of religion and morality, and is daily influencing thousands of hearts to actions of kindness and benevolence, as well as exercising a widely-spread power in upholding good and condemning evil. This moral effect of the Bible, as distinct from its spiritual effect, is sometimes too much overlooked or undervalued, but is not less real and substantial. It is something akin to the effect produced on a congregation where truth is preached, or in a family where its heads are partakers of the grace of God. In a congregation, many are influenced by the truth who are not regenerated by it; in a family, the children are often affected by the parent's example and admonitions who are not reached by their grace. So, apart from its sanctifying influence on the vessels of mercy, the Bible has exercised an amazing amount of good on society at large; and in this sense has been made a great national blessing. But it is because the language of our Bible is such pure, simple, unaffected idiomatic, intelligible English, that it has become so thoroughly English a book, and has so interwoven itself with our very laws and language, and stamped upon us so high a character among the nations of the earth.

4. The last point to which this simple sermon seems to bear testimony is—the proof it gives that truth can be conveyed in the *simplest possible form*. As “a literary curiosity,” the author restricted himself to words of one syllable; but had he somewhat extended the idea by taking in words of two syllables, though it would have been fatal to the curiosity, it would not necessarily have impaired its simplicity. “I am the good shepherd,” is as plain as “I am the true vine;” and “Come unto me, all ye that labour and are heavy laden,” is quite as simple as “I will give you rest.” The fact is, that the simplicity of our version is due, not to its containing so many words of one syllable, as that its whole construction and vocabulary are as much as possible pure English, that is Anglo-Saxon. In this pure English, Bunyan wrote his immortal “Pilgrim,” and those numerous other works which have been made such a blessing to the Church of God. It would be very desirable if ministers and writers, whose aim is to set forth the truth of God in its purity and power, would copy his example; for it was not from absolute necessity that he wrote in such plain and simple language, for he says in his preface to “Grace Abounding:” “could also have stepped into a style much

higher than this in which I have here discoursed; and could have adorned all things more than here I have seemed to do; but I dare not." And then he adds a reason, that it would be well were it laid more to heart by those who stand up in the name of the Lord. "God did not play in tempting of me; neither did I play when I sank as into a bottomless pit, when the pangs of hell caught hold upon me. Wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was." Were our eye more single to the glory of God; did we seek his honour more and our own less; did we feel more the weight and solemn importance of the things which we preach and write; were the real profit of God's family more sought by us; and were we more abased in our own eyes and less than nothing and vanity in our own sight; did we trust less to our own ability, and rely more upon the power of God; did our sermons come with more warmth and feeling out of our heart, and were our souls more richly anointed with the unction which is from above, we should preach the gospel less with the wisdom of man, and more with the power of God. Thus we may learn a profitable lesson, if we are willing to be taught, from the very simplicity of this sermon, in which there is not a single word of more than one syllable. As we have spoken thus far well of it, we think we cannot do better than give in conclusion the following specimen:

"Why do the saints bless God? None but saints can do this. All God's works can praise God, but none but saints can bless him. Those who are not saints do not bless God: they hate him, they hate his reign, and will have none of him. But the saints bless him, and why?

"First,—They bless God for they feel that all their sins were laid on Christ the Son of God; and the thought of this, as it sinks in the heart, is so sweet, that they break out in a new song of love to the Lamb of God who sits on the throne. The thought of this keeps them from sin. Faith works by love; and when they think that all their sins are laid on him who knew no sin of his own; love to Christ, who bore their sins on the cross, keeps them from that which cost the Son of God so much; they bless God for these thoughts, and pray that their hearts may be full of them.

"The saints bless God for his Word, which they take as 'a light to their feet, and a lamp to their path;' in which they read his will; in which they find that which warns them from sin; keeps them in the way which leads to God's right hand, and shows them the path in which they should go. In this Book of books they find that which is a safe guide in *all* things. This is the chart by which they steer their course in this life, and which leads to the life of joy and peace that is to come.

"The saints bless God for a good hope through grace, that when they have done their work on this earth they shall dwell with him in that world which has no end; where no pain, nor want, nor sin, nor death can come; and where all is peace, and love, and praise. This helps them through this world of sin and pain. This cheers their heart in the midst of grief; and though at times they may cry out, 'How long, O Lord,' when God speaks to them in a still small voice, they can say with truth, 'Thy will be done.'

"The saints bless God that they can feel sure that sin, their first and worst foe, shall not tread out the life of God in their souls. Their past life, spent in sin, they look on with grief; but they feel sure that though sin is still with them, it will not so rise as to crush their new hopes; but that in all times of need God will come to their aid, and keep them in that way which leads from death and to life. They bless God for all the means of grace; for the day of rest; for the courts of his praise, where he is wont to be found; and, in the last place,

"The saints bless God that his love in Christ will not fail in *one case*; but that he will at length bring *all*, for whom Christ shed his blood, from all

climes, out of all lands, of all names, of all sects, and through all doubts and fears, to that rest which is the lot of all those on whom he has set his love. Thus they feel safe and sure, for their hope is in God, and their feet are on the Rock—Christ. This calms their fears, clears their doubts, and makes them both praise and bless God. They feel, too, that all that God has done, and all that he will do for them, springs from free grace on his part. They feel that they have no hand in this good work of grace, but that it is God that 'works in them to will and to do.' Thus, they do not flag in the work their hands find to do; for those who *best* feel that it is God who works in them will *work the best.*"

POETRY.

THE CLOSING YEAR, 1860.

<p>TIME, with great and rapid strides, Is hastening on his way! Slumbering Christians, now arise; "Be sober, watch, and pray," The end of all things is at hand, "Watch!" it is thy Lord's command.</p> <p>Let us review the closing year, With all its hopes and fears. My soul has cause for thankfulness, And O, much cause for tears. For very little fruit I see, Unto my God is borne by me.</p> <p>My wretched, base, backsliding heart Does often make me groan, For I would not from my Lord depart, But live to him alone, But find my flesh has mighty sway When I God's precepts would obey.</p> <p>But though I mourn an absent God, Yet would I strive to raise Some waymarks of my Saviour's love— Some tribute to his praise. For though my way was oftentimes drear, Yet sometimes Jesus did appear.</p>	<p>Sweet moments!—yet how soon they fled, And all again was drear; Indwelling sin, too, raised its head When Jesus was not there; But for those visits I would God adore, And in the Saviour's name would beg for more.</p> <p>Arise, my sluggish soul, arise! Time will soon be no more; Call on thy God with earnest cries, That he on Zion pour Grace, for to glorify his name, Though now she is low-sunk in shame.</p> <p>How many churches in the land Have lost some friend by death; My soul, await thy Lord's command For thee to yield thy breath. Oh, slumber not, but "watch and pray:" For soon may come that solemn day.</p> <p>The end of life and end of time Is drawing very near: Christians, perceive ye not the signs? May we in godly fear With burning lamps await that day. Lord! give us grace to watch and pray!</p>
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THE NEW YEAR.

WHAT is the new year? Is it not when
The Lord, in his mercy, gives grace unto men,
To see their vile sins, and make them to feel
Unless the Lord save, they'll sink them to hell
Is it not when the Lord sends a promise to cheer
The soul that is sinking with guilt and with fear;
When first the poor soul is led to behold
In Jesus such beauties as cannot be told;

When he sees in Christ Jesus there's mercy to bless
 A poor hungry soul in the deepest distress;
 When hope whispers softly, "There's hope e'en for thee;"
 When the soul is led trembling to Jesus to flee?
 He feels, if he perish, it must be at Christ's feet,
 For mercy and love with the sinner there meet.

What is the new year? Is it not when the soul
 Has been struggling and striving himself to make whole;
 But finds with his striving he only gets worse,
 And that for his sins the law doth him curse?
 Almost in despair, he sees very well
 That God would be just if he sent him to hell.
 He owns he is vile, but for mercy he cried,
 For His sake alone who for sinners has died.

Is not this a new year,—when the Lord speaks of love,
 And sends the Bless'd Spirit, the Heavenly Dove,
 To bear witness to him that his sins are forgiven,
 And that Jesus a place will prepare him in heaven?
 New thoughts and new feelings now swell in his breast;
 He knows the Lord loves him, and has his soul blest.
 He feels a sweet peace he cannot express,
 But he loves the dear Lord, and seeks him to bless;
 But finds all his words too feeble to raise
 The praise that he feels unto God for his grace.
 How tender his conscience, he fears to offend
 Now, out of pure love, his Saviour and Friend.
 His sins, though forgiven, he hates more and more,
 For sin caused the suffering his blessed Lord bore.

And much more could I write; but here I forbear,
 But hope I have faintly traced out a new year.
 May God in his mercy bring sinners to praise
 The Lord for his goodness, his mercy, and grace.

A BABE IN ZION.

YOU perform duties, abstain from sins, but with heaviness, fear, and in bondage. Could you do as well without them as with them, would conscience be quiet, and hope of eternity hold out, you would omit them for ever. This makes all your obedience burdensome, and you cry out in your thoughts with him in the prophet, "Behold, what a weariness it is!" The service of God is the only drudgery of your lives which you dare not omit, and delight not to perform.—*Owen*.

BUT whence, O God, was that first light? The sun was not made till the fourth day; light the first. If man had been, he might have seen all lightsome; but whence it had come, he could not have seen; as in some great pond we see the banks full, we see not the springs from whence the water ariseth. Thou madest the sun; madest the light without the sun, that so light might depend upon thee, and not upon thy creature. Thy power will not be limited to means. It was easy to thee to make a heaven without sun, light without a heaven, day without a sun, time without a day. It is good reason thou shouldst be the Lord of thy own works. All means serve thee; why do we, weak wretches, distrust thee, in the want of those means which thou canst either command or forbear? How plainly wouldst thou teach us that we creatures need not one another, so long as we have thee.—*Bishop Hall*.

THE GOSPEL STANDARD.

MARCH, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

POVERTY AND PRINCEDOM. BY JOHN RUSK.

“He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people”—Ps. cxlii. 7, 8.

(Continued from p. 43.)

The *forgiveness of all our sins*, past, present, and to come, is another thing which these princes do heartily rejoice in. Would you hear the triumphs of one of them? Take it, then, from his own mouth: “Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction,” &c. Micah, another of these princes, triumphed in the same: “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.” The spring from which this arises is the fountain of Christ’s precious blood. He laid down his life a ransom for many, and his blood cleanseth from all sin. When, by a living faith, we are led unto him, we see and feel the truth of this text, “As far as the east is from the west, so far hath he removed our transgressions from us.” See Mary Magdalene, the publican, and many others.

It *removes the guilt of sin* and destroys its reigning power, so that we can lift up our heads with joy: “We joy in God, through our Lord Jesus Christ, by whom we have now received (into our hearts) the atonement.” Try whatever way you will but this, and sin will have dominion over you; but in this way it never will. It will rage, but it never will reign. This is the victory of Christ’s cross, brought into the conscience, agreeable to what Paul says, “Who hath sprinkled our hearts from an evil conscience.”

Peace is another thing which these princes have, and a peace which no others had or can have but they, from Adam to the end of time. Many have peace, such as it is, but it is a false peace. Hence you read that the strong man armed (that is, Satan, and the armour is carnal security) keeps possession of his palace (that is, the heart), and his goods (self-righteousness, human reason, feigned faith, dissembled love, false hope, &c.) are in peace.” Here is a peace; and we read of some preachers who cry, “Peace, peace,” when

God has not spoken peace; and of some that say “they shall have peace although they walk in the imagination of their own evil hearts, to add drunkenness to thirst.” But nothing of all this is the peace which these princes have. This real peace proves that they are in the possession of these fourteen things; and let you and me attend to them as the Lord shall be pleased to enable us:

1. It proves that they are in a *pardoned* state. Hence Christ says, “Son, thy sins are forgiven thee; go in peace.” This is to be known by the removal of the weight of sin and of a guilty conscience, which removal we are more or less made sensible of by the quickening influences of God’s Holy Spirit, and not by the devil sending such a text into an insensible sinner’s mind. O no; for there is a propriety in all God’s work; and, therefore, if he pardons a sinner, he will show him first of all what a vile sinner he is; and such a one is a prince.

2. A prince is *justified freely* from all things. No others ever were, neither is it possible, because Christ never undertook their cause; consequently they stand upon their own bottom; and a dreadful bottom it is. But then the very nature of being justified freely from all things shows what numberless charges there were against them; but Jesus Christ voluntarily undertook in their behalf. He magnified that law which they had broken, and endured the curse due to them; and this is the only way they get acquitted. All *his* perfect righteousness is imputed to them, and they are perfectly righteous: “The work of righteousness shall be peace.” In the Lord shall all the seed of Israel be justified, and shall glory;” “Being justified by faith, we have peace with God.” Such are princes, all condemnation being removed and peace sweetly enjoyed. “There is, therefore, now no condemnation to them which are in Christ Jesus.”

3. They are *spiritually minded*; for they now are seeking after spiritual things. It is nothing to them going to *hear* the word. They want to feel the power. Reading over many chapters will not satisfy them. They want to find the word as Jeremiah did, and eat it, and feel it to be the joy and the rejoicing of their hearts. Meeting with God’s saints will not satisfy them. They want Christ in the company, so that they may say, “Did not our hearts burn within us while he talked with us by the way and opened to us the Scriptures?” Do not misunderstand me in this. I do not mean here by a spiritual mind having light to spiritualise the word, which appears wonderful and may be true, and yet they themselves have no interest in it. I have seen and heard enough of this to make me thus write, and such characters are very deceiving. Hence Paul tells us that a man may understand all mysteries. But this lies more in a spiritual appetite, and that appetite being sweetly fed by a living faith upon the Lord Jesus Christ, and all the blessings which flow to us through his life, death, resurrection, ascension, and glorification. Balaam saw many blessed things, but never saw that he was interested in any.

4. The Holy Spirit has taken *possession of their hearts*, and will never leave them. Hence God the Father declares that his Spirit shall never depart from Christ nor his seed from henceforth and for

ever; and Christ says, "I will send you a Comforter that shall abide with you for ever;" and peace is the fruit of this: "The fruits of the Spirit are love, joy, peace," &c. This Blessed Spirit is known by the numberless changes which we feel continually, and yet in the midst of it all maintaining his own work in the soul. Sometimes all in the dark as it were; then again the light shines. Dead and barren; then again lively and fruitful. Cold to God and his cause; then warm again and all heart for it. All over sin and pollution; then again cleansed. Condemned in all we do; then again acquitted. And thus I might go on. These princes, and none else, know by experience what I mean.

5. It proves that when Christ died, he left them *interested in his last will and testament*, because he said, "Peace I leave with you, my peace give I unto you." If a rich man dies, how very anxious people are to see his will, and whether they are in it. Now, none are in this will which the Prince of peace has made, but these princes; so that if you and I have this peace we are in his will. O what a valuable blessing is this peace!

6. Do you and I *love God's law*? that is, the Scriptures of truth; for by "the law" we are in the fullest sense so to understand, because it takes in all God's revealed will; so that the word "law" is not confined to Moses's law, nor to the law of faith. Hence Christ says, "But it came to pass as it is written in their law, They hated me without a cause;" but this you will find written in the Psalms. Now, if you and I do find a love to God's word, believing our interest in it, this proves that we are set among the princes of his people. But some may say, "I think this is going too low; for how many false professors are there in this day that tell us how they love God's word, and they enforce it to children, and train them up to read and learn it. Witness also the Bible societies." I know all this is true; that they profess all this, yet at the same time they do not love God's word, only in word and in tongue; but that does not at all contradict the reality of the thing; and that is what we are after. If, therefore, you and I do love God's word, it is entirely owing to the teaching of God's most holy Spirit; for it is a sealed book to all others. Now one part of this word speaks of the fall of man, and we are taught experimentally to see and feel this so as to tremble at the justice, holiness, immutability, and strict righteousness of God; and another part shows us that Jesus Christ stood in our law place,—magnified God's law and made it honourable. We, therefore, seeing our interest in all the blessings which flow from Jesus Christ, and that they are all for us, love that word of truth; but the rest never can love God's word, say what they will, any more than a man can love a will and testament when no benefit arises to him or his friends by it. David tells us, "Great peace have they which love thy law, and nothing shall offend them." No; it is the world which takes offence: "Woe to the world because of offences." Those, therefore, who in heart love God's law are such as Christ's word has a place in. They have it and keep it. They

keep his sayings and never shall taste of the second death. It is hidden in their hearts as it was in David's. These are the princes.

7. This peace proves that we are *Israelites indeed*, in whom is no guile. Hence Paul says, "They are not all Israel that are of Israel;" but the "blessing of Abraham comes upon the Gentiles through faith;" "for he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter." Such are, like Nathanael, Israelites indeed. These are set among the princes of God's people.

8. Here we may look for *perfection*, and that according to truth, but not fleshly perfection, as the Arminians talk about who are deluded by the devil; but this is perfection in reality, because it is all God's work from first to last. "We are his workmanship, created in Christ Jesus unto good works." Every branch of this work belongs to God only, as I could clearly prove if I had time. The work of many preachers in the present day is the setting of men to do God's work, and so they practically deny the operations of the most holy Spirit of God. This work, therefore, is done by a Trinity of Persons in God. The Father chose his church, excluding all others; the Son undertook their cause, and perfected the whole work, rejecting all the rest who fell, both men and angels; the Holy Ghost begins, carries on, and completes this good work in them and them only.

Again. They have *perfect peace*: "Thou wilt keep him in perfect peace whose mind is stayed on thee;" and "Charity is the bond of all perfectness;" so that is the bond of peace; and the produce is perfect praise. And there is a perfection of knowledge, not head knowledge but experimental knowledge, agreeing with God's word; so that such have the treasure of grace in their hearts, and an enlightened understanding in God's word to know what they are in the possession of. "But we speak wisdom among them that are perfect," says Paul. Such may be called fathers in Christ Jesus. The having of this perfect peace secures every other blessing, and proves that such are princes, and set among the people of God.

9. Such *know Christ's voice*, and the blessed effect of it. If you are one of these princes, you will get into many painful paths, at times. You will be tossed with tempests and not comforted. You will find, as Hezekiah did, much bitterness, much confusion; everything will appear wrong, and every one will appear your enemy; but when Christ comes again, you will know his voice from all others, because he will speak peace to your soul; and this none else can do. Hence he said to his disciples, "Peace be unto you." "He shall speak peace unto his people and to his saints." Then you will find a sweet calm. O how valuable is this to a poor, tried, tempted, tossed, buffeted soul, who feels the plague of his own heart and is at his wits' end. This is speaking a word in season to him that is weary; and every time this sweet change takes place, such well know that they are set amongst the princes of God's people.

10. Such know that they are *reconciled to God*. Every man, wo-

man, and child is an enemy to God and at war with him. The carnal mind is enmity against God; and here we all are, whether we know it or not. Now God makes his people feel their true state by the fall, and the gospel is preached to reconcile sinners to God. Hence it is called, "the gospel of reconciliation, to wit, that God was in Christ reconciling the [elect] world unto himself, not imputing their trespasses unto them." If, therefore, you and I are reconciled to God, we well know what enemies we were; but now we are friends, reconciled to God by the death of his Son. Here it was that "mercy and truth met together, righteousness and peace kissed each other." Say you, "I never felt this enmity against God?" Then I say, you never were as yet convinced of sin; but all these princes feel it, and they know what reconciliation means, by the sweet peace which flows into their hearts.

11. Such know the *private thoughts of God's heart* towards them; but all the rest are in the dark. Hence our Lord says, "Henceforth I call you not servants, but friends; for a servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." But the vail is still on the hearts of thousands; for there are secret things hidden which never can be discovered till the vail is removed. "The secret of the Lord is with them that fear him, and he will show them his covenant." A servant may have light, knowledge, and truth; but a son, a friend, a prince, far exceeds all this. Paul tells us that a man may have light to understand all mysteries, and yet be without charity. Peter declares a man may have all knowledge, so as to escape the pollution of the world, and yet, after all, turn like the dog to his vomit. And we read of some that "hold the truth in unrighteousness." I know that this is very searching; nevertheless it is God's truth, and the Scripture cannot be broken.

But there are many things which a son, a friend, a prince has, which far exceeds the servant: i. *Light springing from life*; and here is a great difference. Hence it is called the light of life; and this light shows us our hearts, showing every hole and corner in them as vile, foul, filthy, and polluted in the fall. ii. This light shows us the *terrible majesty, holiness, justice, and truth of God* in his law, and will, sooner or later, bring unto self-despair, and make us tremble at God's word. iii. The light of life makes us feel everything of God's threatenings in his word keenly, and apply all to ourselves. iv. This light will show us that there are but two parties in all the world, *elect and reprobate*; and our whole concern will be to know to which party we belong, for we greatly fear we belong to the reprobate. v. This light will show us that *Christ only can save our souls*. We feel the reigning power and love of sin, and want to be saved from both; and we know Christ can do it, but doubt whether he ever will; for we appear too bad, too far gone. vi. This light is *attended with a little hope*, and this is seeing out of obscurity and out of darkness, and here is a "Peradventure," a "Who can tell?" and after this we sink lower; then up we come again; and after this down more deeply than ever in the horrible pit; and this is being at

the strait gate; but, after all, God appears, and at last fully delivers our souls, and sets our feet in a large room. Now we have no account from God's word that the light of a hypocrite ever came up to this. No; by no means. A son, a friend, a prince, far exceeds a servant in knowledge also; for he knows God as a pardoning God; for the discovery which he had from the true light (while at the strait gate) of his vile, polluted state, was a preparatory work of God's Spirit to pave the way to this knowledge. Hence God says, "I will give them a heart to know me, for I will pardon them whom I reserve; and they [princes] shall all know me, from the least of them even to the greatest; for I will be merciful unto their unrighteousnesses, and remember their sins no more." Here is a valuable knowledge, as Hart says:

"How high a privilege 'tis to know
Our sins are all forgiven."

True knowledge lies in the love of God; for he that loveth is born of God and knows God. You have both these branches of knowledge in Mary. This woman's sins were many, and they are forgiven her, and she loveth much; but what knows a servant of this knowledge of pardon, or this knowledge of love, so as to find acceptance with God and to be a joint heir with Jesus Christ? Not only pardon and love, but there is a sweet savour, an unction, a relish, and a pleasure in unison with this pardon and love, which no hypocrite ever did get at or ever was acquainted with; and this you may see in the Song, when the church says, "Let him kiss me with the kisses of his mouth, for thy love is better than wine. Because of the savour of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee."

Now, reader, if you are a person of experience, you will be led to watch all this for yourself. You will get into such states of soul as you never can tell to any soul living; and so the church found when she said, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." It is not going and coming, like the door on its hinges, that will satisfy you. O no. Hence Job says, "O that I knew where I might find him." Micah says, "My soul desireth the first ripe fruit;" and David says, "To see thy power and glory as I have seen thee in the sanctuary." Such people have this taste, relish, savour, &c. They know the savour of these good ointments, which really means the Holy Spirit testifying to our hearts of Jesus Christ and bringing the word home to us, so that we can feast upon him as a sacrifice for our sins and believe him to be ours with all his saving benefits. But will simply hearing the letter of truth, however sound, do this? O no. I have found this many times; but very particularly lately; for although I had heard the word from good men again and again and for a length of time, yet I did not find this savour; but one evening, hearing that a good man was to preach, I felt a particular desire to hear him. I was conscious of my backsliding of heart and of the idols which I had set up. I felt a spirit of prayer as I was going that it might not be in vain. I heard with

attention. His text was, "Who, when he came, helped them much which had believed through grace." Now, although I heard with great attention, and heartily received what he said, yet I felt this savour more as I came home, (I was by myself,) and I felt such a love to the Saviour and his family, that I secretly said, "God bless Mr. — and the people;" and I spake of it at home, and it continued, I think, all the next day; and I do not know when I heard so well. O how precious such seasons are! Lord, increase them.

"Send comforts down from thy right hand,
While we pass through this barren land;
And in thy temple let us see
A glimpse of love, a glimpse of thee."

Now a hypocrite knows not this true light, nor this experimental knowledge, which is attended with this sweet savour.

Reader, let you and me examine ourselves, for this is a nice point. Do we barely understand the letter of truth, or do we in heart love the truth? How do our hearts stand when we hear of the dreadful fall of man, and of Jesus Christ, God's dear Son, coming into this world, and clothing himself in our nature, enduring all the wrath of God due to us as lost, perishing sinners, and of his suffering, bleeding, and dying, the just for the unjust, to bring us to God, and that all this is a free gift to God's elect, that he is a sovereign, that man cannot in the least help himself, but if ever he is saved he must be wholly and altogether a debtor to grace, and that such are as unworthy of it, both before they are called and after, in themselves, as the devil himself. Say you, "I like part of the gospel, but not all. I do not like election, neither do I like to be so debased." Now, take particular notice of what Paul says: "Because they received not the truth that they might be saved?" No; he does not say that; but he says, "Because they received not *the love* of the truth, that they might be saved." Do not you see a difference, and that salvation lies in receiving *the love* of the truth? And I will tell you how you will find this out, not at all times, but now and then. At times, when reading God's word, you will find a light shine upon it, so that you will discover something new, and directly your affections will go out to God's truth. This is the love of the truth; but if no love ever is felt, whatever you discover, there is no salvation connected with that; and it is the same in meditation, hearing the word, or hearing a child of God relate his experience. If never any love, no union, &c., no salvation. However dark you may be to what others are, and however bad your memory may be, just like a sieve, yet if you do at times feel this love you will be eternally saved.

Thus, then, these princes know, in the way I have shown, the private thoughts of God's heart towards them; and what is it? Why, "thoughts of peace and not of evil, to give them an expected end." These private thoughts of peace, therefore, of God the Father come to these princes through Jesus Christ the Prince of peace, by the Holy Spirit, whose fruits are peace, and enjoyed in their hearts. "Let the peace of God reign in your hearts."

12. This peace proves that we are *in Mount Zion*. Zion signi-

fies, spiritually, the chosen people of God: "The Lord hath chosen Zion." Now, it is not enough for you and me to come away from the world externally, and belong to a church, and attend to all the ordinances of it. All this may be and yet we never be in Mount Zion. I believe that Simon Magus, the foolish virgins, and the man without the wedding garment went as far as this; but there is a secret pleasure, sweetness, and delight felt and enjoyed at certain times by those that are in Mount Zion, which a mere professor is a stranger to; for after having long struggled and striven by many prayers in secret, hearing the word, reading, meditation, &c., in the midst of many fears, doubts, sin, guilt, and pollution, after concluding that all their seeking will be in vain, the Lord at last is pleased to set them with the princes of his people, and then they enjoy all the spiritual advantages of a gospel church, and feel a heartfelt union to the Lord and his family. Hence such are called fellow-citizens, because they are brought into the liberty of the children of God. They are no more servants but sons, and fellow-heirs of the grace of life. They are heirs of promise, because the precious promises are applied with power to their hearts in time of need. They are heirs of an inheritance, incorruptible, and which cannot fade away, which is reserved in heaven for them. They are heirs of the kingdom of God, which stands in righteousness, peace, and joy. They are heirs of God, that is, of God's choosing, and joint heirs with Christ Jesus; and they are heirs of glory, for the wise (such as are made wise unto salvation) shall inherit glory; and we must die before we can fully know what that means. This is a little of what God's children enjoy that are in Mount Zion. Then, reader, art thou in Mount Zion, or art thou resting satisfied in a round of duties? If thou art, thou wilt find it will all come to nothing at last, like the man in the gospel that heard Christ's sayings and yet built his house on the sand; and when the trial came, all went down together. These are weighty things, and we do well to examine ourselves. David tells us that as soon as ever we get within Zion's walls we shall find a solid peace; as it is written, "Salvation will God appoint for walls and bulwarks;" and here we are safe. No enemy can get here, and there is peace with God, with conscience, and with the church, felt and enjoyed. I can well remember the many happy, glorious days which formerly I had in private with the Lord, with God's children, and in hearing that dear and honoured servant of God, Mr. Huntington, now in glory; and I expected, as I believe most do, that this would continue; but faith must be tried; therefore we must come down from the mount.

(To be continued.)

FAITH is not a mere assent unto the truth of the revelation, or the authority of the revealer. This is indeed supposed and included in it, but it adds thereunto a spiritual discerning, perception, and understanding of the things themselves revealed and declared, without which, a bare assent unto the truth of the revelation is of no advantage. This is called the light of the knowledge of the glory of God, in the face of Jesus Christ; the increase whereof, in all believers, the apostle doth earnestly pray for.—*Owen.*

THE WEDDING GARMENT.

NOTES OF A SERMON BY MR. HUNTINGTON.

“And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the King unto the servants, Bind him hand and foot, and take him away, and cast him into outer darkness. There shall be weeping and gnashing of teeth.”—Matt. xxii. 12, 13.

IN handling these words, I shall,

1. Notice *the appellation, Friend.*

2. How he came in amongst the guests, and what we may understand by a wedding garment; and the miserable state of this man, that he was speechless.

3. Then I will show you what these servants were, and what it is to be bound hand and foot.

And 4. Notice *outer darkness and gnashing of teeth.*

1. *The appellation* here given to the man, “Friend.” Now this man was not a real friend of Christ’s. No, no; for if he had been a real friend he would have had on a wedding garment. But before I proceed, I would remark one thing,—by there being but *one* mentioned, it shows us the exactness of the King of Heaven, that if there is but one without this wedding garment he cannot escape. But, you will say, “What is a real friend?” A real friend is one who has the love of God shed abroad in his heart, and who has the spiritual meaning of God’s word in a measure revealed to him. What does Christ say? “Henceforth I call you not servants, but friends; for the servant (or one under the law) knoweth not what his lord doeth. But I have called you friends, for all things that I have heard of my Father I have made known unto you.” Now this is a friend; one who has had the enmity of his heart slain and the love of God shed abroad therein. Yes, this is a friend to all intents and purposes. But how came Christ to call this man “friend” when he was not a friend? Was he not guilty of a wrong expression? No; it is an ironical expression, and we find he often makes use of such. It is calling the person or persons by the name they give themselves. Hence we hear him say, “I came not to call the righteous.” Now those men thought themselves righteous, and despised others. “They that are whole need not a physician.” And when the Pharisees asked which had sinned, this man or his parents, Jesus answered, “Neither hath this man sinned, nor his parents, that he should be born blind;” and he says he “came into the world that they which see may be made blind.” So again, when Judas came to betray him, Jesus said unto him, “Friend, wherefore art thou come?” How those soft words must have sunk into his miserable conscience! Not but what Jesus knew all that was to be done to him, and had spoken of the price he was to be sold for 400 years before. So furthermore, Christ calls the Pharisees “just persons!” “There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons,” &c.; and in Genesis, when God says, “Behold the man is become as one of us,” do you suppose he became like infinite Divinity? No. In one sense he was like him; for

when God made him he knew nothing but good; but when he fell he knew evil. But as Milton says,

“Better had it been for him
To have had to boast of the good kept and evil lost,
Than evil got and good lost.”

Thus you see Christ calls them “righteous,” “whole,” that “the man had not sinned nor his parents,” and calls the Pharisees “seeing ones,” Judas “friend,” the Pharisees “just persons,” and says Adam had become like himself.

Now this is the meaning of the text: “Friend, how camest thou in hither?”

2. But then you will say, “What way is the way in?” and “How came this man in?” Now I know of but two ways to come in; the one is by Jesus Christ, and the other by the works of the law. The right way is by Jesus Christ; for he says, “I am the door; by me if any man enter in he shall be saved.” But the thing is how this man came in. Why, how did Judas come in? I have often noticed how little is said about him; for we have hardly any account of him. He sprang up, and nobody knows how; and I believe the reason is he was so little worth; but you see he got in, and got to be an apostle. He had gifts, and many things he was qualified with; but what of all this? He was a hater of God, and his hypocritical tongue, no doubt, and many other things, were the means. Now it is easy to tell how this man came in. His conscience was alarmed, like a good many with legal convictions; and he went, and by a deceitful, artful tongue, and a slavish fear, joined amongst these friends; and no doubt in time but he could talk a good deal about faith, and Jesus Christ, and free grace; but it was all in his head. This is the way he got in, while he at the same time was a criminal in chains, as I shall briefly show.

Now, what was this *wedding garment*? There are several garments mentioned in scripture. Sometimes we read of a garment of praise; but whatever the garment of praise is, it is not the wedding garment. No, no; for I can never praise God till after I have this garment on. “Yes,” but say you, “some tell us that we are to praise and love God because he is a just and holy God.” But whoever they are that told you that it is nothing but the devil that sets them at it; for it is impossible for me, if I am a traitor to my country and justly condemned by its laws, and I go before a strict judge, one that I know will have no partiality, to love him in my heart. He will be sure to condemn me; and can I love God and praise him when I believe he will damn me? No; it is impossible.* But furthermore. We read in Isaiah that the Spirit of God is a covering, or garment: “Woe to the rebellious children, that take counsel, but not of me, and that cover with a covering, but not of my Spirit.” The garment they sought was their self-righteousness; but, as I observed before, the covering or garment of God’s Spirit is much the

* These remarks of Mr. Huntington show what his opinion was upon the questions proposed to us by the Scotch Minister in our last Number, page 56. We had not seen the remarks when we then wrote.

same as the garment of praise, for I must have on the wedding garment prior to this. This wedding garment was mine before I knew anything of God: "For while we were yet enemies, Christ died for us." But, then, what is this wedding garment? You have it in Isaiah lxi.: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "The king's daughter is all glorious within; her raiment (or her clothing) is of wrought gold." And a blessed garment it is. If this man had had it on, he would not have been turned out, for it is a perfect robe of righteousness. However deformed, polluted, and guilty we are, when this robe of Christ's active and passive obedience is imputed, or put on us, then we are complete, without spot, or wrinkle, or any such thing; and this is the wedding garment.

But why is it called a *wedding* garment? Why the reason is plain, because the child of God is married to the Lord. Now, when a man is wedded to the law, he expects life from the works of it; but when God is pleased to slay the enmity of his carnal heart, or to convince him of his lost state by nature, he then, after striving a great while, sees that he is dead to the law; for the more he strives the worse he is. But then he is not married to Christ, for the law still says, "Pay me that thou owest," and seizes him by the throat, saying, "Cursed is every one," &c. Conscience tells him all his working will not do, and accuses him; and the devil stands at his right hand to resist him. Thus the law curses, conscience accuses, and the devil resists him. Now here is a child of God and Christ, or the bride and Bridegroom. The Father is pleased to give him to Christ—Christ having got his spiritual child, as you read in Zechariah: "And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord, that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel, and he said, Take away the filthy garments from him; and unto him he said, Behold I have caused thine iniquity to pass from thee, and will clothe thee with change of raiment," &c. Thus you see all these enemies, the accusers of a child of God, are silenced when the wedding garment is put on a child of God. And we find it was the first thing that was done to the prodigal son: "Bring the best robe and put it on him; (that is salvation;) a ring on his hand; (God's love shed abroad in his heart, going out to God, or the ring that bound or binds Christ to his people;) shoes on his feet; (peace in the conscience;)" and thus, when this garment is on, we are not ashamed to appear in the court of Heaven, nor ashamed to call God "Father," nor Christ our "Elder Brother."

Before I proceed I would ask you whether *you* have on this wedding garment? "Why," say you, "I cannot say I ever found this bondage and this enmity in my heart, but I have been allured or drawn by love." Why, if you never found enmity in your heart to God, you may talk about being drawn by love as much as you like;

but this wedding garment has never been put on you, as God liveth. No, no; for me to be saved when I never knew I was lost,—to have a physician when in perfect health, and a wedding garment to cover me when I never saw my corruptions, is talking about what I am as ignorant of as the devil himself. “O!” say you, “you are too harsh in judging.” I do not care what you say I am so long as I have the testimony of God and my own conscience.

But the next particular is he was *speechless*. I believe that directly Christ spoke those soft words to him, all his sins stared him in the face, his conscience accused him, and the wrath of God in a broken law so all came upon him together that he could not argue the point, as some Arminians have said they would do. No; he was speechless. He could say nothing. He knew in his heart he was one of the foolish virgins, and, therefore, had no call to come before a court of judicature; for as a believer has the witness in himself, so this man had the witness, or earnest of damnation in his heart.

3. And now what were *these servants*? Christ tells us himself in a parable that they were the angels. But where was it the King came to see the guests? In heaven? No, it was not there; for nothing shall enter there that is unclean; but it was on the Judgment Day; as you read in the parable, “Let both grow together until the time of harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles and burn them; but gather the wheat into my barn.”

What is it to be *bound hand and foot*? First, it may be considered as in prison; for as, when in prison, I am without any liberty at all, so when I look to the law I am bound, because I cannot keep it. When I look to the Gospel it condemns me, and I am bound because I cannot believe it. Conscience binds me also by accusing me to the greatest pitch; the devil has me safe because I am a child of wrath and bound to obey him; (for “his servants ye are whom ye obey;”) and thus, with the wrath of God and all its weight in a broken law, and standing guilty before God in every sense,—if this is not being bound hand and foot, I do not know what is.

4. Now, in the last place, what is *weeping, wailing, and gnashing of teeth*? This certainly implies the damnation of body and soul together; for we all know the soul has no teeth; therefore, when body and soul are eternally damned, all the weight of God’s wrath, like fire and brimstone, will fall on all them that have not on the wedding garment: “For Tophet is ordained of old; yea, for the King is it prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it. There the body and soul have their final doom; and when millions of ages have rolled on, it will be no more than as if it were beginning. This is weeping, because the punishment is greater than they can bear; wailing or bewailing their awful misery, and gnashing of teeth, with the excruciating and bitter pains of eternal punishment. And all are partakers of it who have not the wedding garment to stand complete in, and who are not washed in the blood of Jesus.

But now, have *you* got this garment on? I asked some of you before, and you told me you were drawn by love; but are there none here that have it on? "Yes," say you, "God was pleased to chasten me out of his law, and since then I have been led to Jesus, and I know what it is to have real faith in Him." Then you are safe, and shall be safe, to all eternity.

God bless the few remarks, and I add no more.

[The notes of the above sermon, which seem to us very meagre and incomplete, were taken by John Rusk.—ED.]

MY SOUL, HOPE THOU IN GOD.

My dear Friends in Jesus,—I was glad to receive your kind letter. We felt sorry to hear you were so poorly. It is evident sorrow, affliction, temptations, and trials are the lot of the followers of the Lamb; but O to have all these things sanctified, and to see love inscribed upon them all, is what my soul longs for. I do not know when I felt my need more of faith and patience, and strength to be given to bear up and keep the soul pressing forward to the prize and mark of my high calling; and were it not for that sacred hope springing up now and then, I do not know what I should do. O what a mercy to have a well-grounded hope, seeking and feeling *it is all* to be in a precious Redeemer. Surely I have felt his name like ointment poured forth, and esteemed his words and the sweet sensations under his sacred bedewings, more than my necessary food; but, my dear friend, I want to be so blest as to realise this to the full, as good old Simeon did, when he said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Yet, I can say with dear Hart,

"I on thy promises depend,
At least I to depend desire,
That thou wilt love me to the end,
Be with me in temptation's fire,
Wilt for me work, and in me too,
And guide me right and bring me through.

We both join in kind love to you, hoping you may sensibly feel the everlasting arms underneath, and the Eternal God to be your refuge. I can come in with David, which is often the breathing of my soul, "Lord, remember me with the favour which thou bearest unto thy children." .

Yours affectionately, for Jesus's sake,

H. and E. G.

CHRIST is compared to a shoot which arises from the stem of Jesse. (Isa. xi. 1.) God might have arranged that Christ should be born when the house of David was in all its splendour, and when the kingdom was in a flourishing state; yet his will was that he should come forth from the stem of Jesse, when the royal name was almost cut off. Again, he might have brought forth Christ as a full grown tree; but he was born as an insignificant shoot. So also he is compared in Daniel to a rough and unpolished stone cut off from a mountain. (Dan ii. 45.) The same thing has also been accomplished in our age, and continues still at this day to be accomplished. If we consider what is and has been the beginning of the growing gospel, we shall find nothing illustrious according to the perceptions of the flesh; and on this account the adversaries confidently despise us; they regard us as the offscourings of men, and hope to be able to cast us down and scatter us by a single breath.—*Calvin.*

Obituary.

WILLIAM COLLINS.

ON Nov. 22nd, 1860, at Maldon, Essex, fell asleep in Jesus, William Collins, 53 years a minister of the gospel, and in the 91st year of his age. The following letter, written to a friend about two years ago, will supply a few particulars of the work of grace on his heart, and the subsequent acts of sovereign mercy, love, and kindness to him.

“ Respected Friend in Christ, our great Lord God and everlasting All,—The above salutation is inferred from your testimony many years ago, ‘He that hath delivered doth deliver, in whom we trust that he will yet deliver us.’

“ It is now close upon 89 years since the Lord saw fit that such a worm should be born into the world, to show forth, in his own good time, the wonders of his love, in revealing unto me, by the eternal Spirit, my lost, ruined, and undone state, and in manifesting the unspeakable gift of his only-begotten Son as my Saviour, my Redeemer, my Lord, and my God; and as I deem it one of the dearest pleasures I have (next to the visits of my dear and precious Lord to my soul) to be visited by the Lord’s grace-taught family, and hear their testimony of what he has done for their souls, therefore I indulge a hope that you will not deem it superfluous in me (though you may have heard the same before) to relate, as concisely as appears to a worm right so to do, the Lord’s matchless love and mercy to one so lost, ruined, and undone as I, by union to Adam the first, and hence dead to God and spiritual things; yea, no more appetite for them than a beast; yea, worse than a beast, being at enmity against God my Maker. Well, sovereign grace makes the difference, and those whom the Lord teaches he brings to know he is their Teacher, and that he both has opened and does open up and instruct them in the great mysteries of his will.

“ When about 24 years of age, I received my death-blow, from the following scripture being applied with almighty power to my soul: ‘Cursed is every one that continueth not in all things written in the book of the law to do them.’ Although I knew not the place where it was so written, yet a God of mercy so engraved the solemn truth upon my immortal spirit that it is there now and will eternally remain. Blessed be his most holy name, he took the curse away from my conscience with his own dear word so blessedly that all the powers of darkness shall never prevail against it.

“ But to proceed with the dealings of a God of love with a guilty wretch, who now, from ignorance and pride, sought a covering from the thought I had not murdered any person, and such-like paltry things; when, to my sad dismay, a most holy God proclaimed in my soul the following scripture: ‘For whosoever shall keep the whole law and offend in one point is guilty of all;’ and to complete the whole the following declaration was proclaimed: ‘For by the deeds of the law shall no flesh be justified in his sight; for by the law is

the knowledge of sin.' I so heard, saw, and felt that all hope and expectation of escaping the wrath of God fled. The enemy came in like a flood with the temptation, 'It is of no use for you to think about religion; you will surely go to hell,' and I really thought I should; yet the amazing goodness of the Lord created a hope in my soul from the words: 'He was a liar from the beginning.' In an instant a blessed hope sprang up that Satan was the liar; and that the Lord I had so sinned against, and wrought such folly against, should have relieved me with such a change of feeling, was to me surprising indeed.

"After this, I got to fearing again. Some times I had a little hope, at other times I greatly feared; so much so that I dare not ask for mercy, and justice shut me up in dread dismay. It now appeared to me it was impossible that so holy a God could do otherwise than put into execution what my sins exposed me to. Again a little hope sprang up that it was the Lord who said Satan was a liar. But O the amazing compassion of the Lord in commanding and enabling me to cry, seek, knock, watch, and pray, from the application to my soul of the following scripture: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;' and he proved his power, faithfulness, love, and mercy to the chief of sinners, by applying to my wounded conscience and sin-sick soul the middle clause of 2 Sam. xvi. 17: 'Is this thy kindness to thy Friend?' I heard his voice, and by faith saw him who was my Friend indeed, for he spoke all my guilt, sin, misery, darkness, fear, and dread away. Joy and rapture filled my soul for these acts of his grace."

He was baptized at Coggeshall, and in 1807 was called to the work of the ministry. To use his own words, "I was in bondage of spirit, and much cast down in mind respecting the work of the ministry, when a God of infinite wisdom, power, and goodness sealed my commission upon my heart, by speaking these words: 'Cast thy bread upon the waters; for thou shalt find it after many days.'"

His trials, work of faith, conflicts, mercies, &c., were many indeed.—scattered up and down his chequered life, as recorded in his history,* and all were viewed as in accordance with the will of God in wisdom, love, and mercy to his soul. He was by trade a ship carpenter; and for about 20 years worked at his trade and preached the gospel in the villages and hamlets around. For about 30 years he gave himself to the work of the ministry, and through his instrumentality churches were formed at Burnham, Goldhanger, Raleigh, and Galliwood, in this county. These he visited alternately, preaching and administering the ordinances. He also preached at other places during the week,—always on one week evening in his own house. He records the following: "My gracious God gave me this promise: 'I will never leave thee nor forsake thee.' My hired house has been open for the reception of the Lord's poor for about 30 years, and these hands, through the goodness of my God, have laboured to supply my need, and that of others, until about these last twelve

* It is intended (D.V.) to publish a more extended memoir of this distinguished monument of God's love and mercy. (See advertisement.)

months, at which time, there being no work at my calling or trade the people to whom I preached have engaged to administer to my necessities; and they have so done to the present. The word of my God with me is, 'Preach the word;' and at this time, it being the month of May, 1831, in the space of a month, I have preached no less than nineteen times, travelled nearly or quite 120 miles on foot, and at no less than ten different places."

It is about five years since he gave up his periodical visits to the churches, through age and infirmities; after which time he preached in his own house every fourth Lord's Day, the last time being Oct. 21st, and administered the ordinance of the Lord's Supper on those occasions.

Through grace he was enabled to live the gospel as well as preach it through a longer life than most of the Lord's servants are permitted to share. Although he was hated and persecuted by professors for the bold manner of advocating the distinguishing doctrines of the gospel, they could not but respect him for his upright, solemn, honourable walk and conversation. His Christian friends, and especially those who had been blessed under his ministry, were strongly and affectionately attached to him. Indeed, he was called usually, "Father Collins." He was faithful and unflinching in declaring the truths he believed, perhaps few men more so. He had bought the truth so dearly, that he did not sell it. He was blessed with a strong faith, though sharply tried, and boldly declared the truth, let men or devils say and do what they might. He was valiant for the truth. He sorely felt the fall, and the workings of corruption within, and would often say, "What a mercy grace reigns over what we feel, else what disgrace we should bring upon ourselves and the church of Christ, grieve the Holy Spirit, and dishonour God." His theme was "Grace, free grace!" to the vilest sinner, and himself amongst the number, repeating Paul's words, "By the grace of God I am what I am."

On Nov. 12th, 1860, he was taken with a sensation of sickness and uneasiness in the bowels. His only surviving daughter called to see him, and found him unwell. She felt alarmed, and inquired what was the matter. He calmly and composedly replied, "Death! Death! It must come, and I have no objections." At another time he said, "I don't want to die because I am miserable, but to be with Jesus, who died that I might live. 'All the days of my appointed time will I wait till my change come.'" His son-in-law calling to see him, he inquired into the state of his mind. He replied, "I am happy! The way is clear; there is nothing, through mercy, betwixt a gracious God and me." A brother minister visited him, and said, "I don't inquire into the state of your mind because I doubt your safety, but to hear from your own lips of the supporting grace afforded in your dying circumstances." He solemnly replied, "My dear friend, I cannot talk much, but, through amazing mercy, I am happy; all is well!" and he repeated the following two lines of Kent's:

"I've been indulged that stream to sip
That Zion's city cheers."

He desired the whole hymn to be sung at his funeral. Kent and Hart were his chief poets. To his medical attendant he said, "You know it is death; but all is finished and settled." At another time he said, "I have many exercises, but, through infinite mercy, there is nothing stands betwixt God and my soul but a precious Jesus, whose blood and righteousness is my firm hope of eternal salvation and glory."

A few hours before his death he was asked the state of his mind, when he replied, "I am happy, happy, happy! through mercy,—but dying." He was heard to say, as if meditating on the amazing goodness, grace, and mercy to such a poor, guilty worthless worm, "A law of love and kindness." His last word to be understood was, "Grace!" He breathed his last like a child going to sleep. So sensible and composed was he a short time before his death, that a dear friend, a minister of the truth, holding his hand and feeling his pulse, the dying saint inquired, "Is there any pulse?" His friend replied, "It is very low." He said, "I thought there was none."

His close of life was truly enviable. The patience and fortitude he possessed was truly wonderful. Few, I believe, have been so highly favoured. The enemy seemed not to be permitted to harass him. He was full; his cup ran over; with Jacob he could say, "Lord, it is enough;" and with Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The enemy could not assault him in all his affliction, nor was his confidence at all shaken. The Lord had made a perfect, complete, and entire work for him and in him, and "the enemy could not exact upon him, nor the son of wickedness afflict him." "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins shall be brought unto thee with gladness and rejoicing; they shall enter into the King's palace." (Ps. xlv. 13-15.)

His mortal remains were interred in Maldon Cemetery, on the 28th. Many Christian friends and members of his church attended the funeral, as a mark of affection for the dear departed. It was my lot to officiate. The address in the chapel was from Ps. xxxvii. 37: "Mark the perfect man, and behold the upright; for the end of that man is peace." It was a solemn and affecting time to many. The 45th Hymn of Kent's was sung, and the body, after a short address at the grave, and prayer, was committed to the dust in sure and certain hope of a glorious resurrection unto eternal life. "Let me die the death of the righteous, and let my last end be like his." "Thou shalt come to thy grave in a full age, like as a shock of corn ascendeth [margin] in his season."

Witham, Dec. 19th, 1860.

J. F.

MR. IRESON, OF KING'S CLIFFE.

[COMMUNICATED BY HIS DAUGHTER.]

From a letter, dated Aug. 8th, 1860: "You have doubtless heard of my father's long illness, which has reduced him and brought him nigh unto death. He says he gets helped by the way, and a ray of light tells

him what a carnal man he is, and how lost in darkness is this present evil world. He has been led to discover greater depths in the fall, and to see that the glorious gospel of the ever blessed God contains wonders of love, wisdom, and power, that will gather the elect up into the bosom of Christ to rest in him for ever, but the non-elect will know nothing of this secret."

From another, dated Sept. 13, 1860: "That mercy and truth may be with you, and the Lord's blessing on your soul, is my father's wish. He says,

"Thy anchor once in Jesus cast,
Shall hold thy soul, till thou at last
Him face to face shalt see."

Then strife by the way among brethren will all be swallowed up in an eternal weight of glory; and these light afflictions here, though painful and mysterious, will then be seen to have been appointed in wisdom, accomplishing that which concerns the church. "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne for ever." The Cross and fountain have saved the church with an everlasting salvation. He says what a very carnal man he is, and that he only knows and feels it as the blessed Spirit quickens his soul, and grants him a ray of light from the Cross.

This affliction has deepened his views of the fall, and has discovered to him that there is that evil in sin which he did not know before—a fearful evil which carries man away in spite of himself; but he says he has taken shelter at Calvary. "It is finished."

Oct. 4th, 1860: "This is to inform you that my beloved father departed this life yesterday, at 12 o'clock. The last words he was heard to say, were, 'Lord, come and take me to thyself.'"

Oct. 15th, 1860: "I cannot remember one half the beautiful Scriptures my father quoted, but one day he said, 'The Apostle says, Your life is hid with Christ in God.' Another time, during a violent attack of his complaint, he said, 'Bless the Lord, O my soul;' at another time, 'Jesus of Nazareth passeth by;' at another, 'Christ is here.' He was very fond of that beautiful hymn of Medley's:

'Weary of earth, myself, and sin,
Dear Jesus, set me free.'

He died in the attitude of prayer, with his hands across his breast, and his lips moving, though his eyes were set; but we could not understand what he said."

[We were in hope of being able to communicate a longer account of the last days of the late Mr. Ireson, a letter by whom our readers will recollect appeared in our last Dec. No., page 300. This expectation has been disappointed, and we can only offer the above particulars, which have been sent us by a friend who highly esteemed him for his works' sake.—ED.]

ALAS! how apt am I to carnalise the work of faith, and make it a work of my own. To work by not working, and yet herein to work, here lieth the difficulty, here lies true self denial, wrought without me, yet wrought upon me, and working me into the activity of the Spirit of my Redeemer by the operation thereof; so that what he doth, I am said to do, and enabled to do, singly and simply, in the quickening interest of his life and power, working and causing me to work the works of God. Neither men nor angels can reveal this. So that a believer may cry out, I am wonderfully and fearfully made.—*Dorney.*

WHEREFORE, MY BRETHREN, YE ALSO ARE BECOME DEAD TO THE LAW BY THE BODY OF CHRIST; THAT YE SHOULD BE MARRIED TO ANOTHER, EVEN TO HIM WHO IS RAISED FROM THE DEAD, THAT WE SHOULD BRING FORTH FRUIT UNTO GOD.—ROM. VII. 4.

No. II.

My dear Sir,—I cannot understand, though I wish to sympathise with, your great anxiety to receive from me some statement of my views upon the much-controverted subject, “Whether the law is or is not the believer’s rule of life.” Nor do I understand how any explanation of my views can at all affect your movements. Since I have known anything of the things of God for myself, I have never made the views of any man a guide for my conduct, either as regards the church or the world—my prospects for time or for eternity. But as you have not told me how the statement of these views is likely to affect your movements, and you may have good reasons for your present undecided state of mind, I will say no more upon that subject, but proceed at once to the point in question.

Nothing is more common, and yet nothing is more confusing to the mind, than not to have a clear perception from the very first of the subject of dispute. If two men look at the same object from two distinct points of view, how can they come to any agreement as to its true nature? This seems to be just the case at present between us. You look at the law from a general point of view, I look at it from a particular point; you consider it as affecting all men, I view it as affecting believers only. How then can we agree in our conclusions of the nature and object of the law? But besides this original difference, allow me to say that you keep shifting your ground. First, you view the law as affecting all men, then as affecting believers; and next you confuse together these two points of view as if they were identical. Then you insist strongly on “moral obligation,” and argue as if it were all swept away at a stroke if we deny that the law is a rule of life to a believer. You fully admit that the elect stand in a different relationship to God from the rest of mankind; and yet in the very face of this admission you view the law as equally affecting both in precisely the same way. Now I do not see, myself, that the question between us is at all connected with that of “moral obligation,” which stands on perfectly distinct grounds. To introduce it, therefore, into the question seems to me importing a foreign element into the discussion, the effect of which is to confuse the whole subject; for the point between us is not the obligation of all men to love God, which I discussed in my last letter, or even to obey him, but what is the rule of life to believers. These two classes stand confessedly in a different relation to God, and it is therefore not what the law may be to men generally that we have to consider, but what it is to believers in the Lord Jesus Christ.

In arguing this point, therefore, as the whole subject first and last is a matter of pure revelation, and is not to be viewed in connection with any metaphysical ideas which we may frame of God

in our own minds, distinct from the express testimony of the inspired Scriptures, we must keep closely to the word of truth; and as we can only understand this peculiar relation of believers to God by some personal testimony in our own conscience that we are ourselves believers, we must also discuss this point with some reference to Christian experience. And I must say, in reading your letters, I have been much struck with the absence of these two things, without which it seems scarcely possible to come, I will not say, to any settlement of the question, but to any agreement of our views upon it, for we are really discussing different things, and viewing the whole matter under different aspects. You have argued at great length and with considerable mental ability, but you have made scarcely any reference to the Scriptures or to your own experience of either law or gospel. Now it seems to me that the question can only be decided by the testimony of God in the word and by the teaching of God in our own soul. If these two things, then, be neglected, what hope can we have of understanding a subject which can only be settled in our judgment by the word of truth, and in our heart by knowing its power?

In one of your letters you express your wish that I should merely give my views upon this point, "Why, in my judgment, the law is not a believer's rule of life." To this subject, therefore, I shall chiefly confine myself; but in so doing I shall take occasion to offer my thoughts upon these three distinct points:

I. Why the law is not the believer's rule of life.

II. What is his rule.

III. A disproof of the objection cast upon us that our views lead to doctrinal or practical Antinomianism.

I. I have to show that the law is not a believer's rule of life. But as I wish to make the whole subject as clear as I possibly can, I shall first define the meaning of my terms. By "a believer," then, I understand one who by faith in Christ is delivered from the curse and bondage of the law, and knows something experimentally of the life, light, liberty, and love of the glorious gospel of the grace of God. 2. By "the law" I understand chiefly, though not exclusively, the law of Moses. And, 3. By "a rule of life" I understand an outward or inward guide, by following which a believer directs his walk and conversation before God, the church, and the world.

It is very necessary, then, to bear strictly in mind that we are speaking here wholly and solely of a *believer*. We have nothing to do in discussing this point with what the law is to others. The sole question for us is, "What has the law to do with a believer in Christ Jesus? and is he required by the revealed will of God to take the law as the guiding rule of his life?" I answer, "No;" and that for several reasons.

1. God does not leave us at liberty to take at will one part of the law and to leave the other. It must be taken as a whole, or left as a whole, for God has so revealed it; and I cannot find in any part of

God's word any mitigation of its terms, or any halving of it, so that, according to the views of many divines who have written on the subject, we may be dead to it as a covenant, and yet alive to it as a rule. The essential and distinguishing characteristic of the law is that it is a covenant of works, requiring a full and perfect obedience, and attaching a tremendous curse to the least infringement of its commands. If, then, I, as a believer, take the law as my rule of life, I take it with its curse; I put myself under its yoke, for in receiving it as my guide, (and if I do not this, it is not my rule,) I take it with all its conditions, and become subject to all its penalties. It is impossible to separate a covenant from the terms and conditions of the covenant. If, for instance, I take the lease of a house, or of a farm, I take the covenant with all its conditions. My lease of a house requires that I should keep the inside in tenantable repair; and my lease of a farm requires that I should manage it according to certain rules laid down in the lease. * But let us take the latter figure as an illustration that bears more closely on the point. My lease of the farm becomes my rule for farming. If I deviate from those rules I break my lease. Conversely, if I agree to farm the land subject to certain rules, my adopting those rules as binding regulations of my mode of farming ties me to that agreement. I am not at liberty to take one part and leave the other; for if I may take the rules and disavow the agreement, I may also take the agreement and disavow the rules—enjoy the lease, and ruin the farm. The lease and the rules of the lease form but one instrument, are written on the same paper, sealed with the same seal, and signed with the same signature. In a similar way, I cannot discard the law as my covenant, and yet make it the rule of my life; for the covenant and its rules must necessarily form one and the same instrument. This indispensable connection between a covenant and its rules is clearly shown in Gal. v. 1-6, where the apostle testifies to "every man that is circumcised, that he is a debtor to do the whole law." Circumcision was one of its rules, and by obeying that rule they virtually put themselves under the curse, for they became debtors to do the whole law under that penalty for disobedience. In a similar manner, if a believer take the law as his rule of life, he puts himself under its curse, for by adopting its commands as his rule, he is bound to obey every commandment, under the penalty of the curse. Thus it is idle to talk of taking the law for a rule of life, and not for a covenant, for the two things are essentially inseparable; and as he who keeps the whole law, and yet offends in one point, is guilty of all, (James ii. 10,) so he who takes but one precept of the law for his rule, as the Galatians took that of circumcision, by taking that one virtually adopts the whole, and by adopting the whole puts himself under the curse which attaches to their infringement. People speak very fluently about the law being a rule of life who little think of the resulting consequences, for amongst them is this, that its written precepts, and not its mere spirit, must be the rule. Now, these precepts belong to it only as a covenant, for they were never disjoined by the Authority that gave them, and

what God has joined together no man can put asunder. To show this connection between the precepts (one of which was circumcision) and the covenant is the chief drift of the Epistle to the Galatians, who were looking to the law instead of the gospel, and having begun in the Spirit were attempting to be made perfect by the flesh. Were you favoured to read it with enlightened eyes, this blessed epistle would at once decide the controversy between us, and in favour of the gospel as our guiding rule of Christian conduct as distinct from the law, which was never given to believers in Christ as the rule of their daily conduct and conversation. Do observe how Paul chides those who would so act; how he calls them "foolish Galatians," and asks "who hath bewitched them that they should not obey the truth," that is the gospel, "before whose eyes Jesus Christ had been evidently set forth crucified among them." (Gal. iii. 1.) He appeals to their own experience; and asks them, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. iii. 2.) He here draws a line of distinction between "the works of the law" and "the hearing of faith;" that is, between those works which are done in obedience to the law as a guiding rule, and that power of God felt in the heart which attends a preached gospel when heard in faith; and asks them under which of the two they had received the teaching and testimony of the blessed Spirit. But observe, further, how he bids them "walk in the Spirit." (Gal. v. 16.) Now, to "walk" is to live and act, and the rule which he gives for this living and acting is not the law, but the Spirit; and he tells them the blessedness of this divine leading and guiding: "If ye be led of the Spirit, ye are not under the law," (Gal. v. 16-18,) that is, either as a covenant or as a rule—that they were free from its curse as a condemning covenant, and from its commands as a galling yoke, which neither they nor their fathers could bear. (Acts xv. 10.) But to show them that this deliverance from the law did not set them free from a higher and more perfect rule of obedience, he bids them "fulfil the law of Christ," which is "love," and is a fruit of the Spirit, and not produced by the law which worketh wrath and gendereth to bondage. (Rom. iv. 15; Gal. iv. 24.)

But I cannot forbear adding to these arguments, drawn from the Epistle to the Galatians, this one observation, that if, laying aside the doctrines and traditions of men, we were willing to abide by the inspired word of truth, we need go no farther than this very Epistle to decide the whole question, for in it we have laid down the rule according to which believers should walk, which is "a new creature," or a new creation. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. And as many as *walk according to this rule*, peace be on them and mercy, and upon the Israel of God." (Gal. vi. 15, 16.) I would simply ask you whether the law or the Spirit's work on the heart is held out here as the rule of a believer's walk? And as many as walk according to the rule thus laid down are not censured by the Apostle, or cut off as doctrinal or practical Antinomians, but "peace and mercy" are pray-

ed for to rest upon them as their happy and enduring portion as being a part of the true "Israel of God."

My first reason, then, for rejecting the law as a believer's rule of life is that as *I cannot separate a covenant from the rules of the covenant; if I take the latter I take also the former.* Nor is this a matter of trifling import, for by so doing I virtually put myself under the curse of the law; and if I have been blessed with any measure of rest and peace in believing, I forsake the gospel of the grace of God, which is sufficient to guide me as well as to save me, and turn again to those weak and beggarly elements which can neither liberate, nor sanctify, nor save my soul.

2. My second reason for renouncing the law as the believer's rule of life is, its *inherent imperfection.* It is strictly a covenant of works; it knows nothing of mercy, reveals nothing of grace, and does not communicate the blessed Spirit. (Gal. iii. 2.) Why, then, if I am a believer in Christ, and have received his grace and truth into my heart, am I to adopt for the rule of my life that which does not testify of Jesus either in the word or in my conscience? If I am to walk as a believer, it must be by a life of faith in the Son of God. (Gal. ii. 20.) Is the law my rule here? If it be, where are those rules to be found? "The law is not of faith." (Gal. iii. 12.) How, then, can it lay down rules for a life of faith? A rule to influence and guide a believer's whole life must be very express and comprehensive. It must embrace beginning, middle, and end of a Christian life; be adapted to all the circumstances, and direct the whole course of his walk before God, the church, and the world. But where is this to be found in the law of Moses? I find, then, your rule every way defective. If I am to walk with God, it gives me neither help nor instruction; for it is silent about Christ and salvation by grace; and all it says is, "The man that doeth them shall live in them." (Gal. iii. 12.) If I wish to walk as becometh a believer with the church, what help will the law give me there? To walk as such must be by the law of love as revealed in Christ, and made known to my heart by the power of God. If I am to walk in the ordinances of God's house, are these to be found revealed in the law? Must I then take that as my rule how to walk in the house of God, which does not even recognise the existence of a gospel church, and holds forth no ordinance but that of circumcision? Paul writes to Timothy a number of directions how he should behave himself in the house of God, which is the church of the living God. (1 Tim. iii. 15.) These were rules for Timothy to walk by. But are they law or gospel; Moses or Christ; works or faith? By what rule am I to walk as a minister? You will doubtless say, "By the law, as contained in the Ten Commandments;" for you must yourself admit that a rule, to be of any use or even of any authority, must be one expressed in words and not a vague deduction of the reasoning mind. But where in these Ten Commandments is the ministry of the gospel even hinted at? How, then, can it direct my walk as a minister of Jesus Christ? If, then, turning away from this insufficient, imperfect rule, I take the gospel as my rule, and obey the voice of

Christ and his apostles, am I to be called an Antinomian, and to be considered as holding dangerous views, and destructive of all morality, &c.? Surely it is casting a great reflection on the precepts and example of our blessed Lord, and the injunctions of his apostles in the New Testament, to go back to the law, when we have before our eyes a gospel so pure, holy, and precious. Or if I am to walk as becometh my profession before the world, is it by shaping my life by the Ten Commandments, or by the precepts of the gospel? Thus, to pursue the train of reasoning no further, for it is boundless, I reject the law as my rule from its imperfection. I have a better and more perfect rule, and therefore do not need it. In human legislation, if a law be defective or imperfect, and a better and more complete statute be passed in its stead—a thing which takes place in every session of Parliament—the first is virtually, if not formally, abrogated, and the second becomes the rule of judicature. If, then, when an appeal be made to the former imperfect statute, a person say, “I refuse to be bound by an abrogated Act of Parliament, I claim to have my case decided by the new statute,” is he to be counted a lawless one, who tramples all statutes under foot? We give the law its due honour. It had a glory, as the Apostle argues, (2 Cor. iii.) as the ministration of death and condemnation; but this glory is “done away,” and why are we to look to it now for our guiding rule? The ministration of the Spirit, of life, and of righteousness “doth much more exceed in glory,” and why are we to be condemned if we prefer the Spirit to the letter, life to death, and righteousness to condemnation? A rule must influence as well as guide, or else it is a dead rule; and if you choose to be ruled by the killing letter, which can only minister condemnation and death, and we choose for our rule that which ministers the Spirit, righteousness, and life, which has the better rule? It is much to be feared that those who thus walk and talk have still the veil over their heart, and know nothing of what the Apostle means when he says, “Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (2 Cor. iii. 17, 18.)

3. But thirdly, I have not only these deductions from the very nature of the law to influence my mind in rejecting it as a rule, but I have the *express testimony of God* as my warrant for so doing. I read, for instance, that, “I through the law am dead to the law, that I might live unto God;” (Gal. ii. 19;) that “I am become dead to the law by the body of Christ, that I should be married to another, even to him who is raised from the dead, that I should bring forth fruit unto God.” (Rom. vii. 4.) As a believer in Christ, the law is dead to me, and I am dead to it, for as such I am delivered from the law, that being dead wherein I was held, that I should serve in newness of Spirit and not in the oldness of the letter. (Rom. vii. 6.) The Apostle has so clearly and beautifully opened up this subject, that I feel I cannot do better than follow his line of argument in Rom. vii. 1–4. He assumes that a believer in Christ is like a wo-

man who is re-married after the death of her first husband; and he declares that "she is bound by the law to her husband as long as he liveth;" but that "if the husband be dead she is loosed from the law of her husband." Of course the first husband is the law, and the second husband is Christ. Now, adopting this figure of the Apostle's, may we not justly ask, "Which is to be the rule of the wife's conduct when re-married, the regulations of the first or of the second husband?" The first husband may have been extremely harsh and have ruled her as with a rod of iron, always keeping her in bondage and terror. Now, when he is dead, have not all his rules and regulations died with him? And is not his wife entirely liberated from his control? If he is dead to her, she is equally dead to him. All his authority, then, over her has ceased. And what should we think naturally of a wife who, instead of seeking to please her present husband, was always referring to the rules and regulations enforced upon her by her former partner, especially if her first husband was a cruel tyrant, and her second husband a most affectionate and loving spouse? Is not the rule of love, as the rule of the second marriage, in every respect superior to the rule of command, which was the rule of the first? But apart from the distinct nature of the two rules, the believer being dead to the law, and the law being dead to him, the first marriage is wholly at an end. As, then, the wife "is no adulteress, though she be married to another man," so the believer is not to be charged with transgression if, being dead to the law by the body of Christ, he casts aside its rule in consequence of his union with and his love to the Lord Jesus; for this second marriage is not like the first, unfruitful, but brings forth fruit unto God. I wish that you might read this portion of Rom. vii. in the light of the Spirit, and then you would see how thoroughly dead the believer is to the law, both as a covenant and a rule, by virtue of his union to Him who is raised from the dead.

Much more might be said upon this point, but I am writing a letter, not a book; I shall, therefore, pass on to my second point, viz., to show,

II. *What is the believer's rule of life.* Is he without rule? without law? a lawless wretch who because he abandons the law of Moses for his rule has no guide to direct his steps? I answer, God forbid! for I subscribe heart and soul to the words of the Apostle, "Being not without law to God, but under law" (not under *the* law as it is in our version, there being no article expressed or implied in the original) to Christ," (1 Cor. ix. 21.) The believer then has a guiding rule which we may briefly call *the gospel*. But this rule we may divide into two main branches: 1. The gospel as written by the *divine finger upon the heart*; and 2. The gospel as written by the blessed Spirit *in the word of truth*. These do not form two distinct rules, but the one is the counterpart of the other; and they are mutually helpful to, and corroborative of each other. I will look at them both separately, and consider,

1. The Gospel *as an inward revelation of grace and truth*, as made the power of God unto salvation to every one that believeth.

One of the four promises of the new covenant (compare Jeremiah xxxi. 31-34 with Hebrews viii. 8-12) was, "I will put my law in their inward parts and write it in their hearts." This writing of the law of God in the heart, I need not tell you, is that which distinguishes it from the law of Moses which was written on tables of stone; (2 Cor. iii. 3-7;) and by being written "not with ink but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart," (2 Cor. iii. 3,) becomes an internal, whereas the law of Moses was but an external rule. This internal rule seems to me to be pointed out Romans viii. 2; where we find these words, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." By "the law of the Spirit of life," I understand that guiding rule (for a rule in Scripture is frequently called a law, as Lev. xiv. 2, 54; Ezek. xliii. 12; the word law in Hebrew signifying literally "instruction") which the Spirit of God, as communicating life, is in a believer's heart. It is, therefore, the liberating, sanctifying, guiding influence of the Spirit of God in his soul, which, as a law or rule, delivers him from "the law of sin and death;" by which I understand not so much the law of Moses, as the power and prevalency of his corrupt nature. If this then be a correct exposition of the text, we have a guiding internal rule distinct from the law of Moses, and a living rule in the heart, which that never was nor could be; for it did not communicate the Spirit. (Gal. iii. 2-5.) But this internal rule, as being "the law of the Spirit of life," has power to lead all the children of God; for in the same chapter (ver. 14) the Apostle declares that "as many as are led by the Spirit of God, they are the sons of God." But this leading which is peculiar to the children of God, and is an evidence of their sonship, delivers them from the law, for "if we be led of the Spirit we are not under the law," (Gal. v. 18,) either as a covenant or as a rule, for we have a better covenant and a better rule. What is the main use of a rule but to lead? But who can lead like a living Guide? How can a dead law lead a living soul? The very proof that we are children of God is that we are led by the Spirit; and this inward leading becomes our guiding rule. Can you want a better? And is it not a disparaging of the guidance of the blessed Spirit to set up in opposition to his guiding rule a dead law, and to call those Antinomians who prefer a living Guide to a dead letter? This living Guide is that holy and blessed Spirit who "guides into all truth;" (John xvi. 13;) and if he guide into all truth, are not his guidings a rule, and a sure rule too, by which he leads and directs both heart and feet? Here is the main blessedness of the work of grace upon the heart, that the leading and guiding of the blessed Spirit form a living rule every step of the way; for he not only quickens the soul into spiritual life, but maintains the life which he gave, and performs (or "finishes," *margin*) it until the day of Jesus Christ. (Phil. i. 6.) And this life is eternal, as the blessed Lord at the well of Samaria declared, that the waters which he should give a believer should be in him a well of water springing up into everlasting life. (John iv. 14.) It is then this

springing well in a believer's soul which is a guiding rule, for, as producing and maintaining the fear of God, it is "a fountain of life to depart from the snares of death." (Prov. xiv. 27.)

2. But lest this guiding *internal* rule be abused, which it might be by enthusiasm, and that they might not be left to substitute delusive fancies for the teaching of the Holy Spirit, the God of all grace has given to his people an *external* rule in the precepts of the gospel as declared by the mouth of the Lord and his apostles, but more particularly as gathered up in the epistles as a standing code of instruction for the living family of God. Nor do these at all clash with the rule of which I have just spoken, but on the contrary harmonise entirely and thoroughly with it; for, in fact, it is one and the same rule; the only difference between them being that the blessed Spirit has revealed the one in the written word, and by the application of that word to the soul makes the other to be a living rule in the heart.

Now there is not a single part or particle of our walk and conduct before God or man which is not revealed and inculcated in the precepts of the gospel; for, though we have not minute directions, we have what far exceeds all such unnecessary minutiae — most blessed principles enforced by every gracious and holy motive, and forming, when rightly seen and believed, a most perfect code of inward and outward conformity to the revealed will of God, and of all holy walk and conduct in our families, in the church, and in the world. Upon this point I need not enter, as I have no doubt you are fully agreed with me upon the perfection of the precepts of the gospel.

I would say then that a believer has a rule to walk by which is sufficient, and more than sufficient, to guide him every step of the way; for if he has the internal quickenings, teachings, and leadings of the Spirit to make his conscience tender in the fear of God, and has the law of love written upon his heart by the finger of God; and if besides this he has the precepts of the gospel as a full and complete code of Christian obedience, what more can he want to make him perfect in every good word and work? Can the law do any of these things for him? Can it give him life, in the first instance, when it is a killing letter? Or can it maintain life, if it be not in its power, in the first instance, to bestow it? And even as a moral code, is it not most imperfect and defective, when put side by side with the full, perfect, and complete precepts of the gospel?

But, it may be asked, Do we then set aside the two great commandments of the law, "Thou shalt love the Lord thy God," &c. and "Thy neighbour as thyself?" No. On the contrary, the gospel as an external and internal rule fulfils them both, for "love is the fulfilling of the law." (Rom. xiii. 10.) So that this blessed rule of the gospel not only does not set aside the law as regards its fulfilment, but so to speak, absorbs into itself, and glorifies and harmonises its two great commandments, by yielding to them an obedience of heart, which the law could not give; for the believer serves in newness of Spirit, not in the oldness of the letter, (Rom vii. 6,) as

Christ's freeman, (John viii. 32; 2 Cor. iii, 17,) and not as Moses's bondsman. (Gal. vi. 3-7.) This is a willing obedience, (Psal. cx. 3; Rom. i. 5, vi. 17,) and not a legal task. This will explain the meaning of the Apostle, "For I delight in the law of God after the inward man," (Rom. vii. 22,) for the new man of grace, under the power and influence of the blessed Spirit, delights in the law of God, not only for its holiness, but as inculcating that to do which fills the renewed heart with inward delight—love to God and his people.

But I will not dwell longer on this part of the subject, on which a volume might be written, for it embraces the very scope of the gospel as productive of all gracious fruit, but pass on to my third point, which is

III. To *clear* those who make the gospel a rule of life *from the charge of doctrinal or practical Antinomianism.*

I still adhere to my derivation of the word Antinomian;* for if I am to adopt the popular meaning of the word it will go beyond your explanation of the term, for it is generally understood as synonymous with libertinism. I shall, therefore, show that neither in my sense of the term, nor, indeed, in any sense of it, yours included, am I an Antinomian, either in principle or practice.

I take the word, then, as conveying the idea of a doctrine, or of a person being opposed to law, and I shall attempt to show that I am not opposed to any one law of any kind.

As far as I understand the word of truth, I see five distinct laws spoken of in it: 1. The law of the State; 2. the law of conscience; 3. the law of Moses; 4. the precepts of the New Testament; 5. the law of the Spirit of life in Christ Jesus. There may be other kinds of law spoken of in the word of truth, but they are, for the most part, comprehended in the five that I have named. I assert therefore that neither in principle nor in practice am I opposed to any of these different kinds of law.

1. I am a truly loyal subject of the Queen as the constitutional monarch of these realms, and yield all due obedience to every law enjoined upon us by the legislature, and to all duly constituted authority; and I trust I can say that I am subject to the higher powers as being ordained of God, and that not only for wrath, but also for conscience' sake. The nature and binding obligation of this law—the law of the land, is treated of by the Apostle, Rom. xiii. 1-7; and I can yield hearty obedience to all that he there inculcates. To be otherwise in principle or in practice is to be, in one sense of the term, an Antinomian; and we find that in the days of Jude and Peter there were many such Antinomians, who are described as "despising government, presumptuous, self-willed, and not afraid to

* We were not fully agreed either upon the derivation or the meaning of the term "Antinomian." My view was, that being derived from two Greek words "anti," "against"; and "nomos," "law," without the interposition of the article, it meant a person opposed to law, *i.e.*, generally, to law of every kind. My correspondent viewed the word as signifying one opposed to *the* law, *i.e.*, not to law generally, but to the law of Moses specifically.

speak evil of dignities." All such doctrinal and practical Antinomianism I disclaim as contrary to the precepts of the gospel.

2. But there is, secondly, *the law of conscience*, of which the Apostle speaks, Rom. ii. 14, 15. This is the unwritten law, and belongs to those who, like the ancient heathen, had no immediate revelation from God. As being favoured with a revelation of God's will in his word, I do not need this law, for it is superseded by the revelation which God has given of himself in the Scriptures of truth; but in the same way as I have already spoken of the two commandments of the law being absorbed into the gospel and regulated by it, so the law of natural conscience is absorbed into a spiritual conscience, as quickened, enlightened, and directed by the word of truth. In that sense, therefore, I am not an Antinomian, either doctrinally or practically, for I desire ever to hold "the mystery of the faith in a pure conscience," (1 Tim. iii. 9.) knowing that if I put away a good conscience I may concerning faith make shipwreck. (1 Tim. i. 19.)

3. But there is also *the law of Moses*, to which we are supposed to be peculiarly hostile, and from which, according to your view, we derive the name of Antinomian. I am not against this law, though I do not consider it to be a believer's rule of life; for it has most important uses, and therefore I cannot be against it as long as it is confined to those uses. The Apostle expressly says, "But we know that the law is good, if a man use it lawfully." (1 Tim. i. 8.) We therefore see that if a man use the law lawfully it is good, and must not be set aside or disparaged. What those uses are I shall presently briefly show; but meanwhile observe the words of the Apostle, "Knowing this, that the law is not made for a righteous man." How then can it be made a rule of life for a believer, who is, as you will acknowledge, a righteous man? As righteous in Christ, it cannot condemn him; as led by the Spirit it cannot rule him; for being in Christ Jesus, for him there is no condemnation; (Rom. viii. 1;) and as led by the Spirit, he has a better guide.

Yet it has its uses, and important ones:

1. It is used in the hands of the Spirit to convince of sin, and to condemn all found under it. It is then "used lawfully," that is, in strict accordance with its original revelation, for "it was added because of transgression;" (Gal. iii. 19;)" that "sin by the commandment might become exceedingly sinful." (Rom. vii. 13.) The consequence of this is guilt and condemnation. This is the Apostle's argument: "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." (Rom. iii. 19, 20.) How, then, can I be opposed to the law, when by it is the knowledge of sin, to feel which is the very beginning of vital godliness, and from which we learn to see and feel the anger of God due to us as sinners? If there be no sound conviction of sin, there is no true knowledge of salvation. It is needful, then, to know experimentally the spirituality of the law that our mouth may be stopped, and we

may fall down guilty before God. When the law has done this, it has done its office, and it can do no more. In this sense we are "kept under the law," shut up unto the faith which is to be revealed; and thus it is our schoolmaster, in whose school we learn many painful yet very needful lessons. (Gal. iii. 23, 24.) But after that faith is come, which faith is produced by the gospel coming with power, (Rom. i. 16, 17,) we are no longer under a schoolmaster, but become the children of God by faith in Christ Jesus; and being thus baptized into Christ, we put on Christ. (Gal. iii. 25-27.)

2. The law is "used also lawfully" when its terrors and threatenings are wielded against "the lawless and the disobedient," for it was made for them. (1 Tim. i. 9.) They are under it both as a covenant and as a rule, and are therefore bound by its terms, amenable to its demands, subject to its government, and exposed to its curse.

3. It is "used lawfully" when declared to be the rule for all legal professors, all children of the bondwoman, who are born of the will of the flesh and of the will of man, but not of God. (John i. 13; Gal. iv. 22-30.) All these have the yoke of bondage round their necks; and knowing nothing of the liberty of the gospel, mock and persecute God's free children, as Ishmael mocked Isaac, (Gen. xxi. 9; Gal. iv. 29,) calling them "Antinomians, bigots, dangerous and awful characters, promoters of licentiousness," &c. When, then, we bring these slanderers to their own bar, as Paul does the Jew, (Rom. ii. 17-29,) and try them by their own rule, then we use the law lawfully. Thus we may say to all who make the law a rule of life, "Behold, thou art called a professor, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself?" (Rom. ii. 17-21.) If thou makest the law thy rule of life, act by it. Love thy neighbour as thyself, and do not persecute him by false accusations, lest thou fall under that sentence, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." (Ps. l. 20.) When, then, we try the advocates of the law by their own rule, and thus judge them out of their own mouth, as the nobleman did the slothful servant, (Luke xix. 22,) then we use the law lawfully. I am not, then, against the law as long as it is "used lawfully," and therefore cannot be called in this sense an "Antinomian," either in principle or practice.

Besides which, I have already shown that "love," which is the grand fruit of the gospel, is "the fulfilling of the law," and that "the end of the commandment (that is the law) is charity (or love) out of a pure heart, and of a good conscience, and of faith unfeigned." And I am sorry to add that many "having swerved" from this pure love, this "good," because purged "conscience," and this "unfeigned faith," which the law never gave, nor could give, have "turned aside unto vain jangling, desiring to be teachers of the law, understanding

neither what they say, nor whereof they affirm." (1 Tim. i. 5-7.) Nor am I sure that those do not come under this censure who teach and preach, that we are delivered from the law as a covenant, but bound by it as a rule; for I would ask such what better rule they can have for a Christian to walk by than love, purity, a good conscience, and an unfeigned faith, and whether these are gospel fruits or legal duties?

I must not, therefore, be considered an Antinomian, either according to your definition of the term or mine; for, as regards the spirit of the law, I observe that in observing the gospel, and as regards its specific directions, I attend to them all according to the apostle's explanation, (Rom. xiii. 8-10,) for having enumerated the commandments he sums them all up in the declaration that "love is the fulfilling of them all." If then I love my neighbour through the love of God shed abroad in the heart, how can I be said to be an enemy to the law, either as regards its spirit or its precepts? One part of the main blessedness of the gospel is that it comprehends and enforces upon the highest grounds every precept which the law has given, and, therefore, I cannot be said to be against it, if I walk by the gospel, which not only comprehends all its precepts but gives the power to perform them. If you can point out any one thing enjoined by the moral law to which I am opposed, then you may call me an Antinomian, but not otherwise, either in principle or practice.

4. Nor am I an Antinomian, as opposed to *the precepts of the gospel* and the practice enjoined by them upon believers. I often use the word "Antinomian," and generally in this signification, as expressive of a spirit or a walk which, as careless, self-indulgent, loose, or licentious, is contrary to that holiness which the gospel enjoins, and without which no man shall see the Lord. I may and do sadly fail and fall short of a gospel obedience, but surely I cannot be justly called an Antinomian in principle, if I take the precepts of the gospel as my guiding rule.

5. Nor, again, can I be called an Antinomian as opposed to "*the law of the Spirit of life in Christ Jesus,*" for I have already shown that *that* is the internal guiding rule of a believer and in strict harmony with the inspired word of truth; and I am sure if I am enabled to listen to, and be led by the teachings and admonitions of the blessed Spirit in my heart, I shall not be unfruitful in any good word or work.

I could add much more, but it is time for me to close this long letter, as I am well convinced if what I have said has no effect in convincing you I am not an Antinomian, I could not do so by an epistle twice its length; for though I might draw out the argument to a greater extent and enforce it by larger appeals to Scripture and experience, I could only pursue the same line of truth.

Wishing you the enjoyment of every needful mercy,

I am, yours very sincerely,

Stamford, August, 1860.

J. C. P.

POETRY.

WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TOWARD ME?

A DEBT of gratitude I owe Which I shall never pay, Not while I'm spared to stay below, Nor yet when call'd away.	For there the sum will still increase, And large and larger grow. Words are too scant to tell his love, It is so high and deep; Lord, from thy cross I would not move, But there would lie and weep.
Eternity will not decrease The amazing debt I owe,	

IF THESE SHOULD HOLD THEIR PEACE THE VERY STONES WOULD IMMEDIATELY CRY OUT.

THEN, if I should not silence break, The very stones might rise and speak; How can I then forbear to tell Of grace that saves from death and hell?	That Jesus lives to save the lost, Whose souls are tempted, tried, and toss'd. Dear Lord, I would not from thee rove, But feel thy sweet constraining love. Incline my heart to thee to cleave, And in thy faithful word believe.
Tell of his wonders, O my soul! Sound it aloud from pole to pole!	

ABIDE WITH US, FOR IT IS TOWARD EVENING.

ABIDE with me, dear Lord, I pray, Whatever may betide; I cannot rest with thee away; Then with me, Lord, abide.	Yet, Lord, if thou wert pleased to say, "Go, wretch, where thou canst hide," I feel I cannot go away; Do, then, with me abide.
Since thou to me hast tokens given That I'm thy blood-bought bride, I seek, I want no higher heaven; But do with me abide.	Though thou canst not depend on me, I would in thee confide, For thou canst not but faithful be; Then with me, Lord, abide.
True, Lord, I feel I do deserve That thou shouldst always chide; But from thy word thou canst not swerve; O, then, with me abide.	O may I never, Lord, forget How I from thee did slide; But may I closer to thee get, And thou with me abide.
My treacherous heart, I frankly own, Has from thee turn'd aside; But now I cannot live alone; Come, then, with me abide.	Then saints and angels shout and sing, In concert with the Bride, The wonders of our Lord and King, Who will with such abide.
Gosport.	A. H.

WHERE Christ evidenceth his presence with us, he gives us an infallible hope of glory, he gives us an assured pledge of it, and worketh our souls unto an acceptation of it. Hope in general is but an uncertain expectation of a future good which we desire; but as it is a gospel grace, all uncertainty is removed from it, which would hinder us of the advantages intended in it. It is an earnest expectation proceeding from faith, trust, and confidence, accompanied with longing desires of enjoyment.—*Owen.*

THE GOSPEL STANDARD.

APRIL, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

POVERTY AND PRINCEDOM. BY JOHN RUSK.

“He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.”—Ps. cxliii. 7, 8.

(Continued from p. 76.)

13. They have this peace *in the hour of death*, which is manifest to all their beholders. God will not leave his people in that hour, but stand by them to the last. Would you have a proof of this from Scripture? Look at Jacob, at Moses, at David, Simeon, &c.; so that, as they had this peace in their lives, they had it in the hour of death. The sting of death being removed, there was nothing between God and them. Every obstacle being taken out of their way, they could say with Paul, “O death, where is thy sting? O grave, where is thy victory?” Christ endured every branch of death due to us, which, had he not endured it, we must have borne in our own persons to all eternity; and thus he delivered us from death spiritual and death eternal. “Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power.” The grand thing with you and me is to be delivered, as I said before, from the sting of death; and if we are, God will let us well know (feelingly) what we are delivered from, by letting us feel the power of these enemies first, such as the love, power, and dominion of sin; a guilty, burdened conscience; the enmity, unbelief, and hardness of our hearts; the pride, rebellion, uncleanness, and blasphemy of them; the bondage of the law we are under, and what sin has exposed us to; and here we are looking for destruction, which we well know we deserve. It is true we have lifts and encouragements, yet they are in general but short, and after them our case appears more perilous. However, God brings us out and delivers us from all this death, and the change is wonderful; but “righteousness delivereth from death,” and that is the righteousness of our Lord Jesus Christ; for we are delivered from the law of Moses and all its curses, and come manifestly under the blessing: “As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.” We are also delivered from Satan, who had the power of death; and being in union with Zion here below, we are delivered from being any more in union with the congregation of the dead. At last temporal death comes; but, as the sting is removed, it is

called a sleep: "Our friend Lazarus sleepeth." "Them that sleep in Jesus will God bring with him." Well, we shall have this peace even when we come here: "Mark the perfect man, and behold the upright, for the end of that man is peace." Such a one dies in peace with God the Father, who is called "the God of peace." He dies in peace with the Lord Jesus Christ, who is called "the Prince of Peace;" and he dies in peace with the Holy Spirit, whose fruits are peace. He dies in peace with the church of God, who have the same experience of this peace; and in peace with all the holy angels, who sang this anthem at our Lord's birth, "Glory to God in the highest, on earth peace." Such die (or sleep) to live (or awake) again; so that this peace cannot be lost. Indeed, at best, while here below, they only tasted it, for it was so often interrupted; but now they shall "enter into peace." That is, they shall enjoy it to the full; and various texts will then be fully accomplished in them; such as these: "The Lord shall be thine everlasting light; thy God thy glory;" "Everlasting consolation;" "Everlasting joy shall be upon their heads." Everlasting salvation from Satan, sin, death, law, conscience, world, and every foe; and they shall be raised up to the heights of everlasting glory, everlasting life, being led to fountains of living water. Everlasting love shall fill their souls to all eternity, and everlasting strength they shall have to bear an eternal weight of glory. All this may be called "perfect peace;" and as they died in peace with a Triune God, so they shall now be for ever with him, and enjoy uninterrupted peace for evermore. These are the remnant according to the election of grace, and these are the chosen people of God, chosen in Christ Jesus before the world began. They all fell in Adam the first, and were by nature children of wrath, even as others; and by this dreadful fall, originally and actually, they were brought into this perishing state; but as I told you at the first, they knew it not, till it pleased God to open their eyes, and then they found they were in the dust and on the dunghill. These, and these only, are the people, to the eternal exclusion of all the rest: "The Lord has chosen Zion;" "I will say unto Zion, Thou art my people." They are called elect, the rest reprobate; sheep, the rest goats; righteous, the rest wicked; saints, the rest ungodly sinners; and so we might go on. God the Father, in an everlasting covenant, gave them to his Son: "Thine they were, and thou gavest them me;" and the Son took our nature, and redeemed them from God's wrath, Satan, sin, and a broken law, and they are raised up from the dust and dunghill to the heights of glory above.

But I will close the subject by showing that they are *set with the princes of his people*. This I will take up as follows: 1. What they are, after death, *delivered from*; 2. What they are *raised up to enjoy*. O Lord, grant that, while I am attempting to point out some things from thy word, I may enjoy them myself, as well as those who may read this little work.

1. What are these princes *delivered from*? Answer. From the *in-being of sin*. In this world they are delivered from its reigning power; but, when death comes, from its in-being.

"Sin, my worst enemy before,
Shall vex my eyes and ears no more."

O what a sore plague is sin to us! If we have an enemy, we are not always with that enemy; but sin sticks closer to us than any enemy ever can, so that we are never safe long together. In one moment it will rise up and distress our souls, and rob us of all our spiritual comfort. It will follow us, go where we will; yea, in our most secret retirement we are never safe from the monster. The poet says,

"How sore a plague is sin!"

but he closes the hymn by saying,

"Death, which puts an end to life,
Will put an end to sin."

Hence you read, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

Again. They shall be wholly delivered from *Satan*. It is true his power is greatly broken in this world, so that he cannot lead us captive at his will; yet he tempts, worries, lays snares, traps, &c., and makes our lives miserable.

"He worries whom he can't devour
With a malicious joy."

He works upon our corruption, by his children, by the ungodly, in short by everything we have to do with. I find him at this very time, while writing. He has raised such a storm as is scarce bearable. He is our grand enemy and our God's grand enemy; but he is wholly conquered; and this he knows, which causes him to try every scheme, plot, and plan to disturb our poor souls. How cruelly did he use Job, when the Lord permitted him, destroying all his property and children, and setting everybody against him. David he tempted to number the people, which caused great destruction; and so I might go on. Now, after death, Satan will never more distress our souls. No; we shall fully be delivered from him: "The God of peace shall bruise Satan under your feet shortly."

Again. These princes shall be wholly delivered from *this world*; from all its vanities and fooleries, and from all its frowns and bad treatment. Satan is called the god of it; and we often find ourselves entangled by it in various ways. The cause is because we have a nature suitable to it, ready to fall in with its spirit and practices; so that we are often ensnared. Satan works by everything in it, to allure us or drive us away from God. It would fill a volume to hint only at the innumerable ways that this world ensnares these princes by; but O what a glorious truth that after death they are wholly delivered from it, with all its snares, traps, entanglements, flatteries, and frowns.

Again. These princes shall be fully delivered from *every enemy*, secret or open. David speaks of both, as you may read at large in the Psalms. Ahithophel was a secret enemy to David, Shimei was an open one, and Saul was both; but it ever will be so, for God has

put enmity between Satan's seed and Christ's seed. They that are after the flesh will persecute those that are after the Spirit; and it is intended so to be, to keep us separate from them; for our hearts are so deceitful that for the sake of ease, or self-interest, we should soon shake this yoke off, if left to ourselves; but God will not have it so, and, therefore, the war goes on. Now, when death comes, "the wicked cease from troubling, and the weary are at rest."

Lastly. These princes are delivered from all *sorrow, sighing, and pain*, and the *causes* of them: "And God shall wipe away all tears from their eyes." David tells us that tears had been his meat while the wicked were continually saying, "Where is now thy God?" and he speaks of watering his couch with his tears." Jeremiah, also; how he wept for the destruction of Jerusalem! But when God wipes these tears away, it is effectually done: "And there shall be no more death;" no more a body of death to carry about, which is a sore plague and a pest to us while here below; no more death in our souls, which we often feel, so dead to all that is good; no more death of relations, kind friends, &c.; and no more shall we be tormented with the fear of death: "Neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

2. What are these princes *to enjoy*, when the text in the fullest sense will take place, namely, when they are set with the princes of his people? O how I feel my insufficiency at this time in the attempt to write upon such a glorious, unfathomable mystery! and, indeed, no man living can do it justice; for we all must die to know what is to be enjoyed in glory above. Nevertheless, there may be a few hints dropped upon the subject, if the Lord is pleased to assist.

First. We will treat of *light*: "God is light, and in him is no darkness at all." That is, Jehovah,—Father, Son, and Holy Ghost; and here will be perfect day. As it is written, "The path of the just (or righteous, those who in this world were justified by faith) is as the shining light, which shineth more and more to perfect day." If you read Rev. xxi. and xxii. you will see the glorious vision which John had of glory above.

Second. *Knowledge*. In this world no man living ever did know but in part. Hence Paul says, "Now I know in part," &c.; but when perfection of knowledge comes, that which is in part will be done away. For my part I believe that we shall be as perfectly acquainted with Moses, David, and all the prophets, apostles, &c., as if we had personally known them upon earth; and this I gather from the transfiguration upon the mount, for Peter, James, and John knew Moses and Elias.

Again. All the intricate paths which we have travelled in, dangerous, crooked, and painful,—the sore conflicts and temptations from the world, sin, and Satan, will all be perfectly known by us, and we shall then see what need there was for it all, and what a great salvation we are saved with, what we have escaped, and what we are in full possession of. As the poet beautifully writes,

"With wondering joy they recollect
Their fears and dangers past,

And bless that wisdom, power, and love
That brought them safe at last."

Again. We shall know God and everything of him, which at best we only tasted while here below. Hence Christ says, "I will show you plainly of the Father;" and if "he that loveth dwelleth in God and God dwelleth in him," and we are to be "filled with all the fulness of God," and "God is love," O what a fulness of knowledge and glory will this be! This is called "the riches of the knowledge of God." "The prudent shall be crowned with knowledge," which crown is the Lord himself. But observe, nothing distressing or painful can ever possibly be known there; for although the knowledge will be perfect, yet our wills will be straight with God's will; so that we shall perfectly agree to things which before we never could, owing to our corrupt nature, which, with carnal, fleshly affections, always did oppose God's will; but now we shall have a spiritual body, and be in the image of our Lord Jesus Christ. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." "Now we see through a glass, darkly; but then face to face; now we know in part, but then shall we know even as we are known." "Blessed are the pure in heart, for they shall see God."

Thirdly. *Rest.* This we have at times while here below, after sore bondage, legal labour, and hard working to please God, conscience, and men, which is like making bricks without straw. I can look back and well remember what hard toil this was; and to such Jesus Christ speaks: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Agreeably to which is the prophet Isaiah (xiv. 3): "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow and from thy fear, and from the hard bondage wherein thou wast made to serve," &c. This was Israel's promised deliverance from the king of Babylon, a cruel oppressor; but we are in worse bondage spiritually; yet Jesus Christ gives this rest; and the way it takes place is this, by subduing our unbelief and fulfilling in us the good pleasure of his goodness and the work of faith with power, he being the Author and Finisher of faith. Now, when faith goes out of self and takes fast hold on Christ, rest takes place, for "we which believe do enter into rest and cease from our works," &c.; so we leave working, and enter upon a life of faith on the Son of God, believing that he loved us and gave himself for us. And you may work as hard as you please to break the power of sin and get a good conscience, but you will never succeed in all that you do, for Christ must give it you, if ever you have it. This is the victory of the cross. Blessed be God for all our hard labour and toil, because in this way we know the real worth of Christ's easy yoke. But O what changes do we go through after this; so that we are far from rest, like a wild bull in a net. Yet this is a blessed truth, that this rest can never be finally lost. Indwelling sin and backsliding from God cause us to lose the enjoyment of this rest, as David found it, as he says, "I have no rest in my bones because of my sin;" and he well knew that he must get back to God again, before he enjoyed this rest. "Return unto thy rest, O my soul," &c.

That is, return unto the Lord thy God. However, after death, when, in the highest sense, we shall be set with the princes of God's people, then our rest will never more be disturbed. "The righteous perisheth [by death], and no [ungodly] man layeth it to his heart, and merciful men are taken away, none considering that the righteous are taken away from the evil to come." "He shall enter into peace; they shall rest in their beds; they shall walk in their uprightness." I firmly believe that these beds are the Holy Trinity, as a fountain of life and as a fountain of love. Green, in Scripture, denotes life; and the church in the Song says, "Our bed is green." Certainly this is God. And love also; for "the upright love thee;" and we are to walk in our uprightness, filled with life and filled with love, flowing from God the fountain.

Fourthly. *Righteousness*. In this world we have a taste, and but a taste, compared with what we shall enjoy. But it may be asked; "What is this righteousness?" I answer, It is the imputed righteousness of Jesus Christ, the glory of my soul and the foundation of my hope. It is a free gift to these princes, and to none else. It is the wedding garment, in which the bride, the Lamb's wife, is clothed, wrought out by her Husband in the days of his flesh and placed to her account; so that she is holy, harmless, and undefiled in her covenant Head, like unto her Lord; and as considered in him, she is viewed in the eye of strict Justice as though she had never sinned in thought, word, or deed. Hence, Christ tells her, "Thou art all fair, my love; there is no spot in thee." "Clean every whit." It is true that she but seldom sees herself so. She often cries out, "I am black,—as the tents of Kedar;" but it is not what we say in unbelief, with our eyes looking at the old man, but what our dear Lord says of us, and what we ourselves say in faith. "Comely through the comeliness put upon us." After death the scene will be changed; no more old man; no more a tempting, accusing devil; no more an ungodly world to cope with. Well, how shall we appear then? How? Why, we shall shine like the sun: "Then shall the righteous shine forth as the sun in their Father's kingdom for ever and ever." O what a wonderful change! "He shall change our vile bodies, and fashion them like unto his own glorious body, according to the working of his mighty power, whereby he is able to subdue all things to himself." "The righteous shall inherit the land, and dwell therein for ever;" and thus God will be everlastingly glorified; for that is the ultimate end of all,—our real good and his glory. "And they shall be called trees of righteousness, the planting of the Lord, that he might be glorified."

