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No. 1.

Published Monthly.—Price Twopence.

THE
GOSPEL STANDARD,
OR,
FEEBLE CHRISTIAN'S SUPPORT.

AUGUST, 1835.

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TO CORRESPONDENTS.

Notwithstanding the cold water that has been thrown upon us by *some* of our friends, the almost enthusiastic assurance of support we have received from others cannot but be encouraging. To those who have already favoured us with communications, we tender our sincere thanks; and hope they will not relax in their endeavours to supply us with *matter*, as upon their exertions, instrumentally, must mainly depend the success of our undertaking. To those who have not yet come forward, we would say, with our friend Blackstock (page 20)—

“Flock to *The Standard*, and join heart and hand.”

We gratefully accept our friend P.'s kind offer, and have given the necessary instructions to our London publisher.

We shall be glad, at all times, of information from all parts of the country, relative to Anniversaries, Change of Ministers, &c.

RELIGIOUS INTELLIGENCE.

ALLINGTON (NEAR DEVIZES).—Mr. Philpot is expected the latter end of the present month.

BLACKBURN.—On the 26th ult., Sermons were preached in Mr. Worrall's chapel, by Mr. Kershaw, of Rochdale, on behalf of the Sunday School.

MACCLESFIELD.—On the 9th inst. (D.V.), Sermons on behalf of the cause will be preached in Mr. Hatton's chapel, by Mr. Gadsby.

MANCHESTER.—Mr. Kershaw supplied for Mr. Gadsby, in the Evening of the 19th ult.—Mr. Hatton, of Macclesfield, is expected on the 9th inst.

ROCHDALE.—On the 19th ult., Sermons were preached in Hope Chapel; in the Morning by Mr. Kershaw, and in the Afternoon and Evening by Mr. Gadsby. Collections were made for the Sunday School.—On the 26th ult., Mr. Worrall, of Blackburn, supplied for Mr. Kershaw.

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VOL. I., 1835.

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THE
GOSPEL STANDARD,
OR,
FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

No. 1. AUGUST, 1835. 2d.

ADDRESS.

CHRISTIAN READER,

At a time like the present, when so many religious periodicals are already afloat, and when so many high professions are made of their adherence to truth, it may be, to some, matter of surprise that we should venture to launch our little vessel into so wide an ocean, lest the first tempest that it meets with should sink it into oblivion, never to appear again. But when, setting aside all who make no pretensions to steer beyond the general doctrines of the day, we look amongst those who hang out for their banner the discriminating Sovereignty of God, and see some setting forth the law of works, the killing letter, as the spiritually-living man's perfect rule of walk and conduct, thereby, as far as words can do it, sullying the glory of the Gospel, others fearing to ex-

press their sentiments, lest they should give offence; and others insisting upon the spirituality of certain dead forms, clenching their views with blasphemously asserting that, in their estimation, they hold the writers of some of them as being "as much inspired by the Holy Spirit when they composed them as any of the sacred writers of the Holy Scriptures;" then calling upon men—whose eyes God has opened to see the abominations of the system with which they were connected, and whose hearts have been made to chill when they heard the most dreadfully-dissipated characters so awfully chattering over their beliefs and prayers, with all the mockery and mummery of Popery—to return to the mother who gave them birth, and again partake of her corruptions and fornications;—when, we say, we see these things, and reflect that in nearly all there is so much flesh-pleasing conformity to the spirit of the world, and so little desire manifested to set forth the simplicity and preciousness of the Gospel, as it is in Jesus, we are free to confess that, under the Divine blessing, and guided as we trust we are by personally disinterested motives, we have few fears but that we shall meet with that encouragement from the truly enlightened followers of the Lamb which will keep our bark upon the wave, despite all the storms and batterings of men with which it may be assailed.

In our labours, we hope ever to keep in view the following things, and to vindicate them, in all their bearings, whether men will hear, or whether they will forbear:—

That there are Three Persons in the One-Undivided Jehovah—the Father, the Son, and the Holy Ghost: that each Person in this blessed Three-One God are equal—equal in power, and in glory, and in love to the

church; the love of the Father being displayed in Election, the love of the Son in Redemption, and the love of the Holy Ghost in Regeneration and the glorious things arising therefrom, and connected therewith: that in eternity Jehovah, foreseeing every the most minute circumstance and event, chose to himself, in Christ, a people whom he is determined to save with an everlasting salvation, and who shall show forth his praise; while the rest, being left to the hardness of their hearts, must inevitably perish in their sins: that nothing short of the divine power and energy of God the Holy Ghost in the heart of a sinner will make him spiritually repent—all other repentance being, like Judas's, fleshly: that wherever the blessed Spirit begins his work of grace in a sinner's heart, he will perfect it, it being not in the power of Satan or men to wrest one soul from his hands: that his blessed Majesty will daily lead his quickened children into the mystery of the iniquity of their carnal nature, and into the glorious mystery of God in Christ, as suited to and designed for them, thus glorifying Christ in their hearts as all and in all, teaching them the deep things of God, and inspiring their hearts to bless the Lord Jesus Christ, that because he lives, they shall live also: that the imputed righteousness of Christ is absolutely necessary for the justification of a sinner, and his holiness for sanctification—fallen, ruined, guilty man, by nature as well as by practice, being utterly incapacitated from doing anything towards the salvation of his soul: that the Gospel, which contains all the glory of all the laws that ever were promulgated from the throne of God, and in which harmonize all the glorious doctrines, promises, and precepts of the grace of God, is the only perfect rule of the believer's life and conduct, everything else leaving him destitute

of hope: that the ordinance of the Lord's Supper can only be Scripturally administered to those who have been made to feel their lost and ruined state as sinners, and who, having been enabled to give a reason of the hope that is in them, and the answer of a good conscience toward God, have been solemnly immersed in the name of the Father, and of the Son, and of the Holy Ghost: and, finally, that the Scripture, being the absolute, infallible, revealed word and will of God, is the only standard by which the faith of man can rightly be tried.

But while it will be our privilege ever to adhere to these God-glorifying, man-abasing sentiments, our pages will not be altogether closed against fair and candid discussion; and we shall at all times be glad to receive the communications of our friends, and give place to any remarks that will tend to the comforting, instructing, or edifying of the flock of Christ, knowing that the weakest instruments are sometimes made the greatest blessing.

In the hands of the Divine Master, we desire to leave ourselves; and if it should please him to make our work a blessing to the poor of his household, we trust, as we soar not to a higher object, we shall be enabled to give him the glory.

THE EDITORS.

THE BLESSEDNESS OF THE HUNGRY, &c.

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

The righteousness intended here is not creature-righteousness, worth, or worthiness, for that is as the morning cloud, and as the early dew it goeth away (Hos. vi. 4); nay, at best it is but filthy rags, and its fountain unclean. (Isa. lxiv. 6.) Eternal truth declareth, that "all flesh is grass, and all the *goodliness* thereof is as the flower of the field, which withereth and fadeth away when the Spirit of the Lord bloweth upon it." (Isa. xl. 6, 7.) But the righteousness the dear Lord has in view in this text, is that blessed righteousness which is unto all and upon all them that believe, even the glorious person and obedience of the Lord Jesus Christ; for "Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) This is that righteousness which justifies the ungodly; and when this glorious righteousness is received into the heart by faith, through the divine power of God the Holy Ghost, the soul will unite with the church of old, and say, "In the Lord have I righteousness and strength;" not merely *by* him, or *from* him, but *in* him: and the Lord the Spirit solemnly says, that "in the Lord shall all the seed of Israel be justified, and shall glory." (Isa. xlv. 24, 25.) God is determined that no flesh shall glory in his presence, but *in the Lord* alone. Therefore, "Christ is made of God unto his people wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 26—31.) Yea, "God hath made him to be sin for them, that they might be made the righteousness of God in him." (2 Cor. v. 21.) Here it is the child of God stands acquit of all charge, and is viewed, by the God of gods, perfect and complete (Col. ii. 10); for, by the blessed Lord Jesus Christ, all that believe are justified from all things, not partially, but fully and completely. (Acts xiii. 39.) Now, this blessed justification is all of free grace: "Being justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. iii. 24.) It is on this glorious ground the apostle sends forth his God-glorifying, soul-supporting challenge: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii. 33, 34.) Here divine faith makes a solemn stand, and, with indescribable pleasure, makes its boast of the Lord,

putting no confidence in the flesh. Let Christ be seen and received into the heart by faith, and the sinner may challenge earth or hell to bring him in guilty; for Christ is the Lord his righteousness.

Well, blessed are they which do hunger and thirst after this righteousness, for they shall be filled. Now, no one will ever hunger and thirst after this righteousness till the Holy Ghost has quickened his soul, and brought him to feel that he is a sinner before the heart-searching God; that his sins have been committed against a righteous God; that he has no righteousness of his own, nor any power to work one out; and yet, that without a righteousness perfectly adequate to the requirements of law, and the demands of justice, he must for ever perish. To describe the various workings of mind, and the feelings of such a soul, under the heart-rending tortures of the awful nature of sin, and the holiness and inflexible justice of God, as revealed in the law, would fill a volume. Suffice it, therefore, to say, that night and day he hungers and thirsts for that righteousness which justifies the ungodly. A religion which consists of creature goodness, creature duties, and creature piety, will not do for him. He proves that both duty-works and duty-faith fail him, and leave him a lost sinner, without help and without hope. He therefore sighs, and groans, and cries for mercy, pardoning mercy, justifying mercy, in the person, blood, and obedience of Christ. Nothing short of this will satisfy his hungry soul. He can in very deed enter into the feelings described in the first part of Isa. xli. 17, "When the poor and needy seek water." He feels that he is poor, wretchedly poor, and very needy; for he needs all that is necessary to make him righteous and holy in the sight of God: and though he has sought this in a variety of ways, still he can neither see nor feel anything in himself, nor of himself, but sin and loathsomeness. With deep concern, he has earnestly sought the water of life, but cannot find it; so that his tongue faileth for thirst, and he appears at times unable to speak the feelings of his heart to either God or man. Hungry and thirsty, his soul fainteth within him. Well, in this desert land, in this waste, howling wilderness, the Lord, in his own blessed time, is graciously pleased manifestatively to find him, and to lead him about, and to instruct him; yea, and he will keep him as the apple of his eye. (Deut. xxxii. 10.)

Now, the Lord of the house says such souls are blessed; and indeed it is no small blessing to know their poverty, feel their need, and be sensible of their own helplessness.

There are a people who say that they are rich, and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. These are not spoken of very favourably by the Lord of the house; but the poor and needy, who seek water and can find none, are blessed of the Lord, yea, and *in* the Lord; for in him they have all spiritual blessings (Eph. i. 3); and the Lord has promised them, saying, "I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (Isa. xli. 17, 18.)

They shall be filled. Not with self-righteousness, but with Christ and his glorious righteousness. The blessed Spirit shall reveal Christ in their hearts the hope of glory; then their souls will enjoy a sweet measure of the work and effect of the righteousness of Christ, which are peace, quietness, and assurance for ever. (Isa. xxxii. 17.) Then they shall find that Christ is unto them a peaceable habitation, and here they have rest; and having thus tasted that the Lord is gracious, and feasted upon his blood, love, and obedience, they will joyfully unite with the Psalmist, and say, "Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips." (Ps. lxxiii. 3—5.) Thus they that hunger and thirst after righteousness shall be abundantly satisfied with the fulness of God's house, and shall drink of the river of his pleasure; for "with the Lord is the fountain of life." (Ps. xxxvi. 8, 9.) The time shall come when they shall say, "O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." (Ps. xxxiv. 3, 4.) Their mouth shall be filled with praise, and with the honour of God. (Ps. lxxi. 8.) Blessed be the name of our adorable Three-One God, he filleth the hungry with good things, while the rich he sendeth empty away (Luke i. 53); and when body and soul are transformed into the image of Christ in glory, then in very deed they will be filled with all the fulness of God (Eph. iii. 19), and eternally enjoy the blessedness of being blessed in and with Christ, and filled with his righteousness.

July 13, 1835.

A SOLDIER.

THE RELIGION OF THE DAY.

TO THE EDITORS OF THE GOSPEL STANDARD.

Dear Sirs,—If you think the following extract of a letter from an affectionate friend worthy a place in your *Standard* for the truth as it is in Jesus, (a prospectus of which was a day or two ago placed in my hands,) please insert it; but if not, you are at full liberty to commit it to the flames.

Yours sincerely,

Manchester, July 20, 1835.

A POOR SINNER.

My dear Friend,—Among the vast multitude of professors in this our day, how few there are that feel the plague of their own hearts, or that know anything of real and true religion by the teachings of the blessed Spirit of God! But we that profess to have been in any measure so taught, O that it may be our delight to search the Scriptures, and that we may be enabled to pray to the Lord to give us eyes to see, and hearts to understand his word, that it may be as a lamp to our feet, and a light unto our path; and may the Lord direct us in everything we do, or think, or say.

My dear friend, let us come to the word of God, and there we shall find what is said about the professors of our day. In Rom. x. 2, 3, Paul, or rather the Holy Ghost by Paul, says, "I bear them record that they have a zeal for God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." And again, by Timothy, 2d, iv. 3: "For the time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." As it was in times of old, so it is now. We see many who appear to have a great zeal, and a form of godliness, but deny the power thereof. We are commanded from such to turn away; for they give proof that they have never been enlightened by the Holy Spirit, that they have never been brought in guilty and condemned by the law in their own conscience before God, that they have not felt that they are vile, hell-deserving sinners; therefore, when they come to hear sound doctrine, they are offended. But let them alone, for if the blind lead the blind, will they not both fall into the ditch? Nevertheless, all this is according to the word of God, for "The election hath obtained it, and the rest were blinded;" "Ye believe not, because ye are not of my sheep;

as I said unto you, My sheep hear my voice, and I know them, and they follow me;" Christ is "a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed;" "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." And here, my dear friend, we see the solemn sovereignty of God, and it is marvellous in our eyes; but what we know not now, we shall know hereafter. These people have neither spiritual ears, nor spiritual eyes, nor spiritual understanding; yet we see a many of them that make a great outward profession, and seem to go on in a very easy and comfortable way. And, indeed, well they may; for the devil does not tempt and torment them with his fiery darts, neither are their own lusts a plague to them: they have no fightings and fears within, nor persecutions without; so they go on as smoothly as possible, within and without, and therefore have a great deal to boast of about what they are doing and have done for God. But if the Lord does not stop them here, he will say to them hereafter, "Depart from me, I never knew you."