Fifthly. *Life*. It is the joint work of the Holy Trinity to give spiritual and divine life to these princes in this world, as I have already shown; but what little they do enjoy of it while here below, because this corrupt nature, which they carry about, is quite against their happiness. It is always looking to the creature; so that if we do have a spiritual banquet, we need so very much furnace work to prepare us for it. This is intended to empty us of self, to crucify and mortify the flesh, and make us hate our own life; and this will

sometimes go on for a length of time, only to prepare us to hear a sermon with power, and to enjoy the presence of the Lord, so as to have our cup run over; but when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, O then every obstacle will effectually be removed! Then we shall live indeed, not a life of faith, but a life of glory. Hence Christ says, "Because I live, ye shall live also." The best way for you and me to come a little at what we shall enjoy is, to look back at the best time we have ever felt; for that was an earnest to us, called "the earnest of the Spirit." It certainly will consist in light, strength, health, love, joy, peace, and praise. All our powers will be on full stretch to worship our God, casting our crowns at his feet, with palms of victory in our hands, singing, "Hallelujah! unto him that hath loved us, and washed us from our sins in his blood," &c. And the Lamb in the midst of the throne shall feed us, and lead us to living fountains of water, to that river of the water of life proceeding out of the throne of God and of the Lamb.

"There shall we see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in."

Cheer up, fellow traveller, for all the best is to come. When the miser dies, he leaves his hoard of gold to meet an angry God; but we die to live a life of glory which will never have an end.

Sixthly. *Salvation.* In the Adam-fall transgression, we fell with all the human race, yet were secured in Christ Jesus from utter destruction. As Jude says, "Preserved in Christ Jesus, and called;" for he knows all his sheep, and laid down his life for them. They come into this world like all the rest, ignorant of God, and ignorant of their lost estate, wrapped up in carnal security; but in his own time, God sends his Spirit into their hearts, making them see and feel they are lost; and he brings them to know that salvation is an act of grace which all God's elect experience; but whether it ever will come to them, they often cannot tell. Sometimes they feel a little hope, and then again they sink into a despair of all, for they never can believe that salvation is so full and free as ever to reach such vile wretches as they know they are. Well, after going on a long time in this low way, writing bitter things against themselves, God at last reveals this salvation to their hearts, and enables them to take hold of every unconditional promise they can find, and they say, with Hannah, "I rejoice in thy salvation;" and with Mary, "My spirit hath rejoiced in God my Saviour." But O what a great deal have they to go through after all this, if they live long in this world, for God will try this good work to the uttermost; not that *he* may know, but that *we* and others may know what it will cope with. I myself have, ere now, been so far gone as that I have concluded that I certainly was a hypocrite, a deceived soul, and that I should make shipwreck of faith; and in the light in which I have then seen myself, I have appeared to be a lost soul. Meditate whenever I would in God's word, it has all appeared against me. O! this is trying

work; and for this to go on day after day for a good while, and all this after having rejoiced in God's salvation——! But you will say, "I never can believe that such experience ever comes to a soul after deliverance." In this you are greatly mistaken; for you read that "they go down again to the depths. Their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end." The texts which puzzle them are such as these: "If the Son make you free, you shall be free indeed;" "We have not received the spirit of bondage again to fear," &c.; and they conclude that if they had been properly delivered they should not have got into bondage again; but this is a grand mistake. Now, all this trying work is done that we may know the real worth of our salvation, and what we are saved from—God's wrath, Satan, hell, our innumerable sins, which are infinite, from the world which lieth in wickedness, and from the second death, and how we are raised up to those heights of glory of which I have already treated.

But look at the duration of this salvation. It began in God's eternal purpose. Hence Paul says, "Who hath saved us," that is in the past tense; it is manifested to us in time. God the Father is said to save us by the Lord Jesus Christ. Christ is our Saviour: "He shall save his people from their sins;" and the Holy Ghost saves us by his regenerating and renewing us. This salvation is like its Author; and the gospel preached is called the gospel of our salvation, and it is intended to bring life and immortality to light, and that we may have an experimental acquaintance with the truth. As I said, it is like its Author, for it will never end. Hence you read, "Israel [spiritual Israel] shall be saved in the Lord with an everlasting salvation. They shall not be ashamed nor confounded, world without end." O what a wonder-working God is our God!

(To be concluded in our next.)

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I SEE yet, and wonder at the mercy of that God, which had justly called himself jealous. This very Aaron, whose infirmity had yielded to so foul an idolatry, is after chosen by God to be a priest to himself. He that had set up an altar to the calf, must serve at the altar of God. He that had melted and carved out the calf for a God, must sacrifice calves, and rams, and bullocks, unto the true God. He that consecrated a day to the idol, is himself consecrated to him, which was dishonored by the idol. The grossest of all sins cannot prejudice the calling of God; yea, as light is best seen in darkness, the mercy of God is most magnified in our unworthiness.—*Bishop Hall.*

As faith resides in believers, it is a permanent principle of spiritual life, light, love, and power, acting in the whole soul, and all the faculties of the mind, enabling them to cleave unto God with purpose of heart, and to live unto him in all the acts and duties of spiritual life; this is that whereby the Holy Ghost is in them, "a well of water, springing up into everlasting life." (John iv. 14.) It is the spirit that is born of the Spirit; it is the divine nature whereof we are made partakers by the promises. It is a principle of victorious faith in love, with all graces any way requisite unto duties of holy obedience; as to the matter or manner of their performance, enabling the soul unto all the acts of the life of God, with delight joy, and complacency.—*Owen.*

A LETTER FROM A SOLDIER IN INDIA.

Sir,—As I have an occasion to write to you about some “Gospel Standards,” I feel also inclined to say a little about the mercies of a covenant-keeping God to my poor soul. But I shall be as brief as possible.

Dear Sir, my first call to seek the blessed Jesus was in 1844, in China. The time when the alarm came to me was when I had, with some more men, committed a great crime against my God, and fellow man. This took place on the sea, and also on the Lord’s day. Five of us were together in an open boat. Well, the all-wise providence of God so ordered it that a great storm should arise, which placed us for a moment in a little danger, and the fear of death for the first time fastened upon me. I felt as if some one stood by me and said, “What will become of thy soul, if thou shouldst be drowned now?” For some time afterwards I walked in my own ways, stumbling over the dark mountains of sin, giving the reins to my lust; but at times the words sounded distinctly in the ears of my soul, “What will become of thy soul?” In September, 1844, these words were brought home with such invincible power that I could no longer hold out against him “who worketh all things after the counsel of his own will.” By God the Holy Ghost I was led to read that holy book which I had so much despised; and here I must remark again the wonderful providence of God; as but for this mysterious providence, I should have had no Bible. In going to China, in 1842, we encountered a fearful storm; everything became displaced and was scattered about the ship. In passing along the ship I saw, floating in the water on the deck, an old Bible, and I was led to rescue it, though not from any love I then had towards it or its divine Author. As no one would have it, I kept it; and the dear old Bible became to my soul a breast of sweet flowing milk, when God by his power made me willing as a babe to sit in the lap of my mother the Church. Though I was indeed blind and ignorant in eternal things, yet I found this milk was needed to support and maintain the life God had put within my soul; but I was full of self, as I was but a new-born babe. The Prayer Book was my crutches. I read my Bible and used these crutches daily for a time; but this would not do for my soul; I felt I needed something the crutches could not give me. I walked with them as long as I could, but in time I found they were rotten and could not bear me up. Though I was lame and wounded, so that I could not walk without support, yet I found these could not support my soul. And so one evening the Lord enabled me to take a walk without the crutches, and he led me to a nice quiet place, and made me, for the first time in my life, from want, to go on my knees and pray to him who heareth and answereth the cry of Zion’s children.

Here it was, I do believe, that God set my soul at liberty. I well remember that I cried and wept before the dear Lord, and here I felt that I was a new man; but O how dark was I! I really thought I was doing it all, for I was as blind as a man could be as to the way of salvation through the everlasting love of God. It was all left with *me*, as I thought; but it was God who had wrought the change. Well, Sir, from that time up to 1858, I never heard the way of salvation preached by any one in its fullness.

From China I went to India. I spent some years in India, but never heard the truth of the gospel. I left India in 1855, for England; whilst in England I never heard the truth. I often filled the pulpits of error, as I mixed up with the Arminians. Well, this much I truly can say, that I never loved their way, though I was carried with them in their error.

In Oct., 1857, I left England again for India, the place which to me was to be a place of freedom; and here I would remark, that I was fond of the doctrines of eternal, personal election, and the final persever-

ance of the saints of God; and yet was blind to them. I had read many authors upon these points, but was always dissatisfied with them; and for this reason,—what in the letter they built up in one place, I found they pulled down in another, and made all depend upon the creature and not the Creator.

In 1858, at Campbellore, I proposed a Bible class. It was agreed to by those with whom I meet; we had at this time 25 men meeting together. After this was proposed and agreed to, the devil tried very hard to prevent it, and I tried too, by his suggestions, also to stop it; but it was no use. Well, in these meetings I had all against me, as all were Arminians; and as for myself, I really scarcely knew what I was or what I believed, yet I contended for the perseverance of the saints, effectual calling by the Holy Ghost, and the entire helplessness of man to do any thing without grace. Though after so many years had passed away since my call, yet I was still a babe in these things; but I felt I could do nothing to God's glory but by his grace. The night came which God had predestinated for my deliverance; and I shall never forget it. This night we were speaking upon sanctification; all around me gave in their opinion that it was progressive; and truly I up to this time had always believed the same. But I could not at this time consent to that, for the power of my covenant God was there, and said to me, "That is false;" and I was led to say that if I were a child of God, I was as much sanctified from all eternity as I am now or ever shall be in the sight of God, through Jesus Christ my Lord. Well, Sir, it seemed to me as if all hell beneath was moved at this expression; but the Holy Ghost, I believe, put it into my heart, and the devil's agents could not get it out therefrom, though they tried hard. O how the artillery from the infernal pit roared in my ears, and the shot flew thickly around me; but they hit not, for God my eternal Shield was there to defend me; explosion after explosion took place, but it did not move me from my rock, Christ Jesus. One told me the devil had put it into my heart, another it was a damnable doctrine, another it would lead me to the devil; and another said he would sooner dwell in hell with devils, than in heaven with such a partial God. But neither these men nor the devil himself could drive it from me. The devil tried hard for it, I believe, and does to this day, but I can't give it up; and, thank God, I trust that now I see clearly what then I only saw darkly, namely, that from all eternity I had been given to Christ by the Father; that Christ engaged to save me, by giving himself for me; that I ever was, through the righteousness of Christ, who, as my Surety, took my sins upon himself, holy in the sight of God my Father, all fair, comely through the comeliness of my Saviour.

Well, Sir, from that night I went to my Bible with a determination, by God's grace, to search for the truth; and God, who hath said that all his people shall know the truth, taught me the truth, I believe, in the power of it, and not in the letter of it only.

From the forementioned night I separated from these flesh pleasers, and have never been amongst them since. I have often had many a sharp brush with some of them; but they cannot stand before the great guns of God's eternal truth. They fired, Sir, from their rotten-guns of self, and I, in my turn, by God's grace, was enabled to turn some of the great guns of a "Thus saith the Lord" upon them. It went to the hearts of some, and the truth of God left such a deep wound, that they would not and could not rest until they, by the truth, also felt and enjoyed the freedom of the sons of Zion. I was alone for some time, but I had Jesus to walk with; and in time God brought away from the camp of these Arminians some of them to walk with me, who now see the truth and love it in its power.

O what I have had to pass through these last two years! But He who

has said, "I will never leave thee," has been with me, and I have found my God's strength to be sufficient for me. Reverend gentlemen of the Established Church have opposed me, and even preached against the truth that God has burned into my heart; officers have persecuted me because I would not allow them to lord it over the faith of my soul, which God gives to me. O my ever-precious soul, thy God's precious truth, and thy God's discriminating grace and everlasting love, are more to thee than all the reverend gentlemen, yea, all the men in the world. Our colonel told me I had marked out a way of my own to heaven, because I would not meet with the host of flesh-pleasing professors of the day; and yet, with almost the same breath, he could say, "I see you have got the truth after all."

A few of the Lord's dear chosen children have been privileged to meet together up here. We have had some sweet visitations from our precious Jesus, and the dear Lord has been on our right and on our left to protect us in a most special manner. Though we have had deep waters to pass through, the dear Lord has by us been seen walking over the waters, stilling the raging of the storm, and bringing all into peace; and hitherto all has worked for his glory and our good. For the last six months, I have been enabled, through divine teaching, I trust, to unfold some, though but faintly, of the glorious truths of the grace of eternal and personal election, the covenant blood of the Head, Jesus, the Husband of the church, bearing her sins, fulfilling the law for her, and the invincible power of God's free, sovereign grace towards the vessels of mercy, afore prepared to glory. But, O Sir, with what fear and trembling have I done this often, lest I should run without being sent. I have often gone to the meeting chained, prison bound, all darkness within, not a word to say, no passage to speak from, and yet my brethren would not allow me to read a sermon; no, I had the Bible, they said, and I must speak from the word. Well, Sir, I have generally found the dear Lord to open my heart and mouth, and the living stream from Lebanon, and the smitten rock, have often flowed freely into our souls, and we have feasted in the secret banqueting chamber, upon the eternal love of God. We have often sat down under his (Jesus's) shadow, with great delight, and his fruit, the fruit of covenant engagements, was sweet to our taste, so that we have often been, by divine power, enabled to say, "My beloved is mine, and I am his." And now I am about to leave these dear sheep in the wilderness with many beasts around them; but this I know, that God can supply all their need, and that the great Shepherd neither slumbereth nor sleepeth, for the promise is, "I will watch over them night and day," "I will keep them in all their ways," for "they shall be mine in that day." O Sir, these "I wills" and "They shalls" must have their fulfilment towards all the royal seed. Since God has sworn by an oath that he will not lie, "nothing can be taken from it."

Well, my dear Sir, hitherto, by his grace, the dear Lord has brought me safe; but O what a sinner I am! and yet at times I feel I am a sinner hidden in the ark of God's love. Often am I filled with unbelief, often thinking I am only a painted hypocrite, like many around me; and yet my dear Lord keeps me looking upward and going forward, and gives me a sweet lift by the way in his heavenly chariot of divine love. But O the foul beasts and birds of prey which lurk in my heart! They make sad work there; but sometimes God raises up faith in my soul, and then, O what a struggle! but they have for a time to hide in their holes and dens. And this I know, that Jesus conquered them all for me. O I feel I want more divine power to be ever "looking unto (my) Jesus," who has led captivity captive, and ascended up on high to receive gifts for men (his elect). Some say, Sir, that election makes men live in sin. I, for one,

can testify that it does not make me do so; but the victorious grace of God enables me outwardly to resist sin, and my desire is to hate sin, to live without sin; for when I see the wondrous display of God's love to my soul, my cry is, "O that I could live without sin!"

Well, Sir, I have never heard a dear sent servant of God preach yet; and I long, if my God is pleased to grant it, for the time to come when I shall be, by God's blessing, sitting under some dear taught man of God, and to join with a true gospel church. I leave here for England in a day or two, God willing.

And now I beg to subscribe myself,

Yours in love, a Sinner saved by Grace,

J. R.,

Murree Hills, India, Oct. 26th, 1860.

Sergeant, 98th Regt.

UNPUBLISHED LETTERS BY THE LATE MR. BROOK. No. I.

[A friend has kindly favoured us with some letters written by the late Mr. J. Brook, so well known as having preached formerly at Brighton and Lewes. We have called them "Unpublished Letters," for, with the exception of two or three which were published a few years ago, in a periodical now extinct, entitled "The Watchman," they have never yet been given to the public. They are all addressed to one person to whom Mr. Brook was much united in soul, and we believe will be found by our readers both weighty and searching. As scarcely any one of them is dated, we have only been able to obtain the dates by referring to the postage stamp; and as this is not always legible, we shall not be able in every instance to give it. They are about eleven or twelve in number.]

My joy and my crown, beloved and longed for in the Bowels of Jesus Christ.

Blessed be thou of the Lord, my Son! and blessed shalt thou be for evermore.

Last Sunday morning I was preaching to my people from these words, "There is one body, and one Spirit;" and showing how subtle the Spirit is which animates this body, and how extraordinarily our feelings either reject or receive a member feignedly so, or real, I mentioned you and —, and my feelings towards each at first sight. The moment I fairly conversed with you both, my soul clave to you and refused him. He was held up by the friends at — as a pillar of truth; but I never liked him, and I had purposed in my mind before I came away to tell them my thoughts of him, which I did. He never could get into my heart and you never could get out. You cannot love me better than I love you. Go on, my dearly beloved, and cleave close to the Friend who loveth at all times. Be very observant of his hand and handy works. I thank my God upon every remembrance of you, making mention of you in my prayers, and am persuaded he has heard them in your behalf. I saw the trap the devil laid for you by — and —; but I was determined to go but one way to work. I never said a word to you about them, but laid your case before our common Father and Friend, begging him to guide you and keep you. I then watched his hand, and saw that he led you about and instructed you, and kept you as the apple of his eye; to whom be all praise for ever and ever. Such characters do no harm. They must needs be, as well as such as you, that the scripture may be fulfilled. They were of old ordained to this condemnation, as much as you were to eternal life. God is more and

more endeared to us by such awful instances of Satan's power. For we know that there is no difference but what grace makes; and if we are not consumed of ungodly lusts, it is because the mercies of our God fail not; they are new every morning; great is his faithfulness. Covenant love becomes more lovely, and the wide difference between light and life, a form and the power, appears clearer and stronger, while we can but adore and admire him who is great in counsel to us, and wonderful in working. They serve to make us very watchful and nice about the evidences of salvation in our souls, and keep us cleaving fast to the Rock in whom we stand. Be not dismayed, though there be many such things round about you; genuine and spurious faith is by them made manifest more conspicuously. You are in the place where God hath fixed the bounds of your habitation; you neither see nor know what he may design to do by you in those parts. It may be some day you may be an instrument in opening a door for a servant of God, and who can say that I never shall preach at ——? If this should never be, you will at least bear testimony against them, and condemn the world as far as your name and character are known. Have nothing to say or do with any of them. The Lord who dwelleth in Zion is magnified from the border of Israel. Nor is "the border of wickedness and the people against whom he hath indignation for ever" without a purpose, and a great one too. So "The Lord hath made all things for himself, even the wicked for the day of evil." The soul can find no rest nor stay in the day of trouble but in the sovereign will and good pleasure of God.

I have for some time past been rather quiet from the preachers and professors in this place. But whilst I was in London a young man who sets himself against all denominations with great zeal, and had some time ago sought my acquaintance, which I was shy of granting, till he was tired, came into the place, and began to applaud me in his discourses, which he preached in his brother's house in this town. As soon as I came home the Lord led me to preach with great closeness, and was truly with me with a high hand. This enraged the gentleman, and he turned immediately against me, and, at length, wrote me a most daring and abusive letter, settling me as a hypocrite and reprobate, and as such dooming me to eternal destruction. I never read or heard of a more presumptuous, arrogant character. We are now one or the other to fall. His coming has proved as great a blessing to me and my people as —— and —— have to you, for we have been led to seek the approbation of God upon us in what is right, and to beg him to reveal and correct whatever is wrong. How sweetly hath he appeared in our behalf, and I doubt not will in his own time appear to his shame. For the promise is "His hand shall be known towards his servants, and his indignation towards his enemies." We have one advantage over them, and it is this—that the devil hath told us in secret all the things they declare of us in public long before they begin to arraign us. And we are as ready to question and pull down all the work ourselves as they are to do it for us. By this we know that they must be of the wicked one; for their speech corresponds with what the devil suggests to us. Let us not then fear, but be encouraged in God, who will surely never leave us till he has done all that he has spoken to us. When I shall again be in the north I know not. At present my work seems to lie here, nor am I without success. I have a few on whom God has wrought, and the number is every now and then increasing: but few there are in any place who fear the Lord. The "perilous times" spoken of are come on, and "the last days" have fallen to our lot; but we know that "the Lord reigneth;" that is enough for us. He is pleased to make us a savour of life unto life, and of death unto death; and if

Israel be not gathered according to our wish; if the days of darkness be many and great, let us remember that our Lord's were no better, and that the prophets before him make the same complaint as we do. But the scriptures are fulfilled that "in the last days many shall depart from the faith," and they that "received not the love of the truth that they might be saved," must be damned. The truth—Father, Son, and Holy Spirit, in their covenant work and offices, is received according to the letter by many; and nothing for a while can be said against them; but "the love of the truth" is another thing. This must be received as a gift, and that the gift of God, to save us in the hour of temptation and trial. The truth in itself will never save, for many have turned away from that; but the love of it will, for "charity never faileth" and "endureth all things." Let my son seriously consider this—the difference between the truth and the love of it. This will explain many knotty points. God bless my dear son for his filial remembrance of me, and reward him a hundredfold. I hope you have answered Mr. Huntington's letter.

Brighton, April 23, 1808.

Ever yours,

W. J. BROOK.

P.S. I should like to hear from you oftener. You know I have many to write to, and much work upon my hands; but I will write to you as often as I can, my hope of you being steadfast, that you will be no grief to me in the great day.

AN UNPUBLISHED LETTER OF W. HUNTINGTON TO JOHN RUSK.

Dear Sir,—The teaching is good; it is of God; thou art learning the first rudiments of the saints' creed. It is the teaching of God the Father out of his law; and when thou hast compassed about that mount a little longer, and hast been a little more stripped by the blackness, darkness, and tempest, the sound of the trumpet, and the voice of words, thou wilt find thy face all on a sudden turned round. Then thou shalt come to "God the Judge of all," in the face of a Mediator, shining forth with light and love, embracing thee and accepting thee in his beloved Son. The storm is almost over; salvation is even at thy door; and such a deliverance wilt thou have when thou seest the face of that Just One as thou wilt never forget. It will kill thee with kindness; and the old man will appear to perish at the presence of God; nor will he ever recover so as to reign and rule unmolested again. A cross we must all have; you are plagued and so am I. You are crossed with a covetous heart that cannot relieve; I have a liberal heart, but a beggar's pocket that cannot relieve. This hath ever been my grievous cross; and the other, like the botch of Egypt, will often cleave to you. But is anything too hard for the Lord? My prayer shall be that a gracious God may shine upon thee, which he shortly will; and do you pray that a kind Providence may pass before me. You might call on me either on the Thursday or Friday morning, if you please. Adieu! Faith and patience be with thee.

So prays,

W. HUNTINGTON.

Church Street, Paddington, Tuesday morning, April 24.

[The above letter was found among John Rusk's papers after his decease. Not being fully dated, and the post-mark illegible except the date of the month (April 24) we cannot ascertain the year when it was written; but, as it appears from internal evidence, most probably after his first hearing Mr. H., and previous to his full deliverance.—Ed.]

Obituary.

LYDIA GREGSON, OF ICKHOLES, LANCASHIRE.

The father of the subject of this memoir was a small farmer. He brought up his family in strict observance of his religious views, he being an Independent; and he taught them the trade of hand-loom weaving. Lydia was born Sept. 22nd, 1812, like all the sons and daughters of Adam,—born in sin and shapen in iniquity. Of this she had no knowledge till God the Holy Ghost shone into her heart by the glorious light of his word, which was very early in life, she being at the time only 17 years of age. She said, “I began to be alarmed about the state of my soul, and set to work for salvation” (this being the means that were encouraged by the preaching she sat under). “All my thoughts were about being saved from the wrath to come, praying, and repenting, and crying before the Lord, till the bolster was wet with my tears; when the law laid hold of me I kept going at it harder and darker. I was at my loom when the law came, and it showed me up like a looking glass before a very ugly face. I could see my image in the first three chapters of Romans. When it thus came, I thought I could not be saved. This was before I heard the Baptists. I got into such a state I was afraid to read the Bible lest it should condemn me more. At this time there was great enmity working in me against God for making such a strict law that I could not keep it, and yet to condemn me for not keeping it; but there was a warfare in my mind against these blasphemous thoughts. While I was thus perplexed with these things, and crying with all my strength night and day, in came this text: ‘The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.’ All this time I durst not mention the state of my mind to any one, but I wanted to read some book which would give me an account of some one that had been saved. I felt such a wicked heart that I could not for shame mention my feelings to my father; but he having some old books locked up in a box I longed to read some of them; and one morning I found he had left the key of this box in the lock, which I never knew him do before. I got up and opened the box, and the first book I found was, Bunyan’s ‘Grace Abounding to the Chief of Sinners.’ I read it with wonder and astonishment; it was the first I had ever seen on the experience of a Christian. It came so near to my feelings, that I often turned back to see if I had read it right. I was much encouraged by reading that book. I had it on my loom, and read it and the Bible, sometimes with joy and sometimes with grief, till my eyes became quite sore, and I began to see the necessity of and to be concerned about being born again, and what it was to be born again. This text often came to my mind: ‘No man can come to me except the Father which sent me draw him;’ which made me often cry to the Lord with, ‘O Lord, draw me, and show me what it is to be born again.’ I felt that I was in bondage, and the Lord seemed to take no notice of my prayers; till one day, as I was thinking on these things, this text was applied to my mind: ‘The wind

bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit.' This text gave me a great lift, but did not bring my soul out of bondage.

"I still attended among the Independents, but got nothing there for the comfort of my soul; but sometimes I felt some encouragement from reading the Bible, when I beheld that salvation was all of the Lord, whilst the people were mixing it with creature doings; and I was doing all I could, seeking rest for my soul, but finding none. I was full of trouble and anxiety, wherever I was, to know whether I was in the way or not. This led me to hear all the preaching I could. I felt like a person condemned to die, and was always desiring to hear my character described; but I could not get it from those I was accustomed to hear. Also I wanted it explained how a sinner could be saved from a broken law; but they never showed these things. However, one day I was sorely perplexed about these things, when this passage came with sweetness and power to my mind: 'And they shall ask the way to Zion with their faces thitherward.'

After that I was sorely harassed about prayer, but was relieved a little by these words: 'Ye ask and receive not, because ye ask amiss;' and also: 'Likewise the Spirit helpeth our infirmities.' I could then see that all real prayer, yea, every good and perfect gift, cometh from God. I could do nothing but groan and pray. My cry was, O Lord, keep me! O Lord, lead me! put me in the right way, keep me in it! save me from self-righteous pride!' I was full of trouble and bondage, and often thought I had done wrong in encouraging any hope that I was ever in the way, or that the Lord had begun a work of grace in my soul. About this time I became desirous of going to hear more preachers, to see what they would say to me; and T. G. coming to Bethesda Chapel, I went to hear him. He read Rom. xi. My enmity rose against him, thinking he was going to preach election. I cannot describe my feelings; but his text was, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.' He said, 'The Lord's people are the only people that need not fear, and yet they are the only people that do fear.' 'Well,' I said, 'I am full of fears.' I received a good deal from this sermon, as I felt it belonged to me. About the same time, a neighbour of ours got a Mr. W., from Blackburn, to preach at his house. I went to hear him also, and it was the first time I heard my character so fully described. His text was, Prov. iv. 18: 'The path of the just is as the shining light, that shineth more and more unto the perfect day.' He pointed out all the way I had been led thus far, and he told me all the things I had passed through far better than I could have told them myself. He opened his text this way: 'The path of the just is Christ; and as this path shines more and more in a sinner's heart, the eyes of his understanding become enlightened by the word of truth.' He compared it to a person being in a dirty, dark cellar, who, having no light, cannot see his situation till the day begins to dawn. He then begins to see a little; but when the sun shines into his cell, then he sees what a

dirty place he is in, and that vermin, reptiles, and corruptions are surrounding him; and as the sun shines brighter and brighter he is able to see the ten thousand particles of dust and insects all around him, and that he is drawing them in at every breath; and this was the case with me. Well might the poet say:

‘The beams of light that passeth through
The gloom in which I dwell,
Only discover to my view
The horrors of my cell.’

“O what a time of light was it to my soul! I wondered how it was I had not seen it all before. I seemed in a new world.

“In about a fortnight I went to hear Mr. W. at Blackburn. The preaching and the hymns were all new to me, and suited my case so well that from that time I determined, by the help of the Lord, to go among the Baptists, come what might. When my father found this out, he went into a great rage, and said he would make me leave home. To this I felt a great reluctance, but I thought I would do so rather than give up going to hear the Baptists. Still I was terribly discouraged at so much uneasiness it had caused in the family, which caused me to be a little quiet about going at present; when this text came to my mind, ‘They wandered about in sheep skins and goat skins, being destitute.’ I again resolved, as the days got longer, I would go, whatever might be the consequence. This I was enabled to do, but it was a great struggle to oppose my father and the family, and all my connections; and I had often to steal my clothes out of the house and dress in the fields, to get quietly away on a Sunday morning.

“After this, I began to see my interest more clearly, and to grow a little in divine things. Many sweet times I had under the word, but one time in particular from this text, ‘He hath looked down from the height of his sanctuary.’ I was so blessed that I was quite sure it was for me. I resolved to tell my father all about it, and what a difference there was between the Independents and the Baptists; but when I got home he was so cross that I durst not say a word about it. He said my religion was nothing but fancy. Those who had real religion were like the man in Matt. xiii. 45, 46, seeking goodly pearls. From this he thought he was cutting me off; but I felt I was just the character that was willing to part with all I had, if I could but get into the gospel field.

“After this I went on some time very comfortably, till one day I began again to wonder what it was to be born again, and I thought, ‘The Baptists say plenty about being born again.’ I thought, ‘May be the Baptists preach too much consolation;’ and at the very time these words came to my mind: ‘Comfort ye, comfort ye my people,’ &c. When I got to the chapel that was the text taken, and I was greatly revived by that sermon for many weeks. I then was sometimes up and sometimes down. I then fell into great darkness, and could see sin mixed up in all my prayers and everything I did or had done, and that my prayers could find no acceptance before a heart-searching God; so I said I never could be saved, and I sank into a

state of despondence for some time; but that sweet passage came to my relief quite unlooked for, not knowing at the time there was such a passage: 'By grace are ye saved,' &c. This opened up the way of salvation to me in a minute. I could now see it was a free salvation, without money and without price or works of any kind. I could then sing with Dr. Doddridge, in hymn 201:

'Grace, 'tis a charming sound !'

My darkness fled. A good hope through grace sprang up, and all my fears were dissolved. This was a state of mind I had not known before. I was very comfortable for a time in this state, till one day I was reading an old book of my father's, and it represented that it was in the power of men to believe; and I began to be cast down again; but the old text came again, with sweetness and power, and set all right again in a minute; and it has often been a source of comfort and encouragement in my soul travail since.

"About this time I began to be troubled about the ordinance of Believers' Baptism. I was pretty well established in the doctrines of the Gospel and the plan of salvation by Jesus Christ, and in some measure satisfied of my interest in him; and I began to think I should like to be amongst the Lord's people, and enjoy the privileges peculiar to them; but I knew I should have to be baptized first; and I began to think much about it: 'Is it right or is it wrong?' So I went on, exercised about it for some time; till one day, while at my loom, this passage came to my mind as if some one had spoken it: 'Therefore we are buried with him by baptism into death.' I thought, 'This does not look like sprinkling;' and it so satisfied me that I concluded, with God's help, I would attend to it, let who might disregard it; and the following text would also keep running in my mind: 'Ye are my friends, if ye do whatsoever I command you.'

"When I went before the church I did not know what to say; but I told them some sort of a tale. I was then sent out for a little while and called in again, and the minister began to address me so kindly, and then gave me the right hand of fellowship as a token that I was received as a candidate for baptism. I was much affected, for I thought they all could not be satisfied with what little I had said."

So far we have her own account. She was baptized the following Lord's day, and from that time to her death walked as a Christian in the ordinances of the gospel. For this she always said she was indebted to rich, discriminating, free, and sovereign grace, of which she often spoke, with so much love in heart and soul, that nothing did her so much good as to hear it fully and freely preached to perishing sinners. Her regular attendance on the means of grace was always a source of joy to the minister and church at Blackburn. She was never married, therefore had not the cares of a family; but at times was much kept down with poverty, having to earn her bread by hand-loom weaving, till the Lord was pleased to lay upon her his afflicting hand with a spinal complaint for many years, till she became quite crooked, and looked much older than she was.

At last she was laid upon a sick bed; and as I often visited her she gave me an account of the Lord's dealings with her, the substance of which is recorded in her own account in the foregoing pages.

I shall now give some account of the state of her mind and her sweet conversations on a dying bed.

July 2nd.—I went to see her, and found her very comfortable from the effects of two portions of God's word, Rom. iii. 24, and Col. i. 20. She said that at the commencement of her confinement she was much distressed with the fear of death; it was a dread to her; but now it was not so. As she got weaker and weaker she became stronger and stronger. As the outward man decayed the inward man was renewed day by day.

July 15th.—She told me she had been all the week very dark, and had been very snappish at her sister for not making the bed to please her. A short time after her sister went up to ask her how she was, when she replied, "I am very near dead, and feel much condemned." She had been looking to see if there was any fruit of a work of the Spirit; and not seeing any, this had brought her into this bad mood.

Sept. 2nd.—I found her very comfortable in her mind, not so full of joy, but stayed upon the Lord. She had been for the most part so perfectly satisfied with the way that God had led her that she believed her experience to be scriptural, and that she was brought out of darkness into God's marvellous light. This brought a quiet assurance and confidence. When asked if she could part with her hope and change her situation for another, "No," she replied, "not for all the world, nor with the Queen on her throne." She had been taking a view of the way God had led her, and said she could see nothing but loving-kindness in it all, and that she was overwhelmed with the view of it. She again said, "I see nothing but goodness and love that have followed me all the days of my life, both in providence and grace, up to this moment." She said she should wish the 83rd hymn,

"How oft have sin and Satan strove,"

to be sung at her funeral, which was done. She also spoke of the comfort she had received from the friends visiting her, and reading the word to her, many portions of it staying with her, being so fastened on her mind that they afforded sweet meditations afterwards. It did her soul good, and refreshed her again and again. A kind friend, who was with me at that time, read Rom. viii. On his naming it, she said, with a smile, "That is good;" and on "no condemnation" being read, she cried out, "That is grand, grand!" She enjoyed the whole of it, and in the prayer which followed was much melted down, and afterwards spoke of it as being so confirming to her mind.

Sept. 17th.—I saw her again, and on asking the state of her mind, she said, "I am more and more established in the truth, and feel very comfortable. I see more of the faithfulness of a covenant-keeping God, and the righteousness of a precious Christ, though I have not as much of the enjoyment of it as I could wish."

Sept. 24th.—I found her getting much weaker this day, and on asking how she was, she replied, she had been in all states since I saw

her last, but should soon prove salvation to be a reality. She had been highly favoured on Wednesday; it was a high day to her. Her sister came up to say that J. W. had come and brought her a present from some Christian friends at Preston. This brought up to view the kindness of all her Christian brethren and sisters, as manifested to her since she had been confined to her sick bed. She was enabled to look again at the dealings of the Lord to such a worthless, helpless, insignificant sinner as she was, both in his providence and grace. She cried out, "He hath dealt with me in rich mercy. All is mercy. He deals with me like a marred (spoiled) child, giving me all I want." She said the sight of his goodness and love was too much for her.

Having been much afflicted with spinal complaint for many years, she said the devil had often tempted her with saying, if ever she came to be laid up she would surely have to go to the workhouse; "but I can see that he was a liar from the beginning, and have proved the faithfulness of God through all his dealings with me, who had promised, long before, 'Thy bread shall be given, and thy water shall be sure.' At the sight of all this goodness and mercy I began to sing one sweet verse after another; at last these words (Hymn 69):

'When in that blest habitation
Which my God for me ordain'd,
When in glory's full possession
I with saints and angels stand,
Free grace only
Shall resound through Canaan's land.'

Here she could have wished the whole congregation to help her to sing, for she had not strength enough left to praise him as she wanted to do. She said, "I could see the devil's lies and God's faithfulness in Christ Jesus, and all opened up so grandly that I could not praise him half enough. I thought of Rutherford, when he was dying:

'O for arms to embrace it;
O for a well-tuned harp!'

I seemed to be just here in feeling."

Sept. 27th,—I, along with a friend, saw her again. She was very feeble; and on a verse of a hymn being repeated,

'A guilty, helpless, worthless worm,' &c.

as containing all our religion in it, she replied, with a smile, "And mine, too!" In conversation we mentioned the word "earnest." (Eph. i. 14.) It was sweet to her taste, and she often thought of it,—that little sweet word; and on being asked if she had received the "earnest," she replied with a smile, "Yes!" Many sweet words dropped from her at this time about the rest that is in Christ Jesus.

Oct. 8th.—I saw her again, and found her wonderfully supported. She said she was very comfortable in her mind, but this "poor body!" and here she burst out again, "All is mercy! All is mercy!" She could speak more distinctly this day. On speaking to her of our dependence on the blessed Spirit for the word to be blessed, she said, "Almost every Lord's day, while I attended upon the worship

of God, this text would accompany me to the house of God: 'Let thy presence go with me, or carry me not up hence;' and in speaking of her present state of mind, she said, "How is it that the Lord will manifest himself to *me*? It is because he *will*. I know no other reason;" and she broke out with,

" 'Tis he instead of me is seen
When I approach to God.' "

From this time she began to get so weak as to take little notice, as if all earthly things were given up, and spoke very little for about three days before she departed. The last words she was heard to say were something like these: "Though I have such an afflicted body, I feel like a person about to go a pleasant journey;" and thus she lay quite composedly till she quietly fell asleep in Jesus, Oct. 14th, 1860.

Thus she lived and thus she died, a debtor to rich, sovereign grace, and an ornament to her profession for the space of 27 years. Though she thought herself the least of all saints, she was looked upon by those who knew her best as a mother in Israel.

MRS. EDWARD CLARKE.

In the first part of her last illness she seemed very low, often saying that she was not without hope, but she wanted the dear Lord to appear for her and assure her that she should land safely, and often seemed in earnest prayer that he would appear.

She continued in that state of mind until the Friday before her decease. While meditating on the sufferings of Christ, the Lord was pleased in his tender mercy to loose her bonds, and she was heard to say, in a low voice, "Precious Jesus! Bless his precious name!" She then spoke out, and said, "How sweet the name of Jesus is!" In the afternoon of the same day a friend called to see her; and on her entering the room she waved her hands, and said, "Blessed be the name of the Lord! I shall land safely;" but her breathing became very bad, and she could not give utterance to what she wished to say. In the evening some friends came to see her, and she said, "I shall land safely! Bless his dear name!" and then repeated the first verse of the 801st Hymn:

" Bless the Lord, my soul, and raise
A glad and grateful song
To my dear Redeemer's praise,
For I to him belong.
He, my Goodness, Strength, and God,
In whom I live, and move, and am,
Paid my ransom with his blood;
My portion is the Lamb."

She often said her sufferings were nothing compared with the sufferings of Christ; and said, "It won't be long before I shall see the face of him that died for me.

On Saturday she seemed in the same sweet frame, and said, "The battle will soon be over, and I shall land safely;" and, looking upward, she said, "Ah, angels, it won't be long!"

After that she often said, "I long to be gone." Her husband said

to her, "You don't find the valley so dark as you expected, do you, Ann?" She replied, "I am not alone, bless his dear name." After a little sleep in the night, a friend said to her, "Do you still feel your mind stayed upon that precious Rock?" She said, "Yes;

'Rock of ages, cleft for me,
Let me hide myself in thee.'

On Sunday she was too ill to say much, but it was very evident the Lord was still with her, as she seemed so resigned to leave all things here below, even her husband and children. Her husband asked her, if she could have her choice, to go now or get better, which she would choose. She said, "I would rather go now." She was very thankful for everything that was done for her. Not a murmuring word escaped her lips during her illness, although her sufferings were very great.

About half-past 10 o'clock at night, her husband being very anxious to hear from her dying lips another expression of the Lord's mercy to her in her last moments, although life seemed almost gone, said to a friend, "Is it any use to put another question to her?" which she heard; and, nodding her head, said distinctly, "He will be precious, bless his dear name;" which were the last words she was heard to say, except to ask for a little cold water. After this she seemed to sleep, and said nothing; but it appeared from her countenance that if she had strength she would have broken out and praised the Lord; but she had not power to speak. She fell asleep in Jesus about 7 o'clock on Monday morning, March 28th, 1859.

WHEN people join themselves to a church of Christ, they are apt to form very high and very unjust expectations, as if the church militant were composed of perfect and sinless beings rather than imperfect beings, who in many things offend, and who in all they do come short of the glory of God. Hence it happens that disappointment is frequently great; and some people, on the discovery of imperfect conduct in churches, are ready to wish they had never given themselves up as members, not considering the true end of church fellowship. It is an institution designed only for imperfect men, and which in reality could be of no use to them had they already attained or were they already perfect. He that is perfect can walk alone; he that can walk alone has no need of a companion; and therefore there is a necessity from the very nature of its constitution that the believing church should be imperfect in its members; consequently they err exceedingly who expect perfection from the church below. It appears to me that those who expect to escape trouble by being admitted into church communion have not a right view of the subject. Our leading view ought to be to receive and impart more liberally, and this will lead to a taking up the cross even in church communion; and I am either greatly mistaken or it is there where the cross is principally to be expected in these days of external peace and legal protection. Nor ought we to think it at all strange that many things should turn up disagreeable from the spirit of Christianity. For were it not so, to what purpose should we be admonished to bear with and forbear one another? If the conduct of a church in all its members were indeed uniformly consistent with the spirit and commands of the adorable Jesus, there would be nothing to bear, no exercise for a forbearing disposition, and no exercise for God-like forgiveness.—*Macgowan.*

REVIEW.

Eternal Generation Derogatory to all the Persons in the Holy Trinity, but, especially to the Persons of the Son and Holy Ghost.
By W. Palmer, Homerton. London: Houlston and Wright.

SINCE we have occupied our present position as Editor of the "Gospel Standard," many a hostile pamphlet has been hurled at our head. We have never taken the trouble to count them, though we believe that by this time they must amount to not less than thirty in number; and to do so now would be but lost labour, for most of them have long since quietly passed away into the land of forgetfulness, whence there is rarely any return. It might have been at the time a passing "vexation to hear the report;" but, like the Park guns, their noise was greater than their execution, for after nearly twenty years' firing they have not carried off our head, nor shot away our sword arm, nor even grazed the skin with the wadding. Through God's help and blessing we are still maintained at our post, undaunted by the attacks of our enemies, and enabled at times to realise the experience and adopt the language of the apostle: "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. vi. 7-10.)

The present warm and widely-spread controversy respecting the true and proper nature of the Sonship of our blessed Lord has, however, called forth a fresh shower of angry missiles, to which, when the present excitement has passed away, is reserved, we believe, the same fate which has befallen their predecessors—a gradual sinking into the gulf of oblivion. Nor should we have stretched out a hand to rescue any of them from their impending doom, had not the following circumstance compelled us to take public notice of one of them.

Our readers will doubtless remember that we inserted on the wrapper of our Jan. No. a resolution passed by the church assembling itself for the worship of God at Zoar Chapel, Great Alie Street, London, respecting the Sonship of our gracious Lord. The publicity thus given to the proceedings at Zoar has drawn from Mr. Palmer, of Homerton, a short pamphlet, in which he not only strongly animadverts upon the resolution and the resolutionists, but has put forward, in the shape of an insinuation, what we must take the liberty of calling a personal slander upon ourselves. This we feel, therefore, called upon to repel, not only for our own sake, but for the sake of the church at Zoar, and, we may add, for the truth's sake generally as advocated in the pages of the "Gospel Standard," which must suffer if the Editor seemed to admit, by his silence, the truth of the charge indirectly brought against him by the author of the pamphlet.

Mr. Palmer's tract thus opens:

“The following resolution was passed at a special church-meeting, held in Zoar Chapel, Great Alic Street, London, on Tuesday, Dec. 11th, 1860:

“That this church hold the faith which they believe to be the faith of God's elect, and revealed to their souls by the power of the Holy Ghost, and in the written word of God, that our Lord and Saviour Jesus Christ is, and ever was, the eternal Son of God in his Divine nature and Person from all eternity, that had he never taken our nature upon him, had no worlds been formed, angels created, or church chosen, God the eternal Father, God the eternal Son, and God the eternal Spirit would have existed in co-equal and co-eternal union, essence, nature, Persons, and relationships, in one all-glorious God; and that the same glorious Person who now sitteth at his Father's right hand, glorified with the glory he had with him before the world was, and clothed in a body like our own, in his twofold nature and complex Person, is the co-eternal Son of God, the immortal Son of man.”

“This is a curious resolution; more remarkable for its ambiguity than its brevity; and more likely to perplex the understanding than to help the faith of true believers. Singular enough, it is styled, ‘the faith of God's elect,’ and said to have been revealed to the souls of the resolutionists ‘by the power of the Holy Ghost.’ A thing very unlikely to be true; yet which, if true, not only settles the question, but compels the promoters of the resolution to treat their protesting brethren as unbelieving heretics, who, ‘after a first and second admonition,’ must be expelled from their communion. (Titus iii. 10.) It is true they affirm this faith to be revealed in the Holy Scriptures, as well as in their own souls; but it is equally true they have not said *where* in the Scripture it is revealed, having relied, it may be presumed, on their own experience, which they regard as certainly infallible.”

Mr. Palmer calls this “a curious” resolution, meaning, we presume, that it is either singular in sentiment, or extraordinary in expression. In this judgment we by no means concur. The doctrine is good, though it certainly might have been expressed with more clearness and accuracy. But Mr. Palmer should consider that few of the Lord's people are gifted with his general clearness of thought, and accuracy of expression; and that it is a part of that charity which “believeth all things,” and “thinketh no evil,” not to make men offenders for a word, but to look with a kind, and yet impartial eye at their intention rather than their execution. To carp at incidental and venial faults in expression, when, as in their case, no claim is laid to skill in literary composition, is an index of a little mind or of a hostile disposition. But he adds, that it is “more remarkable for its ambiguity than its brevity.” There, in a measure, we agree with him. It would have been better if the resolution had been less ambiguous and more concise. But, judging from daily facts, prolixity and its general result, ambiguity, seem almost unavoidably incidental to public and private instruments. Look at Acts of Parliament, wills, leases, agreements, contracts of every kind, even when drawn up by lawyers, men whose lives are devoted to the study, and who are in possession of the most accurate forms that legal ingenuity has devised. What prolixity, what ambiguity usually characterise them! and as a consequence, what a vast amount of amended Acts, disputed wills, broken leases, evaded agreements, and cancelled contracts! Our Zoar friends may well, therefore, be pardoned if, not being skilful lawyers, thorough grammarians, or acute logicians, they have rather failed in expressing their views in that clear, concise, unexceptionable form, which, though it might not have disarmed hostile criticism as directed against their doctrine, might have foiled its shafts

as aimed at its expression. If they have failed as grammarians, they have succeeded as champions for the truth, and deserve the thanks of every church of experimental truth in the land, for the firm and most necessary stand that they have made against error in this dark day, and by doing which they have sought to secure their pulpit from contradiction, if not their church from confusion. We much admire the firm yet calm and Christian conduct which has been shown by the two leading churches of experimental truth in the metropolis, Gower Street and Zoar, in this difficult and painful crisis; and if our public testimony be of any value to them, we here give it, not in the narrow spirit of party, but with the warm cordiality of sincere affection, as loving them for the truth's sake, and as sympathising with them in their present trials and difficulties. Without the aid and support of a settled pastor, deprived of which a church must be always weak, and in the face of much internal difficulty and opposition, each has stood forward in this day of error to contend earnestly for the faith which was once delivered unto the saints; and they have thus vindicated the position which, with partial eclipses, they have sustained so many years before the eyes of the churches both in London and in the country, as holding forth the word of life in its purity and power.

But to return to the Zoar resolution. We regret its ambiguity, not because it is any stumblingblock to us, as we believe that we fully understand the meaning of the brethren, but because it has afforded Mr. Palmer such an opportunity for attack. Let us, then, direct our attention to these three points: 1, the ambiguous expression itself; 2, the meaning put upon it by Mr. Palmer; and 3, its fair and legitimate interpretation in the sense intended by the brethren.

1. The ambiguous expression is, "and revealed to their souls by the power of the Holy Ghost." The ambiguity lies in the little pronoun "their," which, as connected with the word "souls," may refer either to the souls of "this church," or to the souls of "God's elect," its immediate antecedent.

2. We, in harmony, we believe, with the intention of the resolutionists, and with the strict grammatical concord, refer the pronoun "their" to the "elect;" while Mr. Palmer, possibly mistaking the meaning of the resolution, or, as we shrewdly suspect, for good reasons of his own, makes it refer to the souls of the resolutionists; and, assuming this as its signification, grounds upon it a series of sarcastical arguments, by which he labours hard, not only to overthrow, but to cover with contempt both resolution and resolutionists. "Singular enough," he writes, "it is styled 'the faith of God's elect,' and said to have been revealed to the souls of the resolutionists 'by the power of the Holy Ghost.'" Upon this, as we believe, false interpretation of the meaning of the ambiguous expression, he builds his unwarrantable attack, of which we have already given a specimen.

3. Now, we believe that such was not the meaning of the resolutionists, nor can it be fairly gathered from their language. They evidently intended to declare by a public act what faith (that is, what doctrine as an object of faith) the church at Zoar held; and of

this faith they declare three things: 1, that it is "the faith of God's elect;" 2, that it is "revealed to their souls," that is, the souls of the elect, (not to the souls of the resolutionists,) "by the power of the Holy Ghost;" and 3, that this doctrine, which is the faith of God's elect, is revealed also "in the written word of God." These are their three propositions, in the truth of which we most fully and heartily concur. It certainly would have been both better grammar and better sense if the resolution had run thus: "That this church holds the faith which it believes to be," &c. Then the pronoun "their," as being one that always refers to the plural number, must necessarily have been related to the plural antecedent, "God's elect," and all this ambiguity would have been avoided. But, alas! all the Lord's people are not such sound grammarians or such acute logicians as Mr. Palmer. And yet one would think that the faculty called common sense, which sometimes serves us of the common crowd, who can neither write grammatically nor argue logically, in the place of those higher sciences, might have shown Mr. Palmer that the resolutionists could not have intended the resolution to bear the meaning which he imputes to it. Their object was to define the faith of the church, that is, the doctrine which it held as a church upon one particular point, not to state the experience of that doctrine in the hearts of all the members. There being no settled pastor at Zoar, and the pulpit being supplied by different ministers, of whom some asserted and others denied the eternal Sonship of Jesus, it was fast becoming a matter of uncertainty what the faith of the church, as the guardian of the pulpit, was upon that important point. To determine, therefore, this question, the church passes a resolution that it holds upon this point of doctrine the faith of God's elect, which it then proceeds to define as being "that our Lord and Saviour Jesus Christ is and ever was the eternal Son of God," &c. As this article of their faith had become obscured, the object of the resolution was to bring it out into the clear light of day. There is nothing "curious" or "singular" in this. Precise and definite articles of faith are or should be held by every church of truth, and as such they usually stand recorded in the church book, and are embodied in its deeds. If any one of these articles of faith should become obscured or disputed, the church has full power to explain and define it by a formal resolution. But no church, in declaring its articles of faith, or in more clearly defining any one of them, asserts that these articles have been revealed by the Holy Ghost to the soul of every member. A church cannot, consistently with common sense, declare any such thing. It may assert a certain point of doctrine, and may declare its belief that not only is the doctrine itself revealed in the Scripture, but is made known by the blessed Spirit to the hearts of the saints of God, as the Church of England, in her 17th Article, after defining the doctrine of election, adds that "it is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ," &c. This, then, a church may do, but it cannot vouch for the experience of all its members. To show this still more clearly, take the following supposition. Say that a

church was first formed at Zoar in 1761. That church would profess certain articles of faith which it might propound under the form of a series of resolutions. One of these resolutions might run in the same form as that now before us, and might assert that the eternal Sonship of Christ was a part of the faith of God's elect, and as such was not only revealed outwardly in the written word, but was also from time to time revealed inwardly to the souls of the saints. This would be a resolution quite in accordance with the faith of a church holding experimental truth, because it would thus not only lay down the doctrine as revealed in the word of God, which a letter-church might do, but would go forward into the blessed region of experience, by declaring that it was experimentally revealed to the elect. But it could not look forward to the members of the same church in 1861, and declare that it would be revealed to all of them.

But Mr. Palmer, by the interpretation which he has put upon the words of the resolution, has not only misunderstood but misrepresented the meaning of those who passed it. The resolution runs, "That *this church* hold;" it does not say, "That *we, the resolutionists, hold.*" These are widely different propositions. The object of the resolution is to declare and define the faith of the church as being invested with the solemn trust of being a witness for God here below; ("Ye are my witnesses;") not to assert the personal faith and experience of the resolutionists, except by implication as supporting the resolution.

We thus see that in making his angry onslaught on the church at Zoar, Mr. Palmer has most woefully tripped; and as the star-gazing astronomer unhappily fell into the well at his feet from using his eyes too much above and too little below, so our acute critic, from employing too much his logic and too little his common sense, has fallen into a terrible slough.

But perhaps he mends as he proceeds. Because a man falls through mistake into a slough, it does not follow that he should go further into the bog. Pliable extricated himself from the Slough of Despond. Why should not Mr. Palmer get again upon firm ground? Let us see. He shall speak for himself, and at some length too:

"But is it so? Has the Holy Ghost revealed to them what is contained in the resolution? This is very improbable. And it is so for the following reasons:

"1. What is here called 'the faith of God's elect' is *no faith at all*, but a human scheme, founded upon philosophical and metaphysical distinctions, with the view of explaining the doctrine of the Trinity and the Sonship of Christ. The testimony of Scripture in regard to the sacred Trinity is: 'There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.' (1 John v. 7.) The divine testimony in regard to the Son of God is: 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' (Rom. x. 9.) This is 'the faith of God's elect;' 'the faith once delivered to the saints.'

"2. It appears that nearly half the church rejected the claim to a divine illumination set up by the co-resolutionists, and have set forth, in a printed form, another faith, called also, 'the faith of God's elect.' Now, as these brethren meet with the pro-resolutionists, worship with them, converse with them, know something of their manner of life, and of their experience, their

opinion has *considerable weight*. What do they say? They say the brethren are *not* thus illuminated.

"3. The Holy Ghost is 'not the *author of confusion*;' and had he revealed this faith to them he would have revealed it clearly, and for an occasion of so much importance, enabled them to have expressed it clearly, which they have not done.

"4. This faith is *expressly contradicted by the Holy Ghost*. The resolution says that Christ sitteth at the Father's right hand—'clothed in a body like our own;' whereas the Holy Ghost saith that 'flesh and blood cannot inherit the kingdom of God;' that 'there is a natural body and there is a spiritual body;' and that the Lord Jesus Christ shall *change* those that are alive at his coming, and the vile body shall be '*fashioned* like unto his glorious body.' (1 Cor. xv.; Phil. iii. 21.)

"5. It is very unlikely that the Holy Ghost should reveal to these brethren the clothing of Christ's essential Deity, which is here represented as not consisting of his humanity, but as *independent* of it! According to the resolution, Christ has a clothing of some kind *besides* 'a body like our own;' and in that clothing he is *in* this immortal body, which is said to be like our bodies which are not immortal! A further revelation to these brethren seems needful, to instruct them in the *how* of this 'vain philosophy.'

Mr. Palmer here adduces five reasons to show the great improbability that the Holy Ghost had revealed to the resolutionists what is contained in the resolution. Here, then, we find him still in the slough into which he has so uncomfortably fallen; nay, getting more and more deeply into it; for his five arguments are chiefly based upon the false interpretation which he has put upon the first part of the resolution. In this he shows rather the skill of the advocate than the strength of the logician. One or two of his arguments—such as they are, for they are not chosen with his usual ability—will, however, certainly apply to the resolution independently of his misinterpretation.

1. Argument the first is one of these; but it is at best a very weak one, for it is an assertion rather than a proof; and no one knows better than so able a reasoner as Mr. Palmer that assertions are not arguments. He meets an assertion by a counter-assertion. The resolutionists assert that "the faith of God's elect is that the Lord Jesus Christ is the eternal Son of God," &c. "No," says Mr. Palmer, "it is not; it is no faith at all; but a human scheme," &c. But this is merely a counter-assertion. The asserting that it is a human scheme does not prove that it is so. But to bring forward something like proof, he adduces two passages of Scripture, which, so far from overthrowing the doctrine of the eternal Sonship of Christ, are in full harmony with it. Do any of those who hold the eternal Sonship of Christ deny the Trinity and the resurrection of Jesus Christ? Or are these sacred and blessed truths incompatible with our blessed Lord's being the Son of God in his divine nature? What weak arguments for so able a reasoner! And observe how this acute logician, this nice weigher of words, who, in another pamphlet, lately published, denies to the Editor of the "Standard" any acquaintance with the art of reasoning, confounds the two senses of faith—that is, faith as an inward act of the soul, (Rom. x. 9,) and faith as an outward revelation of truth, (Jude 3,) for his first text refers to a doctrine, but his second to faith in Christ's resurrection; and yet he says of both, "This is the faith of God's elect; the

faith once delivered to the saints." To do Mr. Palmer justice, he does not often reason so weakly and argue so sophistically. But if a reviewer may be lawfully reviewed, surely a critic may be legitimately criticised.

2. The second argument is so wholly based upon the misinterpretation upon which we have so fully dwelt that it need not long detain us. And yet, apart from its reasoning, which is positively childish, it is worthy of attention as a sad exposure of the spiritual ignorance of the writer. Take the argument as it stands. Assume that the resolutionists did really declare what we hope is true of many of them, that the Son of God had been revealed to their souls as the eternal Son of the Father. Now, if twenty of the church could say this and ten could not, are the ten who cannot to be judges of the twenty who can? So far from being of "considerable weight," is their opinion of any weight at all? But assume another case—one, we fear, much too frequent. Suppose that of these ten five were dead in a profession, and knew absolutely nothing of divine teaching for themselves. Are these capable of judging what is and what is not a divine revelation of the Son of God to the soul? As much as a blind man is a judge of a painting by Raphael, or a deaf man of an overture by Mozart. It is not being called a brother, meeting at the same chapel, conversing together, and knowing something of their manner of life and of their experience, that can constitute professors judges of possessors. This is making the natural man a judge of the spiritual man, whereas the apostle declares that "the spiritual man judgeth all things, yet he himself is judged of no man." (1 Cor. ii. 15.) A natural man is no more a judge of the experience of a spiritual man than Judas was a judge of the revelation made to Peter, or Elymas the sorcerer of the joys of Paul in the third heaven. Observe that we are making no allusions to, or casting reflections on, the minority at Zoar. We are not calling them dead professors, for we do not even personally know them; but we merely put the case in a strong light and upon general grounds to show the fallacy of the argument, and to expose the ignorance of its author as a writer upon the things of the Spirit.

3. The third argument is founded equally with the foregoing upon a misinterpretation of the meaning of the resolution, and would be equally weak and fallacious even were the interpretation true. It is true that the Holy Ghost is "not the author of confusion," but the confusion meant by the apostle, as Mr. Palmer ought to have known, is not a confusion of thought or expression, but a disturbance of order in a congregation, and signifies, as expressed in the margin, (1 Cor. xiv. 33,) "tumult or unquietness." A man may write as clearly and express himself as forcibly as Mr. Palmer, and yet not have a grain of grace; and a poor child of God may be confused in thought and stammering in expression, and yet have a blessed experience of the truth of God in his soul. To test the teaching of the Holy Spirit by clearness of thought and distinctness of expression is to overthrow every spiritual evidence of the work of grace upon the heart.

4. Here, again, we have assertion against assertion. The resolution, borrowing a line from Dr. Watts's well-known hymn, speaks of Christ as "clothed in a body like our own." All that is meant by this expression is that the Lord Jesus Christ wears in heaven the same humanity which he had upon earth, which we believe to be a blessed gospel truth. The addition of the words, "the immortal Son of man," clearly shows the sense intended by the resolution; and its meaning is that though Immanuel wears a body like our own, that is, a real humanity, it is an immortal, glorified body.

5. The last argument is no argument at all, and nothing but a mere cavilling misrepresentation of the meaning of the resolution. That resolution, besides asserting the eternal Sonship of our blessed Lord, states the four following propositions: 1, That the Lord Jesus Christ is the co-eternal Son of God and the immortal Son of man in one glorious Person; 2, That he sitteth at God's right hand as this glorious Person; 3, That he is there glorified with the glory which he had with the Father before the world was, that is, in all the manifested glory of his divine nature; and 4, That he has an actual humanity, which may be called "a body like our own," inasmuch as it is real and substantial human nature. This is the meaning of the latter part of the resolution, if not quite so clearly and definitely expressed. These divine truths Mr. Palmer calls "vain philosophy;" and then, having denied both the truth itself and the revelation of it, tells us that a "further revelation seems needful to instruct the brethren in the *how* of this vain philosophy." Sound divine! admirable logician! How can they have a *further* revelation, if they have had none at all? and how can a further revelation from God instruct them in the *how* of a vain philosophy? Does the Holy Ghost first teach men vain philosophy and then instruct them in the *how* of it? How true are the words, "He taketh the wise in their own craftiness;" (1 Cor. iii. 19;) and, "He made a pit, and digged it, and is fallen into the ditch which he made." (Ps. vii. 15.)

But we now come to something worse than bad divinity and limping logic:

"It appears far more likely that the "Standard" is the source of light to these brethren, and that the hand of Joab was in the whole matter. One might ask, Was there no cloven foot in this business? No Esau *versus* Jacob? No Haman plotting against Mordecai? No foreign agencies operating this result? No personal vanity, resentment, or vindictiveness, working itself out in this unhappy manner? If the "Standard" has been the means of creating so sorrowful a state of things as to array brother against brother, to divide the church into fanatics and heretics—for so each party must regard the other—and if other churches than this, both in the metropolis and the provinces, are in a similar state through the "Standard," it becomes a question well worth the study of the church at Great Alie-street, and of churches elsewhere, if it would not be wise to cast out the "Standard" and take in the Bible? There will never be much abiding peace till they do—probably."

The Editor of the "Gospel Standard" is here compared to a Joab, an Esau, and a Haman, and the proceedings at Zoar in proposing and passing the resolution are ascribed to his agency; his motives for operating this result being "personal vanity, resentment, and vindictiveness." Such comparisons are easily instituted, and such charges

readily made; but the question still remains to be decided: Are the comparisons just? are the charges true? The comparisons we shall leave. A man cannot have stood before the eyes of the churches as a minister and as an editor for more than twenty years without their being able to form some judgment of his character and conduct, and whether he is worthy to be compared to such reprobates as Mr. Palmer has declared him to resemble. The charges we shall answer; and in so doing, we must separate the public from the private acts ascribed to the Editor.

That our papers in the "Standard," upon the Sonship of our blessed Lord may have exercised some influence upon the churches, and may indirectly have produced divisions, we do not doubt. This influence we believe to be the power of truth as commended to the conscience, of which the indirect effect has been a bringing to light of much error which had been covered up, and in consequence a separation between those who hold truth and those who hold error. But for these indirect effects we are no more, in a guilty sense, responsible than any minister of truth is, who, by wielding the sword of the Spirit, cuts down error, and takes forth the precious from the vile. The proclamation of truth, whether by tongue or pen, has always caused divisions; but these divisions are not to be imputed as sins to those who, by the ministration of the truth, are the indirect causes of them.

But Mr. Palmer has ascribed to us, not only the divisions, which have arisen from our bringing forward, in a prominent manner, the real Sonship of our blessed Lord, but has imputed to us the vilest motives which could well influence the mind of a writer upon such sacred subjects. "Personal vanity, resentment, and vindictiveness," are ascribed as our motives for bringing before the churches a truth which is not only dear to our own soul, but is, at this present moment, precious to the hearts of thousands. We must leave to the great Searcher of hearts what our motives were, whether they were love for the truth, zeal for the glory of God, and a desire to profit and edify his people, or such as Mr. Palmer ascribes to us.

But we now come to something beyond our public acts as Editor of the "Standard." Mr. Palmer, in the quotation which we have given, insinuates that there was upon our part some secret, underhand dealing in the matter of the resolution passed by the church at Zoar, and that we plotted in secret with its proposers, as Joab plotted with the woman of Tekoa to bring back Absalom, as Esau plotted to slay Jacob, and as Haman plotted to destroy Mordecai. Now, we can most solemnly declare that we knew nothing of the intention to propose the resolution, had no correspondence or communication, direct or indirect, with its proposers, and never saw the resolution till it had been passed, when it was sent to us, as it was also to all the other ministers who had ever occupied the Zoar pulpit. That this is the case, the following extract from a letter lying before us will abundantly prove:

"As the mover of the resolution, I would just say that it was drawn up by myself without the knowledge, advice, or assistance of any human being; that the deacons of the church knew nothing of its contents until read before them

at the church meeting; and the general body of the members was ignorant of anything of the kind coming before them. I think I may venture to assert, that never since a Christian church has assembled within the walls at Zoar, has a resolution ever been submitted to them, more free and independent of any person or party, or passed more honourably, the members of the church having had ample opportunity of knowing and understanding the nature of the error contended against, both from the pulpit and the press. On the night of the meeting, Dec. 11th, 1860, the resolution was submitted to the church, and read over to them slowly and distinctly three times, allowing in the intervals ample time for discussion, and was then passed by the church, with only *two* dissentients. At the following church meeting, which was our ordinary one, held on Jan. 10th, 1861, a resolution was submitted to the church, to rescind the resolution of the special church meeting, and make that meeting null and void. It was thrown out, and the resolution was confirmed, and, I believe, would have been so by a much larger majority if all had voted.

D. P. G."

Is not this sufficient? Need we add a word of our own to repel Mr. P.'s slander? But what shall we think and say of the man who has thus put it forward? Is he worth any further notice on our part? We shall leave him to the judgment of our readers, and to the same judgment we shall leave the decision of the question which he proposes as well worth the study of the church at Great Alie Street, if it would not be wise to cast out the "Standard" and take in the Bible. Readers! If the "Standard" be against the Bible, cast it out of your houses—never read a page therein more. You know best whether it advocates truth or error. That truth is separating; that this question of the true and proper Sonship of Christ has brought to light error long covered up, and has thus necessarily produced divisions in the churches we cannot deny. This is painful to witness, and we have felt it much; but we remember Christ's words: "Think ye that I am come to send peace upon earth? I came not to send peace, but a sword."

POETRY.

SWEET TRUTH TO ME.

(Taken from the Scrap Book of the late W. P., of Oakham. The author's name is unknown.)

My life's a shade, my days
Apace to death decline;
My Lord is life; he'll raise
My flesh again, e'en mine.

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see!

My peaceful grave shall keep
My bones till that sweet day
I wake from my long sleep,
And leave my bed of clay.
Sweet truth to me, &c.

My Lord! His angels shall
Their golden trumpets sound;

At whose most welcome call
My grave shall be unbound.
Sweet truth to me, &c.

I said, sometimes with tears,
"Ah me! I'm loath to die;"
Lord, silence thou my fears;
My life's with thee on high.
Sweet truth to me, &c.

What means my beating heart
To be thus shy of death?
My life and I shan't part,
Though I resign my breath.
Sweet truth to me, &c.

Then welcome harmless grave,
By thee to heaven I'll go.
My Lord! His death shall save
Me from the flames below.
Sweet truth to me, &c.

THE
GOSPEL STANDARD.

MAY, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

POVERTY AND PRINCEDOM. BY JOHN RUSK.

“He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.”—Ps. cxliii. 7, 8.

(Concluded from Page 108.)

Seventhly. *Mercy.* This is another darling attribute of God. But who wants this mercy? Not one of us all till God makes us sensible of our need; for it is rooted in us all that salvation is of works, in whole or in part. You know what mercy means literally. It signifies clemency, pity, and compassion manifested towards any that deserve punishment. Now we justly deserve everlasting destruction, having all fallen from our original state in Adam the first, and exposed ourselves to divine vengeance; and we should have perished, every individual of mankind, to all eternity, had not the Lord Jesus Christ, God's dear Son, equal with his heavenly Father, voluntarily undertaken our cause, and become incarnate, clothing himself in our nature, (without sin,) and standing surety in our law place. Here it was that mercy and truth met together, righteousness and peace kissed each other. “Truth shall spring out of the earth;” this alludes to our dear Lord's resurrection from the grave; “and righteousness shall look down from heaven;” this is justice looking for full satisfaction, which it got, Christ having finished the whole work; and then you have the fruits and effects of this blessed work, as a free gift to all God's elect: “Yea, (or verily,) the Lord shall give that which is good.” That is, the Holy Ghost, which, as a full proof that the work was finished, was poured forth on the day of pentecost. “Thy Spirit is good,” “and our land shall yield his increase.” This was clearly manifested when the Apostles preached, in the conversion of so many thousands, which you may read in the Acts of the Apostles. Thus the spiritual land yielded his increase. “Righteousness shall go before him.” That is, all this work of mercy is done in strict justice. Now, Christ fulfilled all righteousness for us, he being our head and representative. Thus righteousness went before him. “And set us in the way of his steps.” But what may we understand by setting us in the way of his steps? I answer, imputing the whole of his righteousness to us, which he had wrought out, and giving us grace to walk in him as the Way, the Truth, and the Life. Thus in him we keep

all the commandments which Moses gave, and all these blessings come upon us and overtake us; for we are blessed with all spiritual blessings in heavenly things in Christ,—the promise of the life that now is and of that which is to come. Thus you see, in a brief way, how mercy comes to us. But some may say, "If justice was fully satisfied, and the debt fully paid by our Surety, is it not rather justice in all that God gives us than mercy?" I answer, that it is all mercy to us, because that God provided this Surety at his own expense. Yes, "God so loved the world that he gave his Son," &c., which he was under no obligation to do, but did it out of pure love and mercy. You and I know nothing of all this by nature, and therefore I will show how it comes to us and how we may know it. Observe, then, election is a secret thing with God. We know not elect from reprobate, as born into the world. We are all born in sin, and go on in sin, ignorant of God and of ourselves; but in consequence of our election, sooner or later God is pleased to pour out his Spirit upon us. Hence the Father's promise to his Son, "I will pour my Spirit on thy seed;" and when this takes place he convinces us of sin, of righteousness, and judgment. This is done by giving us life to feel and light to see; and this is called regeneration. We now are led to feel and see that we are sinners, for he shows us every hole and corner of our hearts, laying them open to our view, and applies the law to us. We see that all our righteousness is as filthy rags, and that we are naked before God and cannot help ourselves. He also sets before us the day of judgment; all our sins, guilt, and pollution, our nakedness, and how we are exposed to the wrath of God. Such was the case and state of the publican. He dared not so much as to lift up his eyes to heaven (being terrified and filled with slavish fear of God, knowing his just deserts) but smote upon his breast, "God be merciful to me a sinner!" and this mercy came to him; for he went down to his house justified; that is, clothed in the perfect righteousness of the Lord Jesus Christ: "In the Lord shall all the seed of Israel be justified, and shall glory."

Now, reader, were you ever arraigned at God's bar and your own conscience, brought in guilty, and then justified by an act of grace, like this publican? If you say, "Yes," then you have received this mercy. "This is my covenant with them, I will be merciful to their unrighteousnesses, and will remember their sins no more."

Again. This mercy is manifested towards us by our being regenerated and renewed, which is only a further description of the same things, they being so closely connected together. Regeneration is putting living principles into our souls, which we never had before, namely, grace to oppose every corruption; not taking away the old man, as some foolishly talk, but subduing him so that he shall not reign as heretofore; and this renewing is as follows. Sometimes we shall find the old man get up, for Satan tries hard at this; but renewing is putting on the new man. Observe, regeneration is but once done; but renewing is done again and again all our lives. This is a brief account, and this is mercy. "Not by works of righteousness which we have done, but according to his mercy he saved us,

by the washing of regeneration (that is, cleansing us from all sin by the implanting of grace in our hearts) and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." (Tit. iii. 5.) You see, as before observed, the close connection of these things, like links in a chain. You will clearly see the manifestation of this mercy to the church set forth by the prophet Ezekiel. She is first represented as being cast out in the open field (of this world, as we all are) in her sins and in her blood. Now, "when I passed by thee and looked upon thee, behold, thy time was a time of love;" that is, I did all this out of pure love to thee; and I spread my skirt over thee, and covered thy nakedness, (there is the imputed righteousness of Christ,) yea, I swore unto thee, &c.; then washed I thee with water, (there is regeneration,) yea, I thoroughly washed away thy blood;" and then comes in the renewing, "and I anointed thee with oil." Hence, David, alluding to this renewing, says, "Mine horn wilt thou exalt like the horn of a unicorn; I shall be anointed with fresh oil." That is, the Spirit will renew me afresh; as Peter says, "The times of refreshing will come from the presence of the Lord," (or from the Spirit of God, which is all one, as you may see in Ps. xxxix. 7.) You have also this renewing again by James: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Once more. The fear of the Lord is a grace of the Holy Spirit, and wherever it is found, such and such only are the people who receive this mercy; for "his mercy his upon them that fear him."

"Ah!" some may say, "that is what I should like to know, whether I really do fear the Lord." You and I very often try to make a judgment of our state when in the dark, when God hides his face, and when everything appears against us; and we often draw wretched conclusions. Hence the church declares that her way is hid from the Lord, &c., that the Lord had forsaken her, and her God had forgotten her. Unbelief will give the lie to everything; but let God visit our souls again, and we see then that all is right. We feel a hatred to evil; and they that fear the Lord are the only people that do hate evil. We feel tender of his honour and glory, and desire to forsake every false way; and all this out of love to the Lord, which proves it to be a filial fear which God has put into our hearts. O that we had more of this fear! "His mercy is on them that fear him throughout all generations."

Seeing, then, that this mercy of the Lord discovers itself to us, in making us sensible of our lost estate by the fall, in that we are quickened to feel and enlightened to see, and led by faith to Jesus Christ, receiving a full pardon and justification, then washed and renewed, and a filial fear put into our hearts; I say, seeing that all this, and much more, is done in mercy to us, are we not laid under everlasting obligations to his Almighty love and grace?

But I will now treat of its *duration*. Then observe, this mercy never had a beginning. Say you, "It must have had a beginning." Then answer this text: "The mercy of the Lord is from everlasting to everlasting." Now, if you can prove that the first everlasting had a beginning, you then may prove that the last everlasting will have an end; but this you cannot. You see what depths of mercy belong to us, which are unfathomable; agreeably to what Paul says, "O the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" and I am sure if you and I only look at our backsliding hearts, from day to day, and this going on for a number of years since we have known the Lord, as well as our wretched hearts and lives before we knew him, truly his mercy is like his love. It knows no bounds. Bless his holy name! And this mercy never will have an end, as the Scriptures declare; for, as I said before, it is everlasting. "Mercy shall be built up for ever; thy faithfulness wilt thou establish in the very heavens." Then we shall be set with the princes of his people.

Eighthly. *Joy*. There is much joy in the world among professors, such as it is, and in and among the Arminians; but it all centres in self and not in the true and living God. They being blinded by the devil, being altogether ignorant of their own hearts, and the spirituality of God's law, the devil dresses them up, and they vainly imagine that they are righteous; and from this arises their joy; but such joy in God's time is sure to wither, if not in this world, yet it will when the flames of hell undeceive them. Now real joy has a firm basis, for it springs up in the heart (under the influence of God's Spirit) from an application of the blood of Christ; or, in other words, when the Holy Spirit enables us to believe that Christ died for us. This makes us love him, and joy is the overflowing of love, what David calls his cup running over. This fully delivers us from the burden of sin and all slavish fears of an angry God, and "we joy in God, through our Lord Jesus Christ, by whom we have received the atonement."

"This precious blood atones all sin,
And fully clears from guilt;
It makes the foulest sinner clean,
For 'twas for sinners spilt."

Again. Such are *justified freely from all things*, by faith in the righteousness of Christ imputed to them; and this fills their hearts with joy: "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath covered me with the robe of righteousness," &c. (Isa. lxi. 10.) Now these two things are the foundation of our joy; and although I might branch it out, yet these two take in all; such as Christ's visiting us, and our having a good conscience. Then what you and I have to look to is this,—whether we have had faith given us to lay hold of the atoning blood and everlasting righteousness of the Lord Jesus Christ. If so, we have real joy.

But this joy will be tried again and again, as we travel on in this waste howling wilderness, and we shall often conclude that it is quite gone and that we have been altogether deceived; but when

the Lord visits our souls again, the joy will spring up; and this chequered walk will continue, more or less, until death, and after death we shall have this joy to the full, without interruption: "For the ransomed of the Lord shall return to Zion (triumphant) with songs, and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Lastly. *Love.* And where shall I begin to treat of this love, or charity? Truly I am lost in attempting it; but I may be helped, I hope, to lisp out a little about it, according to the Scriptures of truth. It took its rise in all eternity. It is sovereign, it is full, and it is free, and will never have an end; for it is like its Author. These things I hope to prove. God in three Persons is the foundation of this love. As it is written, "God (the Father) so loved the world that he gave his Son;" "The Father himself loveth you," &c. 2. The Son. "Greater love hath no man than this, that a man lay down his life for his friends;" but Jesus Christ exceeded all this, for "while we were yet enemies, in due time Christ died for us." Hence Paul says, "The Son of God, who loved me and gave himself for me;" "What shall separate us from the love of Christ?" 3. The Holy Ghost. Hence you read of "the love of the Spirit;" and this love is as great in each of these blessed Persons.

Then this love took its rise from eternity, in the eternal counsels. Knowing the end from the beginning, and seeing the awful state that all men would be in by the fall, God the Father chose a certain number of the human race, out of pure love, and gave them eternal life in his dear Son, before sin entered into the world and death by sin. Hence you read, "God, that cannot lie, according to the promise of eternal life which he gave us in Christ Jesus before the world began." Now, in this covenant, God the Son agreed to become incarnate, which he did, taking our nature pure from the virgin Mary, without the least taint or tincture of sin. Hence you read that he was holy, harmless, and undefiled, &c.: "That holy thing that shall be born of thee shall be called the Son of God." This holy nature was joint to his divine Person; and thus there were two natures in one Person, "Immanuel, God with us;" and he undertook this great work of our redemption. But I shall not enlarge here, having treated of it already in a book called "Christ is All."

But again. In this covenant the Holy Ghost, the third person, agreed to convince all God's elect, sooner or later, as they should come into the world, "of sin, of righteousness, and of judgment;" to open their eyes and to quicken their souls, that they might know experimentally their true state by the fall, and bring them, as needy beggars, to the Lord Jesus Christ, as I have showed in the beginning of this work; and this work will go on until all the elect are gathered to Christ Jesus. It is this blessed Spirit that testifies of him to our hearts, glorifies him in our souls, and takes of the things of Jesus and shows them unto us, in the life and power of them. You and I may have some natural understanding in the letter of truth; but this of itself will avail nothing. It is the life and power which are hidden under the veil which none ever are led to see and feel but the

elect of God: "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Now what great love was here! Well might David say, "How excellent is thy loving-kindness, O God," &c.

But again. This love is *sovereign*; for it is not universal. God does not love all the human race. No. I told you that he chose a certain number. Hence God says, "Jacob have I loved, but Esau have I hated;" and this before they were born, or had "done either good or evil." "Yes," say some, "because God could foresee some good that Jacob would do, that Esau would not." No; this could never be the case; for really Jacob acted very deceitfully to Esau, and told a barefaced lie to get the blessing; but even admitting what you say to be true, for argument's sake, if he saw any good work, he could see none but what must come from himself, for "every good and every perfect gift is from above, and cometh down from the Father of lights." If so, he could have given this good (as you say) that he foresaw to Esau as well as to Jacob, or to Esau and not to Jacob; for by nature we are all destitute of all good; as God says, "There is none that doeth good, no, not one." So that your argument is overthrown. Thus this love is a sovereign love. He loved Abel and hated Cain, loved David and hated Saul, loved the one thief on the cross and hated the other; and what have you to reply against God? "Shall not the Judge of all the earth do right?" It is well for you and me to bow to his sovereign will.

But again. It is a *full* love. There is no want, spiritual or temporal, that we can possibly be in but there is a provision made for that want in this love. O the innumerable multitudes that have been supplied from this fountain-fulness, and yet it flows as rich as ever! "That ye may be able," says Paul, "to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, and to be filled with all the fulness of God." Paul's meaning was not that they could comprehend this love as it really is; no; but he wished that they might know as much of it as any other saints, so as not to come behind; "to comprehend with all saints;"* but this love goes beyond all bounds. As the poet says,

"Thus God the Father, God the Son,
And God the Spirit we adore;
That sea of life and love unknown,
Without a bottom or a shore."

But again. This love is *free*. It is unmerited love. As a good man once observed, "There are thousands and tens of thousands in hell who never were guilty of half the sins of which I have been, and yet I am persuaded that I shall never go there." O what free love! And in order to illustrate this, only look, fellow traveller, in God's light, at your past and present life, as considered in yourself, and you will find it to be one continued act of rebellion altogether; and as it respects God, look at all his dealings towards you, wretch that you

* To "comprehend" here means to "apprehend," as Phil. iii. 12, that is, to embrace, it being the same word in both passages in the original.—Ed.

are, and upon the strictest scrutiny you will find that it is all love, from first to last. I have been astonished at my daily backslidings, and have often trembled lest they should bring down God's righteous judgments; but no; it has all ended in a comfortable persuasion that, notwithstanding all, he still loves me in Christ Jesus. Love has swallowed all, and he has cast all my sins into the depth of the sea. All this shows that this love is free.

But again. If we look at those who are the objects of this love, this also will show the freeness of it; for they are such as we never (according to our reason) would expect: "Not the wise, prudent, rich, righteous, whole, nor full," who conclude that they never have transgressed. These are shut out, and some of the very worst brought in; namely, the foolish, the imprudent, the poor, the sinner, and the empty. These are the characters; not that God saves such *in* their sins, but *from* them. "God hath chosen the foolish things of this world," &c.; and base things, things that are lightly esteemed, and "things that are not;" that is, things that are of no account among men; and all this is, "that no flesh should glory in his presence, but that he that glorieth might glory in the Lord." Look at Manasseh. What a vile wretch he was. He sacrificed his children unto devils, made the streets of Jerusalem swim with blood, and used enchantments, &c.; and all this after being trained up by his father to worship the God of Israel; and yet this free love took hold of him, he being a chosen vessel. Look again at Saul, the persecutor, who compelled the saints to blaspheme and to curse the Saviour, "who before was a blasphemer, a persecutor, and injurious," &c. Well; this pure love took hold of *him*. Look again at Mary Magdalene, who was possessed with seven devils. Look at the mad Gadarene, who had a legion in him. Look at the thief on the cross, reviling his Maker. Now what had these done in order to get this love? Done? Why everything they could to damn their own souls; yet for all that, this free unmerited love was made known to and took hold of them.

But there are a few marks and evidences whereby you and I may know whether we are interested in this love, of which I hope to treat, and then of its duration; and so conclude the subject.

1. There will be in the objects of this love a very great regard to the Holy Scriptures. They will be high in our esteem, and we shall have a firm confidence that the Bible is the word of God; so that we shall sometimes tremble at it when it appears against us, and we shall be greatly hurt if any one speaks against it. There will be a love to those who preach the gospel, and if we discover any error in their doctrine, we shall leave them. This shows that we only love them for the truth's sake. We shall feel, at times, a love to Zion; a cleaving to them as Ruth did to Naomi; and although there will be changes for the worse in all these things, yet this love will come up again. "But," say you, "this is our love to God; but the thing is whether God loves us." Remember, you never can in heart love these things if God does not love you first. Hence John says, "We love him because he first loved us." Well, then, take it

thus from our Saviour's mouth: "He that hath my word and keepeth it, he it is that loveth me;" that is, he hath it in his heart and affections. Many have it in their heads, but this only is of no use. "Thy word have I hid *in my heart*," says David. This is receiving the love of the truth. Christ told the Pharisees, "I know you, that my word hath no place in you;" and again he tells them that they had not the love of God in them, that is, in their hearts. Again. If I receive a minister who is sent of Christ, in heart, I receive Christ in that minister; for our Lord says, "He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me." Here is love to Christ's words, or sayings, kept in the heart in love to Christ. Here is esteeming them whom he sends very highly in love for their works' sake, and here is a love to the brethren only because we can discover the image of Christ in them, and this not in word, nor in tongue, for that is not enough, but in deed and in truth. Then if you and I can stand the test in these things, it is because God loves us, which, as we go on, we shall be brought to know; for by loving the word I love him, and it is because he first loved me. By loving and receiving them which he sends, I love and receive him; but he first loved me. By loving his image in his children, I love him; but he first loved me; and he says, "I love them that love me;" but remember, he is always first in this love.

Another proof of his love towards us is to *rebuke, chasten, and scourge*. "O!" say some, "I always thought that if God loved a man he would give him plenty of this world's goods, health, strength, good connections, friends, &c." O no! That is no proof whatever. See the rich man that fared sumptuously every day. "Ah!" but says another, "I have been always poor in this world, and I think I shall have all my sufferings here, and so get to heaven at last." To all which I answer, that neither riches nor poverty literally is any proof of God's loving you and me; for although God has chosen the poor of this world, and in general his people are poor, yet this is not a rule without exception, for some mighty, some noble are called. Abraham was rich, and many others. But let us attend to what Christ says: "As many as I love I rebuke and chasten, and scourge every son whom I receive," &c. This is a very weighty thing, because Paul tells us that "if we endure chastening, God dealeth with us as with sons; for what son is he whom the Father chasteneth not? But if ye are without chastisement, of which all [God's elect] are partakers, then are ye bastards, and not sons." Then observe, to rebuke is to find fault; and this we soon find when God takes us in hand. It matters not what we have been, whether we have been openly profane or in a profession either of error or of sound truth. God will contend with us and pull down our house about our ears. He will reprove and rebuke us in all that we do. I can look back and well remember when this work was going on with me, when my life was a burden, and no criminal under sentence of death could feel worse, nay, not half so bad as I felt. God declares that he will be a swift witness against them that fear not him. I felt everything that people said, and thought they meant me. I was dashed out of coun-

tenance by every one, and I used to try to alter myself, but I only got worse and worse; and this went on for a length of time. Little did I think that this rebuking and reproofing (at that time) was a proof that Christ loved me; but he says, "As many as I love, I re-buke," &c. Sometimes it would abate in the keenness of it; but it left a dead weight on my spirit.

But again. It is said that he *chastens*. This is done by reflecting his anger and wrath from the law, that is, from his holy word; for read wherever we will we are condemned, for the true light shining into our hearts and into God's word we clearly see, as in a glass, our lost estate. Let us read either law or gospel, we are lost, as it appears, without hope or help. You may try to love God; you cannot. You love idols, and you are full of them, and your heart rises up with enmity against the true God. You may try to love your neighbour as yourself, but you cannot, for self is before all. This is our true state, let men say what they will; yet none believe it but such as God teaches out of his law. Here we learn what we were when we came out of our Maker's hands originally, and the fearful fall of Adam the first with all his posterity. Add to this, God will afflict the body: "He chastens him upon his bed with pain, and the multitude of his bones with strong pain," &c. Family afflictions also, cross upon cross, trial upon trial; life hanging in doubt. He chastens also by the wicked, for they are a rod in his hand: "I am the man that hath seen affliction by the rod of his wrath;" and how keenly is all this felt!

But our Lord tells us that he not only rebukes and chastens, but *scourges* every son whom he receiveth. Scourging is whipping, which formerly was done either with a bough or limb of a tree, or else one made of rope. The latter most likely our Saviour used when he went into the temple and found them going on with their merchandise. It is said, "When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, oxen," &c. He poured out the changers' money, and said unto them that sold doves, "Take these things hence." This was done literally; which spiritually take as follows: By the temple here understand the Lord Jesus Christ; and what abominable work it is to pretend to worship the true God and yet carry on a trade of worldly things even while we are in the worship of God. Say you, "Whoever does this?" All of us have done it, and thousands are constantly doing it now. They carry nothing to the house of God but their bodies; their hearts are buying and selling all the time; but Christ comes into his temple, (that is, the hearts of his own family,) and finding all this work going on, he takes them in hand, because they are sons by predestination. He therefore makes a scourge of small cords, and he drives them all out of the temple. Thus he destroys all fleshly trust and confidence; for before this they concluded and said that they were God's children, yet were carrying on this worldly traffic in God's house without the least concern; but now they feel they are out, and with them all that their hearts were set upon,—sheep, oxen, and money; and he overthrows the tables; that is, he uses this scourge till he has effec-

tually stripped us of everything which we gloried in. Thus our dear Lord comes into our hearts, which are called temples, and he goes on with this scourging to make room for himself. Thus, then, as many as he loves, he rebukes, chastens, and scourges. The scourge is made of our sins, called cords. Hence you read that the wicked are holden with the cords of their sins. By small cords understand his gentleness; for "in plenty of justice he will not afflict;" and he brings us, sooner or later, to believe that we have procured it all to ourselves.

Another proof to us of this love is this, *washing away our sins*, or giving us a view by faith that his precious blood cleanses us from all sin. O this is precious indeed! Now take notice how this proves that God loves us: "In this was manifested the love of God toward us, because that God sent his Son, his only-begotten Son, into the world, that we might live through him." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This is a truth in the letter of the word, and it is agreed to by thousands. They preach and profess all this and much more, and it was manifestly done 1830 [1861] years ago; but such a faith will never bring you and me to a point, really to know that he loves us as individuals; for every sensible sinner has it who is under God's chastening rod; but he cannot believe that ever God loves him. O no. Then how is this brought about? I answer, It is done by his attending his word with power, which may be done either in private, or by the public preaching of a sent servant. Sometimes in private, a passage of Scripture shall come into the mind; in due season the good Spirit enables us to take it to ourselves. It may be this, "The blood of Jesus Christ, his Son, cleanseth us from all sin;" or any other to the same effect; or it may come, and generally does, by the word preached. Again. The power or change may take place without any passage of God's word; but the effect will be all the same, for it will draw our hearts in love to his blessed self; and the substance of it all is this: "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." When this experience comes into the soul, we instantly feel that God loves us, and we feel all that this text speaks in one moment—that we are sanctified, cleansed, without spot or wrinkle, holy and without blemish; whereas, a few minutes before, we appeared to be vessels of wrath, fitting for destruction, as I myself can witness. This is also attended with the justification of our persons, faith laying hold of the perfect and spotless righteousness of the Son of God. We can clearly see that we are in him, and have all that heart can wish by virtue of this union, which never can be dissolved; that his righteousness is imputed to us, and we feel peace, rest, joy, quietness in our souls, and a strong love to him; we can say with the church, "He hath covered me with the robe of righteousness;" and with Paul, "He loved me, and gave himself for me;" and this is what every sensible

sinner wants, neither can he be satisfied with anything short of this.

Lastly. Another proof to us that God loves us is this: This work is attended with the *inward seal and witness* of God's Spirit in our hearts. Be very particular now in what I am going to advance. Observe our Lord's own words: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." You see that we are to find out that God loves us by the indwelling of the Father and the Son: "We will come unto him." But how is this manifested in the experience of it? Why, Paul tells us that Christ dwells in the heart by faith. What faith? Why, "He loved me and gave himself for me." This is it; and God the Father dwells in us by love: "And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God and God in him." Thus it is made good to us, "We will come unto him," &c. Now, as I said, this is the sealing and witness of the Holy Ghost: "Hereby we know that he abideth in us by the Spirit which he hath given us;" "The Spirit itself beareth witness with our spirits that we are the children of God;" "But the anointing which ye have received abideth in you;" "This anointing is true and is no lie, and even as it hath taught you, ye shall abide in him;" "In whom (that is, in Christ), after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance," &c.

Having treated a little about the proofs we have of this love, I am to show its *duration*. This is a very blessed subject to me, and so I have found it; yea, early this morning I had a visit from the Lord to my soul. O reader, never rest in head notions of religion; but, if thou feelest thy need, cry earnestly to the Lord that he would manifest this love to thy soul; for all attainments short of this will end in thy destruction. Then the duration of this love is to all eternity. It is like its Author, everlasting: "I have loved thee with an everlasting love." All the blessings which flow to us are in and through the Lord Jesus Christ, from this pure river of the water of life, clear as crystal, which never can be exhausted; and our employ will be to sing, "Hallelujah to God and the Lamb for ever and ever."

May the Lord bless this feeble attempt to his own dear family, and to him be all the glory.

JOHN RUSK.

Who can give a poor sinner in marriage to the Prince of Life? The angel is come down, and the waters are troubled, but where is the hand that will lift a diseased impotent soul into the healing waters? The fields are white unto the harvest. When shall the sickle enter, and the corn be laid into the garner? O that Almighty power would break forth from the presence of God, to effect the design of his own pity and love! My flesh faileth, and my heart faileth, but God is the strength of my heart. Awake, O arm of the Lord, divide the sea, and let thy ransomed pass over. Love is strong as death; let me not starve at the threshold. Be not withdrawn, O thou who puttest in thy hand by the hole of the door. My bowels are moved for thee.—*Dorney*.

UNPUBLISHED ANECDOTES OF MR. HUNTINGTON.

[An aged friend of ours, a much-attached hearer and admirer of Mr. Huntington, has favoured us with the two following anecdotes connected with that great and good man, which we have much pleasure in inserting.]

A poor Irish Papist, in the exercise of his calling as a bricklayer's labourer, broke both his legs by a fall, and was taken to a hospital. While there he was convinced by the Holy Ghost, without any human instrumentality whatever, of his awful state as a guilty sinner. In this state of condemnation, totally ignorant of the Lord Jesus, and how such sinners as he then felt himself to be could be saved, he left the hospital. I believe he then went to reside in the neighbourhood of Gray's Inn Lane. One Sabbath morning he wandered past Mr. Huntington's chapel, when the Lord inclined his heart, and prompted him to go in. I well remember the text Mr. Huntington took. It was Psalm lxxxvi. 17: "Show me a token for good, that they which hate me may see it and be ashamed; because thou Lord hast holpen me and comforted me." Under that sermon the Lord Jesus was revealed to his conscience, faith given to believe in him, and the kingdom of God, which stands in righteousness and peace in the Holy Ghost, was set up in his soul. Sometime afterwards he called on Mr. Huntington, at Hermes Hill House, Pentonville, to inform him of what God had done for him by his ministry. He asked the poor man what he was doing, or was likely to undertake, and he told Mr. Huntington he did not know what was to become of him, for his limbs having been broken, he was unable to follow his former calling. Mr. Huntington asked him if he would like to live with him as his footman. The good man told him he was unfit for such a place. "Oh!" said Mr. Huntington, "we will teach you." He became his servant, and lived with him until Mr. Huntington died. He afterwards married one of his servants, and was placed by the managers in the rooms underneath Gray's Inn Lane Chapel, to take care of the place. There he lived several years—there he died. The same God who revealed himself to him at the first, comforted him in his last illness, and he departed in the triumph of faith. His name was John Bryan. How wonderful in counsel and excellent in working is God! Here was a poor blind Papist, who must come to England to hear the Gospel, be there converted, and from thence depart to glory. (Romans xi. 33.)

An elderly person who lived in East Lane, Walworth, became a hearer of the late Mr. Joseph Irons, of Grove Chapel, Camberwell. I was told that he was formerly gardener to Mr. Huntington, and I was asked if I remembered him. I replied that I did not. One day I asked my friend, the late Mr. John Over, who was the manager of the secular affairs of Mr. Huntington's chapel, and was his most intimate friend, if he knew him. He answered at first in the negative, but afterwards said, "Yes, I do, and I remember a particular circumstance concerning him. A gentleman called on me one day and placed in my hands a ten pound note, desiring me to give it to Mr. Huntington the first opportunity, but by no means to tell him who was the donor." Mr. Over went the next day to Cricklewood, and found this gardener with Mr. Huntington. After the man had left, Mr. Huntington observed, "Well, Mr. Over, what brings you here to-day? This is not my usual day to receive company." Mr. Over then gave him the bank note, and said, "You are not to know, Sir, from whom it comes." "Well," Mr. Huntington replied, "how marvellous is the providence of God! There is poor White just recovered from a fever that has afflicted him and all his family; I

was about to give him two pounds, but, recollecting it was all the money I had, I resolved not to do so; but directly I had so thought, these words came to my mind, "The liberal deviseth liberal things; and by liberal things shall he stand." (Isaiah xxxii. 8.) I instantly gave him the money, little thinking that you stood at my elbow with five times the amount which God had sent me."

We can back this anecdote with one told us by the late John M'Kenzie. He was going to preach at Liverpool, and for some reason walked a part of the way. As he drew near Liverpool a poor man accosted him, asking him for a little help. As he had but two half crowns in his pocket, and as he wanted them for his immediate necessities, he felt disposed to refuse, but the poor man walked by his side and told him such a piteous, and as J. M'K. believed, a real case of distress, that he felt he must give him one of the half crowns. But as the poor man still walked on and went on with his tale, his feelings were so wrought upon, that at last he was obliged to give him both; and thus he went into Liverpool without a single penny in his pocket. He was rather tried at having given away all his money; but after he had done preaching, a person whom he did not know, came into vestry and put a letter into his hand. When he opened it he found inside a £5 note. "Had not I," said he, when he told us the story, "good interest for my money—a pound for a shilling?" We cannot distinctly recollect, but our impression is that he believed the poor man whom he relieved was a child of God.—ED.

I AM FULL OF CONFUSION.

I duly received my brother's valuable epistle, in which I plainly see you are travelling in the good old way, the end of which is heaven; in regard to which I never was more tried than I am at present, nor ever had I longer fasts. My business becomes more burthensome; and I think, instead of growing more condescending and kind to those about me, I am more and more fretful and peevish. I have groaned hard and long in order to appear more like what is generally called a Christian, but I think I daily get farther from the mark. I find a something in me that does not like to be so much in love with self, and yet I do not hate myself, as if I were Christ's disciple. What work I should make if left to have my own way! In what an awful state are those people who suppose salvation depends upon their wills; and how few there are that are delivered from this snare and device of the devil. But sure I am a salvation that does not secure a man from all possibility of damning himself is not the salvation of the Gospel, and will be of no avail in the swellings of Jordan. I am sometimes thankful that in the midst of trash I find a principle of loyalty within, and now and then it works so powerfully that I had rather be damned than live to dishonour God; yet at the same time, according to my feelings, I do nothing but dishonour God. I really think that the experience of a Christian is of all things the most perplexing. It is quite foolishness to the non-elect, whether wise or ignorant in other matters; and as to the subjects of grace, they know very little about it—they see it best at a distance. They can see it once dwelt in Abraham, Isaac, Jacob, David, the prophets, and apostles, and even in their next door neighbour. But though a constant inhabitant at home, they seldom see it there; and now and then, when it shows its head, what fears lest it should be some ill-begotten thing, a bastard, and

not a son. This is owing to much smoke and confusion in the tent, such as Job was once filled with; and this is often the case with me. When upon my knees I often appear to be in the midst of ten thousand devils, each devil playing a part different from his brother, so that in my mind I am tossed up and down like a locust; and at last, if in an evening, one devil is almost sure to get me into his cradle, and rock me fast asleep; and thus ends my every day. And can this be the way to the city? Yes, my brother, this is the way the holy prophets went; and this is the way you and I are walking. The Master has at this moment given me a call, and tells me he will never leave me nor forsake me; and he has brought my brother M— with him, bless his name for ever. How sweet the visit none can tell, save Jonathan and David. My soul is ready to take wing and fly away, yet I find wife and lads have fast hold of my skirts. I think I could leave all beside. O that my God may bless the reading of this scrawl to my much-esteemed friend, and if he does I shall soon be at Uckfield; and I care not whether it be in the shop, the slaughterhouse, upon the mountains, in the valley, in a lane, in a ditch, or in a nest of devils. I am certain of it if Jesus be with the butcher, the collector will be sent for, and depend upon it, he will be with you in a minute. I shall have nothing to put on. If you should find me twitched up in an old rusty girdle of unbelief, fast buckled with carnal reasoning, the moment I hear the Master, off goes belt and buckler; my wings will then be at liberty, and I shall fly like a dove to its windows. I get little or nothing under the word preached. I toil hard but catch nothing. There is a cause, but I cannot find it out. My desire is to glean in the right field; but the Lord has not said unto the reapers, "Let fall a handful for him." Some seem to feed, but upon what I cannot tell, as no man gives unto me; the little I get is directly from heaven, which though little is very sweet, and the way it is obtained makes it more so.

We have several friends with us on a visit that know not God; this makes it trying to me. I do not wish to offend either them or conscience; yet I am sure to be wriggling on one side or other, and find it impossible to steer between, and on this account I often hear from the accuser; but by and by I shall have done with him; this is his hour; mine is to come. I hate him and he hates me; this he knows and so do I. We cannot walk together comfortably, not being agreed. He sometimes deceives me, appearing in so many different garbs; but the moment I find him out, let him be in what dress he may, fighting commences, and we give no quarter—he is determined to kill me, and I am determined to kill him. He often gets me down, but he has no cause to rejoice, for I am yet in the field, with my mind made up, in the name of my God, to oppose him till death; yea, with a determination not to give place to him, no, not for a moment.

May the Lord bless my dear brother, and when it is well with you, remember me.

WILLIAM HUDSON.

[The writer of the above letter was a collector of the assessed taxes at Lewes, and was a hearer of Mr. Jenkins. Immediately after the death of Mr. Jenkins he preached in his chapel about six or seven months, whence he was removed to Leeds, but does not appear there to have been engaged in the ministry. The above letter has been forwarded to us with some others addressed to the same correspondent; and as Mr. Jenkins's hearers had sufficient confidence in the writer to sit for a while under his ministry, we have thought it a sufficient title to give it insertion in our pages, though we cannot say that to our feelings it possesses that savour and unction which we should have anticipated in one thought worthy to stand in the pulpit of the Welsh Ambassador.—ED.]

Obituary.

MARY PEMBERTON.

My dear Friend,—You will have heard through our friend Mrs. S. of the death of dear Mary Pemberton, the person you kindly helped to obtain the pension for from the Aged Pilgrims' Friend Society.* Her latter end was truly a very blessed one. Mr. H. has interred her remains to-day, which is her 85th birthday. I have ventured to send you a few accounts of our visits to her during the last two or three years; they give but a faint idea of her sweet and savoury conversation. I send them for your inspection; and if you think them suitable for insertion in the "Standard," they are quite at your service.

I can assure you it has been quite a privilege to visit this aged saint. Her conversation made one long for such a profitable state of mind; but she has told us that for many years she was the subject of many fears and much diffidence, which induced a great backwardness to company or society, and made her much to dwell alone; but latterly she has been ready to speak of the goodness of God; her heart was full, and it flowed freely from her tongue, the Lord having turned to her a pure language. Mrs. Pemberton has been a widow since 1814. Mr. Chamberlain had great comfort in her husband's death. He was one of the first—perhaps the very first, who was particularly blest under his ministry, and for whom he preached a funeral sermon.

Leicester, Feb. 14th, 1861.

H. M.

Dec. 26th, 1858.—"I have been thinking over my past experience,

* My being able to obtain for her the £10 10s. pension of the Aged Pilgrims' Friend Society was such a remarkable interposition of Providence on her behalf, that I cannot forbear to name the circumstances through which it was brought about. Not only had I no intention of exerting myself on her behalf, but did not even know her by name; but a highly-esteemed friend at Leicester, Mrs. S., who had promised me her votes for another candidate, wrote to me some time before the annual election in June, requesting me to liberate her from her promise, as she was not aware at the time she gave it that her old friend, Mary Pemberton, to whom she had been for many years much united, and with whom she was in church fellowship, was also a candidate. In my answer I intimated, not only my willingness to release her from her promise, but also added, that I would do what I could for Mary Pemberton, as, unless her case was taken up by some one who could obtain a considerable number of votes, 4,000 or 5,000 at least being required, there was not the slightest probability of her success. Having then secured the election of my own candidate, I was enabled, with the assistance of some kind friends, to be successful also in the case of Mary Pemberton. But now mark the Providence. Just about this time, the Board of Guardians, upon some vague rumour that she had a large pension from some society, took off the whole of her parish pay. She deeply felt the stroke; but as she left the board before which she had been summoned, the Lord applied a promise to her soul, that he would provide. Here then was I, the unconscious instrument of fulfilling that promise; for unless Mrs. S. had named her wish to vote for her, I should have remained still ignorant that there was such a person, and thus she would not have obtained the £10 10s. pension, as she was only a nominal candidate, as is the case with all 43 5s. pensioners turned 70.—J. C. P.

and meditating on the way the Lord has brought me. I was about five years in soul trouble, partly during my husband's illness, before he died. I told him how I felt; he said, 'You are following the Lord in chains.' I thought no one was so wretched as myself. I used to go upstairs and sit on the bed, and was so afraid, for I thought Satan was at my back. At times how I did hunger and thirst after Christ Jesus and his righteousness. The Lord granted me a manifestation in August, after my husband's death; but about Oct. 15th a far brighter one. I was feeling very sad, and thought I must give all up. I soon got worse. I went upstairs, and the Lord Jesus was revealed to me, on the cross. I felt my heart broken; I could weep at his feet; I never felt my heart so broken before. I felt as Job expresses it, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.' I felt him near to me; I was ready to embrace him. I felt he died for my sins, and said, 'Can it be the Lord will save such a wretch as I?' At night I was so overjoyed I could not sleep; it was as though I was in another world. This is full 45 years ago, but I shall never forget it; I felt his love shed abroad in my heart. I remember the place; it was a Bethel to me. I have had many revelations since. I cannot feel satisfied or happy without the Lord's presence; yet I often walk in darkness, and Satan takes advantage of my weakness. I am a poor doubting creature, and very ignorant. If I had not any Saviour to trust in, what should I do? I am nothing in myself but a lump of sin; it seems wonderful for the Lord to look down in mercy upon such poor creatures. The Lord has kept me to this day. O what love! When he appears to us again, it is the same as at the first. I shall be so glad to go when it pleases God. I feel weaned from all in this world, and hope the Lord will be with me in death. It takes a very great deal to wean us from the world. I have had great trials, but not too many. 'Whom the Lord loves he chastens.' I often walk in darkness, and am weary of myself; but I long for his presence; nothing else will support me. As I was going upstairs the other day, I felt I wanted to love the Lord more, and these words came,

'For love can only suit
The children born of God.'

And so it is. I can say with David, 'I hate vain thoughts, but thy law do I love.' How we are pestered with vain thoughts!"

Feb. 27th, 1859.—Visited Mrs. Pemberton; she complained of feeling very low at times, but she said the Lord comforted her. She spoke very feelingly of the goodness of God to her, of his drawing her with loving-kindness in providence to her through a long life, which had been a life of many severe trials; and she said, if trouble could have destroyed her she should have been destroyed, but it was not so. She had found great comfort and instruction in reading Bunyan's sermon on Prayer, part of which so described her experience it was quite a blessing to her, but she said she did not like to neglect her Bible; it had been her refuge in time of affliction. Her anxiety made her diligent in endeavouring to read the Bible, for at first she could read but little. She was now reading Isaiah through; some

chapters she found very precious. She said she prayed for patience, and hoped the Lord would be with her in death. She said it was hard struggling in at the strait gate. She feared at times she had not fully entered in, as she thought perfect love would cast out all fear.

May 8th, 1859.—Visited Mrs. P. She was in a very comfortable frame; had been reading Bunyan's sermon, "Israel's Hope Encouraged," which had been very sweet to her. She said it was very precious to be led back to the beginning of the work of grace upon her soul. Last Thursday, when she sat down to tea, she was much blessed in her soul; she was so happy in God she shed tears, not of sorrow but of joy. She said such sweet seasons were not frequent. She was looking forward to her end, and hoped the Lord would then be with her, she did not mind how soon. She felt her weakness and infirmities great, but wished for patience to wait the Lord's time, and spoke of his goodness in providing for her so comfortably.

June 5th.—Called on Mrs. P. Found her poorly, but comfortable in her mind. Said she wept the other day while thinking upon the goodness of God to her, what care he took of her, and how merciful he was to her. She related how particularly her husband was led to bear Mr. Chamberlain in 1813; he had been seeking preaching that would meet his case, and could not find it, till, as it were accidentally, he observed some people going to the meeting; he followed them and found just what he wanted; he heard very comfortably, and never left Mr. C. Mrs. P. was thus led to the truth also, where she ever continued. She said how sweetly those words were applied to her as she was walking in the street, "The law of the Lord is in his heart; none of his steps shall slide." She understood it as the law of love and faith; she had then been delivered from the law of works. She was looking forward to the time of her end, sometimes with fear, but mostly with a comfortable feeling that the Lord would be with her.

Nov. 18th, 1859.—Visited Mrs. P. She had just had a very sweet visit from the Lord. She said she had been thinking of the goodness of the Lord to her through life, and she thought, "But what poor returns do I make!" This brought a feeling of sadness, when these words came powerfully to her mind:

"Cheer up, desponding soul,
Thy sins are all forgiven;"

with the two next verses,

"Behold, I make thy cause my own,
I bought thee with my blood;
Thy wicked works on me be thrown,
And I will work thy good.

"I am thy God, thy Guide till death,
Thy everlasting Friend;
On me for love, for works, for faith,—
On me for all depend."

Feb. 22nd, 1860.—Mrs. P. was very poorly; said her afflictions had driven her to God; and added, "I can see he has made them to

work for my good, to wean me from the world; he has brought me through many troubles. A few days ago I was very low in my mind, ready to give up, and much cast down, when that word came very comforting to me, 'Cast not away your confidence, which hath great recompence of reward;' it was beautiful. I felt very low last Sunday. What should I do now without a good hope? I should sink. I never expect my health to be better, though I may have relief. My time will soon be over, I shall then be at rest, and have no more storms. I should love to be with him. If the Lord be with us in the valley, all will be well; he has been with me, and I believe he will never forsake me. The Lord spoke these words to me, 'My grace is sufficient for thee, my strength shall be made perfect in thy weakness.' These promises are my support. I feel persuaded he began the good work in me 50 years ago, and he has carried it on. On this I look back. It is free grace alone that keeps us from first to last. I feel such a nearness at times to my blessed Saviour, I wish I could love him more than I do; I want to know more and more of him. I have been reading one of Mr. Chamberlain's letters; it was very sweet. He speaks of having the same promise which came to me so sweetly." Mr. C. wished her to become a member some time before she did, but she preferred waiting, as she had such a dread of appearing better than she was.

— Called on Mrs. P. Found her but poorly and low. She said though it was so, she knew the Lord sustained her. She should be glad when it pleased him to take her; she longed to be gone. She blessed God for having given her a good hope; she would not exchange it for a thousand worlds, if there were so many. What should she do now without it? She could take pleasure in nothing here, and indeed all was unsatisfying; here was not her rest, and she blessed God her portion was not in this life. She said she was often very dark, had many fears, and were it not that God was a faithful and unchangeable God, she must sink, she was in herself so vile and helpless. Some words from the Song were once powerfully applied to her, "I am black, but comely." "Yes, Lord," she said, "I am black as the tents of Kedar." "I knew," she said, "if I were comely he had made me so; I felt I was polluted in myself." She said at that time she was very ignorant, being but young in the way; and she was astonished how she was enabled to understand the Scriptures. It was about that time she read the Song of Solomon, with very great profit and sweetness. She had lately remembered that season, and read the Song, hoping for a renewal of the blessing; but on this occasion it was very different with her. She has often, she says, in days that are past, been so discouraged and cast down that she has been ready to give up. "Then," she said, "the blessed Lord has given me a word that has broken my heart, and brought me to abhor myself. Yes," she said, "I often think I can say with Job, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.'" In her early experience she said she read Mr. Huntington a great deal, and she had such a hungering for the word that her book was

her constant companion at every meal. She was at that time in great distress of soul; and if a word came to comfort her, she felt how unworthy she was of it. Mr. Chamberlain, she said, told her she should not put away what was for her help; but she thought such things were too good, too great for her. She often, as she sits in her house, thinks how good the Lord has been in keeping her from bringing reproach upon his cause; she knows it is all of his grace; she could not have kept herself, and why should she be more favoured than others? It is all his doing, for had she been left, had she had her own will, she could not tell where she should have been. She hoped the Lord would shine upon her in her latter end; she had many fears about that time, but she had a good hope, and she knew God was faithful, and what he had once done was done for ever; therefore she looked for his coming again, when she knew all would be right.

March 25th, 1860.—Visited Mrs. P. She was very ill, but very comfortable in the prospect of being with her blessed Saviour. She said she could not tell what sweet views she had had of him two days ago; that verse had come to her with great comfort,

"Afflicted saint, to Christ draw near;
Thy Saviour's gracious promise hear;
His faithful word declares to thee,
That as thy day thy strength shall be."

She spoke very sweetly of the goodness of God through her life, that not one thing had failed her in providence or grace, and those distressing fears from the enemy she was much more free from. She hoped the Lord would give her patience to wait his time.

April 22nd, 1860.—Called on Mrs. P. She was very weak and ill, apparently near her end; but was very comfortable in her mind, desiring to wait patiently the Lord's time; and trusting she should have his presence and peace in her soul at death. She said that Scripture had been very sweet to her this morning, "As my Father hath loved me, so have I loved you." Its savour continued with her some time, and she said how good the Lord was to a wretch like herself. A piece in the "Standard," on the "Humanity of Christ," she said had been a blessing to her; she said it was a beautiful piece. She had been looking back, she said, to her first setting out, 45 years ago; what troubles she had passed through; but she saw the need of them, and how they had been the means of weaning her from the world. She spoke also of Christ being revealed to her, and that he had never forsaken her, though she had passed through seasons of desertion. She had thought of that passage, "Thy shoes shall be iron and brass, and as thy day thy strength shall be." She said she had been many years in bondage through the fear of death, but now for some time the Lord had removed it, taken it quite away, and she at times longed for her departure. She said how backward she had been to speak of her experience, which she thought was the enemy's work. Often she went to her minister, but, through fear, was prevented saying what she wished to say; but now that was removed, and she could speak of the Lord's goodness to her in provi-

dence and grace; not one thing had failed; the Lord had been faithful: he had drawn her out of the world with loving-kindness.

Feb. 2nd, 1861.—Visited Mrs. P. She spoke of the faithfulness of God to his word, and said he did not leave her and would not. She enjoyed many comfortable seasons, though often fearing and doubting. She said she suffered much from her weakness, and longed for the time when her blessed Lord would take her; she should see, she said, in the same Person, her Judge and her Saviour. She said she could no longer read as she used to do; but when she was a little better the Lord enabled her to meditate upon him, and she begged of him to put the everlasting arms underneath. She told us of a season in which she was much blessed, a short time ago, with some words from Isa. lxiii. 1: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." The latter words, "mighty to save," she said, were so sweet to her, the power and savour remained with her some days. She repeated a hymn of Newton's,

"Let worldly minds the world pursue," &c.,

and said how exactly it expressed her feelings; she loved that hymn, it was so experimental, and contained what she desired. She had been brought in early life to separate herself from the world; and when Jesus was made known to her, she could truly say it had no charms for her. She was at times a lonely one, and wished to be solitary, as she felt it more for her soul's welfare. Psalm xxxvii. was a very favourite portion with her. When much younger, she knew what it was to want the necessaries of life, but this Psalm the Lord so blessed to her that she felt from it he had undertaken her cause, and would, in his own time, be her helper. The Lord honoured her faith, and she could say, "Hitherto hath he helped me;" and,

"He who hath helped me hitherto
Will help me all my journey through."

And it was her prayer he would be with her in her journey's end. One thing, she said, must not be omitted, that when she went with confessions of her sinfulness and vileness to her blessed Saviour, he told her she was "all fair, and without spot;" and then she said, "I think that is too good for me, I do."

Feb. 7th, 1861.—She expressed much pleasure in seeing me once more in the flesh, saying she thought her end was approaching rapidly now, for her feet began to swell; and she hoped that was a sign, adding, "I do so long to be gone; I hope it will now not be long." She said at times the exhaustion and suffering of her body were so great she had no power to think of anything. Then, looking up with such a bright, lively expression of countenance, she said, "But the everlasting arms are underneath me. Sometimes something seems to say, 'But how do you know the everlasting arms are underneath you?' Well, I will tell you. When I get low and cast down, and don't feel my dear Lord near me, and am troubled, it is not long before he brings a sweet promise to my mind, which lifts me up

again. Now, I cannot do this myself; I cannot think a good thought or take hold of a promise without him; so it is his doing altogether; and this proves to me that the everlasting arms are underneath me. O, he is so good to me, he does not suffer Satan to distress me; and see his kindness to me in providence. One day I felt dark and low, when this verse came so very sweetly,

'Believer, lift thy drooping head,
Thy Saviour has the victory gain'd;
He all thy foes in triumph led,
And everlasting life obtain'd.'

It did me such good! How true it is what Hart says,

'While we can call one mite our own,
We have no full discharge.'

She said, "I should like Mr. Y. to bury me, if he were able, and I should like that hymn,

'There is a fountain fill'd with blood,'

to be sung. I loved Mr. Y.'s prayers, and I love him. Do give my love to him and Mrs. Y. I used to like Mr. W.'s prayers, too, very much. I have often felt very sorry that I did not strive to get more into the company of Mr. C. and Mr. Y. I did wish it, but I felt afraid. Often I have resolved to go, and something kept me back. But then, you know, I could not have spoken then as I do now." Speaking of darkness, she added, in a firm tone, "But my end will be peace."

On Sunday morning the following words were brought to my mind, "To the spirits of just men made perfect," which I believe referred to the redeemed soul of dear Mary Pemberton being about to enter upon her eternal Sabbath.

Feb. 9th, 1861.—Saw Mrs. P. She was very desirous to be released from her sufferings; she was very ill, and said she felt impatient at times, she must confess. She said she was comfortable at times, but had not had a word come with power for two or three days, so that she then felt dark; but she believed the Lord would again shine on her before he took her away. She said she loved the Lord's people who were so in uprightness, and she wanted to love the Lord more; and spoke of the Lord being a God of judgment and mercy, one as well as the other. She spoke of her funeral with great composure; and, referring to her person, said, "There will be but little for the worms." She said if she never saw me again, she wished me the blessing of God. After this she said but little. The morning she died she was sensible she was near her end, and was asked by her attendants if she felt comfortable, to which she said, "Yes."

WELL doth Joshua succeed Moses. The very acts of God of old were allegories. Where the law ends, there the Saviour begins. We may see the land of promise in the law; only Jesus, the mediator of the New Testament, can bring us into it. He hath taken possession of the promised land for us; he shall carry us from this wilderness to our rest.—*Bishop Hall.*

WHEREFORE, MY BRETHREN, YE ALSO ARE BECOME DEAD TO THE LAW BY THE BODY OF CHRIST; THAT YE SHOULD BE MARRIED TO ANOTHER, EVEN TO HIM WHO IS RAISED FROM THE DEAD, THAT WE SHOULD BRING FORTH FRUIT UNTO GOD.—ROM. VII. 4.

MORAL OBLIGATION.

No. III.

My dear Sir,—You appear very desirous to learn what opinion I entertain on “moral obligation;” and as you have been wrongly informed as to the nature of my sentiments upon that point, I will now, as briefly as I can consistently with clearness, give you my views upon it. As our views differ with regard to the law being a rule of life to believers, so, most probably, a similar difference exists between us upon the subject which I now propose to discuss; but it is satisfactory to find that upon one point we fully agree, viz., that the principle of moral obligation is to be kept quite distinct from that covenant relationship in which believers stand before God as accepted in the Beloved. You probably, however, do not see by this admission you are virtually surrendering the point for which you have so strongly contended, that the law is a believer’s rule of life; for moral obligation and legal obligation are so closely connected, that if the former must be kept distinct from covenant relationship, so must the latter; and if so, the law at once ceases to exercise any claim upon those who by faith have a manifested interest in the covenant of grace. All truth is harmonious, though its connection is not always clearly seen; but when once we are brought to see and believe in the covenant of grace, and that God has an elect, a peculiar people, to whom he stands in a distinct relationship from other men, then all these consequences follow for which I have been contending, viz., that grace, not works—the gospel, not the law, becomes their guiding, ruling principle. I shall now, therefore, address myself to the consideration of moral obligation; and in so doing shall endeavour to show its nature, its extent, and its bearing upon men generally and upon the people of God in particular.

As I wish to make the subject as clear as I possibly can, I shall first define my terms; and to enable me to do so with the greater clearness and precision, I shall, at the same time, show the principles on which, according to my views, moral obligation is based.

i. By “*obligation*,” then, I understand, according to the derivation of the word,* a binding tie, and by “*moral*,” I mean that this obligation is not “*physical*,” that is, such a compulsion as that of a stone to fall to the ground, or “*corporeal*,” as that whereby a horse is compelled to carry his rider, or purely “*intellectual*,” as when the mind is forced to assent to a mathematical demonstration; but, a binding tie to obedience, founded upon the possession by man of a *moral* faculty, which we call conscience, or moral sense.

* It is derived from the Latin verb “*obligo*,” (whence, through the French, the word “*oblige*,”) which means “to tie up,” as a vine to a trellis or a bullock to its stall.

ii. From this very definition, therefore, we are led up to the principle on which moral obligation is founded, which I believe to be based on the relationship in which man stands to his Maker as an intelligent creature, and from his being endowed, not only with intellect, but with moral conscience, and thus made capable in his original creation of serving, obeying, and worshipping that great and glorious Being from whose hand he came.

Two things are stated of our first parent in the word of truth, which I think we must take into account if we would fully understand the foundation on which moral obligation rests: 1. That he was created after God's image, by which I understand that he possessed both a mental and a moral likeness to his Creator. I do not believe that Adam was a spiritual man, that is, that he possessed those spiritual gifts and graces which are now bestowed upon the elect of God, for these are new covenant blessings in which he had no share, at least in his original creation. But as endowed with intellect and reason, and possessed of perfect purity, uprightness, innocency, and absolute freedom from sin, he was created in the image and after the likeness of God.

2. The second thing recorded of him is, that after his creation he was put into the garden of Eden, and there placed under law—that is, under expressed permission and expressed prohibition: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.) View our first parent, then, as standing before God as our natural covenant head, and observe him in the possession of three things: 1. As possessed of the highest, clearest intellect, and gifted not only with thought but with the faculty of expression, which he manifested in at once knowing and giving names to every living creature, he could apprehend and call upon his divine Maker; 2. As endowed with conscience, he could serve and obey God with the mind and heart; and 3. As being presented with a positive declaration of his Maker's will, and thus put under law, he had a rule laid before him upon which both his intellect and his conscience might act. As I wish to show the broad basis upon which moral obligation stands, I have thus minutely traced it up to its foundation, for without a clear view of this fundamental basis we cannot form a right conception either of its nature or of its divine sanction.

iii. Having, then, viewed our first parent, and seen how and why he was, by his very original creation, laid under an obligation to serve and worship God, we will now look at him as fallen, and as having by the fall utterly lost that image of God in which he was created, and become, as the Scripture declares, "dead in trespasses and sins." Here a degree of confusion is apt to arise in the mind, for viewing Adam as fallen it is easily induced to imagine that his relationship toward God was thereby altered. His standing was altered, but not his relationship. These are two completely distinct things, and must not, therefore, be confounded. He no longer stood in his native in-

nocency, for from that he had most miserably fallen; but he was still the creature of God's hand, and as such bound to render obedience. The fall, by casting him down from his original standing and depraving all his mental and moral faculties, deprived him of the power to render a pure obedience, but it did not release him from its claim. Sin did not annihilate his faculties, though it utterly ruined his native innocence. He still possessed reason, though it had become darkened, and conscience, though it had become depraved. The whole judgment scene, as we may call it, which took place in Paradise after the fall, clearly proves that God dealt with Adam and his wife as moral agents; and his subsequent language to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door," (Gen. iv. 7,) equally shows that he claims the obedience and punishes the disobedience of man, though fallen. You will perceive, then, that I distinctly hold the doctrine of moral obligation, and firmly believe that though man has lost his power to obey, yet that God has not lost his power to command.

I feel strongly upon this point, not only as seeing it so clearly laid down in the word of truth, but as viewing the awful consequences which would result from a contrary doctrine. To make sin a release from obligation to obey would be to establish the horrible dogma that the more a man sinned the less was he guilty. Upon this principle the more that a criminal robbed and murdered the less would he come under the law of the land, and the greater his crimes the more he could demand his acquittal. This may seem to be an extreme case, but I have purposely adduced it as believing that the best way of establishing a truth is first to show the foundation on which it stands, and then to trace out the consequences which must follow from its denial. I have dwelt at this length on the original principle of moral obligation as I know it is a common notion that, because we deny the law to be a rule of life to a believer, we are lawless Antinomians, who confound all ideas of right and wrong, release men from all obligation to obedience, and open a door to the vilest licentiousness.*

iv. But holding to its fullest extent moral obligation, we may still examine a little more closely its *extent*, and whether it may not vary in degree. In this point, perhaps, I may differ from you, but my own view is, that the extent of moral obligation depends, to a great degree, upon the measure of light enjoyed by man in his present condition. Assuming, as we must necessarily do, that God is the "Judge of all" men, (Heb. xii. 23,) and that "the Judge of all the earth must do right," (Gen. xviii. 25,) we seem bound to believe that there are determining circumstances of this judgment. His being the Judge of all implies that there is a law or rule of judgment for all; and his doing right implies that God, as universal Judge, is not an arbitrary Monarch, but acts upon some righteous and acknowledged principles. Thus, we read that "the dead were judged out of

* Rowland Hill used to say that if a person were to call upon him, who denied the law to be a believer's rule of life, he would watch him very carefully lest he should run off with his silver spoons.

those things which were written in the books according to their works;" (Rev. xx. 12;) and Daniel saw the Ancient of days sitting upon his throne, the "judgment set, and the books opened." (Dan. vii. 9, 10.) The apostle also tells us that "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." (2 Cor. v. 10.) From these Scriptures we gather that there will be a final judgment of all men, and that they will be judged out of the books, and according to their works. All this seems to imply that there will be a judgment dependent upon circumstances, and that men will not be condemned in the mass, but judged according to their works. That these works in the unregenerate are all bad is evident; but were they equally bad, where would be the need of judgment according to them? We seem, then, to gather from this that a measure is applied to their works. That they were all bound to obey is evident, for on what principle could they be judged if no obligation to obedience lay upon them? but that this should be precisely the same obligation in all instances does not seem to be equitable. The Lord himself establishes a distinction between the servant that knew his Lord's will and the servant that knew it not. Both were beaten with stripes, but the latter with fewer. The Lord, then, laid this down as a primary rule of judgment, that unto whom much is given of him is much required. (Luke xii. 48.) Now if this be the case, it would seem that there is a difference of obligation, depending upon the measure of light which has been vouchsafed. Thus the Lord declares that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city which rejected the ministry of the apostles; (Matt. x. 15;) and pronounces that it should be more tolerable for Tyre and Sidon at the day of judgment than for Chorazin or Bethsaida, and for the land of Sodom than Capernaum. (Matt. xi. 21-24.) But why so, except that greater light had been vouchsafed to those cities from the preaching of the blessed Lord and his disciples? Here, then, we seem to establish degrees of sin as depending upon transgressing against more or less light. But what is sin but disobedience, and what is moral obligation but an obligation binding man to obey? If this be true, then the measure of obligation would seem to depend upon the measure of light. As illustrations are sometimes more clearly apprehended than arguments, take by way of proof the following instances:

1. View first the heathen; and, to walk in the footsteps of Scripture, take especially those of whom the apostle speaks (Rom. i. 20) as being "without excuse." But why were they without excuse, but for this reason, that "the invisible things of God," meaning thereby his "eternal power and Godhead," were so clearly revealed in the wonders of creation that they ought to have glorified him as God by rendering to him obedience, and thanking him for his beneficent acts in providence? (See Acts xiv. 17.) In this way God left himself not without witness, even to the heathen world; and in addition to this external light there was the internal light of natural conscience, (Rom. ii. 14, 15,) whereby they had a law written in their hearts. This,

then, was their condemnation, that they sinned against the light which they had, both internal and external; and instead of worshipping and serving the Creator, changed the truth of God into a lie, and worshipped idols, even to bow down before birds, and four-footed beasts, and creeping things. To serve, then, to obey, and to worship God, according to the light they possessed of his eternal power and Godhead, was the extent of their obligation, for by the extent of their obligation is their sin measured. The apostle says nothing about God's claiming their love on the ground of his glorious perfections, or of their being bound to obey a law of which they had never heard, or of their believing a gospel which was never preached to them, but brings them in guilty for want of obedience to that inward law which was written in their hearts of right and wrong, of acknowledgment of his power as their great Creator, and of thankfulness to him as their most kind Benefactor.

2. But take another case, that of the Jew, as the apostle handles it in Rom. ii. 17-19. As a descendant of Abraham, as in external covenant with God, and especially as favoured with the Scriptures of the Old Testament, the Jew had a much larger measure of light, for unto him "were committed the oracles of God." He was "instructed out of the law, knew God's revealed will, and approved the things that are more excellent." As, then, he had a larger measure of light, he had also a proportional extent of increased moral obligation. He was bound to obey the law of God as given by Moses, as the Gentile was bound to obey the law of conscience. His sin, therefore, was much greater than that of the Gentile in proportion to his larger measure of light. Unless we admit this, we run a great risk not only of misunderstanding a great part of God's warnings and threatenings by the mouth of his servants the prophets, but even of denying some of his clearest and most positive declarations. Take as an instance to illustrate this point the worshipping of the golden calf. Would any one say that the sin of these idolators was not greatly enhanced by the clear revelation of the law upon Mount Sinai, and especially by the issuing of the second commandment under such awful sanctions as attended the giving of that fiery dispensation? Had not the children of Israel a higher degree of obligation to serve and worship God according to the light given them than was the case, for instance, with the Egyptians? If not, why was the Lord so angry that he said to Moses, "Let me alone that my wrath may wax hot against them?" and why did Moses say, "O, this people have sinned a great sin, and have made them gods of gold?" (Ex. xxxii. 10-31.) I am not intimating that because the children of Israel had a clearer revelation of the will of God they obtained thereby any greater power to obey it. That is not the question. The point is whether moral obligation does not vary in degree, and whether this degree is not measured by the larger measure of light.

3. But to show this still more plainly and clearly, take another case, at which I have already hinted,—that of the Jew who lived at the time when the Lord appeared upon earth. Then it was that a large measure of external light was given, so that "the

people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. iv. 16.) Now, there was laid upon them a larger claim to obedience, for again, in their case, the measure of their sin depended upon the measure of their obligation. Surely the sin of those who saw Christ's miracles and heard Christ's words, and yet rejected him as the promised Messiah, was greatly enhanced by the larger measure of light against which they closed their eyes. If moral obligation mean an obligation to obey, there must have been a greater obligation laid on the Jew who saw Lazarus raised from the dead than upon a poor Gentile who never saw or heard of Christ. This made the Lord say, "If I had not done among them the works which none other man did, they had not had sin;" and again, "Jesus said unto them, If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth." (John ix 41.) All will admit that the sin of the Jews in rejecting Christ was aggravated by the light which shone forth in his glorious Person as the promised Messiah; and this as more specially manifested by the greatness of his miracles, the purity and clearness of his doctrine, and the spotless holiness of his life. But how could their sin be greater unless their obligation was thereby increased? and what enlarged this obligation but the more abundant measure of light? If God had no claim to our obedience there would be no sin in withholding it; and, therefore, by parity of reasoning, the greater claim that he has to our service, the greater is our sin in refusing it. Unless we establish some such principle as this, we make all sins equal, and all transgressors to be sinners of similar magnitude,—a conclusion revolting not only to common sense, but to the verdict of every man's conscience, and certainly to every declaration from the mouth of God.

4. Now take a fourth case, one who lives in our day, and more especially under the sound of gospel truth. He has a larger measure of light, and therefore has a larger measure of obligation. If it were not so, how could his sin be increased by the measure of his light and by his wilfully sinning against it? In holding, then, the doctrine of moral obligation, I hold it as varying, or rather increasing, with the measure of light vouchsafed.

You will perceive that all this is quite distinct from covenant relationship, and from the work of the Spirit of God upon the heart. Moral obligation views man as originally created in the likeness of God, and endowed with those mental and moral faculties which made him capable of rendering to his Maker a perfect obedience. Whatever confusion of thought or difference of opinion there may be as to what God demands of man since the fall, all will admit that Adam was bound to obey according to the light given to him, and the law under which he was placed. Let me seek to disentangle any confusion of thought by which the mind is frequently darkened and the truth of God obscured. It seems to me, then, that, viewing the relationship in which man stands to God since the fall, we must come to one of these three conclusions: either, 1. That as man has lost all power to obey, God has lost all authority to com-

mand—a view which, by denying all moral obligation whatever, would make God unjust in punishing the sinner; or, 2. That the demands of God upon man's obedience being essentially unalterable, there can be no difference as to the extent of moral obligation arising out of a greater or less measure of light,—which would make all sins equal, and those who crucified Christ to be no greater sinners than those who murmured in the wilderness; or, 3. That though the demand of God remains in all its strictness, yet that the extent of obligation varies in proportion to the measure of light and knowledge. The last is my view; and though I know it is attended with some difficulties, yet, as steering a middle path between two manifest though opposite errors, it seems to me most consistent with the voice of truth in the word and in our consciences. I need not go far to show this. To sin against light and knowledge is surely worse, and felt to be worse, than to sin ignorantly. The Lord himself, under the law, drew a distinction between sins of ignorance and sins of presumption: "And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offering, and the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him." (Num. xv. 27, 28.) Provision was made for the sin of ignorance; but what said the Lord about the sin of presumption? "But the soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." (Num. xv. 30.) Whatever subtle reasonings, then, may perplex the mind, the conscience, as enlisted on the side of truth, and as an inward witness for God, feels that sin is aggravated by being committed against greater light and knowledge; and this is never more clearly seen or more keenly felt than when God, by his Holy Spirit, lays judgment to the line and righteousness to the plummet.

v. But in order to obviate any misconception of my meaning, I wish particularly to observe that the subject of moral obligation must be kept perfectly distinct from several points with which it is often confounded. 1. That it assumes or implies that fallen man possesses any power to render unto God an acceptable obedience. This we totally deny. The fall has so thoroughly depraved the whole nature of man that he cannot serve God so as to be accepted of him, as Joshua told the children of Israel, "Ye cannot serve the Lord, for he is a holy God; he is a jealous God." (Josh. xxiv. 19.)

Nor again, 2, does the doctrine of moral obligation at all assume or imply that natural men are called to believe, savingly, in the Lord Jesus Christ. Living faith is not a duty, but a grace, a fruit of the blessed Spirit, and flowing out of the depths of eternal love and mercy to the elect of God, and, therefore, not demanded as a debt due from those who have no interest therein. God has afforded indeed such ample testimony to the truth of the gospel, that men are inexcusable in adding unbelief to the rest of their sins, and for this they are as justly and deservedly punished. If this seem hard doctrine, consider the case of the Jews of old. When our blessed Lord appeared among

them as the promised Messiah they rejected and crucified him, and for this they were justly punished and rejected, and their city and temple trodden under foot. But could they believe? What says the Holy Ghost, by the pen of John? "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart and be converted and I should heal them." (John xii. 39, 40.) Thus there are two extremes, both of which I desire to shun. 1. That held by Arminians, viz., That as men are punished for unbelief and disobedience, they must possess power to believe and obey; 2. That held by Antinomians, that as men have no power to believe or obey, they are therefore excused for unbelief and disobedience. The former view makes moral obligation a part of the gospel; the latter denies moral obligation altogether.

Nor, 3, is moral obligation at all connected with the rule of life under which believers are placed. They are under a higher obligation, and a nobler because a spiritual and gracious rule. "The love of Christ," says the Apostle, "constraineth us." (2 Cor. v. 14.) This is the silken tie, the golden cord, which binds them to believe and obey. They are sons, not servants; not under the law, but under grace, and therefore their obligation is not moral but spiritual. Their delight is to do the will of God from the heart, to live under the smiles of his loving countenance, and as redeemed by a price to glorify God in their body and in their spirit which are his. (1 Cor. vi. 20.) As having the eyes of their understanding enlightened from above, they have a new mind by which they see; as blessed with a conscience made tender in the fear of God, they have a new heart to feel; and as favoured with the love of God in sweet enjoyment, they have new affections, which, as fixed where Jesus sits at the right hand of God, lift them up from earth to heaven. Thus, as I view believers in Christ to be not under the law of nature and conscience, like the Gentile, nor under the law of Moses, like the Jew, but under the grace of the gospel and the teaching and guidance of the blessed Spirit, I consider them not under moral obligation but under spiritual privilege. Were they under moral obligation, as other men are, there would be no pardon for their sins nor healing for their backslidings; they would be under law and justice, and would be therefore punished as transgressors. But now, "if any man (that is, any believing man) sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." When, therefore, they sin, ("for there is no man who sinneth not,") they are not condemned and cast off as servants, but chastened and rebuked as sons, for this is the whole tenor of the covenant of grace, (Ps. lxxxix. 31-34; Heb. xii. 6-11,) and they are thus brought to repentance and godly sorrow for sin. If, then, the believer in Jesus is released from moral obligation, it is not that he may sin; but he is delivered from it in the same way as he is released from the law as his binding rule, that he may not sin; for, in fact, moral obligation is only another term for legal obligation, with this difference, that moral obligation is of wider signification, as embracing the law of nature and

of conscience as well as the law of Moses. I showed in my last letter how the gospel, as a law of liberty and love, fulfilled and absorbed the law of Moses, and thus became the believer's rule of life; and I have also pointed out in this the foundation of moral obligation in the creation of Adam in the image of God. Now see on what higher grounds spiritual obligation rests as binding on believers than even that of our first parent. Adam had a natural knowledge of God; believers have a spiritual knowledge of him. (John xvii. 3.) Adam had a natural conscience; believers have a spiritual conscience. Adam was created after the mental and moral likeness of God; believers are renewed in the spirit of their mind, and thus recreated after the spiritual image of Christ, for "he that is joined to the Lord is one spirit." Adam could therefore lose the image of God, in which he was created, for it was but a mental and moral likeness, and not a spiritual image. But believers cannot lose their new creation after the image of God in righteousness and true holiness, for they are "predestinated to be conformed to the image of the Son of God;" (Rom. viii. 29;) and this predestination secures their never losing it.

I hardly know if I have succeeded in making my views of moral obligation understood; but if so, there will be found in them a harmony with the subject of my last letter. It may seem, perhaps, to shock your mind that I should consider believers released from moral obligation; and it might well do so if I meant thereby that they are free to sin. But the exact contrary is the case. They are set free that they may serve—serve in newness of spirit and not in the oldness of the letter. By obeying from the heart that form of doctrine—the doctrine of the grace of God, which is delivered to them, they are made free from sin and become the servants of righteousness. This is true liberty—liberty not to sin, but from sin. Being made free from the guilt of sin by the blood of sprinkling, from the filth of sin by the washing of regeneration, from the love of sin by the love of God shed abroad in their heart, from the power of sin by the efficacy of grace, and from the practice of sin by the fear of God as an inward fountain of life, they become servants to God, have their fruit unto holiness, and the end everlasting life. (Rom. vi. 17–22.) This is the religion that I contend for, and for which I have not only the testimony of the word but the witness of my own conscience.

I hope I have explained myself as explicitly as I possibly can. You have asked me several times to give you straightforward answers, which would almost seem to imply your suspicion that I could give you crooked ones. I hope I can say, in the sight of God, that I am not ashamed of any one doctrine which I hold; for if I were, it would prove that I had not received it from the word of truth by the teaching of the Holy Spirit. Nor, indeed, is there any reason why I should keep back or disguise my sentiments. Your opinion of me, either for good or evil, can have no influence upon my mind, considering we are almost strangers to each other. I have given myself a great deal of trouble to reply to your questions; and though I foresaw from the very first that the controversy between us would be

perfectly fruitless, yet I was induced by your earnestness to give up a great deal of precious time to the resolution of your questions. I cannot, therefore, pursue the subject any further, as neither my health nor my engagements will allow me to continue a controversy out of which so little good seems likely to arise to either party. Would it not be much better for you, instead of worrying your mind with these doctrinal points, to be seeking a sweet experience of the grace and power of God in your own soul? It is a sweet and blessed enjoyment of the grace, mercy, and truth of God in our own heart which alone can give us true peace in our own conscience, or make us acceptable to the children of God. But do not mistake me here, as if I held that sound doctrines were of little importance. On the contrary, they are primary matters; but when they have been firmly settled in our own mind, then we find that the most important work is to maintain the life of faith in the soul, to walk before God in the light of the living, to have our affections fixed upon spiritual things, and to be made manifest to ourselves and to others as saints and servants of the Lord Jesus Christ.

I commend you to his grace; and, wishing you an ample supply of every needful mercy, I am,

Yours very sincerely, for the Truth's sake,

Stamford, Aug., 1860.

J. C. P.

[It is right to mention that the above letter has been much altered and enlarged from its original shape.—J. C. P.]

If God give you Christ, in the same charter all things are yours, "because ye are Christ's, and Christ is God's."—*Rutherford*.

CERTAIN it is, that one who, like Paul, has been transported with joy, even to the third heavens, and cried, "I am more than a conqueror; who shall separate me from the love of Christ?" may, at another time lie mourning, as at the gates of death, crying, "O wretched man that I am; who shall deliver me from the body of this death?" One who has walked in sweet communion with God, rejoicing in the light of his countenance, may afterwards "walk in darkness, and see no light." He who has cast anchor within the veil, and ridden securely in the peaceful harbour of assurance, may seem to feel his anchor of hope lost, and go adrift into the stormy ocean again, crying with the church, "My hope is perished from the Lord." His calm and clear air may be overcast and clouded, yea, filled with storms and tempests, lightnings and thunders. His graces, like under-ground flowers in the winter, may all disappear, and hide their beautiful heads. To God he may say, "I am cast out of thy sight. I know thou canst do much, but wilt thou show wonders to the dead?" To the promises he may say, "You are sweet things indeed, but what have I to do with you? I could once, indeed, rejoice in you, as my portion; but now I fear that I grasped a shadow, a fancy, instead of you." To saints he may say, "Turn away from me; labour not to comfort me. O do not spill your precious ointment of consolation upon my head; for what have I to do with comfort?" To former experiences he may say, in his haste, "You are all liars." To the light of God's countenance he may say, "Farewell, sweet light. I shall behold thee no more." To Satan he may say, "O mine enemy, thou hast at last prevailed against me; thou art stronger than I, and hast overcome."—*Flevel*.

POETRY.

LINES WRITTEN ON THE DEATH OF RUTH DAVIS,

Particulars of which appeared in the "Gospel Standard," Nov., 1859, p. 345.

FAREWELL! happy child, all thy conflicts are ended,
 Earth's dark, chilly sorrows afflict thee no more,
 For, by thy Almighty Redeemer befriended,
 Thy spirit is landed on Canaan's blest shore,—
 Where pain, grief, and anguish
 No more make thee languish,
 Nor sin (hateful monster!) e'er poison thy soul;
 For wash'd in the fountain,
 Thou'rt safe on the mountain,
 To praise his free mercy which made thee quite whole.

How sweet to be called in life's early morning,
 To know thy dear Saviour, and taste his free love!
 Then, just as the Daystar upon thee was dawning,
 'To cease from the conflict, to triumph above.
 O who could deplore thee,
 Or ever weep o'er thee,
 Dear child, early call'd from this wilderness drear!
 While thousands who languish
 In life's bitter anguish
 Oft sigh to be with thee in blessedness there.

To bask in the beams of ineffable glory,
 To feel heaven's sunshine* enrapture thy heart,
 To tell list'ning angels the wonderful story,
 That thou of his flesh and his bone art a part;
 That thy Head, ever-glorious,
 For ever victorious,
 Hath trampled thy foes in the dust at thy feet.
 Sin, Satan, and death,
 With thy last parting breath,
 Through Jesus have suffered a final defeat.

Thy sorrow for sin is now turn'd into praises;
 The pangs of the new birth, how soon they are o'er!
 How sweet is the anthem thy free spirit raises!
 How precious the Saviour thou liv'st to adore!
 To praise him for ever,
 To separate never,
 But still to behold the bright beams of his face!
 O glorious transition,
 From pain to fruition!
 O precious ripe fruits from the buddings of grace.†

C. M.

[We insert the above beautiful lines as original, though they are almost too good to come from an ordinary pen.—ED.]

The Hymn, "Sweet Truth to Me," in our April No., was, we believe, written by Medley.

* "The Lamb is the light thereof." (Rev. xxi. 23.)

† "He will give grace (the bud) and glory (the fruit)." (1's. lxxxiv. 11.)

THE
GOSPEL STANDARD.

JUNE, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

NOTES OF A SERMON BY MR. SHORTER,
ON THE EVENING OF MAY 28TH, 1848, AT MITCHELL STREET CHAPEL,
ST. LUKE'S, LONDON.

“Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies, who satisfieth thy soul with good things, so that thy youth is renewed like the eagle's.”—PS. ciii. 2-5.

THIS experience of David, in calling upon his soul to praise the Lord, doubtless was caused by the peculiar shining in of the Lord's countenance upon him, for it was only then that his heart was moved within him to bless and praise his holy name; for whence the waters come, thither shall they return again; therefore says he, “Bless the Lord, O my soul, and all that is within me, bless his holy name.” Let all my soul, let everything that God has put within my heart, be put forth to show the praises of the Lord. “Bless the Lord, O my soul, and forget not all his benefits.” This is often the case with me. When the Lord confers any special favour upon me I take shame to myself for mercies received, when I ought to be employed in giving thanks to his holy name. I was thinking one day that I had my eyesight, and that that was not clean gone. It struck me, “Did you ever bless God for your eyesight?” When I had it in full vigour I did not remember that I did. There are many peculiar benefits enjoyed by God's children which never cross their minds. I am confident, my friends, that though the Lord is heaping favours upon his children every moment yet it is certain that we do not discern them every moment. “Bless the Lord, O my soul, and forget not all his benefits.” Don't forget them all, don't let them be lost in ingratitude. Do bless him for some of them. It is a benefit to have health and strength of body, though we have health and strength of body without always blessing the Lord for it. God's people often forget that they owe gratitude to the Lord for his benefits; for the bread we eat, and the water we drink are the Lord's free benefits. Whether we eat fish or fowl, all the raiment we put on, all these are benefits; and yet how often do we forget these things; nay, every breath we draw is the Lord's benefit. It is he that confers it upon us. Our life is his. Everything is his, except our sins; for in him we live,

move, and have our being. Is it not a wonderful blessing to have life and light, whilst thousands of our fellow creatures are destitute of the same? To know how necessary it is to be saved in the Lord, and in him alone, to have an increasing sight of the badness of our hearts, all this is a benefit. We find in ourselves we become more black and loathsome while all this is going on. We are increasing in knowledge; yet how seldom it is that our heart and soul do remember and bless the Lord. How seldom it is. It is then and then only, when the Lord's tender mercies visit our souls that they are a well-watered garden, that we can bless him from day to day for all the blessings which are stored up in our precious Christ. "Bless the Lord, O my soul, and forget not all his benefits."

Well, then, the Psalmist goes on to name a string of benefits, and very great ones too, which he knew in his own soul: "Who *forgiveth* all thine *iniquities*." What a benefit it is, my friends, to have all our iniquities forgiven! If the Lord did not forgive *all* our iniquities, if there had been but *one* left, then the poor creature must have sunk, for one is sufficient to damn a man for evermore. Therefore it was necessary to have it known in David's soul that the Lord had forgiven ALL his iniquities. Now, my friends, if you are of those who cry after it, I can tell you that the blessing is in store for you. It is indeed. If the Lord has put a cry into your soul, you will certainly have it; you will indeed: "For I said not to the seed of Jacob, Seek ye my face in vain." If you have ever been led sensibly to cry, "God be merciful to me a sinner," as sure as the Lord has led thee to seek that blessing thou shalt obtain it, and then thou shalt come out with the Psalmist, "The Lord hath forgiven all my iniquities."

The last time I was in the country, I went by a spot where I had it once manifested to me. I was as sure that the Lord had blotted out my sins as I was of my own existence. But you must recollect it is in the present tense; it is a going-on thing. Though at the first we receive full remission of all our sins and are assured that nothing shall separate us from God finally, sometimes guilt will so make havoc in our consciences, that we cannot be satisfied without a fresh sense of the pardon of our sins. But, bless the dear Lord, he clears the darkened skies. He shows us that his Son hath completely borne them, and put the whole of them away. He does not do things by bits and halves, my friends. The Lord died for the whole of them at once. I believe that a vast many iniquities are forgiven that we never knew, for who can search his own heart? It is full of all manner of filth; yet when the pardon comes, it takes in all, all that are mentioned and all that are not mentioned, everything of every kind together. What a word is that, "The blood of Jesus Christ, his Son, cleanseth us from *all* sin." Bless his precious name, it is not again to appear, for it is clean gone away. Part of it to be remembered another day? O no! "Thy sins and iniquities shall be remembered no more." O what a blessedness is there in this!

Perhaps some one may be ready to say, "The Lord will not forgive my sins, because they are so great, because they are so abomina-

ble." Now David had wonderful testimonies from God; the Lord made him a great man, took him from the sheep fold, lifted him upon a throne, and made him very great naturally; yet after all the light that God had given him he committed adultery; he killed his neighbour for the sake of his wife; his heart was hardened by his sinning; yet the Lord forgave him. Now perhaps you will say, Mine is greater than that. "All manner of sins and blasphemies shall be forgiven to the sons of men;" and the Lord says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now, is there confession? Does God bring thee to confess? If God brings thy heart to confess and to cry for mercy, then the blessing is thine. For "he that confesseth and forsaketh his sins shall find mercy." The Lord hath said it. Then thy whole heart and soul will echo to his praise.

"Who healeth all thy *diseases*." Not only all thy iniquities, but all thy diseases. Whether he is speaking of the diseases of the body I do not know; but it is sure and certain if he is speaking of the body as being diseased, and the things of the body, the heart and soul cannot be far off from being diseased. He takes in all the diseases of the body too. The Lord had done great things for his body, for his body was afflicted. Now, the Lord is the best physician. If a man goes to the Lord for his bodily infirmities, he will not be disappointed, for Jesus Christ is the same yesterday, and to-day, and for ever. If we go to doctors, and the Lord blesses the doctor, then the doctor gets the praise. I once had a pain in my head, and the Lord heard me for the pain in my head. The Lord has heard prayer in many instances in my family. "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases." I know it was too much for me when the Lord heard my prayer for my wife. I knew not how to contain myself. I went up into a loft and blessed the Lord with all my heart and soul. But I sometimes forget the Lord's benefits. When anything else has befallen me, I have gone somewhere else, fool like. David had many diseases in his own soul. In one place he says his "loins were filled with a loathsome disease." In another place he says that his "soul was full of troubles, and his life drew near to the grave." In another place he says, "My soul cleaveth to the dust." That is a sad complaint; I dare say some of you know what that is. Sometimes everything is brought into motion to bring troubles into our hearts. Our heads are bowed down like a bulrush. Well, my friends, notwithstanding all this, one sweet kiss, one kind look, one tender experience of loving kindness,—his iniquities were all forgiven. This word healed all the complaints in his own soul. He could not cleave unto the dust then. He could not roar out for the disquietude of his heart then. It all sank into nothing. Let all my enemies curse. I do not care who curses, when the Lord blesses. All will be swallowed up in that ocean of bliss and blessedness which the Lord will create.

"Who redeemeth thy life from destruction." So that the Psalmist had been in danger of destruction. I think he knew in a twofold

sense that he was in danger of destruction from the Almighty. There was one destruction that David knew something about, when he said, "The pains of hell gat hold upon me;" and that dreadful feeling upon a man will keep him down in a most horrible pit. Then the Lord "brings him up from this horrible pit and miry clay, and puts a new song into his mouth, even praise to our God." I believe too, my hearers, that David knew what it was to feel another destruction coming upon him. He thought all his spiritual life, all his religion, would be swallowed up and gone. Have you not known what this is, some of you? Have you not known what it is to be just going into the mouth of the eater, when these words have come, "No weapon that is formed against thee shall prosper?" The devil will never have you; destruction will never swallow you up. Bless his honourable name! I have known this. The devil once terrified me as I was in a room by myself. I was so frightened that I trembled from head to foot. The Lord sweetly spoke these words, "I will rebuke the devourer for your sake." Though I have found the devil before me, I was determined to go on. The Lord shut the door to destruction before my face. The Lord is as almighty to save as he is to destroy. I once was tempted to put an end to my life. I took the razor to do it, when these words struck me: "Thou shalt not kill." I felt my heart boil against the Lord, because he would not kill me, nor let me do it myself. Two hours afterwards these words came: "He heard their cry, and will save them."

"Who redeemeth thy life from destruction." There is another sense in these words that the Psalmist was acquainted with, and the Lord did so do it that he said, "The Lord lifteth me from the gates of death." Sometimes diseases come upon man's body, and in answer to prayer the Lord delivers them. And does he not redeem their life from destruction? Yes. He not only does this, but he always crowneth them with loving-kindness and tender mercy. Now, that is the best crown that can be worn on earth,—loving-kindness and tender mercy. That mercy that put a natural crown upon David did also confer upon him an eternal crown, and an eternal mansion in an upper and better world. Perhaps you have had such a crown as this, some of you? Don't you think that that poor creature had it, I mean that poor man that was sick of the palsy? He got the crown, when Jesus said, "Son, be of good cheer, thy sins are forgiven thee." Although he had been tormented, he got the crown at once, and got the victory of loving-kindness and tender mercy. Loving-kindness and tender mercy will be the lot of God's people for evermore.

"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." We want a great many things, and if we belong to the Lord's family, when the Lord Jesus Christ shows us these things, why, bless you, the poor soul is satisfied; his mouth is satisfied with good things. My friends, I believe it will have the same effect now as it had in Joshua's days. He takes from us our ragged garments, and clothes us with the garments of salvation; and as sure as we can get this we can rejoice, and, indeed, find

we are new creatures at once, and say with David, "The Lord liveth, and, blessed be my rock, and let the God of my salvation be exalted."

Now may the Lord bless the few hints, if it be his holy will, and his name shall have all the praise.

A TESTIMONY FOR THE LATE HENRY FOWLER.

It pleased the Lord, in the course of his providence, to lead me to hear that gracious man of God, Mr. Henry Fowler, of Gower Street, when I was seeking after truth. The first time I heard him was on a Wednesday evening; he was the first gospel minister I had heard from the time life and light first broke into my soul, which was nearly three years before. I shall never forget the blessed season of comfort and joy produced in my soul; for the good man appeared to know all about me. He began in his sermon where God began with me, in stating how the law of God entered a sinner's conscience, and what effects it produced, what bondage, what terror, what fear of eternal misery and everlasting banishment from God into the pit where darkness and despair reign for ever and ever; how the soul was delivered from this state of bondage; how the light of the gospel first broke into the mind; what joy it produced in opening up a Saviour's love to poor sinners; how he died on the cross to redeem them from sin, death, hell, and the grave; and how this joy began to decline, that darkness began to creep over the mind, doubts and fears to prevail, and the soul to fear that it was all a delusion; with a swarm of evil thoughts rising in the mind, and no power to suppress them; with the fiery darts of the enemy of our souls flying thick and fast; with blasphemous thoughts rising in the mind against the God of heaven; with infidelity and atheism; with a train more of his infernal darts to distress the poor soul, that makes it cry and sigh and groan to the Lord with groanings that cannot be uttered.

I was very much tried and tempted while under his ministry that I had committed the sin against the Holy Ghost. The mental agony I went through under this temptation no one knows but those who have had to pass through the trial; but he was made the honoured instrument of breaking the snare; so that Mr. Fowler broke the snare of the fowler instrumentally. He began by stating that no child of God could commit the unpardonable sin; for to commit the unpardonable sin, he said, light and spite must meet together. He said Paul would have committed it if he had had light. He had spite but no light; and Peter would have committed it, when he denied his Lord and Master; for he had light but no spite; so he could not commit it; and for the proof of this he quoted 1 Cor. xii. 3: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." It was this portion of God's word, by the powerful application of the Holy Spirit, that set me at liberty on this momentous point.

There was another thing which he was the means of clearing up, under the power of the Spirit, and that was the Three Persons in the One Jehovah. The Trinity of Three Persons in One perplexed me a good deal. He used often to quote that verse of the poet's:

“Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three,
Are terrors to my mind.”

But one Lord's day morning, when he was speaking on the Persons in the Godhead, and saying how many of God's people were perplexed about the Trinity, he was led to quote several passages from the word in proof of this blessed truth; such as, Isa. vi. 8; xlvi. 16; John xii. 37–41. It was made so clear and plain to me that my mind has been fixed on this truth ever since; so that the name of that highly-honoured and useful servant of Christ, Henry Fowler, will always be remembered by me.

J. G.

HE KNOWETH THE WAY THAT I TAKE.

* * * My dear Mary seems inclined to envy me. Alas! my lot is far from an enviable one; not that I would lightly esteem an assurance of the love of God in Christ Jesus; far from it. I believe it is worthy to be sought after as one of the richest blessings of a covenant God to his children in a time state; but it is not given to play with, neither is it always attended with enjoyment. O no. I know, by painful experience, what it is to walk without the light of his countenance; and though my heart is fully assured he is my Father, yet, according to my feelings, I am cast out from his presence, and his hand appears to go out against me in every undertaking, both temporal and spiritual, while my poor soul seems given up to the power of Satan and my own vile nature, and has to contend with unbelief, hardness of heart, coldness of affections, rebellion against the best of friends, backwardness to prayer or reading the word of God, a God-dishonouring spirit of levity, and a host of other abominations, which make me at times fear the Lord has given me up to sink into carnal security, and backslide from him, which I look upon as the worst thing that can befall me. The Lord has in infinite wisdom appointed each of us the path we are to tread, and whatever that path may be we shall most assuredly see each other, and behold the face of Jesus in the world of glory. O that he may keep us near him while here. May your doubts and fears drive you to him who shall kindly whisper, “Fear not;” and, with unspeakable joy to your heart, say, “I am thy God.” And O may the storms which attend me be sanctified to quicken my drowsy soul, and cause me to rise upon the wings of faith and affection, and take refuge in Christ the Ark of grace. Good night.

Your loving Cousin,

Leicester, April 15th, 1844.

M. B.

[The writer of the above letter, then Mary Blyton, afterwards Mrs. Marsh, entered a few years ago into rest. We knew her well, and much esteemed her as a woman favoured above many with an understanding heart and a gracious experience of the mercy and love of God.—Ed.]

LOOK for crosses, and, while it is fair weather, mend the sails of the ship.—*Rutherford*.

A LETTER BY THE LATE G. T. CONGREVE.

My dear Friend,—My troubled soul greeteth thee in the Lord. Grace, mercy, and peace be multiplied.

Inasmuch as my aching mind does sometimes feel a little relief while communing by letter with those to whom I feel a sweet, solemn, and sacred union of soul, do allow me, my brother, to address you once more, in hope that this may be my case once again, if it be my dear Sovereign Lord's gracious, holy will and good pleasure.

Once I thought if I should ever arrive at a well-grounded, settled hope of my interest in Christ, I should not grieve or doubt any more. But now my soul knows better, with a witness. I have had many infallible testimonies from the Lord of my interest in him, and, down to the present time, do feel sweet evidences oftentimes of his marvellous loving-kindness to me. But, notwithstanding all this, such is the weakness of my faith and the deceitfulness of my heart, that as soon as he withdraws from me the sensible enjoyment of his lovely presence, and leaves off to commune with his nothing worm, I feel surmisings, doubts, fears, jealousies, and suspicions beginning to arise within my breast, and such felt darkness and hardness of heart ensue, and I am so bound and shut up in prayer and meditation, and feel so little will, or heart, or disposition to pray, that I cannot tell what to make of myself; and in those seasons I do not feel fit nor disposed to be in the company of, nor to write to nor see nor converse with any one, but rather feel desirous to hide myself from mortals, if I could be spared from business, and groan away my life in secret, until my Lord appears again, and gives me in part the desire of my heart once more; for let him give me what he may, or favour me however he will, still my soul craves something more at his dear hands. And when he favours me the most that he is pleased to favour me, then, to be still and retired from all worldly din and mortal ken suits me best; so that my dear friends will do well to cease their kind and pressing invitations, for which, nevertheless, I feel very grateful to them.

Hence are the sorrows of my heart daily increasing, just (and sometimes double) in proportion as the joys of my soul abound. The higher I rise in my feelings the lower I sink into the depths of misery and sorrow afterwards. I pray for an increase of faith, and have an increase of trials. Anguish and torment of spirit await me after every joyful season of communion with God, "from the belly of hell," the depths of sin, guilt, and misery. How many "Once mores" are pourtrayed in my experience! Sin wounds my heart; I look to the only Antidote, and groan and weep in hope. Guilt defiles my conscience; I plead the name and merits of Jesus, and fly to the fountain of his blood, with indescribable trembling, anxiety, expectation, and desire. Misery of miseries weighs down my sin-sick, burdened, troubled soul. I long and tremble to take hold of the promise of his almighty arm, and enter into rest. As I have with heart and voice sung his high praises before, so does my soul still hope yet to praise him; but this does not satisfy. While my harp is hung on the willows, my mourning heart replies, "How can I sing the Lord's song in a strange land?" My Lord delays to answer my prayer, and my unbelieving heart directly grows faint and tired with watching and waiting so long. Then he answers me by contraries and crosses; to which rebellion from within says, "Pray no more." But as soon as unbelief has thus settled it, an increased weight of cares, guilt, sin, and woe makes me cry and groan aloud again and again, till tribulation has worked patience, and I am brought to submit to divine sovereignty. So, being brought patiently to watch and pray, and wait the

Lord's appointed time, and to endure his righteous, holy, dear will, my soul experiences, and learns, and feels, and knows, and sees more and more of his faithfulness, long-forebearance, goodness, power, love, and mercy, and beholds, and feels, and proves more and more the glorious wonders his grace can do, till my heart and soul abound in hope, praise, and thanksgiving at my dear Redeemer's feet, through the power of the Holy Ghost, to the praise of his glory; by whom and through whom I am sealed an heir of the inheritance above, and am accepted in the Beloved. Then Jesus drops the heavenly dew of his love into my soul, and I drop my all at his feet in return, and fly into his arms, and soon am well repaid for all the miseries, and disappointments, and sorrows I endured in waiting for him and his divine pleasure.

Thus "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart." How blessed, my brother, to learn the truth of the solemn, faithful sayings of God by feeling experience. How the little I have thus been taught still urges on my longing soul thus to know more and more of the mysteries of the kingdom. O with what sweetness and power did these words drop into my soul, while my heart was just ready to break with the longing desires thereof, the other morning: "Then shall ye know, if ye follow on to know the Lord." "Shall I, Lord?" replied I, in tears. "Then I am sure thou must enable me to follow on to know thee, or else, with such a deceitful heart as mine, I shall be sure to loiter on the road, and perish at last for ever." Not all the bitters which I am sure will be mingled therewith and fill my cup, in this sinful, worthless life, can daunt my soul from craving the heavenly sweets of the love and religion of Jesus Christ my Lord, for whom I have suffered the loss of my legal righteousness, and all my supposed goodness and merits, and do count it all, and all things beside, but dung, that I may win Christ and be found in him, clad in his righteousness and washed in his blood, and thus made meet, while here, to dwell and reign with him in glory for ever. My face is often wet with tears of joy and love in the thought how wonderful I shall feel and appear when once safe landed there, far beyond this world of sin and woe, and the gunshot of Satan, to sin no more, to sorrow no more, and to be with him whom my soul loves, and shine in his likeness to all eternity.

My dear friend, once I cursed the day wherein I was born, and envied even the brutes; but now my soul, sometimes even in transports of love, blesses God for giving me a life and being, and locking up so sweet and precious a hope as this in my breast.

"Wonders of grace to God belong;
Repeat his mercies in your song."

Let not the dear weak saints of my Lord faint nor be discouraged because they are not thus favoured. Would they be thus blessed? They must go through great tribulation and anguish of body and mind first. The years of sorrow, trouble, and affliction, in mind and body, which I have endured, the losses, crosses, disappointments, sneers, jeers, persecutions, hard speeches, afflictions, and trials I have borne; the years of ease in Zion which have passed over my head and gone; together with the distress, bitter repentings, terrors, fears, bewailings, strugglings, and cryings for pardon, peace, and liberty which I felt before these favours were sent home again into my soul! These things are no trifles to think of; and yet sure am I they do await (more or less) many, if ever they are to be brought into the true liberty of the gospel. Therefore does my soul oftentimes weep before the Lord for his dear Zion's sake, and tremble lest my own deceitful, treacherous, wicked heart should slide into that

state again. "We may know the beginnings of sin, but who can tell the end thereof?" And who can endure the terrors of the Lord when he arises to punish for sin? Hold thou me up, and I shall be safe; quicken me, and I will call upon thee; turn my captivity, bring my soul out of prison, that I may praise thee. Pour down thy Holy Spirit on me, that I may know more, and feel more, and enjoy more of the mysteries of God and of Christ, of his will, and love, and presence, and blood, with power. Reveal thyself unto me as thou dost not unto the world, and let me hide myself in thy bosom till all my sorrows, and troubles, and cares, and woes are over and past, and let me leave myself and all my concerns at thy dear feet, and entirely to thy gracious, sovereign, and wise disposal, and know no will but thine. Give me life, and light, and unction, and love, springing up in my soul for ever; and power to praise thee as my heart desires, that I may be acceptable to my brethren, and live and die thy witness, in sweet retirement, in peace, and quiet, a monument of grace, love, and mercy, to thine immortal praise and glory; and that thy Zion may catch the sacred flame, and bless the Lord for ever for the distinguishing favour bestowed so freely, without money and without price. These things form the substance of the incessant cryings of my soul, night and day, during my wakeful and leisure moments, and I hope will till my voice is lost in death, and the prayer of my heart is turned to praise above. Then shall I be satisfied, perfectly so, and not till then. Praise ye the Lord!

Did the worldling, and the bulk of professors too, but know the half of the painful contradictions and changes that are continually passing through my mind, sure I am they would set me down as the basest of hypocrites. And if they did, at times, it would not move me, for they cannot conceive me to be blacker and more vile and worthless than I do see and feel myself to be. The Lord is my witness. Nevertheless there is hope for such as I. Neither does my soul want any other sacrifice but the one all-sufficient sacrifice of my dear Lord Jesus Christ, offered up on Calvary, according to the ancient settlements and eternal decree of Jehovah, and his appointment and foreknowledge and the purpose and council of his will are quite sufficient and enough for me, although I have sinned against him again and again. He hath made my soul willing in the day of his power to be saved in his own way and on his own terms, as I have witnessed before to a brother dearly beloved; and has made my conscience feel the power, by the Holy Ghost, of the dear Redeemer's atoning, cleansing, pardoning blood again and again. So that I now feel the witness within that he is able and willing to save me to the uttermost, and all who, taught and influenced by the Spirit, ever shall come to God by him. There may and will be "a certain fearful looking-for of judgment" in the consciences of all his adversaries, who shall live and die in that state, which shall devour them with unquenchable fire. But still my soul cannot fear that this will be my case, although I tremble for others. The sprinkled blood of Jesus, felt in my conscience, is a peaceful sign to me. My eyes, and heart, and soul now melt with love, and wonder, and surprise while I record it.

But where am I rambling to? Pardon me, my brother, if I have detained you too long. The weight with which it sometimes presses upon my spirit to write to my friends is greater than I can bear, so that I am obliged to try to ease my mind a little. Then, when I try to begin, Satan throws so many obstacles in the way, and I feel so bound and shut up, that oftentimes I lay my paper aside and think I will never try to write any more. But the weight on my spirit grows heavier still, till it squeezes the prayer of faith out of my heart to the Lord for his help, and for his

blessing and unction to attend the reading of what is written. Then, in the strength and confidence which he gives me, I begin. While musing, the fire then begins to burn, and away my trembling hand and heart go together. And if he is pleased to make what I write acceptable to those to whom it is addressed, or any word dropped in great weakness his own power in comforting any dear sorrowful saint, my soul is heartily willing and thankful for him to have all the praise.

Therefore my brother will excuse the liberty I have taken in thus writing to him. And if he can so arrange it before he returns to spend a day with us, and preach for us in the evening, we shall be very glad, and hope to hear, soon as convenient, which day we may expect you.

My spouse, a fellow-traveller to the kingdom, and both of our dear children, are, through mercy, much as usual. Our united love to you and Mrs. S.

In hope of a glorious immortality and eternal life beyond the grave,
I remain, Yours affectionately in the Lord,
Bedworth, April 16th, 1846. G. T. CONGREVE.

[The dear good man who penned this sweet, savoury, and deeply experimental letter has passed into the eternal enjoyment of that blessed Lord whom he so believed in and loved whilst here below. He died after about a month's illness, during which he was sweetly and almost constantly favoured with the Lord's presence, on Friday, April 26th, aged 69. We shall hope to insert particulars in a future Number.—ED.]

HOMEWARD BOUND.

My dearest —.—I trust dear J. has returned to you safe and sound. I expected some of you would have given us a line to set our minds at rest respecting her safety; but we will hope all is well, and that you and yours are enjoying each other's company, and above all the favour and smile of your heavenly Father, shining into your souls through Jesus Christ, and giving you joy and peace in believing; enabling you to anticipate the day, and the glories of the day, which shall reveal him to your enraptured souls without a veil between. "We see now as through a glass, darkly; but then face to face." I often wonder how it is, believing (as I trust we both do for ourselves) in the reality of these glorious things spoken concerning the kingdom and reign of our glorious Christ, that we can be so much moved by the trifling occurrences of the present life, and drawn so powerfully after the enjoyments of the world, its profits, distinctions, and smiles, false and unsatisfying as we know from experience they are; and yet we grasp at them as though they were real substance. Fools we are and slow of heart to believe in the reality of those unseen glories which await those who look with the eye of faith to the appearing of the great God and our Saviour Jesus Christ. "Now we are the sons of God; but 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." Yes, and not only see him, but we shall ever be with him, and ever adore him, and dwell with unspeakable delight on all his perfections; unfolding to our astonished gaze new wonders, new beauties, new glories, for ever—yes, for ever! Eternity will not exhaust his infinite perfections, nor quench in our souls the desire to search more and more into his wonderful works and character. The heights and depths of his love, his redeeming love, can never be fully known, for it "passeth knowledge." His providence, that governed "through his empire's wide domain," and made all things work together for good to his chosen seed; his grace which led them in a way they knew not, and in

paths they had not known; which made darkness light before them, and crooked things straight; which restored them when they wandered from him, brought them back rejoicing over them, and made them to rejoice in him; which fed them with the heavenly manna, and made them to drink of the river of water of life, that was in them a well of living water, springing up into everlasting life; which quelled all their fears, subdued all their foes, and brought them off more than conquerors;—these, and ten thousand more than these manifested mercies, will call for everlasting songs of praise, and find employment for our enlarged powers through everlasting ages.

Seeing, then, that we have this hope, why should we be so affected with things present? Why so anxious about trifles, whilst we have such boundless prospects placed before us, and such a glorious inheritance in reversion for us,—all made over to us by an unchanging God, who hath loved us from all eternity, and given us such exceeding great and precious promises, which are all Yea and Amen, secured to us in Christ Jesus, who hath loved and given himself for us, that we may be partakers of his glory and of his kingdom? Had we not the word of him that cannot lie, this would all appear a fiction. But I trust we have also the inward testimony of his Spirit bearing witness with our spirits that we are his; that he hath delivered us from the kingdom of darkness, and translated us into the kingdom of his dear Son; made us to feel our lost state, and revealed Christ in us the hope of glory; and is leading us gently on through the wilderness to this land of promise.

Thanks, eternal thanks, to his dear name for all his goodness and mercy shown us hitherto; the future we leave in his hands to choose for us. Hath not God blessed us in temporals as in spirituals,—blessed us in our children, and I trust blessed them in Christ? But O, my dearest, I often fear for them lest they should be drawn aside by the entanglements of the world, and look back with a desire to return to its follies and vanities. Yet I know if he has begun a work of grace in their hearts he will carry it on and perfect it to the day of Christ. But I know from painful experience the deceitfulness of the human heart, and something of the subtlety of the adversary, who sometimes assumes the character of an angel of light. But I can and do always remember them at his throne, and I feel satisfied to leave them in his hands. I have hope for them, and, I trust, faith in him, for I know he hath heard me, and that he will, for Christ's sake, yet hear me, and answer my poor petitions.

My very dear children, I know you will see or hear this epistle, which I have written to your dear mother; and having mentioned you and my fears on your account, bear with me if I exhort you to keep close to the word of God for your instruction, and omit not private communion with and prayer to God, for he is a God answering prayer, and has said, "If ye, being evil, know how to give good things unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him." The Lord bless each of you with his Spirit, and give you a right understanding in all things, that ye may be Christ's epistles.

Your loving Husband,—Your affectionate Father,

C—, Oct. 23rd, 1859.

W. H.

GET Christ first, the great ship, and then all other things. The cock-boat saileth after him, with the same motion and wind; they be not two tides and two winds that carry on the ship and the boat. Christ, enjoyed by faith, traileth after him death, life, the world, things present, and things to come.—*Rutherford.*

A LETTER BY THE LATE G. S. B. ISBELL.

My dear Friends and Sisters in Christ,—As I know your Dorcas Meeting will be held in a few days, I wish, by this letter, to show you that, although absent, I affectionately remember you all, as I believe you also remember me. It is sweet to feel that the love of Christ in any measure unites us in one holy bond, and constrains us to seek each other's welfare. Love, we know, is of God; and every one that loveth is born of God, and knoweth God. The fellowship of saints is but a foretaste of that blessed and perfect intercourse which they will have in a brighter and better world, where every heart will incessantly beat with love to Jesus, and every tongue will sing to his praise. In this world God makes all his elect meet to be the partakers of the inheritance of the saints in light. Every regenerated soul possesses already the meetness, and has in his soul a heavenly pledge, given by his covenant God, which cannot by any means be forfeited; he is even now accepted in the beloved One, and is complete in him who is the Head of all principalities and powers, for as he is so are we in this world. Judging by what we see and feel in ourselves we should say this is impossible, for in us, that is, in our flesh, dwelleth no good thing. But we walk by faith, and not by sight, and are taught that our thoughts and God's thoughts are widely different. The blessed Spirit only shows us our vileness and depravity, ignorance and weakness, to humble us and make us deeply feel our need of just such a Saviour as Jesus is to every one that believes on him. His design is to make us know the exceeding riches of the grace of God in making Christ all our wisdom, righteousness, sanctification, and redemption, and in accepting and ever beholding the poorest and vilest sinner that believes in him as one with him, his vile self being for ever set aside, and Christ standing at all times in his place before the holy eyes of God. It is Satan's design, on the contrary, to teach us that, as we are in our own eyes so are we in the eyes of God, and that the wickedness and imperfection which we constantly behold and feel in ourselves he also beholds in us.

The gospel of God and the teaching of Satan are, then, as opposite as sin and holiness, heaven and hell; and the effects produced by them are equally contrary. Fellowship with God's thoughts produces joy and peace in believing, but fellowship with Satan's thoughts, misery, dread, bondage, faintness of heart, self-pity, ingratitude, deadness, and hardness. We are often so secretly influenced by Satan's suggestions that we do not observe nor think from whence they come. He instils into the unwary the idea that God is not to be depended on, that he is a hard master, reaping where he has not sowed, watching over us to mark our offences harshly and remorselessly, to retaliate and crush us. He insinuates that we are not accepted unless we feel free from every evil, wholly pure in thought, and word, and deed, ever spiritually minded, and in constant assurance of faith, and overflowing joy. He insinuates that there are degrees of acceptance, or variations in God's regard towards us, and just as the barometer of our feelings rises and falls, so he would have us judge of our standing in Christ; but the Holy Ghost declares that neither degrees in faith, nor fluctuations in our feelings, alter God's thoughts of his believing people. He points to Christ's obedience, sufferings, death, and resurrection as ours, and though sin be so strong in us, and cause us so many groans and cries, says, "Now if we are dead with Christ, we believe that we also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto

sin, but alive unto God, through Jesus Christ our Lord." Thus the teaching of the Holy Ghost makes Christ everything, and leads the soul, not to reckon as Satan reckons, and as sense and reason reckon, but as God reckons, whose reckoning alone is true and will stand for ever, unaffected by the sophistry and wicked denials of the father of lies.

It is not God who sets the judgment seat and the sword of justice, and the second death and unappeased wrath before the soul that knows its own bruise and sore, and is "weary and heavy laden;" he sets Christ before it as the Perfect One, in whose perfection he reckons the weak in faith as truly as the strong in faith, the exercised and cast down as well as those whose mountain stands strong; so perfect, that he rests on them as he sees them in Christ, entirely satisfied. To believe this, Satan says, is presumption; to believe this, God says, is not presumption, but the faith of his elect, and of his operation. Thus we read in John's First Epistle, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath (or believes in) the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God." Alas! How slow we are to receive this record of God, this faithful testimony of him who cannot lie, and how swift we are to receive the testimony of Satan, or self, or of erring man!

We are strangely inconsistent creatures, and in our temptations are prone to say, with Job, "I know that thou wilt not hold me guiltless; thou countest me for an enemy;" although God does no such thing; "for he is of one mind, and who can turn him?" But you must not think, because I write thus, that I can always hold on by this truth without wavering. In the hour of darkness I find it, as you do, quite beyond my power to hold fast my confidence and not cast it away, unless God work in me mightily and make me to fight the good fight of faith against unbelief, sin, and Satan, and so overcome through Christ that I may say, "Let God be true and every man a liar." I do not only think—I *know* that I have no might in myself; and I am sure that the words in Zechariah are true when applied to this case: "It is not by might (or intellect) nor by power (of nature), but by my Spirit, saith the Lord of Hosts;" but, "this one thing I do (or desire to do), forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Now that which I desire to apprehend for myself, the same I desire that you, and my dear friends, and all the children of God may equally apprehend, that we may rejoice together in the same Lord, and say, with heart and lip, "For me to live is Christ, and to die is gain;" "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God, for if righteousness came by the law, then is Christ dead in vain."

But I must conclude my long letter. If it answer in any measure the end for which it is written,—if it assure you that my love is with you all, although I be absent in body, it will be well; and if God's blessing attend it to your souls; and Christ be made precious to you, or your hearts be comforted, and your hope confirmed, to him shall be all the praise.

I have been rather unwell, but am now, through mercy, much better. In a little time, if God spare us, I shall be anticipating the pleasure of meeting you once more in the body; but be that as it may, we are told that

when Christ who is our life shall appear, then shall we also appear with him in glory. May our hearts be much lifted up to the throne of grace, that we may be kept by God's power, through faith, unto salvation. The night is far spent and the day is at hand. God, in mercy, keep us as servants who watch for their master's coming, with our loins girded and our lamps burning, that we may look for him with joyful expectation of all that he has promised, and may cry, with the beloved disciple, "Come, Lord Jesus, come quickly."

Our love to you and to all the friends by name. The blessing of God be upon you.

Yours ever affectionately in Christ,

Stoke, March 5th, 1853.

G. S. B. ISBELL.

A LETTER BY T. BOSTON,

THE AUTHOR OF "THE FOURFOLD STATE."

Very dear Sir,—The bearer comes for the wine, and will take the same quantity as usual; though I apprehend our throng here will not be so great as sometime heretofore, the same ordinance being to be celebrated the same day in two places in the neighbourhood, from whence people used to come hither.* The bruised serpent, who ordinarily is not idle amongst us at such a time, has given us a broadside at this time; but I hope our Lord will see to his own honour. I remember the words: "A great door and effectual is opened, and there are many adversaries."

Our letters show us to be companions in tribulation, and I hope we shall be companions in victory everlasting. Let us leave it to our Lord how to carry us through the world. His glory is at stake, seeing, by his grace, we have committed ourselves to him. He is a skilful Pilot, and his skill appears best in guiding the ship among the rocks and shoals. The natural effect of affliction on a sinner is to drive him away from God; but we must consider affliction as an ordinance of God and the discipline of the covenant, having a promise annexed to it, and believe the promise; and so the bitter pill taken by faith in the vehicle of the promise will lose its natural efficacy, and have its instituted one. If your affairs are in confusion, it is not your riotous living nor carelessness about them that has brought them to this pass, but the overruling providence of God; and so it is not your sin but your affliction; and you have many a time laid your substance and your all at the Lord's feet, never to break with him on any such head or any whatsoever. And now word is sent to you about some of it from heaven, as was sent to the owner of the ass, saying, "The Lord hath need of him;" *i.e.*, He has use for it in his own glorious purposes; and he can make you an ornament to the gospel in the confused state of your affairs, as well as when they went on more prosperously. My heart is feelingly touched with your dear wife's case; but ere all be done, she shall be nothing behind hand with her Lord, for she suffers at his will and pleasure. The broad blessing of the covenant be upon you and her and your seed. Pray for us. I am, Yours &c.,

June 5th, 1727.

T. BOSTON.

PS.—"O, what think ye? Will he not come to the feast?"

ASSURANCE encourageth us in our combat; it delivereth us not from it. We may have peace with God, when we have none from the assaults of Satan.—*Owen.*

* In Scotland the Lord's Supper, in country places, was then administered but once a year; and in some parts so large was the number of communicants, from various points, that as many as ten different sets consecutively took their seats round the table.

THE BREATHINGS OF A SIMPLE HEART.

My dear Friend,—I have been anxiously waiting and expecting to hear from you, respecting a visit from you on the 16th of May, as you stated in yours which I received from you when at Manchester. We are glad to have the Lord's servants amongst us, especially those who have been thrust out into the work against their will, and have no will of their own in the matter of that great and important work in which they are called to labour, but are made willing in the day of his power to go forth into his vineyard, and there to remove or take up the stumbling-blocks out of the way of his poor, tried, needy, and tempted family. But how little is this attended to by the general preachers of this great day of profession, who are looking more to numbers and filling of their chapels, which they call prosperity, than feeding the poor, needy, hungry, and thirsty souls with the bread and water of everlasting life, which cheer the drooping, fainting, and sin-sick soul. Why is this? Because they have not had their hearts made truly soft by the blessed word entering there. No; it has got no further than their heads, therefore they cannot describe, from real heartfelt experience, the footsteps of the slaughtered flock of Christ, to the comfort of such needy and tempted souls, and to such as can and do speak out of the abundance of their hearts what they have tasted, handled, and felt of the good word of life. They despise and "hate them that rebuke in the gate, and they abhor them that speak uprightly." Not only the ministers do this, but many of the hearers; yes, and many of whom we have cause to think better. Well might one of old say, "Lord, what is man?" for this I feel and find, by daily experience, that none can help in time of need but he who has said, "Trust in the Lord with all thine heart, and lean not unto thine own understanding;" and, "In all thy ways acknowledge him, and he shall direct thy paths." These words have been precious at times to my soul, and I have felt some sweet breathings out to the Lord that he would enable me at all times to trust in him, and that my heart might be stayed on him; that I might acknowledge him in all my ways; and though not feeling as I could wish at all times, yet to have that secret something upholding and strengthening me when the cloud is passing over me in times of darkness; for I know (when in my right mind) that all that he does is right, for he cannot err.

O what poor shortsighted and fearful mortals we are. I do want a more contented mind, and a greater feeling of gratitude and thankfulness to him for his unspeakable mercies to one so vile, and so unworthy of the least of them. I often fear, after all, whether he will not cut me off as a cumberer of the ground for my ingratitude towards him; but this I do know feelingly, that Jesus, the Saviour of sinners, is and has been precious to my poor and needy soul. O that I could oftener feel more of this love to him who is the chiefest among ten thousand and the altogether lovely, as I do while writing these few lines. This feeling I am afraid will not last long; but, bless his name, he is ever the same towards his chosen and beloved ones, though they cannot see it so when he withdraws the light of his countenance from them. A verse of Watts's has been much on my mind of late. It is this:

"Our lives through various scenes are drawn,
And vex'd with trifling cares;
While thy eternal thought moves on
Thy undisturb'd affairs."

O, my friend, what a mercy that all the changes and trifling cares we are the subjects of while passing through this wilderness of woe cannot alter or disturb his firm decree, for,

“ He sits on no precarious throne,
Nor borrows leave to be,” &c.

He is ever mindful of his covenant, and of his promise, that where but two or three are gathered together there will he be, and that to bless them. This we had a fresh token and manifestation of yesterday, while assembling in his house for public worship. We had J. M'Kenzie's "Sealing of the Spirit" read. I believe it was owned and blessed to the encouragement of some of the tried and tempted ones of the Lord's family. If we do receive any benefit at times in hearing, I believe it will come out; I know it is so with me. Then, afterwards, I am much tried by the enemy of souls, who tries to steal away my comforts, and to cast me down into despair; but I have found the Lord near at hand at such times, and a very present help in times of trouble; therefore I can and must give him all the glory, for it is his just due. The soul that truly feels this from heartfelt experience knows nothing of that false religion of Christ & Co., and of our acting faith when we please; nor does he want to do so, for he is better taught; and though such teaching is painful for flesh and blood to bear, yet it is profitable to his never-dying soul. He longs to abide in him who has said, "I am the true vine, and my Father is the husbandman," &c., so that he may bring forth more fruit to the glory of his great name.

Many portions in John xv. have been very precious to me; and I should like to be enabled to live more upon those blessed truths therein contained, which dropped from the lips of him who spake as never man spake; for,

“ No harsh commands he gave,
No hard conditions brought;
He came to seek and save,
And pardon every fault.

Poor trembling sinners hear his call;
They come, and he forgives them all.

“ When thus we're reconciled,
He sets no rigorous tasks;
His yoke is soft and mild,
For love is all he asks;

E'en that from him we first receive,
And well he knows we've none to give.”

It is the desire of my heart to praise and bless his holy name, for he is good, for his mercy endureth for ever. I found friend —'s visit very profitable, and I do believe the Lord was with us both in private and in public, and that he felt so too. It is the Lord's presence that makes the heart glad and cheers the drooping soul. He has engaged to be with us (God willing) three Lord's days in July, which has given us a little fresh encouragement that the Lord has not quite forgotten us; as you see he still hears my poor breathings and cries from time to time.

When I began I only thought of writing a few lines to know if you had received mine in answer to yours when at Manchester, and if you could come to us for the 16th, &c. I hope you will be able to pick it out, and excuse all blunders, for my pen has run on and I dread to look it over again for fear of being tempted not to send it after all, as I have had some feeling while writing it.

Wishing you all every New Covenant blessing in Christ Jesus, from one unworthy of the least of them.

Yours in the Truth,

Faversham, April 26th, 1847.

G. BROADBRIDGE.

EXPERIENCE OF THE LATE MARY ANNE,
WIDOW OF JOHN RUSK.

May 10th, 1820.—I have been persuaded to write down a little of the Lord's dealings with me in the course of my life, and though I have found great reluctance to do so, yet these texts of Scripture have had great weight with me: "Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord." "Because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them and not build them up;" and "Set thee up waymarks," &c.

April 18th, 1830.—It is nigh ten years since I wrote the above few lines. Many changes have I gone through, many deliverances have I experienced, and many times have been ready to give all up, fearing I was certainly deceived and should turn out an awful apostate; but, blessed be God, I have had a sweet revival of the work of God in my soul lately. That promise has indeed been fulfilled in me: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of waters shall he guide them." Every part of those verses I have really experienced. I have indeed been brought into the banqueting house, and his banner over me has been love. The King has been held in the galleries; the Lord has fulfilled in me the good pleasure of his goodness, and the work of faith with power. I have been enabled to say, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee." "The Lord is my portion, saith my soul, there will I hope in him." My meditation of him has been sweet, as David says: "In the multitude of my thoughts within me, thy comforts delight my soul." The beginning of this revival came in hearing Mr. Hobbs, from Ps. lxxxvii., last verse: "All my springs are in thee." I had been in the afternoon to hear Mr. Cole; his sermon was about walking with God (Gen. xvii. 1): "I am the almighty God; walk before me and be thou perfect." I could see how very far I came short of walking with God; but I thought I got a little encouragement from the words, "I am the almighty God;" and intended going home, but a friend persuaded me to stay tea and go and hear Mr. Hobbs, Staining Lane, in the evening; it was Sunday Feb. 28th, 1830. I went, and found my attention fixed, and felt a sweet influence which I had not found for a long time. I really could believe that those springs which he described were in me. I came out, melted down under a sense of the goodness of God to me. I found a love and esteem for Mr. Hobbs in particular, for he was then, and has been many times since, an instrument of great good to me. His ministry has been greatly blessed to me, both at his own place, Staining Lane, and also at the Paragon Chapel, Bermondsey New Road, especially at the latter, where I have heard him above a twelvemonth, on a Thursday evening, once a fortnight, and do esteem it a great privilege.

I heard Mr. Huntington for nearly 17 years. The first sermon I ever heard him preach was at Monkwell Street, one Tuesday evening in Sept., 1796. His text was Dan. xii. last verse: "But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." A particular text indeed. I have many times thought of it, and really have hoped, at times, that it would be fulfilled in me, that I should rest and stand in the lot among the redeemed of the Lord, at the end of the days, or the end of time. I do not remember any of the sermon, neither did I understand him. At the time I thought he went on very cleverly and that he was very ready in the Scriptures; but I do not remember that I had any particular wish to hear him again. One objection was that he preached too far off. Although I had the opportunity of going above a twelvemonth after I was married, yet I was contented to attend where I had been accustomed from a child, which was Mr. T. W.'s, Stepney, where my mother, and my husband's father and mother were members; but I have reason to bless God that he did not permit me to rest contented in an empty form of religion, for I tried hard to be settled as others were that I knew; but I always found something wanting. I heard constantly preached the necessity of believing in Christ and the great privilege of believers; but I wanted to know whether I had faith, and according to the preaching I then sat under, it was impossible to find it out; for although I attended it many years and used to write down the heads of the sermons I heard yet I knew nothing of my own heart. I had a great love to the ministers and to those I believed to be the people of God. Indeed, I thought I never could leave the place to attend anywhere else; but, through being confined by a small family and my husband constantly attending Mr. H.'s ministry at Providence Chapel, Titchfield Street, and at Monkwell Street on Friday evenings, I had no opportunity of going anywhere to hear, which, I now believe, was so ordered of God, to bring me away from that place that I was so very much attached to; neither have I attended there since, which is more than 30 years ago. I went for a time on Tuesday evenings to Mr. H.'s when I could get out, which was but seldom, on account of the children; but nothing that Mr. H. said seemed to take hold of me. I once said on coming home, "I do not think that he can describe my case." However, one night, I do not remember the text, but about the middle of the sermon he was describing what it was to hold the truth in unrighteousness, and who they were and the awful state of those characters who did, that it was to understand the doctrines of the Gospel, to have the head full, and yet the heart not touched, but to remain in an unpardoned, unjustified state; which I clearly saw and felt to be my case. I shall never forget what a change I found. I believed what he said was true; my conscience bore witness to it. I considered him as a prophet of God, a true minister of Christ; and though I oftentimes trembled while hearing him, fearing his preaching would cut me off, yet I really loved him, and found an earnest desire to come to the light that I might know my true state, fearing lest I should be deceived, which I dreaded above all things. That scripture in the Proverbs was continually

on my mind: "The ear that heareth the reproof of life abideth among the wise."

I now began to search the Scriptures and read Hart's hymns and Mr. H.'s books in a different manner. I wanted to know if there was anything suitable to me. I remember reading Mr. H.'s "Portion to Seven and also to Eight," and was astonished. He described all my feelings,—everything that was working in my mind. It was wonderful to me. I felt a particular love to him and his books, the "Living Testimonies" especially. I often found encouragement when he has been describing sensible sinners, that they were poor and needy, hungering and thirsting after righteousness, after the bread of eternal life and the favour of the living God. But I was greatly afraid that those convictions that I then had would in time wear off, and that I should go into the world again. This I dreaded most of all.

After the birth of my third child, I was afflicted with the rheumatic gout and fever for nearly twelve months. The poor child had to be weaned, and at length died of consumption at eight months old. My mother also died of a fever three weeks after the child, which was a great loss to me. I remember while under this affliction finding much rebellion and hardness of heart, and I was afraid I should be given up, like Pharaoh, to judicial hardness, and that this affliction was a judgment from God to make me manifest. One Sunday morning I was reading in the Psalms, to see if I could find anything suitable, when Ps. cvii. 17–20 struck me very forcibly: "Fools, because of their transgressions," &c. I believed that I was that fool, and that it was because of my transgressions and iniquities I was afflicted. I found a little falling in spirit before God; and though I continued very weak and low, so that I could scarcely walk about the house, yet I felt thankful that God had not given me up to have my own way, with plenty of health and strength, for I was sure, if I had had, I should have gone on to destruction.

After a long time I gradually got better, so that I was able to go to hear Mr. H. again, which was all I wished or desired at that time. I found much encouragement at times, and felt persuaded that I was a sensible sinner, and that I really had an appetite for spiritual provision. Ps. ix. 18 was a great support to me: "The needy shall not always be forgotten," &c.

One morning about this time I was very dejected, pondering over my sad state, afraid that I was deceived altogether, that I should go into the world again and turn out an awful character, when these words came powerfully to my mind: "He will fulfil the desire of them that fear him; he also will hear their cry and will save them." "Well," thought I, "that is what I want. Salvation—to be eternally saved. That is what I do at times cry to the Lord for." That indeed seemed very suitable; but then it said, "Them that fear him," and I was afraid that I had not the fear of God. I was indeed afraid of his judgments, but I could not find that filial fear of God which Mr. H. sometimes described.

One Sunday morning, being confined at home and very dull,

thinking on the sad state I was in, both by nature and practice, and how impossible it was for me to alter myself in any respect whatever, I was trying to call upon God as well as I could, when the prayer of Jabez came to my mind, particularly that part where he prays, "That thou wouldest keep me from evil, that it may not grieve me." "O," thought I, "that is the very thing I want, to be kept from evil, that it may not grieve me. I am sure I cannot keep myself; it must be an almighty power; and it is the cause of grief to me continually." "And God granted him that which he requested." There was great encouragement for me to call upon God for the same things. I certainly found a great change and a confidence in God that he would hear and answer me, as he did Jabez, in his own time.

I remember, one Tuesday evening, my husband was going with a friend to hear Mr. H. "Well," I thought, "now they are gone, and I, as usual, am left at home." I was much cast down and was afraid it was a bad sign, a black mark, that I should have so little opportunity of hearing Mr. H. I took up the Bible to read a chapter, and opened at Jer. xxxiii. The first verse took my attention. I was shut up and in prison. I kept reading on with wonder and astonishment. I found it the word of the Lord indeed. It came unto me as well as to Jeremiah. My heart opened to receive it. I believed all those things would be fulfilled in me in God's time. I found a love and gratitude to God spring up that ever he should give me to believe that I had an interest in those blessed things there promised; and, blessed be God, I have lived to experience the fulfilment of many of those blessed promises. I did not regret not being able to hear Mr. H. that night. I told my husband when he came home. He was very glad to hear it, and said that God was not confined to ordinances, or any places of hearing his word, but had promised to be a little sanctuary to his people wherever they were scattered, in the dark and cloudy day; and so I had found it indeed; but still I longed very much to hear Mr. H., for being very often confined with the children, and having ill health myself, I had but few opportunities. After Providence Chapel, Titchfield Street, was burnt down, Mr. H. used to preach on a Sunday afternoon at the City Chapel, Grub Street, which was much nearer for me; and I heard many blessed sermons, and very encouraging indeed they were to me, especially one from, "They shall not be ashamed that wait for me." I came out completely satisfied that I did wait for God, and that I should not be ashamed. And another from, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." I shall never forget those two sermons. I was sadly cast down when the new chapel was built, and Mr. H. said he should preach in Grub Street no more. I heard him at the new chapel, Gray's Inn Lane, the first Wednesday after the chapel was opened, June 23rd, 1811, from, "A city set on a hill cannot be hid." I do not remember much of the sermon. I heard well many others. I heard at the new chapel with great satisfaction. The last sermon I heard Mr. H. preach was on May 30th, 1813. I went, as usual, only to stay for the morning service; but on coming out of the cha-

pel I saw a relative, who lived near, who invited me to dinner. I accepted it, and went with her, still intending to go home after dinner. I did not at all like their conversation. My thoughts were entirely taken up with what I had been hearing. In the afternoon it came on to rain very fast and continued very wet; so they persuaded me to stay and have tea, and go in the evening to hear Mr. H. again. After a while I agreed. In the evening my sister-in-law went with me to chapel. We got there rather late. Mr. H. was in the pulpit. We sat up stairs, not far distant from him. I thought he looked very pale and ill, and I mentioned it to my sister-in-law. Indeed I was very much concerned about it. I felt grieved, for I really loved him. His text both morning and evening was, "And now abideth faith, hope, charity," &c. I certainly heard him with great power both times; but I was much concerned to see him looking so ill. Indeed, I had an impression on my mind that I should hear him no more. I came home by myself very sorrowful. He only lived four weeks and four days after this. He died on July 1st, 1813. O! this was a great loss to the church of God. I heard Mr. Chamberlain, from Leicester, preach his funeral sermon from, "Those that be planted in the house of the Lord," &c. The chapel was not hung in black, in accordance with Mr. H.'s desire; but I believe his friends went into real mourning for him. I can truly say I did, for I loved him for the truth's sake. Having a large family and very few opportunities of getting out, I did not miss him so much as those who attended him constantly. I went to hear Mr. Burgess and Mr. Chamberlain, when he came up, as often as I could.

Thus I went on for years, not at ease in the world by any means, nor yet satisfied that I belonged to Zion. Many sweet lifts and encouragements I found at times in calling upon God, and in reading the Scriptures and Mr. H.'s books. I was sadly afraid I should give up what profession I had made of religion, and go into the world, that I was a volunteer in religion, had taken it up of myself, that God had never begun a work of grace in me, for I was sure if he had begun the work he would carry it on, and that I had not his fear in me, or I should not at times act as I did. I felt at times such enmity, pride, and rebellion against God, and such bitterness and anger as used to frighten me. That Scripture terrified me: "Their mouth is full of cursing and bitterness." The more I strove against it the worse I got. I really thought there was none like me. Then I got into a dead, stupid, careless state, which was worse than the other, for I was afraid that I should be given up of God and be made manifest to be a reprobate. I begged of God that I might not be a hypocrite, or in a delusion, and so be deceived after all.