My dear friend, let us apply the matter more closely.—Once we were blind, but now we see; we were dead in trespasses and sins, but now we are made alive by the mighty power of God. When I am brought to meditate on these things, I feel astonished that the Lord should ever have brought such a wretch as myself out of nature's darkness, and passed by others, leaving them to perish in their sins; for I feel that there is nothing in me to recommend me to his favour. O, no; it is all of free, sovereign, unmerited, discriminating grace. I feel that I am a vile, polluted, hell-deserving sinner; and when the blessed Spirit is pleased to lead me out of self, give me a faith's view of Christ, in all his glorious characters, and enable me to see myself chosen in him before the foundation of the world, it is then I can rejoice in the Lord as my salvation; it is then I am laid low in self-abasement, and can say, "How is it, Lord, that thou manifestest thyself unto me, and not unto the world?" it is then I can exclaim, "Not unto me, not unto me, but unto thy name, O Lord, be all the glory;" it is then Christ appears to me the chiefest among ten thousand, and the altogether lovely; it is then I feel a little of the sweetness of being on the Mount with Jesus; and O, what sweet and blessed moments these are to my poor tried, tempted, harassed, and perplexed soul! But, alas! how very short they are, yes, and very seldom too! Then I again return to

my old place, and a sad place it is; for there I find nothing but sin and wickedness, evil thoughts, yea, and evil desires too. My Jesus seems to be gone; my confidence and interest in the Lord seem to be the same. Then I sigh, and cry, and pray for him to return, but seem to pray in vain. Sometimes I am so vain as to try to mend myself, and I think I will drive the world, evil imaginations, and evil desires out of my heart. But, alas! the more I strive, the more powerfully they work in me. I then endeavour to fix my thoughts and affections on things above, but cannot, for I find my evil propensities will still rise up. I then try to forget self altogether, and to read my interest in Christ, but all in vain. Then I run to my Bible, but that appears to condemn me. So that do what I will, I seem to be shut up, and unable to come forth. Then the devil comes with his suggestions, and says, Look at yourself; you are nothing but a mass of sin, and yet you profess to be a child of God. You have never had any true conviction, nor any real manifestation; it's altogether delusion. Thus I am filled with doubts and fears, and am oftentimes ready to conclude that I shall prove to be an hypocrite after all. But now and then the Lord is pleased to apply his promises to my soul, which revive and refresh me; therefore, I am not wholly destitute of hope.

May the Lord bless these few words to thy soul, for his name's sake, and he shall have the glory.

October 1, 1634.

THE MINISTRY NOT WITHOUT TRIALS.

(Extract of a Letter.)

Beloved of the Lord,—I yesterday received your kind letter, inviting me to supply for you a few Lord's Days, and take the earliest opportunity of sending you an answer. I write very reluctantly, for I know not what answer to send you: it would suit my mind better to wait and think. I wish to be guided aright by the great Head of the church. In the first place, I feel my insufficiency and ignorance so great, which makes me fear that I shall come in vain, if I do come.

I sometimes am very low in my mind about my standing in grace, and lower still about my preaching. Every thing seems to be against me. I have to tell my hearers that it is presumption in me to stand up in the blessed Lord's name. I have no stones to throw at Gideon, for his unbelief. Every

mark and evidence of a true minister seems to be against me, though I am seldom without one, which is, passing through evil report; for such scandalous reports are circulated, without the least foundation; which makes me think that the father of lies is an open enemy of mine. But I would say with David, "Let them curse, but bless thou, O Lord." I trust that evil reports may prove cautions, for we need continually hearing, "Take heed," "Beware." I feel myself as vile as ever they can represent me, and therefore must contend, from heartfelt experience, that salvation is all of grace. I travel so much in mire and darkness, which keeps me from running into head notions much. I murmur that I am kept so ignorant, and that I know so little, and can open so little of the word of God; but still I feel it a mercy to be even in such hardness of heart and such confusion, rather than slipping into the pits of heady notions. Many talk about Christ, and the doctrines of grace, who are strangers to the power of godliness: and what an awful thing it is to have a name to live, and to be dead. I desire to know Christ, but I want the blessed Spirit to lead me to that knowledge; for anything short of that glorious and powerful teaching must fade away, in the time of trial. I find the work of the ministry a most trying work, and I often feel desirous of giving it up, if I could do so honourably; but, having put my hand to the plough, I through mercy continue to this day. The Lord at times encourages me in my own soul, and sometimes I hear of the word being blessed through me; but I wonder how it can be so, feeling so full of sin and various abominations. I meet with very few who are enjoying much in their own souls; and when I meet with any who boast much about an assurance of faith, I generally question how they got at it.

The devil is a very great deceiver, and we have very deceitful hearts; so we need not be so very much surprised to find so many puffed up with vain notions. May we ever encourage those who have life and feeling, but may we be kept from bolstering up professors in false hopes and false joys. ———

May the Lord bless and prosper you, and may the friends be enabled to pray that I may come with the blessed Lord's sanction. Believe me,

Yours very sincerely, for Christ's sake.

April 7, 1835.

GOD IS LOVE.

TO THE HEAVEN-BORN CHILDREN OF GOD.

Beloved of the Lord,—It is your blessedness to prove, by the divine teaching of God the Holy Ghost, that God is Love, —eternal, immutable Love. This precious truth you will not deny; but then you may often struggle under very deep depression of spirit and heart-rending groans, lest you should not be interested in this glorious Three-One God of love. It is not enough for you to hear that God is love, nor to believe it as a most blessed truth, nor to say he loved David, Isaiah, Jeremiah, Paul, &c., nor to look round you and say, concerning others, he loved *them*, or, he loved *you*, or, he loved *thee*. No; your heart thirsts to say, feelingly to say, he loved *me*. You feel that vital godliness is *personal*, and to you it matters but little, as it respects your own comfort, who he loved, or how greatly he loved them, if he do not love you. The vehement desire of your heart is, that the blessed Jehovah, by the mighty power of the Holy Ghost, would speak this precious truth to your heart, “Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.” (Jer. xxxi. 3.) It will not do for you to be told that you must simply believe, do your duty, and be decidedly pious, and then God will love you: this ground you have proved to be boggy, and have been necessitated to flee from it, and cry, “Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me.” (Isa. xxxviii. 14.) ‘The Lord has given you faith to believe that “they that are in the flesh cannot please God” (Rom. viii. 8); and that however fair a show they may make in the flesh (Gal. vi. 12), it is but a show, leaving them destitute of vital godliness. Christ’s kingdom is not of this world (John xviii. 36); for the kingdom of God is righteousness, and peace, and joy in the Holy Ghost (Rom. xiv. 17); and this kingdom must be set up in the heart (Luke xvii. 21), not in word merely, but in *power*, and that power the power of God: “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” (1 Thess. i. 5.) Therefore, having eyes to see the emptiness of a mere duty religion, nothing short of an enjoyment of the power of Christ’s religion in your heart can satisfy you. For this you hunger, thirst, and pant; and even when you dare not say, “The Lord is my God,” still nothing but Christ and his blood and

obedience brought home to your conscience, by the power of the Holy Ghost, can give you rest; but when Christ and his complete salvation is enjoyed, with solemn pleasure you can then say, "He loved *me*, and gave himself for *me*;" and, as the glorious effect of vital union to Christ, by a living faith in him, you can, in some measure, trace the almighty love of God the Father in your election, of God the Son in your redemption, and of God the Holy Ghost in his quickening, enlightening, teaching, sanctifying, anointing, and sealing power, and with solemn joy say, "This God is *my* God for ever and ever, he will be my guide even unto death;" and as the blessed Spirit leads you on, you can enter a little into the nature of the undivided love of the glorious Three-One God, and see that the love of each dear Person is of the same nature and extent; so that all that the Father loved and chose in Christ (Eph. i. 4, 5), the Son loved and redeemed from their sins: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works:" (Titus ii. 14)—and all that the Son redeemed, the blessed Spirit loves, quickens, teaches, and sanctifies: "For such were some of you; but"—O the blessedness of this precious *but*, when brought home to the heart—"but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11); and the whole nor any part of this is neither by works of righteousness which ye have done, nor according to your works, "but according to Jehovah's own purpose and grace, which was given you in Christ before the world began." (2 Tim. i. 9.) Therefore, your salvation, in all its bearings, is of rich, free, discriminating love. God grant that you may daily live as becomes creatures so highly favoured, showing forth the praises of him who hath called you out of darkness into his marvellous light. Trials you may have, yea, you *must* have; for it is the settled purpose of God that "through much tribulation ye must enter the kingdom." But this is all in love, and everlasting love is still sure; and this blessed God of love has engaged to succour, support, and defend you. Your light, as it respects the manifestation of it, may not always be as the morning when the sun riseth, even a morning without clouds, nor the blessed graces of the Spirit spring up in your souls like the tender grass springing out of the earth by clear shining after rain. Clouds and darkness may surround the Lord, hiding his glory from your view, and in your feelings you may be very, very dark, and very, very barren. But your dear God of love will not forsake you; new co-

venant mercies are still sure, everlastingly sure (2 Sam. xxiii. 4, 5); for "unto the upright there ariseth light in the darkness" (Ps. cxii. 4); and "to this man will I look that is poor and of a contrite spirit, and trembleth at my word." (Isa. lxvi. 2.)

God almighty enable you to trust in him at all times, and that he may direct your hearts into his love, and into Himself as Love, and into the patient waiting for of Christ, is the prayer of
Yours to serve in the gospel of his grace,

July 20, 1835.

A LOVER OF ZION.

A SAINT INDEED.—No. I.

(Extracted from Letters.)

My dear Friend, for Jesus' sake,—Being informed that you wished to hear if any change took place in the health of our much-esteemed friend and brother —, and he also wishing you should be made acquainted with his present state, I have this day promised him I will write to you for him.

Soon after you left these parts, he went to the waters, and upon his return, he thought himself much improved in his health. But this was of short duration, for it pleased his covenant God, who has been a very present help to him in this trouble, to afflict him with a brain-fever delirium, at times arising to a very distressing height, except when he spoke of the things of God, and then he appeared to be himself, was sweetly supported in his soul, and gave a blessed testimony to the Lord's faithfulness and power. He is now improving in his health, though still very weak and low, and has had near forty leeches applied, besides bleeding in the arm and perpetual blistering. His mind is considerably more composed, though he occasionally discovers much excitement; and we hope, in answer to many prayers, he may be restored to the church of Jesus Christ below. I said to him, "Well, my dear friend, what shall I say to Mr. — for you?" He replied, "Tell him I love him dearly, and have long felt my heart united to him. Tell him I am a happy man!—for me to live is Christ, and to die is gain! Here I lie, waiting my Father's will: whether my time is long or short, I am satisfied!" Shortly after, he added, "What is dying? It is only going home!" then sweetly smiled, and again said, "Strangers into life we come! Dying is but going home!" The love and blood of Jesus enjoyed, appears to fill his soul to the brim.

and I think a *little more* would be too much for his poor, weak, tender frame to bear. At his earnest request, my dear husband and I went to see him before this afternoon service. I remained with him the afternoon, and I believe our hearts felt a sweet bedewing from the presence of the Lord and the glory of his power, which seemed to fill the room, making it a little sacred spot. I persuaded him to close his eyes, and try to sleep a little, for he only slept three hours last night. He rested about a quarter of an hour, and then began again to make his boast in the dear Friend of sinners, particularly speaking of his *finished* work, and frequently was melted to tears, telling me they were only tears of joy, which he would suppress if he could. I said, "Don't, my dear Sir, try to suppress them; they will relieve your feelings; let them flow: they proceed from the most blessed feelings the mind is capable of on this side glory." He said, "I will, *I will*, weep to the praise of the mercy I've found!"

These are only a few out of the many precious things that have this day dropped from his lips. So much of heaven, on earthly ground, I have never before witnessed. He is certainly apparently mending in health; but I cannot help thinking, from his humility of soul, his happy looks, and sweet enjoyment of Jesus, together with his warm affection to all the saints, that his end is at hand; and if so, his sun is indeed setting with such rays of glory surrounded, as are only now and then witnessed in Zion.

I must conclude. My husband unites with me in Christian love to you. Hope you will write to our beloved friend. If his life be spared (which God grant, if his blessed will, it may), I know he would value a letter from you greatly: so do write directly.

Farewell! May God bless you in your own soul, both at home and abroad, in the house and the church. Believe us both, Your much-esteemed friends, for Christ's sake.

H—, Sept. 27, 1829.

CHRIST ALL.

TO THE EDITORS OF THE GOSPEL STANDARD.

Gentlemen,—The accompanying little tract may not, perhaps, express all you could wish upon so glorious a subject as that on which it treats; nevertheless, there are undoubtedly some sweet remarks in it, and if you can find room for it in

your announced magazine, I hope and trust some of your readers will reap the benefit thereof, by being enabled, through the dear Spirit, to cull a few flowers, or gather a few figs. It was written by Mr. Thomas Wilcox. I have, as you will perceive, suggested several alterations, the responsibility of which I must take upon myself. Hoping that the dear Lord Jehovah will prosper you in your work, that you may indeed at all times *stand hard* against error, mowing down alike mere full-headed high doctrinalists, dead formalists, and hypocritical professors; and that, whilst, through your instrumentality, your brethren in Zion are edified, comforted, and instructed, you may be exceedingly refreshed in your own souls, believe me to be,

Yours sincerely, for the truth's sake,

Manchester, July 18, 1835.

THOMAS.

In the Lord shall all the seed of Israel be justified, and shall glory. (Isa. xlv. 24, 25.) It is only the dying of that Just One for us who are unjust, that can bring us to God. (1 Pet. iii. 18.) He, who knew no sin, was made sin for us, that we, who were nothing but sin, might be made the righteousness of God in him. (2 Cor. v. 21.)