Some years afterwards we were brought very low in circumstances, my husband being very often out of employment, and having a large family to support, and so little coming in, it was very trying; yet we were wonderfully supplied; for though we knew the want of many things, yet we cannot say we ever were in real want, as some have been. Still, living so low had a great effect upon me. It brought on a complaint, so that I was obliged to have a doctor. I remem-

ber while I was in extreme pain, it came on my mind to call on the Lord Jesus for relief, which I really did from my heart; and from that time I got better. I was persuaded that he heard and answered me, and I felt a particular love to him that I never felt before. Now I was thinking of him all day long. His name was as ointment poured forth. I still kept very weak and low, but I wanted no company. I wished to lie and meditate about the Lord Jesus Christ and his finished work, what he had done and suffered for his people. Deut. xxxii. 4, was very sweet to me at this time. I saw such beauty and excellence in the Lord Jesus Christ as I never can describe. I have thought since that is what is meant by seeing the Son. (John vi. 40.) I read Mr. Huntington's "Dimensions of Eternal Love," and found it very encouraging; but I had great fears that I was not interested in this blessed Saviour. I could see the safety of those that really did believe in him. There was one of Hart's hymns used to be very much on my mind, and I remember saying if I could but sing that hymn through from feeling experience, it was all I wanted in this world. It was this:

" Bless the Lord, my soul, and raise
A glad and grateful song," &c.

I had at times very earnest longings and thirstings after the Lord Jesus Christ, but was often afraid that I should never attain what I so earnestly sought after and so greatly needed,—an assurance of interest in him.

I had no opportunity at this time of hearing any preaching. When I had a little time I read Mr. H.'s books, but in general was much cast down. On March 30th, 1820, the day before Good Friday, a day to be remembered by me, I had been very cast down all the morning, feeling such enmity, rebellion, and fretfulness, fearing that God would give me up, and that I should never experience those things in reality which I had so long sought after, when all at once I found such love flow into my soul as astonished me. I burst into tears, wondering what it could mean; but still it kept increasing. I could only stand still and weep, for I was busy washing at the time. All the promises flowed into my heart, and I could lay claim to them, which I never could before. I thought upon my favourite hymn, and found I could sing it really from my heart. I could do nothing but bless and praise God, for he had "put a new song into my mouth, even praise to our God;" and it was indeed a new song to me! I found such peace and quietness in my soul as I never had before, and such gratitude and thankfulness to God for his goodness to me, so utterly unworthy of his mercies, and at a time too when I so little expected it. When night came, I could say with Hart,

" I'll lay me down and sweetly sleep,
For I have peace with God."

When I awoke in the morning I sought after those blessed things that I had enjoyed the night before, but found, as it were, a veil or gloom drawn over them, so that I feared it was all a delusion; yet I did not find that burden and bondage I used to feel, but I seemed to have lost something I had so lately found. I went about the

house, quite dejected and cast down, so sunk in spirits I could hardly speak; but towards the evening the Lord was pleased to revive his work in my soul, and I found joy and peace in believing that I had the blessing, even life for evermore. This was Good Friday indeed to me! And on Easter Sunday I found Hymn 31 of Hart's greatly blessed to me:

" See from the dungeon of the dead,
The great Deliverer rise !"

and those words of the dear Saviour, when he says, "Ye shall know the truth, and the truth shall make you free." I really found a freedom and liberty I never had before,—a love to the Lord and a delight in him, a love to his people and his ways, and a delight in the Scriptures, so many being suitable to me, Ps. ciii., Isa. xii. and lxi. 10, xxv. 9, with many more. Indeed, old things were passed away, and, behold, all things were become new. I could only say, "And now, Lord, what wait I for? My hope is in thee." Mr. H.'s books were very precious to me, especially the "Justification of a Sinner;" and that hymn of Hart's:

" Blessed is he whose guilt is gone."

About five weeks after this, one of our little girls, Eliza, was taken suddenly ill with an inflammation on her chest, and was considered to be in a dangerous state. Indeed, there appeared no hope of her recovery. I had advice of three doctors; but they all said they could do nothing for her, that the disorder was on her lungs, that she might linger awhile, but no medicine they could give would do her any good. She wasted almost to a skeleton, and at times looked as if she were dead. It came suddenly on my mind to make some tar water, which I hoped would do her good, if she would but take it; but I was afraid she would not, as it is very unpleasant. I asked her at the time if she would take tar water, if I made some. She said, "Yes, I will," and kept her word. She was but just turned three years of age. She never refused taking it; indeed, she used to ask for it, which I believe was of God, for she gradually got better, and in time quite well, without any other medicine.

This affliction was a great exercise to me, for I was very weak in body. Sad nights I used to have beside nursing the child all day, for she was very weak and helpless a long while; but I was not much cast down. I was upheld with a free spirit, blessing and praising God for all his mercies, believing that he would do all things well. I can remember how happy I was when singing Hymns 14, 15, 16, Second Book, Dr. Watts, especially 16:

" Lord, what a heaven of saving grace ;"

and Psalm 17:

" Lord, I am thine, but thou wilt prove."

Hart's hymns and Gadsby's were precious to me at this time.

(*To be continued in our next.*)

As the Father accepteth not duties but in Christ, so cannot we perform them aright when the principal and fountain-cause is not the love of Christ.—*Rutherford.*

MEDITATIONS ON THE OFFICE CHARACTERS OF THE LORD JESUS CHRIST.

I.

JESUS AS THE GREAT HIGH PRIEST OVER THE HOUSE OF GOD.

“MY meditation of him shall be sweet,” was the gracious experience and expressive language of the inspired Psalmist of Israel, when he had been favoured with a view by faith of the grace and glory of the LORD; (Ps. civ. 34;) and since to those that believe Jesus is “precious,” “the chiefest among ten thousand, and the altogether lovely” to all whose eyes have been divinely opened to see the King in his beauty, our meditation of him will be sweet too, if we are indulged with the same discovery of his beauty and blessedness, and are led by the same blessed Spirit into a similar train of holy contemplation. The Lord, in his infinite mercy and goodness, has provided his believing people with various means of renewing their strength, refreshing their spirit, feeding their soul, comforting their heart, and instructing their understanding, as they journey through this waste, howling wilderness. These are “the wells” in the “valley of Baca,” “the pools” at which the pilgrims drink when “the rain” from heaven “filleth” them. (Ps. lxxxiv. 6.) Such are hearing the preached gospel, searching the Scriptures, prayer in the closet, in the family, and in the assembly of the saints, the ordinances of God’s house, Christian conversation, and secret meditation upon the divine realities revealed in the word of truth. Without the spiritual and continual use of these divinely appointed channels of communication, the soul cannot be kept alive and lively in the things of God. They are as necessary to its health, its growth, its continuance in every good word and work, as food and drink, warmth and shelter, are indispensable to the sustenance of the natural body.

Now, of these means of grace, as they are frequently termed, one of the most edifying, and yet perhaps the least practised, is that of spiritual *meditation*. The reason of this neglect of one of the choicest means of grace is evident. It is the most spiritual of them all, and, therefore, the most difficult, the most opposed to the carnal mind, and most needing the immediate power and presence of God. In hearing *preaching*, we have chiefly to listen. It does not necessarily require the direct and immediate exercise of the spiritual faculties of the new man of grace. It needs, indeed, faith, for unless *that* be mixed with the word, it cannot profit; (Heb. iv. 2;) but it is rather passive faith than active, a faith that rather feeds upon the bread which Boaz reaches to it than which goes forth to glean for itself in the field, a faith equally the sovereign and efficacious gift and work of God, but one, which rather stays at home to divide the spoil than, like the merchants’ ships, brings its food from afar. So also with *prayer*. Though a most blessed means of grace, a living channel of communication between the exalted Head and the suffering members, yet many of us know, from painful experience, how much

there may be in it of the form and how little of the power. So also with *reading* the Scriptures, Christian *conversation*, sitting down at the *ordinance*,—these may be all duly and regularly attended to, and yet little life or power, faith or feeling, be in active exercise upon the Lord of life and glory. But spiritual meditation, especially if its object be the Person and work of the blessed Lord, so needs the immediate and sustained help and power of the blessed Spirit, that it can be neither begun nor carried on without him. In spiritual meditation, the soul is not as a fish in a pool, which may alike swim or sleep without any sensible difference, but like a bird in the air, which, unless its flight be continually sustained by the exertion of its wings, at once drops to the ground. Some, however, of the Lord's family seem almost incapable of spiritual meditation, at least to any extent. Like a bird with wounded wing, they cannot rise. A wandering mind, an inability to fix their thoughts on divine things, hinders some; powerful temptations prevent others. Darkness, unbelief, infidel suggestions, blasphemous imaginations, doubts and fears of their own interest in the Lord Jesus, hardness of heart, the strong opposition of their carnal mind to everything spiritual and holy,—all these besetments work to the same end, to grievously hinder if not wholly disable many who truly fear God from sweet meditation on those heavenly mysteries which are the food of every regenerate soul.

But may not some help be afforded to those who thus feel their inability to meditate themselves upon the precious truth of God? May not the blessed Spirit employ the thoughts of others to aid those who cannot, from various causes, exercise their own? As in the ministry of the word the preacher breaks the bread of life on which the people feed, who perhaps could not break it for themselves, so may a writer upon the things of God afford a means of meditation to those who cannot well meditate for themselves, by bringing before them his thoughts upon the mysteries of the kingdom. This we attempted to do in our "Meditations on the Sacred Humanity of the Blessed Redeemer;" and as we have reason to believe that a blessing rested on our feeble attempts to set that subject forth in these pages, we have felt led to commence, with the Lord's help and blessing, a similar series upon the office characters of the Lord Jesus Christ. This will form, we trust, an appropriate sequel to our papers, first on the Eternal Sonship, and then on the Sacred Humanity of our blessed Lord. In the one we viewed him as the Son of God, in the other as the Son of man; now we shall have to view him in his complex Person as the great and glorious God-Man, Immanuel, God with us. Not that we should ever view him purely as the Son of God, distinct from that humanity which he was to assume, nor purely as the Son of man distinct from his eternal Sonship and Deity; but as these two natures are really distinct, it may tend to clearness of understanding, and be a help to faith to view them sometimes, as we have done, separate from each other. But in these office characters which he sustains in behalf of his church, there is no such necessity for viewing his two natures separately; on the contrary, to do so

would much mar those spiritual views of him which are so full of blessedness to a believing heart.

We have called them the "Office characters" of the Lord Jesus Christ, meaning thereby those peculiar relationships which he sustains to the church of God as Priest, King, Prophet, Head, Husband, &c. And as of these office characters that of the Priest is the most important, and that which laid a foundation for all the rest, we shall commence the present series by giving it the first and most prominent place. It will be necessary in so doing to bring forward much doctrinal truth; but as our object is not so much to furnish our readers' heads as to edify and profit their hearts, we shall seek to blend instruction with experience, and as the Lord may enable, so to set forth the Lord Jesus Christ in his beauty and blessedness, grace and glory, that our faith may be strengthened, our hope enlarged, and our love drawn forth, and that thus our meditation of him may be sweet.

An objection has been taken by some good men to the word "office" as applied to the Lord Jesus Christ, as if the term rather lowered the dignity of his heavenly Majesty. The Lord ever keep us from using any term that may seem derogatory to the glory and honour of Him whose name is above every name; but if it was no degradation to him to "take upon him the form of a servant," (Phil. ii. 7,) and if the Father himself said to him in prophecy, "Behold my Servant whom I uphold," (Isai. xlii. 1,) it cannot be degrading to him if we speak of his "offices," as understanding thereby the part which he undertook to fulfil for, and the relation which he sustains unto the church of God. But we have chosen rather to adopt the expression, "Office-characters," as embodying a fuller and wider idea than the simple term, "office," and thus more completely embracing what the Lord Jesus Christ is as the great and glorious Mediator between God and man.

The High Priesthood of the Lord Jesus Christ is so wide and deep a subject that we can only hope at the best to bring forth a small measure of the treasures of mercy and grace which are stored up in it. But in order to prevent losing ourselves in so wide a field, we shall, the Lord enabling, endeavour to treat the subject as clearly as we can. We shall therefore consider,

I. *The Origin and Nature of Priesthood generally.*

II. *The Priesthood of the Lord Jesus, as completely filling up all the requisites of that office.*

III. *The bearing which this has on the experience of a Christian.*

I. The *origin* of priesthood lay in the mind of God from all eternity, for the whole of the Levitical priesthood, from which we gather our truest ideas of the priestly office, was but a type and figure of Him to whom God said, "Thou art a Priest for ever, after the order of Melchizedec," (Ps. cx. 4,) and who was "a Lamb slain from the foundation of the world." (Rev. xiii. 8.) But as regards its *institution*, which, as regards time, we may call its origin, when

these hidden purposes of God first came to light, we may assign the garden of Eden as the place wherein, and the fall of man as the epoch when the office of priesthood was instituted. It was, in fact, virtually announced in the first promise; for "the seed of the woman" pointed to the sacred humanity of Jesus, as the bruised "heel" predicted his sufferings, and as the bruised "head" of the serpent proclaimed the victory gained thereby over sin and Satan. Sacrifices are essential to priesthood—so essential that it is an acknowledged principle that where there is no sacrifice there is no priest. Thus the apostle argues: "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer." (Heb. viii. 3.) Sacrifices meet us immediately after the fall as the only acceptable way of worshipping God; and as independently of a divine institution, there is no necessary or natural connection between sacrifice and worship, it is evident that they must be of divine appointment. But where can we so well place their institution as after the fall in Paradise? For why did "the LORD God make coats of skins" to clothe our first parents, except to show them the necessity and nature of a covering from his wrath by the righteousness of his dear Son? And as animal food was prohibited till after the flood, why were the beasts killed but as a sacrifice? We find, therefore, Abel offering sacrifice when he brought of the firstlings of his flock and of the fat thereof—the fat being that part of the sacrifice which was always burnt on the altar. And that this offering of Abel was not a mere tribute of thankfulness, but a real slaughtered sacrifice, is clear from the words of the Apostle, "By faith Abel offered unto God a more excellent *sacrifice* than Cain." (Heb. xi. 4.) We need not stay to enumerate the sacrifices offered by Noah, (Gen. viii. 20,) by Abraham, (Gen. xv. 9, 10; xxii. 13,) by Jacob, (Gen. xxxi. 54; xlv. 1,) except as clearly establishing two facts: 1, that sacrifices were still the appointed means of approaching God; and, 2, that the head of the family was, antecedently to the Levitical dispensation, the sacrificing priest.

2. The *nature* of these sacrifices we shall not now dwell upon, at least at any length, as we shall have occasion to consider them more fully when we approach that part of our subject in which we shall hope to show how the blessed Lord fulfilled them all by the sacrifice and offering of himself. Still we may drop a few words of explanation upon the difference between what were sacrifices in the true sense of the term, and what were more strictly offerings. This difference is expressed by the apostle in the words: "Every high priest is ordained to offer gifts and sacrifices." (Heb. viii. 3.) He here draws a distinction between what are called the "*Minchoth*," or unbloody offerings, such as those of corn, oil, meats, and drinks, which he terms "gifts," and the "*Zebachim*," or the true "sacrifices," in which the victim was killed, and its blood shed at the foot of the altar. Taking, then, a general view of both the sacrifices and offerings which were made by the high priest, we may divide them into three distinct kinds, according to the places where they were severally offered: 1. Those of the *court*, or the brazen altar, by blood and fire; 2.

Those of the *sanctuary*, at the altar of incense and table of shew-bread; and 3. Those of the *most holy place*, before the ark of the covenant within the veil. The first, being truly and properly sacrifices wherein blood was shed and the victim wholly or partially burnt by fire, represented the death of Christ and his sacrifice on the cross; the second, being the burning of incense on the golden altar morning and evening, and the offering of the shew-bread weekly upon the table, figured his present intercession in heaven; and the third, or the carrying in of the blood of the bullock and the goat, and the incense beaten small, into the most holy place, represented the effect of both in atonement and reconciliation, and those divine transactions which are still now being carried on by our exalted High Priest, as our advocate with the Father in the courts of bliss.

It is, however, with the sacrifices offered upon the brazen altar that we have at present chiefly to do, and these may be divided into six kinds, as enumerated Lev. vii. 37: 1. Burnt offerings; 2. Meat offerings; 3. Sin offerings; 4. Trespass offerings; 5. Consecrations; and 6. Peace offerings. These were distinguished by two circumstances from all the other offerings: 1, in that they were all "fire offerings," being wholly or partially burnt; and, were, 2, "most holy." They were thus distinguished from the "heave offerings" and "wave offerings," which were not burnt with fire, and were not "most holy," but, as the term may be rendered, were called "holy praises," being, for the most part, voluntary thank offerings. The matter of these sacrifices was of two sorts: 1. Beasts; 2. Fowls or birds. Of beasts there were three sorts offered in sacrifice: one of the herds, viz., bullocks, and two of the flocks, viz., sheep and goats. Of birds were used two sorts: 1, turtles; 2, pigeons; and 3, in one case, that of cleansing the leper, (Lev. xiv. 4,) sparrows. In all these sacrificial victims there were two necessary requisites: 1, that they should be *males*, except in the sin and trespass offering; and 2, should be *without blemish*, figuring thereby the ability and the spotlessness of the Lord Jesus, both as the Priest and as the Victim.

These minute details may appear to some of our readers uninteresting and almost unnecessary, and indeed would be so were it not for their reference to the blessed Lord, and the food which they afford to a living faith, as seeing in them all a representation of the sacrifice and blood-shedding of the Son of God. To a believing heart nothing can be unnecessary, nothing uninteresting which points to him, and which tends in any way to shed a sacred light on the Person, work, sacrifice, and sufferings of our great High Priest. By these rites and sacrifices he was represented to the faith of the Old Testament church; and though, the substance being come, these shadows have now no place in our worship, yet can a living faith look back to them and see them illuminated by a divine glory, as testifying of Jesus, and of salvation by his blood and righteousness.

II. But having thus cast a glance at these "shadows of good things to come," we may now pass on to consider the Lord Jesus Christ under that blessed character which, as we said before, lies at

the foundation of all his other covenant relationships, and shall therefore proceed to view him as the great *High Priest* over the house of God.

Several important considerations here at once meet our view, as,

i. What is the true *nature* of priesthood, what is its *foundation*, and whence did it take its *rise* and *origin*?

1. The essential office of a priest is to offer *sacrifice*. But sacrifice implies three things: 1, the just desert of a sinner—death; 2, the substitution of a victim in his place; 3, the acceptance of the substitute by the offended Judge. There is no natural or necessary connection between sacrifice and forgiveness. To take an innocent lamb, cut its throat, sprinkle its blood, and burn its fat on an altar, as an act of divine worship, would rather, of itself, aggravate sin than atone for it, unless this mode of worship had been instituted by God himself, with an immediate and special reference to an atonement of his own providing. "It is not possible that the blood of bullocks and of goats should take away sins;" (Heb. x. 4;) and thus sacrifice has neither validity nor significancy apart from the offering up of the Son of God as a propitiation for sin. But a sacrifice requires a *priest*. We see this most clearly in the Levitical law, for in that no sacrifice was allowed to be offered but by a priest of the family of Aaron. It is true that the offerer might bring the victim to the altar and kill it, though this was usually done by the Levites, (2 Chron. xxx. 16, 17; xxxv. 11,) yet none but the priest could offer the sacrifice, by taking the blood and sprinkling it round about the altar. (Lev. i. 1-5.)

But priest, as well as sacrifice, must be of *divine appointment*. This the apostle expressly lays down: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. v. 4.) Moses, though "the man of God," unto whom alone "the Lord spake face to face," did not take upon himself the office of priesthood. God chose to it his brother Aaron, as a sovereign act of his good pleasure, and fixed the priesthood in him and his family. (Exod. xxviii. 1.) Similarly, the Lord Jesus Christ did not choose or appoint himself to the office of High Priest, as the Apostle declares: "So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son; to-day have I begotten thee." (Heb. v. 5.) We are thus at once led up to the spring head, the original source and fountain, of our Lord's priesthood. He was appointed and constituted a high priest by the express will of the Father; for he "glorified not himself to be made a high priest;" that is, he did not take to himself that glorious office of his own mind and will, without the express designation and appointment of his heavenly Father.

But *when* was he thus solemnly and divinely appointed? Surely in eternity. Time had neither place nor name, for as then it had neither birth nor being, in the eternal counsels of heaven. It has witnessed, it daily witnesses, their development, but it was not present at their conception. But without seeking to pry with too curious an eye into those solemn transactions in a dateless eternity wherein and whereby our blessed Lord was appointed to the office,

and assumed the relationship of a High Priest to the house of God, we may perhaps draw a distinction between the counsels themselves and the open declaration of them. Prior to the open declaration of the Father to the Son—prior to the word of the oath, “Thou art a priest for ever, after the order of Melchizedek,” Father, Son, and Holy Ghost, the eternal Three-in-One Jehovah, took solemn counsel concerning the salvation of the church. Her miserable condition, as sunk and ruined in the Adam fall, was foreseen, and a plan devised in the eternal mind to save her from her destructions. This was “the counsel of peace,” (Zech. vi. 13,) the “everlasting covenant, ordered in all things and sure,” (2 Sam. xxiii. 5,) in which the Father proposed, the Son accepted, and the Holy Ghost ratified that solemn compact, whereby the Son of God undertook to become the Head, Husband, Advocate, Mediator, and Redeemer of that innumerable multitude which the Father gave him to be his people, that in them he might be eternally glorified. Now, it was when this covenant had been entered into and firmly ratified and sealed by mutual compact, that the Father “spake in vision to his Holy One, I have laid help upon One that is mighty.” Then was the Son of God consecrated to the high priesthood, and all that he subsequently did and suffered in the execution of that office was but the fulfilling of what he then undertook in harmony with the will of God.

ii. But let us now see his *fitness* for that sacred office. The infinitely wise God would not have chosen him for the work unless he had been perfectly qualified to fulfil it. For what a work it was—a work in which the glory of God, the salvation of millions of sinners, the utter defeat and overthrow of Satan, and the destruction of sin, were all to be accomplished; and that through seas of suffering, agony, shame, ignominy, and temptation, to be waded through and overcome by the Son of God in the flesh! But God knew both work and workman; what was to be done and who alone could do it; what was to be suffered and who alone could endure it. He knew that it was a work suitable for his own dear Son to accomplish, and that he alone was qualified for the work and the work alone qualified for him. Thus the dear Redeemer, with holy joy in the sweet consciousness of his Father’s approving smile, could look up just before he was led as a lamb to the slaughter, and say, “I have finished the work which thou gavest me to do.” (John xvii. 4.)

1. In looking, then, at his qualifications for the work, let us first take a glance at his *divine Person*, as co-equal and co-eternal with the Father. None but a Person can mediate. This at once overthrows the Sabellian heresy, which denies the three distinct Persons in the Godhead. A name, a relationship, an airy nothing, cannot interpose between the Person of God and his guilty creatures. That he then should be a distinct and divine Person was absolutely necessary, or how could he mediate between God and us? And to give him power and authority to mediate he must be also a divine Person. A creature, the highest creature, the loftiest and brightest of the burning seraphim, the noblest angel, such as Gabriel, who stands in the presence of God, (Luke i. 19,) had not, could not have sufficient dig-

nity to mediate between God and man. The seraph veiled his face with his wings before the Majesty of God when his glory filled the temple. (Isa. vi. 2.) Could he then mediate on equal terms with the great and glorious self-existent I AM? One was needed who, as Job speaks, as a "daysman," or umpire, "could lay his hand upon us both;" (Job ix. 33;) that is, one who, as God, could be equal with God, and as man be equal with man, laying one hand upon God in the fulness of Deity and the other hand upon man in the identity of his humanity—near to the Father as the Son of God, near to man as the Son of man. But this wondrous daysman could only be found in him who "being in the form of God, thought it not robbery to be equal with God," (Phil. ii. 6)—in him who "in the beginning was the Word, and the Word was with God, and the Word was God," (John i. 1)—in him who is God's "fellow," or equal, (Zech. xiii. 7,) as being the Son of the Father in truth and love.

2. We say it, then, not to stir up controversy, but as a part of divine truth, that his being the *true, proper, and eternal Son of God* gave him an additional and most special fitness thus to mediate between God and man. Who so suitable to plead with the Father as his only-begotten Son? Who, as ever lying in his bosom, so acquainted with his mind and will? Who so fit to come forth into visible manifestation as the brightness of the Father's glory and the express image of his Person? Who so able to reveal in his own Person the love, the pity, the mercy, the compassion, the grace of the Father? We may add, who so able to manifest his holiness, his purity, his hatred of sin, and all those glorious perfections of the divine character which, hidden from the sons of men in the blaze of that light which no man can approach unto, were all brought to light in the Person of Immanuel? As, then, we view by faith the Person of the Son of God, we see how suitable he was to undertake and execute the office of a high priest. This intrinsic and eternal dignity of the Lord Jesus Christ as the Son of God is the foundation of his priesthood, as the Apostle argues in the Epistle to the Hebrews.

But here our limits bid us pause. We have laid thus far the foundation of the Lord's priesthood in his eternal Deity and divine Sonship, and shall hope, with God's help and blessing, to pursue our subject in our next number.

POETRY.

GOD IS LOVE.

FIRST PART.

"Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins."—1 John iv. 10.

<p>"HEREIN is love." O! wondrous love Dwells in the Father's breast. He gave his Son, his own loved Son, That rebels might be blest, To share with Christ the Father's love And dwell with him in heaven above.</p>	<p>"Herein is love." My soul, admire God's great and wondrous love; For man had not the least desire The love of God to prove. His heart was carnal, full of sin, Defiled without, defiled within.</p>
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Yes, for vile man the Father sent
 Jesus, the light of heaven,
 To bear the curse their sins incur'd,
 That they might be forgiven,
 And saved from all the pains of
 hell,
 Be raised with him in heaven to
 dwell.

“Herein is love.” All words would
 fail
 Such wondrous love to show;
 Yet sometimes, Lord, I hope I feel
 That love within me flow.
 Thy love! there's nought can it ex-
 plore,
 Yet would my soul that love adore.

SECOND PART.

“Who loved me, and gave himself for me.”—Gal. ii. 20.

If God the Father gave his Son to
 die,
 Jesus himself was willing to com-
 ply.
 How great his love, so wondrous,
 rich, and free!
 Freely he gave himself to die for
 me.
 For me! Was it for me the Saviour
 died?
 Was it for me the soldier pierced
 his side?
 Was it for me he left those realms
 above,
 That I might share his heavenly
 Father's love?
 Was it for me he sorrow'd unto
 death?
 Was it for me he wore the thorny
 wreath?
 Was it for me the Lord of life was
 slain?
 Was it for me that Jesus rose
 again?
 Was it for me he sweat great drops
 of blood?
 Was it my sins roll'd on him like a
 flood,—

Press'd from his soul that cry of
 agony,
 “My God! O why hast thou for-
 saken me?”

Now, O my soul, lie prostrate, and
 adore
 That love of Christ thy powers can
 ne'er explore;
 Loathe and abhor thy sins, which
 caused such smart,
 And wrung with agony Immanuel's
 heart.

Blest Jesus, at thy feet my soul
 would lie;
 Chain'd to thy cross I would both
 live and die;
 Thy everlasting love should be the
 chain.
 Jesus! O never let me rove again.

Blest thought, though for my sins
 the Lord was slain,
 Yet now he lives, and will for ever
 reign.
 O blissful thought! For me he
 pleads above.
 Jesus, my Saviour, is the God of
 love!

THIRD PART.

Unto God the Holy Spirit
 I'll offer songs of praise,
 For revealing to my soul
 The blessings of free grace.
 'Twas God the Holy Spirit,
 That blessed heavenly Dove,
 That led my soul to Jesus,
 And show'd the Father's love.
 That oft, with heartfelt groanings,
 Has taught my soul to pray;

Makes known the Saviour's pity,
 And guides me lest I stray.
 That beareth witness to my soul
 That I am born of God;
 And gives submission when I feel
 My Father's chastening rod.
 O thou Almighty Comforter,
 Thou holy, heavenly Dove,
 To thee I'd raise a song of praise,
 For thou art God of love.

A BABE IN ZION.

JACOB'S heart was never so full of joy as when his head lay hard-
 est. God is most present with us in our greatest dejection, and loves to
 give comfort to those that are forsaken of their hopes.—*Bishop Hall.*

THE
GOSPEL STANDARD.

JULY, 1861.

MATT. v. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

A SERMON,
BY THE LATE HENRY BIRCH, OF CRANBROOK.

“Do we, then, make void the law through faith? God forbid! Yea, we establish the law.”—ROM. III. 31.

THE word “we” includes both preachers and people; but not all that profess, either ministers or people. “They are not all Israel which are of Israel,” neither are they the children of the living God who call themselves by his name. The Master of the house will one day sever the goats from the sheep, the precious from the vile; and he oftentimes does it in this world by a new sharp threshing instrument, having teeth. (Isa. xli. 15.) In his house, by profession, there are servants as well as sons, and vessels of wood and of earth as well as vessels of gold and of silver. The people of God dwell among thorns, and briars and thorns are with them; and they sometimes dwell among scorpions. The “we” here meant are the children of the free woman, who were once in bondage to sin, to the law which forbade it, and to Satan, and were slaves of the world. There is one body and one Spirit which influences the whole body, and the Son of God is the head. The apostle asserts in this epistle first that, all having sinned and come short of the glory of God, it was impossible that any could be justified in the sight of God, because by the law is the knowledge of sin; secondly, that the righteousness of God without the law is manifested, being witnessed by the law and the prophets, that he that believeth is justified freely by faith only, without the deeds of the law. This at first sight might startle some, who would say, “Then men will become lawless.” But Paul stands to it that he maintains no other doctrine than what was contained in Scripture; that this doctrine had had a most salutary effect on the souls of men; and that the truth of God had abounded through what men called Paul’s “lie” or false doctrine. Paul was witness to the blessed effect of this doctrine; the Holy Spirit had given testimony to the truth, had owned it, and by it men had been transformed and become new creatures. This was what could not be denied. Men received the Spirit, not by the works of the law, but by the hearing of faith. The ways of the Lord are right, however men may cavil at them; for his ways are far above ours; and when understood by

the Holy Spirit's teaching, they are seen to be beauty, and strength, and comeliness itself. Poor man! thy wisdom and thy knowledge pervert thee. (Isa. xlvii. 10.) Learn to know that thou art a fool, and then wilt thou be glad to sit at the feet of divine Wisdom, and to receive the law from his mouth. Happy are they who are instructed by the blessed Spirit to choose the things that please God, to take hold of, and embrace the better covenant.

It was the severe discipline which Paul underwent, of which he gives a description in Rom. vii., which taught his mouth and added learning to his lips; which made him speak a pure language and contend earnestly for that truth which had set his soul free; in which liberty he stood, and counselled others to do the same. "Stand fast, therefore, in the liberty wherewith Christ has made us free." Legality has a strong hold in the human heart, and it requires not a few furnaces and fires to purge a man from confidence in the flesh. But this is our comfort that the Lord has his fire in Zion and his furnace in Jerusalem. The Lord of the house purges and purifies his vessels of gold and of silver, that they may be meet for his house and for his use. Paul had many of the circumcision to contend with, and this contention brought forth many truths, savoury and comfortable, which we could not have done without; so true it is that "all things work together for good." These men, having never felt the severity of the law, nor known the spirituality of it, laboured hard to put that yoke upon the neck of the disciples. But the Holy Ghost resisted them stoutly by Paul, and by Peter too: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Paul has a whole epistle on the subject, as well as treating of it in this epistle. He had much wisdom given to him; and if we may believe Luther, who also had great light into the mystery of the gospel, "there is no author extant except this one, Paul, who has written fully and perfectly on this subject."

Now recollect two things: First, that the Lord Jesus said unto Ananias, "He is a chosen vessel unto me." Secondly, remember that he is expressly called "the apostle of the Gentiles:" "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles. I magnify mine office." (Rom. xi. 13.) Blessed be God for such a teacher as Paul; and blessed be the Holy Spirit who has made that teacher profitable to us.

The doctrine of the *law* and *gospel* must be kept apart. They cannot unite and agree. The one is a covenant of death, the other of life and peace; the one genders to bondage, the other to liberty; the one is the ministration of death, the other of life; the one the ministration of righteousness, the other of condemnation. This was plainly set forth by the two mountains, Ebal and Gerizim; the blessings were pronounced on one by the children of the free-woman; the curses by the children of the bond-servant. They who belong to the one, to them belong the conditional promises and the curses of the law; they who belong to the other, to them belong exclusively the unconditional promises of the everlasting gospel, secured and ratified

by the blood of the Lamb, the oath of God, his absolute decree, and his unconditional election of his people. The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. And man makes nothing perfect; but the Holy Spirit is God, and his work is perfect; and we are complete in Christ. The law is spiritual, but we are carnal. The law entered that the offence might abound; it was added because of transgressions, till the Seed should come. It discovers sin, but cannot remove it. It makes no provision for the sins of man, therefore is faulty in that respect,—it can do anything but save a lost sinner. It is said of it, “From his right hand went a fiery law for them.” How for them? Answer, That it might condemn them, and so render them fit for the hearty reception of him who is the fulfilling end of the law, of him whom the law looked to.

To make void the law is to deny its authority, to set it aside. Faith does not deny either the authority or the Author of the law. Faith says, “The law is holy; and the commandment is holy, and just, and good.” Faith says, the Author of it is holy. Faith says, “Thy commandment is exceeding broad.” Faith says, justice is the very basis of the throne of God. I allow the law all its full authority; I diminish not from it; I insist that it must be obeyed in thought, word, and deed. Faith says, “I have trembled at its holy sentence;” and faith says, “It has greatly oppressed my soul, and made it ready to sink into the earth, yea, into hell; and I had fainted unless the goodness of God had been presented before me, and I had seen the end of the law, Christ Jesus.” Faith says, “The soul could have no rest until it knew itself to be delivered from the sentence of a just and holy, righteous and equitable law.” Faith says, “I make not the law void. I see it in the heart of the Surety, as the two tables of stone on which it was originally written, were put into the ark. There I see it, and there I leave it. ‘There was nothing in the ark save the two tables of stone which Moses put there at Horeb.’” (1 Kings viii. 9.) Faith says, “The law is good, if a man use it lawfully.” This lawful use is to condemn all flesh. “I see,” says faith, “that the Son of God in human nature has magnified the law, and made it honourable. He has given it an honour and a sanction which all the angels of heaven could not give it. He is become, by his obedience to it, in the name of his disciples, ‘The Lord our righteousness;’ a glorious title indeed, well worthy to be admired, and received, and delighted in, and made the boast of his people: ‘In God we boast all the day long.’ (Ps. xliv. 8.) ‘The Gentiles shall bless themselves in him, and in him shall they glory (or boast).’” (Jer. iv. 2.) And if we Gentiles glory in Jesus Christ, we do by no means make the law void, but we magnify it and honour it, for Christ is the end of the law for righteousness to every one that believeth. Moreover, the penalty due to the transgression of the law is plainly and openly acknowledged by faith; and faith acknowledges the soul’s utter inability to pay it. But true faith says, “I will not have the God of heaven and earth dishonoured because I cannot pay the fine. I acknowledge that the soul is worthy of everlasting punishment; but

here is one, my most blessed Lord, who has paid the fine; and I trust and exercise my confidence in him. Surely I do not make void the law; nay, I establish its authority by producing a Surety."

Thirdly. The believer does not make void the law, for he acknowledges that the substance of it is put into the heart of every believer. Love is the substance of the law; and love is found in every believing heart, for faith worketh by love, and love is the fulfilling of the law. The Holy Spirit is the Spirit of love,—love to Christ, love to his truth, love to his ways, his ordinances, his people; and the Holy Spirit dwells in all believers. The believer does not make void the law, for the grace of God teaches him powerfully to deny ungodliness and worldly lusts, to live soberly, righteously, and godly in this present evil world. This the law calls for, but this the law cannot work. The grace of God teaches a man to do justly and to love mercy, for mercy has saved him. And as he is and always will be a subject of grace and free favour, so this constrains him to show mercy and favour to others. None so merciful, both to the souls and bodies of men as they that have obtained mercy. "Judge me, O God, and plead my cause against an ungodly nation,—a nation that had not obtained mercy." (Ps. xliii. 1.) Then follows, "O deliver me from the deceitful and unjust man." He that has not obtained mercy is in his first-born state, and is a man of deceit and injustice; he has no real morality in him. Love is of God, and "the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." But the new man after God is created in righteousness and true holiness. In this new man are bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Is this making void the law? No. It is the image of God, who is the Author of the law. The soul that condemns itself, that will not allow that which it does, surely honours the law. It is grieved to find such inconformity to the law of the mind which are faith and love. This is a law which God has put into the heart, and which he maintains there in spite of all the opposition which is made against it.

Again. The Holy Spirit has left upon record a prayer, indited by himself; and all prayers indited by him are but a transcript of the absolute purpose of God to give and to work those things which he himself prompts and enables the believer to pray for. The prayer is this: "Wherefore we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power." (2 Thess. i. 11.) Here is all the good pleasure of the Lord's goodness prayed for. Surely this is not making void the law; yea, it is establishing it; for as man has nothing good in him by nature, but only what is evil, that covenant which secures all good, and in the end the total eradication of all evil from the soul, and gives at last a holy body or a spiritual one, can never be said to make void the law, but to establish it. Holiness is the end that God aims at, and which he will accomplish: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Love is holiness; and to this image all the elect of God are prede-

tinated. The new covenant is intended to bring exclusive honour to the Son of God; all holiness is to come by him, not by the law. The people of God are a new people, belonging to a new covenant; and God in this covenant does wonders: "I make all things new." (Rev. xxi. 5.)

They who are excluded from this covenant, who have neither part nor lot in this matter, they make void the law. They never at any time fulfil it, either by faith or by a new nature; and they establish nothing, neither law nor gospel. They are lawless and disobedient. They are cast out and rejected by the awful decree of reprobation. By the decree of reprobation they are left in their sins, and their evil works will assuredly follow them. Then one day the great controversy shall be decided whether they who are delivered from the law, and not under it, who cleave to the Saviour of sinners with full purpose of heart, are in the right, or they who boast of keeping the law and at the same time hate the Saviour, and are in the sight of God lawless. The throne of Christ is established in righteousness; and I say, As is the King, so are his subjects; and they do no less than blaspheme the God of heaven who speak against his righteous nation and call them Antinomians.

Believers are a righteous nation, and the sceptre which Christ sways over them is a sceptre of righteousness. The law was given by Moses, but grace and truth came by Jesus Christ. He is a King that reigns in truth and righteousness; and his people are princes, and they rule in judgment. They have a judgment given them to discern both good and evil, and this judgment, which proceeds from the Holy Spirit, is both a crown and a diadem. The way of regeneration is a way of holiness; it is a path of life, which is opposite to a death in trespasses and sins: "How shall we who are dead unto sin live any longer therein?" which is true of every quickened soul.

Paul meets every objection which can be made against his doctrine, which was called by some *licentious*. He well knew what would be said, and what was said by the enemies of God and his truth. Calumnies without end were then heaped upon the followers of the Lord Jesus, and so they are now; and we must always expect that the mouth of the wicked and the mouth of the deceitful will be opened against us: "They compassed me about also with words of hatred, and fought against me without a cause." (Ps. cix. 2, 3.) If they called the Master of the house Beelzebub, how much more them of his household? We must expect to be ill-treated by brutish men. To do well and have a bad name, was usually said of the first Christians, and is true to this day. So it was foretold, and so it is proved true. The Lord Jesus is called upon (Ps. lxxiv.) to plead his own cause, and to remember how the foolish man blasphemeth him daily. If you belong to Christ, Satan will soon bespatter your character; and the more bold you are in his cause, the more will he hate you. When your mouth is opened in praise of Christ, Satan will open the mouth of the wicked against you: "They opened their mouth wide against me." (Ps. xxxv. 20.) Celestial liberty and holy triumph will call forth all the malice of Satan. "But the righteous is an

everlasting foundation." (Prov. x. 25.) He is built on him against whom the floods of Belial cannot prevail, though they may make us afraid. We are said to be established in righteousness: "In righteousness shalt thou be established." (Isa. liv. 14.) The soul that is taught of God knows this, for he never found any establishment until he had lost his own righteousness and submitted himself to the righteousness of God; for Christ will allow of no co-partner; he will be all-in-all or nothing. "Thou shalt be far from oppression." The law is an oppressor. We are possessed of two natures, and, therefore, as long as we are in the flesh we cannot stand before the law; and the Lord knowing this has delivered us from it; for which we thank God and bless his holy name. "For thou shalt not fear;" but as long as a man is under the law he does and must fear. "And from terror." "So terrible was the sight that Moses said, I do exceedingly fear and quake." The Lord Jesus will not have his little ones, his tender lambs, his feeble sheep, led to Mount Horeb. We read that he makes them to lie down in green pastures, and leadeth them beside the still waters of comfort. They who lead his sheep to Horeb are no friends of his. With Christ in the hand of your faith you may answer the law, and the law will itself justify you, and say, *I am satisfied*. It looks at the righteousness which you bring in your right hand, and says, *I am satisfied*. It will acknowledge that by blood and by obedience you are acquitted; it will allow that the new man is created in righteousness and true holiness,—in righteousness as it is itself righteous, in true holiness as it is itself holy; it must allow that the old man, against which it has a charge, was crucified with Christ, and therefore accounted for by him.

The mystery of godliness is worthy of God, and is indeed a complete mystery to a natural man; but, when understood in the light of the Holy Spirit, it is beauty itself, and well worthy its divine and holy Author; for he has not only secured his own glory, but the holiness, the liberty, the peace, and the comfort of his people. Paul was a son of Abraham after the Spirit, and he doctrinally set forth the true use of the law; and in his life he showed that his doctrine was according to godliness. He held the mystery of faith in a pure conscience; he laboured to have a conscience void of offence towards God and towards man; he was in all things willing to let there be a beauty in his conversation; he had a resolution given him so to do. He seasoned many with his heavenly doctrine, and laboured instrumentally to save their souls, and to be a savour of life unto life. He was made manifest in their consciences, fully made manifest among them in all things. Christ, his master, honoured him, stood by him, and preserved him. He sought the glory of God his Saviour. Would you be fruitful to God, you must be dead to the law. Would you be fruitful, it must be by cleaving to Christ, for he is the true Vine, and all your fruit must come from him. A mere profession will do you no good. Many are in him professionally who never were in him in reality; and all such useless, fruitless branches are taken away. Many a one is made manifest in this world; and if they are not, they may continue like the foolish virgins to the end. Many seem

to think themselves true believers, and others think so of them, and yet disparage and disgrace their profession. But the true circumcision, they who are inwardly such, though they may be reproached as evil doers; yet when no evil thing can be said of them, the reproach falls not on them but on the evil speaker.

The Lord Jesus knows how to defend his own people, who ever have been causelessly reproached. The world sees plainly that God's children cannot think well of them, cannot unite with them, for how can the spirit of the world unite with the Spirit of God? There is a great gulf fixed, even in this world, which will remain to eternity; and we cannot do it away; and why should we attempt it? Those whom God has separated ought to be careful of his glory, and to show that they are redeemed from among men; and this will stop the mouths of those that say we make void the law.

[Though put forth rather unconnectedly, there is a great amount of precious truth in the above sermon.—ED.]

LETTERS BY THE LATE W. J. BROOK.

No. II.

The reason of my silence by this time you know. It seems strange treatment of a new correspondent. But perhaps you may have heard I am a strange sort of man. As I gathered from your letter that the Lord himself had been your Teacher, in an immediate way, not by the usual means, he, no doubt, continues that good work he has begun, and in his own way, for his work is all of a piece, and, like his word, is perfect; and in no two does it appear alike in all its circumstances, though in substance the same. Every man has his peculiar measure of faith and grace according to the measure of the gift of Christ. Some have trials different from others, but all have a corrupt nature, a never ceasing adversary, and a wicked world to pass through and contend with. Many set off to run through this host in hope of obtaining the prize at the end, for it is the good thing at the end that sets all off who run in the race that is not to the swift. Legal obedience never made a man run. The fear of destruction drives them to their service, and the terrible majesty of God, clothed in clouds and darkness, urges them to their duty, and self-will and self-pleasing help them on. David says, "I will run the way of thy commandments, when thou shalt enlarge my heart." And it is a sense of the Lord's goodness felt now that animates us to run after his everlasting favour and life. But this must be run with patience: "Know ye not," says Paul, "that they which run in a race, run *all*, but one receiveth the prize? So run that ye may obtain." Many have started with me whom I have envied, and looking and looking at one and another, have secretly and openly repined that I have not this man's strength, and that man's activity and liveliness, making sure that they must obtain. Then one has outstripped me a vast way, and I have apparently lost ground by looking at the different competitors, and have concluded that let who might receive the prize I never should; so has my heart fretted against the Lord, because he has not given me what I have seen and admired in others. But after a while the strongest I have seen stand still, unable to get on; and finding they could not succeed, out of envy and malice, through disappointment, have given up, and wandered from the way of understanding; others have held on, but gradually grown feeble,

lost their vigour and alacrity through the entanglements of the world, and at last, when almost apparently at the point when they should receive, have been left destitute of that faith by which we enter into rest. Some keep on, as Paul says, from mere envy and strife, and are never so much alive, so strong, so zealous, and so earnest, as then they have a saint to revile, to slander, to oppose; and all this in pretence of love to Christ, supposing to add affliction to our bonds. And after all this I remain, and am obliged to look within at the work of the Lord in me and for me, and every examination and proof only serves to make me satisfied from myself, not with myself, but from myself; from that fountain of Israel, which, in Christ Jesus, I have ever found when needed in my heart; and I believe some of it has run out and refreshed others also.

And now I find that I much need patience, to let every one go on his own pace, envying none, but to be content with the portion appointed for me, and to bear up under all the disappointments, vexations, crosses, burdens, and troubles I meet with, often thinking I stand quite still, or rather am driven back; but, upon the whole, find this to be true, "Having obtained help of God, I continue to this day." But nothing does allure, animate, or communicate strength save our Lord Jesus Christ; therefore I look to him as the author and finisher of my faith, through the grace that is given unto me, and a view of his love in undertaking and finishing for me the whole of my salvation, attended with a rich experience thereof in my soul, wonderfully charms, draws, and invigorates my spirit till I forget the difficulties, in the kindness of him who bears me up and bears me along.

As to perplexing ourselves with anything beside (if there were anything beside them) the keeping these two commandments, it is fruitless, and they are, "Believe in the Lord Jesus Christ," and, "Love one another," as he hath given us commandment; these are the only two things which, John says, are not grievous, they being no trouble nor disappointment in themselves, though to keep them must be in opposition to the most dreadful enemies of our dear Lord. But he who gives us power to believe, and teaches us to love, also keeps us, and that as the apple of the eye. We are made the tenderest part of himself and of God, by union with him; and in us and through us the glory of God and of his Son shines forth with lustre to all eternity, all his perfections being in us: "Out of Zion, the perfection of beauty, God hath shined." It is his gentleness which is his eyelid, and which preserves or keeps us. How insensible is the twinkling of the eye, yet most effectual. We do not always observe it, because it is momentary. The Lord preserved David whithersoever he went, and he says, it was his gentleness made him great. But when observed, there is a sweet peace, quietness, and unction, attended with a clear and blessed discovery and vision of the goodness of the Lord, and we can plainly make out what the Psalmist means, when he says, "The Lord's eyelids try the children of men," since his gentleness, goodness, and peaceableness, have never met with any other return than perverseness, rebellion, enmity, and ingratitude. The hardness and impenitence of the heart none know but they who understand the goodness of the Lord, and are brought to loathe themselves for their iniquity, and then they can see and feel that of all injured beings, God stands first injured, and most; yet does this place him in the most honourable and admirable of all points of view, secures to himself a full justification, and brings all the guilt of sin, and all the charge of destruction upon the sinners among men; so that all flesh must be silent when he rises up out of his holy habitation. Accept my kind regards.

Ever yours,

W. J. BROOK.

EXPERIENCE OF THE LATE MARY ANNE,
WIDOW OF JOHN RUSK.

(Continued from p. 187.)

After some time I got into an indifferent, dead state. I did not find that life and fervour in the things of God which I had lately had; when the Lord sent another heavy affliction. My husband was taken dangerously ill with a typhus fever, Aug. 20th, 1820. He had not been ill many days when our little girl, Ann, aged 8 years and 3 months, was taken with an inflammation in her bowels, which turned to mortification, and she died in five days. Under this heavy affliction I was much supported. That hymn was constantly on my mind:

“In every trouble, sharp and long,
True faith to Jesus flies;”

especially the last two lines:

“In joy and sorrow, life and death,
His love is still the same.”

Through the goodness of God, my husband got better, and was able to go out again. Then I was taken ill, first with a sore throat and then with rheumatic fever and gout in all my limbs. I was brought very low, but I found some blessed meditations as I lay in bed. Though I was in extreme agony, at times, with the disorder, I felt no particular fear of death, but a longing to depart and to be with Christ, which is far better. At times I wished much to be done with this world and the things of it. I longed very much to go home, when that scripture came on my mind with some reproof: “All the days of my appointed time will I wait till my change come.” I saw by this that it was right to wait, and begged of God to give me patience to wait his time.

It so pleased God that I got better, though very slowly, having a sad pain in my side, which, through the mercy of God, was removed as I gathered strength.

About this time Mr. Vinall preached at the City Chapel, Grub Street, once a month, on Tuesday and Thursday evenings. I longed very much to hear a sermon, and with difficulty went to hear him one Thursday evening. The first hymn was,

“The good hand of God has brought us again,”

which was very suitable to me; but when he went to prayer, he expressed all my feelings and desires in a way that amazed me. His text was Deut. viii. 3. I really had not heard such a sermon since the death of Mr. Huntington. I came away fully satisfied that that was the way the Lord had led me. I could follow him all through. I wrote some of the sermon down the next day. I found a love to him as a real servant of Christ. I continued to hear him once a month, when I could, and was very thankful for such an opportunity, though it was a great distance and the walk tired me much. Many blessed sermons I have heard there, one in particular, “Come, and let us declare in Zion the works of the Lord our God;” another of Caleb following the Lord fully; another, “Restore unto

me the joys of thy salvation;" with many more alike precious, which I cannot now remember. Very disappointed I was when I could go to hear him no more. I was confined, and soon afterwards he left off preaching there. It is now nearly ten years since I heard him.

About a twelvemonth after I last heard Mr. Vinal, I was again afflicted with the rheumatic gout and fever very violently, so that I was in extreme pain and torture in my legs and feet. After a while it fell into my hands, so that I could neither feed nor dress myself. I was brought very low. It think it continued more or less above six months; but it pleased the Lord again to restore me the use of my limbs, and I have not had a return of the disorder in that violent manner since, so as to be quite laid by with it. Blessed be God for his mercies to me, a poor helpless worm.

After I got better, I went on in a lifeless indifferent way. This prayer of the church suited me: "Turn us again, O Lord God of hosts, and cause thy face to shine upon us, and we shall be saved."

In March, 1828, the Lord was pleased to lay his afflicting hand upon us again, by the typhus fever. Our daughter Ellen, about 14, was brought very low, near to death; but the Lord restored her, contrary to our expectations. The others had it but slightly. My husband was likewise ill; but, blessed be God, he brought us through it. A twelvemonth after this the children all had the scarlet fever; but, bless the Lord, they all got over it except the youngest; she died in five days.

It was in Feb., 1829, that I first heard Mr. Hobbs at the Paragon Chapel, Bermondsey New Road. His text was, Heb. xii: "Ye have not yet resisted unto blood, striving against sin." I continued to hear him all the time he preached there, and a great loss I found it when he left. It was under his ministry at Staining Lane that the Lord was pleased to revive his work in my soul in a particular manner, as related in the beginning of this piece, so that he has been to me, instrumentally, "a repairer of the breach, a restorer of paths to dwell in;" and I find to this day a blessed influence attending his ministry, a real love to him and the people, and a wish to be united with them, though I see no signs of it yet. I have not hitherto had courage to speak to him, though I greatly desire it, and look upon his church in Staining Lane as my home. It is now 15 months since; and I do find blessed times in meditating on the goodness of God to me, a hope in the mercy of God, and sometimes a rejoicing in the finished work of the Lord Jesus Christ, believing that I am interested in it. I lately had a blessed view of the faithfulness of God, when I consider the many encouragements I have found in times past from the Scriptures, and how they have been fulfilled to me; so that I may say with Joshua, "Not one thing hath failed of all that the Lord hath promised;" and I do find, at times, an earnest desire to cleave unto the Lord with full purpose of heart, that, like Caleb, I may follow the Lord fully, that I may seek the Lord in his strength, seek his face evermore, that I may enjoy communion and fellowship with the Lord and abide in him, and that I may have fellowship with him in his sufferings and death, knowing that it was for my sake.

I have had sweet meditations lately on the Lord's Prayer, believing myself to be interested in it. Rom. viii. also has been greatly blessed to me. I have been reading Mr. H.'s "Mystery of Godliness," and got great instruction from it, finding many things very suitable to me, especially the union subsisting between Christ and his people. Mr. Huntington's letters and the book called "Philomela" have been greatly blessed to me; but everything in Providence looks very dark. Heavy afflictions and trials seem to await me; but God is faithful. Lord, enable me to trust in thee. I get out but seldom; but, blessed be God, I do not altogether go in vain; and what a blessing it is for poor creatures like me that the Lord is not confined to places. His presence makes a heaven upon earth, wherever it is.

On Wednesday morning, while meditating on the blessed privilege of adoption, in being a child of God and united to the family of God, one in heart with them, I had a sweet view of the believer's inheritance, God being the portion of his people, and heaven their home; and O what a great beauty I saw in those words: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," believing myself interested in that prayer. The sweet influences continued all day. "There is no fear in love;" and the Apostle says, "We shall be like him, for we shall see him as he is." David says, "I shall be satisfied when I awake with thy likeness." Blessed be God for everlasting consolation and a good hope through grace! Since this I have been greatly distressed and discouraged, through hearing Mr. Hobbs's preaching found fault with. This worked upon my poor mind greatly and sank me very low, so that I was almost ready to give all up, fearing that my faith stood in the wisdom of man and not in the power of God; for I thought if Mr. Hobbs was wrong, so was I, his preaching was so suitable to me; but I was led to beg of God that he would not suffer me to be deceived, but search me and try me, and enable me to come to the light, that I might know my true state, and not rest in the testimony of any man. While I was pondering over these things, it came to my mind what Paul says to the Galatians, that what he preached he neither received it of man nor was he taught it but by the revelation of Jesus Christ. This was exceedingly suitable to me; for that blessed deliverance I experienced eleven years ago was not either under any preaching or conversation, but by the revelation of Jesus Christ to my soul, when he was pleased to work faith in my heart to receive him and all his saving benefits into my conscience, when perfect love cast out all slavish fear and torment, and I was enabled to claim him as my God and Saviour. This I could not give up, but I found a little gratitude and thankfulness spring up in my heart to God for all his mercies. I was very poorly in body, but had an opportunity of hearing Mr. Hobbs. His text was, "He restoreth my soul." The sermon seemed all for me. I lost my trouble and was enabled to praise the Lord with joyful lips. I found a particular softness and melting of spirit, and a very great love and cleaving to the Saviour, wondering that ever he should take notice

of me. I was sure my heart and affections were fixed upon him. Those words of Hart's were sweet to me:

"The way I walk cannot be wrong
If Jesus be but there."

I have been led very much lately to desire to have fellowship with the Lord Jesus Christ in his sufferings and death. That hymn of Hart's called "The Wish" has been very suitable. I had a blessed day on Friday. It began in meditating upon God as a Father in Christ Jesus, and myself not a servant but a child, an heir of God. O the discriminating love of God, in putting me among the children, while so many are left! The sense of the goodness of God to me increased more and more, that it quite overcame me. I was fit for nothing. I could only say with David, "What shall I render to the Lord, for all his goodness towards me? I will take the cup of salvation and call upon the name of the Lord."

Bitter reflections and cutting reproofs I have often met with where it could hardly be expected; but so it is; and though it is very uncomfortable and hard to bear, yet I never found it to do me any harm, but rather good. David says, "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break mine head; for yet my prayer also shall be in their calamities;" and it has often led me to self-examination and to beg of the Lord not to let me be deceived; and after some time calling upon God and begging of him to set me right, acknowledging myself to be a fool, and begging of him wisdom, he has appeared and set all right again; and, blessed be his name, I do know when he comes, by the effects he produces.

On Saturday, Oct. 15th, I found quite a revival of the work of God on my soul. I got up full of fears. That hymn of Watts's came to my mind:

"How condescending and how kind."

I was led to meditate on the finished work of Christ and his great undertaking, and how he completed it for poor unworthy sinners. I heard Mr Oxenham on Monday evening from Ps. cxxvi. 5, 6: "He that goeth forth and weepeth," &c. He said he should beg to differ from any one he had ever heard explain this text. He really believed it meant the Lord Jesus Christ, being in the singular. He (Micah) says, in v. 2, "His goings forth were from of old, from everlasting." His *weeping*: "He was a man of sorrows and acquainted with grief." He wept at the grave of Lazarus and over Jerusalem; and Paul says, "Who in the days of his flesh offered up prayers," &c. His *bearing precious seed* and sowing the seed; also his *coming again* and bringing his sheaves with him. It was a blessed sermon. I found it good.

Oct. 26th, I was led to realise the Lord Jesus Christ as my Prophet, Priest, and King, and to beg of him to sway his sceptre in my heart, and that he would reign and rule without a rival, that he might be uppermost in my affections and sit as King on his holy hill; that he

would be my Prophet to instruct and to teach me, for I am very ignorant and he is wisdom itself; that I might feel the powerful efficacy of his precious blood in my conscience, speaking pardon and peace. I could say with David, "When thou saidst, Seek ye my face, my heart replied, Thy face, Lord, will I seek." This is blessed work, when the heart is engaged in these things. Truly the lines are fallen unto me in pleasant places; I have a goodly heritage.

Nov. 26th.—I awoke full of care and anxiety,—nothing before my eyes but affliction and trouble. I felt a heavy burden on my spirits. I kneeled down to try to pray for submission, when those words came powerfully to my mind: "Casting all your care upon him, for he careth for you." I found quite a change; the burden gradually wore off and I kept meditating upon the words, "He careth for you." But on the Friday following I was in a very low dejected state, quite lost as to the things of this world. Recollection, memory, seemed to be leaving me. I felt as if I should be losing my senses; everything was a trouble and grief to me. O this is a wilderness indeed! Happy are they that have got safe home! Thank God I was better the next day. I found a hope in the mercy of God and was a good deal better in body.

June 18th, 1832.—It is 29 years to day, as I well remember, I was in labour with my first boy. I was in the greatest extremity, when these words sounded in my mind like a voice, so that I could think of nothing else; and certainly found encouragement and support from them, although I was almost past hope of getting over it: "Which hath showed me great and sore troubles," &c.

Jan. 20th.—I was very unwell, full of rheumatic pains and hardly any strength. What would such a poor creature as I do if it were not for a hope beyond the grave? I was led to meditate on hope. The Lord Jesus Christ is expressly called our hope: "Which hope we have as an anchor of the soul."

March 6th.—I had a good day. Hymn 36, Berridge, was very suitable; every word was precious:

"If Jesus kindly say, And with a whispering word,
Arise, my love, and come away, I run to meet my Lord."

I never could express my feelings as Berridge has expressed them in that hymn. I have been much indulged lately, meditating on the glories of heaven. I have had a sight of the King in his beauty and of that land that is very far off. I do find, at times; a longing desire to depart and be with Christ, which is far better. There are awful accounts of the cholera raging near us. Many are dying daily, seized with it and taken off in a few hours. Lord, preserve us, or prepare us for the great change. To-morrow there is to be a fast throughout the land. The Lord's hand is certainly stretched out over this land in a way of judgment. It is not common. Lord, help us to acknowledge thy hand! However others may make light of these things, may we stand in awe.

March 30th, 1832.—It is now 12 years this day since the Lord was pleased to proclaim liberty to me, a poor captive, and deliver my soul, by shedding abroad his love in my heart and enabling me

to rejoice in his salvation. I hope I shall never forget to praise him for all his mercies to me. Moses said unto the children of Israel, "Remember this day in which ye came out of Egypt and out of the house of bondage;" and I have found it good to remember the way in which the Lord has led me and has kept me to this day. He has granted me life and favour, and his visitation has preserved my spirit. May I never forget what a debtor I am to sovereign grace.

On Saturday morning I was very dejected, full of fears, because I did not seem to have that particular sight and sense of sin that some of God's people have, and that, consequently, I was wrong altogether; that I never had been convinced of sin by the Spirit of God, that I had received the new wine in an old bottle, and had been married to Christ, as it were, without being divorced from the law. These things sank me greatly. I was ready to give all up that ever I had experienced. I read Ps. cxxxix., and could say, with David, from my heart, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." It would be a dreadful thing to be deceived after all. I am continually hearing these things talked about and insisted on, so that if I get a little encouragement, I soon lose it. I know the Scriptures say, "Every imagination of the heart of man is evil, only evil, and that continually," and I find it so very often, and that the heart is deceitful above all things and desperately wicked; but I also feel that "in the multitude of my thoughts within me thy comforts delight my soul." And my meditation of him shall be sweet. I have found these things times without number, so that my heart has been entirely taken out of this world, and even the lawful concerns of it have been a grief and a burden to me; but I am very bewildered and strangely tossed about in my mind. I would say with David, "Lord, all my desire is before thee, and my groaning is not hid from thee. Lord, lead me in a plain path, because of my enemies."

My husband continues very ill. He says that his inside feels as if it had perished, and he is sure he cannot live long. He is very happy and comfortable in the prospect of death, having a well-grounded hope that he is on the foundation, Jesus Christ, and that what he feels now is the latter rain which the Lord has promised his people at or near death. Lord, help us to look to thee, for everything looks gloomy. These words have been much on my mind: "Are the consolations of God small with thee?" No, blessed be God, they are not. I have for years been greatly afflicted, so as to be in extreme pain and lose the use of my limbs, and after a while the Lord has raised me up again with a grateful heart; but O how apt am I to forget these mercies! Then the Lord permits the disorder to come again slightly, and that brings to my remembrance how heavily I have been afflicted years back and how gently the Lord deals with me, and I find a falling in spirit before him and a blessing and praising him from my heart for not letting me have my own way and plenty of health and strength, but keeping me dependent on him for everything, and for afflicting me so lightly, that I am able to be about,

not confined to bed and in extreme pain and torture as I have been, but enabling me, though so weak at times, to go and hear his blessed word faithfully preached, and that he gives me a heart to love and receive it.

Dec. 29th, 1832.—My birthday. I am 52 years old. When I look back I am a wonder to myself, reflecting on what the Lord has brought me through. "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever." My husband continues very ill with a fixed pain in his side and cough, which tries him much. The Lord knows best; but to all appearance he seems near his end. Lord, prepare us both for the solemn change. What a poor creature am I when I lose the enjoyment of the best things! I seem lost to everything. What a blessed thing it will be to be done with this world, to be for ever with the Lord. I am sure if heaven could be obtained through any exertion of mine, so dead, so cold, and altogether helpless am I that I should lose the prize. Christ says, "Without me ye can do nothing;" and I feel it to be so.

I am sure I have great cause to bless God for having brought me under the ministry of Mr. Hobbs. I hope the Lord will ever keep me in a humble dependence on himself, and that I may bless and praise him for every gracious manifestation of his blessed presence, every revival-token for good and time of refreshing; for he hath promised, "I will see you again, and your heart shall rejoice." Blessed be God, when he visits the soul the heart rejoices, whatever trouble and sorrow it was in before. What a blessing to know his voice! It is a proof that we are his sheep. Lord, enable me to follow thee, in all my ways to acknowledge thee, and do thou direct my paths.

Aug. 6th.—A good day truly! My meditation of the Lord was sweet. In the multitude of my thoughts within me the Lord's comforts delighted my soul. O what a blessing to be able to say in truth, "My hope is in thee! I give my mortal interest up, and make my God my all." I have had no opportunity of hearing, but I have had many blessed lifts and encouragements, especially on Saturday, while meditating on these words: "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" I was enabled to bless God for ever manifesting himself to me. Those words were precious to me: "I will trust and not be afraid."

"From thee, the overflowing spring,
Our souls shall drink a fresh supply;
While such as trust their native strength
Shall melt away, and droop, and die."

I spent a comfortable evening reading and hearing one of my husband's written books on the presence of Christ.

At times trouble and sorrow and fears sink me and seem too much for me, so the goodness, mercy, and faithfulness of God to such a poor creature appear too much also. "Bless the Lord, O my soul, and forget not all his benefits."

Tuesday evening.—My head is very bad, so full of confusion,—no recollection. Lord, preserve my senses. I believe it to be the weak-

ness of the nerves; no particular pain, but faintness and confusion. I cannot remember any promise in the word of God to insure the preservation of our rationality. I was very dejected, but read Ps. lxxi. and found some encouragement: "In thee, O Lord, do I put my trust. Let me never be put to confusion." This was very suitable to me. Lord, enable me more and more to put my trust in thee, believing thee to be the faithful God.

Andrew C. is very ill, and in great distress of soul, in dying circumstances. He is in great darkness, not knowing what will become of him after death. On Thursday afternoon I felt very concerned about him, and was enabled to cry to the Lord that he would appear for him and manifest himself to him before he died, that he might leave a testimony behind him of the faithfulness of God, and be able to speak of it to the honour of God and the encouragement of poor sinners like himself. When my husband came home, I inquired how he was. He said, "Very low." He had the black thrush in his mouth, and was in great distress of soul. On Friday night I asked my husband again, when he told me that Andrew had had a blessed deliverance on Thursday night, so that, though he was very ill in body, he called out in ecstasy, "He is come! My blessed Lord is come! I shall surely go to heaven, and praise him for ever!" and he kept talking and blessing and praising the Lord all night. I felt quite rejoiced at the goodness and faithfulness of God to his promises. He never said to the seed of Jacob, "Seek ye me in vain." The kingdom of heaven suffereth violence, and the violent take it by force. Blessed be God, when my husband came home on Saturday night he told me Andrew died at 8 o'clock this morning, Oct. 12th, 1833. His end was peace. I thought on those words, "The ransomed of the Lord shall 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."

My husband continues very ill. Every night he is afraid of being choked, having an uncommon soreness and swelling just below the throat; but at times he is very comfortable, being persuaded of his interest in the Lord Jesus Christ as his portion, and the God of Abraham, Isaac, and Jacob being his covenant God; that he had promised never to leave him nor forsake him; and he is enabled to believe that the Lord will bring him safe to glory, to bless and praise him to all eternity, for his free, sovereign, and unmerited love to such a sinner as he feels himself to be.

(To be continued.)

How early did martyrdom come into the world! The first man that died, died for religion. Who dare measure God's love by outward events, when he sees wicked Cain standing over bleeding Abel, whose sacrifice was first accepted, and now himself is sacrificed? Death was denounced to man as a curse; yet, behold! it first lights upon a saint; how soon was it altered by the mercy of that just hand which inflicted it. If death had been evil and life good, Cain had been slain, and Abel had survived. Now that it begins with him that God loves, "O death, where is thy sting?"—*Bishop Hall.*

Obituary.

MIRIAM COMBRIDGE, OF HOVE, BRIGHTON.

My dear wife suffered much from extreme weakness and a violent cough for several years, more particularly during the last summer. Several times she remarked it was her impression the Lord was about to take her from this world of sin and sorrow. Two or three days previously to her being laid by, she spoke of the dear Lord beaming upon her soul, and how she had enjoyed his blessed presence. Though no word was particularly applied, many passages flowed sweetly into her mind.

Speaking of her early convictions, she said she could well recollect, when quite young, many times crying to the Lord to have mercy upon her. She felt herself to be a great sinner, and was convinced that if she lived and died in that state she should eternally perish. It was then a constant grief that she had many times absented herself from her school companions; but, as she grew up, those convictions were in a measure stifled, although she was never permitted to go into the world as many young people have gone.

Sept. 21st, 1860, was the last time she came down stairs. She gradually became worse, and her mind at this time was rather dark. On the following Monday I asked her how her mind was. She replied, "More comfortable;" and added, "I believe I have deeper waters to pass through before I reach my eternal home, from the following passage of Scripture coming to me with great power the night before: 'I will bring the third part through the fire; I will try them as gold is tried, and refine them as silver is refined.'" I replied, "What a mercy, my dear, the Lord has promised to bring you *through* the fire. He does not say, I will bring you into it and leave you there." "Ah!" she said, "it is a mercy;" and added, "The enemy seems to set at me so much, telling me I am deceived." I said, "He can go no further than he is permitted to go; and what a blessed evidence it is that you are a child of God; if you were not, he would not harass you." I was reading one of Dr. Hawker's Evening Portions, which concludes with these words: "Blessed Lord, let that devout frame of David in the wilderness be the frame of my soul in every wilderness dispensation, until I shall have passed through the whole valley of Baca, and have attained to the enjoyment of thee in heaven! O God, thou art my God! Early will I seek thee. My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is;" when she said, "That is the very language of my soul."

Sept. 25th, she said the Lord was pleased to keep her very low in spiritual things; and added, "Because I am not able to bear much; for as soon as I enjoy a little of his blessed presence, I am lifted up with spiritual pride!" Afterwards she said, "What a tribulation path ours has been all through; but in looking back I can see that the dear Lord has led us by a right way; for the promise is, 'In the world ye shall have tribulation;'" and she expressed what a mercy it

was upon a death-bed that we had not been put off with this world's goods, and saying, she would not exchange with any worldling. I then read a piece in the "Gospel Standard; and the following extract she said was exactly descriptive of her feelings, and the very language of her soul: "O the many times I have, through the deceitfulness of my base, wretched, and deceitful heart and sin, felt so lifeless, cold, prayerless, and careless to that degree as though I had never felt one desire for Jesus, or for the knowledge of his ways, or ever felt one spark of love for his dear name! I have feared I never should again, and thought it was impossible I could ever feel any movings of soul after Christ again, and meltings of heart with mercy divine felt within, at his dear sacred feet; but to my wonder and surprise I have felt the healing waters begin to move, bringing a secret sweet calm, a gentle glow stealing so softly and heavenly over my spirit, until my heart, and soul, and eyes wept with the love I once more felt for his dear name, and people, and ways, and hoped ere long to be with Christ above, free from this vile body of sin and death, and from sin and all its effects, that I might sin against him no more for ever."

Sept. 26th.—Her weakness increased daily, but her mind was more comfortable. She took my hand very affectionately, and, with tears of grief and joy, said she was only waiting for the dear Lord to take her home to himself, longing to depart to praise him to the full, which she could not do while here below. Her poor heart was full; and she added, "Don't grieve for me. I shall be far better off. I hope the Lord will be with you and take care of you, and the dear children, and that your life may be spared for their sakes; and it is my earnest desire that the Lord will implant his fear in their hearts, and grant them grace at an early age." She could willingly resign all into his hands.

Mr. Grace called in the afternoon. After he was gone, she spoke of the close attachment she felt to him for the truth's sake, and said how many times the preached word from his lips had been blessed to her poor soul. She told me, at another time, how she was encouraged under Mr. G., one Tuesday evening about three years ago, when he preached from these words: "Who remembered us in our low estate; for his mercy endureth for ever." Her mind about that time was exceedingly dark. She had been writing bitter things against herself, and was almost in despair, from a powerful temptation of the enemy to destroy herself, one afternoon whilst sitting in her bed-room. She said to herself, "Shall I do it? Shall I do it?" "Yes," said the devil, "for you will never have any peace in this world;" but in a moment this word sounded in her ears: "Eternity! Eternity!" She then thought of the dreadful consequences, and begged of the Lord to take the temptation from her, which he did; and from that time she had the temptation no more.

Sept. 27th.—Rested better through the night; but was suddenly seized with a fit of coughing, which lasted, more or less, for several hours. In the evening she said she had enjoyed much of the Lord's presence for about an hour, and was only waiting to depart, for the

sting of death was removed. The following words of Hart's had been constantly on her mind:

“ He looks, and loves, and smiles.”

She further said these words also came to her mind with much sweetness: “ Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back;” and she said, “ Those words I should like put upon my tomb; for at the time I was very unwell before, two or three years since, when I was scarcely able to walk to chapel, Mr. G. spoke from the same words, and they were much blessed to my soul.”

Sept. 30th.—She was very restless, and coughed more or less for about three hours. Her mind at this time was very comfortable, her thoughts dwelling much upon the sufferings of the Lamb of God. The following lines had been very sweet to her:

“ His way was much rougher and darker than mine;
Did Christ, my Lord, suffer, and shall I repine? ”

Oct. 1st.—She seemed to be full, blessing and praising her dear Lord, and felt as though she could sing aloud of his gracious goodness and distinguishing grace and mercy to her, in having separated such a vile polluted worm from the ungodly world, whilst millions are left. “ I have been enabled this day,” said she, “ to look back and see that I had not one trial too many, nor one too heavy; but that they have all been laid upon me in infinite wisdom.” Here she was quite overcome. A dear Christian friend called to see her, to whom she was much attached for the truth's sake. After he was gone, she said it was not by chance that that dear man first came to our house. His conversation has been blessed to my soul many times; and, what is more remarkable, when perhaps my soul has been deeply exercised, he has called and spent an hour or two, and spoken of the very exercises which I had been labouring under, when I am sure no one but God and my own soul knew what I had passed through; therefore I was satisfied it was of the Lord; and when he has come into real heart work, how many times it has made my soul to rejoice (and I bless God for it) that I had the very same things within.”

Oct. 3rd.—Her mind very dark. The dear Lord had withdrawn the comfortable enjoyment of his presence, which made her cry and mourn deeply. This verse, she said, was exactly descriptive of her feelings:

“ But O when gloomy doubts prevail,
I fear to call thee mine!
The springs of comfort seem to fail,
And all my hopes decline.”

I then read several hymns to her, and told her the dear Lord would surely appear for her; but nothing seemed to console her. It was Jesus' presence she wanted, and she said the following lines were the language of her soul:

“ Other refuge have I none;
Hangs my helpless soul on thee!

Leave, O! leave me not alone;
Still support and comfort me."

She remained very dark until the evening, when a Christian friend called to see her, to whom she said, "Though my mind has been so dark all day, still I have that blessed promise, "At eventide it shall be light." Soon afterwards I went up to her again and found her very cheerful. She said, "The Lord has given me another sweet promise; it is this: "I will not leave you comfortless, I will come to you." She remained much the same for several days.

Oct. 11th.—Her mind again appeared very comfortable. She said, "How good the dear Lord is! Though he has seen fit to lay me upon a bed of affliction, he keeps me from suffering much. How kind! I have been enabled this day to bless and praise him for his goodness to me." She then said, "I recollect one instance before we were married, when I was in soul trouble, how I entreated the dear Lord to have mercy upon me, feeling I was such a great sinner, and that if my sins were not pardoned, I should be banished into everlasting misery. O how earnestly did I cry for mercy; and with the Bible in my hands, I bowed my knees before the Lord and begged of him to give me some portion of his blessed word, whereby I might know I was an object of his love. I searched the word and could get nothing for some time, but still kept crying for mercy; when the following words came with much power: 'I will be merciful to thy unrighteousnesses, and thy sins and thine iniquities I will remember no more.' "Then," she continued, "the enemy tried to rob me of the comfort of it, and told me it was not from the Lord; and so he has many times since; but I know he is a liar and the father of lies, and am satisfied it was from the Lord, as it was in answer to my poor petition when in real earnest."

Oct. 13th.—She awoke with these words sweetly upon her mind: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry;" and she said, "How blessed to awake with a sweet portion of the word upon the mind, and to be led out by the blessed Spirit in meditation upon it!" She then spoke again of the sweet union she felt to Mr. G. for the truth's sake, "and because he is faithful," she said. "He will not deceive people. Many think him harsh, but I do not; quite the contrary. He is very encouraging to the little ones. Many times have I been encouraged under his ministry, and once in his conversation particularly when he was here. 'No hypocrite ever put up this prayer,' said he, 'to God from his heart, 'Search me O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'" 'Well,' thought I, 'then I am not a hypocrite, for I have put up that prayer many, many times.'" She was often afraid of being deceived, and that her religion was not of the right sort; and was also afraid of presuming.

Oct. 29th.—Mr. Pert came to see her, and conversed for a short time with her; but she was too weak to say much. He then read and engaged in prayer, and I believe it was an exceedingly good time with her, as well as myself; for after he was gone she remarked

how much she enjoyed his conversation and particularly his prayer. She was sure it was the inditing of the blessed Spirit. She also spoke of her sincere love to him for the truth's sake, and hoped he would come again; but as Mr. P. had to leave early on Wednesday morning, he had not an opportunity.

In the evening of Wednesday she gradually got worse, and about 11 o'clock she was very ill, to all appearance fast sinking. She asked me if I thought she would get better again. I replied, "I did think so about a fortnight since, but now I do not." She said, "I have not thought I should, neither have I any desire to do. All I want is his blessed presence." I replied, "Whether you enjoy much of his presence or not, your end will be peace; for the Lord would never have shown you such things as he has, had he meant to destroy you. I consider you are in an enviable state. The Lord is gradually taking down your poor tabernacle, having entirely weaned you from all things here below, and is now about to take you home to himself." "Yes," she said, "the dear Lord has been good to me indeed, far beyond anything I deserve."

Nov. 25th.—A friend called to see her, and was speaking of the blessedness of being prepared for death when brought into dying circumstances, when she replied, "Christ is my only refuge and my only hope." Our friend said, "I little thought the last time I was here when I came again I should find you so ill." "Oh!" she replied, "I was in a great measure prepared for it, for I felt persuaded there was a trial in reserve three or four months ago. In fact, for these two or three years I have found the Lord was bringing down my poor body." In the evening I asked her how she felt. She replied, "I should feel better if I had more of the dear Lord's presence with me." I said, "His presence you always have, though not always the comfortable enjoyment of it; neither has he promised that you should have." "No," she replied, "but it is a mercy he does not permit the enemy to trouble me."

Dec. 2nd.—Mr. G. spoke this morning of the great weakness he felt in body and mind. He had been to Littleport the previous week and had suffered from a heavy cold and cough. He said that whilst there he was so inclined to sleep, that he felt as though he should sleep all his religion away. I mentioned the circumstance to my wife, when she in a moment replied, "That is exactly as I am. I sleep, and sleep, till I really fear I shall sleep my religion quite away. I can neither read nor meditate, and sometimes have scarcely a thought upon the best things for a while; yet I cannot say I have no desire for them. I believe," she continued, "this drowsy, cold, lukewarm feeling to be the work of the devil." In the evening she said, "I am sure I am daily getting weaker. O that I could enjoy more of the Lord's presence! I fear I shall at last be found like the foolish virgins, without oil."

Dec. 9th.—In the evening I was reading in the "Gospel Standard" of the last days of a youth who died in the Lord, and his language was as follows: "I have no wish to get better, but am longing to depart, to be for ever with the Lord. Manifest thyself, dear Jesus,

once more. Come, Lord Jesus, come quickly." She replied, "That is the very language of my soul." I was reading another account afterwards, and when I came to the following words, "I will have mercy on whom I will have mercy," and, "I will have mercy and not sacrifice," she interrupted me, and said, "I recollect both those passages coming with some power to my mind; but they were not sufficient for me. I wanted to know that the Lord would have mercy upon *me*." Towards evening her breathing became very short. I asked her the state of her mind. She could scarcely speak, but replied, "I want more of the Lord's presence. I want him to manifest himself once more to me." A few minutes afterwards I saw her lips move, but could not understand what she said, at first, until she repeated it. It was this: "I want the Lord to apply one more portion of his word to my soul. It has been and is my earnest prayer that he will appear once more." Here she burst into tears, and for some time her very heart and soul appeared to be in earnest supplication to God. I took up Fowler's Selection, and read several hymns. She said these two lines were exactly what she wanted:

"A look from him will cheer thy heart,
And bring renewed strength."

She remained quiet for some time, until her cough returned, which it did very frequently, and she feared she should have a very bad night; but, instead of that, her cough ceased, and she slept very well the greater part of the night; and the first thing she said in the morning was, how thankful she was for the good night's rest, and that she felt in the night a sweet drawing near to Christ, a sweet union, and a ray of light breaking forth between the clouds, that he would appear for her, and she was longing to depart to be with Christ. She had not had any portion particularly applied, but she felt the power of the enemy subdued. He tried hard to get at her and to make her doubt the reality of her religion, but she felt he was a chained foe, he could go no further than the Lord permitted him to go.

Dec. 12th.—Mr. G. called to see her, and asked her the state of her mind. She replied, "It has not been quite so comfortable until these last two days, when I have enjoyed more of the light of God's countenance." Her breathing was very short, and she could say but little.

Dec. 14th.—She spoke of the very sharp conflicts she had when she was first convinced of sin. Many times she had thought whilst upon her knees the boards would sink from under her, and she should drop into hell, for she felt herself such a vile sinner; and on one occasion, when at chapel, hearing Mr. G., she sat and trembled until she really thought the seat would sink from under her. The word was sent to her with power; and until then she never knew the meaning of this text: "The word of God is quick, and powerful, and sharper than any two-edged sword," &c. Then she not only learnt the meaning of it, but also felt the power of it in her own soul. In the evening she said her mind had been very comfortable through the day, but she desired still to know more of Christ, to

have more of his blessed presence, and to enjoy more sweet communion with him. She afterwards spoke of her poor weak body, and then remarked, "What a glorious change that will be when I enter into rest!" Afterwards she said, "The enemy has been telling me it is all a delusion, because I have enjoyed much sweet peace in this long affliction, and that if I were a real child of God I should not be so peaceful, but should have greater conflicts, as most of God's dear children have." I replied, "The devil is a liar, and the father of lies; but he is a chained enemy; neither can he harass whom he pleases; and 'if the Lord give peace, who can give trouble?'"

Dec. 15.—Her weakness increased very rapidly, particularly in the afternoon, when I saw a decided change for the worse. I asked her how she felt. She replied, "Only just alive;" and added that her mind was much the same; she wanted more of the Lord's presence. In the morning her mind had been dwelling much upon the sufferings of her dear Lord, what he had endured on her account, as well as what he had endured for all his chosen ones; and then remarked how light her affliction was compared with his.

Dec. 16th.—Whilst standing by her bed, supporting her, my soul sighed to the dear Lord to manifest himself to her, when these words flowed into my mind: "I will come again," &c. I did not mention them at first to her, but as they continued to come, I told her what had passed; when she immediately said, "They are the same words the Lord gave to me the other day. I thought what a comforting promise at such a time of need, and in direct answer to my poor feeble cry." Afterwards she said, "I do love the dear Lord. I have told him many times I cannot be satisfied without him. He is my All and in all. He is all my desire. I am a poor helpless sinner. I wish the dear Lord would come. O, do come, dear Lord; come, dear Lord, come quickly. O, do come, dear Lord!" At this time her breathing was very short, and she slept but little.

Dec. 17th.—When I awoke, she was earnestly supplicating the dear Lord to come. She appeared to be asleep; I thought her so. I now and then caught a word, but many words I could not understand. After a few minutes she was aroused. I asked her how she was. She replied, "Very weak, but I have felt a great nearness in prayer to the dear Lord that he would come again. There is something more I want. I fear I shall not get it. The word does not come with that power it did. I want it applied."

Dec. 17th.—The greater part of the day she was continually crying, "O that the dear Lord would come! Come, Lord, come quickly! Do come! Come, dear Lord! I want thy presence." Mr. G. came about noon. Her mind was then much the same. She said she wanted the Comforter to come. Mr. G. stayed but a short time, seeing she was too ill to say much. She dozed several times during the day, and once in her sleep I heard her say, "We are not our own; we are bought with a price." Soon afterwards she awoke from her sleep, repeating these words: "The Lord will fulfil the desire of them that fear him." I then asked her if she found Christ precious. She replied, "Yes. I feel him drawing near, bless his dear name;" and

she then repeated Ps. ciii. 1, 2: "Bless the Lord, O my soul," &c. I said, "Let us bless his dear name together;" for my heart rejoiced to see such a blessed manifestation of the Lord's love to her soul once more, and her very heart and soul seemed, as it were, transported with bliss. I could see it in her very countenance. Then she said, "I can appeal to the Lord that I love him. He knows I love him;" and then repeated the following lines:

"I love the Lord with mind and heart,
His people and his ways ;"

and

"Other refuge have I none ;
Hangs my helpless soul on thee."

Afterwards, while standing at her bedside, it occurred to my mind the promise the Lord gave to her soon after she was laid upon a bed of affliction. I said, "Do you recollect the promise the Lord gave to you some time back,—'I will bring the third part through the fire,' " &c. She replied, "Yes." I said, "The Lord has been faithful to his promise, for he has brought you through; and doubtless he gave that to you to prepare you for the trial."

As she drew near her end, she slept considerably, and said but little. I left the room about a quarter past 11 o'clock, to rest for a short time, leaving her youngest sister with her. I had scarcely left 20 minutes when I was called. I found her in a perspiration. After wiping the drops off her face, she wished to sit up. I lifted her up, and asked her if she found Christ precious. She replied, "Yes!" "Ah!" I said, "you will soon be in glory, my dear!" "Yes, yes," she said, "I shall!" She then fixed her eyes upwards, and said, "Come, dear Lord, do come!" and then asked to be laid back upon the pillow; and in about two minutes, without a struggle or a groan, her happy spirit took its flight to the mansions of everlasting bliss and happiness, Dec. 17th, 1860, in the 31st year of her age.

D. T. C.

THE COVENANT is a fruit and effect of God's love, but it is not formally God's love; for *because* God loved Israel, therefore did he enter into covenant with them.—*Rutherford*.

EVANGELICAL assurance is not a thing that consisteth in any point, and so incapable of variation. It may be higher or lower, greater or less, obscure, or attended with more evidence. It is not quite lost when it is not quite at its highest, God sometimes marvellously raiseth the souls of his saints with some close and near approaches unto them; gives them a sense of his eternal love, a taste of the embraces of his Son, and inhabitation of the Spirit, without the least intervening disturbance; then this is their assurance. But this life is not a season to be always taking wages in; our work is not yet done, we are not always to abide in this mount; we must down again into the battle, fight again, cry again, complain again. Shall the soul be thought now to have lost its assurance? Not at all. It had before assurance with joy, triumph, and exultation; it hath it now, or may have, with wrestling, cries, tears, and supplications; and man's assurance may be as good, as true, when he lies on the earth with a sense of sin, as when he is carried up to the third heaven with a sense of love and foretaste of glory.—*Owen*.

MEDITATIONS ON THE OFFICE CHARACTERS OF THE LORD JESUS CHRIST.

I.

JESUS AS THE GREAT HIGH PRIEST OVER THE HOUSE OF GOD.

(Continued from page 195.)

IN resuming our Meditations on the Priesthood of the Lord Jesus Christ, we feel our need of that anointing "which teacheth of all things, and is truth, and is no lie," (1 John ii. 27,) and without which, as resting upon the lips or the pen, no preaching, however eloquent or powerful, no writing, however clear, fluent, or argumentative, can be of any spiritual profit or of any abiding benefit to the church of God. But if this "unction from the Holy One" be necessary to the gracious understanding and experimental unfolding of every part of the truth of God, so indispensable to all true light upon and life from every portion of holy writ, that without it all is darkness and death, how much more is it needed when we have to meditate upon the Person and work of the blessed Lord, and to lead up the thoughts and affections of the living family to him who is now seated on his throne of grace and glory as the great High Priest over the house of God!

The special work and office of the Holy Ghost is to testify of Jesus, (John xv. 26,) to glorify him, to take of the things that are his, and to show them to the soul; (John xvi. 14;) and therefore without these teachings and testimonies of the Holy Ghost we have no true, no saving knowledge of him, no living faith in him, no sweet communion with him, no tender and affectionate love toward him. And are not these the marks which peculiarly distinguish the living family of God from the dead in sin and the dead in profession? A bare knowledge of the letter of truth can communicate no such gracious affections as warm, soften, melt, and animate the soul of a child of God, under the felt power and influence of the Holy Ghost; can create no such faith as gives him manifest union with Jesus; can inspire no such hope as carries every desire of his heart within the veil; can produce no such godly sorrow for sin as makes him loathe and abhor himself in dust and ashes; can shed abroad no such love as makes him love the Lord with a pure heart fervently. But let us not be misunderstood. The same blessed and holy Teacher who takes of the things that are Christ's and reveals them to the soul, thus raising up faith, hope, and love, and bringing into living exercise every other spiritual gift and grace, first prepares the heart to receive him in all his gracious characters and covenant relationships by deeply and powerfully convincing us of our need of him as our all in all. Is he a Priest? We need his atoning blood and his all-prevailing intercession that we may have peace with God, and that our prayers and supplications may rise up with acceptance into his ears. Is he a Prophet? We need his heavenly instruction, that we may sit at his feet and hear his word, so as to believe his promises and obey his precepts. Is he a King? We need his powerful and peaceful scerp-

tre to subdue every foe, calm every fear, subdue every lust, crucify the whole body of sin, and bring into captivity every thought to the obedience of Christ.

But it may well be said of the present day, as recorded in the roll of ancient prophecy as indicating "the time of the end: "Many run to and fro, and knowledge is increased." Is not this true of the professing church as well as of the profane world?—as much fulfilled in the pulpit and the pew as in the railway train, the electric telegraph, and the scientific lecture room? From book to book, from chapel to chapel, from preacher to preacher many run, and by this increase their knowledge of Gospel truth; but how few run so as to obtain that spiritual and experimental knowledge of the only true God and of Jesus Christ whom he hath sent which is eternal life! The truths of the Gospel are widely spread; the Person and work of the Lord Jesus are proclaimed from many pulpits; but it is still now as true as ever it was, that "many are called but few chosen;" that "strait is the gate and narrow the way which leadeth unto life, and few there be that find it;" that "no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him;" and that "no man can say that Jesus is the Lord but by the Holy Ghost." It is not, then, the increase of knowledge—that knowledge which "puffeth up," that either makes or manifests a true believer in Jesus. The mysteries of the kingdom of heaven are still hidden from the wise and prudent, and revealed to babes; and however plainly they may be set forth in the word of truth, or enforced by the lips of men, it still remains good that only trembling hearts and wounded consciences know them in their saving power. For such we write, and if any word drop from our pen which may comfort and encourage such, we shall little heed the cavils of those who are settled on their lees and are at ease in Zion.

We attempted in our last Number to show that the intrinsic and eternal dignity of the Lord Jesus Christ as the Son of God is the foundation of his priesthood; and we may further add that the Person of our blessed Lord is so intimately connected with his office characters that without a gracious and experimental knowledge of his Deity and Sonship we cannot have any true or saving experience of his love and blood. We insist upon this, not in a spirit of controversy, nor with a view directly or indirectly to be ever pertinaciously bringing forward a disputed doctrine, whether necessary or not for the maintenance of our point or the elucidation of truth, but from a deep and solemn conviction of its truth, and that upon it, as the only firm basis, the priestly as well as every other office of our blessed Lord rests. Among the devices of Satan to obscure the truth of God this is not the least or last, first to raise up opponents to it, and then, when controversy arises, with its usual attendant warmth, to try and persuade the defenders of truth to soften down their statements, to keep back their views, or even quietly drop them altogether, lest further confusion should arise among churches,

or weak brethren be stumbled. Apply this to the present case. The true, proper, and eternal Sonship of our blessed Lord lies at the very foundation of his priestly office. Because he is a Son, and only because he is God's true and proper Son, is he qualified to mediate between God and us. His true and real Sonship, therefore, is as necessary, as indispensable to his assuming that office as his Deity. The grace and glory of this present dispensation, as unfolded by Paul, (Heb. i.,) is that, whereas "God, who at sundry times and in divers places spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds; who being the brightness of his glory and the express image of his Person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. i. 1-4.) Thus, according to the Apostle's testimony, that Jesus is and ever was the Son of God, that as such he is and ever was "the brightness of his glory, and the express image of his Person," and that "by him," as his Son, and therefore before his incarnation, "he made the worlds," is the distinguishing grace and glory of this present dispensation as a covenant of mercy and peace. He could not otherwise "by himself have purged our sins," nor could he have been "made so much better than the angels," unless, as the eternal Son of the Father, he had "by inheritance,"—his lawful inheritance as his true and only-begotten Son, "obtained a more excellent name,"—the name because the nature of a Son, "than they." His name, his nature, his inheritance, all, therefore, necessarily preceded his covenant engagements, and were the foundation of them all. Nor is he the eternal Son of God because his people were chosen in him from before the foundation of the world, as if eternal love to the church were the foundation of his Sonship, but because such is the natural and necessary mode of his divine Personality as a Person in the ever blessed Trinity.

But having thus far seen his blessed fitness for the office of Priest as the true and proper Son of God, we may now direct our thoughts to a consideration of the office character which he thus assumed. In attempting to do this, it will perhaps be desirable to obtain a clear view of the nature of that office. A priest implies a sacrifice, and a sacrifice implies three parties: 1, a guilty transgressor, for whom the sacrifice is offered; 2, a holy God, to whom the atonement is made; 3, a priest, who shall stand as a mediator between God and the sinner, and who shall offer the sacrifice required. We see all this strikingly shown when the children of Israel sinned in murmuring against the Lord for his destroying Korah, Dathan, and Abiram. The children of Israel were the guilty transgressors; the Lord God of Israel was he against whom they had sinned; Aaron, offering incense and making an atonement for the people, was the priest, the typical Mediator. As such he stood between the dead and the living, and the plague was stayed. (Num. xvi. 48.) Thus we, as we know by pain-

ful experience, are guilty sinners before God; he, in all the perfections of his justice, purity, and holiness, his wrath against sin, and his inflexible determination by no means to clear the guilty, is our most just and righteous Judge; our adorable Lord, the Son of God in our nature, Immanuel, God with us, is the Mediator, the only Mediator between God and us; and he, as our High Priest, has offered a sacrifice, even himself, as a propitiation for our sins. We should, however, carefully observe that there is no necessary or natural connection between sin and sacrifice, or that God is at all bound by his moral perfections to pardon sin. It is wholly owing to the all-wise and all-gracious will of God that any pardon should be extended to any sinner, that any grace should be shown to him, or that any way should have been devised and executed to open a way of escape from the wrath justly due to his transgressions. It pleased God, in the depths of his infinite wisdom and mercy, that a way of salvation should be provided for the lost; but as justice must be amply satisfied, as the righteous law of God could not be violated with impunity, as his infinite purity and holiness could not be tarnished by passing by iniquity as if it were a slight thing for man to deface the image of God, and, by listening to Satan, to defy the authority of his Maker, this could only be accomplished through a sacrifice of God's own providing, which was no less than that of his dear Son, that "he should be made sin for us who knew no sin, that we might be made the righteousness of God in him."

But here let us for a moment pause to apply these thoughts to our own consciences, and to examine our spiritual and experimental acquaintance with them; for however clearly we may seem to see, or however boldly acknowledge these as important truths, however they may form a part of the creed for which we contend, yet what is all this short of their experimental power? And how deeply do we need that they should not only be at first made known to us by divine manifestation, but that they should be kept warm, fresh, and alive in our bosom as every-day realities for our faith, hope, and love to be actively engaged upon as the very life of our soul. We therefore need on all these points the special teaching and testimony of the Holy Ghost, not only to lead us feelingly and experimentally into them under the first convictions of sin and the early suings for mercy, but to seal them daily upon our consciences as living realities, so as to live continually under their power and influence. The great mark of divine life in the soul is, that it makes itself manifest by its internal movements, and that all these movements, whether they be up or down, in or out, all really tend upward to the Fountain of life, who said, "Because I live, ye shall live also;" "I am come that they might have life, and that they might have it more abundantly." If I have no daily sight or sense of sin, no deep and abiding conviction of my state by nature before God as a most miserable transgressor, a guilty criminal of no common dye, I shall certainly neither know nor care to know anything experimentally and savingly of the Person and work of the Lord Jesus Christ. But, again, if I have no spiritual view of that just, holy, and righteous God with whom I have to do,

who in himself is "a consuming fire," and whose indignation as such burns to the lowest hell, what sense can I have of needing a sacrifice for my sins, and that that sacrifice should have been consummated by nothing less than the bloodshedding, sufferings, and death of his co-equal, co-eternal Son? And further, unless I have some spiritual knowledge of and faith in the only-begotten Son of God, what can I know of his having shed his precious blood to redeem my soul from the lowest hell? Or again, whatever may be my views and feelings upon these points, how can I spiritually apprehend them, or live from day to day upon them, except the blessed Spirit be continually opening them up and applying them to my heart? But we are rather anticipating our proposed intention of showing the peculiar bearing which the priesthood of the Lord Jesus has upon the experience of the saint of God, and shall therefore pursue no further this train of thought. Our present object is rather first to establish its truth on a firm, scriptural basis, and open up its nature and character, its end and object, before we enter upon the experience of its benefits and blessings as made known by a divine power to the soul.

Having, then, seen that the original and eternal dignity of the Son of God, as a Person in the glorious Trinity, is essential to his Priesthood, and that his being God the Son fitted him in a manner, full beyond all conception of ineffable grace and glory, to sustain that office, we may now look at what was further necessary that he might execute it according to the will of God, and in perfect harmony with "the counsel of peace which was between them both." (Heb. x. 9; Zech. vi. 13.) One main object of our blessed Lord's assuming, according to the will of his heavenly Father, the office of a Priest was that he might "put away sin by the sacrifice of himself." (Heb. ix. 26.) To offer sacrifice, we know, was one chief part of the priestly office, for priesthood and sacrifice are so indissolubly connected that it is a received axiom, that where there is no priest there is no sacrifice, and where there is no sacrifice there is no priest. Sin could not be put away without a sacrifice, and this sacrifice must be no less than the obedience, bloodshedding, sufferings, and death of the Son of God, wherein and whereby he offered up himself as a propitiation to put away the wrath of God; for "it is not possible that the blood of bulls and of goats should take away sin." (Heb. x. 4.) Sin being such an abominable thing in the sight of God, such a violation of his word and will, such a daring rebellion against his majesty and glory, such a casting aside of his righteous government and authority, rendering the sinner so polluted and unclean, so filling him with a teeming mass of ungodliness, and so making body and soul a very temple of Satan, it could not be forgiven and put away without a sacrifice in some way commensurate to its flagrant and hideous enormity. That sin should be visibly and effectually punished, the righteous character of God be fully and openly cleared, the claims of his holy law be thoroughly satisfied, his truth and justice be amply vindicated, his wrath be wholly appeased, and yet that his mercy and love might be displayed in all their gracious and eternal fulness in the complete salvation of an innumerable company of chosen sinners

—this was the grand mystery of infinite wisdom, infinite love, and infinite power, to be accomplished and revealed in the Person and work of the Son of God, as “giving himself for us an offering and a sacrifice to God for a sweet-smelling savour.” (Eph. v. 2.) But this sacrifice of himself he could not offer unless he took a body capable of doing and suffering the whole will of God. Deity, as pure Deity, can neither obey nor suffer. The Son of God, as the true and proper Son of God, co-equal and co-eternal with the Father and the Holy Ghost, could neither obey, nor bleed, nor die. And yet without obedience, the law cannot be fulfilled; without blood, sin cannot be remitted; without death, the sacrifice cannot be completed. Yet must it be obedience without failure, blood without blemish, and death without desert. A Lamb, therefore, was needed “without blemish and without spot;” (1 Pet. i. 19;) a Lamb “slain,” in the purposes of God, “from the foundation of the world;” (Rev. xiii. 8;) and that Lamb one which God had “provided for himself,” as Abraham prophetically assured Isaac he would do. (Gen. xxii. 8.)

Here, then, we see, in some measure, the beauty and blessedness, the grace and glory of that pure and sacred humanity which the Son of God took in the womb of the Virgin Mary, under the overshadowing power and operations of the Holy Ghost, and whereby he became “Immanuel, God with us.” This was “the body” which his heavenly Father “prepared” for him, and which was “curiously wrought in the lowest parts of the earth,” (Ps. cxxxix. 15,) when at one and the same instant the divine Person of the Son of God took a pure and perfect human body and a pure and perfect human soul in the womb of the Virgin. Then could he say, “Lo, I come to do thy will, O God. Sacrifice and offering (that is, such as are offered by the law) thou wouldest not, but a body hast thou prepared me.” (Heb. x. 5.)

But the question may now arise, *When* did our gracious Lord more particularly enter upon the discharge of his priestly office? Was he a priest from the moment of his assumption of the body prepared for him, or did he enter upon his priestly office at any subsequent period? To answer this question we must draw a distinction between his virtual and his actual susception of his covenant offices. The Lord Jesus Christ was invested with all his offices from the moment of his conception and birth. He became, therefore, virtually the Priest, Prophet, and King of his church and people when his human nature, as “the holy thing,” was conceived in the womb of the Virgin Mary, for he received all his offices, at one and the same moment by the unction of the Holy Ghost communicated to him in all its fulness. He was therefore “born Christ the Lord,” (Luke ii. 11,) and was consequently Prophet, Priest, and King at his birth; for as under the law prophets, (1 Kings xix. 16,) kings, (1 Sam. x. 1; xvi. 13,) and priests, (Exod. xxix. 7,) were consecrated to their office by being anointed with oil, so our blessed Lord, when anointed with the oil of gladness above his fellows, in the womb of the Virgin, received in that unction of the Holy Ghost all those graces, gifts, and abilities, and all that right and authority which qualified and en-

titled him to the discharge of all his covenant offices. And yet there was a space between his virtual and his actual entering upon his offices as regards their discharge. We believe, then, that though he assumed the body prepared for him at the moment of his incarnation, and thus virtually took upon him the office of priesthood under the unction of the Holy Ghost, yet that strictly speaking he did not then actually enter upon his priestly office. There were, so to speak, degrees in his assumption of it. 1. There was first his susception of it with his other offices at his incarnation. 2. There was, secondly, his visible and declarative anointing at his baptism, when the Holy Ghost descended upon him in the form of a dove and filled him with all his graces and gifts. 3. And there was, thirdly, his especial dedication and consecration of himself to his work of suffering and dying when he said, "And for their sakes I sanctify myself;" (John xvii. 19;) that is, I dedicate and consecrate myself as a sacrificer and as a sacrifice. Thus we may place the time when the Lord Jesus Christ more especially entered upon the execution of his priestly office in that intercessory prayer which he offered up John xvii. It is true that he assumed it initially when he became the Lamb of God that bore the sins of the world; but as he did not enter upon his prophetic office till after his baptism, nor upon his kingly office till after his resurrection, so he did not enter upon his priestly office, that is, fully, until just prior to his crucifixion. But as the distinction may not be immediately seen by all our readers, let us explain the difference between entering upon an office initially and completely. When he was yet a child of twelve years old, Jesus was found by his parents "sitting in the midst of the doctors, both hearing them and asking them questions." (Luke ii. 46.) There Jesus was entering initially into his prophetic office, though he did not really and fully enter upon it until he returned in the power of the Spirit into Galilee after his temptation in the wilderness, and "taught in their synagogues, being glorified of all." So when he cast out devils, fed hungry multitudes, bade stormy winds and waves cease and be still, he was executing initially his kingly office. Yea, even when he stood before Pilate, and answering his question, "Art thou a king, then?" replied, according to the Jewish mode of affirmation, "Thou sayest (that is, 'Thou sayest truly') that I am a king," he claimed then and there, even in the hour of his lowest humiliation, his regal dignity. Pilate, therefore, wrote a title which he put upon the cross, and which he would not alter for all the loud clamour of the chief priests, "JESUS OF NAZARETH, THE KING OF THE JEWS." And yet he did not fully assume the kingly office till after his resurrection, when he said to his disciples, "All power is given unto me in heaven and in earth." Thus we see that entering upon an office initially differs from, and yet is perfectly consistent with, taking it fully and completely. So, therefore, in the priestly office, which our Lord assumed according to the will of God, he entered upon it initially before he fully and completely entered upon its discharge. He was, in a sense, bearing sin from the moment of his conception. His life was a life of suffering; he was a man of sorrows and acquainted

with grief; and he was always perfectly obeying the law in thought, word, and action, and thus working out a robe of righteousness for the justification of his people. But this was not precisely the same thing as offering himself a sacrifice for sin on the cross. We may illustrate this by the type of the paschal lamb; the lamb was to be taken on the tenth day of the month Abib, and kept up till the fourteenth day. When then it was taken out of the fold and kept apart by itself for four days, it was initially a victim, but it was not killed till the evening of the fourteenth day. So our Lord from his first separation unto the office was a Priest, and from his incarnation was a Lamb without blemish, but as a Priest he did not offer the sacrifice until the blood of his pure humanity was shed on the cross. But he more especially consecrated and dedicated himself as the Priest, when, as if anticipating that part of his priestly office which he now carries on in the courts of heaven, he offered up the intercessory prayer recorded John xvii.

With the Lord's help and blessing, we shall attempt to show in our next paper the nature of this sacrifice, and that indeed it was a propitiation for sin.

(*To be continued.*)

CAN the God that made the heart not know it? Can he that comprehends all things be shut out of our close corners?—*Bishop Hall.*

THE Apostle does not inquire how a guilty sinner may be justified before God; his intention was totally different. For, as we have said, there were many persons in those days professing the Christian religion, who thereon presumed that they were already justified, and that nothing more was needful to their being saved. Some think they imbibed this poisonous tenet from Simon Magus and his followers; but more probably it was merely the corruption of their own hearts and lives, that prompted them to seek after such a countenance to sin. Such a sort of professors the world swarms with, who suppose that their faith, or the religion they profess, be it what it may, will save them, though they live in flagitious wickedness, and are utterly barren as to the duties of obedience. The design, therefore, of the Apostle, was to prove the necessity of works to all who profess the gospel, and to evince the vanity of their pretence to justification by that faith which was so far from being fruitful in good works that it was pretended by them only as a cloak for sin.—*Owen.*

It will be impossible duly to behold Christ as the very Lamb of God, unless, by way of foundation, we consider him in his highest and original character of God's co-equal Son. For, as gold, however pure it may be, will not pass for coin, until it has received its currency from the royal stamp, so the death of Christ, however exemplary in itself, could not have been conducive, much less effectual, for the plenary payment of our debt, unless the sufferings of his sacred humanity had borne the image and superscription of divinity. However praiseworthy the dying Redeemer might have been as a pattern, his blood-shedding had never availed as a propitiation. Thus, the proper Deity of Christ is the ground of his atonement. We cannot rationally and consistently own him as a Saviour, unless we revere him as God. His divine Sonship imparts validity to his mediation; his merit is the result of his dignity, as an uncreated being.—*Toplady.*

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PRAYER AND ITS ANSWERS.

A FRAGMENT, BY THE LATE JOHN KAY.

How many things there are in religion and prayer to baffle and confound all the natural judgment. Yea, often and much, and a great deal altogether, are prayer, its answers, and the whole of supernatural religion, quite out of the reach of the faculties of a natural man; so strange and confounding would it be to a natural man to know the goings on between Christ and his spiritual seed.

Did Jacob wrestle a whole night with a supernatural man? What nonsense would this seem! Can reason fathom it? And Joshua saw, like Jacob, a man which was none other than the Lord Jesus Christ, whom every spiritual Christian sees with the strong eye of living faith. "He that seeth and believeth on the Son hath life." When I have gone to bed, on a night, how at times I have asked God to keep me awake that I might pray. How, when I left the ministry of the Church of England, I got on a coach rather than tell lies; and, like Abraham, went out not knowing whither I went! But I had a strong faith in the veracity or truth of God. Prayer made me narrowly observe whether God took any notice of me. Here is the difference between a form and the Spirit; living prayer has an eagle eye to see. "Is any afflicted? Let him pray." God nailed me with the hammer of affliction, that I could not get away from him. How I used to keep looking to Christ, and asking for the assistance of the Holy Spirit, and observing my inward feelings! These were the occupations of my soul all the day long, And, blessed be God, I have not miscarried, but have seen various dealings of God with me to my satisfaction in the land of the living. It is the man who is brought to consider, observe, and regard every movement of God towards him, that shall observe God's wonders most in the land of the living, in the soul. Prayer takes its tone, and the Holy Spirit helps us, according to the various things we observe, regard, and consider in God toward us. Is he angry? We drop. Does he encourage us? We have comfort. Does he show us sin? We confess. Does he smite? We say, speak Lord, I am willing to do whatever thou wishest me. O the weakness, the tremblings and exercises, to carry on things with God. And it is the exactness, the nicety, and

particularness in these things that make successful merchandise, spiritually, between Christ and the soul in prayer. Some things or difficulties go not out but by prayer and fasting. But instead of some souls carrying the kingdom of heaven by violence and searching for Achans, &c., you will find them nodding in dry doctrine, asleep on some hill of presumption, or cradling themselves up in some snare or other, or something leaving them short of the grand prize felt.

I am persuaded that God is not mocked. To carry things with humility with a high hand with God, a man must be a rare man, a man after God's own heart. He must call himself a dog, like the Canaanitish woman; and not flinch from the greatest humiliations. Yea, everything short of hell-fire is undeserved, unmerited mercy, contrary to our deservings. It is music in God's ears to hear the truth from us. God is the God of truth, and it is the truth that makes us free.

I assure you it is a beautiful sight to see any one wrestling with God. What honesty there is in the wrestler! and this honesty grows. Like the shining light, it shines more and more to the perfect day. He that hath clean hands shall wax stronger and stronger. This cleanness of hands consists, firstly, in a feeling anchorage in the finished work of Christ, without any work of ours whatever; secondly, in tenderness of conscience, both of them carried out in the soul, which is a gradual work: "Hold fast that which thou hast." Prayer, sin will damp. And it is only faith that can overcome the world.

No soul could ever tell the dismal storms my feelings have been in concerning prayer; walking as it were on razor-edged paths, the devil, like a lynx, watching me. O the terrors there are on a living soul—like a well-bred racer, with about twenty horses running against him! What odds there are, says the soul, against me winning the prize.

Now, a soul interested in the finished work of Christ is led to take a narrow scrutiny into the whole business connected with it. And as prayer has to drive on the work in the hands of the Spirit, how every thing is weighed up with a more and more narrow and searching eyesight. One false thing easily harboured in the soul may do incalculable mischief. How everything is turned over by the spirit of jealousy in the soul. Is this right? And is that fire-proof? Is this damnation-proof? And is that death-proof—eternity-proof? Will it stand the shock of the judgment day? Thus the upright soul in prayer looks well to its way. This is the man that shall win the prize. For, pray, who shall upset him? God will not, and men cannot.

Abingdon.

J. KAY.

[The above fragment was found among the papers of the late John Kay.]

PONTIUS PILATE, when he showed the suffering Saviour to the Jews, cried out, "Behold the Man!" but John the Baptist, who was taught by the Holy Spirit for what purpose the Word was made flesh, cries out, "Behold the Lamb of God."—*Toplady*.

EXPERIENCE OF THE LATE MARY ANNE,
WIDOW OF JOHN RUSK.

(Concluded from p. 212.)

Lord's day, Feb. 2nd, 1834.—John came and stopped with his father in the evening while I went to chapel; but though I get out so seldom, yet I did not feel that desire I used to hear the word; no heart for anything good; yet I found a melting and brokenness of spirit, longing to enjoy the things I had enjoyed in times past. It is a great privilege to attend the means of grace. My husband continues very ill with his throat and cough, to all appearance near death. Lord, prepare us all for the solemn change. Blessed be God, I am better in health than I have been lately, so that I am able to wait upon him.

March 30th, Easter Sunday.—Early in the morning I found my heart in tune for spiritual things. It is fourteen years to-day since the Lord fully delivered my soul, and brought me into the liberty of the gospel. Bless the Lord, O my soul! I hope never to forget this day. My thoughts were sweetly taken up with the resurrection of Christ.

Lord's day, April 6th.—Went to chapel in the evening. The text was, Isa. xxvii. 13: "And it shall come to pass in that day that the great trumpet shall be blown," &c. When I came home I found my poor husband much worse. I went no more to chapel while he lived. He continued to get worse every day. His bodily sufferings were very great; his throat so sore and burning hot that for weeks he was not able to swallow any spittle, but was constantly spitting; and a dreadful cough, fearing he would break a blood-vessel or burst something in his head. He had distressing nights, with bodily pain; but he suffered greatly in his soul. Satan was permitted sorely to try him. He suggested to him that all he had experienced was only notional, that he never had a change of heart, that he was destitute of charity, and that, though he had gifts and knowledge, he had no real love to God and his family. He felt much rebellion, self-pity, and hard thoughts of God, at times. He said to me, "O how hard I do feel! O that I could feel resignation and submission to the will of God!" He said, "I am afraid that the hard and blasphemous thoughts that I feel against a good God will bring down his just judgments upon my head. O what a long-suffering God he is!"

Mar. 26th, he said to me, "I certainly have had a good time, a great falling in spirit. I have confessed my wretched hardness to the Lord, and I know that my heart is right with him." In the night he spoke to me about his profession, and held fast his integrity in God's truth. He had a sweet time again in the morning for a little while.

I should have mentioned a blessed time he had on Friday night, Feb. 14th, after family prayer, which, he said, lasted from 9 o'clock till past 1. He said, "I have had sweet communion and fellowship with the Lord. Truly I have had a heaven in my soul, yet I was coughing all night, which dragged me to pieces; but I was highly

favoured. Indeed, I thought it might be a prelude to death, or the latter rain." Another time he said, "Blessed be God, I do feel a good hope!—I feel on the full stretch for heavenly things. O that I had voice and strength to tell what the Lord has done for me! I do believe I trust in the true, Almighty God, the God of Abraham, Isaac, and Jacob, that he is my eternal portion." After this he got rather dull, but said, "I do not feel condemnation, but peace, rest, and quietness, as it respects my eternal state." He continued putting things down in his daily experience-book as long as he was able. Poor dear! He gradually got worse every day, which I could clearly see.

On April 10th he got up about noon, and was seized with a violent trembling all over, and was obliged to be got to bed again as soon as possible. While he was in that state, these words were on his mind: "Let death seize on them." O how he sank, fearing they came from God. After awhile, the trembling abated, but he kept very low in soul, full of fears. He never got up but once more, which was on the 14th, and then he was very ill and cast down in soul. The next morning very early he said to me, "O! I have had a blessed time in blessing and praising the dear Saviour for his condescending love to me, a poor vile sinner. O! I cannot describe how I see and feel myself,—an incarnate devil! Never was such a wretch as I. O the love of Christ to me,—to think he should lay down his precious life for *me*. Yes, I do love him with all my heart, but he first loved me. O 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 had not been able to take much for fear of being choked; but now he had no desire for food. He longed to be gone, but at times was much distressed. I read to him when he could bear it, but he got so weak he could not bear me to read much. I read some of Tunner's letters, part of "Contemplations," and his own experience book,* about his deliverance.

April 22nd.—After he had taken a little arrow-root, I said, "Can you bear me to read a chapter?" He said, "Yes." I said, "Is there any particular place I shall read?" He said, "Awake, awake!" I read Isa. lii. and then asked him if he had heard it. He said, "Yes, that will do." He then said, "O, I have no breath!" He lay still awhile, and then our daughter Jane raised him a little higher, when 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 in it, which was the last thing he took. This was about 11 o'clock. He breathed very short and hard. He seemed perfectly sensible, but not able to speak. His sufferings were very great, be-

* This "experience book," or rather these "experience books," are in E. Gadsby's possession. Extracts from them will (D.V.) be given occasionally.

ing very much convulsed inwardly. About 2 o'clock the rattles came in his throat. Jane and I never left the bedside from the time he changed till 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 could not hear what he said, but, "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!" O! it was truly affecting to see him in bodily 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 much longer. I was nearly fainting, but the Lord supported me, for I felt persuaded it was the last struggle. 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 7 o'clock on Tuesday evening, April 22nd, 1834, in the 62nd year of his age.

The next day Mr. S. called to see my poor husband, and remarked how very pleasant he looked, and how much like himself. He repeated a verse of one of Berridge's hymns while gazing upon him:

"No more the world on thee shall frown,
No longer Satan roar;
Thy man of sin is broken down,
And shall torment no more."

At the instance of my son and a friend, the doctor opened his stomach and chest, that we might ascertain the cause of his constant complaining of burning fire in his throat. The doctor said that his windpipe was full of ulcers, which mortified, and that was the immediate cause of his death. His lungs were also decayed and surrounded with phlegm. O what a sufferer he was for many months! But, bless the Lord, now his sufferings are over, and he is present with the Lord. He was buried in St. John's new burial-ground, New Street, Horsleydown.

Now I have to record again the tender care and goodness of God in providing for me and Maria. In the course of the week my son came to inform me that he had been very anxious to procure lodgings for me near Fleet Street, where he lived as shopman, and his master had agreed to let him have three rooms on the attic floor, up four pairs of stairs, and that we were to move on the next Monday. This was all wonderful to me that the Lord should incline the heart of my son to seek for a place for me to be with him, and that he would provide for Maria and me out of his earnings, and that I should have the privilege which I so many years desired of living near the chapel. O for a grateful heart to the Lord for all his mercies!

Soon after this, I seemed to fear that I was got into a state of too much liberty, having been so long confined and at a great distance from the means. I was greatly afraid of being at ease in Zion. I begged of God to lead me right. The place where we lived was, as I have said, up four pair of stairs, which was very trying to my shattered constitution.

On Friday evening, July 18th, 1834, I was very poorly all over me, especially my breath. I went at night to the prayer meeting, but was so ill I could hardly walk or speak. I kept getting worse, and could not breathe without great difficulty. I put a blister on my chest, but found no relief. Some days afterwards I had a violent pain in my left side. I could not get up. John sent for a doctor, who said it was an inflammation of the heart, and ordered a large blister for the side, and I was to be kept very low. At the beginning of this illness I felt very cold and dead; yet as I got worse the Lord brought me to self-examination, and I could appeal to the Lord; as the searcher of hearts, that I had experienced the truth of that Scripture, Isa. li. 3, and that it had been fulfilled in me. I really felt myself in this very state now. Truly I felt like a waste place, a wilderness, and a desert; but the Lord brought to my remembrance how that Scripture had been fulfilled in me,—that the Lord had comforted me, that he had made me like Eden and the garden of the Lord, and that I had found joy and gladness, thanksgiving, and the voice of melody in my heart. I found great encouragement, meditating on these things. I was led to see the way in which the Lord had led me, and was enabled to bless him from my heart for dealing so gently with me. I could see where I should have gone if I had had my own way. He has led me by a right way, though it has been, at times, very rough. The Lord was pleased to give me a brokenness of spirit before him, and I felt resigned to his blessed will, whether for life or death.

The pain in my side was not removed, and I had another blister on it, and was brought very low; but it pleased the Lord to bless the means, and the pain in my side got much better. Still I continued very low. I was not able to sit up for above three weeks; but it pleased the Lord to restore me so far as to enable me to walk to Staining Lane on Lord's day morning, Sept. 7th, being ordinance day. I felt very weak, but desirous to hear Mr. Hobbs. His text in the morning was Heb. xi. 8. It was a blessed discourse, and I heard well. I staid all day in the vestry, and was very comfortable. In the evening the text was 1 Cor. x. 31. I did not hear so well as in the morning, but better when he came to the table. Bless God! I got home better than I expected.

One day my son's master told him he had taken another shop in Fleet Street, and wished him to be there, and said we might occupy the rooms in the house instead of those where we then were. On Oct. 2nd we moved in, and from that time I got worse. My breath was very bad indeed. My inside seemed quite decayed and worn out, and I had no breath to walk or exert myself at all. Lord, prepare me for the great change! I felt very thankful when I first came to live in Fleet Street, considering it so near to the chapel, and I had the privilege of attending every time for a while; but this affliction and now living further off, I was able to go but seldom; but, bless the Lord, he is not confined to places. He met me at home.

I was much cast down and full of fears one day; indeed I had been for two or three weeks in a sad state, no heart for anything good;

and though I felt grieved at times, yet I had no power to call upon God; when these words came with power to me. It was like a voice sounding in my ears all day: "Fear thou not, for I am with thee," &c. O what a blessed promise, and how suitable! I was enabled to believe and give credit to the Lord, and it afforded me comfort and support. I could rest upon his faithful word, knowing how often I have proved him to be a faithful God. It continued all the next day. I thought, "Certainly some heavy trial is coming on." However, I was enabled to trust in the Lord, and leave all my concerns with him, believing that he would give me strength equal to my day, as he always had done, bless his dear name. On Sunday I began to think that I had not read the connection; perhaps I had no business with this great promise. I read the verses preceding, and it appeared to me that the promise was made to Christ. This cast a damp on me; but I considered that all the promises were Yea and Amen in him, and that Christ and his people are one. I then found the comfort of it.

[After this, Mrs. Rusk heard several other ministers, such as Mr. Abrahams, Mr. Warburton, &c.; but her remarks are similar in each case. She then proceeds]

I keep very sadly. My breath is very bad. I am not able to exert myself in any way. O it is truly mortifying to the flesh to be kept so low. Lord, bless me with humility. Do thou be pleased to work in me submission and resignation to thy blessed will, whether for life or death; for I often think that I cannot live long. No medicine seems to take any good effect, or do me any good. The Lord knows best. There is nothing in this world worth wishing to live for. Lord, enable me to watch and pray. Blessed be God, times of refreshing do come from his blessed presence. I would say with Hart:

"More frequent let thy visits be,
Or let them longer last."

* * * * *

O! what a wretched state I am in, so ill! death constantly in my view! O that I could feel a falling in spirit, submitting to the will of God in this affliction, lying passive in his hands; but I often feel the reverse. O that the Lord would bless me with a spirit of meekness and humility under his chastening hand, knowing that he deals very gently with me. Lord, bless me with true repentance, and enable me to confess my vileness to thee.

Lord's day, Jan. 11th.—I got up very ill, but ventured to go to chapel with assistance, which tried me much. I seemed rather better while in chapel; but when I came out and began to walk, my legs trembled and a violent pain came in my side, together with the difficulty of breathing. I found the walk very trying. At length I reached home. When I got in I sat down awhile, and wept freely, which relieved me much; but I shall be afraid to venture out again, I am so very weak. Lord, be pleased to strengthen me. On the following Saturday I was much worse, and not able to get up. On Sunday I found a little good in reading Elisha Coles's Practical Discourse

upon Perseverance. It is weighty and precious. Some of Dr. Watts's hymns I found very sweet. I have had a trying week; but, bless the Lord, he has brought me through.

Lord's day, Jan. 25th.—I feel very ill, not fit for anything. My breath and head are very bad, and my side sore inside, like ulcers, when I draw my breath. Lord, help me! I am full of confusion. I am very nervous; my head so light that sometimes I am afraid of losing my senses; but sometimes I am enabled to trust a faithful God, who hath said, "I will never leave thee nor forsake thee." David says, "In thee, O Lord, put I my trust. Let me never be put to confusion." Then he must have feared it as I do. Bless the Lord for all his mercies!

[So far we have given Mrs. Rusk's own account. Her daughter Eilen, still living, concludes the narrative as follows:]

My dear mother continued to get worse, and was not able to write anything down. She suffered much in body and at times from darkness of soul. On the 9th of March we were all sent for. She was so much worse, that it was thought she could not live through the day; but she again rallied. When I entered the room she was insensible; but after a time she knew me. She said to me, "Cleave to the people of God, the real people of God, and don't go after Jezebel. Go on as you have been taught, and never give it up, never give it up. It will be attained, it will be attained. If you have to wait fifty years, it is worth waiting for. You shall not wait in vain. I did not, neither shall you." After this she was very low, and her head wandered at times, mostly at night. She was burning with fever and nearly distracted, and in the day time in a state of faintness and exhaustion; but she enjoyed a solid peace in her soul, which, when she was conscious, was quite satisfactory to those around that all was right within. She said but little the last three weeks of her life, being too low. Most of the time she was very faint. The disease, which was of the heart, caused much suffering. It was distressing to see her panting for breath. Her ailments terminated in dropsy.

Early in the morning of April 1st, she said, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." A short time before her ransomed spirit fled, she sang in a clear shrill voice the last three verses of that hymn of Cowper's:

"There is a fountain fill'd with blood."

Her voice faltered. She could not finish the last verse, as she was called to join to

"Sing before the throne
Free grace and dying love."

She departed this life on Wednesday morning, April 1st, 1835, aged 54, and was interred by the side of her dear husband.

Is the Lord said to see no iniquity in Jacob? that is, he seeth not so as to be enraged against the person of any true Israelite; because he beholds it through a propitiatory sacrifice, and not in its naked condemning strength and guilt.—*Dorney.*

SELF A GREAT PLAGUE.

Dear Friend,—I have long witnessed that “the eye is not satisfied with seeing, nor the ear filled with hearing;” for everything in this vain world is attended with cutting disappointment; and the longer we live the more we shall be satisfied of the truth thereof. Yet though I am but a poor, vain, worthless worm of the earth, I suppose you will be glad to hear once more from me before your eyes are filled with the sight.

In my last you had information of sickness and affliction in my family, which was a trial attended with immediate benefit to my own soul. Since then I have been sorely tried amongst the children of God, and that has been quite as beneficial as the other. Now I am afflicted in my poor corruptible body, and this teaches me a great number of lessons, which I feel persuaded will be profitable to myself, and to that part of the church of Christ amongst which I am called to minister.

It is said, “A man’s enemies are those of his own house;” and these, while they are in peace, deceive thousands, supposing that all is right, because of the quietness they enjoy; when they are altogether in the strongholds of the devil. When they are discovered and stirred up, they cause as great a hubbub as the confused assembly did at Ephesus, and many of God’s dear children thereby are perplexed, but not in despair. For my own part, I wish not only to have them routed, but to have them beneath my feet. Out of that great number that lies lurking in my bosom there is one that is a continual plague, and that is myself. For as soon as the Almighty sent me a ray of light to discover that my own righteousness was not sufficient to justify me in his sight, and then opened up in a small measure the Person and work of the Lord Jesus in bringing in a righteousness to justify therewith, up rose this old monster, disputing about the extent of the death of Christ, and stoutly stood to it that all might be saved if they would. Listening to his earthly views, and following his sensual inclinations, he led me, which was always in the dark, into a horrible pit, where, upon the above subject, his clamours have greatly ceased.

When it pleased the Lord to reveal his dear Son in me, life, light, love, and peace attended the revelation, and, like David, I said, “Lord, by thy favour thou hast made my mountain to stand strong;” when this old fellow puffed me up with pride, and, instead of looking on the things of others, I looked at my own, and vainly thought that my joys (especially in their continuance) were the result of my diligence and favour in serving the Lord. At this my most gracious Friend was displeased, and I found, “Thou hidest thy face and I was troubled.” So I perceived that self was about the house still.

After standing a time in possession of the truth, I found some deserting and others proving abominable hypocrites, which stirred up within me a spirit of faithfulness, which is all right in its place; but this old villain, disguising himself, said, “Well done!” and so, secretly prompting and pushing me on, I said with David, when the young men returned from Nabal, “Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword.” But, behold! It was old self; therefore a woman put a stop to the whole. And I remember, while I was led by this spirit, intending to divide and scatter the church to which I belonged, a female said to me, “One of the abominations which God hates is, He that soweth discord among the brethren;” and I felt a severe reproof.

After I had been labouring awhile in the ministry, and success began to attend my labours, this old villain attended again, and prompted me to think I should be a great man; for now there were wise and discussing

people attending my ministry, and they ranked me along with Mr. B. and Mr. V., saying that they prayed for no others as preachers; from which I concluded, saying, "They must come, they must come!" when, to my astonishment, I found that it was all or chiefly vain glory, and so a most terrible crashing attended; for down I fell again.

Sometimes I have felt myself unusually zealous for the honour and glory of God, (a good thing when it is right,) and I reprove, rebuke, admonish, and warn, until the people may suppose I am a perfect man; when the old devil creeps in again and says, "You are a faithful man; and if you did but occupy such and such pulpits, there would soon be an alteration made." At last, to my great surprise, I find the people are barren and unfruitful, and my own children in the faith begin to find fault; at which the subtle and crafty old fox says, "Never be subject to such things as these, for the barrenness of the people is not your fault, and to be taught by children, why, who can bear it?" and after devising a multitude of plans, he says, "Go and leave them at once, and they will feel their loss." But from this I am pulled down once more; so that I have no more wish to be called a preacher, nor the highly-honoured and favoured man; for "self in myself I hate," and hope I ever shall.

Thus you may see from a little what a black, swarthy negro I am; and no hope of recovery until I am pulled all to pieces and mingled to dust, when I hope that Christ, who is my life now, will be my resurrection then, and bring me up pure and holy from the dust of death.

Wadhurst, July 17th, 1828.

W. CROUCH.

I WILL UNDO ALL THAT AFFLICT THEE..

My dear Friend,—Excuse the liberty I take in writing to you; but I cannot withhold my pen any longer from putting a few of my thoughts into black and white, although I am no clever hand at writing; but I hope you will be able to make out the meaning of my few scrawls.

Now, I did not know that such a man lived on this earth as Robert P. until the third Lord's day in Aug., 1859. On that day I went to G—F—, to see a sister of mine; and towards evening some one told me that a Mr. P. would preach that night at H—. It then wanted 40 minutes to the time of service, and I was five miles off; but I started off and got there in time for the sermon. Just as I was going up the steps, these words met my ear: "I will undo all that afflict thee." Then I made my way to the first vacant seat, and sat down. You waited till I had sat down; then you looked at me, and raised your hand and voice, and said, "Behold, at that time I will undo all that afflict thee." I do believe that the dear Lord put the words into your mouth and heart. They came forth with power, and were directed by an unerring hand to my soul.

I am at a loss how to explain to you my feelings at that time. I was in trouble. I felt oppressed, yea, and afflicted; but O the mercy and goodness of God in Christ Jesus! "How unsearchable is his wisdom, and his ways past finding out!" I must tell you that that cruel monster Unbelief seemed to have taken up his quarters in my soul. I was assailed on every hand with doubts, fears, and hardness of heart; and then there was sinful, proud, rebellious, fallen nature; all these seemed to be drifting me along, and carrying me captive at their will. I had no control over these things; to will was present, but how to perform I found not; and the dear Lord appeared to have left me to their malignant rage, and to my own sin, shame, and ruin, to die in that stato, and to go to that place where hope never comes. But O what a merciful and a gra-

rious God! O what a mercy that ever the Lord should lead me to that place to hear those words: "I will undo all that afflict thee." You also quoted those of Paul: "O wretched man that I am! Who shall deliver me from this body of sin and death?" The answer is, "I will undo all that afflict thee; yea, all that afflict thee!" Now a bright ray of heavenly hope began to dawn in my soul, and it got brighter as the sermon was being delivered; but I thought the sermon a short one, for I was just where I wanted to be. It was as if the dear Lord Jesus, with that voice that raised up Lazarus from the dead, had spoken these words to my soul: "I will undo all that afflict thee." Yes; I felt the blessing of Christ in my soul then if ever I did. If I was in a delusion, I must confess that it was a happy one; but I hope that it was no delusion. The Lord in his mercy keep me from such a frame of mind as to think for one moment that it was any delusion; for if so, I should be of all men the most miserable.

That night the dear Lord, according to his own will and tender mercy, broke in upon my soul, and I felt him to undo all that afflicted me. Let it be far from me to think otherwise; for it was as if my chains fell off, and my fetters were snapped asunder. Away went unbelief, hardness of heart, doubts, and fears, and I felt myself a free man in Christ Jesus, and on safe ground. O what a frame of mind I was in! What a melting down! I wept with joy to think how good the Lord is to such a wretch as I feel to be at times; yea, to such a doubting disputer of his goodness. O the heights, the depths, the lengths, the breadths of his love and mercy! It is incomprehensible. And what a mercy to know and feel these things!

But I must tell you that it has not been sunshine with me ever since. The enemy of my soul seems to be an untired assailant. He keeps buffeting me; but the Lord whispers a word of comfort now and again, and says, "My grace is sufficient for thee." "Behold, at that time I will undo all that afflict thee."

But, my friend, I must conclude, or I shall tire you to read my letter. I feel as if I could say much more. May an ever-blessed and a triumphant God in Christ Jesus bless and preserve you, and keep you as the apple of his eye; may the ever-blessed Spirit dwell in you and endue you with wisdom from on high; may he make you a lion in Israel, not to fear the frowns of men, or to court their smiles, only as far as the truth goes; may the God of truth and faithfulness, and who ever aboundeth in mercy and loving-kindness, be thy portion; may he make thee a father in Israel and a faithful servant in serving his flock; mayest thou be enabled to break the bread of eternal life to such as shall be eternally saved; and may the Lord make thee his mouthpiece to tell his people that the Lord will undo all that afflict them. This is the sincere desire of

Thine in bonds of affection,

H., Sept. 4th, 1859.

J. C.

AND is the mercy of God like the great deep, an ocean that none can fathom? What unspeakable comfort is this to me! may the pardoned soul say. Did Israel sing a song, when the Lord had overwhelmed their enemies in the seas? And shall not I break forth into his praise, who has drowned all my sins in the depth of mercy? O my soul, bless thou the Lord, and let his high praises ever be in my mouth. Mayest thou not say, that he has gone to as high an extent and degree of mercy in pardoning thee, as ever he did in any? O my God, who is like unto thee, that pardonest iniquity, transgression, and sin? What mercy, but the mercy of a God, could cover such abomination as mine?
—Flavel.

WILDERNESS JOURNEYINGS.

My dear Brother,—Bear with me while, in fulfilment of my promise, I attempt to recount some of the covenant mercies of our gracious God. In doing so I must go back to the days of childhood. Now, one characteristic of childhood is ignorance. Therefore, while listening to the simple and often unintelligible utterances of the child, I am sure you who are strong will bear the infirmities of the weak, especially when we consider that life must precede light and knowledge, and the child must first receive spiritual instruction from the great Teacher before we must expect to witness the growth and development of the soul just emerging from darkness into Christ's new world of light.

It is not possible to mark the hand of God in his first gracious dealings with the soul, nor in his subsequent leadings of providence, so well at the time as we can afterwards, when brought up out of the pit or delivered from the fiery trial; it is only then we feel the horrors of the pit, and can see and praise the hand that brought us out of it.

I can well remember when in the flesh, the motions of sin did work, bringing forth fruit unto death; but how often the foundation of repentance from dead works was laid over again, I cannot now say. One thing is certain, that these vain attempts to scale heaven by works, and all the carnal strivings to get better, were only the product of a devilish, proud, and fleshly heart, deceitful above all things and desperately wicked. It cannot be described, because it cannot be fathomed. I did not see the fearful position in which I stood eleven years ago, yet I doubt not that the Lord had then commenced the work of grace; but the rod seemed to be laid lightly on then, and yet the heart was in some measure humbled, for I saw that all attempts at reformation had hitherto failed, that instead of getting better I was getting worse, and that my lusts were too strong to be held in any longer with the bit and bridle. This filled me with self-reproach, hatred to sin so far as it was discovered, and a dread of deceiving myself; and a cry arose to God for help. These are the marks that the Lord was then passing by, and beholding me when cast into the open field, reeking in my blood; and for his great love wherewith he loved me spake the dead soul into being. But how ignorant then of that glorious act, that calling according to his purpose; how ignorant of that blessed privilege to which that soul, just created anew in Christ, was entitled! It was only at first a little light let into the dark, dark dungeon, by which to discover our position, to cause us to long and scream for help; and then a little more light to give a little glimpse of the door of hope, as the only way of escape from the wrath to come; and there is now a movement toward the Cross, where the soul unburdens its sins and sorrows; and after a time, that precious blood, brought home to the conscience by the blessed Spirit, enables the soul for a time to sing of mercy.

This appears the commencement of the Lord's gracious dealing with a poor, sinful, ignorant child. I thought then that my troubles were all over, and that a happy journey now awaited me to heaven; and no wonder, for the heart was as yet unknown and untried. Little did I think that the roughest paths were yet untrodden. How ignorant of his way whose path is in the the great waters, and whose footsteps are not known; how insensible to the dangers and troubles of that waste and dreary wilderness into which the soul had but just entered! But this appears to be the way that the Lord deals with some of his dear children. He first gives them to taste a little of the fruit of the promised land, in order to allure them into the wilderness, to give them a nearer and more terrible view of the smoking mountain, to discover more fully their black, lustful, and unbelieving hearts, to withhold for a time the staff or spiritual

blessing, to show us the hand that gives, and to teach the heart to trust and ask. But how slow to learn! I was like a bullock unaccustomed to the yoke, which you will see as we proceed to speak of this wilderness journey.

Your humble Brother in Christ,

Catlands, Oct. 9th, 1860.

JOHN HERITAGE.

P.S.—Finding I could not condense into one letter all I wished to say, I have arranged it for three letters. The second will contain some account of the five years spent in the mission, before the Lord taught me the precious doctrines of grace; and the third will treat of the Lord's mercy after that time.

J. H.

THE LAST LETTER OF A DYING MAN.

Dear Friend,—You saw I was unwell last Lord's day, but I think you will be surprised to hear that I am much worse than I ever thought I was; and without a great change, I am certain my life is very short. I intend to be at the little chapel to-morrow morning, if the Lord permit, and most probably that will be the last time. I have long been unwell, but only applied to a doctor this week. I found I had the dropsy rapidly coming on, and the doctor has discovered that I have a disease of the heart of long standing, for which there is no cure.

I have often tried to comfort and encourage others to hope in God's mercy, and I now feel I need all the consolations of the gospel to support me, in anticipation of the swellings of Jordan, which I have reason to expect I must soon enter; and I beg an interest in the prayers of the saints, that I may finish my course with peace, if not with joy.

I have looked upon you and your partner as fellow heirs of the kingdom, which is only reached through much tribulation, either of body or mind, or both. I have known what it is to pass through great and sore trials, to make my calling and election sure, but have to bless God for it hundreds of times since he brought me out of a strait into a broad place where there is no straitness; and I am now resting for life and salvation on the finished work of Jesus. He cried, with a loud voice, "It is finished!" so loud, that the blessed Spirit has made me to hear it. The dear Father rests on the finished work of Jesus, and there is nothing to be added to it. All that are found in this glorious righteousness shall, sooner or later, have these blessed words: "Thou art all fair my love, there is no spot in thee."

"Defiled and loathsome as we are,
He makes us white and calls us fair;
Adorns us with that heavenly dress,
His graces and his righteousness."

Found in this, dear friend, we are perfect, without spot, or blemish, or any such thing; and we are to mark the perfect man, for the end of such is peace. If a poor sinner is resting in any way on works, he never knows when he has done enough, and has no real peace; but the dear Father is well pleased with all that are pleased with his dear Son; and all that have heard and learned of the Father, out of his righteous law, "cometh unto me," says the dear Saviour, "And him that cometh I will in nowise cast out." I believe you know all as well as I; but having leisure I just scribble this note. I have but little doubt you will be with us on Sunday morning, if spared. My family partly expect it will be my last time there, but I am not certain of that. I shall attend there as long as I am able, if the Lord permit; but I fully believe, if spared to see the new year, these words will apply, "This year thou shalt die!" But, blessed be God, it is not in wrath but in mercy.

Melbourne, Australia.

A. CHARLWOOD.

WHAT MANNER OF LOVE IS THIS THAT WE SHOULD BE CALLED THE SONS OF GOD.

Dear Friend,—I was truly glad to hear from you, having many times wished to hear how you were getting on, and I had some thoughts of writing to you to inquire; for you, dear friend, like the rest of us, do not find the afflictions of the gospel very pleasant; but there is a blessed connection, for God says, "They that suffer with him." You and I wish to be followers of Christ; but when the road becomes rough and thorny, we would leave him to walk that path himself; we should like to go by some bye path and meet him; but poor pilgrim, in "Pilgrim's Progress," had to suffer here; so that if we say we are in him, we must walk even as he walked. Those that are walking with King Jesus, in the King's highway, mostly complain, as you do, of its being up hill, hard work; but the blessed hymn says,

"Christian soldier,
Lo, thy Captain calls thee out.
Let the danger make thee bolder;
War in weakness, dare in doubt."

See, dear friend, what we meet with in this journey to fight with. It is principalities and powers, and wickedness in high places, and oftentimes we feel the fight against us; for the mist and smoke from the fiery darts of the enemy obscure our sight, that we cannot keep him in view who has declared that he will never leave us nor forsake us. And was he not made manifest to destroy the works of the devil? And has he not tied and bound him to his chariot wheels? And will he not conquer him for you and me? as Gadsby says,

"And base that heart must be
Whose tongue can dare proclaim,
The ransom'd damn'd shall be."

for a faithful, loving God will surely bring them home.

Dear friend, the waters shall not overflow thee, nor the fire kindle upon thee; and I am bold to say, should I meet with thee, there shall not be the smell of fire upon thee when thou art brought through the furnace. It is those that are in the valley that are to be exalted; and when thou art brought out of the valley and set again on the mount, thou wilt have to say, as many have done before thee, "What a fool I have been to complain and repine against God and his dealings with me, when he has been doing me good." But what a mercy it is that those he once loves he loves to the end. It was love before time began, and it will be love when time is no more. What a sweet song that will be to sing, when you and I get home, my brother, unto him that has washed us in his own blood. It is much better to be in the house of mourning than the house of mirth. Thy panting and longing after Jesus is only bringing thee nearer to thy eternal home; for he that has presented us to his Father, while here below, will present us before his throne above, without spot, or wrinkle, or any such thing.

After upwards of four years' conflict, under the frowns of God, and under powers of darkness, often feeling the fight against me, and ready to despair of life, the bitter sorrows and woes that I have felt by day and by night know one knows but God and my own soul; and I would not wish any one should have to pass through such sore conflict. If any poor fellow was brought from the Crimea after being engaged in that horrible war, and laid on a downy bed, after his toils and hardships, would not that be a sweet resting place? But what is that rest when compared with that poor soul that has been under the frowns of God, and the fiery darts of the devil, and the filthy, base corruptions of a deceitful, devilish

heart, when he comes to rest his head on the bosom of his Beloved? But there remaineth a rest for the people of God upon earth, as well as that eternal rest above; and when he gives rest, who can give trouble? All is well then. Though I have not been without outward trials, such as having no employment, and the doctor in the house not expecting my little boy to live, yet, in the midst of all, my soul was kept quiet, and waiting upon God, and portions of the word were sweetly blest to my soul. I have found that the peace of God passeth all understanding, and I have been blessed with that understanding, that God has loved me, and will save me with an everlasting salvation; and those blessed words, dropped from the Lord's own mouth, have sweetly dropped into my soul: "That the love wherewith thou hast loved me may be in them, and I in them." And I am blest with that sweet feeling, of God being my Father, Christ being my elder Brother, and the Holy Ghost my Teacher and Comforter. And we have had sweet intercourse and communion together, my dear brother. Well might John say, "What manner of love is this, that we should be called the sons of God!"

A short time ago, I was sweetly led into the stable, to behold him, and then to his bloody sweat in the garden, and then to view him stretched betwixt heaven and earth by his hands and his feet, to see his precious head crowned with thorns, and his mangled back, and the spear in his side; and so I viewed each wound. A voice seemed to whisper in my soul, that it was all done in love. Well may the soul sing,

"The wonderful love of his heart,
Where he has recorded my name."

And,

"O thou bleeding love divine,
What is other love to thine?"

I really feel to love and delight in feeling love in my own soul. I was blest and favoured to begin the year with it. I had a sweet new year's gift, that tens of thousands know nothing of, for I had a sweet, blessed meeting with Father, Son, and Holy Ghost; Christ's own words were sweetly fulfilled in my soul: "If ye love me ye shall be loved of my Father, and we will come and make our abode with you." I wished my soul to be the garden of the Lord, and he to plant every grace, and love to be the centre, and Christ himself to sit upon the grace of love, and that he might walk in his garden and pluck his pleasant fruits; so we may say, as the Lord Jesus said, "Glorify thy Son, that thy Son may glorify thee; for herein is my Father glorified, that ye bear much fruit." The Lord says that "his delight is with the sons of men;" and I can feelingly assure you that my delight is with the Son of God. It is a sweet state to be in when we can feel it to be our meat and drink to know the will of God, and by the Holy Ghost to be enabled to do it. So when we can feel our head anointed with fresh oil, and our cup runneth over, we can say, "I believe I shall dwell in the house of the Lord for ever."

I must now conclude. I have given you some little account of the Lord's dealings with me, and his precious love towards me; and let the devil and our wicked hearts say what they will, I believe, at the Archangel's blast, our sleeping dust shall rise.

I remain, in gospel bonds, your unworthy Brother,
Stamford, Jan. 6th, 1856.

T. B.

WHEN Christ hideth himself, wait on, and cry out loudly till he return; it is not time then to be carelessly patient. I love it to be grieved when he hideth his smiles; yet believe his love in a patient on-waiting and believing in the dark.—*Rutherford*.

FREE-GRACE SALVATION.

Dear Friend,—Yours came to hand, as did one from your minister, and I was very glad to receive each of them; but I have been so much from home, and had so many letters to reply to that I have had my hands and head, and sometimes my heart quite full, and therefore have not written to Norwich before, and can only drop a few lines now, and you must take this as a reply to both. I have been from home at different times, and preached at different places eight sermons more than have been named in the "Standard" since I came from London; you will, therefore, see that, considering my age, I have had work enough. But what do I talk about work for? Really I feel ashamed of naming it, for I feel myself such a poor old hobbling worm that I can solemnly say that I seem less than nothing; and were it not for such gracious declarations of mercy as those recorded in Isaiah xli. 10-20, as well as those in many other parts of God's blessed Word, and now and then a sweet manifestation of such mercy to my soul by the glorious Spirit, I must sink. And in very deed if the dear Lord did not hold me up I should sink to rise no more. O the matchless love and free grace of a Three-One God. Bless his adorable name for a free-grace salvation. I hope I feel thankful that the dear Lord blessed anything that he enabled a poor worm like me to deliver at Norwich. May the Blessed Spirit deepen your acquaintance with the great things of God, and lead you, from day to day, to hold solemn intercourse with the Father, and the Son, and Himself, by a vital faith in the love, blood, and obedience of the God-man. And may you be enabled to live down all the scandal of carnal professors, and give proof that there is a real vitality in the life of God in the soul. Let nothing short of vital religion satisfy you. God's kingdom stands in God's own power, and all religion, without the power of God, is a vain show in the flesh, call it by what name they will. God only knows whether or not I shall see your city again; but if the dear Lord sees good to bring me there I hope his Blessed Majesty will take me there in the fulness of the blessing of the Gospel of peace, and then it will be well. And if the Lord makes my way straight I shall have no objection to go; but I can say no more upon that subject at present.

Give my love to your minister, and tell him I hope the dear Lord will be with him, and enable him to be more concerned to preach God's blessed truth, under the unction of God the Holy Ghost, than to be a great man and a great preacher. Unctuous preaching is very rare, but it is very blessed, both to the preacher and to them that feel it. To feed upon Christ, unctuously preached, and unctuously felt, by the divine power of God the Holy Ghost, is to have a feast indeed. Give my love to all friends. The Lord be with you and your minister, and grant you both, and the friends at large, much intercourse with a Three-One God. Such is the prayer of

Yours in the Lord,

Manchester, Aug. 31st, 1840.

WILLIAM GADSBY.

[The above letter was written to the late Arthur Charlwood, then residing at Norwich.—ED.]

No sooner doth Abel's blood speak unto God than God speaks to Cain. There is no wicked man to whom God speaks not, if not in his ear, yet to his heart. What speech was this? Not an accusation, but an inquiry; yet such an inquiry as would infer an accusation. God loves to have a sinner accuse himself; and therefore hath he set his deputy in the heart of man; neither does God love this more than nature abhors it.
—*Bishop Hall.*

Obituary.

GEORGE THOMAS CONGREVE, OF BEDWORTH, WARWICKSHIRE.

GEORGE THOMAS CONGREVE was born in the year 1791. His father and mother both feared God. He has often spoken of his father's earnest prayers for his children, and how the Lord was pleased to answer them, as he saw his three sons baptized together at Bedworth, and entered the church at the same time with them.

In early youth George had guilty stings and conviction of sin, which, however, wore off, until "it pleased the Lord, in the year 1813," as he writes, "to send his quickening word with almighty power into my soul, and fastened those convictions which had followed me, more or less, for years before, with such force upon my mind, that they never afterwards wore off, but abode with me and increased until I was near the borders of despair. All this time I durst not reveal my mind even to my nearest and dearest friends, for fear it should be all a delusion, and I should be found a hypocrite, and the Lord's dear saints should be deceived in me, and my soul be deceived and lost for ever. These thoughts made me tremble, cry, groan, and sigh the more; for God had now made my soul sincere and earnest; so that the Lord knows I did not want to deceive or to be deceived. I therefore concluded within myself to keep the whole matter to myself, though it should prove my death. 'Then,' thought I, 'if I should die and be lost, the Lord's people would not be disappointed or deceived in me.' This seemed now and then to give me a little relief. Still, my aching heart, throbbing with the most intense desire to know whether Christ died for me, could not rest here; nor could I long remain unnoticed, for my constant attendance when the children of God met for prayer and praise, and hearing his word, with my countenance casting looks which bespoke the grief and the distress of my mind, soon betrayed me. One and another would say, 'I think there is something on your mind.' To which I could not make any reply, but retired as soon as I could, and burst into a flood of tears, 'Woe is me! for they are deceived in me. I am undone, and shall perish for ever! I have sinned against God; I have broken his righteous and holy law in thought, word, and act; and feel the sword of divine justice within, ripping up my conscience, and cutting off all my hopes from what an arm of flesh can do; and God has cast me out and barred the door of mercy against me. I see no other way of being saved, but only in and through Christ and what he has done and suffered. He died for the elect, I know, and they shall all be saved; but O, I fear that I am not one of that blessed number! None but God the Spirit can tell me, and he will not. I have asked him, yea, I have cried to him continually; but he will not regard my prayer. What must I do? O that I were a dog, or a horse, or anything rather than a man, to lose my immortal soul, and live for ever beneath the frowns of a sin-avenging and angry God. How hard I take it at his hands, for him to bring me into being to damn me!

But who can tell? Perhaps he may yet have mercy on me. None can help but thou. Didst thou die for me? I cannot help myself. I am willing to be saved in thine own way, if thou art willing to save such a worthless, hell-deserving sinner as I am. I know that thou art able. O that I was sure that thou wert willing. God, be merciful unto me! Lord, save! Thou must save, or I must perish!’ These were the feelings of soul which I laboured under night and day, while awake, for weeks, unknown to any but myself and the Lord. This continual secrecy made my trouble still heavier; yet I durst not open my mind to any but to God himself. Sometimes I felt, as it were, a distant hope of better days to come; and at other times, in a fit of rebellion and fretfulness, the remembrance of which often makes me shudder, I would sit down as sullen as a bear, and give up all for lost. And what still increased my torment was, when I felt inclined to make my case known to the Lord, I felt so bound and shut up, overpowered and burdened with guilt in my conscience, that I hardly durst lift up my eyes to the place where his honour dwelleth, for fear of being smitten with death; and when I ventured to do so I could only smite upon my breast, and cry, ‘God, be merciful to me, a sinner!’ Thus was I carried on, between hope and fear, till the last night before my deliverance came, when I retired as full of trouble as ever, and through weariness of body I fell asleep. I awoke very early in the morning, in greater distress than ever; when, lo! all on a sudden, a voice sounded from heaven as distinctly as the voice of a man, and echoed in my soul, saying, ‘Fear not, I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.’ That instant, my distress fled, and my fears were gone; my soul was calm, composed, and serene; my heart was broken, meek, peaceable, child-like, teachable, mild, and I sang for joy; my eyes were bathed with tears of heavenly delight, until my pillow was wet under my head, and my whole frame trembled beneath the bliss.”

In the following year, he, together with his father and two younger brothers, were received into the church, and he began to learn other lessons of painful experience; as Hart says,

“When all this is done, and his heart is assured
Of the total remission of sins,
When his pardon is sign’d, and his peace is procured,
From that moment, his conflict begins.”

He was seven years before he could be prevailed upon to engage in prayer at the meetings. The solicitation of the friends has sometimes so excited him as to produce profuse perspiration and trembling. He has often hidden himself in a loft during their meetings, though wishing to be among them, fearing they might call upon him to pray; but his absence became a greater trial to him, and at length he was delivered from the snare, and the words of Job were a great relief to him: “Though he slay me, yet will I trust in him.”

Though his position and circumstances were then above what is common with the Lord’s people, he having a sufficient income, he was not

without trials in providence. At one time he was threatened with the loss of all he had, and to be brought to poverty, being called upon to fulfil his engagement as surety for a brother, concluding his all would be taken. After a while he exclaimed, "Well, bless God, they can't take a precious Christ from me."

"And if our dearest comforts fall
Before his sovereign will,
He never takes away our all;
Himself he gives us still."

He lost much of his property; but it pleased the Lord to make a provision for him, and richly to reward his loss of temporal things by increase of spiritual blessings, with which he was favoured above many. Though not gifted with utterance, his experience was sound, his judgment deep, and his heart established. He was valiant for truth. The honour of God and the prosperity of his people he sought with love, and zeal, and fervent prayer. His punctual attendance on all the means of grace was proverbial. The early Sabbath morning prayer-meeting, at 7 o'clock, he regularly attended, even when his sight was so defective, the last few years of his life, that he could not recognise persons, and often said how much they were blessed to him, and expressed a wish, before his death, that they might not be given up. His prayers frequently were fervent and unctuous, and few, either private Christians or ministers, were heard so well. It was his custom to compose a hymn for the school children to sing at the anniversary sermons in their behalf, which the Lord appears to have blessed; four of the members of the church received their first convictions from them.

Meekness and gentleness were remarkable in him; and there was a weight and solemnity in his remarks that made them very impressive. On his way to chapel he was frequently ridiculed by the ungodly. On one occasion, as he passed by some of them, one said, tauntingly, "Mr. C., where shall I go, when I die?" He made him no reply, but observed, on his return, "My heart went out to the Lord: 'Lord, lay it with power on his mind.'"

Mr. Godwin thus speaks of him. He says, "I have known him for many years, have had many sweet moments with him, and many sweet feelings under his prayers, and much enjoyed conversation with him upon the best things. I have ever found him to be spiritually minded, always entering upon divine things whenever I have visited Bedworth, so that I felt my heart knit to him in the bonds of the gospel of the eternal Son of God; and I believe that the grace of God which bringeth salvation, taught his redeemed soul to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world; that he feared God above many; that the Lord led him and kept his soul near to himself. The grace of God shone in his heart, life, conversation, and his dealings in business. He was one of those Christians who was favoured to die daily, and was greatly blessed with the spirit of meekness and gentleness, kindness and long-suffering, and had learned this pre-

cept, 'Wherefore, my brethren, let every man be swift to hear, slow to speak, and slow to wrath.'

"On Monday afternoon, April 22nd, I had a sweet interview with him, but found him exceedingly weak in body; he had kept his bed about a month; he was very comfortable in his mind, and he told me he had not enjoyed the Lord's presence so long together for many years, that he was very happy, and the Lord Jesus very precious, and that he was watching and waiting to enter into rest. He also told me that it was 47 years ago that he heard the voice of God in his conscience. He took my hand, and held it fast, and the Lord kindled that sweet spirit of love and affection within my heart, so that every word he spoke dropped with weight and sweetness into my soul. He also told me how much he had enjoyed the 7 o'clock prayer meetings on Lord's day mornings, and he hoped that every minister would exhort the people not to neglect them. He was not able to talk much; so I left him. Before going to bed, I went in to see him, and found him much the same. I read and went to prayer with him, and felt nearness and access to the Lord; and assured that the Lord would give him an easy passage through the river of death.

"Tuesday morning, April 23rd, I went into his room to take my farewell of him in this world. I said, 'How are you this morning?' He replied, 'I am still on the rock. I shall soon enter the kingdom, and join in the song of Moses and the Lamb.' My heart was melted within me, and we parted in the spirit of meekness and power, with my soul like melting wax in the midst of my bowels, and with a good hope that we should soon meet again in heaven above.'"

March 16th.—He appeared much worse, and was thought near death. Recovering a little, he said, "Happy living and happy dying in Christ! I would breathe my life out in Christ; my soul triumphs in Christ before I am freed from a body of sin and death; I should like to live to praise him a little longer, but I am willing either to live or die; I have no fears, no doubts, no suspicions. He has been a kind Friend to me, and I have been a ——." Here weeping prevented articulation. He continued, "They are blessed souls that sit at the feet of Christ. I have had my doubts and fears. How anxiously I have listened to those around, to see if I had a part and lot in the matter. What empty things are all these toys! When I see so many poor mortals around us live and die careless, and sink beneath his frowns, to think that I should not be left like that!

'T was the same love that spread the feast,
That sweetly forced us in.'

After a pause, he said, "There, you can go now. I feel I am going to stay a little longer with you. The last moment has not come yet. I am singing, 'For me to live is Christ, and to die is gain.' If I am taken off suddenly, don't grieve; it will be a happy morning. It will be absent from the body and present with the Lord. The moment the breath is gone, the soul is happy in the enjoyment of Christ. I feel as though I could expand my wings and fly to his arms."

At another time he said, "How often have I wished, and longed,

and prayed that I might not sin any more. I would be holy as he is. I would be with him, and be like him. I don't want degrees in glory. I want to be like Christ; that's enough for me. The last time I was led by a friend to the prayer-meeting, on account of my sight being taken away, we passed a number of men, who began to laugh at me. I thought I would not change with them for all the world. I hope the Lord will forgive them."

About a week before his death, he said, "Christ is my portion. The poorest creature on earth is rich, if he possess Christ. My soul's best affections are wrapped up in Christ. Christ perfumes the tomb for his followers. They took spices to embalm him, but his precious presence is balm enough. I shall know what heaven is before I get there. The fearing soul often sings,

' Could I but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should drive me from the shore.'

O what a blessed thing it is to have a hope beyond the grave!" A friend made some allusion to the children's hymn, which he had written a short time before for the approaching anniversary. He said, "My soul was in heaven then. I could not help writing it. If he judges us while we are here, and we are pardoned, that will do for us when the world is in a blaze." One of the friends present expressed sorrow on the loss of such a friend. He said, "Don't fret, friends. Christ is a better Friend. Who knows but what the Lord has sent this to increase our love to him, and show us the vanity of all things here below. They are the sweetest blessings that ever can be enjoyed. Times without number I would have given all the world to feel what I do now, but could not get it. Christ is proving now that what I have written at times has come from my heart. The bitters that are mingled in the gospel cup give me an appetite. The bitters and sweets together make them palatable. The bitters will all be done away with soon, and give place to never-fading joys. My song will be always new. When my tongue is silent in the grave, Christ will be still my song in yonder cloud. Christ will be my song for ever. O how blessed the thought of eternity to me! There will not be any end to the joys of heaven. If millions could conceive the joys! For ever safe or for ever lost! O what a thought! But O what a little impression it makes on poor sinners. It grieves my heart to see what sin has brought on poor mortals. If eternal torments were opened to their view, it would only scare them, and they would be but harder still. But who knows where the channel of mercy may flow." He now appeared exhausted; and as one was about to leave, he said, "Well, I could keep you as long as my strength will last. You will join me in heaven, and I shall know you there. I shall know the friends, and I shall welcome you, and sing with you. No night there; no parting. The Sabbath will never be over. Who could have thought the Lord would have favoured me thus? He has been better to me than all my doubts and fears." He then added, "Human nature sinks."

On Wednesday, the day but one before he died, he said, "Blessed are the dead which die in the Lord; the battle's fought, the victory's won! Christ, the conqueror! The sting of death is extracted. Mrs. C. observed, "We may tell the friends you are on the Rock." "Yes," he replied, "and I shall shout Hallelujah when I see them come. Those that are afraid of dying, tell them of me. I was afraid of dying once, but now I have found the Rock, and they will find it too;" and then, with marked emphasis, said, "I shall sing, Hallelujah, when I see them coming;" then clapped his hands, while tears of holy joy rolled down his cheeks. He then kissed and blessed his wife and daughter, and said, "I love you both. I loved my father and my mother, and I am going to join them, to sing the new song above." Seeing them weep, he said, "Don't fret, I am only going a little first. I want Christ to come and fetch me home; nevertheless, not my will, but thine be done." Mrs. C. said, "You had better have a little sleep now." He answered, "I think my next sleep will be in Jesus. Lord, give me a safe and easy passage over Jordan. When I shall be with him I shall be satisfied. I'll praise him to all eternity. The Lord has spared me a long while in the wilderness, and now I have looked the monster in the face, and told him Jesus died for me;" adding, "Come, Lord Jesus, come quickly, and take me home to thyself."

About an hour before he died, Mrs. D.* asked him if he wanted anything. He said, "Jesus to fetch me home," which were the last words they could understand. He tried to speak just before he died, his lips moving, but could not be heard. It is thought he was calling on the Lord Jesus to come and take him, as he had frequently repeated the words, "Come, Lord Jesus, come quickly." He then breathed out his soul, and slept in Jesus, almost imperceptibly. How truly it may be said of him, "Mark the perfect man, and behold the upright; for the end of that man is peace."

WHENEVER you approach the throne of grace, in a way of supplication and thanksgiving, let your hope of acceptance and gracious audience be singly founded on the righteousness, atonement, and intercession of Christ. Our spiritual sacrifices are sanctified, by ascending from the altar of his mediation; and then only enter the presence chamber above, when mingled with the rich interceding prayer. This was, probably, one reason why, under the Old Testament dispensation, the prevalence of prayer is so often assigned to the time of the evening sacrifice; as pointing at the death of Christ, who afterwards expired on the cross, about the ninth hour of the day, near the time of the evening oblation. Hence it was, that Abraham's sacrifice received a gracious answer, being offered about the going down of the sun; Isaac went out to pray at even-tide; Elijah, at mount Carmel, prayed and offered at the time of evening sacrifice; Ezra fell on his knees and spread out his hands, at the evening sacrifice; David begs that his prayer might be available, in virtue of the evening sacrifice; and Daniel, at prayer, was touched by the angel, about the time of the evening oblation. All to show the prevalence of our access to the throne of grace, by the powerful merit and intercession of Christ, who was the acceptable evening sacrifice.—*Toplady.*

* Mrs. D., named above, is Mrs. Congreve's sister, Mrs. Drakeford.

REVIEW.

Life and Letters of the late James Bourne. London: Simpkin and Marshall. 1861.

COMPLAINTS have been made in every age by the real saints and servants of God of the low state of religion in their day. Not to mention such names as Augustine and Bernard, even in those days which are usually and justly considered signal epochs of vital godliness, such as the time of the Reformation and that of the English Commonwealth, Luther and Knox, Owen and Bunyan loudly lamented the prevailing errors, the general lukewarmness, the abounding evils, and the reigning pride and worldliness of the great bulk of professors in their day as presenting a striking contrast with the precepts of the New Testament and with those fruits of righteousness which are by Jesus Christ unto the glory and praise of God. That in every wheat-field there should be tares, on every barn-floor chaff, in every mine useless ore as well as precious metal, need not astonish us, as such is the character of the present dispensation. A Saul among the prophets, a Judas among the disciples, a Simon Magus among the baptized, need not then surprise us; but when there are more Sauls than Samuels, more Judases than Johns, and more Simon Maguses than Stephens, then may we well cry out, "The good man is perished out of the earth, and there is none upright among men." Persons ignorant of the power of God in their own bosoms, knowing little or nothing of vital godliness for themselves, and, with all their loud and long profession, still wrapped up in the face of the covering cast over all people and the veil spread over all nations—the veil of ignorance and unbelief over the heart, (2 Cor. iii. 15,) naturally consider all such complaints as captious, and to spring rather from the dark and gloomy views of the complainers than to have any solid foundation in truth. If I have never seen a diamond, is it wonderful that I cannot distinguish between a gem from the mines of Golconda and a Bristol stone or Birmingham paste? If I have never seen light in God's light, never felt life in God's life, never tasted and handled the word of his grace, never known the beauty and blessedness, the grace and glory of the Lord Jesus Christ, need it be a matter of surprise that I should call evil good and good evil, put darkness for light and light for darkness, bitter for sweet and sweet for bitter? Now this is just what they do who, like the idols of old, "have mouths but they speak not," that is, words of truth and righteousness; "eyes, but they see not" light in God's light; "ears, but they hear not" the pure sound of gospel grace nor the voice of the heavenly Shepherd; "noses, but they smell not" the savour of his good ointments; "hands, but they handle not" the word of life; "feet, but they walk not" in the strait and narrow way; "neither speak they through their throat" what they have felt with divine power in the heart. No wonder, then, that they resist any such unwelcome truth as that they are labouring in the fire for very vanity. "Look," they say, "at the ra-

pid increase of churches and chapels all over the land; see the hundreds of thousands of pounds raised by the different religious Societies, and view the efforts made in every direction to advance the interests of true religion by Sunday and ragged schools and by the wide diffusion of Bibles and tracts in every land and almost in every language under heaven. Will you tacitly ignore or wilfully shut your eyes against such decided marks of a widely-spread interest in true religion, or what is worse, will you deny all such efforts to be good because not in precise harmony with your own narrow views?" We freely admit that much has been done and much is still doing to elevate the rude masses into something like religion and morality; and as the Bible cannot be spread or read without some effect on men's consciences, much of this outside work may assume the shape of such a system of truth, doctrinal and practical, as is revealed in the inspired page. This is what the word of truth calls "the form," or outside shape, "of godliness." But this is just what the Jew had from the Scriptures of the Old Testament, which the Apostle calls "the form of knowledge and of the truth in the law." (Rom. ii. 20.) But this very Jew, when boasting of the law, through breaking it was dishonouring God. (Rom. ii. 23.) So under the New Testament, wherein there is a clearer revelation, men may have a form of godliness whilst they deny the power thereof. To quicken the dead, to deliver the blind from the power of darkness, and to translate the vassals of sin and Satan into the kingdom of God's dear Son, is so purely and peculiarly the work of sovereign grace that we must not confound these miracles of mercy and love with the weak and puny efforts of an arm of flesh. So far as they humanise, civilise, and improve the rude and rough masses towards which they are directed, let such efforts be recognised as truly praiseworthy. But let them not usurp the throne of sovereign grace, as if they wielded the sceptre of the Prince of peace, or burn incense with strange fire as if they were offering spiritual sacrifices. Reformation is not regeneration; and men may be civilised and humanised, receive a large measure of divine truth into their minds, live to a good extent under its influence, and, as far as outward appearance goes, be made truly religious without ever being washed, sanctified, or justified in the name of the Lord Jesus and by the Spirit of God.

But let us now dig down into a deeper stratum than the mere superficial soil, which everywhere meets our eye—that thick evangelical crust under which so much self-delusion lies hid. Look at those churches, for instance, which profess a purer faith and a sounder creed than that motley mixture of semi-Calvinism or decided Arminianism which marks the general profession of the day. Take a glance at the letter churches and the letter ministers who, like Paul's Jew, "make their boast of God" as if they were in full and firm possession of his truth; and view their features as reflected in those sermons, pamphlets, or periodicals which may well be supposed not only adequately to represent them, but to set them off in the most glowing colours and the most favourable light. Stripped of all that false glare of vain confidence and boasting assurance, how naked and

bare they stand before a discerning eye! Weighed in the balances of the sanctuary, how light is all their religion; and in what a striking contrast does their poverty stand with their pretensions! Judged by their own standards, or by the glowing panegyrics bestowed upon them in their periodicals, or upon each other at their anniversary meetings, their tea-parties, and their speechifyings, the ministers are burning and shining lights, almost rivalling Paul in grace and gifts, and Apollos in knowledge and eloquence; and their churches are lengthening their cords and strengthening their stakes as if, like the primitive churches, walking in the fear of the Lord and in the comfort of the Holy Ghost, they were daily multiplied. Whether all this flattery, (let it arise from the fumes of incense burnt by their own hands or by others for them,) spring from ignorance of the nature and power of vital godliness, from blindness to the real state of things, or from a wretched carnal desire to please, so that what is given in paper of praise may be returned in bullion of profit, matters little. Deception is deception, whether the deceit is known or unknown to the deceived. Consumptive patients flatter themselves with returning health, and relatives adopt the same pleasing delusion when the hollow cough tells a different tale to the physician's ear, and the hectic flush presents a different aspect to his penetrating eye. In such a case it really matters little as regards the present state and the final issue, whether the patient deceives himself, or quacks, with their balsams, eager for pelf, avail themselves of his self-flattery to pour into his ear a congratulatory strain, and into his stomach a heating if not a healing drug. Disease advances in spite of all such deception, and the pale corpse soon betrays the falsehood of deceiver and deceived. There are consumptive churches as well as consumptive patients, and quacks in the pulpit as well as in the advertising columns of a newspaper; but the more sure the end the worse the flattery, the more subtle the deception the more awful the issue. A tree is to be known by its fruit; and if this test be applied to the letter churches and the letter ministers, we shall not form any very high idea of their being trees of righteousness, the planting of the Lord, that he may be glorified. The late controversy, if it has done nothing else, has brought to light an amazing amount of error hitherto covered up both by ministers and members; and were these churches laid bare to the eyes of men as they stand before him whose eyes are as a flame of fire, we firmly believe that evil would be found as predominant as error. A decent veil of morality may indeed cover them, for that the world demands too stringently for its voice to be wholly unheeded. But pride, worldliness, and covetousness may reign rampant where grosser sins are not committed or kept close from observation.

When wearied and sickened with the general aspect of what is called the religious world, and with men who either are drunk with the spirit of error or hold the truth in unrighteousness, how refreshing it is to meet with a true-hearted, well-taught, simple, and savoury child of God. As we converse with such, and mark their godly

fear, their tenderness of conscience, their humility, their brokenness and contrition of spirit, their spirituality of mind, their faith strong yet not presumptuous, their hope clear but not self-confident, their love sincere yet not vain-glorious,—what reality seems stamped upon their religion, and what a marked contrast is thus afforded between such and that numerous class to whom we have already alluded, and to too many of whom, it is to be feared, the words apply, “I know thy works, that thou hast a name that thou livest, and art dead.” The contrast which we have thus drawn between professor and possessor is never more striking than when we meet with books written under the influence of the dissimilar spirits which characterise the one and the other. Disguise it how they may, wrap it up how they will, the ill savour of a carnal spirit manifests itself to a spiritual nose, as no amount of pastiles or aromatic vinegar can conquer the sickening odour of the chamber of death. But “spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, with all the chief spices,” naturally, necessarily give out a sweet odour at once recognised as peculiar and genuine. As with men, so with books, there is the ointment of the apothecary full of dead flies, and there is the ointment of the right hand which betrayeth itself.

It is some time since we met with a book of greater weight and power than the volume the title of which we have given at the head of the present article. The singularly happy death of Mr. Bourne, it will perhaps be remembered, on a previous occasion, found a place in our pages; and as was his death, such, for the most part, was his life. Though the Lord does sometimes almost work miracles on a death-bed, as, for instance, when he fills with all joy and peace in believing some poor desponding child of his long held in doubt and fear, yet, as a general rule, it is true as regards sinner and saint, that as men live so they die. Those who are blessed with much godly fear, and walk in the light of God’s countenance, usually die in sweet peace; and if there be no remarkable triumph, no being carried to heaven as in a chariot of fire, they find the everlasting arms underneath to support them as they pass through the valley of the shadow of death. And those who have through much tribulation entered here below the kingdom of grace usually enter with corresponding consolation into the kingdom of glory. Mr. Bourne was singularly favoured during a long life to walk much in the fear of God, and to enjoy much of the light of his countenance and the manifestation of his love. We have the advantage, in his case, of an account drawn up by himself of the early dealings of God with him in providence and in grace, from which we shall make some extracts, as showing, far better than we can do, the way in which he was led of the Lord both in providence and grace. His autobiography thus commences:

“It is my desire in much humility to give some account of the teaching of the Spirit of God upon my heart.

“I was born (in 1773) at a village called Dalby, near Spilsby, in Lincolnshire. My father was a country gentleman of considerable landed property. My mother’s name was Fowler, of Boothby Hall, in the same neighbourhood.

She died when I was but eighteen months old; and whilst almost an infant I was sent daily to a school kept by a poor woman who had been servant in the family, and was often through neglect left there for days together. At the age of four and a half I was sent to Louth Grammar School.

"My father's second marriage turned his affections from me until his death, which was very wounding to me. He died when I was fifteen, leaving the paternal estate to his eldest son, and a small legacy to the rest of his children by his first wife, of whom I was the youngest. The surviving son by the second wife inherited his mother's property. Thus were two of the family rendered independent, and placed in a very different situation from the rest.

"At school it was easily seen that I was neglected at home, and therefore the same liberty was taken by the master. I was continually punished, disgraced, and disheartened, and never allowed to rise in the school. I must acknowledge that my natural disposition was volatile, and that I was a boy that had no mind for study; nor did the master attempt to correct this deficiency, but was always jeering and setting me at nought; so that at last I entreated my friends to go to another school in the same town. Here I made more progress in one year than in all the time before, greatly to the surprise of my new master, and regained my lost character, and was fitted by this short attention to my education to enter upon anything that might be eligible for me to pursue in life.

"In the same town I had a brother articled to a solicitor, who during my absence in the holidays had joined himself to the Methodists. On my return he said much on the new profession of religion he had engaged in, and I was not long listening before I went with him to hear, and soon became his constant companion. I remember the first text I heard was 2 Kings iv. 26: 'Is it well with thyself? is it well with thy husband? is it well with the child?' The last sentence lighted upon me. I replied in my heart, it is not well with the child—meaning myself. This I could not easily shake off; and from the impression it made on me, together with my brother's conversation, I became a professor of religion. Being a school-boy at a public school, I was presently noticed by all parties; flattered and admired by the poor professors, laughed at by others, and scorned by my school-fellows, who used to set themselves in such places and positions in the chapel as to make me if possible ashamed of myself and of the despicable cause I had espoused. In a few weeks I was solicited to join the society, the nature of which I neither understood nor laid to heart. Being made tender through fear I only thought I must do as I was bid. So on the next public meeting my brother and myself appeared in full congregation to give some account of the work of God upon our souls, of which, as yet, I had no comprehension; yet, after a few broken accents, we were admitted.

"All this time I had to endure much reproach in the boarding-house from those around me, but this text continually followed me: 'Whoso is ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.' (Luke ix. 26.) This kept me patient and willing to bear, though I had no spiritual view or knowledge of Christ as my Saviour.

"I was told to pray to obtain the justification of my soul, as they called it; and after some weeks I found a great flow of comfort that I understood not, which they told me was the first blessing, and it produced something that looked like fruit. I remember that in consequence of the unkind treatment I received from the mistress of the boarding-house, I had imbibed a great secret hatred to her; but after this change I told my brother that now I could love her dearly; he said that was right, and was a proof that the work was genuine."

The impressions thus made in his mind were instrumental in keeping him from much evil, if they did not lead him forward into the knowledge of the truth; yet there was a strange inconsistency, as is often the case at first, between his convictions and his practice:

"After various unsuccessful attempts to engage in some line of business, I at last settled in Manchester. Here I addicted myself to visiting and public

amusements, and by this means soon lost sight of my profession of religion, endeavouring to drive all care and despondency from my mind. Yet the Lord did not give me over to a reprobate mind. I could not quite forget the little understanding I had of divine things, and there were many vices I dared not enter into as others did. Thus the Lord kept still alive in my conscience that spark which he had put there, though balls, card-parties, and the like occupied nearly the whole of my time, till my little patrimony began to sink, and conscience began to awaken at the same time, and to bring on terrible fears.

"I remember one Sunday being invited by six or seven persons to take a ride. This I shall not forget while I live. My friends were altogether of the world, but I had not totally forgotten the restraint I formerly felt, yet I ventured. The heavens seemed to me covered with sackcloth. I felt as if hell were already begun. We at length arrived at the river Mersey, which we must ford. Here I faltered, not daring at first to cross, but said nothing. I let four or five pass and then spurred on my horse, but exceedingly feared I should perish in the river. I could not for one moment raise my drooping spirits. but my heart kept saying, 'Is this the way to spend your Sundays? Will this bring a blessing?' I could not answer, I felt so ashamed, only that if I should be spared to get safe home I would never do the like again. The company was vain and thoughtless; but as for me, though I knew not the Lord, his terrors made me greatly afraid. I shall never forget the black cloud that was upon my heart, as an evident mark of the wrath of God for my sin."

Though sprung from a good and opulent family, yet, as being a younger son, his patrimony was but small; and at this period his mind became much exercised about his future provision in life. He thus narrates a remarkable answer to prayer, whereby the Lord opened for him a way not only for present but future maintenance:

"After I left Manchester I had the offer of a commission in the army, which I accepted, because anything seemed better than an idle life. I also entered at St. John's College, Cambridge; but everything combined with my unsettled state of mind to stop all purposes but that to which the Lord soon led me. I wandered about not knowing what next to do, nor how I should be eventually provided for; and what was worse, full of sorrow and guilt, I knew not how to call upon the Lord. For about two years I was thus tossed, being unsettled in my mind and unprovided for; and finding my finances very small I often feared I should come to utter disgrace and ruin.

"One day I was so cast and so ill-treated by some with whom I had resided a few weeks, that I felt myself filled with the utmost despondency, and completely overwhelmed with grief. I went to my bed-room and fastened the door, and then fell on my knees, and with all my heart and soul cried to the Lord as nearly as I can remember in these words: 'O Lord, what shall I do to maintain myself? I cannot endure this miserable way of living!' No sooner were these words out of my mouth than it was impressed on my mind, 'You must draw.' I was quite surprised; and though as yet I knew not the Lord, yet I considered this a plain direction from him, and I at once gave up all other plans and began to occupy myself in the art of drawing, which has afforded me a liberal supply for many years, and enabled me to bring up a large family respectably.

"I immediately went to a kind and wealthy relation, who gave me time and opportunity to practise drawing, until, by a singular circumstance, I had the opportunity of a journey to London, and with my little store of knowledge in the arts I called on an old schoolfellow and told him very frankly my history. He was immediately interested for me, and said if I would settle in London he would introduce me to the Countess of Sutherland and Lord Spencer, who was then Lord of the Admiralty. My heart throbbed, knowing my deficiency, yet it seemed an opening I dared not set aside; but how I should stand my ground I knew not, neither did I know the Lord.

"I had five guineas left, with which I took lodgings, and found immediate employment in those families. I had many anxieties and fears, and laboured hard to make myself equal to my engagements."

But we now come to a more clear and decided work of grace on his soul, which he narrates in his simple, truthful, yet striking and most interesting way:

“One night as I returned to my lodgings my landlord said to me, ‘As you are so fond of hearing preachers, I wonder you do not go and hear Mr. Huntington.’ I replied, ‘I never thought of him. I go chiefly to church and have not heard much about him; but I will go in a few days to hear him.’ I remember the first time I heard him, I thought him the most agreeable preacher I had ever heard, and was not in the least tired. I continued for two years to frequent his chapel together with the Established Church. I now grew very anxious and much in earnest respecting the salvation of my soul, but had no understanding what spiritual life meant, or what secret communion with God was. I used to pray, as I thought, but never waited for any answer; I supposed that I should get that in heaven, not now; and though I found nothing in my heart to forbid the spirit of the world, or anything that was not openly flagitious, yet I believed without doubt that all was right within.

“About this time I met with Mr. Huntington’s book, ‘The Barber,’ which I was told was very scurrilous; but I ventured to read it alone, and the Lord was pleased by this book to discover the nature of my profession, that it was altogether vain, and would by no means stand when the rain began to beat and the winds to blow, but would certainly fall, because founded on the sand. This, by the power of God, swept away every refuge of lies I had been hid under, and left me without a hope, and yet not without a cry. This led me to hear more attentively the author of the book. It made religion of importance to me, and I could no longer be a trifling professor, for I was in earnest to seek salvation, but found I had lost my way. It was by very slow degrees that I could at all understand the word, though so faithfully preached; yet now and then I had a little hope that the Lord would not utterly cast me off, especially once from these words: ‘The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry.’ (Hab. ii. 3.) This made me patiently wait and look out for a further and clearer token than I had ever yet found of my interest in Christ. I could give very little account all this time of the gospel, only I felt I was a lost sinner, and the minister told me how such were to be saved; and the Lord made me very much in earnest to seek in the way I was directed by the word.

“My business was subjected to many changes, but upon the whole very prosperous; and lest this should share too great a portion of my heart the Lord was pleased to lay upon me a long and grievous affliction. This was the cause of many sighs and bitter groans, which were every now and then accompanied by some encouraging hope. While I write this I feel a measure of sweetness at the recollection of the kind help often afforded me in my extremity, and which has been continued up to the present day.

“My custom was to spend my summers in the country with families of rank, in the way of business. And as the time drew near for my leaving town I began to feel many fears, for I had laboured long in darkness, and had not as yet attained to a comfortable knowledge of God’s favour toward me in Christ Jesus; and I felt afraid, lest, being deprived of the public worship, and also debarred from spiritual intercourse with the people of God, I should defer that which my heart was now set upon—for I understood in some measure by the ministry that I must come to a knowledge of Christ by the remission of sins. Under these apprehensions I was engaged to go into the country with a young gentleman of the Temple, and thinking all hopes of finding the happiness I sought were about to be far removed, I laid it greatly to heart. After performing our journey we parted, and I went to the house of a friend, where I found the family were absent from home, but had requested me to stay as long as I liked. I went to bed fatigued and full of fears; but when I awoke in the morning I felt something that I did not quite understand. I was particularly cheerful; all the darkness in which I had so long been involved was gone. Something seemed to say, You had better get up. So I arose; and the happiness increased. I found the burden of all my sins, which had so sore oppress-

ed me was gone, and I could do nothing but bless and praise God's holy name. I had never heard any one speak of this happiness, but I felt it was what the minister had set forth by the word as the revelation of Jesus Christ to the soul; and I knew now that I was a sinner saved by grace, and that the Father, Son, and Holy Spirit, One eternal God, was my Friend. I could now only tell of my joy, as before I could only tell of my misery. I knew the voice, according to that scripture: 'Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold it is I.' (Isa. lii. 6.) I was now as sure of eternal life as of my existence, nor had I the shadow of a fear about it. The Sun of righteousness had risen with healing in his wings, and my soul could do nothing but rejoice. These things confirmed the many seasons in which I had found a distant hope, and though after this I had many changes, yet did it effectually show me that the Lord had given me spiritual life."

Hitherto Mr. Bourne knew little of the plague of the heart, or of the furnace of affliction; but he was to learn that it is through much tribulation that the saints enter the kingdom. As is often the case, his trouble arose from a most unexpected and proportionally painful quarter:

I had two friends about my own age, with whom I had often taken sweet counsel, and whom I had often freely reprov'd for what I saw inconsistent in their conduct. One night, in the middle of private prayer in my own room, and not thinking of my friends, I was stopped with these words, which seemed spoken in my heart: 'Suppose you were called upon to give up your friends?' alluding to the above two. I was greatly surprised, and replied, I could not do that; but I felt seriously disposed to recall my words, and said, 'O Lord; if thou enable me, I can give them up.' Upon which these words followed: 'You will be called to give them up for ever.' This startled me, and I was filled with fear, but could not tell what it meant. All this passed from my mind until on the following Sunday we met as usual, but to my great surprise they told me they could no longer associate with me, and therefore begged me to leave them. I was much cast down, and went home very sad and solitary, for the cause of their behaviour at this time never once entered my mind; (I was afterwards informed that it was my absolutely setting my face against the intended marriage of one of them with a worldly woman, I believing that he was a child of God;) but I concluded, as David did when Shimei cursed him, that the Lord had bidden them; so I feared they had discovered I was a hypocrite, and that I was unworthy of the notice of any of God's people. I sank in spirit, 'like lead in the mighty waters.' I think I never cried to the Lord in such agony of spirit before. I seemed on the brink of despair, and could think of nothing but a person I had heard of who had died in despair. The people of God, as I believed, having judged me altogether wrong, I thought it was needless for me to eat or to drink for nothing but hell. Yet, under all these feelings, I never gave up crying to God. My two friends went to Mr. Huntington, and gave such an account of me as to cause him to direct his utmost severity against me from the pulpit, which made all who knew me by sight to avoid me. My health became impaired; I could not properly attend to business, and mine appeared altogether a lost case. One morning I was brought to such an extremity of despair as to fear I should die in it and be for ever lost. I said in secret, 'If nothing appears in my behalf before 7 o'clock this evening I am gone for ever.' I well remember the evening. While I was in bitter cries before the Lord, lying on the floor in a state of utter hopelessness as to my own feelings, these words were gently whisper'd in my heart, 'Thou shalt return in the power of the Spirit.' I said, 'Lord, what does this mean?' and it was repeated again and again seven times, and at last broke my heart to pieces and set my soul free from the misery and bondage under which I had laboured so long. Now I knew by the power of the word that the Lord Jesus Christ was my Saviour, and my comfort was great and inexpressibly sweet, so that I could not describe it. The Lord was now with me,

though my friends had forsaken me. I went to public worship, and the minister preached from these words: 'Show me a token for good, that they which hate me may see it and be ashamed; because thou, Lord, hast holpen me and comforted me.' (Ps. lxxxvi. 17.) The whole discourse was so sweetly applied to my heart, and so suitable to my case, that though I believed it was intended to favour them that had taken part against me, yet I do not know that I ever before had heard with such sweetness and power."

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"Every now and then something would occur to open the deep wound which this dispensation had made in my soul; and as often did the Lord pour in the oil and the wine. Those who took part against me drew over many to their side, and I became of small estimation. I used to be pointed out as the apostate; and many would cross the street rather than meet me.

"I now believe that God's purpose in all this was to humble me, and to separate me from false professors. It was not long before Mr. Huntington died, and on his death the people were scattered to all winds, and many of those whom I had formerly associated with separated from the truth; and some have since died, leaving no testimony of salvation. But by this affliction the Lord in mercy answered me 'by terrible things in righteousness,' and kept me from embracing errors, and humbled me in the dust before him as an abject sinner, feeling the utmost need of a Saviour; and I cannot describe how precious his love was to me.

"During this sore trial I was visited in my sickness by a medical man who attended the same ministry, and he kindly sent a friend to see me. This friend was Mr. Burrell, and his conversation with me then formed the beginning of that bond of unity of spirit which I believe will continue to all eternity."

But there was much mercy mingled with this most painful trial. The Lord had a special purpose to accomplish in Mr. Bourne's case, and to teach him with a high hand the deep mysteries of the kingdom, and thus separate him more fully and effectually from all false profession. With all our love and esteem for Mr. Huntington, we fear that it is true that in his latter days many got about him with flatteries, and were received if not into his heart yet into his notice, who had but little claim to his friendship on the ground of spirituality. He had been so long despised by professor and profane, so long a servant of servants, that his friends in the early period of his ministry had no drawing to him but that of the power felt under his word. But as time rolled on, his gifts, his knowledge and remarkable memory of the Scriptures, his apt and witty sayings, his liberality, the influence which he wielded as a writer and preacher, and his personal qualities and generous hospitality drew round him hearers who would have scorned the Coalheaver at Thames Ditton; and as some of them were opulent as well as liberal, and were unbounded admirers of his preaching, it is not to be wondered at that they became personal acquaintances or friends. It was from some of these last that Mr. Bourne suffered, and all the more so in that they succeeded in prejudicing Mr. Huntington against him. It is good for us to have every false prop removed, that we may lean wholly on the arm of the Lord; and however painful it may be to be wounded in the house of our friends, and receive the heaviest blows from those whom we must needs esteem and love, yet it is a path which the Lord often leads his people into. Mr. Burrell, Mr. Huntington's son-in-law, and under whose ministry Mr. Bourne afterwards sat, fully entered into his case, and wrote to him the following letter, with which we shall, for the present, close our article:

“Dear Friend in the Lord,—‘Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, and cast you out for my name’s sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.’ (Isa. lxvi. 5.) This has been fulfilled in your heart’s experience. The more I dive into this matter, the more I am convinced that the hand of God is in it; and instead of being ashamed of your acquaintance I think myself highly honoured of the Lord to be made an instrument of some good towards you. I perceive that the Lord has given me a right view of your state and case; and I have not a doubt but he will bring you out with a high hand.

“I am glad to find that you cleave close to your best Friend, and that he also cleaves close to you. Continue still daily to make your calling and election more sure; and every fresh manifestation of our ever-blessed Friend to your soul will surely effect this, for the joy of the Lord is our strength. He will bring us to hope in his mercy, and to believe his love toward us, and to lay fast hold of his strength by faith, though the minister, with all the deacons and elders, and all the saints, should set themselves against us. I know that reproach will break the heart, but our good Father will heal it. ‘No weapon formed against thee shall prosper.’ When heaven and earth set themselves against Hezekiah, the good Spirit secretly made him turn towards the wall and pray, and he obtained a glorious victory. Your case is somewhat similar to Heman’s, for God has put your acquaintance into darkness, and they stand aloof from your sore, because they do not understand your case. But woe be to them that are at ease in Zion, and to them also that are not grieved for the affliction of Joseph. I hope the Lord will still continue to wean you from man. Remember that the most upright among them is like a thorn; (Mic. vii. 4;) but our good and gracious God has said he will never leave us nor forsake us, and that he will put his fear into our hearts, and we shall never depart from him.

“God is doing a great work in your soul, and is about leading you in a plain way, where there is no stumbling. Your being able in the strength of the Lord to stand against friends as well as foes, will greatly redound to the glory of God’s grace, and you will perceive that the faith of God’s elect, the rich gift of God, is not to be daunted by either men or devils. It is, as Hart beautifully describes it,

‘A principle active and young,
That lives under pressure and load.’

“I am, yours in the Lord,

“JOSEPH FRANCIS BURRELL.”

(To be continued.)

“SING PRAISES TO OUR KING, SING PRAISES.”

O FOR a seraph’s tongue, to tell
The glories of Immanuel!
O for the Spirit’s light, to trace
His Person, love, and blood, and
grace.

He was the Father’s darling Son,
“Ancient of days,” ere time begun.
To save his church from sin and
woe,
Her flesh he took, and dwelt below.

When to the cross I lift my eyes,
There hangs the bleeding Sacrifice;
The spotted Lamb made sin I see,
And cursed of God for worthless
me.

Grace from his lips abundant flows,
And deserts blossom as the rose;
His words restore where’er they
come,
The blind, the halt, the deaf, the
dumb.

His love, surpassing human thought,
By paltry works can ne’er be bought;
Free as the Spirit’s quickening
breath,
Unchanging, endless, strong as
death.

Had I a heart and tongue of flame,
I could not half unfold his name;
Ten thousand thousand harps of gold
Still leave Immanuel’s praise untold!

THE
GOSPEL STANDARD.

SEPTEMBER, 1861.

MATT. v. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

A BRUISED REED AND SMOKING FLAX.

BEING THE SUBSTANCE OF A SERMON, BY J. C. PHILPOT, PREACHED AT EDEN STREET CHAPEL, LONDON, AUG. 10TH, 1851.

“A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.”—Matt. xii. 10.

A CHILD of God in himself is all weakness. Others may boast of their strength; he has none, and feels to have none. But it is one thing to subscribe to this as a matter of doctrine, and another to be acquainted with it as a matter of personal experience. It must be learnt, painfully for the most part, inwardly learnt under the teachings of the Spirit. But it is this weakness which fits a soul for Christ, for he himself declared to his own Apostle, Paul, when he was groaning and suffering under the buffetings of Satan, and the sharp, pungent stabbings of the thorn in the flesh, “My grace is sufficient for thee, for my strength is made perfect in weakness.” Therefore, if we know not experimentally what weakness is, we cannot know experimentally what it is to have the strength of Christ made perfect in that weakness.

In our text a tried Christian is set forth under two similitudes. He is compared to “a bruised reed,” and “smoking flax;” and of the Lord it is most precious said, that “a bruised reed he will not break, and smoking flax he will not quench;” nay, more, that so far from breaking the one, or quenching the other, he will never leave his work until he “sends forth judgment unto victory.”

In looking at these words this evening, I shall, as far as the Lord may enable,—

I. First, consider the character of a Christian under these two similitudes, *a bruised reed, and smoking flax;*

II. Secondly, with God’s blessing, show that the gracious Redeemer will not *break the one, nor quench the other;* and

III. Thirdly, that he will eventually *send forth judgment unto victory.*

I. Can we find a more striking emblem of weakness than a “reed?” A tried Christian is not spoken of as an oak that spreads its roots deep in the soil, and thrusts its sturdy arms abroad in the sky, that can stand the brunt of a thousand storms, and live through three

hundred winters; but when the blessed Spirit would use a similitude to describe a tender-hearted child of God, he takes a reed.

i. But let us look a little at the similitude here brought forward by the blessed Spirit. A *reed* has its roots deep in the mud, and yet it is distinguished from the mud. Such is the life of God in the soul. It is surrounded with all the mud and mire of nature's corruption, as the reed is surrounded with all the mud and mire of a filthy ditch, and yet is not only distinguished from it, but is not contaminated by it. But the reed pushes its inward germ, its tender shoot through the mud and mire, in which it finds its roots. So in the first teachings and leadings of grace does the infant germ of divine life rear its head above, and amidst all the corruptions by which it is surrounded. But the reed seeks, naturally seeks the light of day, and though buried in mud below, yet lifts up its infant head to catch the warm, vivifying beams of the sun. So it is with respect to the life of God in the soul; it is always, especially in the first teachings of the Spirit, struggling upwards; for though surrounded with mud and mire, and ever washed and overborne by the swelling waters of corruption, yet as drawn by the Sun of righteousness, it lifts up its infant head to catch the beams of his blessed countenance, and receive the warm rays of his grace, mercy, and love. What a blessed moment it is when the plant of grace first lifts up its head above the waters, when the green shoot is for the first time played upon by the south wind, and basks beneath the warm, vivifying beams of the sun. Grace in the heart may long struggle with corruption and filth, and be overcome from time to time by the waves of doubt and despair; but when for the first time, strengthened by the power of God, it lifts up its infant head, receives the warm breath of the holy Spirit upon it, and catches some heavenly rays and beams of the Sun of righteousness, what a start it makes in growth; and how it seems, when the head is lifted up, to have forgotten the mud and mire in which the root lies, as well as the angry waves that once beat over its head! Here then is the young Christian, who after many doubts, many fears, many temptations, and many exercises, is indulged with some manifestation of the Lord's mercy and love to his soul. O, how green his leaf, how sweet his bloom! I compare sometimes young Christians to hedgerows in spring. How verdant they are! how full of sap and juice are the shoots! how bright and refreshing to the eye! And how, when the rays of the sun play upon them, they drink in his beams, and shine forth in his reflected light! But let a few weeks or months pass, let there be a season of drought, let the dust of a turnpike-road blow over them, and let autumn be coming on; now look at the same leaves, O, how covered with dust, how shrivelled up, how burnt and dried, and almost ready to fall! And yet the hedge is stronger in autumn than it was in spring; for though it looked, and was, so beautiful, and every shoot and every leaf was so tender, there was little strength in it. But when autumn comes, the shoot is ripened, and though the leaves be brown and shrivelled, yet the hedgerow is all the stronger for having passed through that season. So with the

Christian; when he has lived some years in the divine life, gone through some storms, been dusted over by the cares and anxieties of the world, and got well browned and shrivelled, yet, after all, he has a strength and a ripeness which the young believer has not.

But to revert to our figure. Here is the reed starting up out of the water, and basking in the beams of day; it grows up, gets stronger, and shoots up into more vigorous life; but a change takes place. The text speaks of a *bruised reed*, but the reed we have just been considering is not yet bruised; nothing has taken place, so to speak, to bruise and crush it. A Christian, then, must pass through a certain experience, in order to bring him into the position spoken of in the text, to make him "a bruised reed." For what is a bruised reed? It is not a broken reed; the head does not fall off, nor does it sink under the water and die; but it is *bruised*. And what makes a Christian a bruised reed? Many things.

1. *Afflictions* sadly bruise. Let a man pass through many troubles, let him be denied the presence of God in them, let trial upon trial, and affliction after affliction come upon him; it will bruise him; he will not have the strength he had before; he will lose that verdure which he had in times past. Though it does not break him utterly, yet it bruises. For God means to bruise him by afflictions. His own dear Son was bruised thereby, for he was "a man of sorrows, and acquainted with grief;" grief and he were no strangers, they were intimate companions, for by grief was he bruised, and had a broken heart, and became a man of sorrows. If, then, we are to have fellowship with the Son of God in his sorrows, we must have our measure that we may have some sympathy with our broken-hearted Head; as Hart says,

" Union can be none,
Betwixt a heart as soft as wax,
And hearts as hard as stone;
Betwixt a head dissolving blood,
And members sound and whole;
Betwixt an agonising God
And an unfeeling soul."

We perhaps sometimes long after closer union and communion with the Lord Jesus Christ, lament our distance from him, and the wandering of heart and affection from him. But do we ever think of the way whereby we are to be brought near? that affliction is the path? or in order to enter into union and communion with a broken-hearted Lord, we must have broken hearts too? that to be brought into intimate relationship and acquaintance with the Man of sorrows, we must have sorrows also? We dare not, we must not, pray for afflictions; that is too venturesome a prayer; but if we pray for union with the Lord Jesus Christ, we are praying indirectly for them. I would counsel no man to pray for afflictions, for young Christians have done so till they have trembled under them. But if we pray for union with the Lord Jesus Christ, we can only have real and felt union with him by walking in the same path. These afflictions, then, bruise, and by bruising the reed, make a blessed way for Jesus to bind up.

2. But *temptations*, also, sadly bruise the reed; few things, indeed, bruise it more. But why should the reed be bruised? Because, unbruised, it is too strong. We need to be taught, sensibly taught, our weakness; and there is nothing, I believe, that makes us feel that weakness so much as an acquaintance with temptation; for there is that in our heart which is akin to it. Were there no sin in us, we should be like Jesus, when he said, "The prince of this world cometh, but hath nothing in me;" but he hath everything in us; and therefore, when temptation comes, he finds in us something that is akin to it, and would, but for the preventing grace of God, secretly entangle it. By these temptations is the soul bruised, that is to say, weakened, crushed, made sensible of its inability to stand, except so far as the Lord upholds it by his mighty power.

But if the reed be *bruised*, it must have lost a great deal of the sap that once flowed through it. The bringing together of the sides of the reed, which must take place if it be bruised, must very much prevent the flowing of the sap. So it is in grace; bruising temptations shut out the access of the soul to God, and the incomings of the Spirit of liberty and love.

3. But *Satan* especially is permitted, in God's wonderful providence, to bruise the reed. It was said of him in the ancient promise, that "the seed of the woman should bruise the serpent's head," but it was added, that it "should bruise his heel." The very part that trod upon him, the heel of Christ's humanity, the serpent was allowed to bruise; and if he was allowed to bruise him, much more may he bruise us. And bruise us he will to good purpose. How the apostle Paul had experience of this; Satan buffeted him. The word buffet, there means to bruise. But Satan buffeted him, or bruised him, by his powerful temptations. And it is by powerful temptations that Satan is permitted to bruise us. Do infidel thoughts never come into your mind? can you get rid of them? Do not vile insinuations sometimes start up in a mass? Are you not a prey sometimes to every vile imagination? Do not you find that Satan, when you are upon your knees, or reading the Scriptures, hearing preaching, or even at the Lord's table, can thrust in some fiery dart? This bruises. Where the conscience is tender, it bruises it, chafes it, and makes it sore.

4. But *sin*, too, that is, the guilt of sin, sadly bruises. You get entangled in temptation; you are overtaken by some snare, you slip secretly; and what is the consequence? Guilt falls hard and heavy upon the conscience, it seems to come down like a club upon the soul, so as to bruise the flesh and break the bone.

But this bruised reed is bruised all over; and, being bruised all over, everything in it seems to be bruised too. Faith seems bruised and hope is bruised, and love is bruised too, and everything within seems ready to die away.