Christ is the Father's fulness of grace and glory. He must have the pre-eminence. He alone is worthy, who is to build the spiritual temple of the Lord, and to bear the glory. Every vessel of this temple, from the cups to the flagons, must all be hung upon Christ. He, by his Father's appointment, is the foundation-stone, corner-stone, top-stone.

Reader! dost thou profess the name of Christ, and partake of his ordinances? (Luke i. 6.) They are glorious privileges to the children of God. But if thou hast not the blood of Christ (1 John, i, 7; 1 Cor. iii. 11), at the root of thy profession, it will wither, and prove unprofitable. Many are tossed to and fro, ready to be carried away with every wind of doctrine, by the sleights of men, and cunning craftiness, whereby they lie in wait to deceive. (Eph. iv. 14.) There are many foundations to build upon that are false, upon which much labour is spent in vain: some are not speaking the truth in love; neither are they growing up into him in all things, who is the Head, even Christ. (Eph. iv. 15.) There cannot be a growing in Christ, without an union with him. Without that union, all that we do is accursed. If thou retain self-righteousness under thy profession, that viper will eat out all the vitals of it. Try, and examine with the greatest strictness every day, what foundation thy profession and the hope of thy glory are built upon (1 Cor. iii. 11): whether

it be laid by the hand of Christ; if not, it will never be able to endure the storm which must come against it. Satan will throw it all down, and great will be the fall thereof. (Matt. vii. 27.) Consider, the greatest sins may be hid under the greatest duties and the greatest terrors. The wound which sin hath made in thy soul must be perfectly cured by the "blood of Christ;" not skinned over with duties, tears, enlargements, &c. Apply what thou wilt besides the "blood of Christ," it will poison the sore. Thou wilt find that sin was never mortified truly, if thou hast not seen Christ bleeding for thee upon the cross. Nothing can kill it, but a sight of Christ's righteousness. Nature can afford no balsam fit for soul-cure. Healing from duty and not from Christ, is the most desperate disease. Poor and ragged nature, with all its highest improvements, can never spin a garment fine enough (without spot) to cover the soul's nakedness. Nothing can do it but Christ's perfect righteousness. Whatsoever is of nature's spinning must be all unravelled, before the righteousness of Christ can be put on. Whatsoever is of nature's putting on Satan will come and plunder, and leave the soul naked and open to the wrath of God. All that nature can do, can never make up the least drachm of grace, mortify sin, or look Christ in the face. Thou mayest hear, pray, receive the sacrament, and yet be miserable, unless thou art made to see Christ superior to all other excellency and righteousness in the world, and all these falling before the majesty of his love and grace. (Isa. ii. 17.)

If thou hast seen Christ truly, thou hast seen pure grace, pure righteousness, in him every way infinite, far exceeding all sin and misery. If thou hast seen Christ, thou wilt trample upon all the righteousness of men and angels, as to thine acceptance with God. If ever thou hast seen Christ, thou hast seen Him a rock higher than self-righteousness, Satan, and sin (Ps. lxi. 2), and this rock doth follow thee (1 Cor. x. 4), and there will be a continual dropping of honey and grace out of that rock to satisfy thee. (Psalm lxxxii. 16.) Examine if ever thou hast beheld Christ as the only-begotten of the Father, full of grace and truth. (John, i. 14, 16, 17.)

Men talk much of believing whilst whole and sound; none do it—Christ is the mystery of the Scripture; grace the mystery of Christ. *Believing* is the most wonderful thing in the world. Put any thing of thine own to it, and thou spoilest it; Christ will not esteem it *believing*. When thou believest and comest to Christ, thou must be stripped of thine own righteousness, (O, that is hard!) all thy imaginary holiness, sanc-

tification, duties, tears, humblings, &c., and bring nothing but thy sins, thy wants, and miseries; else Christ is not fit for thee, nor thou for Christ. Christ will be a perfect Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou wilt never agree. It is the hardest thing in the world to take Christ *alone* for righteousness: that is to acknowledge him Christ. Whatever comes in, when thou goest to God for acceptance, besides Christ, it is anti-Christ. Make *only* Christ's righteousness triumphant. All besides that is Babylon, which must fall if Christ stand, and thou shalt rejoice in the day of the fall thereof. Christ alone did tread the wine-press, and there was none with him. (Isa. lxiii. 3.) If thou join any to Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe: was thy faith ever tried with an hour of temptation, and thorough sight of sin? Was it ever put to resist Satan, and to feel the wrath of God 'lying upon thy conscience? When thou wert apprehensive of hell and the grave, then did God show thee Christ, a ransom, a righteousness, &c.? *Then* couldest thou say, "Oh! I see grace enough in Christ?" If so, thou mayest say that which is the greatest word in the world, *I believe*. Untried faith is uncertain faith.

To *believing* there must go a clear conviction of sin and the merits of the blood of Christ. A thing more difficult than to make a world. All the power in nature cannot get so high in a storm of sin and guilt, as really to believe there is any grace, any willingness in Christ to save. When Satan chargeth sin upon the conscience, then for the soul, through the blessed Spirit, to charge it upon Christ, is gospel-like; that is to make him Christ. He serves for that use. When the soul, in all distresses, is enabled to say, "Nothing but Christ; Christ alone for righteousness, justification, sanctification, redemption (1 Cor. i. 30), not humblings, not duties, not graces," &c., then the soul is got above the reach of the billows.

All temptations, Satan's advantages, and our complainings, are laid in *self-righteousness* and *self-excellency*. God pursueth *these* by many ways, as Laban pursued after Jacob for his images. *These* must be torn from thee, be as unwilling as thou wilt. With *these* Christ will not dwell; and till Christ comes in, guilt will abide. When guilt is raised up, there is no getting it allayed any way but by Christ's blood; all other ways tend to harden the conscience. Christ be thy peace (Eph. ii. 14), not thy duties, thy tears, &c. Thou mayest oppose Christ by duties as well as by sins. Look at Christ,

and *do* as much as thou canst. Stand with all thy weight upon Christ's righteousness. Take heed of having one foot on thine own righteousness, another on Christ's. Until Christ come and sit upon the throne of grace in the conscience, there is nothing but guilt, terrors, secret suspicions, the soul hanging between hope and fear.

Whosoever is afraid to see sin's utmost vileness, and to confess the desperate wickedness of his own heart, suspects the merits of Christ. However so great a sinner thou art (1 John, ii. 1), if Christ be thine Advocate, thou wilt find him Jesus Christ the righteous. In all doubtings, fears, storms of conscience, Christ only can relieve thee: do not argue it with Satan, he desires no better: bid him go to Christ, and he will answer him. It is his office to be our Advocate (1 John, ii. 1), to answer the law as our Surety (Heb. vii. 22), and justice, as our Mediator. (Gal. iii. 20; 1 Tim. ii. 5.) He is sworn to that office. (Heb. vii. 20, 21.)

Satan may quote, and corrupt, but he cannot answer Scripture. It is Christ's word of mighty authority. Christ foiled Satan with it. (Matt. iv. 10.) In all the Scripture there is not one hard word against a poor sinner stript of self-righteousness. Nay, it plainly points him out to be the subject of the grace of the gospel, and none else. To be enabled to believe Christ's willingness, will make thee willing. If thou findest that thou canst not believe, remember it is Christ's work to make thee believe. He works to will and to do of his own good pleasure. (Phil. ii. 13.) By grace thou art saved through faith, and not of thyself; it is the gift of God. Plead with him for that gift. (Eph. ii. 8.) Christ is the author and finisher of faith; and when the blessed Spirit enables thee to feel this, thou wilt mourn for thine unbelief, which would set up guilt in the conscience above Christ, undervalue the merits of Christ, and account his blood an unholy, a common and unsatisfying thing.

Thou complainest much of thyself: doth thy sin make thee look more at Christ, less at thyself? that is right: otherwise complaining is but hypocrisy. To be looking at duties, graces, enlargements, when thou shouldst be looking at Christ, is self-righteous and pitiful. Looking at them will make thee proud; looking at Christ's grace will make thee humble. In all thy temptations be not discouraged. (James i. 2.) Those surges may be, not to drown thee, but to heave thee off from thyself on the rock Christ.

Thou mayest be brought low, even to the brink of destruction, ready to fall. Thou canst not be brought lower than the

belly of hell. (Jonah ii. 2.) Many saints have been there. Yet, there thou mayest cry; from thence thou mayest look again towards the holy temple. (Jonah ii. 4.) Into that temple which was built with hands none might enter but purified ones, and with an offering too. (Acts xxi. 26.) But now Christ is our temple, sacrifice, altar, high priest, to whom none must come but *sinner*s, and that without any offering but his own blood once offered. (Heb. vii. 27.)

(To be continued.)

POETRY.

TO THE EDITORS OF THE GOSPEL STANDARD.

Dear Friends,—It has been my wish for several years that some of our brethren would commence a magazine for the diffusion of unctuous truth, as a mean of refreshment to the Lord's poor, tried family. I therefore greatly rejoiced the other day, when a prospectus of yours was put into my hand. You have my heart, my prayers, and my good wishes, and shall have whatever poor services I may be enabled to render you. The best of blessings rest upon you, and succeed your labour of love. So prays one who is your friend and well-wisher.

Below you will find some lines that I have composed for the *Gospel Standard*, and which I present to you most affectionately.

Wolverhampton, July 21, 1835.

E. BLACKSTOCK.

ON THE GOSPEL STANDARD.

When th' blue mists of error, their influence spreading,
 Enfeeble the godly, and trouble the land,
 When sons of false prophets their "wild gourds" are shredding,
 Go, flock to *The Standard*, and join heart and hand.
 O may the blest unction enliven its pages;
 May truth, love, and meekness *The Standard* adorn!
 With weapons like these, may it triumph for ages,
 And prove a rich blessing to thousands unborn.
 Here may the Three Persons in God be revealed,
 The object of worship, and Israel's Rock;
 On many a heart may this great truth be sealed!
 Then wave high *The Standard*, though infidels mock.
 Go, tell of the state of mankind in the fall, too,
 As hopeless, and helpless, polluted, and dead;
 And free-will and merit, go, beat them as small, now,
 As straw that on Moab's vile dunghill is spread.

Now go, *Standard*, go, and proclaim lovely Jesus,
 Our most glorious Christ! from whom the rich stream
 Of Free-grace Salvation, to help and to ease us,
 Is constantly flowing!—be this thy choice theme.

Let the doctrines of grace be part of thy bearing,
 Nor fear thou the dust which the enemies raise;
 For many an outcast shall give them a hearing,
 And many a heart shall be tuned to their praise.

Then go, *Standard*, go, and declare the salvation
 Devised by the Father, and wrought by our Lord,
 Whose tidings of grace, to the favourite nation,
 Are known when the Spirit enforces the word.

Go, publish the doctrine of union to Jesus,
 The bride and the Bridegroom, eternally one;
 Go, tell the Lamb's wife how He died to release us,
 And now He sits down on his heavenly throne.

Ye soldiers, to arms! since the moments are fleeting;
 See the foes in the field in a desperate rage!
 Our Captain's before us; he'll give them the meeting—
 Then flock to *The Standard*, nor fear to engage.

O Spirit of power! now send down thy unction,
 Enriching these pages with savour divine:
 Send comfort to mourners—to sinners compunction,
 Till thousands on thousands *The Standard* shall join.

O Father of mercies! look down upon Zion!
 From Jesus, our banner, protection we crave!
 In planting *The Standard*, thine arm we rely on,
 Invincible Spirit, and mighty to save!

Wolverhampton, July, 1835.

E. BLACKSTOCK.

THE SAINTS' CONFLICT MAKES THEIR REST IN THE LORD DESIRABLE.

"Whither the Forerunner is for us entered, even Jesus."—Heb. vi. 20.

Lift up your eyes ye tempted saints,
 And take a sweet survey
 Of your inheritance above,
 In everlasting day.

No storms nor trials e'er annoy
 Those seats of heavenly rest;
 But glory, triumph, peace, and love,
 Pervade each hallow'd breast.

No cloud obscures their vernal sky,
 Nor rising fears assail;
 Their unbelief can rise no more,
 Nor doubts o'er faith prevail.

Courage, ye souls! who know the grace
 Of your triumphant Head;
 He sojourn'd in this world for you,
 To suffer in your stead.

Though Lord of all the hosts above,
 He made himself a worm,
 And toil'd, and groan'd through sorrows great,
 To bring such wanderers home.

Our sufferings here but trifles are,
 To what our Lord has borne;
 But ah! how we forget our Lord's,
 To pore upon our own.

Dear Jesus, help our feeble faith
 Upon thy strength to trust,
 And in our travail here below,
 Remember we are dust.

Enlarge our hearts, anoint our eyes,
 Through faith thyself to see,
 Triumphant o'er our enemies,
 That we might dwell with thee.

Forerunner of thy people here,
 Their centre too above,
 Absorb our hearts, enrich our souls,
 With thy redeeming love.

Draw thou us upwards to thy seat,
 Where joy immortal reigns;
 By faith to leave this lower world,
 Its pleasures, cares, and pains.

'Tis there without a veil between,
 Thy glories richly shine,
 Whilst saints and angels hymn thy name,
 In fellowship divine.

O could we leave this prison of clay,
 And mingle with the blest;
 The wicked cease from troubling there,
 And there the weary rest.

There sweet and loud our mutual song
 Should sound in Jesus' praise;
 Whilst all our woes and miseries past,
 Conspire the notes to raise.

Our weary souls preserve and keep
 'Midst conflicts sharp and long,
 For unto thee, O God of grace,
 All strength and power belong.

Hasten, dear Saviour, soon remove
 The veil that hangs between!
 And whilst we groan and suffer here,
 Oft let thy face be seen.

Manchester, July, 1835.

DELTA.

GLEANINGS.