Here, then, is the bruised reed, drooping its head over the water, and ready to fall, ready to hide beneath the wave, and to sink down into its native corruption and die. Who would think that this is the way to prove, experimentally, the love and power of the Saviour?

Who would think, till taught of God, that this is the way to get at true religion, a feeling knowledge, not only of the work of God upon the soul, but a feeling acquaintance with the Man of sorrows, inward union, blessed communion with the Lord of life and glory? Were we called upon to choose a path, this is the last we should think of. Our plan would be this,—every day to get better and better, holier and holier, and more and more religious; and then, by degrees, to grow up into a deeper, closer knowledge of Jesus. But God has not appointed such a way as this. His way is to make his strength perfect in weakness, and therefore to make a Christian feel himself a bruised reed, and as such, weaker than the weakest, viler than the vilest, and worse than the worst.

ii. But the blessed Spirit, speaking of the Lord Jesus Christ and his work, compares a tried Christian also to *smoking flax*. Now, the word flax, here, rather means what is called tow, that is, the refuse of the flax, which the fire burns in a smouldering manner. This is the figure, the similitude that the Holy Spirit has employed, to set forth the life of faith in a Christian bosom. What is this flax? Is it not the filth and corruption of our evil nature, the refuse and scum, as it were, of the Adam fall? And what is the fire that makes the smoke? Is it not the life of God within, that fire which is kindled by a live coal from off his altar? One, then, is here spoken of, not as ever breaking forth into a bright and shining flame, but as smoking flax; having just so much of the life of God in his soul as to make a smoke, without much flame or without much heat. Many of God's children are here, feeling, deeply feeling their corruptions, and yet in the midst of them all having a fire, a blessed fire of God's own kindling. They would, if they could, burst forth into a holy flame; they would not be so stifled by the smoke of their own corruptions; they would break forth, they would burst out, they would flame up unto God in the clear, bright ascendings of faith, hope, and love. But their corruptions, unbelief, sin, and shame all seem to press and bear down the life of God in their soul. So, in the smoking flax, the filth and refuse so choke the fire that it can smoke and smoulder, but not break forth into a lively flame; it cannot consume the smoke and burn away brightly. Have we no smoking flax? Do not you find this day by day? How much of this there is in the cares of a family, occupation in business, a crowd of foolish, worldly thoughts, and everything sinful, and everything sensual; and all these lying, as it were, upon the heart, and suffocating, apparently, the life of God in our souls. And yet, how, as it smoulders, it gives some evidence of life. The smoking flax does not break forth into a lively flame, but it smoulders. There is a breathing after God, there is a desire after his presence and love; there is a struggling against and resisting of corruption, as the flame in the midst of the smoking flax struggles against the filth it is surrounded by; but alas, it wants a more vigorous breath to puff it up into a flame; it wants the mouth of God to be applied, and blow it up into a sweet and holy glow. But there is life where there is even smoke; where it secretly smoulders there is fire. It is not a

heap of refuse, it is not merely a heap of tow; but there is a fire, a holy fire in it, that burns and causes the flax to smoke. Such is much the experience of the day. There is very little life, for the most part, in Zion. Take almost any Christian, and you will find that he is, at best, but smoking flax, and especially, perhaps, in London. I do believe, in my conscience, there is more life and feeling, more real religion in the country than there is in London; more feeling after the word, more life in the soul, less conformity with worldly vanities, and a being less overborne by the pressure of carnality and death. But, taken generally, Zion, in town or country, is in a low place; the flax is smoking, and that is all. There is enough smoke to show that the life of God is within, and yet not enough love to break forth into a a blessed, glowing flame.

II. But we pass on to consider the office of the blessed Redeemer. He knoweth our frame; he remembereth we are dust. Here is the bruised reed, a poor child of God ready to fall, to give up all hope, to sink beneath the water, and to be suffocated and buried in his native mire and mud. But O how gracious is Jesus! The bruised reed deserves to be broken again and again; it deserves to be broken by every wind of temptation, and the storms of eternal displeasure; but the kind, tender-hearted, gracious, and most condescending Redeemer! O how he manifests his grace and mercy in not breaking the reed! No; so far from breaking, he gently binds, as we were speaking this morning, "He binds up that which was broken;" so does he, by the sweet soothing of his love and mercy, not merely not break, but he binds up the bruised reed. And how he can, in a moment, bind up the bruised reed! How he can, by one word, by one look, by one touch, by one smile, rear up the head of a reed that droops! O, how he can bind it up, and make it whole! This is his blessed office. You may, perhaps, feel yourself a poor bruised reed, bruised by affliction, by temptation, by guilt, by Satan; ready to perish, to give up all hope, and droop away and die. But remember, the Lord give it you to remember, that this blessed Man of sorrows knoweth our frame, and that he will never, no, never, break a bruised reed. If your soul is bruised by affliction, bruised by temptation, by doubt and fear, or Satan's suggestions, be it known for your comfort and encouragement, that the precious, tender-hearted, condescending Redeemer will never, no, never, break that bruised reed, but will most graciously, in his own time and way, bind it up, swathe it round, and sweetly comfort and encourage it.

"The smoking flax," it is said of Him, also, "he will not quench." O, what does the smoking flax not deserve? Does it not deserve that the foot of God should be placed upon it, to stamp it out? When you think what your corruptions are, how strong and powerful; how many your slips and falls, how carnal your mind, how evil your heart, how full of sin every thought and word, and how surrounded by these corruptions, as the flame is surrounded by the dirt and refuse of the smoking flax, is it not sometimes a wonder that the Almighty God, against whom we daily sin, does not, in righteous

wrath, put his foot upon us, and crush out the smoking flax, crush it as we might crush a spider? We deserve it, every day we live, I might almost say with every breath that we draw; we deserve, deeply deserve, to be stamped out of being, and crushed into a never-ending hell. But such is the tender condescension of the precious Redeemer that he will not quench the smoking flax, but will keep the flame alive. *He* must keep it alive, for we cannot. He does keep it alive; how, is most mysterious, but kept alive it is. Sometimes does it not seem to you as though you had no life of God in your soul? Where is your religion? where is your faith, hope, and love? where is your spirituality and tenderness, and breathing after God? Gone, gone, cry you. And so it would be gone, and past recovery, if it were in our own hands, consigned to our own keeping; but it is in better hands and better keeping than ours: "Because I live, ye shall live also;" "I am the way, the truth, and the life." Christ is our life; it is hid with him in God; and thus it comes to pass that the smoking flax is never quenched. O, how successfully would Satan throw water upon it! He would pour forth a flood of temptations, to extinguish the holy life of God in the soul! And yet it is not put out; it is revived, it comes again, there is new life put forth. Have not you wondered sometimes when you have been so cold and dead, so stupid and so hardened, that it seemed as you had not one spark of true religion, nor one grain of grace? yet all of a sudden you have felt your hard heart softened, melted, moved, stirred, watered, and blest; and have felt an inward persuasion that, in spite of all your backslidings and corruptions, sins and sorrows, there is, there must be, the true life of God within you. Now the office of Jesus is to keep alive this holy flame that he himself has kindled; it would soon go out, it must go out, unless he kept it alive. The very dust and dirt of the flax would suffocate it, unless he again and again stirred it up, and kept it alive and smouldering in the soul.

But the very words, that he will not "quench" it, connected with what is afterwards said, show that he will one day make it burst forth. And when it bursts forth in a holy flame, it burns up the corruptions, it devours them and swallows them up, and suffers not one to live. Let the Lord but bless your soul; let the holy flame of his love and grace burn in your heart; why, this flame, like the fire that fell down from heaven in the days of Elijah, licks up all the water in the trench, consumes, whilst it lasts, and burns up the filth and corruption whereby it was surrounded. But, alas! alas! it gathers again. Business, the things of time and sense, a vile heart and an evil imagination, gather together the dust and rubbish again, and then it has to go on smoking and smouldering, and smoking and smouldering only. It cannot, no, it cannot break forth into a holy flame. But the life of God within, not being put out, smokes and smoulders though it cannot brightly burn.

III. But we pass on to our third and last point, which is, what the Lord will eventually do. This last clause seems to cast a gleam of light upon the preceding: "Till he send forth judgment unto victory." Now, whilst the reed is being bruised, and whilst the smok-

ing flax is dimly burning (as it is in the margin) or smouldering, judgment is going on; that is, a court of judgment is set up in the conscience, and verdicts are being passed against the soul. Wherever there is the life of God within, there will be a bar at which and before which the soul will be arraigned,—the bar of a tender conscience. God's vicegerent sits there, who summons the criminal to stand before the bar, and by that vicegerent is he condemned and judged. Do not you find something of this going on daily? You speak a word amiss; does not the vicegerent bring you to the bar, cast you, and condemn you for it? There is a rising and a breaking forth of unseemly temper; the father or the mother, the master or the mistress, gives vent to some ebullition of anger, mastered, overmastered by temper, for the moment. Does the vicegerent of God pass this by, and take no notice? He brings up the delinquent, summons him to the bar, condemns him, and casts him. Or, there may be a word spoken in business which is not the strict truth. You will not, you cannot, must not tell a lie; but there is something not very much unlike it. There are these goods to be recommended, or there is this little thing to be sold; and by appearing to be what it really is not, a customer is obtained, and the article sold. But the vicegerent of God has been present all the time; he will soon pull up the delinquent, lay the fault before his face, and cast and condemn him. Or, the eye has been wandering, lusting after some evil thing, or in some way or other sin and temptation have got the better of us. Has God's vicegerent been dumb? Does Mr. Recorder, as Bunyan calls him, keep silence? No; he speaks, and loudly too; and when he speaks, all the city trembles. Now, during this time judgment is going on, condemnation is felt and guilt of conscience, and a writing bitter things against oneself, with a whole host and army of doubts and fears; for as Hart says,

“Sin engenders doubt.”

Your slipping and being overcome by temptation opens a way for a whole army of doubts and fears to burst in through the breach; and when they have burst in through the breach, judgment and condemnation come on in the soul.

But O how tenderly and kindly is the blessed Lord Jesus watching all this time. Here is a bruised reed, bruised by sin, Satan, sorrow, and temptation; without strength, deploring its weakness, ready to sink and die. Jesus does not, as he might justly do, break him and quench him with a blast of his awful displeasure. Here is the smoking flax; it deserves a thousand times a day to be stamped under foot; but the gracious, condescending Man of sorrows will never break the bruised reed, nor quench the smoking flax. But he will send forth judgment; that is his office. He sends his vicegerent into the conscience; he sends forth his sentence of condemnation into the soul on account of these things; but he will never break it, and he will never quench it until he send forth his judgment unto victory. Victory is at the end; victory is sure. There may be a long conflict; there may be a hard battle; but vic-

tory is sure at last, for he will never rest until he "send forth judgment unto victory;" he will never rest until he fully gains the day. O how Satan would triumph if any saint ever fell out of the embraces of the good Shepherd; if he could point and say, "Thy blood was shed in vain for him." It would fill hell with a yell of triumph. But not so. Though the reed is bruised, it will never be broken; though the flax smoke, it will never be extinguished. Jesus watches so tenderly and so kindly over the bruised reed and the smoking flax, that though there may be long conflict, and victory may be delayed even until the last hour, yet victory is sure at last. And it is the Lord that does the whole; for we have no power. What victory can we gain? Is there any temptation that you can master? Is there any sin that you can crucify? Is there any lust that you can put away? We are all weakness in this matter, perfect weakness; thoroughly helpless; as the Apostle says, "without strength." But the blessed Lord makes his strength perfect in this our weakness. We may be thoroughly bruised, but the Lord will never break the bruised reed. We may, in our feelings, often seem only to have so much life as to make a smouldering, and yet the gracious Lord will never quench the life of God that he has implanted. He may and does send forth judgment. It is a good thing to be condemned. If we judge ourselves, we shall not be judged of the Lord. You justify yourself, the Lord will condemn you; you condemn yourself, the Lord will justify you; you exalt yourself, the Lord will humble you; you humble yourself, the Lord will exalt you.

These are the ways of his righteous dealings; and thus the bruised reed he will never break, and the smoking flax he will never quench, until he send forth judgment, which takes place in the court of conscience, unto perfect, complete, and final victory. Should not this encourage every one that feels he is bruised in soul, and smoking and smouldering? I do not mean to say I can give the encouragement; I do not mean to say that you can take the encouragement; but it is in God's word; and not all your unbelief, if you are a child of God, nor all your experience of what the Lord has done and what he will do, can alter the case. Your questionings do not make Jesus not to be Jesus; they do not make the word of God not to be the word of the Most High. "If we believe not, he is faithful; he cannot deny himself." You, as a bruised reed, may write a thousand bitter things against yourself; you, as a smoking flax, may fear there is no life of God in your soul; but Jesus, if he has made you to feel you are a bruised reed, will never break you; and if he has made you a smoking flax, will never quench you. But he will, not for ourselves,—we are nothing but base, poor, vile sinners,—but for his own name's sake, truth's sake, and word's sake, perform his own promise, and send forth judgment unto perfect and complete victory.

What a mercy it is that the fulfilment of the Lord's promise depends upon his own veracity. It does not depend upon our feelings; it does not depend upon our exercises; it does not depend upon our experiences; it depends upon his own veracity. "Hath he said, and will he not do it?" Therefore here is ground for hope and ground

for trust, not in ourselves, who are always poor, weak, miserable creatures. Here is the ground of hope, here is the foundation of all trust in the character and in the honour of God, that he is what he is, a blessed Jesus, able to save to the uttermost all that come unto God by him.

AN EXTRACT FROM
 “LIGHT FOR THEM THAT SIT IN DARKNESS.”

BY JOHN BUNYAN.

“Of this man’s seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.”—Acts xiii. 23.

First. What this Jesus is. He is God, and had personal being from before all worlds; therefore not such a one as took being when he was formed in the world. He is God’s natural Son, the eternal Son of his begetting and love: “God sent forth his Son.” He was, and was his Son, before he was revealed. “What is his name, and what is his Son’s name? if thou canst tell,” &c.

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The Godhead is but One, yet in the Godhead there are Three: “There are Three that bear record in heaven.” (1 John v. 7–9.) These Three are called “The Father, the Son (Word), and the Holy Spirit,” each of which is really, naturally, and eternally God; yet there is but One God. But again, because the Father is of himself, the Son by the Father, and the Spirit from them both, therefore to each the Scripture not only applieth, and that truly, the whole nature of the Deity, but again distinguisheth the Father from the Son, and the Spirit from them both, calling the Father, He, by himself; the Son, He, by himself; the Spirit, He, by himself. Yea, the Three of themselves, in their manifesting to the church what she should believe in this matter, have thus expressed the thing: “Let *us* make man in our image, after our likeness.” Again: “The man is become as one of *us*.” Again: “Let *us* go down and there confound their language.” And again: “Whom shall I send, and who will go for *us*?” To these general expressions might be added, that Adam heard the voice of the Lord God walking in the midst of the garden; which voice John will have to be one of the Three, calling that which Moses here saith is the Voice, the Word of God: “In the beginning,” saith he, “was the Word,” the Voice which Adam heard walking in the midst of the garden. This Word, saith John, “was with God,” this “Word was God. The same was in the beginning with God.” Marvellous language! Once asserting the Unity of Essence, but twice insinuating a distinction of substances therein. “The Word was with God, the Word was God, the same was in the beginning with God.” Then follows, “All things were made by him,” the Word, the Second of the Three.

Now the godly in former ages have called these Three thus in the Godhead, Persons, or subsistences; the which I condemn not, yet

choose rather to abide by Scripture phrase; knowing, though the other may be good and sound, yet the adversary must needs more shamelessly spurn and reject, when he does it against the evident text.

To proceed, then. First, there are Three. Second, these Three are distinct.

First. By this word, "Three," is intimated the Father, the Word, and the Holy Ghost; and they are said to be Three; 1. Because those appellations that are given them in Scripture demonstrate them so to be, to wit, Father, Son, and Holy Ghost. 2. Because their acts one towards another discover them so to be.

Secondly. These Three are distinct; 1. So distinct as to be more than one only. There are Three. 2. So distinct as to subsist without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one. The Father is one of himself, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either. The Father is God, the Son is God, the Spirit is God.

Among the Three, then, there is not superiority; 1. Not as to time; the Father is from everlasting, so is the Son, so is the Spirit. 2. Not as to nature, the Son being of the substance of the Father, and the Spirit of the substance of them both. 3. The fulness of the Godhead is in the Father, is in the Son, and is in the Holy Ghost.

The Godhead, then, though it can admit of a Trinity, yet it admitteth not of inferiority in that Trinity; if otherwise, then less or more must be there, and so either plurality of gods or something that is not God. So then, Father, Son, and Spirit are in the Godhead, yet but one God. Each of these is God over all, yet no Trinity of Gods, but one God in the Trinity.

THY SHOES SHALL BE IRON AND BRASS, AND AS THY DAY SO SHALL THY STRENGTH BE.

Dear and respected Sir,—The above Scripture has been fulfilled in the experience of myself and my dear partner in life, in a most wonderful way. I feel inclined to lay before your readers some of the dealings of our covenant God with us in his trying dispensations. It has pleased the Lord, in his sovereign will and pleasure, to bereave us of three of our dear children in three months, by that fearful disorder scarlet fever. I should have said prior to that time, for some weeks, I had a fearful foreboding on my mind of something about to happen; what it was I could not conceive; I could feel no promise applied to cheer me in my gloom. I was hearing that aged and faithful servant of God, Mr. G., but did not, at the time, feel anything to raise me above my gloomy feelings; but still there was something in his ministry that produced a steady reliance and confidence in my mind, that whatever the trial might be that was to befall us, the Lord would support us under it; and, bless his dear name, he has thus far, and proved himself a God hearing and answering prayer.

My dear wife, at the same time, had the promise at the head of this letter applied to her. She could not get rid of it, though she tried for some

time, feeling some trial was at the back of it; but it still followed her. Well, it was soon to have its accomplishment. A dear lad, in his 18th year, came home and died in 48 hours. Here was work for prayer; that the dear Lord would stand by us and fulfil his promise. It pleased the Lord to suffer the fever to go through the whole house among the younger branches, and he has now seen fit to bereave us of two dear daughters, within two days of each other last week; so that 11 have had it and three out of them snatched away from us. O, my dear Sir, what but the hand of a good and gracious God could have supported my dear partner and myself, and brought us through such a fiery trial? I was ready to say with dear old Jacob, "Joseph is not, Simeon is not, and will he take Benjamin also?"

When I received your kind and sympathising letter, I found it a word in due season; still it set me examining myself and to cry to the Lord to give me submission to his will, and the hope you expressed is realised. He has made it a blessing to our souls, and that in a peculiar manner; for we have not to sorrow for them as for those without hope. The youngest, only 11 years of age, made a blessed end. She sang,

"Rock of ages, shelter me,"

three verses of the hymn, and some others, almost with her dying breath, and bid her brothers and sisters good bye, and said she believed that she was going to Jesus. O my readers, bless God with us. Have we not cause to bless the Lord for his mercy to us in supporting us under his afflicting dispensations? I do hope the Lord in his infinite mercy will restore the rest of my dear family, and make it a blessing to their souls and to mine also. I do trust time will prove we have not sat under Mr. G.'s ministry in vain. A few Sundays before my dear children died, he was preaching from these words: "I will bring the third part through the fire; I will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." The dear old man entered sweetly into the various fires God brought his people through, so that while hearing him my soul was lifted up for a time above my trouble, little thinking a heavier trial was awaiting us; but God has fulfilled his promise again; he has brought us through it, and enabled us to praise his name for taking our dear children to himself. Bless his dear name, he gave us a spirit of grace and supplication at the bed-side of our dying children, when we were both alone, no eye to see us but his; and he heard the voice of our supplications, that he would either be pleased to restore them to health, or take them to himself; the latter of which he has done, and brought us to bow in humble submission at his gracious footstool. My dear partner said, in the middle of the night, "The refiner is sitting by, my dear." I said, "Blessed be his name, he is, and he will bring us through to praise his name for it;" and truly he was supporting us in that hour of trial, and we have proved him to be a God-hearing and a God-answering prayer; and he has enabled us to hear the rod, and him that hath appointed it. O what a conflict I had in the middle of the trial! I felt it hard to part with my dear children, but he brought me down on my knees, to say with heartfelt sincerity before him, "'Have we not received good at the hands of the Lord, and shall we not receive evil?' 'The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.'"

If you will be kind enough to insert this at your earliest convenience, I shall esteem it a favour. May the Lord strengthen you for your editorial work.

Yours affectionately, for the Truth's sake,
Kingsland, March 6th, 1861.

H. J.

Obituary.

MR. COWPER, MINISTER OF THE GOSPEL, LOWER DICKER,
SUSSEX.

ON June 19th, 1857, Mr. C. was suddenly attacked with a feeling of illness which he could not describe, but which was attended with such a prostration, both of body and mind, that he could scarcely walk. His sight was much impaired, and his memory and reflective powers were greatly weakened. He received this affliction as a warning from the Lord that his work was done, and the time of his departure nigh at hand; but on the following Lord's day, although very feeble, he could not be dissuaded from attempting to speak once more to his dear people. The Lord, in answer to prayer, granted him strength. He went to the chapel, and in a very solemn manner addressed his church and congregation to this effect:—"I am enabled once more, by a merciful providence, to stand in this pulpit, and to bear witness to the truths that I have for so many years delivered among you; also to tell you that I find them to be most comforting to my own soul, in the prospect of death and eternity; and I do desire with my last breath to impress upon your never-dying souls how essential it is for all who shall be saved, to believe, embrace, and be made experimentally acquainted with the gospel truths I have been commissioned to lay before you, ere you can meet death and eternity with pleasure." After a brief recapitulation of the doctrines of grace, he added that it might perhaps be the last time he would be permitted to speak to them, therefore he begged to say that he felt clear from the blood of all, for he had not shunned to declare the whole counsel of God, as far as it had been revealed to himself. He reiterated in a very fervent manner that his hope was stayed on nothing less than Jesus's blood and righteousness, and that nothing *less*, and nothing *else*, would do to die upon. He concluded with affectionate exhortations to his church, that as "they had received Christ Jesus the Lord, so to walk in Him."

It was felt by many to be a very solemn and heart-breaking meeting. It was such an unlooked-for calamity to have to give him up so suddenly. It was truly his dying testimony, notwithstanding he lived four years exactly from that very Sabbath; for he was never able to preach as previously, never could go into his subject in the deep and comprehensive manner that was peculiar to his ministry, sometimes forgetting even his text. But the Lord in whom he trusted was very gracious to his servant in this afflictive dispensation, and bestowed upon him a cheerful resignation to his will. He could not see to read; yet, although his mental faculties were much impaired, if not asked questions or interrupted, he could converse on divine things in a very savoury, sober, and intelligent manner; but he could not enter into any discussion or attend to any matter of business without confusion.

He was often favoured with the Lord's presence, and with a

sweet assurance of entering into eternal rest. He would be often repeating to his family some portion of the word or of a hymn, expressive of his longings to be at home with his dear Lord and Saviour. Like Simon of old, he was patiently waiting to depart in peace. He saw his salvation, and truly might be said to lead a dying life by faith on the Lord Jesus. The gift and the spirit of prayer never left him. He often wrestled hard for peace and unity in the church that he had been the unworthy instrument of gathering together, and that the Lord would, in loving kindness, continue to bless the precious souls of his own dear children, by sending them a faithful pastor, to go in and out before them, and by the rich bedewings of his Holy Spirit feed them with the bread of life. He used also to be very urgent that the same order and discipline might be graciously continued amongst them.

His last intelligible speech was *prayer*; for, soon after he lay down to sleep on the night of June 19th, the fatal stroke came on, and so entirely paralysed him that he never moved or spoke intelligibly again. He was quite sensible during the four days that he lingered, and a few sounds expressive of faith and peace were understood, "Rest and glory" especially. He never raised his eyelids, and could not eat; but there was no indication of suffering; and to the last his countenance retained its healthy complexion; there was neither sigh nor groan, nothing to recollect that was painful, except the panting. If spoken to, there was an immediate, kind, though silent, response. Many of the friends came in succession to take a last look of their beloved pastor, and several were present when he breathed his last, which was so peacefully that he appeared to sleep. It was a great grief to one near him that he could not say one parting word: but this Scripture came as a voice from heaven—"Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them," and communicated the comforting hope that the separation would not be for ever.

GEORGE CLARKE.

GEORGE CLARKE was a native of Oakham, Rutland. He was born of very poor parents, and was one of a large family. He was early brought up to hard labouring work; and his constant employment throughout the greater part of his life was to clean out drains, sewers, and ditches, which occasioned him frequently to stand up to the ankles in water and mud. He having always a weakly constitution, this might be instrumental in bringing on great pain in the legs and joints, and altogether a very afflicted state of body and a premature old age. From his worn-down appearance persons generally thought him to have been ten or fifteen years older than he was. For several years previous to his being quite laid aside from work, he frequently had not an hour's sleep, and often could not close his eyes all night.

During the early years of his life he remained in the same state of darkness in which he was born; but when about 30 years of age, or

earlier than that, he began to feel very uneasy in his mind, feeling that he was a sinner by nature and by practice, and having no view of the way to escape the wrath of God to which he felt himself exposed. It was a short time after these feelings first entered his mind, in the year 1832, that the Lord sent his servant, Mr. Tiptaft, to proclaim "the gospel of the grace of God" in the Riding School at Oakham. Up to this time George had gone to church; but as he could hear nothing, as he said, which did him any good, he went, not from mere curiosity, to hear Mr. T. While he was speaking from Acts ix. 4, last clause: "Saul, Saul, why persecutest thou me?" and was describing the Lord's calling of the Apostle Paul, George felt that those were the things he wanted to experience for himself, viz., a "turning from darkness to light, and from the power of Satan unto God." From that time he entirely forsook a dead ministry, and attended always, when opportunity offered, the ministry of men of truth who came to O., and subsequently sat under the ministry of Mr. Philpot, who first came there in the year 1836, and who has laboured in Providence Chapel, in that town, since October, 1838. About that period, and under his ministry, after-events showed that his soul often received instruction, direction, and comfort, though he seems to have been for many years greatly tried in his mind at times, and the subject of so much confusion, darkness, perplexity, and bondage, that, as he said, "he could not be satisfied that the Lord had done anything for his soul; he could not trace the beginning or carrying on; and he was greatly afraid to speak a word on the subject to any one lest he should be mistaken altogether."

He was remarkably weak and feeble both in body and mind; and doubtless Satan, the arch-enemy of the tried saints of God, gained much advantage to augment his fears. He was also a very reserved man, so that, unless a providential circumstance, which caused the writer of these lines (or her now departed husband) to see him every week, to dispense a small gratuity from a near relative of his,—had not this acquaintance with him been so overruled to bring to light the Lord's dealings with him, they would probably have remained in obscurity. Taking, as he always did, the lowest seat in the chapel, speaking not to any one of his case, it was little thought how many heads the words of eternal truth passed over to sink into the heart of this obscure man. Thus "the wind bloweth where it listeth; . . . so is every one that is born of the Spirit." He has since told me that at many different times, and under certain discourses which he could describe to me, he has been blessedly refreshed and helped in his soul. At other times he has gone home heavily burdened, under the felt weight of his sins, and wrestling desires, groans, and petitions have burst forth from his soul that the Lord would show him that his sins were pardoned.

When pacing his little cottage alone one Lord's day evening, groaning to the Lord for some help to stay his troubled soul, he took his Bible and began to read Job vii. He was astonished, as he read, to find any saint of God who had gone to glory leaving on record things so expressive of what he felt. When he came to the first

clause of verse 20: "I have sinned; what shall I do unto thee, O thou Preserver of men?" the Spirit accompanied the words. He was enabled to pour out his heart to God in deep and felt confession of his sins, and that he had nothing to plead but that he was the "Preserver of men;" and he believed "he had preserved his life from destruction." He said the most unspeakable blessedness appeared to him in those words.

Very early in his desires after the Lord these words fell with sweet encouragement upon his spirit, and brought with them a hope which he felt as if he could never lose; and they were precious to him, even to his death: "Then shall ye know. Follow on to know the Lord." (Hos. vi. 3.) He would say, "I know there is an 'if' in the Scripture, but that is just as they came to me." A friend to whom he said so remarked that the "if" is only put in by the translators,* and thought that the wisdom and goodness of God were seen in divesting the Scripture of that which might have perplexed his mind. About seven or eight years ago, his sinfulness was laid more heavily upon him. When one day at his labour, and feeling bound hand and foot as to anything he could do to get needed help to his soul, the above-named Scripture came with greater power, assuring him that there was at hand a day when the Lord would appear, and that "his expectation should not be cut off."

When very ill in body in the month of Nov., 1859, his sense of unpardoned sin grew more distressing, and he said he groaned out aloud, "O that I had never been born, to see nothing but trouble and anguish here, and to perish and be cast out of God's sight for ever!" He felt his trouble to increase. If anybody had asked him, "What is it you want?" he would have said, "O, pardon, pardon! the pardon of my sins, and peace with God." He sweat profusely under the weight, and thought upon the suffering Lamb of God, and longed to "feel his cleansing blood;" when these words were sweetly applied to his soul: "Be of good comfort, thy faith hath made thee whole; go in peace." (Luke viii. 48.) His bonds were loosed, he felt sweet liberty of soul, and could bless and praise God with singleness of heart. He felt like another man, and said, "This is peace which passeth understanding." This was on Nov. 4th, a day never to be forgotten by him. When telling me of it, he said, "You came to see me when my trouble was coming heavy upon me; but I could speak to none but the Lord. I felt it was with him I had to do, that his searching eye was upon me, and that from him I must hear, 'Come, ye blessed,' &c., or, 'Depart, ye cursed,' &c.; and that it was all between him and my own soul. 'Let me hear thy pardoning voice!' was all my cry." This sweet peace did not last with him many days, and corresponding sinkings of spirit ensued, with some helps from on high.

After this he was never able to go to his work. One day, whilst walking out a little, in Feb., 1860, desponding in his soul, he was

* That is true; but "we" is in the original, and no doubt the translators had substantial reason for inserting the "if."

led to think much upon his brother, Thomas Clarke, of Loughborough, Leicestershire, who entered into rest in April, 1859, of whom a short account was given on the wrapper of the "Gospel Standard" for July of that same year, and also upon my departed husband, who was taken to his rest in the same month; to both of whom he was much attached. While pondering upon the blessedness of the redeemed gone to glory, faith seemed raised up to believe he should one day "sit down in the kingdom of heaven;" and he breathed forth the cry, "Lord, show me thy glory. Let me taste a little of the blessedness of the dear Redeemer's kingdom of grace in my poor heart here below." The words of Ps. lxxxvii. 3 came softly and sweetly into his soul: "Glorious things are spoken of thee, O city of God," and his mind was led forth in sweet meditation upon the "things which God hath prepared for them that love him."

His last illness might be said to commence about Sept., 1860, but he had been a suffering man for many years. Then organic disease and a general decay of the system became more manifest. His bodily sufferings from that time to his death increased, and they were very great. He was also the subject of much darkness and exercise of mind, fearing greatly, at times, that former things, which he hoped the Lord had wrought, would all give way; that they were only the work of Satan; and longing exceedingly for fresh testimonies of the Lord's mercy to his soul. At other times he was encouraged and helped, as these were vouchsafed to him. But I feel sure (and I saw him almost daily for the last many weeks) that exercise and conflict formed much the greater part of his experience. He often named, during his illness, the encouragement he had felt from time to time under a discourse which he heard Mr. Godwin deliver two or three years before, from Rev. iii. 11: "Hold fast that which thou hast, that no man take thy crown;" and he would allude to some remarks which were made at the close of it upon "the crown," and "the good old wine of the kingdom;" and he would say, "I believe I got a taste of it, for I went home with my heart so glad; and I believe that discourse furnished me against some of the fiery assaults of Satan which I have had since, and has helped me, in the Lord's strength, to hold fast that which he has given me, and they were the words of eternal life."

He passed through much darkness and temptation; and at one time, for about a fortnight, it was distressing to witness what he endured from this source, and under intense bodily sufferings. He would often ask me to read to him Newton's sweet hymn,

"Begone unbelief," &c.,

232, Gadsby's Selection, and complained greatly of the power of unbelief, and the sin of it against the Lord and his manifested mercy. One Lord's day, while he was in that felt darkness, and greatly fearing that death would come before the Lord's sweet return, I attempted to read to him Hymn 467:

"Why should we shrink at Jordan's flood?" &c.

Though of a very quiet, patient spirit, he irresistibly said, "Shut the book; I cannot hear it. Read to me,

‘Let me hide myself in thee.’ ”

Never shall I forget the fervent desires after the Lord depicted in his countenance as I gently read to him,

‘Rock of ages, shelter me,’

Hymn 143, especially at the third verse.

It was on the Wednesday following, April 23rd, that our dear minister, of whom and of whose work he was always much interested to hear, had been speaking to us from 2 Tim. iv. 17, 18, and had expounded Matt. xiii. 10-18 on the preceding evening; and I asked the Lord to be pleased to refresh my soul with some of the precious truths I had heard, that I might, if it were his gracious will, tell them to his very afflicted and tried servant, whose darkness and exercise of soul lay heavy upon my mind. I could sometimes hear his groans and cries for help from the Lord (pressed forth more, I believe, at that time from his deep desertion of soul than from his bodily sufferings) before I crossed the threshold of his house. That morning, as I went up stairs, the moment he heard my step, he called, in a loud, glad voice, “Come, come along! You have often left my room very sad, I know; but I have had such blessed liftings up that I want to tell you, that your heart may be glad.” He said, “I had cried and cried aloud to the Lord to save my soul ‘from the mouth of the lion,’ till I thought I could call upon him no longer. My mouth and throat seemed dried up, and I was near to giving it all up for hopeless. My daughter brought me a cup of tea yesterday afternoon. I told her to go down stairs, and then I said, ‘Lord, thou knowest it is my poor *soul* that wants help and refreshing. O save me from the lion’s mouth! He is ready to devour me.’ When the Lord put this petition into my soul, and faith with it: ‘Father, glorify thy name;’ and immediately came the answer: ‘I have both glorified it, and I will glorify it again.’ (John xii. 28.) I like, as it were, breathed it back again into his gracious ear, for ‘his ear was open to my cry:’ ‘I have both glorified it and I will glorify it again.’ And I glorified and magnified his mercy and grace in saving my poor soul from the pit. My mouth was open to give thanks for his great and free salvation.” The sweetness of his worn countenance, with his cheek so hollow that it would almost contain my whole hand, lying in one of the poorest habitations of the whole town, yet contented and grateful, and extolling God for his care of him in temporals, and above all praising him for his great salvation, appeared to me the most blessed sight that could be found on this desolate, sin-burdened earth.

After a time, when he could no longer talk to me, I read to him the preceding evening’s text, but he did not need my exposition of it. He said, “‘He hath delivered *me*, he doth deliver *me*, and he will deliver *me*,’ for ‘he hath preserved *me* unto his heavenly kingdom.’ He *told* me that he was ‘the Preserver of men.’” On reading to him the exposition, Matt. xiii. 11, 12, he said, “O how the blessed sovereignty of God shines in that verse, (11,) and how I have rebelled against it; but now I know that nothing but a free-grace salvation

could reach me, for my will could do or choose nothing but evil." At verse 12, he said, "And what had they got, my dear friend? Why, it was 'the gift of eternal life;' and we have got it too; and we shall have 'more abundance' when we drop these vile bodies, and worship with those gone before, in the presence of God and the Lamb."

On the following day, as I began to read to him Ps. xxxii., after the first verse he said, "Stop; don't read any more. There is more to think about in pardoned sin than all my powers can reach while I have this clog, and more than eternity will exhaust." After that he heard, with much enjoyment, Hymn 832:

"Blessed are they whose guilt is gone," &c.

Several times after this, he was sorely tempted, overpowered with bodily sufferings, and could say but little. His attendants told me he was often in fervent prayer to God for faith and patience to "endure unto the end."

One day, while listening at his door, and his daughter was trying to give him a little tea, I heard him say vehemently, "Don't! Don't! Forbear!" I was rather surprised, as I had never heard the least hasty or impatient word. He then said, "Get thee behind me, Satan, for my expectation is from God." I went to him, and said, "George, are you troubled?" He answered, "The devil would make me believe that I shall perish after all; but I tell him, 'My expectation is from God;' 'he has the keys of death and hell,' and 'he has saved my soul from destruction.'" About this same time he said to me, one day, with a sweet fervour upon his spirit, "O, the blessedness of the sacred Trinity, Three Persons in One Triune God, Father, Son, and Spirit, covenanting to save my soul. I am obliged to cover my face sometimes, when I lie and think upon it,—the Son satisfying the justice of the Father, and the Holy Spirit making me to know it; and I tell the devil, in the strength of the Lord, that with all his craft he will never be able to overthrow this holy bulwark; and all my hope is in it."

On the Saturday preceding his death, I went to see him, greatly burdened in my spirit, mourning my hardness of heart, and fearing I might rather communicate the same than prove any help. We were going to have a supply on the following day, our own minister being out, and I could neither ask the Lord to be with minister or people; so I felt it would be just if I got no blessing. I remained in the dying man's room still in the same state for at least half an hour, he being too ill to speak to me. At length I went to him, and took his hand. He embraced mine in both his, and pressed it to his dying lips. After a time, as I was moving to leave the room, his daughter asked me, in a low tone, whether I thought the relieving officer would pay the sitters up, as there were no other means of doing so. The dear old man raised himself, and said, "Hush, my dear; you need not talk about that. The good Samaritan has been this way, and he will come again, bless his holy name, as often as I want him, for he has undertaken for all the way through. He has

given his life's blood for my soul, and he will withhold no good thing." I felt my heart meekened and broken at once by his words, and the manner in which they were spoken, and by his confidence in God. My faith was strengthened, my spirit changed, and I could go and ask God for all that I wanted, and take courage for myself from his goodness granted to his dying saint.

The last time that I saw him, which was the day but one before he died, I thought he was quite past speaking to me. He held my hand firmly; and after several attempts to articulate, he said, "Strait is the gate and narrow is the way which leadeth unto life." I said, "And are you, George, one of the few that find it?" He said, "I believe I am. I believe in the Lord Jesus Christ, that I have come in through him as 'the Way,' and that I shall never perish." His daughter and the nurses told me that his bodily sufferings had been rather less the last few days, but that he could scarcely speak after I saw him, except in the last night, when he whispered, at intervals, "Come, come, come, Lord Jesus; take me to thyself." He gently closed his eyes, and his spirit left his suffering tabernacle, to be "for ever with the Lord," at a quarter past 6 o'clock, Friday morning, May 24th, 1861. Aged 61.

Truly I have once more found it "better to go to the house of mourning than to the house of feasting, for that is the end of all men, and the living will lay it to his heart." I have been the more induced to "gather up these fragments," for the encouragement of ministers, who often labour much in the dark; and this case seems to me to show how "many days" their bread may be cast upon the waters before it is found; nor may it perhaps be found until such as have reaped shall surely appear, and be their crown of rejoicing in the great day of the Lord."

Oakham, June 18th, 1861.

A. F. P.

LABAN follows Jacob with one troop, Esau meets him with another, both with hostile intentions; both go on to the utmost point of their execution; both are prevented ere the execution. God makes fools of the enemies of his church; he lets them proceed that they may be frustrate; and, when they are gone to the utmost reach of their tether, he pulls them back to their task with shame. So now, Laban leaves Jacob with a kiss; of the one he has an oath, tears of the other, peace with both. Who that is in league with God shall need to fear man?—*Bishop Hall.*

PAUL makes this inquiry, How may men be delivered from their sad condition? In the resolution of which, he makes mention of nothing in themselves, except that faith which receives the atonement. That whereby we are justified, says he, is the righteousness of God, which is by faith of Jesus Christ. (Rom. iii. 22, 25.) And he positively excludes everything in and of ourselves, that might pretend to an interest herein, as inconsistent with the righteousness of God. The whole Scriptures speak the same language. The grace of God, the promise of mercy, the free pardon of sin, the blood of Christ, his obedience, and the righteousness of God in him, received and rested on by faith, are everywhere asserted to be the causes and means of our justification, in opposition to everything in ourselves.—*Owen.*

MEDITATIONS ON THE OFFICE CHARACTERS OF THE LORD JESUS CHRIST.

I.

JESUS AS THE GREAT HIGH PRIEST OVER THE HOUSE OF GOD.

(Continued from page 228.)

“How should man be just with (or ‘before,’ *margin*) God?” (Job ix. 2) always has been, ever must be, a matter of deep and anxious inquiry when the mind is once enlightened to see, and the conscience awakened to feel the awful state of condemnation into which we are sunk by sin before Him who, in his eternal purity, spotless holiness, and inflexible justice, is indeed “a consuming fire.” But if even from natural convictions, the conscience, as if necessarily and instinctively, trembles under a sight and sense of sin before the great and glorious Majesty of heaven, how much more keenly and deeply must it feel these pangs of guilt and shame when the Holy Ghost, by his quickening operations on the heart, “lays judgment to the line and righteousness to the plummet;” when “the hail” of God’s manifested anger against all transgression “sweeps away the refuge of lies” in which self-righteousness has vainly endeavoured to intrench itself, and the rising “waters” of his felt displeasure “overflow the hiding-place” of good works and good resolutions in which the convinced sinner has sought a temporary but most unavailing shelter! “What shall I do to appease the wrath of God, to satisfy his justice, to fulfil the demands of his righteous law, to conciliate his favour, to escape hell, and win heaven?”—however in minuter features the beginnings of a work of grace may vary; such solemn searchings of heart, such eager and anxious inquiries from the lips must always attend the first operations of the Spirit of God upon the conscience. For *where* does grace always find us? In sin—if not in open yet in secret transgression. If a condemning law do not arrest us as plainly and manifestly guilty of vile, flagrant acts of iniquity, yet it comes upon us in its accusing sentence as “walking in the vanity of our mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in us, because of the blindness of our heart.” Being, then, convinced of sin by the quickening operations of the Holy Ghost, the alarmed sinner looks out to find some way of escape from the wrath to come, some refuge wherein his guilty soul may find safety and shelter. Now to such a poor, self-condemned wretch, to such a guilty criminal, the atoning blood and justifying obedience of the Son of God, as revealed to his heart by the Holy Ghost, becomes the only refuge of his weary soul, the only way of salvation from the wrath to come, the only door of hope opened to him in the valley of Achor. To him, therefore, as faith hears and receives the joyful sound, it is glad tidings, good news, that the Lord Jesus “now once in the end of the world hath appeared, to put away sin by the sacrifice of himself.” (Heb. ix. 26.) The convincing operations of the Holy Ghost on his conscience have been those “preparations of the heart” which “are of the Lord;” and

which, by breaking it up, give it that "deepness of earth," (Matt. xiii. 5.) without which there is no proper tilth, no suitable seed-bed for the word of life to germinate in and grow; for until the fallow ground of the heart be broken up by the ploughshare of the law, it is but a sowing among thorns to receive the mere doctrine of the atonement into the judgment. There being no living faith in a heart destitute of grace, there can be no spiritual view of the blood of the cross; no sight of the groaning, agonising Son of God; no secret, sacred entrance into his sorrows, no holy fellowship of his sufferings, no inward conformity to his death. But where the Holy Ghost has convinced the soul of sin, and thus prepared the heart for the reception of atoning blood and dying love, he sooner or later reveals the Son of God as the Mediator—the only Mediator, between God and men, and especially in his character of "the Lamb slain from the foundation of the world." (Rev. xiii. 8.)

As this train of thought at once leads us to the subject of the sacrifice offered upon the cross by the suffering Son of God, and as we proposed in our July No., (page 228,) to show, with the Lord's help and blessing, the nature of that sacrifice, and that it indeed was a propitiation for sin, we shall here resume the thread of our Meditations upon the blessed Lord as the great High Priest over the house of God.

Our readers will doubtless recollect that we have sought carefully to distinguish between the *past* and the *present* work of our great High Priest. Before "he gave up the ghost," and thus laid down his precious life as the last and crowning act of his suffering obedience, our gracious Lord cried out with a loud voice, "It is finished." (Matt. xxvii. 50; John xix. 30.) The sacrifice, therefore, according to his own testimony, was complete in and by the death of the sacred Victim. As the high priest could not enter within the veil on the solemn day of atonement until he could carry in the blood of the slain bullock, so his Antitype, the Lord Jesus Christ, could not enter into the courts above until he had first bled and died below.

To constitute an efficient sacrifice several things were required:

1. The whole must be *according to the sovereign will of God*. The victim must be of his choice, and the whole arrangement at his supreme disposal. This we see most clearly intimated in the minute directions given as to the Levitical sacrifices to which we shall have occasion presently more fully to refer.

2. *The blood of the victim must be shed*, for "the blood is the life;" (Gen. ix. 4;) "it is the blood that maketh an atonement for the soul;" (Lev. xvii. 11;) and "without shedding of blood is no remission." (Heb. ix. 22.)

3. The victim must *die*. As death was the original penalty for disobedience, ("In the day that thou eatest thereof thou shalt surely die," Gen. ii. 17,) so the sacrifice cannot be complete without the death of the victim. Thus Jesus "became obedient unto death," (Phil. ii. 8,) "poured out his soul unto death," (Isa. liii. 12,) and gave his life for the sheep. (John x. 11.)

4. The victim must also be *without spot or blemish*, in most cases

be a male, and in one—the paschal lamb, a male of the first year. (Exod. xii. 5.) The stronger sex typified strength, the ripe age maturity, and the freedom from blemish spotless purity; all which three marks blessedly met in the Christ of God; for as strong, he bare our sins in his own body on the tree; as mature, he was made perfect through suffering; and as a Lamb without blemish and without spot, he was the Holy One of Israel.

We have already alluded to the sacrifices offered under the law, and intimated (page 191) that we should have occasion to consider them more fully when we approached the present part of our subject. This, therefore, we shall now, with the Lord's help and blessing, attempt to do, as hoping thereby to throw some light upon the only true Sacrifice which Jesus offered upon the cross of Calvary.

It is to the early chapters of the book of Leviticus that we must chiefly turn to examine the sacrifices which were appointed by God as types and representatives of this great, this all-atoning Sacrifice.

1. The first sacrifice which there meets our view is "*the Burnt offering*," the nature and emblematic intention of which we shall now therefore consider. "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation, before the Lord." (Lev. i. 1-3.) Our space will not admit of our bestowing upon this remarkable sacrifice all the attention that its importance demands; it must suffice, therefore, to furnish our readers with some hints for their own profitable meditation.

The "burnt offering" was one of the earliest modes of sacrifice. The first recorded instance of its being offered was by Noah, after the flood:* "And Noah builded an altar unto the Lord; and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar." (Gen. viii. 20.) This was doubtless typical of the sacrifice offered up on the cross by the Lord Jesus, for we read that "the Lord smelt a sweet savour;" (or "savour of rest," *margin*;) for did not Christ give himself "for us an offering and a sacrifice unto God for a sweet smelling savour?" (Eph. v. 2;) and does not the Father "rest" with ineffable complacency and delight upon the sacrifice thus offered to offended Justice by his only-begotten Son? The next instance, we believe, of this mode of sacrifice is when God commanded Abraham to take his son, his only son Isaac, whom he loved, and offer him for a burnt offering upon Mount Moriah; (Gen. xxii. 2;) and though the sacrifice of Isaac himself was arrested by the voice of the Lord out of heaven, yet Abraham offered up the ram caught in a thicket by his horns,—(type of Jesus, caught, as it were,

* We do not instance Abel's offering, of whom it is recorded that "he brought of the firstlings of his flock and of the fat thereof," (Gen. iii. 4,) as the express mention of "the fat" seems to indicate that the fat only, and not the whole victim, was burnt on the altar.

in the thicket of our sins,) as a burnt offering in the stead of his son. Other instances previously to the giving of the law, are those in Job, (i. 5; xlii. 8.) and of Jethro, (Exod. xviii. 12.) but as they convey no peculiar instruction, we need not here dwell upon them. It is sufficiently evident from the two instances of Noah and Abraham that the rite of burnt offering existed, and no doubt by God's own appointment, before the setting up of the tabernacle in the wilderness. The ceremonial law then instituted only gave it a peculiar and additional sanction, put it, as it were, on a fresh basis, and furnished its offerer with more specific and minute directions, that the type might be more complete. Its distinctive feature was that it was *wholly burnt*; which was typical of two things: 1, of the anger of God, as a consuming fire, wholly burning up the victim, as it will burn body and soul in hell; 2, as we shall presently more fully show, of the flames of self-sacrificing love, in which the body and soul of Jesus were as if wholly consumed in the devotedness of his heart.

1. But as we have proposed to direct our attention chiefly to the opening chapters of Leviticus, we shall name a prior feature, viz., that it was wholly *voluntary*. "He shall offer it of his *own voluntary will*." It was not like the sin offering or the trespass offering, a sacrifice specially offered for some particular sin, wrung from him, as it were, by guilt of conscience, but it was brought willingly of the man's own accord. Now this peculiar feature of the burnt offering, which, it will be observed, well harmonises in that point with the voluntary burnt offerings offered by Job for his sons, (Job i. 5,) points to that marked character of the sacrifice offered by our great High Priest that it was on his part wholly *a voluntary act*: "Lo! I come to do thy will," was the language of the Son of God in taking the body which the Father had prepared for him. The eternal love with which the Son of God loved the church before he gave himself for it; (Gal. ii. 20; Eph. v. 25;) his covenant engagements on her behalf; (Ps. lxxxix. 19, 35, 36;) his anticipation of the time of his incarnation by his various appearances in a human form under the Old Testament, were all so many marks and indications of the holy eagerness with which he undertook the work which the Father gave him to do. As the Son of the Father in truth and love, as lying from all eternity, as his only-begotten Son, in his bosom, he knew the will of the Father, for he and the Father are one—one in essence, one in nature, one in will. (2 John 3; John i. 18; x. 30.) The will of the Father was that he should take a body which the Father, in his infinite wisdom and grace, had prepared for him, and offer it up as a sacrifice, and thus redeem and sanctify the church with his precious blood. The whole of his suffering and obedient life was a doing of the will of God, for he could ever say, "I do always those things that please him;" (John viii. 29;) but, as we have already pointed out, it was more particularly when he sanctified or consecrated himself as the High Priest in his intercessory prayer, (John xvii. 19,) that he did the will of God by for ever perfecting by one offering them that are sanctified. (Heb. x. 14.) His whole heart, therefore, panting to do that will. Thus, on his last journey,

after he had passed through Jericho, we read that he "went before" his disciples as they were in the way ascending up to Jerusalem, (Luke xix. 28,) as if he would reprove their lagging footsteps, and go before them, not only to show them the way to the cross, but as himself advancing with all holy eagerness to meet it. In this spirit he said, on a previous occasion, "I have a baptism to be baptized with; and how am I straitened ('pained,' *margin*) till it be accomplished." (Luke xii. 50.) This baptism was the baptism of suffering and blood in which he was to be immersed when all the waves and billows of God's wrath went over him; but his holy soul was straitened, or as if drawn together with the cords of love, and "pained" with the delay, time itself moving on with pace too slow for his ardent desire to do and suffer the whole will of God. This voluntary offering, then, of himself to be wholly offered up to God, as the burnt offering was entirely consumed, is a most blessed feature of the sacrifice consummated on the cross by "the Apostle and High Priest of our profession." (Heb. iii. 1.) As "the Apostle," or messenger of God, bringing in his heart and hands a message of mercy, he came forth from the Father's bosom in self-sacrificing love. "Greater love hath no man than this, that a man lay down his life for his friends;" (John xv. 13;) "Who loved me and gave himself for me." (Gal. ii. 20.) Whatever amount, therefore, of sorrow or suffering he had to endure, Jesus could still say, "Lo, I come; in the volume of the book," (the book of God's eternal counsels and fixed decrees,) "it is written of me, I delight to do thy will, O my God; yea, thy law is in my heart." (Ps. xl. 7, 8.) Thus "he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." (Isa. liii. 7.) The whole of his obedient and suffering life was a voluntary offering up of himself to do and suffer the will of God; but it is in its last acts, as offering himself in sacrifice, that we see it especially manifested. In this spirit, as we have already pointed out, he comes up to Jerusalem, for there must he die, as he himself said, "Nevertheless, I must walk to-day and to-morrow and the day following; for it cannot be that a prophet perish out of Jerusalem." (Luke xiii. 33.) In this spirit, he entered Jerusalem, in meek yet holy triumph, sitting on an ass's colt. (John xii. 15.) In this spirit, he sat down with his disciples at the paschal supper, when he said unto them, "With desire have I desired to eat this passover with you before I suffer." (Luke xxii. 15.) And in the same spirit, he freely, voluntarily laid down his life as the last act of his willing, suffering obedience, according to his own words, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment, (that is, this enjoined part of my priestly office,—for he is here speaking not of his essential, but of his mediatorial life) have I received of my Father." (John x. 17, 18.)

2. But let us now view another feature, indeed what may be considered the leading and main characteristic of the burnt sacrifice. It was to be *wholly burnt*. "The priest shall burn *all* on the altar, to be

a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." (Lev. i. 9.) In the other sacrifices only the fat, (that is, the internal fat,) the kidneys and the caul were burnt upon the altar, for that was "the food of the offering made by fire, for a sweet savour, and was the Lord's;" (Lev. iii. 16;) but the burnt sacrifice was wholly burnt. The burnt sacrifice, therefore, represents the offering up of the pure humanity of Christ, not only in the flames of the anger of God against sin, without which it would not have been a sacrifice at all, but also in the pure and holy flames of filial love and devotedness to the Father's will. It did not, therefore, so much represent the atonement made for sin by the sacrifice of Christ in its aspect towards man, for that was more fully typified in the sin and trespass offerings, and especially in the sacrifice of the bullock and the goat offered on the great day of atonement, as it represented the atonement in its aspect towards God. There were certain actings of ineffable love between the Father and the Son, when Jesus was doing and suffering the will of God upon earth, of which we get only faint glimpses in the word of truth; but these actings were, in a mysterious and inscrutable manner, connected with the obedience unto death of the Son of God. Thus, the Lord himself said, "Therefore doth my Father love me, because I lay down my life that I might take it again." (John x. 17.) Here we have the love of the Father connected with the obedience of the Son—a love not distinct from, not independent of, the eternal love with which the Father ever loved him as his only-begotten Son, but a love to him as the God-man Mediator, a delighting in his obedience as his own sent servant: "Behold my servant whom I uphold; mine elect"—the elect Head of the church, "in whom my soul delighteth." (Isa. xlii. 1.) The patience, the meekness, the submission, the resignation, the faith, hope, and love, the humility, the brokenness of heart, the pure and holy, unswerving, unshrinking obedience of Jesus in his sacred humanity were ineffably delighted in by his approving and accepting God and Father. His eternal love to him as his only-begotten Son, the brightness of his glory and the express image of his Person, was thus drawn as it were into a new stream of ineffable complacency and delight. Thus, as the eternal Father looked down from heaven upon the Son of his eternal love with ineffable delight and complacency when baptized in Jordan, as thus fulfilling all righteousness, (Matt. iii. 15,) and showing forth in type and figure his future baptism of suffering and blood, and gave audible expression to that delight by a voice from heaven, "This is my beloved Son, in whom I am well pleased," (Mat. iii. 17,) so as Jesus hung upon the cross, consumed in the flames of his own self-sacrificing obedience and love, it was an offering of sweet savour to his heavenly Father; not that the Father took delight in the sorrows and sufferings of his co-equal, co-eternal Son, viewed in themselves, but as doing his will and thus glorifying him. How solemn are the words when Jesus consecrated himself as the High Priest, in the opening of his intercessory prayer, and what a holy and sacred light do they cast on those transactions between the Father and the Son, to which we have called our readers' attention! "Father, the

hour is come; glorify thy Son that thy Son also may glorify thee." (John xvii. 1.) The burnt sacrifice, therefore, represents rather what Jesus on the cross was to his heavenly Father than what he was for and unto man. The cross of our blessed and suffering Lord has thus, as it were, two aspects, one turned towards God, the other turned towards man. "I do always those things that please him;" (John viii. 29;) "Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it and will glorify it again;" (John xii. 28;) "Put up thy sword into the sheath. The cup which my Father giveth me shall I not drink it?" (John xviii. 11.) These passages give us as it were a glance into those deep and mysterious yet blessed transactions between the Father and the Son, wherein and whereby the Son glorified the Father by becoming "obedient unto death, even the death of the cross," (Phil. ii. 8,) and the Father glorified the Son by first accepting his obedience on behalf of the church, and then as a declaration of his divine Sonship, (Rom. i. 4,) and that he might be a partaker of his throne, (Rev. iii. 21,) raising him from the dead, and highly exalting him to his own right hand and giving him a name which is above every name. (Phil. ii. 9.) Thus the burnt sacrifice represented two things: 1, the offering of Jesus for sin in the flames of divine wrath; 2, the offering of his obedient body and soul in the flames of self-sacrificing devotedness to the will of the Father.

This latter aspect of the cross is, we think, not sufficiently borne in mind by the people of God. We naturally view the sacrifice of Jesus, the atoning blood and finished work of the Son of God on the cross, more as regards our own personal, individual salvation than as it regards the honour and glory of God. But there is in the cross of the Lord Jesus Christ something far deeper and higher than the mere salvation of the church from the ruins of the fall. Though in most complete and blessed harmony with every divine perfection of Jehovah, though in it are treasured up, not only the exceeding riches of his grace, but infinite depths of manifold wisdom, (Eph. i. 7; iii. 10,) yet the salvation of the church was in the mind of God but secondary to the manifestation of his own glory. *That* must ever be the supreme and ultimate end of all his counsels and purposes, of all his ways and works. "Glory to God in the highest," was the first note in the angelic song, and preceded "on earth peace, good will toward men;" (Luke ii. 14;) "As truly as I live, all the earth shall be filled with the glory of the Lord;" (Num. xiv. 21;) "To the praise of the glory of his grace;" (Eph. i. 6;) "Of him, and through him, and to him are all things; to whom be glory. Amen." (Rom. xi. 36.) Thus speaks the Holy Ghost in the word of truth.

Sin broke in upon the original glory of God, as manifested in the creation of man in his own image, after his likeness. "Behold, it was very good," (Gen. i. 31,) was God's own testimony to his glory in creation. But the entrance of sin marred and defaced it in marring and defacing the image of God in man. Thus, by the entrance of sin the justice of God was outraged, his work defaced, his command trampled under foot, his holiness insulted, and Paradise, his own

garden, wherein dwelt peace and happiness, purity and innocence, polluted by the poison of the serpent. When, therefore, the Son of God undertook, in the solemn counsels of eternity, by his own obedience unto death, as the suffering Surety, to vindicate the honour of his Father, to fulfil his broken law, to glorify his justice, and at the same time, and by the same way, to manifest his mercy and reveal his grace,—attributes of Jehovah hitherto undiscovered to angelic minds, (1 Pet. i. 12,) the glory of God was his chief end and aim. But this could only be accomplished by the cross, for that is “the wisdom of God” as well as “the power of God;” (1 Cor. i. 24;) and by that only could all the glorious perfections of Jehovah, such as his justice and his mercy, his holiness and his grace, be fully harmonised. (Ps. lxxxv. 10, 11; Rom. iii. 26.) When, then, the suffering Son of God “offered himself without spot to God,” in the flames of the intensest love and devotedness to the will of his heavenly Father, seeking his glory, not his own, in the moment of, and through his own deepest and lowest humiliation, even when burning in the flames of his anger against sin, and crying out under the hidings of his countenance,—*then* it was that the eyes of the Father rested with ineffable complacency and delight on the Son of his love. What eye but the Father’s could read his heart, melting in the flames of wrath like wax, and yet melted into the intensest devotedness and love? (Ps. xxii. 14.) Who else could mark his perfect and unswerving obedience to the Father’s will in drinking the cup put into his hand to the last and lowest dregs? Whose but the Father’s all-searching eye could read the zeal for his honour and glory which even then, in the flames of self-devoting love, was eating him up? (Ps. lxix. 9.) As the blessed Lord hung upon the cross, what angelic, still less what human eye marked the breadths, and lengths, and depths, and heights of that love which passeth knowledge? (Eph. iii. 18, 19.) Who could view this amazing scene of sorrow and of obedience even unto death, so as to read fully the very depths of the heart of Christ, but the all-seeing God? Where were the disciples? Fled. Where his Virgin mother? Weeping and lamenting at the foot of the cross, a sword piercing through her own soul also. (Luke ii. 35; John xix. 25.) Where the angels? Wondering in silent awe, as they bent down to see the solemn mystery. Where his foes? Triumphant in mockery and scorn, for their short-lived hour and of the power of darkness was come. Where was the very sun? Hiding his face, as if shocked to see his Maker die? Where the solid earth? Rocking to its very base, as if unable to bear the weight of the suffering Son of God. Where the rocks? Cleaving to their centre, as if they could no longer hold the bodies of the saints committed to their charge, but must let them forth to witness the death of their Lord. What eye, then, but the eye of the Father saw the suffering Son of God in all the depths and fulness of his bleeding, dying love, in all the intensity of his self-sacrificing devotedness, and in the most resigned filial submission unto, as well as perfect execution of his sovereign will?

3. But we must now mention another distinctive feature in the burnt

sacrifice, in which, doubtless, is typically couched some gracious instruction for the church of God: "And he shall *flay the burnt offering, and cut it into his* (or, as we should now say, 'its'*) *pieces.*" (Lev. i. 6.)

The *flaying* of the burnt offering, or removing the outer skin, would necessarily lay bare the inner flesh with all the muscles and joints of the body, and thus bring to view two things: 1, the exquisite cleanness of the inner flesh; and, 2, the nature and strength of its moving parts; for we know how clean is the flesh in a flayed animal as the skin is stripped off, and how plain are the muscles and joints when divested of their outward covering. Thus the flaying of the burnt sacrifice seems typically to represent: 1, the purity of the inner flesh of Jesus, for his sacred humanity was inwardly as well as outwardly, in soul as well as in body, "a holy thing;" (Luke i. 35;) and, 2, the purity and strength of all his motives. Could *we* bear to be stripped of our skins—our external life, our outward and visible profession of godliness? Should *we* be found clean were all this flayed away? The secret joints and muscles of our nature, the hidden motives of many of our words and actions could not bear to have the skin of profession stripped off them; but the holy flesh of Jesus, and all the joints and muscles of his pure humanity, the secret motives of all his words and works, could bear to be looked at and into by the all-seeing eye of God, and viewed with ineffable complacency in all their purity and all their strength.

Among the sons of men, some, like Joseph and Daniel, may seem almost without spot or blemish; but what are they within? What would they be were they *flayed*, were all the skin of their profession thoroughly stripped off? But God desireth truth in the inward parts; (Ps. li. 6;) for he, as well as his word, "is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked and opened† unto the eyes of him with whom we have to do." (Heb. iv. 13.) But the pure heart of Jesus could bear this all-seeing scrutiny. Beneath his holy external life and walk lay concealed from man the spotless purity of his holy soul, whereby he was internally as well as externally a Lamb without blemish and without spot.

4. The *cutting of the burnt sacrifice into pieces* was typical of the sufferings of Jesus in the garden and on the cross. Thus, "the sweet incense" which the high priest, on the solemn day of atonement, carried within the veil, for a similar reason, was "beaten small," (Lev. xvi. 12,) that it might indicate the broken heart, the bruised soul of

* The useful pronoun, "its," as referring to things distinct from persons, was not used in our language at the time the Bible was translated into English; but "his" or "her" was employed instead. Thus we read of "the table and all his vessels, and the candlestick and his vessels, and the altar of burnt offering with all his vessels, and the laver with his foot," (Ex. xxxi. 27, 28,) where we should now say, "its." So, "in his season," (Ps. i. 3,) "her roots," "her leaf." (Jer. xvii. 8.)

† Literally, "necked," *i.e.*, the neck and throat exposed to view, as was the case with the sacrifices when they were flayed and laid upon the altar with their neck cut through and laid open.

Jesus. As, then, the cut pieces of the burnt sacrifice lay on the altar, so the bruised body and soul of the Lamb of God lay on the cross; and as, when those pieces were burnt on the brazen altar, a smoke ascended from them heavenwards, so, when Jesus gave himself for us, "an offering and a sacrifice to God, for a sweet-smelling savour," (Eph. v. 2,) the smoke of his meritorious obedience and death rose up with acceptance before the face of his heavenly Father.

5. Another mark we must briefly dwell upon: "*The inwards and legs*" of the burnt sacrifice were to be "*washed in water.*" Water, we know, was typical of the purifying, sanctifying operations of the Holy Ghost. Our blessed Lord did not need the purifying operations of the Holy Ghost, for he was "holy, harmless, undefiled;" (Heb. vii. 26;) but as his sacred humanity was formed under the overshadowing influences and operations of the Holy Ghost, so was it anointed by him with all his gifts and graces for his mediatorial work; (Isa. xli. 1-3; xlii. 1;) and in an especial way sanctified for his atoning sacrifice. Thus we seem to have a typical representation of the power and grace of the Holy Ghost as connected with the sacrifice of Jesus. Upon his sacred humanity the Holy Ghost rested in all the fulness of his gifts and graces. We therefore read of Jesus that he "*through the eternal Spirit, offered himself to God.*" (Heb. ix. 14.) As in the burnt sacrifice "the inward parts and legs" were washed with water, and thus were typically sanctified, so the heart of Jesus, as well as the actions of Jesus, were as if consecrated by the unction of the Holy Ghost, and thus presented holy and acceptable to God upon the altar of the cross.

But here our limits admonish us to pause. We intended to consider in our present paper the sin offering and the trespass offering, and the sacrifice of the bullock and the goat on the great day of atonement; but these and other points tending to throw light upon the sacrifice of our great High Priest we must now defer to a future opportunity.

THE WAYFARING MAN.

BY JOHN CENNICK. PRINTED 1741.

HAD I at first my journey known,
Before I trod the narrow road,
Had I foreseen the snares thereon,
How long, and how with troubles
strewed,
My feeble feet had rested there,
And I had fainted in despair.

But O! when call'd, like Abram,
I sought, obedient to the Word,
An unknown land, and forward came
To seek a strange, redeeming Lord.
The land, the Lord, I still have
sought,
But hitherto have found it not.

O that some knowing guide was nigh,
For then I might inquire my way;
He, touch'd with tender sympathy,
Would show me where I went astray,
Would mark my path, my dangers
tell,
And my mysterious work reveal.

But why in vain is this my wish?
Why have my thoughts thus wildly
run?
He cursed is who trusts in flesh,
Or seeks for help in fallen man.
I must the Saviour's leisure stay,
For he alone can show the way.

Ye pilgrims far before me, hear,
Attend, ye followers of heaven;
And though you cannot ease my
fear,
And though no help in you is given,
Permit me to describe my state,
And let me all my griefs relate.

My foolish soul is gone from God,
My heart is desperately vile,
My soul lies lifeless in its blood,
Crimes without number me defile;
No part in me is good nor whole,
Faint is my heart, and sick my soul.

Thus from an infant have I been
A brand prepared to burn in hell;
The seed from whence came all my
sin

Was sown in me when Adam fell.
And now so strong the stock is
grown,

No mortal strength can cut it down.
Weary with travel and distress,
No more I strive nor farther go;
Unknown afflictions me oppress,
And sink my soul in waves of woe;
The day and night like grief afford,
And drive me farther from my Lord.

The more I seek, the less I find,
And death approaches while I wait;
Egypt is scarce a step behind,
I hardly am without the gate;
Sin and the law make large my
wound,

Nor is there any Saviour found.

I murmur, and my words condemn;
I pray, and loathe my languid prayer;
In all I do, I see my shame,
And tremble at my doom severe;
For wrath, and guilt, and death con-
spire

To plunge me in eternal fire.

Exceeding sorrowful to death,
I pour out groans, and cries, and
tears,

And utter still, at every breath,
Desponding sighs, and trembling
prayers,

And giving up my hope, my all,
Just as the helpless clay I fall.

Devoid of hope, I dare not claim
A part in Jesus or in God;
No more I supplicate his name,
Nor look to the atoning blood.
My heart is harder than a stone,
And every comfort now is gone.

Dead as the bones Ezekiel saw,
So I upon the earth abide,
Slain by an arrow from the law
The just reward of all my pride;
Nor can I 'scape but by the breath
Of him who called the bones from
death.

Tell me, ye souls who now appear
In milky robes, and joyful stand
Around the throne, from folly clear,
Exulting at the Lord's right hand,
How did you in those courts arrive?
Say—and my spirit yet shall strive.

Moses, thou sent of God, declare,
How didst thou pass to ceaseless rest?
Isaiah, David, let me hear,
How from the world ye were released;
And Job, and Jeremiah, say,
How kept ye in the narrow way?

And he, the highly-favour'd bard,
Who, borne in fiery chariot, rode
To Jesus' feast, and disappear'd
Below, to banquet with his God,
How were thy days with mortals
spent
Ere thou wast call'd from banish-
ment?

And thou, O captive Daniel,
But well esteem'd in Babel's court,
Greatly beloved, O Daniel, tell
How thou obtain'dst the heavenly
port,
And let thy fellows, princely wise,
Relate their way to paradise.

Ye glorious heirs of endless light,
Armies of perfect spirits, sing
How ye prevail'd, and how your fight
Was fought, and how your gracious
King

Led you, and how his mighty hand
Safe brought you to the promised
land.

Chief minister to Gentiles sent,
Once persecutor of the faith
Of Christ, whose days on earth were
spent

In doing good, describe the path
Which led thee to the shining prize,
And landed thee in purer skies.

Mary, first honour'd with the sight
Of Jesus, when he left the dead,
Who once in tears, bearing the
weight
Of sin didst bow thy guilty head

And kiss his feet who came from
heaven;
How were thy many sins forgiven?

Peter, repeat thy fall and rise;
Tell how the Saviour thee forgave,
How moved, to view thy tears and
cries,
And stretch'd his willing hands to
save.

And let the dying thief declare
How Jesus answer'd to his prayer.
Could I amidst the angelic choir,
Like favour'd John, to heaven soar,
Of every saint would I inquire
How they obtain'd that happy
shore.

They all, (to John the word was
given,)
Through tribulation came to hea-
ven.

All I have ask'd confirm the word,
And point me out the painful road.
Moses stood quaking, while the
Lord

Proclaim'd himself a righteous God.
Isaiah shows the way severe:
A wounded spirit who can bear?

David, in frequent heaviness
Complains, and nightly with his
tears
Waters his couch. Despoil'd of ease,
He seeks his God in mournful
prayers;

And Job, oppress'd, distress'd, for-
lorn,
Bewails the day that he was born.

Thus he, who ruin long foretold
To Jewish pomp, and Salem's lands,
Who prophesied the Hebrew fold
Would fall by the Chaldean's hands,
Amazed, received the chastening
rod,
And, trembling, own'd a righteous
God.

So great Elias mourn'd his fate
When threaten'd by the haughty
queen;

And when pursued he fled her hate,
Mourn'd his hard lot with wicked
men;

And Daniel, though so much be-
loved,
Was chasten'd and with trial proved.

Nor 'scaped the men who faithful
stood,
When Dura's plains an idol bore,
Who worshipp'd only Jacob's God,
Nor would another god adore;
Nor shares a soul in endless day,
But found through many woes the
way.

Paul found the messenger of hell!
Within were fights, without were
fears;

And heavy grief did Peter feel
When he return'd with bitter tears;
So pray'd the thief with sin op-
press'd,
When the dear Saviour gave him
rest.

Through tribulation lies the road
To joys and peace eternal given,
Here found the saints a pardoning
God,
And here the fathers walk'd to
heaven.

This is the way, and only this,
Which leadeth to immortal bliss.

Once more I then draw near to
pray;
Again the arm of God implore:
O turn not from my suit away;
Lord, I am wretched, blind, and
poor.

I, murmuring, long have gone aside;
But O, I knew not what I did.

Then grant me strength, for I have
none,
Through sufferings then will I pur-
sue

My suffering Lord; for him alone
My soul shall bid the world adieu.
O give me strength, I'll never rest
Till I am found at Jesus' feast.

Low as thy condition is, it is not desperate; it is not a disease that scorns a remedy. Many a man who has been stretched out as dead has revived again, and lived many a comfortable day in the world; many a tree that has cast both leaf and fruit, has, by the skill of a prudent husbandman, recovered again, and been made both flourishing and fruitful. Is it not easier, thinkest thou, to recover a languishing man to health than a dead man to life? And yet even *this* God did for me.—*F'lavel*.

THE GOSPEL STANDARD.

OCTOBER, 1861.

MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

THE HANDWRITING OF GOD IN HEAVEN PROVED BY HIS HANDWRITING ON EARTH.

BEING THE CONCLUDING REMARKS OF A SERMON PUBLISHED FEB. 20TH, 1825,
BY THE LATE W. CROUCH, OF FELL GREEN, WADHURST.

“At that time thy people shall be delivered, every one that shall be found written in the book.”—DAN. xii. 1.

THE grand Personage speaking to John is the Mediator of the covenant in his glorified humanity, promising the Philadelphian church, who had kept the word of his patience, that he would keep them in the hour of temptation which should come on all the world, to try them that dwell on the earth, and upon their patience in suffering for his cause, and overcoming of their enemies; he says, “And I will write upon him the name of my God.”

Perhaps some will be ready to say, This name has never been written upon me. Stop, reader, before you are too hasty in your conclusions. You may never have seen the hand of God writing this in your hearts; still it may be there. It is true there are some who have seen the handwriting of God upon earth that never had it in their hearts. This you may see in the case of Belshazzar: “And when he saw it he trembled, and the joints of his knees were loosed;” and when it was explained to him by Daniel he had much reason to fear, tremble, and faint. Yet there was no writing of his name in the book of life, nor in the word of God as a sensible burdened sinner, nor yet as a saint, neither was there any writing of this blessed name by the Spirit in his heart. When Moses requested to see the glory of God, his gracious God, in answer to prayer, made all his goodness pass before him, and proclaimed the name of the Lord, which was, “The Lord, the Lord God, gracious and merciful,” &c. And when Moses was to bless the children of Israel he was to put this name upon them. Remission of sin was included in this name, which is the Lord’s own seal, the sure mark of a pillar in the temple and the Forgiver’s name set upon us.

This name written upon the forehead, which was a mark they certainly might judge by, must be the same as the Saviour in another place calls revealing, or manifesting the Father and himself unto the soul. “It is written in the prophets, they shall all be taught of God;” and the first work is called hearing, then learning of the Fa-

ther; and it is added, Every man that hath so heard and learned, "cometh unto me" (Christ). Now in such the writing of this name is begun, and there are certain times when light and life attend the word, so that the poor soul is persuaded of it, and may argue the point thus: To hear, which I certainly have, even my condemnation, and something at times for my encouragement, argues that mine ears hath he opened. To learn, what is it but to be instructed,—to know and feel that I am a poor, lost sinner; which argues that the Spirit must have reprov'd me, and, through the law, discovered it to me, and by the law hath condemn'd me, leaving me without hope in that or myself? To hear, which I have, the voice of God out of his broken law, which is, "Cursed is every one that continueth not in all things written in the book of the law to do them," this has made me fear and quake. To learn is this, to know the Father in his absolute Deity and terrible Majesty, as a just God and a consuming fire. In this school, poor sinner, thou hast learned what infidels and fools have attempted to deny; I mean the existence of the Supreme Being; and if thou art brought to this place, even to say, "It is the Lord," or, "Come life, come death, I must justify him for ever," thou art indeed a humbled sinner. Before honour, there must be this humility; and where it is there is the handwriting or mark; there is the name of my God, as the Saviour saith.

But again. It will not be left here, but will still appear in the true light, more and more plainly to him that hath it. Thus the Writer, Revealer, or Sealer will testify of Christ, and lead the humbled and broken-hearted sinner unto him. And when his faith is fixed upon him, and he can come forth and confess him, you may see something more of this name upon him. Thus, says Christ, "Whom do men say that I the Son of man am?" &c.; but then, "Whom do ye say that I am?" And Peter said, "Thou art the Christ, the Son of the living God." And he replies, "Blessed art thou, Simon Barjona; flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And now, poor soul, if thou canst come forth with this, it is the handwriting of God in his word and in your heart, which loudly proclaims what he hath done for you.

As sure as your name is written in heaven, so sure you are loved with an everlasting love. And where it is so, in time God always rebukes such. As many as are ordained to eternal life, in time receive the gift of faith; and as many as are predestinated to be conformed to his image, in time shall be quickened, brought into pain, and delivered in a spiritual birth, whereby this image cometh. And all who have a kingdom of glory appointed them are sure to have grace given them in this world. Thus the handwriting of God in heaven may be known by his handwriting upon earth; and the persons who are there registered are sure to be found in the Scriptures. And if the children of God were but as ready to argue the point for themselves as they are to listen to Satan and unbelief against themselves, I am sure it would be more to their credit and to the glory of God.

I would remind you again, reader, if thou art seeking to know

the truth, that to have the Father manifested by the Son, and the Son by the Father, and both by the Spirit, is a great work. To see and know that the Father is reconciled to thee through the Person, obedience, and death of the Son, argues that thou art not a fool, but in the possession of wisdom; that the veil is rent from thy heart, and that light, life, peace, and truth have entered there. Now, if thou canst not find the experience of thy soul in one character in the word, then search for another, for God has scattered an abundance there; and be sure thou give a good look out for that old crooked serpent, for he will be in thy way somewhere or other, as sure as thou goest to the word for instruction, sometimes suggesting that they are not the words of God, at another time setting their seeming contradictions before thee, often getting thee to ponder upon thy darkness and confusion, with an intent to make thee ten times worse; at another time whispering it is all of no use, for you will never find anything to your real benefit; and often he will be pourtraying all the reprobates there are in the word before thy understanding, and saying this or that is your exact likeness. But if thou canst lift or heave up one short prayer to him who hath overcome the devil, thou shalt surely prevail.

Still observe, it is the Lord's gracious intention to have this made very plain; therefore repeated outpourings of the Spirit are given, as you may see in the case of the disciples themselves; for after the Lord had first called and communicated to them, which was by the Spirit, there was great darkness still remaining as respected his sufferings and death; wherefore he breathes again upon them, saying, "Receive ye the Holy Ghost." And when the day of Pentecost was fully come, then they received a greater measure than before. Thus the impressions were made deeper, the character more legible, and the handwriting very plain. I believe there are many who receive the love of the truth, and the truth in love and in power to the salvation of their souls, who, in respect to doctrine, to men, and to many things, are very dark in their understandings. However, I know it was so with me; and some of the things that I have been in the practice of, in a religious way, I now blush to think of, being so very childish; and I have and still require here a little and there a little, in order to give me instruction, so as to make me retain it for my soul's benefit in future.

A believer is much like a fine piece of furniture, which requires much and often rubbing, or it will get very dusty. He is also much like a good piece of money, which may get very much tarnished; nay, the very superscription may be defaced; yet, with good rubbing, it will become bright, and the name appear plain again. Cornelius had the handwriting begun while he was giving alms and offering up his prayers; but Peter must be sent for to tell him words whereby himself and his house might be saved; and when the Holy Ghost came down upon them the handwriting was plain indeed. In the character of this man there may be seen several footsteps of many in their first setting out in the ways of God. First, he feared the Lord; secondly, he was very liberal unto the poor; thirdly, he prayed

to God always, and not to the Virgin Mary, nor yet to the saints; he did not do as the foolish virgins did, who said to the wise, "Give us of your oil," &c.; and he was very devout, his very heart was engaged in these things. So again, at Macedonia, when the man of that country appeared unto Paul, saying, "Come over to Macedonia, and help us;" Paul assuredly gathered that there was something to do, and so there was; for after he had been at Philippi some days, on the Sabbath they went unto the river side, and spake unto the women that resorted thither; and there was a woman whose name was Lydia that received the word, and this blessed name was written upon her and her household. And it is to this, in one sense, that Moses speaks, when he says, "And in all places where my name is recorded will I come and bless you."

The next name is, "The city of my God, the new Jerusalem." When a soul has passed the line of regeneration all things are new unto him and within him; he is "a new creature;" he worships in the "newness of the Spirit," he walks in newness of life, and he hath his conversation in heaven, which is quite a new subject unto him. Jehovah now sets on him the mark of a son, or makes his sonship manifest to him; and to the Lord he speedily goes, with, "My Lord and my God;" and the Spirit bears witness to the deed; as it is written, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." And it is the Spirit that beareth witness, because "the Spirit itself is truth." With this name proclaimed within, the man surnameth himself by the name of Israel, while a heavenly intercourse, a holy familiarity, a delightful communion is opened and kept up in the humble boldness of faith; the child deals with freedom, the Parent is tender and pleased; and what Paul says is known to be true: "Now he that anointeth us and establisheth us with you is God, who hath also given us the Holy Spirit" of promise, by which we both have access through Christ unto the Father. At this time the handwriting of God is clearly read, and plain to be understood. Did you ever feel yourself made tender, poor soul, so that you were afraid of presumption? and instead of saying, "My God," you said, "O God!" instead of saying, "My Saviour," you said, "The Saviour?" Did you or do you feel your heart bound up in going to prayer? But since this name of the New Jerusalem hath been proclaimed within you, and this blessed mark set upon you, could you not, without slavish fear, come forth and say, "My Beloved is mine, and I am his?" If so, you are a son of the New Jerusalem, or "Mount Zion, which is the mother of us all."

It follows, "And I will write upon him my *new* name." It is often true that many go for years labouring under that great and wonderful name, "God Almighty," and feel his anger to burn like fire, expecting to have a bitter cup whilst here, and hereafter to lie burning in hell for ever. But when God appears in a Mediator, revealing himself in all the endearing new-covenant characters that he sustains, such as Jehovah-Jireh, that is, The Lord will see, or provide; or Jehovah-Shalom, that is, The Lord will send peace; or Jehovah-Nissi, that

is, The Lord my banner, or Jehovah-Tsidkenu, that is, The Lord our righteousness; and calls and woos until he has drawn forth and fixed the attention of the sinner upon the Person, the undertakings, and the finished work of Christ, then the poor soul sees the law fulfilled, Justice satisfied, sin atoned for, the handwriting of ordinances blotted out; all done by the suffering, bleeding, and dying Saviour; while the Holy Ghost testifies of these things within with such divine energy, and writes these truths in such legible impressions in the heart, that the sinner sees, feels, and knows that God has written his new name upon him. Or we may take it thus, That the sinner is not only surnamed, but new named; thus the sinner that was once a child of wrath, as others, that is, deserved it, is now a vessel or partaker of mercy, and is called merciful. The poor soul that was once dark is now light in the Lord, and is called a child of the day; the person that was once poor and needy is now "rich in faith," and is called a believer; and the man that was once a stranger, and differing nothing from a servant, is now brought home and called a son of God.

Now from the above handwriting it shall be, that "one shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." It is very clear that the elect, who are written in the book of life, stand registered there by name, as Christ says, "But rather rejoice that your name is written in heaven." And so Paul, "Whose names are in the book of life." And John declares, that "all whose names were not found written in the book of life of the Lamb slain from the foundation of the world, shall worship the beast."

Now such as I have been describing, are sure to be called in time, not only generally, but particularly, as Noah, Abraham, Samuel, David, Peter, Paul, and John.

But some will say, "Am I to be called by the name that I go by amongst men, as these were, and thus to prove that my name stands written in the book of life? Because if so, I know nothing about it as yet." By no means; the general and particular name of God's people in nature is "Sinners." Now when the word preached or read pointeth out thy case as such, conscience testifies to the truth of it, and thy heart feels it. Thou art the person that God speaks as personally to as he did to Noah, &c.

Again. When the preachers were sent out, they were to call the poor, the maimed, the halt, and the blind. Now when thou dost feel these maladies, then the Lord speaketh personally to thee by his word; and when any one part thereof cometh home to thy heart with a divine power, then much more particularly the Lord calleth thee by name. Some of the Lord's family are particularly called by the name of Jacob; that name sets them forth before they have been brought into the liberty of the truth. Others are called Israel, which name showeth how they had power with God and prevailed. Now I ask, do you not know something about the circumstances where-by these names are applicable unto you? Then are you called by

those names, and sure and certain it is that thou art written in the book.

But I must observe, there are some who know their names are written in this book, and are not afraid to speak of it. Thus says Job, "My record is on high." And Simeon saw it so plainly that he said, "Lord, now lettest thou thy servant depart in peace, according to thy word." Thomas, also, saw it plainly when Jesus said unto him, "Thrust hither thy hand into my side, and be not faithless but believing;" and overcome with it, he said, "My Lord and my God."

But there are others who are written in the book who are too weak, faint, feeble, and fearful to say such things. For their encouragement let it be observed, that when the man with the writer's ink-horn went through the city, he was to seal or to mark those that were written in this book; and the signs that he was to know them by were as follows: "And set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Surely there are some who hear me to-day that do know what this is, to sigh for abominations, both such as they see without and such as they feel within; and this is as certain an evidence of being written in the book as those going before. Besides, they cry as well as sigh. What a proof that they were alive in their souls, although situated in such abominations! And certain I am that the feeble cry and languid sigh shall never be forgotten before the Lord.

So much, then, for the time of trouble, the deliverance out of it, the book, and those that are written therein, together with the handwriting of God upon them there; from all which I would observe, by way of conclusion,

What a comfortable thought and pleasing sensation it is to know that my name is written in heaven. And this brings a circumstance to my mind when my ministry had once been blessed. I was returning in triumph, like the disciples, saying, "The spirits are subject to us through thy word," when this soft yet effectual admonition was whispered into my ear: "Rejoice not that the spirits are subject unto you, but rather rejoice that your names are written in heaven." The former is not to be the chief ground of joy, though ministers are to rejoice therein, as Paul says, "Ye are our crown and our joy;" but the latter is to be the chief ground of joy.

Now, fellow-sinner, the very first time that the Lord gave you a door of hope in the valley of trouble, had you not a little joy? When faith was strengthened it rose high enough for you to say, "I shall not die, but live." Did not this precious flame increase? But when the fierce anger of the Lord was turned away, and rich and free mercy flowed into your soul, did you not swoon at such undeserved goodness, whilst your whole soul was carried out in the sacred flames of joy? No tongue nor pen can describe the beauty, the excellence, and the glory that is viewed in the Person and presence of the Lord Jesus at such times as these. This is rejoicing at having the name written in heaven. And what adds to the strength of this joy is, it is written in heaven by Jehovah himself, who cannot lie, and who

will not alter the things that are gone out of his mouth; so that if thou lovest thy register here upon earth, the Lord will keep that safe which is in heaven. And another thing which gives such occasion for joy is, that he will not blot out any that stand written in this book, which made Toplady say,

“ My name from the palms of his hands
Eternity will not erase;
Engraved on his heart it remains,
With marks of indelible grace.”

On the other side of the question, it is gloomy even to give it a thought, but of the truth thereof I have not the shadow of a doubt; for John says, “ And all that dwell upon the earth shall worship him, (the beast,) whose names are not written in the book of life.”

There is a people that dwell upon the earth, that is, this present earth, and this people shall worship the beast in one way or other; and this people are not written in the book of life, although there is such a particular account given of them in the book of the Scriptures. What will be the consequence? Why, some heresy or another will entangle them, and the snare will never be broken; so they will live in error, though often reprov'd, until death comes, and from that they will be plunged into hell, being of old ordained unto this condemnation. Then shall stand in full blaze the Lamb upon Mount Zion, having his blood-bought race with him, and, in full sight of devils and those who were their persecutors, shall see the Father's name appear in their foreheads and in the family, and their everlasting Father shall be that likeness unto which they were predestinated from all eternity. So John witnesseth: “ And I looked, and lo! a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne, and before the beasts, and before the elders;” and all this they have to themselves, for no man could learn the song but those that were redeemed from among men.

Here, O believer, is something worth seeking and waiting for; and although thou hast been low, very low, here upon earth, and thine enemies have been in triumph, yet there thou shalt be exalted indeed, while shouts of victory shall echo and re-echo through the harmonious throng for ever and for evermore. Amen.

HE who doth not carefully avoid falling into the fire or water, cannot live; but these are not the things on which his life depends. The best of our duties have no other respect to the continuation of our justification, but that in them we are preserved from things destructive of it. If those who affirm that obedience is the condition of it mean that God indispensably requires it, and that the neglect of it is inconsistent with a justified state, we readily grant it. But if it be asked, What is that whereby in a way of duty we concur to the continuation of our justification? we say it is faith alone. “ For the just shall live by faith.”—*Owen.*

THE MYSTICAL UNION BETWIXT CHRIST
AND HIS OWN ALPHABETICALLY DIGESTED.*

“I in them.”—John xvii. 26.

A. It is an *abiding* union. “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.” (John xv. 4.)

B. A *blessed* union. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” (Eph. i. 3.)

C. A *covenant* union. (Rom. v.)

D. A *divine* union. “That you might be partakers of the divine nature.” (2 Pet. i. 4.)

E. An *everlasting* union. “According as he has chosen us in him before the foundation of the world.” (Eph. i. 4.)

F. A *free* union. “Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” (Eph. i. 11.)

G. A *gracious* union. “The praise of the glory of his grace, wherein he hath made us accepted in the Beloved.” (Eph. i. 6.)

H. The *hope* union of glory, and therefore a *holy* union, in its principle, progress, and perfection. “And every man that hath this hope in him purifieth himself even as he is pure.” (Col. i. 27; 1 John iii. 3.)

I. An *indissoluble* and *invincible* union. “Because greater is he that is in you than he that is in the world.” (1 John iv. 4.)

K. A *keeping* union. “Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are one. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” (John xvii. 11, 15.)

L. A *love* union. “Thou hast loved them as thou hast loved me. That the love wherewith thou hast loved me may be in them and I in them.” (John xvii. 23, 26.)

M. A *marriage* union. “For the husband is the head of the wife, even as Christ is the Head of the church; and he is the Saviour of the body.” (Eph. v. 23, 25.)

N. A *necessary* union, for without it no communion with God, no conformity to Christ. “Without me ye can do nothing.” (John xv. 5.)

O. A *oneness*, like to the mutual oneness of the Father and the Son. “That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.” (John xvii. 21.)

P. A *powerful* union. “And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father’s hand. I and my Father are one.” (John x. 28–30.)

* We believe we have seen this piece in print before, but cannot call to mind where. It has the merit of ingenuity, and is truth; but, though we have inserted it, as requested, to string together gospel truths upon an alphabet is not much commended to our conscience as a proof of divine teaching.—*Ed.*

Q. A *quickening* union. "Quickened together with Christ." (Eph. ii. 5.)

R. A *relative* union. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." (Rom. viii. 29.)

S. A *spiritual* union. "But he that is joined to the Lord is one spirit." (1 Cor. vi. 17.)

T. A *true* union; though, for our sakes, who are low in understanding and slow in believing, it is represented in similes of a tree and branches, bridegroom and bride, head and members, foundation and superstructure, as the Scriptures abundantly testify.

U. An *uninterrupted* union. Neither sin, the law, Satan, self, the world, &c., can hinder its flow through time to eternity. (Rom. viii. 33, &c.)

W. It is a *wonderful* union, and will be the wonder of angels and men to all eternity. "Which things the angels desire to look into." (1 Pet. i. 12.)

May it be improved here in a union hearing and reading of the word, union prayer and praise, union baptism and the Lord's Supper; in fine, union in doctrine, worship, discipline, and conversation, that the grace of our Lord Jesus Christ may be with our spirits. Amen and amen.

THE BREATHINGS OF ONE CONFINED IN A LUNATIC ASYLUM.

My dear Friend Kershaw, and I think I may say, Father in the Faith of our Lord Jesus,—I am happy again to see your worthy name advertised to supply at Zoar this month. I was greatly in hopes of having the pleasure of once more seeing your welcome face in the Zoar pulpit; but I fear that hope is at least banished for the present, as I am now a prisoner in St. Luke's Hospital, as a deluded man, because the Lord has been pleased, in much mercy, to set my soul at happy liberty, and made me speak truthfully and faithfully to all with whom I had any business or transaction to communicate. I am thankful to say that all I have said and done has been out of pure love for the truth, and also those whom I love for the truth's sake; for I think I know the meaning of those blessed words, Prov. xxvii. 5, 6: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful" beyond description. Open rebuke is better than secret love. These words I have proved times without number. I am thankful, also, to say that I am willing to lay my life down for the truth's sake.

Doubtless you will say this is strong language to come from one so recently set at liberty; but I am thankful to say that I feel every day more and more strength, and that the Lord is on my side; and when that is the case, I can go forward fearlessly, either before my dear friends or foes; and my desire is neither to court their smiles, or fear their frowns, at the expense of truth.

I have been in the deepest depths of darkness, and well nigh the pit of despair, for many years; but I cannot now describe the days of darkness and distress I have passed through since I first commenced business in Richmond, Surrey, about four years back. This was my first move from Church Row, where we had resided for seven years, and during which time we spent our happiest days of married life. But from that time up to the present I and my dear friends have not been able to see eye to

eye; but I am thankful to say that there is not one step that I would wish to retrace which has been the cause of my being placed here. And I am also thankful to say that I shall ever have cause to bless my God for ever shutting me up in St. Luke's Hospital; for here I can say feelingly, especially in my bed-room, when no mortal eye can see me, there have I raised my Ebenezer, and there he has blessed me with much of his presence, and strengthened me in many of his great and precious promises, wherein he hath said to the seeking seed of Jacob, "Thou shalt not seek my face in vain; but I will strengthen you and uphold you, and you shall be my people, and I will be your God;" which is no small mercy and blessing.

I desire to be thankful that I was ever permitted to hear your highly-favoured voice, and that of Mr. Philpot, Mr. Warburton, Mr. Shorter, and many others whom I could mention. But I must not enlarge here at present, but tell you that I have had some of the sharpest arrows shot at me from some of my nearest and dearest friends; yet I am thankful to say that I have not received them in a bitter spirit, but knowing feelingly that,

"Not a single shaft can hit,
Except the Lord of love see fit."

I must now conclude, as the time of posting is up, and I fear you will not have this in time.

Now, my dear friend, I have a favour to ask of you, that you would call here and see me as soon as you can spare an hour or two any day except Wednesday, which is the regular visiting day; but I have got permission from the doctor to see you here when convenient to yourself. Do not come on the Wednesday, as I have many other friends call upon me that day, but any other day I shall be happy to see you here as I have much to tell you.

I am very happy and comfortable here, with the exception of the confinement; but I hope to have the pleasure of seeing you here shortly. Will you kindly drop me a line, to say when I may expect you, so that I may be in the way. I fear I shall not have the pleasure of hearing you preach in London this time, as I suppose next Sunday will be your last.

Believe me to remain,

Your ever faithful and affectionate Friend, for the Truth's sake,
St. Luke's Hospital, May 20th, 1861.

T. H. •

A LETTER BY THE LATE J. JENKINS,

"THE WELSH AMBASSADOR."

My dear Brother,—I must own that I am but a very tardy correspondent. I acknowledge this. Your letter was received in due time, but the answer is long in coming. I doubt not that you have concluded, ere now, that I have dropped you. The accuser of the brethren has been diligent enough in his work; but he is not to be credited, for he is a liar from the beginning, and still sticks to it; yet we are continually giving ear to his lying suggestions. This is our infirmity; I know this is mine. We are commanded not to give place to him, to resist him steadfast in the faith, being persuaded of the truth as it is in Jesus, of God's faithfulness to his word, of our own need, of the existence of the things hoped for, of his invitations to the hungry, to the weary, and the tempted; of his hand being with us, of his power felt, of his help obtained in many troubles, of his grace being sufficient, and of his strength made perfect in our weakness. In this confidence we are to resist him, by relying on the Redeemer, on the promise, by patient waiting, by humble prayer,

and watching thereunto with thanksgiving for what he hath showed us and done for us.

The Lord upholdeth them that fall, and raiseth up all them that are bowed down. The first fall of an elect sinner is from his high-towering pinnacle of self confidence, when the Lord comes to judge his house, and undermine his sandy foundation, for his foundations are in the dust. The arrows of the King of Zion are shot into the hearts of his enemies, whereby the people fall under him. But the Lord does not suffer them to sink, nor does the pit shut its mouth over them, nor are they left to despair of finding mercy. Here they are upheld; a secret confidence in the heart, a hope springing up therefrom upholds them. By these, with a ray of light that shines on their path, they get to a comfortable standing; but it is not long together that they are able to stand. Clouds and darkness come over them again; Satan besets them, fears lay hold of them, and down they go, and fall from all their sweet views, comfortable prospects, encouraging hope, and prevailing confidence; for the righteous falleth seven times and rises again. The Lord delighteth in the way of the righteous; when he falleth he shall not utterly be cast down, for the Lord upholdeth him with his hand. By the power of God he is supported, and the word of the Lord upholds him. "Thy word upheld him that was falling, and thou hast strengthened the feeble knees." The spirit of faith in the heart makes the application: "Rejoice not against me, O mine enemy! When I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." And as he upholds them that fall, he raiseth up them that are bowed down. Heaviness in the heart of a man maketh it to stoop; oppression from the enemy, and depression through a sense of the plague of the heart make us to bow down. "I am bowed down greatly; I go mourning all the day long." Why? "My loins are filled with a loathsome disease, and there is no soundness in my flesh, because of my sin." But those that mourn are exalted to safety. He raises the mind, heart, and affections, with his presence; the power that attends his word raises up the drooping faith and languishing hope.

This is the path, my dear brother, and these are the footsteps of the flock, and in these we must tread. How do you do? How goes the plough on at present? Does it meet, at times, with the rock, and get so much damage that you are obliged to repair the share and mend the tackle? If the iron be blunt, and he do not whet the edge, then must he put to more strength. Wisdom is profitable to direct.

Mr. Huntington has been down with us one Sunday, and about three weeks after, he came another Sunday to Bolney; and this has been one cause of my delaying so long to write to you. There are still some awakenings, and some looking out of darkness amongst us. But I am poorly in health, and my mind at present much depressed; the prospect before us seems very gloomy, the seasons very alarming, and threatened we are with scarcity and famine in the land. After the most bloody war that ever was heard of, we may expect the black horse to come forth next, and death and hell will attend that. We are called to redeem the time, because our days are evil. God bless you. Let me hear how you go on. My prayer and desire is for your prosperity.

Lewes, Oct. 22nd, 1799.

J. JENKINS.

WE ought ever to regard the blessing of God, and to ask of him to supply us with food, and to pray him every day, as we are taught, to give us our daily bread. But few do this from the heart, and hardly one in a hundred so turns his thoughts to God's hand as firmly to believe that he daily receives from him his daily food.—*Calvin.*

AMAZING GRACE.

My dear and honoured Friend, —Your favour of the 15th Dec. I duly received. It is an honour I shall ever be mindful of, and I take this opportunity of acknowledging it. I am truly grateful for your kind wishes and I feel myself happy to participate in your prayers and to be a sharer in your esteem.

It is often a pleasant thought to me that such a poor, undeserving creature as I am should meet with such friendly and Christian kindness as I did from you and many others, whom I shall ever remember with heartfelt affection; and if I never see Lincolnshire again, I shall ever, while I live, have those dear in my remembrance who so kindly and liberally manifested such tokens of esteem.

I assure you, my dear Madam, I have experienced many a severe conflict with the world, the flesh, and the devil, since I had the pleasure of seeing you; but, having obtained help of my God, I continue to this day, still hoping, still looking, and still expecting it will be better every day; but I find Satan has not lost his power to tempt, perplex, and distress; but, blessed be my Jesus, he has not lost his power to save. Verily do I believe that were not the salvation of my soul as free as the air I breathe, and the grace of God as sovereign and uncontrollable as the wind, I should despair of ever being saved; but as grace has found me out, and as grace has brought me out, I believe grace will lead me on and lead me through.