Martin Luther was born at Isleben, in Saxony, in the year 1483. He studied at Erfurth, being designed for a civilian; but an awful catastrophe made such an impression upon his mind, that he resolved to retire from the world. As he was walking in the fields with a fellow-student, they were struck by lightning, Luther to the ground, and his companion dead by his side. He entered into the order of Augustine hermits at Erfurth; from this place he removed to Wirtemberg, being appointed by the elector of Saxony professor of theology and philosophy in the university just founded there by that prince. In 1512, he was sent to Rome, to plead the cause of some convents of his order who had quarrelled with their vicar-general. This gave him an opportunity of observing the corruption of the pontifical court, and the debauched lives of the dignitaries of the church, and probably gave him the first disgust to the Romish Ecclesiastical government, especially as he had engaged in the monastic life from motives of genuine piety. Upon his return to Wirtemberg, it was remarked that he grew unusually pensive, and more austere in his life and conversation. He likewise read and expounded the Sacred Writings in lectures and sermons, and threw new lights on obscure passages. The minds of his auditors being thus prepared, a favourable occasion soon offered for carrying into execution his grand plan of reformation. In 1517, Pope Leo X. published his indulgences. Albert, archbishop of Mentz and Magdeburg, was commissioner for Germany, and was to have half the sum raised in that country; Tecelius, a Dominican friar, was deputed to collect, with others of his order, for Saxony; and he carried his zeal so far as to declare his commission to be so extensive, that no crime could be too great to be pardoned by him, and that, by purchasing indulgences, not only past sins but those intended, were to be forgiven. Against these vile practices Luther openly preached, with wonderful success, and thus began the Reformation in Germany. Luther died in 1546.—*Biograph. Dic.*

How *should* God deal with us? Good days we cannot bear, seemingly-evil we cannot endure. Giveth he riches unto us? then are we proud, so that no man can live by us in peace; nay, we will be carried upon hands and shoulders, and will be adored as gods. Giveth he poverty unto us? then are we dismayed, impatient, and murmur against him. Therefore, no-

thing were better for us than soon to be conveyed to the last dance, and covered with shovels.—*Luther.*

Bishop Burnet, the Arminian prelate, affected to wonder how a person of King William's piety and good sense could so rootedly believe the doctrine of predestination. The royal Calvinist replied, "Did I not believe predestination, I could not believe a Providence: for it would be most absurd to suppose that a Being of infinite wisdom would act without a plan; for which plan predestination is only another name.—*Old Mag.*

The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and in winter, when it seems dead, it is gathering strength at the root.—*Newton.*

When God preacheth his word, then presently followeth thereupon the cross; as St. Paul witnesseth, where he saith, "All that will live a godly life in Christ Jesus, must suffer persecution." And our Saviour Christ saith, "The disciple is not greater than his Master: have they persecuted me? They will persecute you also." Therefore, most certain it is, that the cross followeth, and under the cross, God's word is rightly understood. Our Saviour Christ witnesseth the same, where he saith, "Such things have I told you before, that when ye see it ye may believe." The work, which thereupon followeth, doth rightly expound and declare the word. Grief and sorrow teacheth how to mark the word. What knoweth he that is without tribulation and temptation? No man understandeth the Scriptures, except he be acquainted with the cross.—*Luther.*

And shall we not be willing to bear reproach for him who made himself of no reputation for us? Shall we not readily part with our reputation, and follow him without the camp, bearing his reproach? Fear it not; it should rather be esteemed a jewel that adorns us. The cross of Jesus is our best ornament: God forbid we should glory in anything except in that cross.—*Burder.*

THE
GOSPEL STANDARD,
OR,
FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

No. 2. SEPTEMBER, 1835. 2d.

AN HOLY CALLING.

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

Here we find salvation stated before calling by grace; and, indeed, if we take a proper view of the subject, it was so in the mind and purpose of God. God the Father saved, or secured, the elect in Christ before the foundation of the world. Hence, Jude says, "Sanctified by God the Father;" that is, set apart by God the Father, as the people of his holy choice, and so made the special care and charge of Christ: "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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. i. 4—6.) And though the elect fell, with the rest of mankind, in Adam the first, they never fell as considered in Christ; but, as the Holy

Ghost says by Jude, they were "preserved in Christ Jesus;" and in God's own time they are called.

It is the believer's blessedness, that each glorious person in the Godhead has a glorious hand in his salvation. God the Father saved, chose, sanctified, or set him apart, in Christ, before the world was; God the Son took humanity into union to his personal Godhead, and thus became incarnate, lived a holy life, suffered, bled, died a solemn death, rose again from the dead, ascended up on high, having led captivity captive, and is now exalted at the right hand of the Father, ever living to make intercession for him. Thus Christ has meritoriously saved the elect by his life, obedience, death, resurrection, exaltation, and intercession: as it is written, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii. 32—34.) Thus the blessed Redeemer "was delivered for our offences, and raised again for our justification" (Rom. iv. 25); and, bless his precious name, he has been the destruction of death, hell, and sin. (1 Cor. xv. 55—57.) The gloriously-blessed God-Man Mediator "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus ii. 14.) So that, before the world was, the church was saved purposely by God the Father; in time, meritoriously by the God-Man Mediator, who now lives above to make intercession for them; and, in the day of God's power, they are saved manifestatively and vitally, by the "washing of regeneration, and the renewing of the Holy Ghost." (Titus iii. 5.)

Now, not a particle of this is either for, or according to, their works; for it is "not by works of righteousness which we have done, but according to his mercy he saved us;" or, as our text has it, "Who hath saved us, and called us with an holy calling, *not according to our works.*"

What an indescribable mercy it is that salvation is of the Lord; yea, that God himself, as the God of Zion, is our salvation. Blessed, triumphant faith, under the sweet power and unction of God the Holy Ghost, can at times sweetly sing, "Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song, he also is become my salvation." (Isa. xii. 2.) This salvation contains

a complete deliverance from every foe, and soul-damning danger, and it is a complete salvation to every real good. We have all spiritual blessings in Christ, all bliss and blessedness secured in him; for it pleased the Father that in him should all fulness dwell. He is full of grace and truth; and of his fulness we receive, and grace for grace. All things are the real believer's, for he is Christ's, and Christ is God's; and, as I said before, this glorious salvation is all of grace, not of works, lest any man should boast. (Eph. ii. 8, 9.)

Now, my text says, "Who hath saved us, and called us with an holy calling." This call is the solemn, soul-quickening, heart-rending call of an holy God; not a mere call to hear the word preached, nor to attend upon public means; many are called to these things whom God never chose in Christ: but this is an holy calling from death to life, from darkness to light, from the power of sin and Satan to the living God. This call makes the sinner feel his own guilty and ruined condition as a sinner against an holy God. He is called to see sin in the light of God's countenance, and to feel its awful plague, and tremble before God on the account of it; and he is called to feel that his case is too desperate for him to help his own soul. The more he tries and toils, the deeper he sinks in a feeling sense of his own ruin and misery. *Help himself!* He finds he can as soon create a world as do it. Therefore, with heart-rending groans, he is called to cry, "God be merciful to me a sinner!" But he is effectually called to feel and see the emptiness of creature goodness, and to thirst for the living God; nor will anything short of Christ, and a full and free salvation by and in him, satisfy his quickened soul. Hope deferred, often makes his heart sick; but still the divine power by which he is called keeps him to the point, and the issue shall prove that he is called to have fellowship with the Lord Jesus Christ, with his love, blood, sufferings, and obedience; to hold sweet converse with him, as his own Lord and Redeemer; and sweetly say, "My Beloved is mine, and I am his." (Cant. ii. 16.) For "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." (1 Cor. i. 9.) All the blessings couched in this glorious, endearing character, God has called the real believer to the fellowship of; and, in the Lord's own time, he shall share in the sweet enjoyment of them.

O, the wonders of God's love to his people! Come, poor, sin-oppressed, guilt-smitten, law-wrecked, world-despised, Satan-hunted, self-condemned, heart-tortured, self-loathing sinner, hope thou in the Lord; for, with all thy fears and faint-

ings, misgivings, staggerings, stumblings, sighings, and groanings, by and by thy dear Lord will manifestatively put his arms of everlasting love under thee, and say, "Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!" (Cant. iv. 8—10.) Thus the real Christian is called to be made partaker of Christ's holiness, and to hope in him as the God of hope; yea, to believe in him as the glorious Resurrection and the Life; and in the end feelingly to say, "O Lord, thou art my God, and I will praise thee." He is called to receive a full and free pardon through the blood of the Lamb, and to feel the soul-cleansing efficacy of that blessed fountain. In a word, he is called to hope in Christ, believe in Christ, trust in Christ, glory in Christ, teem out all his complaints unto Christ, confess with abhorrence his vileness to Christ, and supplicate his throne for daily grace and mercy; to live for Christ, and to live to Christ, and to be daily concerned to honour and glorify him in this world. Christ dwells in him, and he dwells in Christ, and they are manifestatively one. Holiness is his delight, and sin is his burden. His sweetest and most heavenly moments are when he can hold intercourse with God the Father, God the Son, and God the Holy Ghost, when the world drops its charms, and God is all and in all. He is, in the Lord's own time, called to feel that Christ has made him free, and he is free indeed; and with holy solemnity he exclaims, "What then! shall I sin that grace may abound? God forbid! Shall I sin because I am not under the law, but under grace? God forbid!" (Rom. vi. 1, 2, 15.) Thus, he is called with an holy calling, by an holy God, to holy things; and at last he shall be called to heaven, when it shall be fully made manifest that he is called to an holy end.

A few more struggles, poor, burdened believer, and thou shalt see all is well. Expect no good from corrupt nature. God has called thee to feel that in thy flesh dwells no good thing. Why look for the living in such a dead, corrupt mass? God help thee to flee to, rest upon, and live in, Christ. Thou art called to be partaker of his holiness, not thy fleshly works, but to flee from them, and daily to twine round and hang upon Christ. There may thy soul be staid, for in him thou art complete, and no where else.

Well, this salvation, and this holy calling, are not according to our works, but according to God's purpose and grace, which was given us in Christ Jesus before the world began. Salvation, in all its bearings, is according to God's own purpose and grace, secured in Christ before time. Thanks be to God for that. All we feel and fear; all our sins and woes; all our darkness and deadness; loathsomeness and vileness, cannot alter God's purpose and grace, which is secured in Christ. Remember, poor, tried, tempted, tossed-about sinner, it is of God's grace, yea, God's purposed grace. Thy miseries tend to prove that this glorious salvation, this holy calling, are just what thou needest—just suited to thee; and it is God's own purpose to call thee to the sweet participation of them. They are thine by the solemn purpose and free grace grant of a covenant God; and each glorious Person in the one undivided Jehovah takes pleasure in putting thee in possession of it. The time will come when thy Lord will say to thee, "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. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee;" "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (Isa. lxii. 4, 5; Zeph. iii. 17.) The glorious marriage of the Lamb and his wife will very soon be consummated in everlasting bliss and blessedness, and "Blessed are they which are called to the marriage supper of the Lamb." (Rev. xix. 9.)

That the Lord may from day to day be graciously pleased to grant to his saved, called children much of his presence and love, is the prayer of

August, 1835.

A SOLDIER.

BLIND AND DEAF.

"Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."—Isaiah xlii. 19, 20.

How readily do those who are in the service of sin obey the lusts of the flesh, in the doing of every kind of wickedness! Their heart delights in it, their whole mind is engaged in it.

their every member is subservient to the accomplishing of it, and they rush impetuously forward to their end. They have no counter principle to stay them in their course, no inclination to swerve from that whereunto they have put their hands, or to question whether what they are doing is right or wrong.

Far different is it with the child of God. He often feels divine worship a task from which his lifeless soul would gladly shrink. His heart is cold, and his mind afar off from his Lord. Yea, his whole soul appears as though alienated from him, and separated from all communion with him; and though Christ "knock at the door," he will not arise to let him in, till he puts his finger through the hole in the door, and stirs up love in the heart. (Cant. v. 4.) O then, may we not say, "Who is deaf as my servant?" Neither do we confine ourselves to one Lord, as the wicked do; for we often attempt to serve both God and Mammon, and, like Naaman the Syrian, we like to be forgiven, if we bow down in the temple of Rimmon, to curry favour with an earthly king. We resolve to offer neither burnt-offerings nor sacrifices unto idols, and, "Surely this one thing may be forgiven us;" but as certainly as we are left to take this liberty, the Lord will chasten and reprove us.

Surely the children of this world are wiser in their generation than the children of light; for while they eagerly pursue that which they deem to be good, we, at times, for a season, turn our backs on Him whom we know to be the Author of every good and perfect gift.

How great, then, must be his love, to love such as these, who are "more brutish than any men," who, if left to their own will, would at once reject his love, and who, even after they have tasted that he is gracious, will turn aside to gratify the flesh, and to indulge worldly pleasures and vain delights. Nevertheless, for this he will visit their iniquities with stripes, and their transgressions with a rod,—not to destroy them, nor yet to exact that punishment which a broken law demands (for that is already paid in their Surety); but as a father, who chasteneth every son whom he loveth. He does it to bring them back to the right way, and to manifest to them his displeasure at the sinful course they have indulged in, and to cause them to abhor it, as well as themselves.

There is a continual warfare between the flesh and the spirit, which will be maintained until this earthly tabernacle is dissolved. It is the old man, who, though he may be occasionally "put off," can never be entirely got rid of on this side of the grave, and who can never live in peace with the new man,

but keeps up a continual struggle for the dominion; and such being the state of things, our knowledge of, and mourning over, the deep depravity of our hearts, is a proof of our being born again. Our repeated transgressions show the sinfulness of our nature, but it is a godly sorrow on account thereof which proves there to be a principle of grace within. The former is our shame, the latter our glory. Our nature is the cause of every evil, and the principle of grace of every good, we do.

We are deaf to the promises, of ourselves: we can no more hear them spoken unto us than can a deaf man hear another talk, unless it please the Holy Spirit to take of them, and show them unto us, making it clear that they are ours; and even the promises of which we have realized the sweet power, we soon become deaf to again, until they are again applied by the Holy Spirit.

We are blind to the excellency of Christ: we see not that "he is the altogether lovely, and the chief among ten thousand." It is true, we have at times some slight glimmer of these things; but, compared with the fulness thereof we shall see hereafter, we may say we see darkly; and yet we oftentimes see enough to rejoice our hearts, and make us long to depart, and be with him for ever, there to see him as he is. Every sight we have of him here, must be given us of the Spirit, for we can discern nothing heavenly of ourselves. And O how compassionate he is thus to provide for us, and supply our wants, giving eyes to the blind, and hearing to the deaf. (Isa. xliii. 8.) How kind thus to bear with all our infirmities, conducting us safe on our way towards Canaan's land, correcting our every deviation from the right path, with a father's parental tenderness, drawing us with the cords of love, so that we run after him, and giving us the Comforter, to abide with us for ever! O that he may enable us to pass triumphantly over the Jordan of death, from this drear wilderness to that blessed land where we shall hear, see, and sing his glory and his love in all eternity.

London, August, 1835.

VERICOLA.

ON THE WORK OF THE HOLY SPIRIT.

The covenant transactions of the Holy Trinity, before time began, inspire the mind of a child of God with holy awe, and furnish him with matter on which he may meditate with ever-growing delight; for, as the streams of salvation are

very pleasant, the fountain-head must be delightful. It will be admitted by every true believer, that the great redeeming work is the most interesting of all subjects, where God the Son appeared incarnate, under the heavy load of the church's transgressions, and exposed to the fierce heat of the Father's ire; sweating, bleeding, groaning, gasping, dying, and altogether presenting such a prodigy of condescension, tenderness, and love, as can never be equalled.

To the Lord's servants these are delightful themes; neither must the work of the blessed Spirit be disregarded; for who would expect to obtain the treasures locked up in a certain cabinet, without the key?

Any simple Christian knows, that the Holy Ghost is God, and that, as a person distinct from the Father and the Son, he is to be loved and worshipped. But upon his work in the soul of an elect vessel, I observe that, as a dead man can perform none of the functions of animal life, so no natural man can perform a single spiritual act; because, all natural men are dead in trespasses and sins. (Ephes. ii. 1.) Without the sovereign operations of the blessed Spirit, not a child of Adam can take one step into heaven, any more than a dead man can walk. Except a man be born again, from above, of water and of the spirit, he cannot enter the kingdom of God. The "new birth" is altogether supernatural. The work of conviction, quickening, conversion, regeneration, and perseverance, is wholly of free, sovereign grace, by the power of the Holy Ghost alone. I have observed that many of the Lord's people have natural convictions from their childhood; by these, the Lord restrains them, and in due time shows them that Ephraim's goodness is as the morning cloud and the early dew. Some of the family have much deeper convictions than others have; but all of them are, sooner or later, convinced of sin. The Spirit always wounds a man before he heals him. He brings either the letter or the spirit of the law, or both, into the conscience; thereby enforcing its authority, its convincing and condemning power, and gradually making known its spirituality. The wakened sinner now feels sin to be a heavy burden, and learns its exceeding sinfulness. At first he is for promising, working, believing, repenting, &c., in his own skill and might; but at length, his legal toiling ceases, because he can do no more, and get no farther; his feet stick fast in the miry clay, and he finds he can neither work, believe, nor repent. His will is seen to be enmity to God, his works unclean and dead, and his natural faith inferior to the faith of devils. His wisdom is from beneath—earthly, sensual, and devilish; his

righteousness, filthy rags; his holiness, corruption; he can obtain neither money, nor money's worth. He sees, feels, and owns before God and man that he is for ever lost and undone, unless he be saved by free, unmerited grace, and by divine power alone. The true gospel market-cry, alone, suits him now, "Without money and without price, come buy! come buy!" The work of quickening is done by the Holy Ghost, perhaps in an instant of time. From that moment, there is a new nature in the image of Christ; there is every fruit of the Spirit, in the bud of spiritual existence—faith, hope, love, &c.; but then grace implanted is so delectably small, that a man had need of a microscope to see it. It is but a very little spark, yet we might challenge the world or Satan to come and put the extinguisher upon it. This living principle is very weak, but the soul has a vital union to Jesus, in whom there is a comprehensive fulness of all-sufficient grace. The quickened soul sees, feels, and hears, as he never did before. "He that hath ears to hear, let him hear." Under the direction of the Holy Spirit, the attention of the soul begins to settle upon Christ, who is at first seen at a distance, as the Star of Judah, that presages to the lonely pilgrim the approach of a brighter morning; but his feeble vision is obscured by the mists of ignorance and unbelief, that this bright appearance is seen only now and then. From the first discovery of this sweet Morning Star, hope rises. The Spirit of God (as by a soul whisper) says, "Who can tell?" The soul, still doubting, says, "That cannot be for me:" again the sweet whisper is heard, "Who can tell?" The hard heart softens, and the water stands in the poor man's eyes. He feels a desire to read the written word, and now and then goes up a prayer, "Lord I am a poor blind man, open thou mine eyes; I am a most miserable sinner, have mercy upon me." As the man reads over an awful threatening or a dreadful curse, "There," says the enemy, "that belongs to thee;" conscience falls in with it, and the soul trembles. He sees and feels the necessity of being born again, and prays for it; as Mr. Hart says,

" We pray to be new-born,
Yet know not what we mean;
We think it something very great,
Something that's undiscovered yet."

By the inward teaching of the Spirit, the way of salvation is a little opened unto this man, perhaps by means of those blessed words, "I am the way, and the truth, and the life." He meditates on Christ, and his meditation is sweet! The name of Jesus is savour to his heart, and music to his soul;

he hungers for living bread, thirsts for living water, and cries unto God, "Say unto my soul, I am thy salvation." Before a throne of grace he pleads, as a poor starving beggar, who has got the palsy in his head, hands, and feet, and withal an impediment in his speech. Pharisees may boast of their fine ready-made forms; this man thinks there is more melody in the croaking of a raven than there is beauty in his prayers; and that, according to his deservings, he is more fit to burn in hell, than to stand pleading before a mercy-seat. Sometimes he is so surrounded with darkness, he cannot see an inch before him; then "the shining light," appears again. Now he seems farther from hope than ever; again his hope rises, he can hardly tell how. Now his desires are burning hot for heaven; then he is cold, or lukewarm, and almost without feeling. Now he thinks he is out of the reach of God's mercy; then a gleam of sunshine softens and melts him. Now he fears he has committed the unpardonable sin; then he hopes he has not. Sometimes the promises are sweet; and sometimes he can derive no sweetness from them. The time of deliverance is always preceded by a time of great perplexity, as in a morning it is often darkest before sunrise. The captive exile sits in his solitary cell, immersed in darkness, despondency, sin, and woe, when suddenly his prison doors grate on their hinges; he lifts up his head, and, by faith, sees the great Redeemer, the glory of whose countenance quite overcomes him, and his comeliness turns to corruption. He falls at Christ's feet as dead. When he comes to himself, he hears the voice of Jesus, saying, "Fear not, I am the first and the last; I am he that liveth and was dead, and, behold, I am alive for evermore, Amen, and have the keys of hell and of death." "Lord I am a great sinner," says the man. "My blood cleanses from all sin," says Jesus. "But I am so polluted," says the sinner. "Be not faithless, but believing," replies the condescending Saviour. Now the Holy Spirit applies the blood of sprinkling to the sinner's conscience, casts the glorious robe of Jesus around him, stamps his image on the soul, and works his salvation in the heart. The man has now the answer of a good conscience towards God; there is no guilt upon it, his sins are pardoned and his soul is freed from all burdens, fears, and bondage. The way of life is thrown open; the Captain goes forth; the bands of sin, Satan, and the law, are undone! "Who hath loosed the bands of the wild ass?" Abounding grace, eternal mercy, covenant love, and the living influence of the Spirit, make the soul like a well-watered garden! the man's cup runs over with blessings;

the light of Christ shines into his heart and upon his path; he is surrounded with mercies of all kinds; the Father smiles upon his regenerated son; the Holy Ghost charms him with his sweet fellowship, and Christ looks upon him a look of ineffable love, and says, "Thou art all fair, my love, there is no spot in thee." He enjoys pardon and peace with God; he is manifestatively justified, sanctified, and saved, in Christ. A sweet savour, and a heavenly melody, fill his breast; he can keep silence no longer; his heart and his harp, like those of David of old, are now in tune, and of a solemn sound. The redeemed sinner, melting into tears of love, joy, and gratitude, calls upon the whole creation, and especially upon every thing that has breath, to assist him in adoring the God of his salvation: "Bless the Lord, O my soul, and all that is within me bless and praise his holy name. O wonder of love," says he; "O amazing miracle of matchless grace, that ever thou shouldst look upon, that ever thou shouldst save, such a wretch as I am." This man shuns the way of sin and error, and for a time the enemy seems to lie as still as a stone, and the pardoned sinner finds it easy to believe, to repent, and to cleave to God with full purpose of heart, and feels that he is a great debtor to grace. The love of Christ constrains him; his bodily and mental powers are by the Spirit consecrated to the service of God; he lies all day at the gospel breast; the yoke of Christ sits easy on his neck; his burden is no burden at all. His simple rule is love; so that he cannot walk much amiss. Halleluia, Amen! O sacred season! May those who have experienced it look back to it with pleasure; and may those who really desire it look forward to it, with humble, but confident expectation. "Now, when I passed by thee, and looked upon thee, behold thy time was the time of love," &c.

(To be continued.)

MAN'S SIN HIS OWN GUILTY ACT AND DEED, AND HIS HEART BEING INCLINED THEREUNTO, SCRIP- TURALLY CONSIDERED.

"Incline not my heart to any evil thing, to practise wicked works with men that work iniquity."—Psalm cxli. 4.

The words before us constitute a part of the Psalmist's supplication to the God of his salvation, in which we have his petition that the Lord would not incline his heart to evil; and the reason why he made such a request, namely, that he might not practise wicked works with men that work iniquity. What

a solemn appeal to God! The curious and inquiring mind may ask, Do you then believe the Lord inclines a sinner's heart to sin? I answer, Yes, in a certain sense he does, or else the prayer appears but a solemn mockery of words, without any suitable meaning. But if we seriously read the Psalm throughout, we shall find the whole of it to be a composed and deliberate breathing of the soul in prayer to God; and we are assured that all Scripture is given by inspiration of God; and that therein holy men of God spake as they were moved by the Holy Ghost. (2 Tim. iii. 16; 2 Pet. i. 21.)

But as the declaration I have made is of such solemn importance, and as our reasonable powers by the utmost stretch of human wisdom faint, and are but foolishness, beneath the magnitude of the righteous interpretation of so awful and momentous a truth; may the Holy Spirit, to the declarative glory of God, so direct and influence my heart and mind, by comparing scripture with scripture, as on the one hand to make use of what he enables me to think and write to quiet some distressed and doubtful heart among his own people; and on the other, if possible, to stop the mouths of gainsayers, who will not admit the truth in question before us, unless God be the author of their sin.

Does the heart of the true believer tremble within him in exercise of thought upon the momentous subject? So has mine, till I felt my spirit sink within me. Nor are we without scripture proof to the same effect in the history of Jacob and Esau.

What I have in view is the blessing of Isaac upon his son Jacob; and perhaps it may not be unprofitable to enlarge a little upon so solemn a subject. It appears that Rebekah, the mother of Esau and Jacob, overheard the charge given to Esau, by Isaac his father, to go out and hunt for venison, and make savoury meat such as he loved, that he might bless him before the Lord, before his death. Rebekah, in the conception of Esau and Jacob, felt the struggle of the two children even in her womb, before they were born; and the effect upon her feeling was so amazing, that she could not rest until she went to inquire of the Lord, who assured her, that two nations were in her womb, and that two manner of people should be separated from her bowels; that the one people should be stronger than the other people, and the elder should serve the younger. (Gen. xxv. 23.) This, I have no doubt, sufficiently and effectually influenced the heart of Rebekah, to have a special and decided affection for Jacob, in preference to Esau whom Isaac loved; and to keep a pretty steady watch over the blessing, which, by birthright, according to God's command, be-

longed to Esau. (Deut. xxi. 17.) After Isaac had given his charge to Esau to hunt for venison, Rebekah calls Jacob, tells him what she had heard, and bids him go to the flock and get two kids, and she would make savoury meat such as his father loved, that so she might transfer the blessing from Esau to Jacob, contrary to the intention of his father. Jacob dreads the experiment, for as Esau was a hairy man, and himself a smooth man, his father, though blind, yet, by feeling him, would detect the imposition, and instead of bringing down a blessing upon himself, would have his father's curse. Jacob's remonstrance with Rebekah, his mother, proves of no avail; and to silence all objections, as if confident of success, tells him, "Upon me be thy curse, my son; only obey my voice, and go fetch me them." What a spirit of simplicity and grandeur upon so momentous a subject, is couched in these words of Rebekah! Jacob disputes the matter no further, but fetches the kids: his mother makes savoury meat such as Isaac loved, clothes him with Esau's garments, and puts the skins of the kids of the goats upon his hands and upon the smooth of his neck. Thus accoutred, she gave him the savoury meat and the bread, which she had prepared, and sent him to his father.

"And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me." Isaac doubts the truth of what he heard, and asks him, how it was he found it so quickly? To which Jacob replies, "Because the Lord thy God brought it to me." Upon this Isaac calls Jacob near unto him, that he might feel him whether indeed he were his very son Esau or not. By which it appears he strongly questioned the truth of what he heard; for his heart was fully intent upon giving the blessing to Esau, which he knew, by seniority of birth, was his right. When Jacob went near to Isaac, he felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And not being able by sight to discern him, because his hands were hairy like Esau's, he blessed him; but not before he expressly put the question to Jacob, "Art thou my very son Esau?" To which he replied, "I am." As soon as Isaac had made an end of blessing Jacob, and before he was scarce got out of the presence of his father, came Esau his brother in from his hunting: who also had made savoury meat, and brought it to his father, and said, "Let my father arise, and eat of his son's venison, that thy soul may bless me." And

Isaac said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.' Upon this Isaac trembled exceedingly, or as the margin of the Bible reads, *trembled with a great trembling greatly*, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and I have blessed him? yea, and he shall be blessed. What a solemn history have we here! How confounding to our reasonable notions of right and wrong! It affords much scope for comment, but I can enlarge but little. That the Lord designed the blessing for Jacob is evident, from the Lord's own mouth to Rebekah, for thus runs the testimony of Scripture: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works but of him that calleth, it was said unto her, The elder shall serve the younger." (Rom. ix. 11, 12; Gen. xxv. 23.) Rebekah understood the prophecy, and her affections were anxiously on the look out for its accomplishment: and as there appeared now no human probability to Rebekah but that the blessing inevitably must be Esau's, and that a few moments' delay would lose the blessing to her beloved Jacob for ever, she invents a stratagem of deception and falsehood, which she communicates to Jacob, and gets him to put into execution: and to our reasonable view of things, as the highest pitch of aggravation to the whole, Jacob appeals to the Great Searcher of hearts, the Lord himself, as having aided him in the haste he had used, and as being under his blessing and immediate direction therein.