I sincerely hope you are enjoying sweet intimacy with that precious Jesus, whose presence alone can make a self-ruined sinner happy, being delivered from Sinai's terrors, from a view of Mount Calvary's blessed scene, where the debt of all God's elect was honourably paid off.

O my dear Madam, what an inestimable blessing to have an interest in that glorious redemption, to be enabled to say, "He has loved me, and given himself for me!" Herein is love, not that we loved God, but that he eternally loved us, and laid our help upon the blessed Almighty, Jehovah Jesus, Emanuel, God in our nature, who is a Saviour suitable to the poor, the helpless, the shiftless, the miserable, the ruined, and undone sinner. Were not this a fact, I had never been saved; but, wonder, O heavens, and be astonished, O earth, for the Lord has redeemed his people, Jesus Jehovah being the Lord our righteousness. In him there is grace to subdue our inbred lusts and corruptions. In him there is wisdom to solve all doubts, power to subdue all our fears, and grace to save to the uttermost; for in Jesus there is everything proportionable to our ten thousand wants; and he has done and will do for us far more exceeding abundantly than we can even ask or think. Yes, my dear friend, I know by experience that Jesus is the only Physician that can heal nature's death wound. He is the only Fountain that can cleanse the sinner's filthy polluted soul. He is the only Counsellor that can direct, the Husband that can protect, the Father that can provide, and the Treasure that can enrich. Nay, my dear friend, Jesus is more than a thousand worlds. Then, surely, blessed must they be who have such a portion.

I hope I shall not impose upon your patience, but it being New Year's Day, permit me to wish you may experience the special blessings of God to attend you in every direction, and that it may prove both to you and to me a year of jubilee.

I beg you will have the goodness to communicate my kind and Christian remembrance to your near neighbour, my esteemed friend, Mrs. M., and also my valued friends Mr. and Mrs. B., and tell them if I should never see them again in the wilderness, I doubt not that when God calls his blood-bought, ransomed family together, we shall be there. When

you pass the door of my much-esteemed friend, Mary C., tell her I think of her, I pray for her, and wish her the blessings of the upper and the nether springs.

Now, my dear Madam, accept yourself my most unfeigned wishes for your happiness, derived from the fountain head; and permit me to plead that when your Father smiles and you get near his feet, you will put in a petition for the poor unworthy Herbert.

Your sincere and affectionate Friend and (I trust) Brother in Jehovah's chosen family,

Sudbury, Jan. 1st, 1821.

DANIEL HERBERT.

FEARING TO GO WRONG.

My dear Parents,—Your letter arrived here last night at 9 o'clock; and as the post to go in the steamer leaves this morning, at 10 o'clock, I shall not have time to write much. William wrote in your letter, therefore brother Ebenezer need not think I told him the contents of his. I will endeavour to write to him at a future period. I shall always be glad to hear from him. I hope John feels more comfortable in his mind than he did when he wrote last. I should like him to write again when he has time, but I expect he is too full of business. I believe sister R. finds it a very hard job to write. I can tell her if she had been in my place she would have found *many* hard things. I like our house and neighbourhood very well. My son Ebenezer is now going to school, but he often runs home at recess, which is at 10 o'clock or a little after. He does not like to be still too long.

I am trying very hard to persuade James to let me cross the Atlantic this summer and bring Ebenezer with me, but he does not seem to have faith enough, as he says it is a thousand chances to one if I were not drowned; but my fate does not stand upon the rotten foundation of chance; if it did I should long since have been reaping the reward of my rebellion, deception, hypocrisy, and wickedness. I cannot think, if the Lord ever see fit for me to sail, he will leave it in the power of enemies to say it served me right for going,—“So would we have it.” I think, sometimes, if I could once more hear a gospel sermon it would be worth anything I could give, but am afraid that will never be the case. A person who lives in part of the house says if she were in my place she *would* go; but I do not feel that way. I want to feel as if I *ought* to go, or at least that I was not doing wrong. When that time will be, I cannot tell.

I have sometimes a sweet season in prayer, when I can leave all things in the hands of the Lord, who careth for us. All things are right when this is the case; but I soon begin to complain, and everything seems wrong. May the Lord keep us near him, and all will be well.

Your affectionate Daughter,

Fall River, United States, June 30th, 1842.

P. HAMER.

[The Obituary of Phebe Hamer was given in our Oct. No., 1858.]

INDUSTRY in men's callings is a thing in itself very commendable. If in nothing else, it hath an advantage herein, that it is a means to preserve men from those excesses in lust and riot which otherwise they are apt to run into. And if you consider the two sorts of men, wherein the generality of men are distributed, namely, of them who are industrious in their affairs, and those who spend their time as far as they are able in idleness and pleasure, the former sort are far more amiable and desirable. Howbeit, it is capable of being greatly abused.—*Owen*.

Obituary.

ROBERT GARRETT, OF HINCKLEY, LEICESTERSHIRE.

ROBERT received his first impressions when about 19 years of age, being at that time powerfully convinced of sin. He had had convictions of a slighter nature when much younger, with many fearful dreams of the day of judgment. After his 19th year, he was much tried with blasphemous thoughts, and with great fears that he had committed the unpardonable sin, but he was comforted in a little measure by that passage of the word: "Though your sins be as scarlet they shall be white as snow; though they be red like crimson yet shall they be as wool." He was very ignorant, and was three or four years in distress, but kept it to himself.

In this state he met with Mr. Gadsby, of whose church at Hinckley Robert was the last surviving member, and against whom, at this time, he was strongly prejudiced. Their acquaintance commenced in the following manner. While walking one Lord's day afternoon, Robert met Mr. G. returning from Desford, where he had been preaching in the morning. Robert's deep soul-trouble led him to ask, "Are you going to preach to-night?" "Yes," was the reply. "Where?" "In the old barn." Robert said, "Then I will come and hear, for I cannot be worse than I feel this afternoon." He went. Mr. G.'s text was, "The ungodly are not so." As he, in his striking way, described the living marks of the godly with their deep soul-trouble and various exercises, he looked, as Robert thought, hard at him, and repeated, "The ungodly are not so;" and said, "If you, poor soul, are so, I tell thee thou art not one of 'the ungodly,' but one of the Lord's people, and he will, in his time and way, deliver thee from all thy darkness and bondage." This was the first time Robert had been so blessed under the preached word, for the words reached his heart; and he would often refer to it 60 years afterwards.

This took place in 1800; but very soon afterwards Robert sank deeper in trouble than he had ever been before, though at the time he felt the word so greatly blessed. He was much struck by a remark he heard, that a hard heart was a Christian's greatest burden. This had a very humbling effect upon him. He thought it a description of his own case.

After this he was much tried by temptations to deny God, and for three years laboured under legal bondage, from which he was sweetly and powerfully delivered by an application of these words: "And when they had nothing to pay, he frankly forgave them both." He said this passage was to him "like apples of gold in pictures of silver," and made him exclaim, "Bless the Lord, O my soul, and all that is within me, bless his holy name." He felt that his sins were pardoned. He saw his evidences clear and bright, and thought his mountain stood so strong he should never doubt about his state again. It was then he saw salvation to be an act of free grace and mercy, and that free-will was a delusion. He then felt a love to all men, and wished all men could enjoy what he did. At this season the

Spirit of adoption was granted him, and he was enabled to call God his Father. The righteousness of Christ also was brought nigh, and he felt it sweetly imputed to him, justifying him from all things.

This time of love was succeeded by many trials. He passed through many trials and much bondage and darkness and many fears, again and again; but was enabled to look back upon this and many other sweet visits, and he felt a hope that by these changes the Lord established and settled him more and more in his blessed truth. He also felt a persuasion that the Lord would never forsake the work of his own hands, but that he would carry it on and perfect it against the day of Jesus Christ. He was much blessed with these words, and they so abode with him through life that he would often mention them and their fulfilment in his experience: "But the anointing which ye have received of him abideth in you," &c. He was also greatly favoured in hearing Mr. De Fraine from these words: "Things which Jesus did." (John xxi. 25.) It was an especial season of refreshment to him.

Years rolled on; sweets and bitters succeeded each other. Robert was sometimes tried with darkness and bondage, then favoured with a few moments of enjoyment. He said at the age of 70, Hart's words described his experience:

"They feel their latter stages worst,
And travel much by night."

And also:

"I feel myself the sink of sin,
And this produces doubt."

What follows are recollections of conversations with our aged friend at distant intervals, with a few extracts from his notes. Amongst other things he said, on Sept. 21st, 1860, "The Lord has, during my past life, applied to me three especial words. The first came when I was very young and very ignorant, but I felt myself to be the greatest sinner in the world. I thought there was none so great. It was, 'And when they had nothing to pay, he frankly forgave them both!' Christ by these words preached to me a full and free salvation. I had no more hand in my deliverance than a child. I was very ignorant, but when I could I wrote the passage down, for, for a long time, I could not find it in the Bible. I have often thought of it since. The next word was, 'Ye are clean through the word I have spoken unto you;' and the third was, 'If the truth make you free, then are ye free indeed.'" But I am a poor creature, and when I get a little comfort, I soon sink again; but I *can* say, 'Thou hast been favourable to me! It is the real desire of a sin-sick soul to be spiritually-minded, and nothing gives the believer more trouble than the Lord's absence. I can't maintain an unwavering confidence.

'I feel myself a sink of sin,
And this produces doubt.'

I believe indwelling sin will shake the strongest Christian. I had these words: 'Look unto me, and be ye saved.' They lifted me up, and revived me for a time. Often I am apt to think the Lord has

forsaken me. Unbelief comes in, and I think of that hymn of Newton's:

'Tis a point I long to know ;

and also that,

'I ask'd the Lord that I might grow
In faith, and love, and every grace,' &c."

In a letter, Aug. 6th, 1860, he says, "I feel myself get weaker. My faculties fail me very much and my sight gets worse. My faith, too, is very low. It can scarcely say, 'I ever was a child,' yet I can say, 'As my day, so my strength has been.' He hath said, 'I will never leave thee nor forsake thee.'"

From another, Oct. 24th, 1860: "Through mercy I am much as usual in health, though often much cast down in mind. I had a sweet feeling a few days ago from a sweet Scripture in Proverbs: 'I love them that love me.' It came with much power and comfort to my mind, so that I could say,

'I love the Lord with mind and heart,
His people and his ways.'

'But ah! when these short visits end,
Though not quite left alone,
I miss the presence of my Friend,
Like one whose comfort's gone.'

I assure you, my dear friend, I pass through many gloomy hours, but I am constrained to say, 'Hitherto hath the Lord helped me.'"

Dec. 6th, 1860: "My weakness and bodily infirmities press on me very much. As it respects soul matters, I believe it is a day of small things. The Lord's visits are very short. I received a little comfort from these words: 'At evening time it shall be light.'"

Feb. 4th, 1861.—I visited Robert, and found he had kept his bed three weeks from an attack of paralysis, which had made him very helpless; but he was in a calm, peaceful, and comfortable state of mind. Some of his remarks were as follows: "I have had some comfortable seasons since I was laid on this bed. One day last week I was very gloomy; but these words were brought to my mind with comfort: 'Zion said, The Lord hath forsaken me, and my God hath forgotten me.' I saw I was not alone in what I experienced; and in reading on I was particularly struck with, 'Behold, I have graven thee on the palms of my hands,' and I felt quite comforted. Some years ago, the Lord showed me that in the covenant all things were secured to his people. I have not forgotten that season. I know," he said, "everything is ordered and settled the best that it could be;" and he quoted a verse of Dr. Watts's, doubtless as descriptive of his own feelings:

"Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love and arms of faith
Should bear me conqueror through."

He said, "I was once blest with the Spirit of adoption. I could call God, Father, and that is a very near relation. Whoever ever feels this can never forget it." Speaking of the Scriptures, he said,

“They are full of comfort, if we can but lay hold of it; but God gives us to see what poor creatures we are; all is of grace.” And he added,

“‘ How precious did that grace appear
The hour I first believed ;’

and I tell you what, Sir, *it is precious now.*” He expressed his wish to be resigned to the will of God, and to lie quietly in his hands. He spoke of the depth of iniquity in the heart, that it appeared to him to be unfathomable.

Speaking of Hart, he said, “No one goes deeper into the truth than he did;” and he quoted,

“‘ Scarce enough for the proof
Of thy proper title,’”

saying he sometimes felt that. He also mentioned having had a little distant view of the saints in their triumphant state; and said there was nothing precarious in salvation matters; not a hoof would be left behind; and then said Satan told him one day the lamp of the wicked should be put out; and that he had been thinking about the midnight cry; but he added, “The Lord does not suffer him much to harass me in this affliction. He has troubled me much in past times. I have sweet feelings at times, and at others am led to see myself one of the vilest wretches that ever lived; but I believe any one that feels himself a poor helpless sinner need not despair.”

His son wrote on March 1st, 1861: “As it respects his mind, he often feels dejected and gloomy. Satan, the accuser of the brethren, brings many indictments against him; but amidst all he says, ‘I have some reviving at times,’ and a hymn of dear Berridge’s came sweetly to his mind, particularly the verse,

‘ Should conscience lay a guilty charge,
And Moses much condemn,
And bring in bills exceeding large,
Let Jesus answer them ;’

so that he is not quite comfortless.”

May 17th, 1861.—I visited Robert again. I found him better than he had been. He was very correct and collected in his mind, but evidently much sunk in his frame, and his strength much reduced. He was pleased to see me, and amongst other things said, “I can assure you, Sir, I am not without hope of entering into rest. Satan cannot take away my hope, but I am greatly tried at times.” He said, “There is great mercy in that I am not racked with pain; but God will not lay upon us more than we can bear. Satan cannot remove us from the rock, Christ. The Lord has set me upon that rock; and if the gates of hell could have prevailed against me they certainly would. I can say indeed, ‘Salvation is of grace!’ That is the beauty of it. I had no more hand in my salvation than I had in bringing myself into the world. I am sure of this, that salvation is of grace. I have had some sweet moments upon this sick-bed. Sometimes I have sung, sometimes wept, and sometimes meditated upon the sufferings of Christ; and I feel that if I had a thousand lives, I would give them all up to him. I tell you what, Sir, I feel

I am one of the greatest wretches that ever lived, but I am the happiest when I have low thoughts of myself. There is a sweetness in religion which none know but the Christian. I believe the Lord has taught me my sinfulness, and he has also given me to feel such a preciousness in Christ as I cannot describe, though I have now no great height of joy, but peace."

These words he said had been a great comfort to him: "I will see you again, and your heart shall rejoice." That passage, "He loved me, and gave himself for me," was mentioned to him, when he said, "It is soul-ravishing and heart-breaking to feel that. Believing in the Son of God is more than many are aware of." He said the Lord did not leave him long without some comfort, though sometimes he felt impatient, and began to think the Lord dealt hardly with him. "Then," continued he, "I am led to think, 'Why, I might have been in hell!'" He would like some of God's people to come and talk with him every day. It cheered him. "And now you are come," he said, "I do not want to part with you; but I hope you will come again. I want to see those who know what they talk about. I feel myself to be one of the poorest and feeblest creatures."

On June 14th, 1861, Robert entered into eternal rest. His son, in writing to inform us of the event, says, "He was so brought down in his body that he did not say anything respecting the state of his mind for several days; but on Sunday night he expressed himself to the effect that he had not been so comfortable as he could wish, but he remembered the day when his sins were pardoned, and he durst not say he was not one of the Lord's jewels."

A friend, sending us some account of him, says, "In conversation with a friend the other day, Robert said the enemy of souls had sorely tried him on all points, and had striven hard to bring him to think all was a delusion; but the Lord had sweetly appeared and put him to flight; that he had that morning been enabled to look over all the way the Lord had led him, and he believed it was the Lord's own work upon his soul. He felt he was upon the rock, Christ. Death had no terrors for him, but he could welcome its approach. The account of Christian and Hopeful had been upon his mind, and he felt, like Christian, after many sinkings, fears, and conflicts, the bottom was good. He named a hymn in Gadsby's Selection to be sung at his grave, 468th. At other times he seemed in darkness of mind and could not express with that confidence his hope; but he evidently had some precious visits from his dear Lord, particularly the last few days. Last night, (June 5th,) when I went to bid him good night, he exclaimed, 'O how I love Jesus! I do love Jesus!'"

Another friend writes: "He was quite sensible to the last, but could not converse. The truths that he had found an anchor to his soul during life were evidently his support in death. On one occasion he said, 'I did not take up religion myself; it was the Lord's own work, and when he is pleased to renew his former loving-kindness, it is the same in kind as when he first set my soul at liberty.' A friend remarked, 'It is the good old wine, and you know its taste.' He replied, 'Ha! ha! It is; it is!' Many precious things dropped

from his lips which cannot be recorded; but it was truly blessed and encouraging to witness the fulfilment of the promise in his case, 'They shall bring forth fruit in old age;' for, though at times he was very low in his feelings, and was much tried, yet at others he was much supported, and often expressed his wish to be freed from earth and from a body of sin and death."

On the 17th his remains were committed to the earth, Mr. De Fraire, as he had wished, kindly performing the last office at the grave.

SUCH is the frailty of the nature of man, and such the perishing condition of all created things, that none can ever obtain the least stable consolation but what arises from interest in the omnipotence, sovereignty, and eternity of the Lord Jesus Christ. What we have not in ourselves, by an interest in Christ we have in another. In him we have stability and unchangeableness; for what he is in himself he is with us and for us. All our concerns are wrapped up and secured in him. He is ours; and though we in our persons change, yet he changeth not, nor our interest in him, which is our life, our all. Though we die, yet he dieth not; and because he liveth we shall live also. Though all other things perish and pass away that we here make use of, yet he abideth a blessed and satisfying portion unto a believing soul; for as we are his, so all his are ours, only laid up in him and kept for us in him. So that, under all discouragements that may befall us from our own frailty and misery, and the perishing condition of outward things, we have a sweet relief tendered us in this, that we have all good things treasured up for us in him; and faith knows how to make use of all that is in Christ to the comfort and support of the soul. This will teach us how to use earthly things, how dying creatures should use dying creatures; that is, to use them for our present service and necessity, but not as those who look after rest and satisfaction in them, which they will not afford us. Use the world, but live on Christ.—*Owen*.

WHEN men, by the help of human abilities, do arrive at the knowledge of and bring to pass that which, when done, is a wonder to the world, we see how he that did it is esteemed and commended; yea, how his wits, parts, industry, and unweariedness are admired; and yet, the man, as to this, is but of the world, and his work the effect of natural ability; the things also attained by him end in vanity and vexation of spirit. Further. Perhaps in the pursuit of these his achievements he sins against God, wastes his time vainly, and in the long run loses his soul by neglecting better things; yet he is admired. But, I say, if this man's parts, labour, diligence, and the like, will bring him to such applause and esteem in the world, what esteem should we have of such a one as is, by the gift, promise, and power of God, coming to Christ? 1. This is a man with whom God is, in whom God works and walks; a man whose motion is governed and steered by the mighty hand of God, and the effectual working of his power! Here's a man! 2. This man, by the power of God's might which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it, and to charge through all the difficulties that men and devils set against him! Here's a man! 3. This man is travelling to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels, and the spirits of just men made perfect, to God, the Judge of all, and to Jesus. Here's a man! 4. This man can look upon death with comfort, can laugh at destruction when it cometh, and long to hear the sound of the last trump, and to see the Judge coming in the clouds of heaven. Here's a man indeed!—*Bunyan*.

REVIEW.

Life and Letters of the late James Bourne. London: Simpkin and Marshall. 1861.

(Concluded from page 260.)

WHEN the outward and visible church of Christ has become deeply sunk into a carnal, lifeless profession, the Lord has generally been pleased to raise up a testimony against a state of things so evil in his eyes, so contrary to his revealed will and word. Is she not a city set on a hill? Shall she then sink into a valley amidst mist and fog? or if she retain her seat of eminence, shall she become so beclouded with smoke that she is no longer seen from afar, and the Lord not testify against her? But as he invariably works by instruments, and "surely will do nothing but he revealeth his secret unto his servants the prophets," he qualifies and commissions his own ministering messengers, into whose heart and mouth he puts his word, to sound an alarm in his holy mountain, that his own people may be aroused out of their sleep, and that those who will not hear may be left without excuse. There cannot be a more striking instance of this general truth than the case of the prophet Jeremiah. It is scarcely possible to read his prophecies with an enlightened eye without seeing into what a state of dead, and we may add, wicked profession the people of God in external covenant were sunk in Judah and Jerusalem, just previous to the Babylonish captivity. Sin ran down the streets of Jerusalem like water, for "as a fountain casteth forth her waters so she cast out her wickedness." (Jer. vi. 7.) So rife was falsehood, that "from the prophet even unto the priest, every one dealt falsely;" so rank was open sin, that they "assembled themselves by troops in the harlots' houses;" and so prevalent was idolatry, even in the midst of the holy city, that "the children gathered the wood, and the fathers kindled the fire, and the women kneaded the dough to make cakes to the queen of heaven." (Jer. v. 7; vii. 18; viii. 10.) And yet in the midst and in the very face of all their crying sins and aggravated iniquities, there was an amount of profession and a height of confidence springing out of it which seem to strike us with amazement at their blindness and obstinacy. Because, as the descendants of Abraham, they were the people of God by external covenant; because their fathers had seen his miracles and eaten manna in the wilderness; because there were priests and prophets among them; and because the temple reared its stately front in their midst, they viewed themselves as a holy nation and thus privileged to commit sin with impunity. How sharply does the Lord reprove this awful state of profession where he says, "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations?" (Jer. vii. 9, 10.) But so confident were they of the favour of the Lord that even when, by the mouth of his true prophets, he denounced his judgments against them, they would not believe his words, but said, "It is not he; neither shall evil come upon us, neither shall we see sword nor famine." (Jer. v. 12.)

But who encouraged them in this deceptive confidence? The very persons who, as professed servants of God, should have testified against it,—the prophets and the priests. What a state of things is opened up in the following verses: “A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?” (Jer. v. 30, 31.) To whom should the people look for instruction but to the prophets who professed to speak in the name of the Lord as inspired by his Spirit, and to the priests whose lips should keep knowledge, and at whose mouth they should seek the law? for they were the messengers of the Lord of hosts. (Mal. ii. 7.) Was it not, then, “a wonderful and horrible thing” that these very prophets should prophesy falsely, and the priests bear rule by their means; and that the people, instead of detecting their hypocrisy and hating their deceit, should love to have it so, that they might be more comfortably deceived and enjoy their sins with greater quietude of conscience? To testify, then, against this deceitful profession, to warn the elect remnant against being entangled in it, and to leave the rebellious and the unbelieving without excuse, the Lord raised up the prophet Jeremiah, put his words in his mouth, and set him over the nations and over the kingdoms, “to root out, to pull down, to destroy, and to throw down” all dead profession, as well as “to build and to plant” the truth of God in contrite spirits and believing hearts.

It is not however our present intention to dwell upon the character of Jeremiah and the circumstances under which he prophesied in the name of the Lord in those evil times in which his lot was cast, our object being rather to name him as an instance of one raised up by the Lord as a witness against the dead, wicked profession of his day than to draw out the distinguishing features of his personal experience or prophetic ministry.*

But the question may naturally arise in the mind of our readers, “What connection have these remarks with the Life and Letters of Mr. Bourne, which you are professedly reviewing?” The connection in our mind, though not at present apparent to our readers, is this. Mr. Bourne, among his other gifts and graces, was especially led to see and testify against the dead profession of the day. It is true that his voice did not reach far, for not being in any prominent position he was but little known to the church of God, but his testimony was not less clear and pointed wherever it came; and as the dead which Samson slew at his death were more than they which he slew in his life, so may it be with Mr. Bourne, and may his letters, as now made public, do more execution than when they first dropped from his pen. He had a very clear and penetrating view of the professing church. Nor was this insight into her real state a matter

* If any one had sufficient depth of experience and discernment of character, as well as a fair historical knowledge of the times, and a spiritual gift to set the whole forth in a truly experimental way, a most instructive work, we believe, might be written upon the prophet Jeremiah. There are ample materials, were the necessary grace and ability communicated from above.

with him of cold, dry speculation, a mere sagacious, intuitive view of her sickly condition, as a skilful physician, himself untouched by disease, reads in his patient's countenance the nature and degree of his malady. We continually see what a deep insight many sharp-witted men have into the motives of human conduct, and how keenly and cuttingly by word or pen they can lay bare the thoughts and actions of their fellow men. How truthfully and yet how ruthlessly will they tear off the cloaks and wrappers under which poor human nature vainly seeks to hide its deformity, and with what eager delight will they expose to public view its hideous wens and sores. But these very men, whilst in the language of most withering scorn they are expressing their detestation of the shams of this hollow world, are its veriest slaves. So a man may see and denounce the state of the professing church from a mere natural keenness of perception and a moral honesty of purpose, and yet himself be a slave to sin or under the dominion of pride and self-righteousness. But it was not so with Mr. Bourne. His was a spiritual not a natural discernment, and intimately connected with his own experience of the weight and power of eternal realities. To a degree far beyond most whose experience has come before us was his mind deeply and continually exercised about his own state before God; for not only in his earliest but in his latest days he trembled at the deceitfulness of his own heart and feared the soundness of his own profession. Seeing, then, and feeling that it was only by "terrible things in righteousness" that he himself was first broken asunder and shaken to pieces, (Job xvi. 12,) and afterwards kept alive unto God, (Isa. xxxviii. 16,) it gave him a deep spiritual insight into the dead profession of the day; and as the Letters before us were the outpouring of his heart to his correspondents, as he believed so he spoke, and could not but warn and admonish them of what had been laid so powerfully on his own conscience lest they should be entangled in this snare of the fowler. Issuing, therefore, out of these deep exercises of mind, there is in most of his letters some direct or indirect testimony borne against the form of godliness without the power; and as he himself, like the weeping prophet, could, amidst all his sorrows, often say, "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart," he became in his sphere a Jeremiah who "took forth the precious from the vile," and so far as his utterance reached was thereby to his various correspondents "as God's mouth." (Jer. xv. 19.) It is evident from various passages in these letters that a remarkable power attended his testimony, and as he much intermingled admonitions and warnings against deceptive profession with encouraging declarations where he saw the fear of God at work, there runs through the whole of his correspondence a vein of the deepest solemnity and yet of the soundest gospel truth. Testimony, we know, may be direct or indirect; and sometimes the latter is much stronger than the former in the same way and for the same reason that silence is often more expressive than speech, and a godly life a louder witness against the inconsistent conduct of loose professors than scolding reproofs. Thus even when he does not posi-

tively testify against a graceless profession in so many direct words, yet there runs through the whole of his correspondence a tenderness of spirit, a holy circumspectness, a godly awe and trembling reverence of the word of truth, a desire to know the will of the Lord and do it, a bending of his ear and heart to the voice of reproof, and a walking before God in the light of his countenance, all of which speak as plainly against the light, easy, loose, slipshod profession of the day as if he testified against it in the most thrilling words of burning denunciation.

In resuming, then, the subject of his Life and Letters, we shall take the opportunity of bringing before our readers what we consider their leading points and distinguishing features, those we mean which give value and weight to the book; and to confirm our words by the most convincing testimony we shall furnish some rather copious extracts from the Letters, which we believe will not only prove the truth of our assertions, but speak for themselves in language far stronger than our own.

1. The first feature which we shall name as especially prominent is that to which we have already adverted—his *keen insight into the profession of the day*, and his earnest testimony against it. He thus writes:

“My dear Friend,—Of all states of men in this life there is none like that of a professor of religion who is destitute of the vital power. The prophet Ezekiel gives a fearful account of such, written in a book full of ‘lamentations, mourning, and woe.’ He calls them ‘impudent children and stiff-hearted,’ and ‘a rebellious house.’ (Ezek. ii. 3, 10.) These are they who are ever learning, and never attaining; who tithe mint, and anise, and cummin, but omit the weightier matters of the law.

“How often have I had a dread upon my spirit lest this should be my case! Darkness, dryness, and barrenness have come upon me, and my backsliding heart has driven me further and further into the wilderness, and seemingly nothing is left but a little glimmering light in some measure to discover the condition to which my sin has brought me. How this has fretted me and made my temper sour, adding sin to sin, until a fearful apprehension springs up that surely this is not the spot of God’s children, but a mark of the ‘perverse and crooked generation.’ (Deut. xxxii. 5.) I bring every one into bondage, therefore cannot belong to the true church. Such as these become the secret meditations of my heart night and day, until the misery grows too great for me to bear with, and some affliction or cross is laid upon me, to rouse me from this wretched state. Here I feel my sin, that it is exceeding sinful in the sight of God; nor do I ever find comfort until I am made to repent in dust and ashes, and to loathe myself before the Lord with my mouth in the dust. Here the Lord shows me the difference between real love and dissembled love, feigned faith and living faith, a good hope and the hope of the hypocrite; and here the ‘gates of righteousness’ are opened, and I go into them and praise the Lord. (Ps. cxviii. 19.) Here, too, I have had a sweet view of God’s love in Christ Jesus, manifested to us in the way of communion with him. ‘Did not our hearts burn within us while he talked with us by the way?’ And though this talking may be, and sometimes is, in finding many faults and giving some correction and much admonition and counsel, yet if we have the witness of the Spirit that he is teaching us by all these means, we cannot but cry, ‘Thou art my God, and I will praise thee.’”

How clearly we see from the above extract the foundation of his deep insight into the state of the professing church. Like the “living

creatures" spoken of in Revelation (iv. 8) he was "full of eyes within;"* and as these inward eyes viewed with fear and trembling the "darkness, dryness, and deadness" which had come over the secret chambers, they were thereby as if anointed with fresh eyesalve to see the state of the church without as a counterpart of what was thus discerned within.

In a letter to an intimate friend he thus writes on the same subject:

"My dear Friend,—In your letter you hint at what I scarcely dare to write—the almost universal departing from the hidden power of the truth, and instead of that professing to rest upon the written word. I am grieved when I hear professors ignorantly going out against what they call 'frames and feelings,' a cant phrase to mock at communion with the Lord. These hate what you and I value, and what we feel to be the wisdom of God and the power of God brought into the heart of a poor cast-down sinner. I am sure we must be unfit company for unbroken hearts; they consider us narrow-minded.

"In Habakkuk it is said that 'God measured the earth, and drove asunder the nations.' He makes a clear distinction between the old man and the new; Christ and Belial are two nations, and they will never agree; but these professors in our days are never made to tremble in themselves, that they 'might rest in the day of trouble.' You and I, by the grace of God, know that Christ is the only rest; all other rest is too short; but they who find the true rest are said to be 'joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together.' This suffering comes in various shapes, as it pleases God to dispense it; but always to humble us in the dust before him, and to make him more precious to us in all things.

"When I was lately cast down, and lost all hope of recovery, I yet cried, sinking as I felt myself to be. Then it was the Lord came and told me, 'Thou art greatly beloved;' (Dan. ix. 23;) and he bears testimony to the truth of this while I write it. But in a day or two it became beclouded, and last week I sank in spirit greatly, and grieved sorely for the loss. I said, 'Lord, I was once, some years ago, in a heavy and deep trouble, and all forsook me; but thou didst say, Thou shalt return in the power of the Spirit.' While thus bemoaning my loss, the Lord gently whispered, 'And thou shalt return in the power of the Spirit again.' This quite removed all my fears, and fully satisfied me of the Lord's returning to me."

2. This last extract brings to light another marked feature of Mr. Bourne's spiritual character, to which we have also previously alluded, that his testimony against the empty profession of the day *arose out of deep exercises of soul*. His view of the state of the professing church, and his witness against it, did not spring from a soured mind or a bitter and bigoted spirit, nor was it the overflowing of a proud, self-righteous heart, but arose from his own soul being deeply and continually exercised about the reality of his own profession. His religion was one of sighs and tears, prayers and supplications, of deep humblings of soul before God and of penitent confession of sin. It having cost him so much soul travail and deep and protracted labour of heart to make his own calling and election sure, his eyes could not but be opened to see the shallowness of most persons' religion, on what insufficient evidences they rested the weight of their souls for eternity, what hardened assurance and vain

* These "living creatures," as the word "beasts" should have been rendered, in harmony with Ezek. i. 5, are doubtless emblems of the ministers of the gospel, who are (or should be) bold as lions, laborious as oxen, feeling as men, and soaring above earth as eagles.

confidence possessed their minds, and, to use his own expression, how many "come up to the strait gate who never enter in by it." Now this is a point which few can see, and indeed none see it but those whose minds are well exercised in the things of God. Men cannot or will not see the ground of the testimony which gracious men bear against the state of the professing church. They ascribe it continually to a sour temper, a narrow mind, a bad spirit, a proud, bigoted, bitter disposition. What invectives, for instance, do such continually pour forth upon our devoted head, because we cannot but bear a faithful testimony against the errors and evils of the present day. How they ascribe all that we write upon this subject to a bad spirit, and will not give us the slightest credit for any spiritual motive or even honesty of purpose; but whilst they can administer and receive, with ill-disguised satisfaction, large doses of the grossest flattery, resent the least suspicion of their religion as if it were a personal and unpardonable insult.

Though he had known the Lord for nearly 50 years, yet these exercises of mind never ceased down to his death-bed, when he received such abundant consolation as to make his departure one of triumphant joy. He thus writes within less than a year of his death:

"Dear H. P.,—I wonder how you are. I am greatly troubled and cast down, because I cannot find, as I often have found, the face of the Lord Jesus Christ. My soul is most grievously borne down, and there seems no way out. It is now Wednesday, and in this condition I must appear. O that I could find the Lord! I know and hear what others say, but I am shut out. This produces much alarm at the brink of eternity. I see nothing but shortcomings in all things, and I cannot at this time feel, 'In the Lord have I righteousness and strength.' These are gloomy days, and there are but very few to whom I can even hint at them. I grieve for those who can sit down short of clear work. What can they do when the trial comes on, which is to try every man's work? I call to mind many peculiar seasons of wonderful mercy, but I am made to know, 'Thou hidest thy face and I am troubled.' My present circumstances open my eyes to the cases of many here and I feel in a measure the meaning of the Saviour's words, 'The rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell not, for it was founded upon a rock.' I trust I am founded upon that Rock; but I am made to feel myself greatly ashamed in everything. Your very affectionate Friend,

"Sutton Coldfield, July 6th, 1853.

J. B."

3. Mr. Bourne's *deep reverence for the word of truth* is another marked feature of his spiritual character. When sunk into deep distress the Lord had, at different times, spoken with power to his heart in various portions of his holy word. This setting home of the word upon his heart with power not only afforded him present deliverance and comfort, but raised up in his soul a holy reverence and tender regard to the Scripture, whereby it became "a lamp unto his feet and a light unto his path." It was for many years his daily study and continual meditation, and from it, as from a rich treasure-house, he from time to time drew, under the teaching and testimony of the blessed Spirit, not only instruction and consolation, but counsel in his most trying difficulties, cautious amidst innumerable snares and temptations laid for his feet, and frequently severe rebukes and reproofs when in any way he had become entangled in a worldly or carnal spirit. The power of the word upon his heart is very sweetly and experimentally expressed by him in the following extract:

"My dear Friend,—I have been very anxious to have some especial token of the Lord's approbation and blessing on my journey and employment here. In reading Psalm xxxvi., I was surprised to find my spirit soften, and the Lord draw near, and when I came to these words, "He abhorreth not evil," I paused, and presently a great sweetness came into my heart, my soul was filled with self-abasement, and I felt the witness of the Spirit that God had made me to abhor evil, and that that was the cause of my present manifold fears. This power continued, and the following words suited my feelings: 'Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds; thy righteousness is like the great mountains, thy judgments are a great deep; O Lord, thou preservest man and beast.' I cannot express my feelings, and how I desired to acknowledge with all my heart the goodness and faithfulness of God to me. This left a very great awe upon my spirit, which led me to consider what the Saviour says, 'Lead us not into temptation, but deliver us from evil,' which we are sure to fall into if we are led into temptation.

"Afterwards I opened the Bible upon these words in Deut. vii.: 'Thou art a holy people unto the Lord thy God.' O what an awe attended the reading and what fear lest I should grieve the Spirit of God, and yet with it a beautiful sense of the mercy and favour of God in Christ Jesus. I felt a sweet acquiescence in what the Lord there shows us, namely, that he did not set his love upon anything in us, for we are but the essence of sin, and when I came to these words, 'But because the Lord loved you,' they filled me with unutterable astonishment and praise. O what holy awe and fear I felt all this time, and grief at myself for what I am, have been, and shall be! I was led to be very earnest in prayer that the Lord would preserve my spirit and keep alive his fear in my heart, and continue to give me that holy light and sweet unction in reading his word, for there it is he reveals himself in justice and righteousness, and judgment and mercy. Then it continues, 'because he would keep the oath which he had sworn, . . . hath the Lord brought you out with a mighty hand, and redeemed you from the house of bondmen,' that is, from the bondage of sin unto the glorious liberty of the gospel. I felt a sweet caution upon my spirit, attended with much savour as I continued reading, 'If ye hearken to these judgments, and keep them, and do them, the Lord thy God . . . will love thee, and bless thee, and multiply thee;' and so on to the end of that chapter. All this has been an inexpressible comfort to me, yet leaves a very great awe upon my spirit, and causes many prayers that I may not lose the sweet power I find in reading the word."

There is deep truth in the following extract:

"My dear Friend,—I have, by the blessing of God, of late years, considered much the causes of spiritual decay and the continual darkness that overtakes us; and I cannot but believe that it is for want of a true reverence for the word of God. We seem to receive the doctrines therein contained, and to pay some regard to the promises the Lord makes to his afflicted people; and perhaps you will say, 'What more need we?' Carefully read the epistles, and you will find the apostles always follow up their doctrine with counsel, and show the necessity of the fruits and effects of the divine work upon the heart being openly manifested. Where this is not regarded, there will be much darkness and distance from God. If I pay not reverence to such a word as this, 'Be not overcome of evil, but overcome evil with good,' (Rom. xii. 21,) I shall fall into bondage, and find my prayer shut out. It will prove a hindrance to my approaches to God, for 'if I regard iniquity in my heart, the Lord will not hear me.' (Ps. lxxvi. 18.)

"I was much struck this morning in reading 1 Thess. v.: 'Ye are all the children of light and the children of the day; we are not of the night nor of darkness; therefore let us not sleep, as do others, but watch and be sober.' The Apostle gives this reason, 'God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ;' and then adds, 'We beseech you, brethren;' and again, 'We exhort you, . . . quench not the Spirit;' as though he said, 'If you attend not to the word of exhortation, you will find no end of misery and the sensible lack of the Lord's presence; you will have no communion with the Lord Jesus Christ, no communion with his people, no blessing of God upon the work of your hands.'

4. Another striking feature in Mr. Bourne's spiritual character was the *deep searchings* of his heart under the light, life, and power of the blessed Spirit. The Lord had made his heart honest, his conscience tender, and his spirit contrite; and as he was led through much tribulation into the kingdom of heaven, he was ever pondering the path of his feet, and examining the dealings of God with his soul, whether to chastise and bring down or to comfort and raise up. His whole heart and soul were in the things of God; and though, like others, he had his seasons of coldness and darkness, yet, for the most part, he was kept in a remarkable manner alive unto God, and was enabled to walk much in holy fellowship and communion with him. But as he knew and deeply felt that this walking with God could not be maintained if idols were allowed in the bosom, he was made jealous over himself with godly jealousy, and was ever bringing his heart to the light that it might be searched and tried as in the sight of God. The last two verses of Ps. cxxxix. beautifully express his experience: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." We feel the chief difficulty to be what to extract from his weighty and powerful letters, as open them where we may, we find still the choicest matter in them. But take the following as a single specimen of the way in which the Lord made and kept his heart honest by dealing powerfully with his conscience:

"My dear Friend,—I scarcely know how to write to you, I find so many fears and difficulties in the way. I am made very anxious to look for such clear and bright evidences as shall comfort my heart in a dying hour. My sin has spoiled every resting-place in this world; and I desire to 'bear the indignation of the Lord, because I have sinned against him.' When that daily cross which the Lord speaks of lies heavy and sharp upon the shoulders, it is apt to drink up the spirits; but if it be sanctified, the soul borne down by it will cry; and so I find it. This is one of God's mercies bestowed upon me; and as lately as yesterday I went sorely burdened to chapel, and there told the Lord my troubles and poured out my heart before him; and though I felt no hope, and was far enough from expectation of help, the Lord broke in upon my spirit, and comforted me with many sweet assurances of his favour; and a part of one of Hart's hymns confirmed it:

'Those feeble desires, those wishes so weak,
'Tis Jesus inspires and bids you still seek.
His Spirit will cherish the life he first gave;
You never shall perish if Jesus can save.'

"My heart was drawn out to the Lord Jesus Christ, and I found a full confidence in his almighty power. The sweetness in my heart satisfied me that he had manifested that power, assuring me of my eternal salvation in him. This mighty encouragement enabled me to spread all my family afflictions before him, and I was greatly relieved in committing my cares and fears to him as a most kind and faithful Friend.

"I shall never be able to tell how my profession is tried, I am sure if it were not of God I must have sunk into despair long since. What awe this brings upon my mind, and how cautious it makes me in the family, when no eye is upon me but the Lord's! How I fear the entanglements of this life in all directions, even in my own house. All improper movements here are apt to eat up our spiritual increase, and to damp our secret approaches to the Lord; and then our emptiness brings us to the place where Adam was when God found him hidden and naked, and sets us sewing a foolish fig-leaf righteousness, either in empty words, or pious looks, or feigned humility, all which are an abomination to the Lord; and we are sent empty away, with hearts full

of rebellion because nobody will receive our religion. All this is gained, together with mighty confusion and guilt, by departing from the simplicity of the truth. O may the Lord deliver us from these dreadful places, and cause us never to rest until we find such visits from him as are mentioned in this letter.

“London, Nov., 1843.

Yours, &c.

J. B.”

5. It would be supposed by some of our ever-confident professors that Mr. Bourne was held in much darkness and bondage of mind, and that he knew little of the true liberty of the gospel. On the contrary, however, he knew and enjoyed much of *that holy freedom* wherewith the truth makes the soul blessedly free. (John viii. 32.) But his liberty was not like theirs—a vain confidence built on the bare letter of truth, without any personal application of the truth to their heart. This he justly viewed and deeply dreaded as a delusion of Satan, and warns his correspondents again and again that they might not be entangled in it. He had seen and felt the effects of it in his own spirit in bringing darkness and death with it. In an exposition of Jer. xii. 8, 9 he thus testifies against it:

“Then verse 8—‘Mine heritage is to me as a lion in the forest, it crieth out against me; therefore have I hated it.’ They have lost a tender conscience, and presumptuous claims upon God are made, and unpurged guilt is passed by and forgotten, humility is laid aside and some word or other taken out of scripture to vindicate a declining cause, or perhaps such a saying as this in a fleshly manner applied, ‘Once in Christ, always in Christ.’ This is the bold lion that God hates, because there is no brokenness of spirit. Such will roar out, ‘I cannot help my sins; faith is the gift of God, I cannot quicken myself.’ Thus they cry out against God; and though the Lord says that he hates them, yet they, as bold as a lion, will call themselves the beloved of God.”

We should be glad if our limits allowed us to point out other striking features of the work before us; but we have already exceeded our wonted space. Indeed, we have been as if insensibly drawn on to do so as it is a long time since we met with a book so full of deep and rich experience and at the same time so sound in doctrine and so replete with all holy precept and godly practice. It is, indeed, a mirror of the Lord’s gracious dealings with one of his most favoured sons and servants, and as such not only very instructive on many peculiar parts of Christian experience, but peculiarly edifying and profitable as bringing us into those blessed paths of prayer, meditation, and searchings of heart wherein and whereby fellowship with the Father and with his Son Jesus Christ is obtained and maintained. The only objection is its size and price (9s.)—not indeed the one too large or the other too high for its weighty contents, but rendering it almost inaccessible to the poor of the flock. We think we cannot better close our Review than by giving the two following letters, which throw a great light on some of those peculiar dealings of God with his people which are alike by many who call themselves masters in Israel both misunderstood and misrepresented:

“Dear W. B.,—I have been greatly exercised and much cast down of late. God only knows why you are continually, with some others, on my mind and in my prayers. I do not know when I have felt such floods of sorrow and fear. Under these feelings the Lord led me to these words for my morning’s reading yesterday, ‘He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, but the rich he hath sent empty away.’ This greatly encouraged me, and in my meditation these words came with sweetness, ‘I would seek unto God, and

unto God would I commit my cause, . . . for he disappointeth the devices of the crafty, . . . but he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth.' (Job v. 8-16.) Ps. cvii. was also very encouraging to me; these words, 'He setteth the poor on high from affliction; the righteous shall see it and rejoice,' came with such unspeakable and personal application as to comfort me exceedingly with a sweet sense of the Lord's love, tenderness, and care; and the last verse crowned the whole, and showed me the unspeakable love of Christ to his afflicted people, and to me as one of them. While pondering over this heavenly gale of Christ's everlasting love, which brought me so clean out of my sorrows, these words were gently whispered in my heart, 'Was ever sorrow like unto my sorrow?' In them I heard the voice of my Beloved to quell my grief and to make me lay to heart that my sin had caused his sorrow; and that I had need to abase myself, and look only at his sovereign mercy which had visited me in such a low condition. It wrought contrition and godly sorrow, with an inexpressible tenderness toward him, while I was led, like Job, to abhor myself, and repent in dust and ashes. I know not when I had so sweet a token; but my changes are very many. Things arose from all quarters, which caused the clouds to gather and threaten another storm; but when evening came I was led, I think by the Lord, to these words for this morning's reading, 'The hand of the Lord was with him.' (Luke i. 66.) I first saw Samuel, when young; how the hand of the Lord was with him, and brought him through all his difficulties. I then thought of David, when first presented to Saul; how the hand of the Lord was with him, and brought him through all his difficulties. The history of Joseph also shows the overruling power of God; and Jacob, though turned out of doors, yet, protected and preserved, returns home greatly increased after twenty years' absence. Naomi said she must no more be so called, but Mara, because the Lord had dealt bitterly with her; but read to the end, and you will see how the hand of the Lord is toward his people.

"I found Ps. lxxxix. a sweet key to my text, 'Thou hast a mighty arm; strong is thy hand and high is thy right hand. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.' The hand of the Lord is seen in giving knowledge of salvation by the remission of sins. We can scarcely feel it possible that this happy day should ever arrive; but the hand of the Lord brings it about, and shows us that it is not by our might or power, but by the Spirit, that this work is wrought in the heart, and that this precious gift is only bestowed upon them that sit in darkness and in the shadow of death; that such poor creatures as you and I may have peace.

"Whatever you may think, I am sure I felt this day that there is no sinner so great as myself; and by the deep self-abasement I found at the sight, I believe it was the Spirit of God that showed me this. When I had finished my reading, I went to my friend Mr. Maddy, and told him of my cast-down condition and the sorrow under which I laboured; he endeavoured to cheer me, and said, 'This sorrow is for something good.' I was obliged to go out on business, and when I entered Portman Square, I said, very mournfully, 'Lord, is it true what my friend said? Is this thy work that I feel? Art thou humbling me?' All this was very sorrowfully spoken, and I added, 'Are all the good things thou hast promised me to go for nothing?' I felt as if it could scarcely be so, though fears were ready to admit the thought; but just then these words were whispered, 'He will exalt thee in due time,' and with them I found the sweetest return of Christ's loving-kindness that I can express. It melted me into tears of contrition and gratitude, and made me feel more abject in myself and more safe in the eternal love of Father, Son, and Spirit than it is possible to describe. My thoughts of praise and adoration went as quick as lightning to acknowledge the infinite condescension of the Lord in regarding the low estate of his servant, and showing me that in the world I shall have tribulation, but in him shall always find a Friend.

"This is the Friend I want strongly to recommend to you. I know your fears, and I am sure they will be multiplied, and that you will have some bitter throes of conscience, when hell and death approach. I find them overwhelming; but the hand of the Lord will be with you to sustain you and make known to you that 'he hath raised up a horn of salvation for us,' by which he

will push aside all his enemies and ours; and will make manifest that, however secret or small the beginning may be, yet by this power and this hand he will bring forth the top stone with shouting. You will naturally say, 'Why do you tell all this to me?' Because I have been so continually mindful of you in my prayers, and think I have found such tokens of good as will accompany your salvation.

Your affectionate Friend,

"London, Feb. 14th, 1842.

J. B."

"My dear Friend,—How often have I thought, and written too, of that terrible teaching which I find in my sleepless hours at night. Dreadful as it is, I find it, through the mercy of the Lord, the safeguard of my soul. Then it is the Holy Spirit discovers my unholiness, and there seems not a word or thought that has passed in the day but the Lord lays it open before me. I know of nothing more horrid and more fallacious than to call this heavenly teaching a temptation, which I have often heard people do till their hearts have grown hard and as dark as midnight. What a mercy it is to have power to fall under the light which makes these discoveries, and to judge ourselves and not extenuate our guilt! O how soberly have I been led to watch a tender regard to these secret admonitions; what peace has been the consequence of due attention, and what dangers and difficulties have I escaped!

"I can well remember the time when I used to think these convictions were so many tokens of false religion, showing that I was never changed in heart; but, by the mercy of God, I now perceive that they are among the many means by which the Lord shows his tender care and watchfulness over his own, teaching them, as 'dear children,' not to fashion themselves after the world or worldly professors. It has been through these severe seasons I have been taught most earnestly to pray that I may not be led into temptation, but be delivered from evil; for these secret alarming discoveries have made me consider the rise and progress of sin and bondage, that the beginning is often very small, but the end immensely great. Not fearing the small beginning, we get sorely entangled before we are aware. It is our mercy to consider that, as the Lord says, 'he declareth unto man what is his thought,' (Amos iv. 13,) he will sorely make us know the thoughts and intents of our hearts, that they are very evil, even the mainspring of all evil.

"I must acknowledge that the heavy hand of God has struck terror into my heart, but somehow it is mingled with such mercy that I feel no desire for it to be removed. It makes me startle at every approach of evil, and fills my soul with such awe as I cannot express; it makes me seek what I cannot find, and that is, to put my mouth in the dust lower than I can describe. But what shall I say? In this place, which nobody in the world envies, I have found a heaven upon earth, and have blessed and praised the Lord a thousand times for his righteous wisdom in leading me through the valley of humiliation with such safety and comfort. Jesus Christ is a tried Friend 'that sticketh closer than a brother,' and may well be said to love 'at all times,' yea, even in the time of adversity, when all men forsake us. Therefore I can well recommend him under all the difficulties and perplexities that may overtake you. Only be honest to your convictions, and do not extenuate your guilt, nor stand out in defending yourself, which is a most dangerous thing, because there is no promise but to such as are mourning under the weight of their guilt.

"How is the contrary seen in Pharaoh, when he said, 'Who is the Lord, that I should obey his voice?' I answer, Look who he is when Pharaoh's chariots stick fast in the middle of the sea. We do well to stop in time. How the Lord in mercy has led my soul in secret to pray, 'O Lord, show me how to humble myself under thy mighty hand;' and how often the Lord has softened my spirit like wax in this prayer, and all contention has ceased, and his sweet power has carried me through all my trouble.

"I have always felt that sanctified troubles are never what worldly professors think them to be. O no; an afflicted soul, as Hart says of a sinner, is a sacred thing; 'the Holy Ghost has made him so;' and the Saviour tells us that in all our afflictions he is afflicted, and is touched with a feeling of our infirmities, in order that we may come with holy boldness to a throne of grace, and find help in all times of extremity, as I have done. Yours, &c.,

"Pulverbach, May 18th, 1844.

J. B."

A *DIALOGUE*
BETWEEN
JESUS, JUSTICE, AND A SINNER.

JESUS.

My court's erected in the sinner's heart.
Bring forth the prisoner; state his awful crimes;
Nor from the bar of conscience let him start.

JUSTICE.

Thy righteous will is done, just Judge,
See here the prisoner stands.

JESUS.

What has the prisoner done ?
The cause of his commitment state,
And let the law of God be honour'd in his fate.

JUSTICE.

With outstretch'd arms he's broke the law of God,
Despised his mercy, set at nought his rod,
Conspired the death of him who gave him life,
And vow'd against him an eternal strife.
His hours, his weeks, his months, his years have been
Hours, weeks, and months, and years of deep-stain'd sin.
His crimes are all against a gracious God,
Whose goodness he abused, nay, wanton'd with his blood.

JESUS.

If this be true, his guilt is very great.
But who can prove this is his real state ?

JUSTICE.

His own confession is a witness sure.
He has confess'd the whole; nay, more,
Himself declares his guilt for vengeance cries,—
For vengeance from the Lord of earth and skies.
For 'tis against the holy Three-One God
His crimes have been, and cry to heaven for blood.

JESUS.

What say'st thou, sinner ? Hast thou aught to plead
That sentence should not pass ? Hold up thy head,
And show thy brazen, thy rebellious face.

SINNER.

Ah me ! I dare not ! I'm too vile and base
To tread upon the earth. much less to lift
My eyes to heaven. I need no other shift
Than my own conscience. Lord, I must confess
I am no more than dust, and no whit less
Than my indictment styles me. O, if thou
Search too severe, with too severe a brow,
What flesh can stand ? I have transgress'd thy laws.
My merits plead thy vengeance, not my cause.

JUSTICE.

Lord, shall I strike the blow,
And sink his soul in endless grief and woe ?

JESUS.

Hold, Justice; stay !
Sinner, speak on. What hast thou more to say ?

SINNER.

I'm vile and base, and by myself abhorr'd.
And though I am thy handiwork, thy creature, Lord,

My very limbs and all my powers have been
 Basely employ'd in adding sin to sin.
 Though once, in Adam's head, I bore thy image fair,
 That image lost, I Satan's image wear.
 Justly accused of every baneful feature,
 An awful, vile, degenerated creature,
 Here, humbly at thy bar —

JUSTICE.

Thy fault's the greater. Shall I strike the blow,
 And sink his soul in endless wrath and woe?

JESUS.

Hold, Justice; stay!
 Speak, sinner. Hast thou nothing more to say?

SINNER.

Nothing but Mercy, mercy, Lord! My state
 Is miserable, poor, and desperate.
 I have no hope in self, no works to plead.
 If Mercy *cannot* save, Justice must strike me dead;
 And I must freely own the sentence just,
 For on law-ground I feel I must be curst.
 From law, and self, and all things else I flee,
 To thy dear bosom, to be saved by thee.

JUSTICE.

Cease thy vain hopes. My angry God has vow'd
 Abused mercy must have blood for blood.
 Shall I yet strike the blow,
 And sink his soul in endless wrath and woe?

JESUS.

Stay, Justice; hold! My bowels yearn,
 My fainting blood grows cold
 To see the trembling wretch. Methinks I spy
 My Father's image in the prisoner's eye.

JUSTICE.

I cannot hold! —

JESUS.

Then turn thy thirsty blade
 Into my side! There let the wound be made!
 Cheer up, poor soul! Thy life's redeem'd with mine.
 My soul shall smart, *my* heart shall bleed for thine.

JUSTICE.

It is enough. I'm fully satisfied.
 God is well pleased. The law is magnified.
 The sinner must be quit for whom the Saviour died.

JESUS.

Sinner, thou stand'st complete in me;
 I bore the whole of vengeance due to thee.
 I make thy cause my own; on me rely,
 And thou shalt reign with me in endless joy!

SINNER.

O, groundless deeps! O, love beyond degree!
 The offended dies to set the offender free!
 Jesus, thy love, thy blood, thy matchless grace
 Has cheer'd my heart and brighten'd up my face.
 Inspire my soul to shout abroad thy fame,
 And sweetly sing the honours of thy name.

[The friend who sent us the above lines states that they were by the late Mr. Gadsby. The language is like his, beyond doubt; but the surviving members of his family cannot authenticate it.]

THE GOSPEL STANDARD.

NOVEMBER, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

AN ISRAELITE INDEED.

“Behold an Israelite indeed, in whom is no guile.”—John i. 47.

I. THE term “Israel,” or “Israelite,” is a name that was given to the Jews by the God of heaven. The Lord says in Isaiah (lxii. 2): “And thou shalt be called by a new name, which the mouth of the Lord shall name.” O what a mercy it is if you and I know what it is to be called by this new name; for when the Lord is pleased to give his people this new name, it is better than of any earthly son or daughter. The world will give them many new names, such as narrow-minded bigots, Antinomians, and so forth. But,

“Whoever frowns, if Jesus smile,
It makes amends for all.”

But let us try to speak a little of this *Israelite*, though first of all we must speak of him under the name of Jacob; for depend upon it we must be Jacobs before we shall have the name of Israel. “And thou shalt be called, Sought-out, a city not forsaken.” Yes, God finds all his people, as he did Jacob of old, in a desert land, in a waste, howling wilderness, and there he meets with them, and puts his fear in their hearts. It may be under the ministry of the word, or in the field, or in reading the word of God at home. He gives them to feel that they have sinned against him, and that living and dying where they feel they are, they will be lost to all eternity. The law of God being applied to their hearts, they cry out, “What must I do to be saved? How shall I escape eternal burnings?” There is no mistake about it. The sinner feels if he dies in such a state hell will be his portion to an endless eternity. He will read the word of God, or hear it read, and it will cut him through and through. Perhaps he will read this: “For a fire is kindled in my anger which shall burn unto the lowest hell.” O how this will make the poor soul tremble! He finds now the word of God to be quick and powerful, piercing and dividing asunder of soul and spirit, joints and marrow, and that it is a discernor of the thoughts and intents of the heart. His secret sins from a child will be brought to light. Yes, that sin that he was guilty of, perhaps, just after he got out of the cradle. O how he will tremble before God’s bar; and God will follow him up with such words as these: “The soul that sinneth, it shall die.” He knows he has sinned; therefore says, “How can I escape?”

And again: "Cursed is every one that continueth not in all things written in the book of the law to do them." Yet he feels that he sins daily, and, above all, the enmity of his heart will rise up against God, and carnal reason will go to work, and say, "Why did God make man to damn him, and give such a law that man could not keep, and then damn him for not keeping it?" And such is the enmity of his heart, for "the law worketh wrath," that he would dare God to his face. Now as the Israelite was once a Jacob, which signifies a wrestler, so this poor soul will become a wrestler also. How he will be in downright earnest about his soul! He will now cry, "God be merciful to me a sinner! Lord, I am oppressed; undertake for me. If thou canst do anything for me, do, Lord, have mercy upon me!" But he cannot see how God *can* save him. He thinks he is too great a sinner for God to save. He will read the word of God and conclude that he has been guilty of such sins as he reads there is no forgiveness for. He is viewing God in his holy law. He has a sight of God in his strict justice and holiness, apart from Christ, for Christ has not been revealed to him as the way to God; and out of Christ God is a consuming fire. O how he will wish he had never been born! I remember when I was under the law I used to wish I was anything but a man. I remember once sitting down to eat my piece of bread at my work. It was a sunshiny day; the little birds flew round me, and sang their sweet notes; but not sweet to me, for I said, "Ah! You happy little innocent creatures, you are happy, and you may be happy. O that I was like one of you, that when I die I shall be done with. Instead of which I must suffer while I am in this world, and then, when I die, drop into endless torments. I have sinned against God, and he is angry with me." Pray I could not. I could only groan out, "Woe is me, for I am undone! I am lost for ever!"

Poor child of God, do you know anything about these feelings? "Yes," say you, "I do." Well, poor soul, I have to tell you that you are a Jacob, and your name shall by-and-by be called Israel; yes, "an Israelite indeed, in whom is no guile." "O," says the soul, "I cannot believe that. I seem to be like those we read of whom God gave up to a reprobate mind; and although I have not been guilty of such crimes as are there spoken of, yet I have been a greater sinner than even they were. Therefore I cannot believe that I can be saved." Well I know you cannot believe it; but God says he will persuade Japheth. Ah! None but God himself can persuade this wrestler. I know, as dear Hart says,

" Though God's election is a truth,
 Small comfort there I see,
 Till I am told by God's own mouth
 That he hath chosen me."

Perhaps you may have a brother or sister or a father or mother coming to meet you, as Jacob had, and you fear them; but if you are a Jacob you wrestle with God as Jacob did, and he will deliver you, as sure as he puts a cry into your heart. Yes, so sure as God puts a cry into thy heart for mercy, he will answer that cry.

Now this soul will keep wrestling with God in prayer, and his language is, "I will not let thee go unless thou bless me." Like Esther, he will say, "If I perish I perish, but I will go in to the king." "Lord, to whom shall we go but to thee? Thou hast the words of eternal life." The soul that is brought thus far is not far from deliverance. He is about to have another name given him. He will be brought where there is none to help. He must be alone here. None but God can deliver him. Everything else would be a clog to his soul, so he must send everything over. This is a time of earnest wrestling with God for deliverance: "Lord, do pardon my soul! I have tried all other means to save my soul, and cannot. If thou canst do anything for me, do have mercy upon me!" Now is the time, yea, the set time to favour this Zionite. But perhaps the Lord may hold him in suspense for a short time, in order to try his faith, and say unto him, "It is not meet to take the children's bread and cast it to dogs." "True, Lord, I know I am a dog, yet I beg a crumb from mercy's table." The Lord, as it were, can bear it no longer. His bowels yearn over him. The Holy Spirit, whose work and office it is, will cause all to go out of the room while he makes Christ known to him. I know what I am talking about. When that precious and eternal Son of God was revealed to my soul, it was without the aid of a minister; it was by the sweet and blessed operation of the Holy Spirit shining through the word to my soul; and this was the word that began to break my heart: "Whosoever believeth that Jesus is the Christ is born of God." (1 John v. 1.) The whole of that chapter was so sweetly and blessedly opened up to my soul, by little and little, that tears of love, joy, and gratitude began to flow from my eyes which I am lost for words to express; and then that sweet verse cast out all fear of death: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls." O how the meekness and lowliness of the dear Redeemer were opened up to me! How I viewed him from the manger to the cross! Now I saw how God could be just and yet the Justifier of my poor soul, because the dear Redeemer was so meek and lowly as to take my nature upon him, sin excepted, and suffer in my place, and that it was he that stood between God and my soul and said, "Father, forgive him for my sake. I suffered for him on the tree." Here is sweet harmony, Father, Son, and Spirit. This is the time when God gives a poor sinner a new name, that of Israel. "Now," says the Lord, "what is thy name?" "I am only a poor wrestling Jacob, not worthy of the least of thy mercies. I deserve to be sent to hell. I did not know till now what sufferings thou wentest through to save my soul." But the Lord does not now say a word about the poor thing's sins. No; but he says, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." Here it is that the man becomes a spiritual Israelite.

Now, I have showed you from the word of God, as well as my own experience, what it is to be an Israelite indeed. Do you know anything of this teaching? If you do, I would say you are my

brother or sister. I did not intend at first to say so much of my experience; but if God has taught you the same things you will not be offended at it.

But let us look at another name that God gives his people, namely, "*Hephzibah*." "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married." (Isa. lxii. 4.) Here we see God's delight is in this Israelite indeed. O! Is not this wonderful, that God should delight in poor sinful worms of the earth? "What!" say you, "delight in *me*?" Yes, poor soul, for God says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Now, if he did not delight in thee, he would not rejoice over thee; and you know he does, because he makes you to rejoice in him too.

But let us try to notice this name a little farther. In the Revelation Christ says he will give his people a *new* name, which no man knoweth save he that receiveth it. "I love him so well, he shall have as good a name as I can find for him," so he calls him his own child, his own adopted son. "Yes," says he, "I will exalt him, by taking him into the royal family, and will make him a joint heir with Christ; and I have a mansion for him by-and-by. God the Father, God the Son, and God the Holy Spirit is his inheritance, and he will look upon his inheritance with full rapture and sweetness, and he will never make away with it, for it will last for ever." And this dear child of God can call God his Father with as much freedom as ever an earthly son did his father. If he should get into trouble, (which he certainly will many times,) he may go to his Father, and say, "Father, I have done wrong, and have brought trouble over my head. I am no more worthy to be called thy son." But such is the love of the Father, that he will say, "Bring the best robe and put it on him. He is my son still, and I love him. How shall I give thee up, Ephraim? But I will chasten him for his sins, and severely too; for all whom I love I rebuke and chasten."

"The punish'd child repents;
The parent's bowels move;
The offended Father soon relents,
And turns with double love."

I shall never forget the sweetness that I felt in this verse of Hart's once when I chastened one of my children. The child seemed to love me better than ever. My bowels yearned over him with all the tender feelings of a father. "Well," thought I, "my child loves me better than if I had not flogged him." O what a lesson for me to learn! Ah!

"The lash is steep'd he on us lays,
And soften'd in his blood."

II. I seem loth to get away from this sweet part; but I will pass on to the latter part of the text: "*In whom there is no guile*." If we had no where to look for perfection but in ourselves, we could not be interested in the words of the text; for we read: "Who is to abide in

thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth," &c.; and as the reverse of all this we feel daily working in our nature, for we are averse to all that is good, and prone to all that is ill, how can we be interested in the text, "In whom there is no guile?" "Of him," says Paul, "are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." Here, you see, is the blessed transfer. As the hymn says,

" But since my Saviour stands between,
In garments dyed in blood,
'Tis he instead of me is seen,
When I approach to God."

If we look unto the ceremonial law, we shall find plenty of portions to show that the sin was charged upon the victim; and he was slain as a figure, to show unto the people that all our sins were charged upon Christ, and the sinner set free.

But let us come to Ps. xxxii. 1, 2: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Now Christ having wrought a righteousness for his people, they, by faith, put that robe on, and it is thus that they are viewed without guile.* The church says, "I am black (that is, by nature) but comely" (that is, through Christ's righteousness). Yes, by nature as black as the devil can make us, but as pure as an angel of light. And, besides, this Israelite has been washed: "From all your filthiness will I cleanse you," "But ye are washed," &c.

" And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought
And cast it all around."

Yes, all around thy poor soul. You see what God himself says. It is not what you and I say, nor anybody else, but what God says; and he says, "Thou art fair." And this cannot be hidden. No; it will go forth among the heathen, them that are ignorant of God: "Then said they among the heathen, The Lord hath done great things for them." Yes, it is plain; and the world will take knowledge of you that you have been with Jesus, and hate you on account of it. "But," says this happy soul, "the Lord hath done great things for me, whereof I am glad. You Hagarenes may mock. Jesus smiles, and through him I can endure all things." O yes. I have known what it is to laugh at them, and have seen my good God overthrow their plotting and devices, turning my grief into joy and their supposed joy into grief. "But," say you, "were you glad on their part?" O dear, no. I said, "O that they would be still, for their own sakes; for God says, 'No weapon that is formed against thee shall prosper.' It would be better for that man if he had never been born than to offend one of these little ones; and whoso toucheth thee toucheth the apple of my eye. You know that is the tenderest part of the

* Their being "without guile" rather refers to that honesty and uprightness of heart that is wrought in them by the blessed Spirit as a grace of the new man.

body. You that are fathers, would you see your children knocked about, and that wrongfully, and you take no notice of it?" "O no," say you; "I would use all my strength to defend my darling child, and they should have the severity of the law too." Well, poor thing, do you think that God sets less value upon his children than you do upon your children? O dear, no; that will never do. They are most dear to him; his flesh and his bones.

Having shown a little of what it is that constitutes an Israelite, how he is without guile, how he came by his new name, &c., I will, by the Lord's help, try to show some of the *characteristics* of the Israelite; for depend upon it he will be a peculiar character. He has been taught in the school of Moses and then in the school of Christ, so that he has had altogether a pretty good education, although he was a very stubborn boy. There was not a day when he was in Moses's school but he had a good flogging; but Moses said, "I will be master. You shall fall down and say you are guilty. Then I will have no more to do with you. Christ will take you then. After I have taught you all I can, then Christ takes you." "The law was our schoolmaster unto Christ." Peter says, "But ye are a peculiar people." Ye *are*, not *were*, but *are*, in the present tense. Why? Because they cannot go and join in with the wicked and ungodly in that beershop, or inn, or at the card-table, not yet in that dancing-booth. "O," says the soul, "I used to join in with them, and could be as merry as they, but now that is a hell to me." What! Have you tried it, then? "Yes," says the soul, "some of my mates once wanted me to go and have a pint of beer with them; and then they importuned me to sing a song. Well, I began, and these words came with such violence, "The wicked shall be turned into hell, and all the nations that forget God," and I could not sing any more; and I promised God if he would forgive me I would never go there again in such a way. My fellow-labourers sneered at me, and told me I was got to be quite a fool; and I thought so too, for yielding to them. "If sinners entice thee, consent thou not." Well, poor soul, what Peter says of you is true. You are one of the peculiar people.

Again. This Israelite cannot go and join in with professors. He cannot go and feel at home with the people in that lump of stones, the parish church, for of most of them it may be said, "The dead are there; her feet go down to death; her steps take hold on hell." So you see these Israelites are a separate people. Balaam told the truth when he said, "The people shall dwell alone and shall not be reckoned among the nations." And you had better dwell alone than be mixed up with these formal hypocrites who cry, Sunday after Sunday, "God be merciful to us miserable sinners," when they have no more feeling of what they say than the steeple. I say you had better be alone, for you will not have anybody to molest you.

Again. These Israelites are a *praying* people. They cannot live without prayer any more than a fish can live without water; and God says he will pour upon them the spirit of prayer. A man may have the gift of prayer and yet not have the spirit of prayer; and a man may have the spirit of prayer yet not the gift, as we clearly see

in the case of the pharisee and the publican. When Peter was cast into prison, how urgent the disciples were in behalf of him. Yes, they were not only individually a praying people, but also collectively. The Lord says, "Forsake not the assembling of yourselves together, as the manner of some is." You are not only commanded to pray for each other as Christians, but for them that despitely use you. "O," say you, "that is hard work." I know it is; but God gives this Israelite even this spirit, for you know our dear Lord makes us

"Follow his directions,
And what he commands inspires."

Yes, he inspires his people to do it, when he is pleased to favour them to sit at his feet, clothed and in their right mind.

But this Israelite is also a *decided* man. First, he is decided about God's honour and glory; and God has made him so. What for? I answer, For his own glory. (Isa. xlv. 8.) "Ye are even my witnesses. Is there a God beside me? Yea, there is no God. I know not any." We might just look at the sign that God worked by the hand of Elijah, to determine the true God; and also Daniel, how decided he was about God, and what holy boldness was given to him, and God honoured him. "Them that honour me I will honour." Again, the three children in the fiery furnace. "If you don't fall down and worship my God that I have set up, I will burn you to ashes." What was the reply? "If it be so, our God whom we serve is able to deliver us out of thy hands, yea, and he will deliver us. But if not, we will not fall down to your god nor worship that golden image that you have set up."

Again. God's Israelites are decided people for God's *truth*. They have not learned a Yea and Nay gospel. If they were not decided they could not be to the glory of God.

Again. This Israelite is an *honest* man, not by nature, but made so by the grace of God. Zaccheus was one, and when the Lord put his fear in his heart, he said, "Behold, the half of my goods I give to feed the poor, and if I have taken anything from any man by false accusation, I restore unto him fourfold." The scales will go right, and he will have a perfect strike to the measure; a just weight and balance doth God require.

He is a *tried* man; and for the most part God's people are providentially so; but not all. However, they will have trials of one sort or other, for God says, "I have chosen them in the furnace of affliction;" not *out of* it, but *in* it; and when the Lord showed John that great multitude, one of the elders asked him whence came they. He said, "Sir, thou knowest," implying that he did not. "Why," said he, "these are they that came out of great tribulation." Read Heb. xi., and there you will see that Paul sums it up, and says, the time would fail him to tell of all that they went through; and the time would fail me in speaking upon this glorious subject, to think, or rather believe, that God should take such rebels out of the quarry of nature, convince us of sin, pardon our iniquities, and then say, "Behold an Israelite indeed, in whom is no guile." "Look upon him,"

says he, "he will bear looking at. He is my workmanship. There is not a spot in him. Thou art all fair, my love."

Is not this a glorious subject? Poor soul, may God make it as sweet to thy soul as he has made it to mine, and then my labours will not be in vain; and his name shall have the praise. Amen.

AN ENGINE DRIVER.

HIS MERCY ENDURETH FOR EVER.

I, A POOR unworthy worm, would make a feeble attempt to show forth the praises of the great and merciful Lord God of heaven and earth, who I trust hath remembered me in my low estate, because his mercy endureth for ever.

In the good providence of Almighty God, I was the offspring of God-fearing parents, which I desire to esteem a very great mercy, as it was a means of preserving me from many outward snares and temptations, to which numbers are exposed whose parents care nothing about the souls of their children. But as it is impossible for the most gracious and God-taught parents to give grace to their children, so I lived to prove, as I grew in years, that I was dead before the heart-searching Jehovah. I was naturally fond of reading, and used to peruse almost any book that came in my way, except those that treated on experimental and divine things, for which I had not the least mind or inclination, as they appeared to be a complete mystery to me; so I would cast them on one side, as not worth while spending my time to look at. Thus was I destitute of any concern about eternal things, as the very beasts which perish. But God, who is rich in mercy, was pleased, in his infinite compassion, I trust, to quicken my poor dead soul into spiritual life, and cause me to know and feel that I was a sinner before him, and that his eyes were as a flame of fire that could see into the depth of my wicked and deceitful heart. I used to have terrible apprehensions of death and the day of judgment, often fearing I should be cast into hell. Under these guilty fears and apprehensions, I would try to pacify the alarms of my conscience by reading a great deal more, saying prayers, and doing many things which I thought were pleasing to God. The preaching I heard at this time was all on the "Do and live" system, and I was permitted, for a time, to lull my conscience asleep in a false peace; but still there would be times when I was dissatisfied with myself, feeling I wanted a better religion than I was at present in the possession of. I came short in a great many things which I thought I ought to perform in order to obtain the favour of God; but all this time I was quite ignorant of a blessed Jesus and a full and complete salvation by him.

After some time had elapsed in this way, there came a man to preach in the neighbourhood where I then lived who was a strenuous advocate of the doctrines of sovereign grace. He appeared to preach in a dry systematic sort of way; and as this sort of preaching and doctrine was quite a new thing to me, I drank it in very greedily and received these glorious truths into my judgment and natural under-

standing without the divine power and unction of them being applied to my soul; and thus did I rest in a form of words whilst destitute of the saving power thereof, and thought myself a good Christian when, in reality, I knew nothing of the Lord Jesus Christ. I was left for a short time in this sad condition; but, as the Lord would have it, it pleased him to send Mr. P. to preach at S., and I believe put it into my heart to go and hear him. I cannot recollect that anything particular occurred to my mind the first few times of hearing him, but one Lord's day morning he spoke from these words: "Wilt thou not revive us again, that thy people may rejoice in thee?" O the cutting-up time I had in my soul's feelings under that discourse! I shall never be able to express it. I was brought to see and feel too that all religion which stood not in the power and teachings of God in a sinner's soul would not stand at the hour of death nor screen my guilty soul from the wrath of the Almighty. Now was judgment laid to the line and righteousness to the plummet. The hail swept away the refuge of lies, and the waters overflowed the hiding-place; for I plainly saw that I had been hiding under the letter of truth, while at the same time I knew nothing of the vital power. I concluded that I was a mere dead professor, and that it was of no use going to hear preaching any more, but that I must give it all up, as I had neither part nor lot in the matter. But I could not rest. My soul would often be going out in breathings and earnest desires after a manifestation of mercy.

In these days I also became very much puzzled and perplexed in my mind about the doctrine of election. O how my poor mind was tossed up and down with these things; until one day, as I was engaged in the field at my usual occupation, this sweet verse was applied to my heart with great power:

"He for the sins of the elect
Hath a complete atonement made;
And Justice never can expect
That the same debt should twice be paid."

My mind from that moment was led to embrace the glorious doctrine of electing love, and now all I wanted to know was my own interest in it; but this was not to be learnt so easily as at first I imagined; for I knew but very little as yet of the desperate wickedness and depravity of my corrupt nature. The original fountain of all evil was not opened up to my view; but under the weight of it I have often groaned since then, being burdened, and forced to cry out with one of old, "O wretched man that I am! Who shall deliver me from the body of this death?" And sometimes I trust I have been enabled to say, "I thank God, through Jesus Christ our Lord."

I received but little comfort under the preached word until one Lord's day morning Mr. P. was led to speak from these remarkable words: "What is truth?" O the power and blessedness I felt under that sermon! It was applied with such a sweet constraining influence to my heart that it will never be erased from my mind. I felt such a firm persuasion in my soul that I was interested in the truth of God that I was delivered from all guilt, and doubts, and misgiv-

ings. Such a sweet and blessed deliverance was felt in my poor soul that all I could do on the road home was to bless and praise the dear Lord for what he had done for me, a poor, vile, unbelieving wretch. But it was not very long before I began to question all, thinking it might all prove to be nothing but a delusion, or the fleshly joys of the stony-ground hearers. How my poor heart sank within me! Thus was I robbed of all the comfort and left in the dark again, full of doubts, and fears, and evil questionings; but still, in the midst of all my unbelieving fears, the Lord, I trust, did not wholly leave me. That precious word was a great comfort to my despairing, sin-sick soul: "I came not to call the righteous but sinners to repentance." Thus was I "holpen with a little help." On another occasion, when I was bewailing my sad state as a sinful wretch before the eyes of infinite Purity, I was favoured with such a blessed view of the dear Redeemer as the Advocate and Intercessor at the Father's right hand, that I was enabled, by precious faith, to see that I was interested in all he had done and suffered, and that he was pleading my cause at the right hand of the Majesty on high. O how I hated myself for my vile sins against such a blessed Saviour. I could not abhor myself enough nor think too highly of him. These seasons were very rare and of short duration; but I was led to prize them very highly, because greatly needed. I have been at times overwhelmed with the goodness and mercy of the Lord towards such a vile, unbelieving worm as I very frequently felt myself to be, so utterly unworthy of the least of all his mercies. I well remember one evening, when labouring under a guilty conscience and a dreadful sense of the wrath of God, feeling every moment as though he was about to let loose his hand and cut me down as a cumberer of the ground, and appoint me my portion with the hypocrites and unbelievers, even a justly-merited hell, I knelt beside the bed and made an attempt to pray, but durst not say one word; and so I crept into bed with all the horror of mind imaginable; but before I had been long there, the blessed Lord whispered to my sin-burdened soul, "I have put away thy sins." I cannot find words to express the blessed change I experienced by the application of these gracious words to my soul at this time better than what Hart says in his own case:

"I look'd for hell, he brought me heaven."

This was exactly my feeling. Guilt and bondage and fear all fled, and joy and peace and enlargement of heart, with love to God and his people, took possession of my soul. I went on in the strength of these sweet feelings for several days; but, alas! the temptations of the enemy, the power of unbelief, with the prevailing corruptions of my depraved nature, soon brought me to call it all into question. I was tempted to believe it was all nothing but a delusion, or the effect of a heated imagination, and down I sank again in my feelings as low as ever. But, blessed be the God of salvation, he hath, I trust, revived his own work from time to time in my heart. Sometimes, under the preached word, and at other times when all alone, he has sent his word home with sweet power to my downcast spirit,

so that I have rejoiced in him with joy unspeakable and full of glory.

Thus have I been preserved for upwards of twenty years in the fear of his holy and blessed name. Bless the Lord, O my soul, and praise him for all his benefits! What shall I render unto him for all his mercies? I cannot forget how very good and kind he has been to me through the last three months, during which I have not been able to work. It is quite wonderful to me when I am able to look back and see his hand in providence supplying all our necessities and wants. What a wonder-working God he is! When I look all around me and see what numbers of poor fellow-creatures there are destitute of the true fear of God, who live as if there was no hereafter, I stand astonished at the distinguishing favour and goodness of the Lord towards such a poor, foolish, weak, and insignificant worm. O that I could praise him more and serve him better! But, alas! How often hardness of heart and unbelief prevail over me, and bring me to doubt everything I am willing to hope the Lord hath done in a way of mercy for my poor soul; but bless his precious name, he does visit this wretched heart, and cause these mountains to flow down at his presence, so that I am willing to lie at his dear feet, as clay in the hands of the potter, for him to mould and fashion me as seemeth good in his sight; and then it is sweet work indeed. But these are very rare moments with me. Bless his dear name for any such times. He might have justly left me to fill up my measure of iniquity and consigned me over to eternal death; therefore I am constrained to say it is of the Lord's mercy that I am not consumed. Amen.

A DEBTOR TO MERCY.

SOUND SPEECH THAT CANNOT BE CONDEMNED.

My dear Brother, "It is a good thing that the heart be established with grace." Thanks to the Lord, no change has taken place in my views of divine truth these 47 years. The conversation, preaching, and writings of my old friend the late Mr. Gadsby, were by the Lord made a great blessing in establishing my soul in the truth of God as it is in Christ Jesus. I have of late been reading his works carefully over with great profit and comfort; and I am happy to say that I am with him in my heart and in practice; and I much admire and approve of his scriptural manner of defending the great and glorious doctrines of the gospel. When speaking of the great mystery of godliness as it shines forth in the doctrine of a Trinity of Persons in the Godhead, and the everlasting or eternal Sonship of Christ, and the conception and birth of Jesus Christ of the Virgin Mary, he is careful to make use of right and scriptural words, which is "sound speech that cannot be condemned; that he that is of a contrary part may be ashamed, having no evil thing to say of you." (Titus ii. 8.) This is what I have been endeavouring to do in my ministry for more than 46 years; and it is the path that, with the help of the Lord, I intend to pursue so long as the Lord may be pleased to continue me in his service. My great concern has long been, and still is, "that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." (Acts

XX. 24.) Thanks to the Lord, he has kept me to this day, and I hope he will keep me to the end, and not suffer me to wound my own spirit, nor grieve the minds of the brethren, nor open the mouths of the enemies, by falling into error or into outward sin. The Lord only knows how my soul has cried with David, "Hold thou me up in thy paths and in thy truth, that my footsteps slip not." I have known many, both ministers and people, that have watched for my halting, who have fallen into error and outward sin, and have been ashamed, whilst my soul has said, "But so did not I, because of the fear of the Lord;" "And let him that thinketh he standeth, take heed lest he fall.

Soon after I entered the ministry, a friend lent me Huntington's "Forty Stripes for Satan, save One." The reading of that work was made a great blessing in establishing my soul in the doctrine of the Trinity. One of my London friends has lately sent me a copy of the work, and I have read it again with great interest. What Huntington and Gadsby were, by the grace of God, I am (in some little measure, when compared with those great and useful men of God), by the grace that has been given me, the same, and the same I hope to live and die in my views of the truth of God.

In my ministry I have of late felt it to be both my duty and privilege to dwell more constantly, solemnly, and firmly upon the constitution of the Redeemer's Person as our Immanuel, which name, given to Jesus Christ, and signifying, "God with us," is growingly precious and supporting to my soul. My heart often sings,

"How can I sink with such a prop?" &c.

There neither is nor can be any salvation for a poor lost sinner but in and through our Lord Jesus Christ, the God-Man, and Mediator between God and men. I cannot pray without him as the new and living Way, nor think of death but with gloom and horror, but as I look to Jesus in his glorious Person and work. It is my consolation that the Son of God took our nature, without sin, in the womb of the Virgin Mary, and that we in regeneration are made partakers of his divine nature, so that he that sanctifieth and they who are sanctified are all of one. How lofty and glorious a truth!

"Hail, sacred union, firm and strong!
How great the grace! how sweet the song!
That worms of earth should ever be
One with incarnate Deity!"

The mystery of godliness we can never comprehend by our finite reason. We must receive it by faith as it is revealed in the word of God, and rejoice therein, as my soul often does, in Christ Jesus, the Son of the living God, who is the Rock of our salvation, upon which the church of God is built, and against which the gates of hell shall never be able to prevail. It may well be said, "Let the inhabitants of the rock sing."

My dear brother, my soul is daily longing to feel more humble, watchful, and prayerful, and to live near to the Lord in my soul feelings, and to be more growingly concerned for the honour and glory of our Triune Jehovah in the salvation of his church and people. My soul is longing greatly for the peace and prosperity of Zion.

"The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest."

My dear friend, by the grace of God I can say that I am that man, and have been for more than fifty years. My soul is greatly longing for the increase of the Redeemer's kingdom both at home and abroad, for the Lord to appear in his beauty, and build the temple, and bear the glory.

How glad should I be to see my brethren and sisters at Shaw Street, Liverpool, blessed with a pastor after the Lord's own heart, to feed them with knowledge and understanding, and that

" The gospel's joyful sound,
Enforced by mighty grace,
May waken many sinners round,
To come and fill the place."

When I took up my pen, I did not think of saying so much. Pardon me for trespassing so much upon your time and patience in reading this letter. We had a crowded chapel at Bradford on Lord's day, and I hope the Lord was in our midst. Yours in the Lord,

Aug. 15th, 1860.

JOHN KERSHAW.

UNPUBLISHED LETTERS BY MR. HUNTINGTON.

No. I.

[A friend has committed to our trust some letters of the late Mr. Huntington, which he assures us have never yet been published. We are well satisfied that they are authentic, not only from the handwriting, with which we are familiar, and the fact that they have passed through the post, but from their internal evidence, which is so strong that we should know them to be Mr. Huntington's were there no other proof. They are six in number, and we hope to publish them all, as we believe they will be highly valued by many of our readers, who certainly will say of him, "Though dead, he yet speaketh." Unhappily, they are not often dated, and we cannot always decipher the post-mark. The following was written to Mr. Berry, Greek Street, Soho.—Ed.]

I LONG to know how my friend is. As for the Doctor, he is very feeble; so that you may retort the old proverb, "Physician, heal thyself. But the object of our hope is the living God, and our life is hid with Christ in him. This life no corruption can touch; no sin can infect it, no hypocrite can procure it, no devil can approach it. From God, the fountain of life, comes the second Adam, the quickening Spirit, and through him comes the Spirit of life and love; and under his sweet operations faith, hope, and love spring up in the soul; and the life that lies in these three precious fruits raises us out of the regions of the shadow of death, and above the sting of death, and above the sentence of the law. "He that believeth hath everlasting life, and shall not come into condemnation." This is the greatest of all blessings. And what is this blessing? Why, it is the Spirit of the living God: "I will pour my Spirit upon thy seed, and my blessing upon thy offspring." This is the source of all good in God's family. All heavenly sensations and feelings; all longings, hungerings, and thirstings after God and godliness; all our confessions, petitions, praises, or thanksgivings; all composure of mind, tranquillity of heart, or peace with conscience springs from this fountain of life in us. I do dearly and sincerely love this blessed and adorable Comforter, though I can discern, discover, and make out so little of his wonderful works. But this I know, that all sensible sinners, who feel the plague of their own hearts and the buffetings of Satan, must sink in disgrace and drown in perdition, unless he take possession of the soul, seeing it is his work to dispossess the strong man and to spoil his house, and thus to make the devil's cage his own temple.

The Invalid to the Patient,

W. H., S.S.

SOME of our enemies are best fought upon our knees.—*Old Mag.*

THOUGH DEAD, HE YET SPEAKETH.

Dearly Beloved in Christ Jesus,—Once more my soul saluteth thee in the Lord. Grace, mercy, and peace be multiplied.

My sincere thanks for your kind reply to my last short epistle, in which the brethren join for the favour promised, should it please the dear Lord to grant his permission. The God of Israel bring his servant up to us full of the blessing of the gospel of peace, be your sufficiency, and bless your labours, if his dear holy will.

Did my brother but know the painful circumstances, having my business to attend to while I write, under which I labour while writing, and the many lets and hindrances Satan often casts in my way to prevent me, surely his heart would feel for and sympathise with me, and would try to excuse the brevity of my last letter. My spirit felt willing to have written to you more at length, for the Lord only knows how blessedly my soul often is comforted while thus conversing with my friends; but I really felt too much fatigued in body (on the conclusion of a long epistle to a brother beloved) to proceed.

It does appear to be a surprising and marvellous thing to me, that any one, especially a favoured servant of the Lord Jesus, should ever request an epistle at the hands of one so worthless, barren, shut-up, contracted, short-sighted, sinful, ignorant, and vile, as I feel myself to be. But till the Lord lays it so heavily on my mind to comply with the desire that I cannot rest, and inspires me with a hope that he will help me, I cannot comfortably reply. When that is the case, the trembling anxiety I feel in my throbbing breast, like also to what I feel when at a throne of grace, and in the ejaculatory sighs and deep-felt groans that are hourly arising from my sorrowful heart, to write and pray as I am moved by the Holy Ghost, is no trifling matter. My friend knows what I mean, but the far greater part of professors do not. I feel it a very hard thing indeed to go entirely dependent on, and a most blessed thing to feel myself under divine influence, although in ever so small a measure. Without it I can neither hear to profit, nor read to profit, nor pray with access nor acceptably, nor write nor live comfortably, nor to the glory of God, nor be made manifest as a living branch of Christ the living Vine; nor shall I be favoured to die rejoicingly, which I pray God I may be able so to do, for my own sake and for the sake of others.

O how flimsy and vain does the religion of the day appear now to me! How my soul grieves to see so many poor deluded mortals, who appear sincere and devout in their formal round of duties, who never felt that influence for which, if a man would give his body to be burned, it would be for ever unavailing and contemned by God; neither do many of them even know whether there be a Holy Ghost. Living and dying so, as sure as God lives they will be lost for ever. It often melts my heart and eyes to think, amidst the thousands that are deceived here, that sovereign grace has taught me better. How it encourages my hope, and strengthens my faith, when I feel within the influence and power of that love, the love of God and his Christ, drawing my soul near the Lord, endearing his dear, precious, and holy name to my heart more than rubies, or health, or wealth, or friends, or oftentimes life itself. The sweet consideration thereof at times thrills through my veins with pleasures untold.

O, my friend, these are happy moments indeed! How then am I favoured amidst my daily toils and the nocturnal shades, to hope in God, to trust him, and to praise him too, for all that he is and has to bestow, and for all that I have received at his kind and gracious hands. How then am I enabled to cast my cares upon him, to roll myself with all my sin, and guilt, and misery upon him the Christ of God, upon his atoning blood,

and on his complete and spotless righteousness, and leave myself in his dear hands. O what sweet effects then do I feel,—pardon, and peace, and reconciliation, and resignation to his divine will, and nearness of access to him, and permission to call him my God, and my Father, and my Friend, and a contrite and broken heart at his dear feet, careless who may serve or who may possess the world's good wish, or applause, or riches, or grandeur, if so be I might remain thus at the feet of Jesus, clothed and in my right mind.

What a contrast, my friend, was there between that dear man's request, out of whom Christ cast the legion of devils, and that of the Gadarenes of old. I have often admired it with wonder, love, and praise, and asked my soul, "How is it with thee?" Once, the wringings of hands and heart I felt; but the feeling of one touch of the love of Jesus within my breast exceeded the powers of language to describe. Then with what painful suspense did my soul long hang on a "Who can tell?" and how many times since have those risings of divine hope in my breast turned to the triumphs of faith within, notwithstanding all my doubts, and fears, and unbelief, and hardness of heart, and sin, and guilt, and forgetfulness of God, and wanderings, and worldly-mindedness, and rebellion, and fretfulness, and backwardness, and coldness in prayer. Hence, by a repetition of the favour divine, is my soul still encouraged to hope in his mercy. Mercy is designed for the miserable, the sinful, the guilty, the feelingly-needy soul,—and such am I. I feel miserable to the extreme when my sins cause my Lord to leave off communing with me, and to hide his lovely face from me. I feel my whole body and soul and powers wholly contaminated by sin; and sin it is which makes me continually groan, being burdened: I feel sin is mixed with all I do, or say, or think; so that I am sick and

"Weary of earth, myself, and sin;"

and do oftentimes wish, when I can rise above my keen parental feelings, that I could lay myself down and die, and be with Christ, which is far better than being here. I feel myself guilty, and vile, and base as sin and hell can render me, and do rejoice because there is a fountain opened for sin and uncleanness, when I can feel the power thereof; nor can I rest only as I am proving its power, again, again, and again, as oft as guilt defiles and sin disturbs the peace of my longing breast. I do also feel myself so needy that all which God has to give is not too much for the continual cravings of my soul, and less is not enough, nor can I take a denial at his hands; and until I awake in his likeness I am sure I shall not be satisfied.

Great and marvellous is the lovingkindness of God, which I have proved; but I have been brought through the depths of affliction, sorrow, and distress to attain thereunto; and even now let not my friend suppose the Lord's great goodness toward me has lifted me above the troubles and sorrows of the way. I cannot suppose he thinks so; my friend is better taught; for it is through much tribulation we must enter the kingdom, that is, the Christian's home. Blessed be God for that word "must!" It has done my soul good many a time, and will, I trust, again. It assures us there is no uncertainty in the matter when the Lord has assured us that we are the "us" in the text, and he has caused me to hope so. Blessed be God for that; for I trust I have felt the Spirit's testimony within. Jehovah's "shalls" and "wills" insure possession of the inheritance above. Faith proves there is such an inheritance; the Spirit's witness testifies who are heirs to this inheritance; love, wisdom, and mercy divine have drawn out in lines of blood the only way to this inheritance, viz., through "much tribulation;" and Christ, in the arms of faith,

is the substance of all we hope for beyond the grave, and the earnest and seal of this inheritance within. Praise ye the Lord! O, bless him, my soul, for Christ and I are one! His love's impress I feel now on my heart, nor can I part with him to all eternity. My heart and eyes melt into tears as I record it.

Who would not choose the bitters that often fill a heir of glory's cup while here below for the sake of the sacred sweets which God in mercy mingles therewith? And the thought, the hope, the assurance of inheriting his glory above far outweighs it all. Hence Paul counted his afflictions light, and his life not dear to him for his dear Lord Jesus's sake. Hence my soul counts all things but loss, and dung, and dross, that I may win Christ, and be found in him. Hence my heart labours hard to maintain a near intimacy and close communion with God and heaven by sighs and groans that steal away my worthless life apace, that I may know more of his mind and will, and have grace given me to do his will and to glorify him below with all my powers, in hope of praising him above.

Ah! Little did I think once what it was to be a Christian; but now my days begin to decline, after nearly three-and-thirty years in the divine life in the wilderness, I now begin to know a little about it; and, to the everlasting honour of God, would now say, before men, angels, and devils, hitherto has the Lord helped me, and, I trust, will help me till I am safe in his heavenly kingdom, where the days of my mourning shall be ended. Then shall I soon forget my misery; and every pain and trouble by the way leaves the appointed score allotted for me that one the less.

Thus I read as I run, and reckon, with Paul, that these light afflictions, which are but for a moment, are all working for my good, and are not worthy to be compared with the glory which shall be revealed in us. How this manner of reckoning, at times, soothes the sorrows of my breast, and bows my stubborn mind and will to the Lord's will; then everything seems to go on right, though at other times all things appear to go wrong. And when I can lay aside the weights which I carry about me, and can feel my loins girt up and around with divine power, O my friend, it is then sweet running indeed. And what is the best of it is, those who run in this race run not at uncertainty, as those who beat the air, but are sure to obtain the prize, for God is their strength, refuge, and shield, and Christ is the prize and mark of their high calling; and having Christ locked up in their breast, the hope of glory, not sin nor death itself can rob them of the treasure; and it insures them strength by the way, and the victory and the prize at last. Therefore blessed are they who, thus taught of God, do run, for they shall obtain.

Grace has put my brother and his worthless friend in the number, and grace will bring us through, and make us more than conquerors too. The Lord has seen good to make my friend a steward of the mysteries of God, and entrusted him with the true riches. May God Almighty keep him faithful to death, bless his labours, and at last give him a crown of life, as I believe he will. Blessings on his dear and holy name for his manifold mercies.

Well may my friend take up a lamentation concerning the lukewarm state of the church of the living God. My soul has long beheld it with grief. Salvation is of the Lord, therefore to him do I look as I mourn, for he alone can alter the scene, when it is his good pleasure. May the dew from the everlasting hills, which waiteth for no man, rest upon us, and the holy anointing make us, amid the seeming barrenness and lifelessness around, savoury, and fruitful, and lively, and watchful, and prayerful in our different stations in the dear ways of God; then may we sing of mercy and judgment, as we mourn and stand in the most holy place, to hear what God the Lord will say on his Zion's behalf; and if he speak

peace, it will make our hearts rejoice in hope, and patiently wait to see his salvation, and to bless the Lord for his discriminating favour bestowed on us and on a few others in particular. Blessed be God for that.

We are tolerable, through mercy. Brethren, pray for us, that the word of the Lord may run and be glorified. So said Paul, and so craves my friend, and I trust he may not ask it in vain. Brother, do also pray for us. The Lord come with you and be with you at all times, especially when you need him most. Adieu!

Yours affectionately, in hope of eternal life in Him,
Bedworth, July 17th, 1846. G. T. CONGREVE.

ENDURING FRIENDSHIP.

My dear Friend and Brother in the Lord,—Many thanks to you for your kindness sent by my wife on Sunday evening, and indeed for all your kindness so many ways expressed to the unworthy writer. Yours has certainly been a tried love, and it is found to be an enduring love, supplied, I believe, from that great, unutterable Source of love who from everlasting to everlasting abides the same.

I came down here on Tuesday all safe, and an entire stranger, not knowing a person, nor where to go. But I knew my Father had great possessions here and everywhere, and I asked him to provide; and strange to say, I was directed to a house where, from all I can gather, both man and wife fear God, and my heart has been dissolved with a sense of the Lord's unutterable and free goodness more than once or twice.

We have been walking about a great deal, and I take the waters. I do not so overmuch like them; but either they or something else does me good, for my appetite is returning, and I can eat a little bacon for my breakfast, and other food than sops, and do not tire so much in moving about. I think Tunbridge Wells a beautiful spot; but no doubt it is even here too as Watts says:

“ But pricking thorns through all the ground
And mortal poisons grow,
And all the rivers that are found
With dangerous waters flow.”

I hope your health is improved, and that you will be able to go on next Lord's day with comfort. I am so satisfied that the Lord can do all his work quite as well without me as with me if he sees good, that in some degree I can submit to be laid on the shelf. I hope Mrs. K. is as when I last saw her; it did me good to see her looking so well. Please to give my love to her and to all the friends, to your brother deacon and to every one of them who may inquire after me; and believe me, my dear brother, to remain,

Most sincerely and affectionately, in the best of bonds,
Tunbridge Wells, July 5th, 1861. JAMES SHORTER.

[In less than a month from the above date the writer was removed to that happy land where sickness and sorrow are unknown.]

WE being born in atheism, and bairns of the house that we are come of, it is no new thing, my dear brother, for us to be under jealousies and mistakes about the love of God. What think ye of this, that the man Christ was tempted to believe there were but two persons in the blessed Godhead, and that the Son of God, the substantial and co-eternal Son, was not the lawful Son of God? Did not Satan say, “ If thou be the Son of God ? ”—*Rutherford*.

A LETTER BY THE LATE WILLIAM CROUCH.

William Crouch, very poor servant of the Lord Jesus, unto Frances Harris, his fellow-sinner, sendeth greeting, wishing her the best of all blessings, eternal life and salvation through the one suffering, bleeding, and dying Lamb of God.—Your epistle I received, and at a seasonable time, and I must think you were directed by the Lord to write as you did. Neither the writing, language, matter, nor anything else have I any fault to find with. If you have written in the truth and sincerity of your heart, I should say you are a subject of the real work of the Spirit, which will end in the saving work of the Lord. But as in the spring of the year we see many buds and blossoms which never yield any fruit, so there are many things to be seen in young people setting out in a profession of religion which never come to the spiritual fruits of faith and repentance. Therefore it is necessary to take time, and wait, before I pass a decided judgment thereupon.