(To be continued.)

A TRIED SINNER.

TO THE EDITORS OF THE GOSPEL STANDARD.

Sirs,—As the apostle of old said, so I must say,—“Such as I have, give I unto you.” At the best, it will be too much mixed with sin; for I daily find it as Paul said, “When I would do good, evil is present with me.” Ah, sirs! could you but see what a nest of unclean things there is in this heart of mine, I am sure you would say, “Thou art vile indeed!” I sometimes think that so vile a wretch as I feel myself to be, cannot belong to that happy people of whom it is said, “Fear not, little flock; it is your Father's good pleasure to give you the kingdom.” Nevertheless, at other times I hope that I have a precious Christ, more precious than I can describe to you. Then again, such coldness, such indifference, such un-

belief, such callousness, do I feel within, that I often fear all that I have felt and rejoiced in has not been a reality. If the apostle felt but half what I feel, he might well exclaim, "O wretched man that I am, who shall deliver me from this body of sin and death?" The little hope that now and then springs up seems ready to sink into oblivion under doubts and fears. I used to despair almost altogether, because I thought if I were a Christian, I should feel the sweetness of the precious promises made to disconsolate sinners in the word of God; whereas, often did I read them, and as often had I to close them again, not being able to feel that they were for me: till a short time ago, as the poet sweetly expresses it,

"—— I heard my Saviour say,
Come hither, soul, I am the way,"

in the last verse of Isaiah liv.: "No weapon formed against thee shall prosper." O what a mighty support it was to my sinking soul. It raised me out of the horrible pit, and out of the miry clay. I could then say, "Enough, my gracious Lord!" O, sirs, it was such a weapon for me that I cannot in any way describe to you. Could I but have left this wilderness, and this vile body, and died with it on my tongue! Satan could not then bring me in guilty; but it was too sweet to last long; yet it has left a sweetness behind that now and then enables me to rejoice, though in the desert.

If, sirs, you think this may be felt and enjoyed by a carnal man, do tell me so, through your valuable work. Often do I tell a precious Saviour what hardness I feel within; but almost as often does Satan break in, at some point or other, and mar my sweetest moments. Many a time do I groan, being burdened with guilt and misery. Dear sirs, I cannot describe it to you, but I think at times I could bear it a deal better were I assured that I belonged to that happy people, redeemed out of every nation, kingdom, people, and tongue; for I feel that if his precious Majesty should see fit to send me to hell, I could not but acknowledge he had done right. Bless his precious name, where shall I go? Without him I can do nothing. O that I could but enjoy him, and feel my union to him. I know he died for sinners, and where is there a greater sinner than I am? I can truly say there is nothing to compare to him—that my soul, when in her right mind, desires to have short of him; and whether these are the feelings of a hypocrite or not, they are my feelings; yet part with the little hope I have, I cannot, no, not for ten thousand worlds. He is precious to such a worthless wretch as I. I want to be found in Christ, to live in him, to die in him, and to stand in him

at the bar of God ; and this is my petition, if I know how to pray at all. But often when I attempt to address him at a throne of grace, is my too prone heart wandering after some forbidden object. I cannot tell you of all the various ways and turns that Satan takes to rob me of my joys ; for should my soul be warm in the wrestle with the God of Jacob, scarcely are the last words out of my mouth, ere pride says it is well done. O this cursed pride ! This is one part of my bondage and grief. I must and can hope in nothing short of a whole Christ ; for if my salvation were to be left to myself, my very feelings tell me I should perish eternally. But it is some consolation to me to know that it is through much tribulation the saints must enter the kingdom ; not that I like the way, but that the dear Lord has marked it out for his family.

Another course that Satan takes to overcome me with is, he says that I have sinned against the Holy Ghost ; and you know, sirs, as well as I do, that such a sin can never be forgiven, neither here nor hereafter. I cannot say that I know what kind of sin that is, and I often think I had better not know, lest, if I did, I should the more easily commit it, if I have not committed it already. Dear sirs, do tell me whether you think I had better know ; for I often fear if I do not know, I shall be kept in bondage until death.

Being afraid of wearying you with my crooked ways, I must conclude. Yours, (I wish I could, without wavering, say, in the bonds of grace,)

Manchester, Aug. 12, 1835.

JOHN.

A SAINT INDEED.—No. II.

(Extracted from Letters.)

My dear Friend, for Jesus' sake,—I have this morning received your kind letter. I have no difficulty whatever in reading your letters, and shall consider your correspondence a favour, whenever your time will allow you to write to us.

Our dear brother —— is alive in every respect, but to the world, and to that he is as dead as a living man can be. I have never myself witnessed in any one such a settled peace as he is favoured with. At his particular wish, I spent the whole of last Wednesday with him, and never shall I forget the day. Jesus was indeed with us, and a sweet bedewing from the sacred Spirit, I believe, we mutually felt. Nothing but Christ and him crucified is his theme ; nor do I think ten minutes, except while we took our meals, were spent through

the day but on the dear Redeemer, and his precious love *made known by the Holy Spirit*. Of the Holy Ghost's work, he is blessedly tenacious, and often said to me, "The reason I love your company so much is, because I feel sure, while I am talking with you, that you have tasted, and felt, and handled, the good word of life;" and believe me, my dear friend, I feel it no small mercy to have so much regard as he expresses, from a dear saint of God, living so near the throne as he is. He has lost his eyesight, but nothing moves him. In speaking of the sweet manifestation of the love of God to his soul, he said, "I have been so favoured, not once, nor twice, but over, and over, and over again; and now the Lord has taken my sight, and I say, Amen, amen! If he will restore it, I shall rejoice; but if not, here am I, Lord; do with me as thou wilt." He farther said, "Jesus is my constant theme." I replied, "Yes, sir, that will do for your morning and evening song." He said, "Ah! it will: I wake with it in the morning, and when I lay down at night I say, Here I am, Lord, made willing to be disposed of as thou wilt for me to live is Christ, to die is gain—*unspeakable gain, everlasting gain*. You can't think how I anticipate the day when I shall see his face, and never, never sin; and I think the time is drawing near." I said, "Have you any particular reason, my dear friend, for thinking so?" He replied, "Only my own feelings." I said, "Do you feel as if you were on the very threshold of heaven?" He replied, "I do, Mrs. —; *I really do!* A few more setting suns, and we shall see him as he is; and then we'll try which of us can sing the loudest; won't we?" I said, "We will, sir." "Ah," he rejoined, "but I shall sing the loudest of all the choir—of *all* the choir!"

His hands have been so paralyzed as to be quite useless; but now he can take a biscuit, and eat it, of himself. With the exception of such a trifle as that, Sally has to feed him like a child. I suppose his mind is in that sweet state, that his attention cannot be gained to any worldly affairs; but with this, I, of course, have no concern. On spiritual matters, he is quite collected, and I really do feel it a little heaven below to be in his room. His medical attendant says he is better in health. He can sit up a whole day, and take a little meat comfortably, eating what is given him; but would never, I think, ask for meat or drink, if it were not given him.

Now, my dear brother, I have filled my letter about our much-esteemed friend. He expressed his love to you in much warmth, last Wednesday; and added, "Perhaps I may yet see him again under my roof; but if not, I shall meet him in

glory." When he gave me your letter to him, I read it to him again. He wept, and I could scarcely read it to him for tears. O the union the dear saints of God feel to each other, for His sake *in whom the union stands!* Well; a little longer, and all the saints of God shall meet around the throne. Hail, happy day!

My dear husband joins in love to you, and thanks for your letter: hope to hear from you again soon. Dear Mr. — will, I am sure, be glad to hear from you. After reading your kind letter to us this morning, I sent it to him, knowing it would rejoice him.

And now, my dear friend, farewell! The Lord bless you! Remember at the throne one who has long loved you for Jesus' sake.

H—, October, 1829.

CHRIST ALL.

(Concluded from Page 20.)

Remember all the patterns of grace that are in heaven. Thou thinkest, "Oh! what a monument of grace should I be!" There are many thousands as rich monuments as thou canst be. No guilt ever exceeded the merits of Christ's blood; no sin could ever conquer the invincible power of his grace. Do not despair; hope still, even when the clouds are blackest. Whatsoever Satan or conscience says, do not conclude against thyself. Christ will have the last word. He is Judge of quick and dead, and must pronounce the final sentence. His blood speaks reconciliation (Col. i. 20), cleansing (1 John, i. 7), purchase (Acts xx. 28), redemption (1 Pet. i. 18, 19), purging (Heb. ix. 13, 14), remission (Heb. ix. 22), liberty (Heb. x. 19), justification (Rom. v. 9), nearness to God. (Eph. ii. 13.) Stand and hearken what God will say, for he will speak peace to his people, and to his saints. (Psalm lxxxv. 8.) He speaks grace, mercy, and peace. (2 Tim. i. 2.) That is the language of the Father and of Christ. Wait for Christ's appearing as the morning star. (Rev. xxii. 16.) He shall come as certainly as the morning, as refreshing as the rain. (Hos. vi. 3.)

The sun may as well be hindered from rising, as Christ the Sun of Righteousness. (Mal. iv. 2.) Do not legalize the gospel, as if part remained for thee to do and to suffer, and Christ were but a half Mediator; as if thou must bear part of

thine own sin, and make some satisfaction. May sin break thy heart, but not thy hope in the gospel.

When we come to God, we must bring nothing but Christ with us. Any ingredients, or any previous qualifications of our own, will mar faith. He that builds upon duties, graces, &c., knows not the merits of Christ. This makes believing so hard, so far above nature: if thou believest, thou must renounce as dung and dross (Phil. iii. 7, 8) thy privileges, thine obedience, thy baptism, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings, and nothing but Christ must be held up. Thy workings, thy self-sufficiency must be destroyed; thou must receive all at God's hand. Christ is the gift of God. (John iv. 10, and iii. 16.) Faith is the gift of God. (Eph. ii. 8.) Pardon is a free gift. (Rom. v. 16.) Ah! how nature storms, frets, rages at this, that all is gift, and it can purchase nothing with its works, and tears, and duties, that all works are excluded, and of no value in the justification of the soul. (Rom. iv. 5.)

If nature had been to contrive the way of salvation, it would rather have put it into the hands of saints and angels to sell it, than into the hands of Christ who gives freely, whom therefore it suspects. Nature would set up a way to purchase by doing; therefore it abominates the merits of Christ, as the most destructive thing to it. Nature would do anything to be saved, rather than go to Christ, or close with Christ, and owe all to him. Christ will have nothing; but the soul would thrust somewhat of its own upon Christ. Here is the great controversy. Consider;—didst thou ever yet see the merits of Christ, and the infinite satisfaction made by his death? didst thou see this when the burden of sin and the wrath of God lay heavy on thy conscience? That is grace! the greatness of Christ's merit is not known, but to a poor soul in deep distress. Slight convictions will have but a slight, low esteem of Christ's blood and merits.

Despairing sinner! thou lookest on thy right hand and on thy left, saying, "Who will show me any good?" thou art tumbling over all thy duties and professions to patch up a righteousness to save thee. But when the Holy Spirit enables thee to look at Christ, thou wilt say, He is a Saviour, and there is none besides him. (Isa. xlv. 21.) Look any where else, and thou art undone. God will look at nothing but Christ; and thou must look at nothing else. Christ is lifted up on high, as the brazen serpent in the wilderness, that sinners at the ends of the earth—the greatest distance—may see him and live. (John iii. 14, 15.) The least sight of him

will be saving; the least touch healing to thee. And God intends thou *shouldst* look on him; for he hath set him upon a high throne of glory, in the open view of all poor sinners. Thou hast infinite reason to look on him; no reason at all to look off him. He is meek and lowly of heart. (Matt. xi. 29.) He will do that himself which his creature has to do; viz., bear with infirmities. (Rom. xv. 1.) No pleasing himself; no standing upon points of law. (Ver. 2.) He will restore the spirit of meekness (Gal. v. 1), and bear thy burdens. (Ver. 2.) He will forgive; not only till seven times, but seventy times seven. (Matt. xviii. 21, 22.) It put the faith of the apostle to it to believe this. (Luke xvii. 4, 5.) Because *we* are hard to forgive, we think Christ is so.

We apprehend sin too great to be pardoned. We think Christ doth so, and measure infinite love with our line, infinite merits with our sins, which is the greatest pride and blasphemy. (Psal. ciii. 11, 12; Isa. xl. 15.) Hear what he saith: "I have found a ransom." (Job xxxiii. 24.) "In him I am well pleased." (Matt. iii. 17.) God will have nothing else. Nothing else will do thee good, or satisfy conscience, but Christ, who satisfied the Father. God doth all upon the account of Christ. Thy deserts are rejection, wrath, hell. Christ's deserts are acceptance, pardon, life. He will not show thee the one, without giving thee the other. It is Christ's own glory and happiness to pardon.

Consider; whilst Christ was upon the earth, he was more among publicans and sinners than *scribes* and *pharisees*, his professed adversaries, for they were righteous ones. It is not as thou imaginest, that his state in glory makes him neglectful, scornful to poor sinners. No; he hath the same heart now in heaven. He is God and changeth not. He is "the Lamb of God that taketh away the sins of the world." (John i. 29.) He went through all thy temptations, dejections, sorrows, desertions, rejections. (Matt. iv. 3—12, 26; Mark xv. 34; Luke, xxii. 44; Matt. xxvi. 38.) He hath drunk the bitterest of the cup, and left thee the sweet: the condemnation is out. Christ drank up all the Father's wrath at one draught; and nothing but salvation is left for thee. Thou sayest I cannot believe, I cannot repent. Christ is exalted a Prince and a Saviour, to give repentance and remission of sins. (Acts v. 31.) Hast thou nothing but sin and misery? Then Christ is just suited to thee. We would be bringing to Christ, and that must not be. Not a penny of nature's highest improvements will pass in heaven. Grace will not stand with works. (Tit. iii. 5; Rom. xi. 6.) That is a terrible point to nature,

which cannot think of being stripped of all, not having a rag of duty or righteousness left to look at. Self-righteousness and self-sufficiency are the darlings of nature, which she preserves as her life. That makes Christ seem ugly to nature. Nature cannot desire him. He is just opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it quite contrary to Christ. It would be to the just, the innocent, the holy, &c. Christ makes the gospel for thee; that is, for needy sinners; the ungodly, the unrighteous, the accursed. Nature cannot endure to think the gospel is only for sinners: it will rather choose to despair, than to go to Christ upon such terms. When nature is put to it by guilt or wrath, it will go to its old haunts of self-righteousness, self-goodness, &c. An Infinite Power must cast down those strong-holds. None but the self-justiciary stands excluded by the gospel. Christ will look at the most abominable sinner before him; because to the other Christ cannot be made justification. He does not know or confess his sin. (John ix. 41.) To say, in compliment, "I am a sinner," is easy; but to pray with the publican indeed, "Lord be merciful to me a sinner!" is the hardest prayer in the world. It is easy to say, "I believe in Christ." But to see Christ full of grace and truth, "of whose fulness thou mayest receive, grace for grace;" that is saving. It is easy to profess Christ with the mouth. But, to confess him with the heart, as Peter did, "to be the Christ, the Son of the living God," the alone Mediator; that is above flesh and blood. Many call Christ *Saviour*; few know him to be so. To see grace and salvation in Christ, is the greatest sight in the world. Sights will cause applications. Men may be ashamed to think, in the midst of so much profession, they have known so little of the blood of Christ, which is the main thing of the gospel. A Christless, formal profession is the blackest sight, next to hell. Thou mayest have many good things; one thing may be wanting, that may make thee go away sorrowful from Christ. Thou hast never sold all that thou hast, never parted with all thine own righteousness, &c. Thou mayest be high in duty, and yet a perfect enemy and adversary to Christ in every prayer, in every ordinance.

Free will, or moral capacity of believing in, turning unto, and calling upon God in Christ, the Scriptures, the Articles of the Church of England, and the experience of Christian men, declare the natural man hath not. His refuge is free grace. (John vi.; 1 Cor. ii.; Rom. viii. 7.) The idea of it will soon be destroyed in his heart who hath had any spiritual dealing with Jesus Christ; as to the

application of his merits, and subjection to his righteousness; Christ is every way too magnificent a person for poor nature to apprehend. Christ is so infinitely holy, nature durst not look at him; so infinitely good, nature can never believe him when it lies under full lengths of sin. Christ is too high and glorious for nature to do so much as to touch. There must be a divine nature first put into the soul, to make it lay hold on him who lies so infinitely beyond its sight.

That Christ which the natural man can apprehend, is but a Christ of his own making; not the Father's Christ, not Jesus the Son of the living God, to whom none can come without the Father's drawing. (John vi. 44, 45.)

Judge not Christ's love by providences, but by promises. (Psl. lxxiii.; Heb. xii. 1; Eccles. ix.) Bless God for shaking off false foundations; and for any way whereby he keeps the soul awakened and looking after Christ. Better is sickness and temptation, than security and slightness.

It was the saying of a great saint, he was more afraid of his duties than his sins: the one often made him proud, the other always made him bumble.

High professor! despise not weak saints. Thou mayest come to wish to be in the condition of the meanest of them. It is a high privilege to be faithful to others' infirmities while sensible of thy own; to be content with little of the world, then little will serve; to think very little of the earth because unworthy the least; to think much of heaven not little, because Christ is so rich and free; to think every one better than thyself, and ever carry self-loathing about thee, as one fit to be trampled upon by all the saints; to see the vanity of the world, and the consumption that is upon all things, and love nothing but Christ; to mourn to see so little of Christ in the world, so few needing him—trifles pleasing them better; to mourn to think how many under baptism and ordinances, who are not under grace—looking much after duty and obedience, little after Christ, or grace; to prepare for the cross, and welcome it; to bear it triumphantly as Christ's cross, whether scoffs, mockings, jeers, contempt, imprisonments, &c.; to remember thy sins, Christ's pardonings; thy deserts, Christ's merits; thy weakness, Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilt, Christ's new applications of his blood; thy failings, Christ's assistance; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness.

Blessed soul! whom Christ shall strip of his own righteousness and wash in the blood of the Lamb. (Rev. vii. 14.)

Woeful, miserable professor! who hast not the power within. Rest not on the judgment of thy fellow-creatures. Thou mayest be applauded by them, and cast away in Christ's day of trial. Thou mayest come to baptism, and never "come to Jesus and the blood of sprinkling."

But thou who hast found Christ ALL and thyself absolutely NOTHING, who makest Christ all thy life, and art dead to all righteousness besides; thou art the Christian, one highly beloved, who hath found favour with God, a favourite of heaven. Do Christ this one favour for all his love to thee; love his poor saints and people (the meanest, the weakest notwithstanding any difference in judgment); they are engraven on his heart, as the names of the children of Israel on Aaron's breast-plate. (Exod. xxviii. 21.) Let them be so on thine: "Pray for the peace of Jerusalem; they shall prosper that love thee." (Psalm cxxii. 6.)

POETRY.

ACROSTIC—THE GOSPEL STANDARD.

T he standard of truth is the banner of love!
 H ow precious to those who are born from above!
 E lected, redeemed by covenant blood,
 G lean'd out of the world by the Spirit of God.
 O rdain'd by the Father, preserved in the Son,
 S ecure as His throne are the trophies He's won;
 P repared for his service by pardoning grace,
 E lated with love that communicates peace,
 L ife, light, faith, and hope, the whole truth to embracc.
 S uch only enjoy the mysterious scheme
 T hat's laid by the triune Jehovah supreme!—
 A lmighty in power, in wisdom and skill,
 N arrator of all things concerning His will;
 D isposer of all both in heaven and earth,
 A nd every creature the ocean brings forth!
 R ejoice then in Jesus, our Saviour and King,
 D epend upon nothing the creature can bring.

Bridgnorth, July 21st, 1835.

W. T.

A SUNDAY SCHOOL HYMN.

Indulgent God, bow down thine ear,
 Make this young tribe thy special care;
 Teach them thy praises to repeat,
 And worship towards thy mercy-seat.

Though trophies to the power of sin,
 And strangers to thy grace within,
 Yet from the mighty take the prey,
 And show thy power on this thy day.

Within thine house, and at thy throne
 We bring them, Lord, but thou alone
 Canst change the heart, subdue the will,
 And lead them forth to Zion's hill.

Bless thou the words of sacred truth,
 Which oft we place before our youth;
 That when the earth knows us no more,
 They may be found thee to adore.

August, 1835.

LEBBEUS.

GLEANINGS.

Adam had no need of books, for he had the book of Nature; and all the patriarchs and prophets do cite much out of that book; as, touching the sorrows of women bearing children, of the fellowship and community of the members of man's body, as St. Paul relateth such parables, and saith, that one member cannot miss another: if the eyes did not see, whither then would the feet go? how would they stumble and fall. If the hands did not fasten and take hold, how then should we eat? If the feet went not, where then would the hands get anything? Only the maw, that lazy drone, lies in the midst of the body, and is fatted like a swine. This parable teacheth us that mankind should love one another, as also the Greek's pictures do teach, concerning two men, the one lame, the other blind, who showed kindness the one to the other, as much as in them lay; the lame guided the blind in the way, which else he neither knew nor saw, and the blind carried the lame, that else could not go; so that they both were holpen and came forward.—*Luther.*

God is patient, long-suffering, and merciful, in that he can keep such silence, and can suffer so long the most wicked wretches to go unpunished: I could not do so.—*Luther.*

A man should never be ashamed of owning he has been wrong, for it is but saying, in other words, he is so much wiser to-day than he was yesterday.

What is God?—A spirit. How large? So large as to fill immensity, and so small as to dwell in the "humble and contrite heart."

THE
GOSPEL STANDARD,
OR,
FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

No. 3. OCTOBER, 1835. 2d.

THE ELECTION, AND THE REST.

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

What a solemn declaration! How expressive at once of God's sovereignty, his mercy, and his justice!—of his sovereignty, in discriminating amongst the children of men, giving no reason why, only that it was "because he would," because "it so seemed good in his sight," and because he doeth "as he will in the armies of heaven, and amongst the inhabitants of the earth:" of his mercy, in choosing to himself a people out of every nation, and kingdom, and people, and tongue, on whom he fixed his love, and in whom he resolved to show the greatness of his power and goodness, by bringing them safe to glory—not merely *accepting* a Surety, but *himself providing* one, and that Surety the only Son of his bosom: and of his justice, in pouring his wrath upon the wicked, upon the non-elect, upon them that know not God, and that obey not the gospel of our Lord Jesus Christ, thereby satisfying the claims of law (nay, I beg pardon, the law never can, even in eternity, be satisfied by these latter), and, in the sight of angels,

men, and devils, solemnly declaring that not one jot or tittle can fall to the ground till all be fulfilled.

In this epistle, the apostle Paul appears to dwell more particularly upon the *strong* doctrines of the gospel, setting forth the utter impossibility of the non-elect procuring forgiveness of their sins, and the like impossibility of any of the elect perishing in theirs: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy:" "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness:" "He hath mercy on whom he will have mercy, and whom he will he hardeneth:" "There is a remnant according to the election of grace:" "That he might make known the riches of his glory on the vessels of mercy *afore prepared* unto glory, even us, whom he hath called:" "The election hath obtained it, and the rest were blinded." According to our natural reason, we are almost ready to wonder how any one, professing to believe the Bible, can read over this epistle, and yet not acknowledge the doctrine of God's sovereignty, in election and reprobation; but when we reflect that, in the days of the apostle himself, it was spurned at, and fought against, and that as it was in the beginning, it is now, and ever shall be, we trace even this very matter to the same source—"The rest were blinded;" and reading, as we do, in the word, that men *shall* murmur at and rebel against it, we no longer wonder that it is so, but say, with the dear Lord himself, they "believe not, because they are not of his sheep" (John x. 26); and stand with holy astonishment and adoration, that ever the Holy Ghost should have revealed this unto babes, and hid it from the wise and prudent.

I have no hesitation in saying, it is as impossible for any one to believe, vitally, these things, who is not one of the "remnant," as it is for any one to go to heaven without being made to believe them, acknowledging, before God, that were it not for such blessed truths, there could be no hope for him, feeling, as he does, that if there were no more mercy extended to him than there was to Judas, he must share the like fate, having no power to help his own soul, and being fully sensible that if God had left him amongst the number of the reprobates, and cast him for ever into that lake which burneth with fire and brimstone, he would have been a righteous God, and have done no more than he merited at his hands.

The principal thing, speaking after the manner of men, which prevents mortals from receiving the doctrine of God's

sovereignty, is, the pride of their hearts: they cannot bear the idea of God being and doing all, and having all the glory. They want to have a finger in the pie, and never will submit to lie broken-hearted at the feet of Jesus, willing to be anything or nothing, as shall seem good in the sight of God, till the Holy Ghost subdues their proud spirit, and, turning over the deceitfulness of their hearts, and "setting in order before their eyes" the sins of their youth, as well as of their riper years, makes them cry out, "Behold, I am vile!" "Lord, save, or I perish!"

If we converse for a time with an avowed Infidel, we shall find that this is the case with him—he cannot bow to God's sovereignty. I remember an instance of a fellow-workman of mine, who, one evening, in my own apartments, began cavilling with me about election, saying, he never could believe that God would make some men to save, and leave the rest without a chance. I was about referring him to different parts of the word of God, the epistle before us amongst the rest, when he hastily stopped me, and said, "As for Paul, though I, of course, admit such a man did once exist, yet, seeing that he and Calvin were both of a stamp, I don't believe a word he said; and this makes me look upon the supposed Christ as a knave, and the whole New Testament as a cursed catchpenny." I was, for a few moments, dumb; but at length coolly said to him, "Then you mean to say, that you have carefully read over the Bible, and, finding the doctrine of election clearly revealed in it, you are determined to set it at nought, because you think every man ought to have what you call a chance?" "Just so," he replied; "and this makes me look upon the Methodists as a precious set of rascals; for I cannot see how any one can impartially read, at the same time that they believe in, what is called the Scripture, and yet not be a Calvinist; therefore, I do think *some* of the Calvinists *may* be sincere, because they are fools enough to believe what the Son of Joseph, the apostles, and the rest of them said, thinking they were sent and inspired by God: but, for my own part, I look upon them all as a set of impostors." "Then, my friend," said I, "let me tell you, you are to me another *natural* proof that the Bible is the word of God; for it is therein declared that there *shall* be men who will not believe what is recorded, even though it is declared unto them; and, 'The election hath obtained it, and the rest were blinded:' but, as I cannot associate with an Infidel, the sooner you go home the better." Though I felt deeply for the situation of this poor man, who was one of considerable learning, yet he was made the means,

at the time, of strengthening my faith, as I saw in it the hand of God, sending a raven to feed me, and making a Balaam bear witness to the truth, though his proud heart did not like it.

"The election hath obtained it." Now, *what* hath the election obtained? By reading the context, we shall find, that it is the grace of God, making them wise unto salvation; not of works, but purely and entirely the gift of God. And here I might speak of the *effects* of this grace, and, indeed, also of the *election*—stating how the Lord first brought me to have a hope that I was one included in that blessed word, thereby, in his dear hands, comparing, as I went on, my statements with the word of God, being made the means of strengthening the feeble knees, of propping up the hands that hang down, of proclaiming liberty to the captives, and of binding up the broken-hearted; but as my object in this epistle is to dwell more particularly on the doctrinal than the experimental part of the subject, I will leave the latter until my mind is led into it at a future period; and proceed to make a few remarks (and they shall be few) on the latter part of our text—"The rest were blinded."