When I saw you at Mr. D.'s, I thought you to be a cleanly, healthy, and respectable young woman; but now I think you possess something besides, and that which is of much more value than all the rest,—you bear the appearance of one that hath been necessitated to remember your Creator in the days of your youth; and if it be in sincerity and truth, will not be sorry for it when you are grown old. Your language bespeaks that divine instruction has begun within your heart, a part of which is to know sin, guilt, filth, nakedness, ignorance, helplessness, and unworthiness, as all the Scriptures do so plentifully set forth. When Paul speaketh of the same teaching, he says, “The commandment came and sin revived;” not as in a common way, but to be the death of his sinful self-righteousness, and erroneous life, that he should not live any longer therein. When the account is given of the prodigal, it is that he confessed, “I have sinned against heaven and in thy sight.” When the account is read of the publican, it is, that he stood afar off, would not so much as lift his eyes to heaven, although God commands poor sinners to look to him that they might be saved, and smote upon his breast as a token of his grief and anguish, and then cried, “God be merciful to me, a sinner.” This man was taught of God; this was the fruit of that teaching; this was open, candid, honest, sincere, and undissembled confession of his state, attended with repentance towards God and of faith towards the Lord Jesus Christ, desiring, thirsting, and seeking him, waiting upon him and waiting for him, serving him and obtaining the blessing. He was humbled as a sinner, and God lifted him up with his salvation.

Now, if you can see your likeness, state, or way, in these things, be glad, and give the glory to the Lord. I am glad to hear that you have an attachment to the little cause at Ninfield; I believe those few of God's dear children meeting and worshipping in that place to be amongst the brethren, and not to love them is a mark that such a one is not of God. As it respects Mr. F., I must think well of him, and that it is a safe place for you to go; but wherever you go, let it be with prayer and with watching. Be in fear of men until made manifest in your conscience. And now Frances, if you are an honest young woman, I should like to answer an epistle occasionally, if you feel disposed to write. Let me have joy both of your estate and walk.

Believe me to be, Yours to serve in Christ, in sincerity and truth,
Hurst Green, May 6th, 1845. W. C.

THE unmixed wine of prosperity intoxicates and enchants; to prevent which, it is wisely qualified with wormwood.—*Toplady.*

Obituary.

MRS. BARBER, OF LEICESTER.

EXTRACTED FROM LETTERS.

April 7th.—Yesterday, meditating on the departure of our late friend, and reading over the waymarks, or acts of the Lord's gracious dealings with her, my heart broke into contrition and thankfulness, so that I was anointed with fresh oil; and as I found a benefit from reading it I thought you might feel a little of the same savour if you read it. I will mention a little of the conversation which I can recollect took place. At the time she gave it to me, she was very happy in soul, and related to me the way the Lord led her and instructed her through life, but particularly her deep conflicts before the Lord turned her captivity. She was very ill and not expected to live, and the guilt of sin sank her lower than the grave, in her feelings; all hope in the mercy of God was gone, and nothing but despair left. Mr. C. used to visit her daily, and she thought when he came at night she would inform him of her destitute and hopeless state. When he came, she endeavoured with all her strength to tell him, but could not as she wanted, and felt that she was lost for ever. In the course of the night the Lord began to turn her captivity by producing meekness and brokenness of spirit, and the Lord drew nearer and nearer, the Scriptures opening to her understanding; and this went on until the Holy Spirit was pleased to reveal the Lord Jesus Christ in all his beauty and loveliness to her soul. This is what she alludes to as her waymark.

“Instead of hell, he brought me heaven.”

From that moment she gradually mended in health, so that in a little time she was well enough to come to our meeting. The first hymn that was given out, was,

“Blessed is he whose guilt is gone,
Whose sins are wash'd away with blood;”

which was very expressive of what she had just gone through. The glory of the Lord filled her inmost soul. O how sweetly did she speak of that Sabbath day!

After this, she had many severe family afflictions, which brought to her mind a former feeling,—“I should not mind what I suffered if I was persuaded Christ died for me.” So, my friend, we always see when consolations are great, there is an equal proportion of afflictions. She then gave me the following waymark, which I give you verbatim: “After living in darkness about my soul's eternal state for about 20 years, it pleased God to place me where I heard the faithful testimony of Mr. Huntington read, and, through the blessed Spirit convincing me of the truth of it, and applying the word with power, I felt myself to be in a lost, undone condition, in bondage to the law, except now and then a gleam of hope that the Lord would be gracious unto me through his mercy to me in Christ Jesus, which arose from feeling my heart drawn towards him in love; but I soon sank again into fears. Thus I went on until I was in my 30th year.

In May, 1822, it pleased God sorely to afflict me in body and in mind; and my whole family was afflicted, which, of course, added much to my troubles, which were very grievous. I expected every hour to be cut off in an unpardoned state, and in a short time to open my eyes in hell. But O the goodness and mercy of the Lord! 'Instead of hell, he brought me heaven.' He appeared for me, and entered my heart and soul with all his saving benefits, pardoning all mine iniquities, through the merits of his blood, and filling me with joy and peace in believing, applying many precious promises to my soul. The precious Saviour has promised that he will manifest himself to his people as he does not unto the world; and truly he condescended to fulfil that gracious promise unto me, and the blessed effects of his pardoning mercy gave that peace the world knows nothing of, for it passes all human understanding. This was a refreshing time indeed. The 25th of May, 1822, is a day I hope to remember with gratitude to God for such undeserved goodness; and, blessed be his dear name, he has promised when he comforts Ephraim he will restore comforts to his mourners; which promise was fulfilled; for a few dear friends who wrestled hard with God for me shared a little of my joys."

March, 1836.—Mrs. B. is in a very ill state of health, quite confined to the house. Some months ago she felt a great deal of deadness of soul and much trouble about it, seeing she was drawing towards her end. She seemed to have a desire to know the cause of all this deadness, and a passage of Scripture out of Ezekiel respecting whoredom, came with reproving (or convicting) power, that she had been setting her affections too much on the comforts of this life; under which power she fell and acknowledged her sin; and after a time the Lord was pleased to reveal his pardoning mercy with an application of this passage: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." This broke her heart to pieces, and left her in a spirit of meekness and contrition, and godly sorrow, under which she was when I saw her last Friday; so that this visitation has been a lasting one. She expressed much love to many things in Mr. Bourne's little book, for she could compare herself with many things there recorded.

Aug. 23rd, 1836.—Our friend Mrs. B. is now confined to her bed and exceedingly weak, but in spiritual matters I am thankful to the Lord I can say her state is truly enviable. From the first of this confinement she was favoured with the presence of the Lord, peace ruling in her conscience, so much so that she began to fear she had not those changes spoken of. However, the Lord suspended those communications of spiritual life, and she found a great dearth in her soul, which caused much wrestling in prayer. In a few days the Lord appeared again, and has continued to the present time in a greater or less degree. Last Friday I went to see her; she related to me what took place the night before. While sitting by her bedside, not quite so comfortable as usual, and meditating on the work of God on her soul, these words darted with power and sweetness on her heart: "Heaven and earth shall pass away, but my word shall

not pass away." Likewise this passage: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not be wroth with thee nor rebuke thee." The sweetness and power of these and such like passages which flowed into her soul filled her with love, peace, and joy to such a degree that notwithstanding her extreme weakness she could not help singing and blessing the Lord; particularly this verse of Hart's:

"Himself shall be thy helping Friend,
Thy good Physician, nay, thy Nurse;
To make thy bed shall condescend,
And from th' affliction take the curse."

Also that of Toplady was exceedingly suitable and sweet to her:

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the cage,
And long to fly away."

She told me she never felt the love of the Lord Jesus Christ to such a degree since her deliverance, since the day of her espousals, when the Lord first revealed his love and mercy to her soul. The blessed effects of this visitation have not left her; she is now patiently waiting till her change comes. I think it impossible for any one to be more conformed to the will of God than she is. From the first she has not had the least desire to get well again; yet she dreaded to indulge any thought that might not be consistent with the will of God; such is the tenderness of her conscience.

Sept., 1836.—Mrs. B. is surprisingly improved in health. Her complaint took a turn without the aid of medicine, and the comforts of the Holy Ghost likewise abide in her. At the reading of your last letter her soul was much broken into contrition, and she expressed much union of soul, entering much into your feelings.

Dec. 19th, 1836.—Mrs. B. continues very ill, but it is exceedingly pleasant to be in her company, to see such spiritual life in exercise, tenderness of conscience, and godly fear. She desires to be affectionately remembered.

Feb. 3rd, 1837.—Mrs. B. continues very ill, and what was a grief to her, she found a deal of spiritual death of late, but was sweetly revived by meditating on a dream she had, which was this: She was travelling, and came to a river, and looking for a bridge found there was none. Then she thought this must be the river Death, and yet she thought she must go over; and accordingly she began to step down into the river, when, to her great surprise, as she stepped in, she found stepping-stones under the water, and a bystander asked her who put those stones there; to which she replied, "I believe the Lord of the place has done it." She then awoke.

Feb. 24th, 1837.—How sweet is the memory of the just! I often think of our late friend and sister in the Lord Jesus Christ, Mrs. B., who departed this life the 15th inst. I wish I could set forth her dying sayings in the manner and spirit they were spoken; but as I cannot do that, I will just say a few things that now occur to my

mind. On Tuesday, 7th inst., Elizabeth went to see her, as we had not heard for a week past, and not knowing she was worse than she had been for a long time; however, she was exceedingly ill, and could only speak in a whispering voice. I went the next morning to see her. She told me the state of her mind, that for two or three days past she had found a deal of darkness, but what was worse Satan was permitted to press hard upon her to raise rebellion in her heart against the Lord; and this made her tremble, and cry to the Lord to rebuke the enemy and to pardon her sin. The good Lord was pleased to speak these words with a degree of power to her heart: "Be faithful unto death, and I will give thee a crown of life." Though these words did not bring that comfort she wanted, yet it silenced the enemy, so that she never felt his cursed influence again; and it wrought in her soul a composure and a reliance on the faithfulness and love of God to her soul, although she did not feel the abounding of the love of God to her as in the former part of her affliction; and observed that if it should not be the will of the Lord to grant the abounding of hope, yet she had a full persuasion of the love of God to her by granting so many sealing tokens during her illness, and added, "It is my desire to finish my course with joy, and leave a testimony behind me of his faithfulness to all that fear him." When I told her she lay deeply on my heart at a throne of grace, she burst into tears, and before I left requested me to spend a few minutes with her in prayer, during which I found great liberty and energy in her behalf, and then left her in so weak a state that it seemed doubtful if I should ever see her again. I went again the next day, and found her weaker in body but much the same in soul, still longing and panting after the Lord Jesus Christ, but guarding against impatience, observing, "I wish to wait the Lord's own time; I know it will not be long before my soul will be at rest." I went again the next day, and being later than usual, her inquiries were often after me. When I entered the room, she raised her head, and said, "I am glad to see you, that we may exalt the Lord together;" and she then related how marvellously the Lord had appeared unto her, and filled her with joy unspeakable and full of glory, applying his words to her with uncommon power. She related many passages in Scripture, but these in particular: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Another was, "Precious in the sight of the Lord is the death of his saints." Another which seems most powerful, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." These, with a number of other precious parts of the word of God, were so powerful and sweet that they filled her with joy and peace in believing. She said to me, "This is what I have prayed for and what my soul has desired, and the Lord has been pleased to grant my request. I have not now another desire. I am satisfied with favour and full with the blessings of the Lord, and all that I want I have got on this side Jordan. I now want to see that Just One and to be with him, and amongst the spirits of just men made perfect." I went

Next day, being Saturday, but she was so weak, not able to raise her hand, and with difficulty I could hear her words. She said, "I have been thinking to-day on what Bunyan says of the shining ones coming to meet the pilgrims. O, I shall soon be with them; I shall soon be with that heavenly company." I then took my leave of her, thinking it impossible that she could continue through the night. However, Mrs. Y. went on Sunday and found her alive, with the high praises of God in her mouth, and the deepest sense of her own unworthiness. Though her poor tabernacle was below, her heart was with the Lord Jesus Christ.

On the Sunday night and Monday she was able to speak but little. Her sister sat up with her on Monday night, and about midnight it was thought she was dying; but she revived, and began to speak vehemently, saying, "The sting of death is gone, is gone; there's not a bit left; no, no, not a bit; 'tis gone." She said, "I begged to leave a dying testimony. O tell—tell everybody—tell Mr. Y., thank him for his labour of love and kindness.

"And tell to all the world around
What a dear Saviour I have found!
I'll point to the Redeemer's blood,
And say, Behold the way to God!"

I am a witness. O what is dying, with my dear Jesus, with his hand supporting my head! O prepare to follow. I have fought the good fight; I have finished my course," &c. The night following, a little before 1 o'clock, her spirit left this house of clay to join that blessed company she so ardently longed for. I feel thankful that her affliction and death seem to be sanctified to ——. He appears to be a different man. He is deeply affected, and his conversation is more spiritual.

WE do not suppose that it was God, but only that the person who died was God, or infallibly united to that ever-blessed Being, the second Person in the Trinity, who is God with God. Hence it is said by the apostle, that "God purchased the church with his own blood;" not as if the Deity was put to death, which would be impossible in itself, and blasphemous to imagine; but that he who purchased the church with his blood had a nature immensely superior to that in which he suffered, uniting, in his own wondrous person, the infinitely distant extremes of Deity and creatureship.—*Toplady*.

ARE there not many true believers, who all their days never come to any abiding sense of peace with God, but are filled with trouble, and are exercised with fears and perplexities, so that they go mourning and heavily all their days? But we should not forget that it is one thing to be in a state of rest, and another to know that a man is possessed of it. Believers are by faith instated in rest, being reconciled to God by the blood of the cross; but all may not have actual rest in all particulars; nay, a state of rest in general may admit of much actual disquietment, whereby the state itself is not overthrown, nor the interest of any in it disannulled. There is a great difference in the state itself and men's participations of that state. This gospel state of itself is an estate of complete peace and rest; but our participation of it is various and gradual. A full rest in it is provided and exhibited; but this we receive according to our several measures and attainments.—*Owen*.

MEDITATIONS ON THE OFFICE CHARACTER^{ed} OF THE LORD JESUS CHRIST.

I.

JESUS AS THE GREAT HIGH PRIEST OVER THE HOUSE OF GOD.

(Continued from page 290.)

THE priesthood of the Lord Jesus Christ divides itself into two distinct branches, corresponding to those two mighty works of grace and love of which one was finished by him upon earth, and the other is now being carried on by him in heaven. These two distinct works were, 1, to offer sacrifice for sin; 2, to make intercession for his people. We have termed them distinct works, rather with a view to help our conceptions than with any intention really to separate them; for, in point of fact, they are most closely and intimately connected with each other and in a measure blended together, for when our blessed Lord offered himself without spot to God he made intercession by his blood, and now that he is in heaven the merits of that blood are still pleading before the throne. Thus we find the prophet connecting together the bearing of sin with intercession for sinners, in those striking words, "He bare the sin of many, and made intercession for the transgressors," (Isa. liii. 17,)—his intercession for transgressors being made at the time and by the very means of his bearing their sin. "Father, forgive them," was his interceding breath at the very time when he was bearing sin in his own body on the tree. (Luke xxiii. 34.) So, in type and figure, on the great day of atonement, the high priest took of the blood of the sin offering within the veil and sprinkled it upon and before the mercy seat, thus connecting together the sacrifice at the altar without, with the intercession in the most holy place within. When we approach that part of our subject in which we shall have to contemplate our gracious Lord as even now at the right hand of the Father, making intercession for us, (Rom. viii. 34,) we shall endeavour, with God's help and blessing, to enter more fully into the connection between his bearing sin on the cross and his interceding in heaven; but our chief object at present is to open up the mystery of dying love and atoning blood which was consummated in the garden and on the cross.

As the Levitical sacrifices throw much light on the one offering whereby Jesus perfected for ever them that are sanctified, we have already made much use of them, and if our limits admitted should be glad to enter still more largely into their nature and spiritual interpretation; but as our space is necessarily restricted, we think it best to confine ourselves to two offerings prescribed under the law—the burnt offering and the sin offering. These were not only the two most important sacrifices of the Levitical dispensation, and are therefore specially named, Ps. xl. 6, "Burnt offering and sin offering hast thou not required," but have an especial claim upon our attention as representing our suffering High Priest under two distinct aspects, yet each full of grace and glory. The burnt offering, as we have already pointed out, represents him chiefly as he was to God;

the sin offering as he is to man. In both he was represented as a sin-bearer, for in both of these sacrifices a transference was made of sin by the priest laying his hand on the head of the victim; (Lev. i. 4; iv. 4;) in both the blood of the victim was shed and sprinkled; (Lev. i. 5; iv. 4-6;) in both atonement was made for sin; (Lev. i. 4; iv. 20;) and both were burnt either wholly or in part upon the altar. (Lev. i. 9; iv. 9, 10.) These were their points of union sufficiently close to show that they corresponded in representing the sacrifice offered by our great High Priest on the cross. But there were distinctive differences between them of a character sufficiently marked to show that they represented this sacrifice under different aspects. Thus the burnt offering was voluntary, the sin-offering was compulsory; the burnt offering was flayed, cut into pieces, and the inwards and legs washed in water; but not one of these three things was required in the sin offering; the blood of the burnt offering was merely sprinkled round about upon the altar, (Lev. i. 11,) but the blood of the sin offering was put upon the horns of the altar, sprinkled seven times before the Lord before the veil of the sanctuary, and poured out at the bottom of the altar of the burnt offering; (Lev. iv. 6, 7;) the whole of the burnt offering was burnt upon the altar, (Lev. i. 13,) but the fat only of the sin offering, that is the internal fat which covers the kidneys, was burnt on the altar; for the skin and flesh, even the whole of the bullock, was to be carried forth without the camp, into a clean place, and there burnt on the wood with fire. (Lev. iv. 11, 12.) We see, therefore, that though in some points the burnt offering and the sin offering resembled each other, yet that in others they widely differed; and as we may be sure that the Holy Ghost intended to convey instruction by these differences, we may, with his help and blessing, attempt now to enter on their mystical and spiritual meaning.

1. The burnt offering was wholly *voluntary*. This was one of its most distinctive features. "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it *of his own voluntary will*, at the door of the tabernacle of the congregation before the Lord." (Lev. i. 2, 3.) But the sin offering was compulsory. "Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them; if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned a young bullock without blemish unto the Lord for a sin offering." (Lev. iv. 2, 3.) When the sin was discovered, no choice was given whether atonement should be made for it, but it was imperatively required that the sin offering should be made. It is called indeed a sin of ignorance, but much more was intended, both by that expression and by the sin offering made for it, than at first sight might appear. We shall therefore attempt to explain by-and-by what was intended by "sins of igno-

rance;" but at present our object is to show the distinction between the burnt offering and the sin offering, in that the former was voluntary and the latter compulsory. In one sense the sacrifice of the blessed Lord was voluntary, in another compulsory; and thus the two kinds of offering represent these two distinct features of the one propitiation for sin which he offered upon the cross. The word of truth brings before us, very vividly and clearly, in various passages, both these aspects of our suffering High Priest. Thus we read that Jesus "loved the church and gave himself for it." (Eph. v. 25.) "Who loved me," says the Apostle, "and gave himself for me." (Gal. ii. 20.) "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John x. 15, 17, 18.) In these passages our blessed Lord is represented as freely loving and freely giving himself for his church and people, as freely and voluntarily laying down his life for his sheep, and freely taking it again. No compulsion is here. As Judah freely offered himself to his father Jacob, to become surety for Benjamin, (Gen. xliii. 9,) so Jesus freely offered himself to his heavenly Father, to become Surety for his brethren. He could therefore say, "Lo, I come; in the volume of the book it is written of me. I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. xl. 7, 8.) In this voluntary offering of himself to do the Father's will, in these promptings of love to give himself for the church, in these actings of pure mercy to come forth from the Father's bosom to take the sinner's place, and, as the suffering Surety of his people, to become obedient unto death, even the death of the cross, the grace of the Lord Jesus Christ is signally displayed. Where is love equal to his love? Where was sorrow equal to his sorrow? These promptings and actings of pure, free, and voluntary love, as apprehended by a living faith, and realised in sweet experience, make the Lord Jesus Christ unspeakably precious to believing hearts. "Ye know," says the Apostle, "the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. viii. 9.) "We love him," says holy John, "because he first loved us." (1 John iv. 19.) This pure, unmerited love of Jesus, to become a propitiation for our sins, as shed abroad in the heart by the Holy Ghost, constrains redeemed and regenerated sinners to love him, and to live to his praise, as one testified, to whom it was given not only to believe in him, but also to suffer for his sake, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Cor. v. 14, 15.) In our contemplations, therefore, of Jesus as the High Priest, we must fix our eye steadily on the free and voluntary character of his undertaking, when, in the councils of the eternal covenant, he graciously undertook to

become the Father's servant; and though he was a Son, an eternal, a true, and real Son, to learn obedience by the things that he should suffer. This phase of our blessed Redeemer's character is beautifully typified by the sacrifice of the burnt-offering.

But, when in the councils of eternity, ratified by the everlasting covenant ordered in all things and sure, he had undertaken to become Surety, then what was before purely free and voluntary became in a sense compulsory. There is a sense, a gracious sense, in which the word compulsion may even be used of God himself. For instance, when he had sworn by himself to bless Abraham, (Gen. xxii. 16, 17,) he was bound, so to speak, by his own oath to perform what he had promised; and therefore the Apostle tells us it was to show more abundantly to the heirs of promise the immutability of his counsel. Moses, therefore, when he pleaded with the Lord on behalf of the people who had worshipped the golden calf, urged this oath as his most prevailing plea: "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." (Exod. xxxii. 13.) As, then, when God had bound himself by oath to bless Abraham, he was, so to speak, tied by his own oath; so, when our blessed Lord had once bound himself by covenant engagements to stand in his people's place and stead, he was no longer free. He had become like the Hebrew servant, who, though free to go out in the seventh year, yet if he said, "I love my master, my wife, and my children; I will not go out free;" and if, in pursuance of this free determination, his master had bored his ear to the door-post, was then free no longer. So, when our blessed Lord said to his heavenly Father, "Mine ears hast thou opened," (margin, "digged," in especial reference to this voluntary servitude of the Hebrew bondman,) he was no longer free. He was now God's "servant, whom he upheld, his elect in whom his soul delighted;" (Isa. xlii. 1;) his servant in whom he would be glorified, given as a light to the Gentiles, that he might be his salvation unto the ends of the earth. (Isa. xlix. 3, 6.) Not that he wished to be free, not that he repented of his eternal engagements; on the contrary, he could say, in the days of his flesh, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." (Luke xii. 50.) But we find, from various passages, which give us, as it were, a view into the depths of his suffering experience, that there were shrinkings in his holy soul from the cup which he had undertaken to drink. Thus, even before the hour of Gethsemane's suffering, as if in anticipation it even then cast its gloomy shade over him, he said, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." (John xii. 27.) "Father, save me from this hour;" there is the shrinking of the victim. "But for this cause came I unto this hour;" there is the holy resignation to the Father's will. And when he came into that overwhelming trouble of soul, of which he says, "I sink in deep mire, where there is no standing; I

am come into deep waters, where the floods overflow me;" (Ps. lxxix. 2;) when in Gethsemane's gloomy garden, he was "in an agony, and his sweat was as it were great drops of blood, falling down to the ground;" (Luke xxii. 44;) when before the chief priests and elders, and all the council, "he held his peace," (Matt. xxvi. 63,) and in the presence of Pontius Pilate "answered him to never a word," (Matt. xxvii. 14,) fulfilling thereby the prophetic declaration, "As a sheep before her shearers is dumb, so he opened not his mouth;" (Isa. liii. 7;) and more especially on the cross, when, as the bitterest ingredient in his cup of suffering, his Father hid his face from him;—in all these circumstances of sorrow, shame, and ignominy, we see not only what the blessed Lord suffered as bearing the weight of sin, but *why* his holy soul shrank in the prospect of bearing the load. That he voluntarily undertook to suffer did not make the sufferings less. Nay, the weight of the suffering enhanced the freeness of his grace. "O my Father, if it be possible, let this cup pass from me," was but the utterance of the agony of his holy soul in the first tasting of the Father's wrath, when, bowed down with grief and sorrow, he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death. (Heb. vi. 7.) But he had undertaken, and must go through. The word had gone forth, "Bind the sacrifice with cords, even unto the horns of the altar." (Ps. cxviii. 27.) The sin-offering was now to be sacrificed. As the burnt-offering, Jesus had voluntarily yielded himself up to be wholly consumed in the flames of divine wrath, yet of self-sacrificing love. But now he stands as a sin-offering* by the altar; for God "made him to be sin for us who knew no sin;" (2 Cor. v. 21;) and as the literal victim was bound with cords to the horns of the altar, that its struggles might be restrained whilst its blood was being shed, so was its Antitype, the holy Lamb of God, spiritually bound to the horns of the altar, not only by the cords of his own loving heart, not only by the firm cords of the fixed, immutable will of his heavenly Father, but by the no less strong cords also of his own eternal covenant engagements. He had promised, and must perform. Thus, though free, he was bound. This union of perfect freedom and self-imposed bondage we see not only in the case of the Hebrew servant which we have already adduced, but as a matter of continual experience in human affairs. Thus I may be asked to become surety for a person. I am free to accede to the request, and free to decline it. But if I accept it, and become his surety, I am free no longer, but am bound by my engagement, and the still stronger ties of the law. Or if a friend need my help, I am free to give it, or to withhold it. But if I once promise to grant his petition, I am no longer a free agent, but am bound to perform my promise. "Pay that which thou hast vowed. Better is it that thou shouldst not vow than that thou shouldst vow and not pay." (Eccl. v. 5.) Jesus, therefore, was bound by his own engagements to finish the work which the Father

* The Septuagint, *i. e.*, the Greek version of the Old Testament, usually renders the word sin offering "for sin," which is the expression used by Paul Rom. viii. 3.

had given him to do. Justice arrested him, as standing in the sinner's place. Being "made under the law," (Gal. iv. 4,) the curse of the law fell upon him, for he was made a curse for us; (Gal. iii. 13;) and having become Surety for his brethren, as they could not pay the weighty debt, he smarted (Prov. xi. 15) under it, that he might discharge it to the utmost fraction.

2. And this leads us to another feature of the sin-offering, in which this substitution of Christ in the sinner's place is more clearly and distinctly typified. Before he slaughtered the victim, the sacrificing priest *laid his hand on its head*. "If the priest that is anointed do sin according to the sin of the people, then let him bring for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord." (Lev. iv. 3, 4.) This act represented the transference of sin from the transgressor to the victim. It identified, as it were, the one with the other. It typified the substitution of the victim for the transgressor, and declared by a visible sign that it bore his sins and endured their penalty, which was suffering and death. Dr. Watts has well expressed the feelings of a believing heart, as realising this substitution, when he writes,

" My faith would lay her hand
On that dear head of thine ;
While, like a penitent, I stand,
And there confess my sin."

But as this transference of sin was more fully and completely brought out in the case of the scapegoat, we shall direct our readers' attention to that solemn transaction on the great day of atonement. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." (Lev. xvi. 21.) How striking is the figure whereby Aaron is represented as laying "both his hands," as if they were filled with the sins of Israel, upon the head of the live goat, and confessing "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." How we see by faith all the iniquities of the children of God and all their transgressions with all their sad slips and falls, all their base backslidings, and all the horrid crimes which have lain with such guilt and weight upon their bleeding consciences, put upon the sacred head of Jesus; "made to meet," as the prophet speaks, (Isa. liii. 6, *margin*;) like a mighty flood rushing upon him from a thousand confluent streams. Jesus was, from his first entrance into this evil world, a man of sorrows and acquainted with grief. As the Lamb of God, he was bearing the sin of the world, (John i. 29, *margin*;) at the very time when John the Baptist bore testimony of him in the wilderness. When yet going about doing good to the bodies and souls of men during the exercise of his public ministry,

he was by imputation taking our infirmities and bearing our sicknesses. (Matt. viii. 17.) But it was in the garden and on the cross that the Lamb of God chiefly bore the weight of imputed sin. As Berridge says,

“The garden scene begins his woes;”

not that they had not begun before, but hitherto he had but tasted the bitter cup which there he drank to the very dregs. This commencement of the hour of suffering made him say in the opening of his intercessory prayer, when, as we have before shown, he entered more fully on his priestly office: “Father, the hour is come.” (John xvii. 1.) What hour was this but the hour of agonising suffering, when his soul was exceeding sorrowful, even unto death, and yet the hour for which he came into the world; (John xii. 27;) the hour of ungodly men and of the power of darkness; (Luke xxii. 53;) the hour when the Father cried aloud, “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts.” (Zech. xii. 7.) Would we, then, see, feel, and realise the exceeding sinfulness of sin, it is not by viewing the lightnings and hearing the thunders of Sinai’s fiery top, but in seeing the agony and bloody sweat, and hearing the groans and cries of the suffering Son of God, as made sin for us, in the garden and upon the cross. To look upon him whom we have pierced will fill heart and eyes with godly sorrow for sin, and a holy mourning for and over a martyred, injured Lord. (Zech. xiii. 10.) To see, by the eye of faith, as revealed to the soul by the power of God, the darling Son of God bound, scourged, buffeted, spit upon, mocked, and then, as the climax of cruel scorn and infernal cruelty, crucified between two thieves,—this believing sight, this fellowship of the sufferings of Christ, will melt the hardest heart into contrition and compunction. But when we see, by the eye of faith, that this was the smallest part of his sufferings, that there were depths of soul trouble and of intolerable distress and agony from the hand of God as a consuming fire, as of inflexible justice and righteous indignation against sin wherever and in whomever found, and that our blessed Lord had to endure the wrath of God till he was poured out like water, and his soft, tender heart in the flames of indignation became like wax, melted in the midst of his bowels, (Ps. xxii. 14,)—then we can in some measure conceive what he undertook in becoming a sin offering. For as all the sins of his people were put upon him, the wrath of God due to them fell upon him. As when Joseph’s cup was found in Benjamin’s sack, the penalty of the transgression fell upon the guilty one, who might have said, “Then I restored that which I took not away,” so, when the sins of the elect were found on the head of Christ, really innocent though by imputation guilty, justice viewed him and treated him as the guilty criminal. Separation from God, under a sense of his terrible displeasure, and that on account of sin, that abominable thing which his holy soul hates,—is not this *hell*? This, then, was the hell experienced by the suffering Redeemer when the Lord laid on him the iniquities of us all. (Isa. liii. 6.) What heart can conceive or tongue express what must have been the feelings of the Redeemer’s

soul when he, the beloved Son of God, when he who had lain in the bosom of the Father from all eternity, he whose whole joy was in their mutual love and fellowship, whose ineffable bliss it was to be ever "by him as one brought up with him, and to be daily his delight, rejoicing always before him," when he, the Father's only-begotten Son, was as if put away from his bosom as, by imputation, a sinner. In proportion to his love to the Father were his distress and agony at his displeasure; in proportion to his intense holiness was his grief at being treated as a transgressor. The prophet, speaking to afflicted church of God, says, "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God." (Isa. liv. 6.) What so grievous to the spirit of a loving wife, one who had been married in all the warmth and affection of youth, as to be forsaken of her husband, and that all her advances to reconciliation should be refused? But what is her grief of spirit, what are all her deep wounds of suffering love compared to the grief of spirit felt by the Son of God when his Father, his own Father, hid his face from him? This brought into his bosom the pangs of hell; for let us ever bear in mind that there was a solemn and dreadful reality in the wrath of God as felt in the heart of Jesus. Was not the bodily suffering of the cross real? Did not the nails really pierce the tender hands and feet, whilst every nerve of the agonised body was wrought up to the most exquisite and excruciating height of pain? No less real, and far more severe, were the agonies of his soul, for the wrath of God in the Redeemer's heart was as real as the nails that pierced his hands and feet. What is bodily pain compared with mental anguish? Under the heaviest bodily pain martyrs have rejoiced in the flames; but a wounded spirit who can bear? Of all trouble soul-trouble is the heaviest; and of all soul-trouble, what is to be compared with a sense of God's wrath drinking up the very spirit, and burning in the conscience to the lowest hell? Yet the depths of this trouble—depths in which he himself as man could not have stood, but from the sustaining energy of his own indwelling Deity and the gracious support of the eternal Spirit, Jesus sustained when he bare our sins in his own body on the tree.

We have still several other points of the sin offering to consider, but as these contain in them much spiritual instruction, we shall defer their consideration to our next No., when we hope, with the closing year, to close our meditations on the Priesthood of Jesus.

IN the covenant Christ had a sevenfold relation: 1, As he is more than a creature, he is the Covenant itself; (Isa. xvii. 6;) 2. As he dealt between the parties, he is the Messenger of the covenant; 3. As he saw and heard, and testifieth all, he is the Witness of the covenant; 4. As he undertaketh for the parties at variance, he is the Surety of the covenant; 5. As he standeth between the contrary parties, he is the Mediator of the covenant; 6. As he signed the covenant, and closeth all the articles, he is the Testator of the covenant; 7. As he is a side, or the half of the covenant, he is the Party contracting in the covenant.—*Rutherford.*

THE BACKSLIDER IN HEART SHALL BE FILLED WITH
HIS OWN WAYS.

YE poor backsliders, come,
And listen while I tell
The wonders grace has done;
Yes, I am out of hell!
And yet I often feel quite sure
No rebel fiend deserves it more.

While ignorant and blind,
By Satan captive led;
Quite void of life divine,
I lay among the dead;
For sin I felt nor shame nor grief,
Committed then in unbelief.

But since I've known the Lord,
My base deceitful heart,
With every evil stored,
Has caused me bitter smart;
Neglecting soon to watch and pray,
My heedless feet soon went astray.

My Jesus, by degrees,
Receded from my view;
The Spirit, being grieved,
His influences withdrew;
And yet, alas, my state was such,
I did not mourn their absence much!

By Satan's wily snares
My heedless feet were caught,
And I, ere well aware,
Was near destruction brought;

But Jesus, by his unseen power,
Upheld me in that dangerous hour!

From those whom Jesus loved
I now could stand aloof;
Pleased those who "chew'd the cud,
But do not part the hoof;"
Yet all the while could see quite
plain

Their wordy confidence was vain.

I wish'd to be restored,
But for it fear'd to pray,
Lest my offended Lord
Should take some trying way
To humble my backsliding heart
And make me for my folly smart.

At length the Lord was pleased
To turn, and on me look;
I felt how I'd him grieved,
My heart in pieces broke;
With flowing tears I all confess'd,
While shame and sorrow fill'd my
breast.

Dear Lord, now hold me fast,
Nor let me wander more,
Or my base heart, alas!
Will leave thee as before;
Thy poor backsliders, Lord, restore,
And keep them humble, weak, and
poor.

N. T.

NOTE.—The Dialogue inserted in our last was by Philip Quarles. We had an impression that it was his, but it being many years since we read it, and not having a copy of the book to refer to, we let the foot-note pass as it was.

To offer any of your own blood instead of Christ's to God for pardon, would be treason. So it is if you offer any of your works for justification unto salvation.—*J. Kay's "Inward Kingdom of God."*

HE that cares not for the act of his sin, shall care for the smart of his punishment. The damned are weary of their torments, but in vain. He that would not keep his brother, is cast out from the protection of God; he that feared not to kill his brother, fears now that whatsoever meets him will kill him. The troubled conscience projecteth fearful things, and sin makes even cruel men cowardly. God saw it was too much favour for Cain to die; he therefore wills that which Cain wills; Cain would live; it is yielded him, but for a curse. How often doth God hear sinners in anger! He shall live, banished from God, carrying his hell in his bosom, and the brand of God's vengeance in his forehead. God rejects him, the earth repines at him, men abhor him, himself now wishes that death which he feared, and no man dare pleasure him with a murder. How bitter is the end of sin, yea, without end! Still Cain finds that he killed himself more than his brother.—*Bishop Hall.*

THE
GOSPEL STANDARD.

DECEMBER, 1861.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

THE BRETHREN COMMENDED TO GOD.

A SERMON, PREACHED BY THE LATE W. GADSBY, ON TUESDAY EVENING,
MAY 31st, 1842, AT GOWER STREET, LONDON.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”—Acts xx. 32.

THE characters here addressed are the brotherhood; and the apostle “commends them to God,”—commits them to the care and safe keeping of “God the Father, God the Son, and God the Holy Ghost.” The Lord has brought me to this point a great number of years ago, that if you take away the Trinity, or one Person in his Personal Godhead out of the Trinity, I really have no hope of salvation. If the doctrine of Three distinct Persons in One undivided Jehovah be not a truth, I believe I shall as surely be damned as the devil is damned. I have no hope separate from that solemn doctrine. If not interested in the Father’s election, and the blessings he has treasured up in his Son, which are called, “all spiritual blessings,” there is not what will supply my needs. If not interested in the atonement and righteousness of the God-Man Mediator, I have no hope of pardon, nor of standing just before God. The blood of a mere man, however good a man he might be, will never touch the core of my infernal disease; and the righteousness of mere man can never justify a wretch like me, and present me before God spotless and pure. An external knowledge of these truths, as revealed in the word, may fill the judgment, and furnish ground for speculation and conversation; but I feel, before God, that I must have a divine application of them to my conscience by the invincible energy of God the Spirit, or they are of no real use to me. And thus I prove that without an interest in the distinct personality and the personal engagements of a Three-One God, and without an interest in this Three-One God in union, in my salvation, I really have no salvation at all; I must sink, and sink for ever. Then into the hands of this one Triune God I wish to be enabled, in the fear of God, to commend you. “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

But what we are about to notice to-night is:

In the first place, The brotherhood being commended to the *word of God's grace*.

Now it appears to me, that the Bible, whether law or gospel, is published by the Lord, in the strictest sense, for the use of his own elect; and I believe if God had not had an elect people, there would never have been the Bible in the world. I ground it upon such portions of the Bible as this: "Whatsoever things were written aforetime were written for our learning." And again: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And so we find that this truth, in all the bearings of it, belongs to the man of God. "Then," say you, "of what utility can the law be to the man of God?" It comes, in the hands of the Spirit, to cut up his false hopes, blast his legal prospects, tumble down the old fabric, and lay it in ruins, and let them lie as a heap of lumber, as filthily as the devil can make it; for the law discovers sin and guilt, and what sin is, "all manner of concupiscence." And so we find that when the Lord is speaking upon this subject he tells us: "From his right hand went a fiery law for his saints;" so it must be to burn up the lumber. Some people tell us that this law is the saints' rule of life; but then they try to quench the fire before they make it a rule of life. They say it is not "a fiery law" as a rule of life to them; but God says it is "a fiery law for his saints;" and so it must be to burn up the lumber, and bring them to ashes, as it were, before God; and then his blessed Majesty brings forth "the word of his grace," to be a blessing to them in every situation of life.

I consider, then, by "the word of his grace," unto which I wish, in the fear of God, to commend you, we are to understand his blessed gospel in all the bearings of it; for I do not know a particle of the gospel but is a word of grace. "Why," say you, "then you will not find a precept in it, or a command. That cannot be grace." Yes, it is. The very command that bids God's people to love God and to love one another is a gracious command; the very precept that enjoins upon them obedience is a gracious precept; and the very rebuke that rebukes them for disobedience is a gracious rebuke, to stop them from straying, and to be the means of bringing them nearer home; and therefore every particle of the gospel of God, in all its bearings, is a gracious dispensation.

But a few thoughts upon this "word of God's grace." You will find that the Holy Ghost tells us that this "word of grace" is the word of the oath. God hath solemnly issued it into the world, aye, and into the conscience of his people, under the solemn sanction of his own oath: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." What a strange, mysterious thing is this! Here is a company of poor sinners, to whom God has made promises, "exceeding great and precious promises;" and such is the unbelief of their hearts, they do not believe the promises of God. "Why, then," says God, "will you believe my oath? If you cannot believe my word,

I will give you my oath." And because there was no greater, he swore by himself; he took an oath upon his own holiness, his own justice, his own truth. "He swore by himself, in which it was impossible for God to lie, that we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Why, they must be houseless wretches "that flee for a refuge;" and for these houseless, homeless wretches that are brought from necessity to flee to Christ for refuge, God hath sworn by an oath, that he will never leave nor forsake them. Is not this a matchless display of unparalleled grace? and may it not well be called "the word of God's grace?"

But such sinners are we, at least I must say for myself that I am such a polluted, unbelieving wretch, that there are moments when I appear unable to believe God's word or oath; and I am much mistaken if it be not the case with some of you. I can believe the doctrine, as the doctrine of God, as the truth of God; but then, vital religion consists in being at home in these truths, and these truths being at home in my heart; being enabled to say, with David, "I have hid thy word in my heart;" and knowing the blessedness of that truth, "Sanctify the Lord God in your hearts." "Why, how can that be? we cannot make the Lord God holy!" No, but under the divine energy of God the Spirit, there is a solemn, feelingly and spiritually, setting apart God and his gospel in the heart, and the heart being solemnly set apart by God's grace; and when the blessed Spirit brings the conscience there, we know something of the vital realities of the mysteries of God's kingdom.

Now this "word of God's grace," under the solemn promise and oath of God, proclaims, carries in it, and reveals to the conscience of his people, by the power of the Spirit, a free pardon of all their sins. That must be grace, must it not,—a pardon of all their sins, past, present, and to come? And there are solemn moments when this "word of grace" comes with such sweet, divine, glorious power, that the soul feels that God has "cast all his sins into the depths of the sea," "and blotted them out as a cloud, and as a thick cloud;" and that when they are sought for, they shall not be found. I "commend you," poor broken-hearted, rooted-up sinner, to this "word of God's grace;" and may God commend it to your hearts, that you may feel the blessedness of the pardon that proceeds from the Father through the blood of the Son, and is sealed upon the heart by the energy of the Holy Ghost, that you may know what it is, indeed and in truth, to feel the pardon of your sins and to triumph in the Lord Jesus Christ.

Perhaps there is some sinner here who says he once enjoyed that, and yet now can trifle with every particle of vital godliness. "O," says he, "I have enjoyed pardon; God told me I was pardoned; I believed it, and I believe it now; and what do I care about enjoying pardon now or enjoying the presence of God now? I do not care about that; I know I am pardoned, and I shall go to heaven." And what do you want to go to heaven for? I cannot make out what such reptiles want to go to heaven for, if the presence of God, if the joy of the Lord is of such little moment that while you are passing through such a de-

sert as this, and need so many props, you are careless about it. What do you want to go to heaven for? It is presumption; and if ever a child of God is left to tread such unconsecrated, presumptuous ground, I tell you, as God is God, by and by, you will be in some awful labyrinth. It is awful carelessness, awful trifling with God, awfully inviting sin and Satan to unite with you to insult God, and trample upon the blood of Christ. May God have mercy upon you, and preserve you from such awful presumption, before it leads you into open disgrace; for unless the Lord stops you it will. And, perhaps in this company there may be some already there; you can drink, take your glass, and chatter about religion, sing joyfully, make yourself merry, and wantonly go into forbidden paths, commit fornication and adultery, and still be happy. Horror seize your soul before God sends you to hell, for your horrible blasphemy. It is awfully insulting God, and sporting with eternal truth. I hope the Lord will awe my mind and yours against such dreadful presumption.

But "I commend you to the word of God's grace." I know what that will do in some measure for a sinner, in the rich display of his pardoning mercy. It will humble him, it will melt him, it will shame him for his sins, and shame him out of his sins. He will know what the Lord means when he says, "Thou shalt 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." Have you ever rejoiced with shame? triumphed with shame? been ashamed and confounded because of your vile nature and practice, and yet triumphed in the mysteries of the cross of Christ, and God's pardoning mercy in it? If you have, you have known a little of the blessedness of God's free pardon. I commend you to that blessed "word of grace."

But further, "I commend you to the word of grace" that brings justification to the ungodly: "To him that worketh not, but believeth on him that justifieth the ungodly." This seems a strange mystery, does it not? Justify the ungodly! Why, you know in civil society we should think it a horrid crime for a judge to justify the ungodly. And yet our God proclaims this upon the housetop, and in the conscience of a sinner, that he "justifies the ungodly," and justifies him without works. How? Has he justified his sin? connived at that? No. To show his holy, righteous indignation against sin, he has punished it to the uttermost in the Person of his Son, and laid upon him that which mere man could never have borne. But he was the God-Man; as Hart says,

"With strength enough, but none to spare."

He passed by his people, gathered all their sins together, their sins of omission and commission, against light and against knowledge, in principle and in practice, and he placed them all to the account of his Son. He drew his divine sword, and demanded full satisfaction. And if an iota had been left unatoned for, Justice must have damned the whole elect. But the blessed Redeemer fully satisfied every demand. He bore the penal wrath, atoned for all sin, and "put it

away by the sacrifice of himself;" and he wrought out a righteousness which he did not want for his own use. He wrought out one to give away, and to give to them that had none. God takes this righteousness, claps it upon the ungodly, and says, "Thou art just in this blessed righteousness;" and thus he justifies the ungodly in the perfect obedience of his Son. It is on this ground, therefore, that the Holy Ghost says, when speaking of Christ, that "he was made sin for us, who knew no sin, that we might be made the righteousness of God in him." And there is such a glory in this righteousness, in this "word of God's grace," that even an inspired Paul, when he had been caught up to the third heaven, and whether in the body or out of the body he could not tell, but he heard unspeakable language of immortal glory;—after that ravishing visit, his soul was bent on this; "To be found in Christ, not having his own righteousness, which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This is such a glorious righteousness, so immortally excellent, that, as old Berridge says, with it you may shame an angel in heaven; for there is not an angel in heaven that has got one half so good or half so glorious as this, for the angels in heaven appear in a creature holiness and a creature righteousness, in which they were created; but here is the holiness, here is the righteousness of God in our nature, placed to our account. And when God the Spirit reveals it to the conscience, and clothes us manifestly therein, we are brought, in solemn pleasure, to rejoice in the gospel of God's grace.

"I commend you to God, and the word of his grace." "Put on the Lord Jesus Christ," poor child of God; try to wear him, in your approaches to God, in your reading his word, in your attendance upon hearing, in your entering into his house, in your entering upon the ordinances of his house, in the approaches of death, in the very arms of death. Wearing the Lord Jesus Christ by faith and in feeling, under the unction of God the Holy Spirit, will make the arms of death a pleasant couch, and there you will sweetly fall, and go to sleep in Jesus. "I commend you to the word of his grace;" and may this word of grace enrich your souls, and may you find a blessing in it, living and dying.

I commend you to the word of the promise of his grace. Troubles, trials, temptations, and difficulties, you must have in the world. God tells us that the wicked are "not in trouble as other men, neither are they plagued like other men." And I would rather believe what God says than what all the parsons in the world say, put them altogether. He says these are the ungodly. But as for God's people, "they are plagued all the day long, and chastened every morning." Their plague is a daily plague. Solomon knew something of it when he dedicated the temple, and said, "What prayer and supplication soever be made by thy people, which shall know every man the plague of his own heart, hear thou in heaven thy dwelling-place," for he never expected any really and truly to turn there that did not know something of the plague of their own heart; and I am sure nobody knows that, if it does not plague them and if they do not

find it a plague. But in all your troubles, the promises of God in Christ Jesus are, "in him, Yea; and in him, Amen." What a sweet word of grace is that: "Fear thou not, for I am with thee; be not dismayed, for I am thy God." "But," says unbelief, "Lord, there is a deep water of affliction there, and I dare not attempt to go in." "When thou passest through the waters, I will be with thee." "But there is a hot fire, Lord; it is already kindled, and I am expecting it to be more furious still." "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." In your troubles, your trials, your temptations, scorching fires and chilling waters, I commend you to this "word of God's grace." May God support your minds, lead you sweetly and blessedly into its contents, and let you know the truth of his declaration that he is "a very present help in trouble," and will never leave you nor forsake you.

"But," says one child of God, "my enemies are numerous, and they are both crafty and powerful, and come like a flood; and as to myself, I feel myself nothing but a vanity. I have no more strength than a feather, and a flood would sweep me away in a moment; I have no power, no life, no help." I can tell you this, poor child of God, the less help you have in self the better; and the longer you cling to it the worse plight you are in. I have proved this. The sooner we are brought to give it up, and have no power, no might, no help, so much the better. Hear what the Lord says: "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." Not the web of your own sincerity, and your own goodness; that is not to be the standard bearer. The Spirit of God is to be the standard bearer, and the standard he lifts up is the cross of Christ, the blessed Redeemer, in his blood and righteousness; and that is a standard against all the floods of hell. Now, what a precious word of grace that is to a poor child of God. "I commend you to God, and to the word of his grace."

You will perceive we might go on, as long as God would give us time and strength, but my strength tells me I must come towards a conclusion. Are you in a wilderness world as witnesses for God? Be concerned to bear a faithful testimony; let truth be a matter of moment and importance. Do not trifle with it, do not sport with it; neither in promise, doctrine, precept, ordinance, or any branch of it. It is God's truth, and "the word of his grace;" a blessing runs through the whole. Remember, it is God's truth, and we are to be witnesses for God. Not to consult our own ease, our own pleasure, our own profit; but the honour of God, the glory of God, and the salvation of immortal souls. I commend you to the revelation that God has made of his love, his grace, his kingly authority, his priestly mediation, and all he is and has, as revealed to his church, to regulate your consciences, to regulate your conduct, and all your deportment in the world. Are you husbands? Love your wives; do not be brutes to them. Some people act as if they thought a wife was to be nothing in the world but a slave at their feet, and they were to be "my lord!" Are there any here of that description? May God

mow you down, and lay you low as poor sinners, and let you know that "he that loveth his wife loveth himself;" and "no man ever yet hated his own flesh." Are you wives? Be obedient to your own husbands as unto the Lord. Are you parents? Love and cherish your children, and bring them up, as far as you are able, in the admonition and fear of the Lord. Do not sport with truth, and say, "O, I believe in election. I will let my son or my daughter go where they will. If they are elected, they will be saved." That is hell's use of God's truth; it is sporting with the honour of God, and bidding defiance to the glory of his name. Be concerned to set a good example before your children, to act in the fear of God under the teachings of his grace. Are you children? Love your parents, and obey them in the Lord; but not if they want you to disobey the Lord. Are you ministers? Perhaps there may be some here. Give demonstrative proof that it is the honour and glory of God, and the welfare of souls, that lie upon your heart, and that you are concerned to be faithful witnesses for God, and not to conceal or keep back any part of his divine will. Are you hearers, or members of a church? Do not be the means of leading a minister astray; and do not be the means of clapping a cordial to your own minds when you can go astray yourselves. God help you to act in the fear of the Lord, in the love of the Lord, with God's eye upon you and God's fear in you. Whatever station you fill in the world, in the family, or in the church, you will find in "the word of God's grace" something to suit your circumstances, to suit your case and condition; and to this word, this blessed word, in union with the God of the word, I commend you. "I commend you to God and to the word of his grace."

But we come, lastly, to consider, but for a few moments, what the Apostle says of this word: "Which is *able to build you up*." God's law, as the effect of our sin, has laid us in ruins, brought down the whole fabric, and made it all appear a heap of filthy ruin, a mass of dirt and devilism, the whole of us, in nature or of nature. And yet it is the intention of God to take that sinner, and have his mind and soul transformed into the image of God, and God to dwell there. And it is the intention of God to take the body of that sinner, and make it the temple of the Holy Ghost, and eventually to change and "fashion it like unto the glorious body of his Son;" and soul and body shall be like the soul and body of Christ. But who can raise such a building as this, think you, out of such a heap of lumber? When the Lord has slaughtered us and laid us low, and we find in self and of self nothing but ashes, and lumber, and filth, who can raise such an edifice? The Lord, by the word of his grace; plucking the brand out of the fire, creating the man anew in Christ Jesus, and eventually conforming him, both in body and soul, to the image of his Son. That is "able to build us up," and to erect a building, as God says, "for a habitation of God through the Spirit;" to build it together in Jesus, in union to him, and every part of the building to be under the special care and divine management of God and the word of his grace. "Upon this rock," says Christ, "will I build my church, and the gates of hell shall not prevail against it."

Is it possible, then, to commit you to better hands than those that can accomplish such mighty wonders for such detestable sinners? Why, this will be the wonder of heaven and the confusion of hell, that God has raised out of such ruins a glorious edifice, which he calls "the house of his glory," thus honouring the whole church as one immortal mansion for his eternal residence, where the eternal Trinity will dwell for ever and ever. He is able to build you up. And he is "able to build you up" for edifying in faith, and hope, and love, and joy, and peace, and stability, and tenderness of conscience, and a regard to God and truth here. The Lord is able to do it, and the "word of his grace," in his hands, will accomplish it.

But he is also able to "give you an inheritance among all them which are sanctified." There is such a mystery in the gospel of God's grace, that it has sweetly constrained me many times to stand in awe of God, and filled me with wonder and amazement. When God is speaking of his people, he says, "The Lord's portion is his people, and Jacob is the lot of his inheritance." And a pretty inheritance he has, has he not? None but God would ever have fixed upon such an inheritance as that, I am sure—such a portion as that. But it was "the Lord's doing." "He found him in a desert land, and in the waste, howling wilderness. He led him about, he kept him as the apple of his eye." And then, in the riches of his grace, he brings him to say feelingly, "The Lord is my portion;" "the Lord is the portion of mine inheritance." So that God has so managed it as to make himself his people's portion, and them his portion. And really, to tell you the truth, neither God nor they will be fully manifested in Jehovah's declarative glory till portion gets to portion, and they enjoy each other; for God has said that they that are gone to heaven before us cannot be perfect without us. And the Lord Jesus Christ himself has gone to heaven, from henceforth expecting, awaiting at the throne of glory, "until his enemies be made his footstool," and the whole church are brought together to be glorified in him and with him. Now I commend you to God, who is able to give you this inheritance,—a manifestation of it in this world, a hint in the court of conscience.

May the Lord bless you with it, for it is an inheritance possessed by none but God's sanctified ones, and they are truly sanctified. We might notice (but really my strength will not allow me to proceed) that they are sanctified by the Father, by the Son, and by the blessed Spirit; and when they are brought home so gloriously sanctified, the angels wait upon them, and go forth, as it were, with a solemn blessing: "The Lamb's wife is coming, and made ready for her Husband!" Indeed, the holy angels think it an honour to wait upon us while here. And what will it be when we arise in the ineffable glory of the Lord the Lamb, to possess fully the inheritance that God has provided for us? Amen.

FAIN would the sinner conceal and hide his shame; but the word follows him through all his sinful shifts, and brings him at last to be his own accuser, witness, and judge.—*Flavel*.

Obituary.

WILLIAM CROUCH.

IN the month of February, 1861, the Lord, in a mysterious manner, removed from the church below, William Crouch, who, for more than 40 years, was a faithful witness for the truth at Pell Green, Wadhurst, in the county of Sussex; and the following particulars have been gathered up concerning him chiefly from the lips of his widow, who, after a union of nearly 50 years, still survives to mourn her loss.

He was born in the year 1790. His father was a small farmer in Sussex, and had been married three times; and as William was of the third family, his father could not do much for him in a worldly point of view. He lost this parent when very young, and at the early age of 12 years he went forth to get his living by farm labour. In the providence of God he worked on the same farm with David Fenner, now known to many as an old and faithful minister of Christ, at Hastings; and being lads, they slept together.

A report had gone abroad that David Fenner was converted; this caused no small stir in the neighbourhood, for a religious profession was not so common in those days as it is now. William Crouch wondered what this conversion could mean, and thought he would ask Fenner about it. This led to a conversation which left a deep impression on his mind, for Fenner declared what God had done for his soul, and opened up to him the feelings and exercises of his mind. All this was at that time strange to Crouch; and though he could not then understand what he heard, yet he never afterwards totally forgot it. The word was fastened on his conscience as a nail in a sure place. The seed then cast upon the waters was found after many days. At the age of 13 he was apprenticed to a tailor at Mayfield.

“ Now came the period, known to God,
When this poor sheep, redeem'd by blood,
Should leave the hateful ways of sin,
Turn to the fold, and enter in.”

It was in the year 1809 he was effectually stopped by the grace of God. He heard a sermon from Rom. viii. 1: “There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.” This text, not the sermon itself, was the means of enlightening his conscience, and showing him his lost condition. The law was applied with power, and he was convinced of sin, and made to tremble at the thought of the judgment to come. Once, when he was playing at cricket, he was so distressed he did not know what to do; he felt he could play no more, and threw himself on the ground bemoaning his miserable case. On his way home he was tempted to enter a public house, and was induced to play at ninepins. While thus engaged he was seized with an agony of remorse, and went home and shut himself in, walking up and down the house for three or four hours, concluding all was over, he must be for ever lost, and that there could be no hope for him. This occurred when he was 19 years of age.

The first word which was ever blessed to him in a way of comfort and which raised a hope in his soul was that precious declaration of 1 John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." He was at that time telling out the feelings and exercises of his soul to a very old man, who quoted the above passage to him. He now wanted food for his poor soul, and went to hear where he thought the gospel was preached. There were some Baptists in the neighbourhood, and he went amongst them, and used to engage in prayer at their meetings. At that time he was under the influence of a self-righteous spirit, and fondly imagined he should get better and better. Instead of this he felt worse and worse. God was teaching him the plague of his heart, and breaking up the fountains of that great deep.

About this time he went to London, where the Lord in mercy again revived him and blessed him in measure, so that he was holpen with a little help, though not brought out into the liberty of the gospel. While he was living in London he had a great desire to hear Mr. Huntington; but he never did, as he gave ear to the warnings he received against both him and his hearers, as being such a "bad-spirited people." On his return into the country, he was baptized by a minister at Rotherfield. He was much exercised on the subject of preaching, and one day an old man repeated to him these words: "A prophet shall the Lord your God raise up unto you of your brethren." He inquired of this friend if he had any particular motive in addressing those words to him. He answered, "Yes, he had; for he thought Mr. C. was called, or would be called, to the work of the ministry." One day these words were applied with some degree of power: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing." (Luke xxii. 35.) At another time the following portion was much on his mind: "The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." (Prov. xxvii. 26, 27.) These words were a great encouragement to him to hope that the matter was of the Lord. But, alas! he had some painful lessons to learn first. He must go into the furnace; as it is written, Mal. iii. 3: "He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness." And, like poor Peter, he must be sifted in the devil's sieve before he is sent to strengthen his brethren. He fell into a grievous state of backsliding, and plunged into the world, forsaking the public ordinances of God's house altogether. He had gone into the bread-baking business, and was in the practice of making gingerbread to serve those who attended the various fairs in the neighbourhood; and this worldly connexion was a snare to him. Thus he became like Ephraim, Hos. vii. 8: "Ephraim, he hath mixed himself among the people." But God, in mercy to his soul, spread his net upon him, and brought him down, and chastised him. (Verse 12.) A sense of guilt overwhelmed him, and he sank as in deep mire, where there is no standing. In the bitterness of his soul, he

walked up and down, wishing he had never made a profession, and wringing his hands in an agony of grief and remorse. He felt and fell under the truth of Jeremiah's words: "Hast thou not procured this to thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?" And again: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Know, therefore, and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God." In this state of mind he one day began to read Huntington's "Justification of a Sinner, and Satan's Lawsuit with him." This discourse was greatly blessed to him, and he again went to hear the preached word. On one occasion, as he was hearing Mr. Pitcher, the Lord broke in upon his soul, and melted him down under a sense of matchless love and mercy. He could not help speaking of it as he went home, saying, the Lord had met with him, and with what light, love, and power the word had been accompanied. He longed to get to his bedroom, that he might give vent to his feelings, and pour out his heart to God. Arriving at home, he asked his wife to come with him upstairs, when they both fell upon their knees, and he began to pour out his soul to the Lord. Melted down in his feelings, he pleaded, and begged the dear Lord would seal the blessing upon his heart, when all of a sudden the words came with sweetness and power: "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. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Thus was he, like Naphtali, satisfied with favour, and full with the blessing of the Lord. This blessed visit lasted eight days, and during the whole of that time he walked with God, without the shadow of a doubt of his interest in covenant love.

After this he felt preaching again laid on his mind. He said it was like a fire in his bones, as the prophet expresses himself: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. xx. 9.) One day he said to his wife, "My dear, should you have any objection to our opening our house for preaching?" She answered, "No, I should have no objection." So he went to a friend who was a carpenter, and inquired what would be the price of a few stools. His friend asked him what he wanted them for; was it that he intended preaching? "Because," said he, "I and my wife have had thoughts of asking you to preach in our kitchen." This was agreed to, and about 12 in number first met together. But the word of God grew and multiplied. The kitchen soon filled; then the workshop adjoining. People came from a distance; and it was with this little company in the kitchen as with the church at Thessalonica, the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance. The first text he preached from in the house was from Zech. ix. 11: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water." Under this sermon, Mrs. Kemp, who had been in bondage for eight years, was brought forth into the

light and liberty of the gospel. It was about this period that the church was formed, as it has remained to this day, on Strict Baptist principles.

At length his friend the carpenter, Mr. T. Kemp, who is now the oldest deacon at Pell Green, said he thought of beginning to build a chapel, and for that purpose he was willing to give the ground. He said he felt a persuasion that the Lord would bless it. Accordingly, they went and marked out the site for the foundation; and thus the building of the chapel at Pell Green, Wadhurst, was commenced. Before this Crouch had begun to speak at Burwash, also at Ninfield, where the word was much blessed, and several who were advanced in years were brought to a knowledge of the truth. For many years he continued to preach one Lord's day in each month at Ninfield. The friends wished him to give up his worldly business, feeling persuaded that the Lord would provide for him and his family. Mr. Kemp built him a cottage to live in rent free, and wished him to come at once, and settle down amongst them as their stated pastor. It was not, however, until after the lapse of two years that he was enabled to see his way clear to give up his business, and take up his abode at Pell Green. His scruples were then removed, and he took the important step from feeling this word much impressed on his mind: "Also regard not your stuff, for the good of all the land of Egypt is yours." Two days afterwards, a friend brought him, as a present, a leg of mutton, when his wife called to him, and said, "The Lord has sent us some of the good things of Egypt!" He answered her, "Yes, my dear, the Lord has called me to the work, and he will provide for me."

Once, about this time, he was called upon to go out to preach at a place a considerable distance from his house; and a kind friend of his, a Mr. Duck, offered to lend him his horse, that he might ride; but this he declined without giving the reason, the fact being, he had not money to pay the toll-gates. While he was on this journey, his wife felt much cast down in her mind. One day two friends of his called to see her. In the course of conversation, they told her that they had been to a draper's shop, making some purchases. Mrs. C. said she very much wanted a dress, and mentioned what colour she should prefer. While they were talking, Mr. C. came home and put down a parcel, saying, as he smiled and looked at his wife, "There is something for you." It was a new gown, of the very kind and colour she had been wishing for. But this was not all. He afterwards showed her two sovereigns, which so completely overpowered her feelings that she went upstairs to weep at the Lord's goodness.

The chapel was built in the year 1824. Some time ago the debt had been reduced to £131, when Mr. Kemp said if the friends would raise £100 he would give the remainder. The sum of £95 was collected, and he said that would do; he was willing to give the rest; and thus the chapel was freed from debt.

For many years the Lord blessed Mr. C.'s labours abundantly, and several young persons were brought to a knowledge of the truth under his ministry, some of whom are now living.

Mr. Crouch had a large family of children, and, as his immediate friends are aware, he had many grievous trials connected therewith. Three of his children were removed by death almost at the same time, and one of them, a daughter, gave satisfactory evidence of being a partaker of grace.

We now pass on to the close of his pilgrimage. It was remarked that during the last two years of his life he was more than usually retired, being much alone in his study, and also deeply impressed with the subject of death. We may here notice that, in the course of his ministerial labours, he had many times been remarkably preserved by the kind providence of God. No fewer than 30 times he had been exposed to danger by horses falling with him, or by his being thrown out of conveyances, and yet his life had been spared.

But the time of his departure was at hand. On Jan. 6th he preached at Ninfield, and at Battle, near Hastings, in the evening. On Monday, the 7th, he intended to return by the railway, but a friend, travelling in a confectioner's light van, offered to take him, and he accepted the invitation. They had arrived within a quarter of a mile of the place where he purposed to alight, when the fore wheel of the conveyance came off, and Mr. Crouch was violently thrown out. He was stunned by the concussion, and when taken to the nearest house was quite insensible. His face was bathed with water, and some brandy was administered; after which he revived. On being removed to his own house, the surgeon who attended him found that the small bone of his arm was broken. During the week he suffered much pain in the fractured limb, but it was with difficulty he was prevented from preaching on the next Lord's day, although he said, "I don't know but what this may be the death of me even now." He spent great part of the night sitting up in bed; and when his dear wife would say, "You must be tired with sitting up so much," he would reply, "No, I have such communion with the Lord, it makes up for it." His arm appeared to be going on well, and on Lord's day, Jan. 20th, he preached twice. On the following Lord's day, the 27th, he again preached twice, his text both morning and afternoon being Eph. v. 18: "But be filled with the Spirit." While speaking in the afternoon he suddenly stopped for a minute or two, and then resumed his discourse. In explanation of this, he afterwards said he felt as if something dropped in his chest. It was altogether a remarkable time both with himself and his hearers. He said he felt that his heart was so full of the love of God that he wanted words to express it. Some of the friends remarked, when they came out of the chapel, they thought it was his last sermon, for he seemed to have resigned himself, the church, and the people, into the hands of God.

On Monday he was very comfortable, and also on Tuesday, until after tea; it was then discovered that his arm was much swollen. On the Wednesday morning, when his wife went to dress him, he was seized with a shivering fit and went down to the fire. He continued poorly in body all this day, and felt rather dark in his mind till he went to bed, as it proved, for the last time, for he never came down

again alive. On Thursday, he appeared quiet and composed, as if he felt he was in the Lord's hand, and had done with all things here below. On Friday morning, a woman, one of the friends, came in, and his wife asked him, "Do you know who that is?" He said, "Yes; poor, dear, little broken-hearted woman, God will appear for you; you will never die till God has shown you his salvation." On Saturday morning he said, "No terrors, no horrors. They are all done away in Christ." In the afternoon he pulled aside the bed-curtain, and, looking at Mr. Huntington's portrait, which hung on the wall, he said, "Dear, good old man, I shall soon be with you." His poor wife was much distressed, and said, "What shall I do when you are gone?" He said, "Stick fast to your colours; God will provide you friends. It will not be long, and then, like me, you will have all." At night his son Jacob came to see him; and when asked if he knew him, said, "Yes; Jacob. But I am a true Jacob, bowed down with old age, but blessed of my God."

On Lord's day, Feb. 3rd, his son-in-law had a sweet conversation with him in the morning. At one time he said, looking at his wife, "Jordan!" She said, "Yes; you are about to enter Jordan, but the waters will part, and you will go over dryshod." In the afternoon he looked up, and said to a friend who had called to see him,

"God from everlasting be blest, and again
Blest to everlasting. Amen and Amen."

This he repeated several times. In the course of the evening some of the dear friends came in to see him. He said he knew them, but spoke little. He appeared to be in a sweet frame of soul, and to have done with the things of time and sense. In the night he repeated the lines:

"Hark! they whisper. Angels say,
Sister spirit, come away," &c.

Many sweet words dropped from his lips; amongst which were the following: "Why tarry in this poor fettering clay? Happy, happy, happy!" and he also repeated this verse from one of Swain's hymns:

"When Jesus thus invites me in,
How will the heavenly hosts begin
To own their new relation?
Come in, come in! The blissful sound
From every tongue will echo round,
Till all the crystal walls resound
With joy for my salvation."

In broken accents he was heard to utter, "The golden gates, the golden gates, the golden gates!" His countenance, also, was observed to shine with a peculiar and heavenly lustre.

He continued in a happy frame, talking as if to himself of the sufferings of Christ, saying, "What are my sufferings to his sweat and blood?" This was the substance of what was gathered from his many broken expressions; and thus he remained until within four minutes of his departure, when he sweetly fell asleep in Jesus, about 6 o'clock on Monday morning, Feb. 4th, 1861.

Brighton.

W. B.

MEDITATIONS ON THE OFFICE CHARACTERS OF THE LORD JESUS CHRIST.

I.

JESUS AS THE GREAT HIGH PRIEST OVER THE HOUSE OF GOD.

(Concluded from page 355.)

In dwelling so much upon the typical character of the two principal sacrifices of the Levitical dispensation, the burnt-offering and the sin-offering, our object has been not so much to open up their spiritual meaning in all its minute details, as to seize those prominent features in them which cast a light upon that one great and all-sufficient sacrifice, whereby, by the offering of himself without spot to God, Jesus perfected for ever them that are sanctified. Pursuing, then, this intention, we have still to consider two or three remaining features of the sin-offering, before we proceed to direct the thoughts of our readers to that part of his priestly office which Jesus, as ascended on high, now executes at the right hand of the Father.

3. The sin-offering, it will be borne in mind, was expressly for *sins of ignorance*. (Lev. iv. 2.) To understand why an atonement was provided for sins of this nature, we must bear in mind the distinction made both in the Old Testament and the New between sins pardonable and unpardonable. There were sins under the Old Testament dispensation for which no atonement was provided, such as blasphemy, (Lev. xxiv. 15, 16,) witchcraft, (Exod. xxii. 18,) wilful murder. (Exod. xxi. 14.) These were "presumptuous sins," for which no sacrifice was provided. So, under the New Testament dispensation, there is the blasphemy against the Holy Ghost, which John calls "the sin unto death," (1 John v. 16,) and which the Lord himself declares is absolutely unpardonable. (Matt. xii. 32.) By "sins of ignorance," then, we understand not merely sins of inadvertence, such, for instance, as accidentally eating unclean meats, but, to use the language of the Holy Ghost in express reference to this very sacrifice, those sins "against any of the commandments of the Lord concerning things which ought not to be done," (Lev. iv. 2,) into which a man might fall without being guilty of wilful presumption. To illustrate the distinction between pardonable and unpardonable sin, compare the case of Paul with that of the blaspheming Scribes and Pharisees. (Matt. xii. 24; Mark iii. 22.) Speaking of himself and of his sin in the persecution of the saints, Paul says, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly, in unbelief." (1 Tim. i. 13.) He sinned with his eyes shut; but they with their eyes open. It was in him headlong zeal and blind fury; in them enlightened, deliberate malice, for they had both seen the Lord's miracles and heard his discourses, and yet they ascribed his wondrous works of mercy and love, and his words full of grace and truth, to his possessing "an unclean spirit." There was, therefore, an atonement for Paul's sin as a sin of ignorance, but none for theirs, as being blasphemy against the Holy Ghost. (Mark iii. 30.) Paul, it is true, persecuted Jesus in his members; (Acts ix. 4;) but he did not tread

the Son of God under foot, nor did he count the blood of the covenant an unholy thing, nor did he do despite unto the Spirit of grace. (Heb. x. 29.)

But as the wide range which we have given to the "sins of ignorance," for which the sin-offering was provided, may not appear, at first sight, sufficiently grounded on scriptural truth, we shall offer several reasons to substantiate our opinion.

It is evident that our blessed Lord offered a real and actual sacrifice to put away the sins of his people; for this is the express testimony of the Holy Ghost: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.) "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God." (Heb. x. 12.) "Who his own self bare our sins in his own body on the tree;" (1 Pet. ii. 24;) and thus "washed us from our sins in his own blood." (Rev. i. 5.) As, then, the sacrifices under the law were "examples and shadows of heavenly things," (Heb. viii. 5; x. 1,) we may well ask, What were the precise offerings under the Old Testament which were meant to be the standing types of that one great sacrifice which Jesus offered when he, through the eternal Spirit, offered himself without spot to God? (Heb. ix. 14.) The burnt offering certainly was one, and the sin offering another. The typical character of the former we have already explained, and have shown that it represented the sacrifice of our great High Priest in its peculiar aspect to God. But we want a type also to show him as bearing our sins in his own body on the tree, as bleeding and dying in our room and stead, as putting away sin by the sacrifice of himself, and thus representing him in his peculiar aspect to man. Now where shall we find this type but in the sin offering? If we exclude the sin offering from being a typical representation of the sacrifice offered by our blessed Lord for all manner of sin, as being appointed only for sins of ignorance, where shall we find another sacrifice under the law to represent it? The "meat offering," or "mincha," was an unbloody offering, and therefore not a type of atoning blood at all; and the "peace offering," as being eaten by the worshipper, represented the effects of the sacrifice of Jesus in the sweet experience of feeding on his flesh by faith, and so finding peace, rather than was a type of the sacrifice itself. The "trespass offering" (Lev. v., vi.) is so similar to the sin offering that, as a type, it may be considered almost identical, and therefore does not come under present consideration.

That this view of the typical nature of the sin offering is not mere conjecture or a plausible guess, but is grounded on sound Scripture testimony, is evident from two passages in the New Testament: "For he hath made him to be *sin* for us, who knew no sin; that we might be made the righteousness of God in him;" (2 Cor. v. 21;) and again, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and *for sin* condemned sin in the flesh." (Rom. viii. 3.) In both these passages express reference is made to the sin offering, for in both the same term is used as in the Hebrew, with this differ-

ence, that in the first the exact Hebrew word is used in a translated form, in the second the Greek version of it,* as continually found in the Septuagint.

But there is another still stronger argument to show that the sin offering was the peculiar type and representation of the sacrifice of Christ, which he offered upon the cross when he once "suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. iii. 18.) It was the offering made on the great day of atonement. On that solemn day Aaron was to offer for himself and his house a bullock for a sin offering and a ram for a burnt offering. He was also to take two goats for the people, one for a sin offering, on which the Lord's lot fell, and the other for a scape goat. Here we have evidently the sin offering as the chief typical sacrifice, for it was the blood of the bullock and of the goat which was to be taken within the veil, and sprinkled *upon and before the mercy seat*.

4. But this leads us to another feature of the sin offering, to which we shall briefly refer before we enter upon the typical meaning of the taking of the blood within the veil, as was done by the high priest on the solemn day of atonement. The blood of the burnt offering was merely sprinkled round about upon the altar; (Lev. i. 11;) but the blood of the sin offering, in ordinary cases, that is, when not taken within the veil, was partly sprinkled seven times before the Lord, before the veil of the sanctuary,† and partly put upon the horns of the altar of sweet incense, and all the rest poured out at the foot of the altar of the burnt offering, that is, the brazen altar. (Lev. iv. 6, 7.) The meaning of the sprinkling of the blood we shall presently explain; the point to which we would direct present attention is the *pouring out of the blood at the foot of the brazen altar*.

This represents what the prophet calls "the pouring out of his soul unto death," when our suffering High Priest laid down his life for the sheep. (Isa. liii. 12; John x. 11.) The life is in the blood. (Gen. ix. 4.) There was, therefore, a necessity that the blessed Redeemer should pour out his life with his blood. Two things were indispensable to a sacrifice offered as an atonement for sin: 1, that the victim should *die*; 2, that the victim should *bleed*, and thus die a bloody death. If our blessed Lord, therefore, had died without blood-shedding, for instance, had he been stoned to death like Stephen, there would have been no atonement for sin by such a death, for "it is the blood that maketh an atonement for the soul," (Lev. xvii. 11,) and "without shedding of blood is no remission." (Heb. ix. 22.) And again, had he shed his blood without dying, as at his circumcision; or had he been scourged and then released, as Pilate suggested, (Luke xxiii. 22,) in that case there would have been also

* The Hebrew word (Lev. iv., &c.) translated "sin offering," is literally, "sin," and is so rendered, Deut. ix. 21, Prov. x. 16, xxi. 4. In the Septuagint, or ancient Greek translation, as we have before pointed out, the Hebrew word "sin offering," or "sin," is rendered, "for sin," which is the exact expression used by the Apostle, Rom. viii. 3, which may be also translated, as in the margin, by "a sacrifice for sin," or, "on account of sin."

† It was sprinkled before the veil with reference to the mercy-seat within the veil.

no redemption, for death being the penalty of disobedience, (Gen. ii. 17,) there could have been no ransom price but by obedience unto death, even the death of the cross. (Phil. ii. 8.) Thus that wondrous scheme of eternal wisdom, that our divine Redeemer should die upon the cross, secured the two indispensable requisites to an atonement for sin,—blood-shedding, and death. And yet no bone was broken, (Exod. xii. 46; Numb. ix. 12; Ps. xxxiv. 20; John xix. 36,) which would have been derogatory to the pure humanity, as well as unbecoming his resurrection from the dead on the third day. There was something also very significant in the *pouring out of the blood* at the bottom of the brazen altar. That altar was typical of Christ, and the fire ever burning upon it of the ever-burning anger of God against sin. At the foot, then, of this altar was the blood of the sin offering fully and freely poured out; for here full reconciliation was effected, here thorough atonement made, here the debt wholly paid. Thus, as the worshipper stood at the brazen altar, himself a guilty sinner, and yet with his hand on the head of the victim, his eyes now fixed upon the fat rising as with a sweet savour unto heaven, and now on the atoning blood partly sprinkled on the horns of the altar, and the rest poured out at its foot, he might, as blessed with a living faith in the Son of God, at the same time tremble and rejoice,—tremble at the majesty and holiness of God as a consuming fire, and yet rejoice at the putting away of all his sins by the blood of the Lamb.

5. One point more in the sin offering demands a few moments' attention, before we proceed to the special application of the blood as carried within the veil on the great day of atonement. After the fat had been burnt on the brazen altar (Lev. iv. 9, 10)—significant emblem of the acceptance of the sacrifice of Jesus as a sweet-smelling savour, the skin, head, legs, inwards, &c., of the bullock were to be *carried without the camp*, into a clean place, and there burnt on the wood with fire. (Lev. iv. 11, 12.) This carrying forth of the body of the sin offering was significant of two things: 1. That Jesus suffered without the camp, as the Apostle speaks: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. xiii. 11, 12.) He was to be despised and rejected of Israel, and therefore was not crucified within the walls of Jerusalem, but "nigh to the city," (John xix. 20,) or, as Paul testifies, "without the gate." Jerusalem was considered "the holy city,"* (Matt. xxvii. 53,) as through the temple bearing the same sacred relation to God as the camp of Israel of old through the tabernacle. (Deut. xxiii. 14.) Jesus, therefore, as a condemned criminal, was cast out of the city as unclean, as afterwards they cast Stephen out of the city before they stoned him, (Acts vii. 58,) no execution being permitted within the city, as defiling its holiness.

* This is the name it still bears in the East, "El-khuds," that is, "Holiness;" and the inscription on the ancient Jewish coins was almost the same, namely, "Jerusalem Kedushah," *i.e.*, the "holy."

2. But the carrying of the sin offering without the camp, there to be burnt in a clean place, has a reference also to the spiritual position of those that believe in the crucified Son of God. Their place in worship is where his place was in suffering, clean, though without the camp. Thus the Apostle says, "Let us go forth, therefore, unto him without the camp, bearing his reproach." (Heb. xiii. 13.) Jesus was despised, hated, and cast out by the professing church of his day. It was not the mass of the people, though their fickle minds were wrought upon to cry, "Crucify him, crucify him!" who a day or two before had cried, "Hosanna to the Son of David!" but it was the chief priests and scribes, and pharisees, who conspired to put him to death. And as the disciple is not above his master, we must drink in our appointed measure of the same cup. The Holy One of Israel was cast out of the professing church, crucified without the gate as a malefactor whose very death within the walls would pollute the holy city. Where is our place, then, as believers in the crucified Son of God, but where he suffered, bled, and died? In the camp are the scribes and pharisees, the chief priests and the elders, and all who cry, "The temple of the Lord, the temple of the Lord are we;" holding the form, but denying the power; wrapped up in the letter, but destitute of the Spirit; satisfied with a name to live while dead in sin; professing the gospel, but with the veil of ignorance and unbelief still upon their heart. Must we not leave all such, come out from among them, and be separate; and go forth unto Jesus without the camp, bearing his reproach?

But before we pass on to look at the next point which meets our view, viz., the sprinkling of the blood of the sin offering on and before the mercy-seat, we wish to impress one point deeply on our own and on our readers' hearts,—*the reality and the greatness of the sacrifice* which Jesus offered when he died the just for the unjust, and by laying down his life upon the cross, offered himself without spot to God. And why do we wish to view with believing eyes, and to realise in our heart the greatness of this sacrifice, with all the grace, mercy, and love which shine forth in and through it, but because all salvation is wrapped up in it? By the blood-shedding and death of the Son of God, as an actual sacrifice for sin, all the iniquities and transgressions of the church of God, however black, monstrous, aggravated, and abominable; all her horrible filth and defilement, however deep and dreadful, were thoroughly and for ever put away, cast behind God's back, blotted out as a cloud, yea, a thick cloud, and drowned in the depths of the sea. In the pierced hands, and feet, and side of Immanuel a fountain was opened for all sin and uncleanness; (Zech. xiii. 1;) and the iniquity of the land removed in one day. (Zech. iii. 9.) At the cross of the Lord Jesus Christ justice and mercy met together, righteousness and peace kissed each other; yea, mercy rejoiced over judgment, and where sin abounded there grace did much more abound. (Ps. lxxxv. 10; James ii. 13; Rom. v. 20.) By the blood-shedding and death of our great High Priest, justice, with all its inflexible requisitions, was thoroughly satisfied; the law, with all its holy, unbending demands, fully magnified; every

perfection of God eternally glorified; every apparently jarring attribute entirely harmonised; so that Jehovah, in all the blaze of his ineffable purity, majesty, power, and holiness, can now be just, infinitely just, and yet the justifier of him which believeth in Jesus. (Rom. iii. 26.) Here, then, at the foot of the cross, is pardon and peace for guilty criminals; here is thorough justification for the self-condemned and the self-abhorred; here is salvation, complete and everlasting, for all the redeemed family of God; here is a fountain, ever open, full, and free; here is a robe, in which the spouse of Jesus stands without blemish and without spot before the throne of God; here mercy is built up for ever; here dying love displays itself in all its breadth, and length, and depth, and height; and here grace, all-glorious, all-triumphant grace, reigns through righteousness unto eternal life, by Jesus Christ our Lord. To know, to realise, to experience, and to enjoy these heavenly mysteries of the cross of Christ in sweet manifestation and divine revelation, by the work and witness, teaching and testimony of the Holy Ghost in the soul, is the sum and substance of all vital godliness. A persuasion of this made Paul "determined to know nothing among" the saints of God "save Jesus Christ and him crucified;" (1 Cor. ii. 2;) this was the gospel which he preached, "not with wisdom of words, lest the cross of Christ should be made of none effect;" as well knowing that "the preaching of the cross is to them that perish foolishness, but unto those which are saved the power of God." (1 Cor. i. 17. 18.) For a knowledge of Christ and him crucified he had suffered the loss of all things, and counted them but dung, that he might "win and be found in him;" yea, the whole desire of his soul was to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Happy are those who, taught by the same Spirit, have the same faith, and hope, and love, and are pressing toward the same mark, "for the prize of the high calling of God in Christ Jesus." (Phil. iii. 8-10, 14.)

ii. But we now approach that part of our subject where we have to view our great high Priest *as executing his priestly office in the Courts above*. We have several times called the attention of our readers to this point, that our gracious Lord is still the great High Priest over the house of God. As the Apostle speaks, "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." (Heb. viii. 1, 2.) To offer sacrifice was but a part of his priestly work. He was to be a priest *for ever* after the order of Melchisedek; and therefore his office did not cease when he said with expiring breath, "It is finished," and laid down his life that he might take it again. It is sweet to view our great High Priest offering himself without spot to God; sweet yet sorrowful to see the atoning blood flow from his pierced hands and feet and side; sweet to enjoy pardon and peace as the fruit of his sufferings and death. But we must not ever tarry at the cross or the sepulchre; for he tarried not there, but rose from the

dead, ascended on high, and entered into the immediate presence of the Father, there to be a ministering High Priest at the right hand of God; for, after the similitude of Melchisedec, he was "made not after the law of a carnal commandment," as was the high priest under the Levitical dispensation, "but after the power of an endless life." (Heb. vii. 15, 16.) This is beautifully stated by the Apostle in that glorious epistle in which the High Priesthood of Jesus is, as it were, the illuminating sun, casting light and glory on every page. "And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. vii. 23-25.)

But let us now trace the connection between the sacrifice offered by our great High Priest on earth and the present exercise of his priestly office in heaven. There is the closest and most intimate connection between these two parts of the priestly office of our divine Redeemer; and their union and harmony were beautifully shown in type and figure by the entrance of the high priest within the veil on the great day of atonement. The veil,* we need not remark, separated the holy from the most holy place. Into the most holy place, sometimes called "the holy of holies," the high priest was permitted to enter but once a year. "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark, that he die not; for I will appear in the cloud upon the mercy seat." (Lev. xvi. 2.) Now when the high priest entered once a year on the solemn day of atonement within the veil into the most holy place, he took in the blood of the bullock and afterwards that of the goat, which he had previously sacrificed as sin offerings, the one for himself and his house, and the other for his people, and sprinkled each upon and before the mercy seat. This was a typical representation of Jesus as the great High Priest entering the court of heaven, represented by the most holy place, with his own blood, which in a mystical and spiritual sense, he sprinkled before and upon the throne of God. And thus the Apostle speaks, "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 11, 12.)

There are several things, however, in this entrance of the high priest within the veil on the great day of atonement which demand our earnest attention.

* The Apostle calls this (Heb. ix. 3) "the second veil," because in the tabernacle there were two veils of the same materials, the first of which was an exterior curtain, called (Exod. xxxvi. 37) "a hanging for the tabernacle door," which, as veiling the holy place from external view, might be termed "the first veil." In the temple there was but one veil, that which was rent in twain from the top to the bottom when the blessed Lord yielded up the ghost. (Matt. xxvii. 51.)

1. Let us then first observe the *priestly vestments* which he wore on that day. These were all of pure linen, and were called "holy garments," and it is added, that there might be cleanness underneath as well as outside, "Therefore shall he *wash his flesh in water*, and so put them on." (Lev. xvi. 4.) These holy garments, and this washed, and therefore clean flesh, typified the pure and holy humanity of our blessed Lord, with which in all its integral perfection, he entered the immediate presence of God and sat down at his right hand, there to make intercession for us. (Rom. viii. 34; Heb. vii. 25.)

2. But the high priest was directed to enter the most holy place *with a cloud of incense*. "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." (Lev. xvi. 12, 13.) There is much here, though veiled in type and figure, of blessed significancy. The *burning coals of fire* from off the brazen altar typified the burning wrath of God; "the *incense beaten small*" represented the bruised body and soul of the suffering Redeemer; the "cloud of incense" rising up from the burning coals and *covering the mercy seat* typified the merits of the sufferings and sacrifice of the Son of God as propitiating divine wrath, and filling the court of heaven with the sweet smell of his blood and obedience when "he gave himself for us an offering and a sacrifice to God for a sweet smelling savour." (Eph. v. 2.)

Thus, as the typical high priest entered the most holy place in the holy garments, so Jesus entered heaven in his pure and holy humanity; as the cloud of incense lighted by the burning coals filled the most holy place and covered the mercy seat, so the merits of Jesus, rising up from his sufferings under the wrath of God and his obedience unto death, filled and ever fills the courts of heaven with the grateful odour of his finished work. And thus there is a sweet and blessed connection and harmony between the sacrifice below and the incense above.

3. But this harmonious connection of the two parts of the Lord's High Priesthood is still more clearly seen in the special directions given to the typical high priest about *sprinkling the blood* of the sin-offering when he had taken it within the veil: "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." (Lev. xvi. 14, 15.) The blood of the bullock, as a sin offering for himself and his house, and the blood of the goat, as a sin offering for the people, were alike to be sprinkled upon and before the mercy seat. What a striking and beautiful type was this of the carrying, as it were, of the blood of Christ into the very presence of God, that, being mystically, not really, sprinkled upon and before the mercy

seat, the throne of grace, it might ever plead, ever be present before the eyes of the Father. Seven times was it sprinkled—a perfect number, to show the perfection of that blood of sprinkling. It was sprinkled *before* the mercy-seat, as the actual blood of Jesus was shed upon the cross; and it was sprinkled *upon* the mercy-seat, that there might be enduring marks of it from year to year.

Thus we see a blessed connection between the past and the present work of our great High Priest. He came down from heaven to earth to do the will of his Father, which will was, that he should by one offering perfect for ever them that are sanctified. (Heb. x. 10–14.) Having accomplished this will, and finished the work thus given him to do, (John xvii. 4,) he is gone up on high, and has sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool; for this was the ancient promise given unto him when he was made a Priest for ever after the order of Melchizedec, “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Ps. cx. 1; Heb. x. 12, 13.)

III. But we now come to the spiritual *bearing* and gracious *influence* which the Priesthood of the Lord Jesus Christ has on the *experience* of a Christian. This, indeed, is to us personally of the deepest importance, for only so far as we have, in our own bosoms, some vital experience of the High Priesthood of Jesus, have we any real, any saving knowledge of those heavenly truths connected with and flowing out of it which have thus far engaged our attention. This experience, however, divides itself into two leading branches, corresponding to the two parts of the Lord's priesthood, though, as is the case with it, a close and intimate union and harmony connect them with each other.

1. First, then, view the sufferings, blood-shedding, obedience, and death of the Lord Jesus as suitable to our state and case as sinners before God. We commence with this, for here and here alone the cross meets us in our deep and desperate necessity, in our utterly ruined and lost condition.

“To be heal'd before we're wounded,
To be saved before we're lost,”

is neither law nor gospel, neither Scripture nor common sense. But until we are quickened into spiritual life, and the conscience is aroused and alarmed by the entrance of the word with power, we neither know, nor indeed care to know, anything of atoning blood or justifying righteousness. The cross of Jesus is to us what it was to the unbelieving Jew and to the infidel Greek—a stumblingblock and foolishness. Dead in sin, or dead in a profession, whatever be our religion, it is not that of the life of God or the fruit of the teaching of the Spirit. But when we are made alive unto God by quickening grace, we are taught in his light to see and in his life to feel our lost and desperate case as poor, vile, guilty sinners, condemned by the law and by our own conscience. The curse of the law effectually backed by the verdict of our own guilty conscience, slays outright all our own goodness, turns all our comeliness into corruption,

reveals the wrath of God against sin, and thus cuts off all help and hope of salvation by our own righteousness. Here, then, we are, in all our sin and guilt, exposed to the wrath of God as a consuming fire. Where now is any help or hope in self, or in any wisdom, strength, or righteousness of our own? But this very state of condemnation prepares the soul to receive the atonement, (Rom. v. 11,) or the reconciliation effected by the blood-shedding and death of our great High Priest. As, then, the gospel comes near, proclaiming salvation by the blood of the Lamb, the eyes of the enlightened understanding are turned towards the light which shines around and from the cross; and as its words of truth and grace fall upon the ear and are applied to the heart, a measure of faith is raised up in the soul, whereby it looks unto Jesus hanging there, and bearing all its sins in his own body on the tree. This is the first real act of faith upon Jesus as our High Priest, putting away sin by the blood of the cross. But when, after many conflicts, many ups and downs, many doubts and fears, many prayers, tears, and supplications, and many deep searchings of heart, he is more fully and blessedly revealed to the soul by the power of God, and his blood more manifestly sprinkled on the conscience by the work and witness of the Holy Ghost, this gives deeper and clearer union and communion with a suffering, bleeding Lord; and as faith embraces him in his dying love, his precious blood more fully purges the conscience from dead works to serve the living God.

But all the living family of God are not so highly favoured as to enjoy this sweet communion with the Lord Jesus, and yet there may be a measure of faith in him short of this clear manifestation. There may be true faith, and yet many doubts and fears, many exercises, many temptations to unbelief and infidelity. There may be a faith of adherence where there is not a faith of assurance, a faith able to rely though not able to realise. Guilt may press very hard; sin lie with almost crushing weight on the soul; lusts and corruptions be very strong; Satan grievously buffet; the conflict be very long, and victory at times seem very doubtful. All this is the trial of faith whereby it is tried like gold in the fire. But be the faith weak or strong, be the conflict brief or prolonged, all whose eyes are divinely enlightened to see, and hearts graciously touched to feel, are eyeing the atoning blood of the Lamb even where much darkness pervades the mind and much doubt and fear possess the soul. There is in all believers a looking, a longing, a seeking, a desiring, a sighing and groaning, a sueing and a begging, a watching and expecting of salvation through atoning blood, even where there is not a sweet assurance of interest in it, or a blessed enjoyment of a bleeding, dying, loving Jesus. It is most desirable to enjoy a sweet sense of his atoning blood applied to the conscience, and his dying love shed abroad in the heart by the Holy Ghost. Indeed there is no real peace of conscience or assurance of salvation without it. But it is his own free gift, bestowed as, when, how, and to whom he will; and we are not to cut off those as unbelievers whose faith though real is weak, whose hope though good is feeble, and whose

love though sincere is often damped by doubt and fear. For these doubts and fears, by which so many are deeply tried, are not as to the foundation, not as to the Person, work, blood, grace, and suitability of the Lord Jesus, but as to their own interest in the atoning sacrifice. But if Jesus by one offering perfected for ever them that are sanctified, any measure of the sanctifying work and influence of the Holy Ghost secures a manifested interest in that one offering. Thus the very sighings of the quickened soul under the guilt of sin, its earnest and genuine repentance, its looking and longing for manifested mercy, its separation from the evil of this ungodly world, with every gleam of hope, every ray of light, every act of faith, every word of encouragement, every token for good, every prospect of approaching deliverance, every stretching forth of eyes and ears after the Lord that it may see his atoning blood and hear his pardoning voice, are evidences of the soul's having received the Spirit of holiness; for these feelings spring from his secret and sacred influences. But whilst these evidences are good, to rest in them is not good. The soul should press forward after communion with Jesus as its suffering Lord; after a sweet experience of his bleeding, dying love, even of that perfect love which casts out all fear that hath torment, and should never rest satisfied till, embraced in the arms of a loving Lord, it can look up with adoring eyes, and say, "Thou didst love me, and gavest thyself for me."

2. But there is also an experience of the *present* work of Jesus at the right hand of God. Here faith is especially alive as drawn forth by the power of God. In all our approaches to the footstool of mercy we feel our need of such a Mediator, Advocate, and Intercessor as Jesus is at the right hand of the Father. He ever liveth to make intercession for us; not, indeed, by vocal prayer, but by the merits of his blood filling heaven as with sweet and acceptable incense. He is gone before to prepare a place for us; he sits at God's right hand as our ever-living Mediator, through whom, by one Spirit, we have access unto the Father.

The Person of the Lord Jesus Christ is the great object of faith. In all our approaches, then, to the Father of all mercies and the God of all grace, we only draw near acceptably as we come to him through Jesus Christ, for he is the way, the truth, and the life; and no man cometh unto the Father but by him. He is the Mediator, the only Mediator between God and men; (1 Tim. ii. 5;) but only so as High Priest, for in that character only is he "the Mediator of the New Covenant." (Heb. xii. 24.) The office, then, of faith is to view him as "set on the right hand of the throne of the Majesty in the heavens;" (Heb. viii. 1;) and in all our approaches to God to look to him alone as our Advocate with the Father. This believing view of Jesus, as ever making intercession for us, will encourage and embolden us from time to time to come before the throne, and there spread all our wants and woes. Our blessed Lord has said, to encourage us thus to pray, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John xiv. 13.) And again: "If ye abide in me, and my words abide in you, ye shall ask

what ye will, and it shall be done unto you." (John xv. 7.) Faith hangs upon these and similar promises, knowing that they are all Yea and Amen in Christ Jesus; and every gracious answer encourages it more and more still to plead in his all-prevailing name. "Without faith it is impossible to please God;" (Heb. xi. 6;) and he who lacks wisdom, and asks of God, who giveth to all liberally and upbraideth not, must ask in faith, nothing wavering. (James i. 5, 6.) But this faith will eye not self but Jesus, as the Mediator ever making intercession for his people, and presenting their prayers and supplications as perfumed by the incense of his own blood and obedience. Thus we see what an abiding influence the present intercession of Jesus has on the experience of every believer, for he cannot, even for the relief of his own necessities, pray acceptably without it. He having by his own blood entered in once into the holy place, gives his people power and privilege to enter spiritually and experimentally where he himself has gone actually. The Apostle, therefore, says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 19-22.) We in ourselves are, and always shall be whilst here, poor sinful creatures, fickle in feeling, mutable in frame, changing and changeable in affection, from day to day and from hour to hour. Whence, then, can we gather up any strength or encouragement but from the sweet persuasion that it is not our sins and backslidings that the Father regards, no, nor our prayers and supplications for what they are in themselves, but is ever looking upon his dear Son at his own right hand, and accepts us in him? But O how apt are we to lose sight of this Mediator and Intercessor, ever presenting the merits of his blood-shedding and death before the throne; and getting again and again entangled in unbelief, or doubt and fear, how little and how rarely do we realise the blessed truth that "if any man sin we have an Advocate with the Father, Jesus Christ the righteous;" and that he is the "propitiation for our sins." (1 John ii. 1, 2.)

Our limits warn us to draw our "Meditations" to a close, or we should much desire to show also the *influence* which a gracious experience of the high priesthood of Jesus has on the *life, conduct, and conversation* of a true believer. The tree is known by its fruit; and those branches alone are in manifest union with the only true Vine which bring forth fruit unto God. (John xv. 5.) The love of Christ is the constraining principle of all holy obedience. "If ye love me, keep my commandments," was his dying injunction to his disciples. As, then, his bleeding love is experimentally known, there will be a conformity to his image, an obedience to his will, a walking in his footsteps. And as his dying love produces motive, so his risen life secures power, for he has said, "Because I live ye shall live also." Having gone up on high, he has led captivity captive and received

gifts for men; and thus, by sending forth the blessed Spirit as the fruit of his former sufferings and present intercession, he makes his people willing in the day of his power, and works in them both to will and to do of his good pleasure.

Here, then, with the closing year, we close our Meditations on the High Priesthood of the Lord Jesus Christ; and may the God of all grace smile on our feeble attempt to set forth that name which is above every name. And to him, in his Trinity of Persons and Unity of Essence, be ascribed all power and glory, majesty and dominion, for ever and ever. Amen.

THE EDITOR.

INQUIRY.

Dear Sir,—Will you be kind enough to answer the following inquiry, through the "Gospel Standard," at your earliest convenience? If a child of God has no means of hearing the truths of the gospel preached, nor of meeting for reading and prayer with those who love the truth, is it better for such a one, *for example's sake*, to go to a church or chapel in which it is contended that it is the duty of all men to believe unto salvation, or would it be better for such a one to stay at home and read the word of God and the books of good men?

Yours in the Truth,

W., Oct. 18th, 1861.

J. H.

ANSWER.

In our opinion, under such circumstances a child of God would do better far to stay at home, with his Bible, Hart's hymns, and the writings of good men, than be found in the congregation of the dead. There is a precept to the saints, "not to forsake the assembling of themselves together;" and indeed, when in their right mind, to do so is their delight; but they are not bidden to meet with those who have a form of godliness and deny the power thereof, but rather from such to turn away. Our correspondent speaks of "example's sake;" but example to whom? the godly or the ungodly? If to the godly, I should be setting an example to the children of God that, according to my opinion, there is no difference between truth and error, between the servants of Christ and the ministers of the letter, between worshipping God in spirit and in truth and doing so in form and pretence. And as to the ungodly, I am setting them an example to believe that attending a chapel out of mere form will save their souls. The real difficulty is, where there are children, servants, apprentices, &c. Now, we are no friends to letting them roam about the fields, or get into all sorts of loose company, because we may have a conscientious objection to sit under error. We are to look after their moral benefit, though we cannot give them grace, nor open their eyes to see divine things as we do. Upon grounds of this nature we may insist that they should go to some place of worship, even where we could not go ourselves, as knowing the almost certain consequence of their neglect of such moral restraints, and as feeling that they would abuse our liberty to licentiousness.

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