That "the rest" means all that are left, one would suppose no man in his senses would deny; and, indeed, between man and man, touching worldly things, we should be laughed at if we asserted the contrary. Nevertheless, we have a sect (the Fullerites) who say, "God has an elect people, whom he *will* save, and *the rest* have all a chance." How glaringly blasphemous, with such a passage as our text staring them in the face! Well, indeed, is it declared, that "the heart is deceitful above all things, and desperately wicked;" for Satan himself knows better, and, I am almost inclined to believe, never could have invented such a lie, had not the heart of man (deceitful *above* the devil) laid the foundation! That God has an elect people, whom he *will* save, I fully believe, and sometimes, in some degree, experience the sweetness of it; but I never can believe that "the rest" ever can be saved; for God says, "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." (John xii. 40.) In other words, to prevent the possibility of his all-wise, almighty plans being frustrated, he has so ordered all things that no sinner can be saved whom he did not in eternity determine *should* be saved: for, "the rest were blinded:" consequently, if a soul could, by any stratagem, get to heaven, which Jehovah did not foresee would, or predetermine should, be there, it would set

forth that there was some being in existence wiser or more powerful than God himself; which is an idea at which an Infidel would blush! Therefore, if a poor sinner, under a deep sense of his lost, ruined condition, before a heart-searching God, be made to flee to Christ, as his only Saviour, it is because the blessed Spirit, according to the settled will of Jehovah, has turned him inside out, making it manifest that he is one of that happy number which the dear Redeemer says shall "never perish," but who shall show forth his praise.

By "the rest," then, without longer hesitating, we are to understand, the non-elect—all those who, according to the sovereignty of Jehovah, are left to the awful effects of their sin against God.

"Were blinded." Mark! it is in the *past* tense—*were* blinded; and if we attempt to inquire how far back, we cannot stop till we get to eternity, where we are immediately lost. I am not one of those who blasphemously assert that God makes a man to damn him. O, no! God forbid! Man was made upright and holy, and his sin, *and that alone*, made him unholy. Consequently, though in the sight of the Eye Omniscient, he was blinded in eternity, yet, in the sight of angels, devils, and men, he was blinded only from the time he fell. And from this I infer, that the apostle, when he uses the term, does not imply that God was the moving cause of his being blinded, but only that, foreseeing that he would fall, and by the fall be blinded, or hardened, he determined upon leaving him (the non-elect) in that state of darkness, or hardness, into which the fall would sink him, and where he was found *after* the fall,—the Holy Spirit not enlightening his eyes, nor renewing his heart, but leaving him in the "spirit of slumber," a slave to his heart's lusts, his deaf ears, and his blind eyes. (Rom. xi. 8.) And in this state is all the human race, the elect as well as the non-elect, till almighty, sovereign grace draws the line of distinction, bringing out the former, as vessels made to honour, causing them to see the awful state in which they stand before God, and making them cry out for help and deliverance to the mighty God of Jacob; while "the rest" are left to the folly of their ways, blinded by the hardness of their hearts, to perish in their sins, without God, and without hope.

And now, let me ask, "Shall not the Judge of all the earth do right?" "Who art thou, O man, that repliest against thy Maker?" "Canst thou, by searching, find out God?" O may we, my dear readers, be kept from presumptuously fighting against God's word; and may we be enabled ever to lie

submissive at the feet of Jesus, casting all our cares upon him, who, if we have the blessedness of constituting members of his family, indeed careth for us, is the prayer of yours to serve in the Lord's cause,

Manchester, Sept. 21, 1835.

THOMAS.

ON SANCTIFICATION.

TO THE EDITORS OF THE GOSPEL STANDARD.

Dear Sirs,—Feeling, as I trust I do, a growing concern for the glory of God and the spread of the gospel, and believing that your work will, in the hands of the Lord, be a means of the furtherance of the glorious gospel of God our Saviour, I feel it my duty and privilege to encourage it in every way I can; and I therefore forward you the following remarks on the great and glorious doctrine of sanctification, which I submit for your approval or rejection.

The doctrine of sanctification is clearly revealed in the word of God; and when the mind of the saint is led into it by the blessed Spirit, the doctrine of a Triune Jehovah shines forth; for we are sanctified by the Three that bear record in heaven, the Father, the Word, and the Holy Ghost; as will evidently appear if we take into consideration the different acceptations the term bears in the word of God.

I By the term sanctification, or sanctify, we are sometimes to understand the setting apart of a thing or person to a certain use or office. As for instance: God sanctified, or set apart, the seventh day as a Sabbath of rest. Before the Lord formed Jeremiah in the womb of his mother, he sanctified, or ordained, him, a prophet unto the nations. (Jer. i. 5.) In this sense, Christ, the Father's first elect, was sanctified, or set apart (John x. 36), as the Mediator of the better covenant, before all worlds. In like manner, the election of grace were sanctified, or set apart, by God the Father, as his chosen people, in Christ, from everlasting. Hence Jude, the servant of Christ, dedicates his epistle to them that are "sanctified by God the Father, and preserved in Christ Jesus, called by God's grace." And Paul, writing to the church at Corinth, uses a similar mode of expression: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints;" and in his solemn address to the elders of the church at Ephesus, we have the same principle maintained: "And now, brethren, I commend you to God, and to the

word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified." Also in the 10th chapter of his Epistle to the Hebrews, where he says, that Christ "hath, by one offering, for ever perfected them that are sanctified."

From the above passages, how evident it is that God's predestinated people were eternally sanctified by God the Father, in Christ Jesus, and that election and sanctification are of the same eternal date; and, as it is said in the articles of the church of England! "The Godly consideration of 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, mortifying the works of the flesh and their earthly members, and training up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God."

II. By sanctification, we are sometimes to understand a cleansing from that which in itself is unclean or impure, as we all are, both by nature and practice. This sanctification, or cleansing, is by the precious blood of Christ, which cleanseth from all sin. Of this, Paul speaks: "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. xiii. 13); "Husbands, love your wives, even as 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." Again, in Heb. ix. 13, 14, Paul, contrasting the blood of the Levitical priesthood with the blood of Christ, says, "If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifyeth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God;" and, in 1 Cor. vi. 11, having reckoned up the black catalogue of crimes to which the unrighteous are given up, adds: "And such were some of you; but ye are washed, but ye are sanctified, by Christ, who of God is made unto us sanctification, and redemption; for he that sanctifieth, and they who are sanctified, are all of one." This sanctification we greatly need, for we were born in sin, and conceived in iniquity: we are men of unclean lips, and dwell amongst a people of unclean lips; and if we know the plague of our own hearts, we

feel, at times such swarms of vain and sinful thoughts working within, even when on our knees in our closets, that we have to cry out from our very soul, "O Lord, I am vile!" "Unclean, unclean!" "Wretched man that I am, who shall deliver me from this body of sin and death!" And were it not for the fountain of Jesus's sanctifying blood, which is open for sin and uncleanness, such black, polluted, guilty sinners as we are must sink in despair. But we rejoice to hear our gracious Lord say unto us, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool." Such is the power and efficacy of the blood of atonement, that when it is applied to the conscience by the power of the Spirit, it removes the burden of guilt, softens the hard heart, and brings that joy, peace, and rest that the world can neither give nor take away, for it speaks better things than the blood of Abel. Abel's blood called for vengeance to burst on Cain's guilty head; but the blood of Christ is crying for peace and pardon to rest on all the ransomed of the Lord. The church triumphant in glory, having proved the power and efficacy of the sanctifying, cleansing, purifying blood of the Lamb, make it the glory of their song: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

"Happy songsters,
When shall I your chorus join?"

III. The work of sanctification is also ascribed to the Holy Ghost: "But we are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth" (2 Thess. ii. 13); "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ."

In treating upon the sanctification of the Spirit, as it is laid down in the word of God, it must be observed,

I. As God the Father hath eternally sanctified his people in Christ, so for them Christ hath obtained eternal redemption; yet who these people are is only made known by the sanctification of the Spirit; for before the Holy Ghost takes possession of their hearts in regeneration, they are dead in trespasses and sins, and enemies to God by wicked works, both body and soul being given up to work wickedness with greediness. But when He takes them in hand, he sanctifies them,

or sets them apart for the service of God; according to that exhortation, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness." (Rom. vi. 19.) They are a people the Lord hath formed for himself, and, under the sanctifying influence of his Spirit, they shall show forth his praise, making it manifest that they are a peculiar people, zealous of good works, which God hath before ordained that they shall walk in them. Lighted up by the Holy Ghost, they are as a candle put in a proper place, to give light to all round; or as a city set upon a hill, which cannot be hid. By their fruits, they are known to be the Lord's sanctified ones: "For this is the will of God, even our sanctification, that we should abstain from fornication, that every one of us should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles, which know not God: for God hath not called us unto uncleanness, but unto holiness." (1 Thess. iv. 3, 4.) "If a man (by the Spirit's influence) purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work." (2 Tim. ii. 21.) This can only be the case with us as the Lord works in us to will and do of his own good pleasure; for from him is our fruit found. In 1 Thess. v. 23, Paul says, "And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Thus the Lord makes it manifest that his people are not of the world, but that he hath chosen them out of the world, as a seed to serve him, and a generation to call him blessed.

2. In considering the sanctification of the Spirit, as an *internal* work of grace in the heart of a believer, we shall find that it is a growing work; but this must be made the subject of another paper.

(To be continued.)

A TRIED SINNER.

TO THE EDITORS OF THE GOSPEL STANDARD.

Dear Sirs,—Having noticed on your wrapper for this month a request for some remarks from some of your correspondents on the above person's letter, and as there wants not a long train of useless words, I beg to offer a few remarks upon his

case ; and, in the first place, to observe, that there appears no doubt but he is a brother born from above, but wants to be cut, suppled, washed, and bound up by the good Spirit.

This friend says that he is vile indeed, and when he would do good evil is present with him. This is a blessed thing to know, and, as proof that he is alive, he evidently feels it, and is not dead in trespasses and sins, Christ being precious to his soul. In the Lord's good time, no doubt he will grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. As to his continual feelings of his sinfulness, this will drive him to Christ, the throne of grace, to live more out of himself and upon Christ, which is the only way of relief for the guilt and misery he feels. (See Matt. xi. 28.) Then will he run and not be weary, and walk and not faint; and be found sensibly in him, not having his own righteousness on, but that righteousness which is of God by faith in Christ Jesus, in which the righteous will sit in judgment, and not stand criminal-like at the bar of God.

Then as to prayer. At times this friend says he cannot pray, by reason of the sin he feels : at all events, he acknowledges that he groans and desires, although he is beset with the besetting sin of unbelief in the prison-house, which seems to hinder his prayers to God ; but he does pray, it appears. This is good again. As the Lord wants nothing from him, at present, but a broken heart, and a groaning heart, these precede a rejoicing heart ; therefore I would say to him, Cheer up, my brother ; although thy road appears dark, narrow, rugged, and crooked, there is no doubt but thou wilt come out at the right end ; and although thou dost not like the way, yet it is the way the Lord is pleased to exercise thee, to let thee know what is in thy heart, how great a sinner thou art, and thy own helplessness, and to make thee wholly sick of thyself, that Christ may sensibly be found the great Physician, to cure all thy diseases, that thou mayest come with confidence to the throne of grace, and obtain necessary mercy and grace to help in time of need, where thy prayers will be turned into praises ; but remember this, that in, by, and through thyself thou canst do nothing as thou oughtest, nor anything without Christ, whose precious blood cleanseth from all sin. This speaks aloud to every necessitous soul, even to brother John.

John saith, that he is afraid that he has committed the unpardonable sin, the sin against the Holy Spirit of God. He need not be afraid that he has done so, or of knowing particularly in what that sin consists, as the very fear of having done so, notwithstanding the temptation to believe he may in

some way have done it, is a proof at once that he could not, would not, and has not, committed it. That sin can only be committed wilfully, knowingly, and maliciously, as the Jews did when they attributed Christ's miracles to witchcraft, which were evidently wrought by the Spirit of God in and by Christ. Matt. xii. 24: "But when the Pharisees heard it (the blind and dumb man healed) they said, 'This fellow doth not cast out devils but by Beelzebub, the prince of the devils.'" Luke xi. 19: "And if I, by Beelzebub, cast out devils, by whom do your sons cast them out? Therefore shall they be your judges." And also, John ix. 41. The sin against the Holy Spirit was such a deadly sin that no atonement could be made for it, even under the old law, but such sinners were stoned to death; and to blaspheme the proofs by the spirit of Christ's Messiahship, was the unpardonable sin, to be visited with a sorer punishment, even with fire. This is the doom of all such as wilfully sin against the Holy Spirit; therefore our friend has nothing to fear from his sinful feelings, on the supposition that he might have committed that sin; for if he had, like Paul, sinned ignorantly in unbelief, it would not have made him chargeable therewith; but it is clear, from his own statement, that he fears to do that that he cannot commit through fear, and which can only be done without fear. And now may the God of hope fill brother John with all joy and peace in believing, that he may abound in hope through the power of the Holy Spirit.

As I promised to be short, I conclude, in the hope that the Lord would in mercy bless a word in season to brother John, who appears anxious to know the truth, that he might be free. May he, then, look to Jesus, who hath said, "Ye shall know the truth, and the truth shall make you free."

Yours truly,

Chiswell-street, London, Sept. 10, 1835.

JOHN STYLE.

**MAN'S SIN HIS OWN GUILTY ACT AND DEED,
AND HIS HEART BEING INCLINED THEREUNTO, SCRIPTURALLY CONSIDERED.**

(Continued from page 38.)

Rebekah's stratagem of lies and deceit succeeded, and obtained the blessing for Jacob. There can be no doubt but the immediate presence of God the Spirit was unctuously felt by Isaac as he pronounced the blessing upon the head of Jacob; for if you read the words of Isaac in the blessing, he seems to

pour forth his whole soul of blessing upon him, in the name and from the Spirit of the Lord his God: so much so, that when Esau importuned with tears for a blessing also, Isaac for a while seems at a loss how to grant his request; and it is worthy of further remark, that when Isaac found out the imposition practised upon him by Jacob, in all its aggravated bearings, instead of revoking the blessing, and substituting a curse upon Jacob, more heavy, if possible, than the blessing was great, from the notorious aggravation of circumstances under which the blessing was obtained; I say, instead of revoking the blessing and substituting a heavier curse, Isaac a second time confirms what he had done, by saying to Esau, "Yea, and he shall be blessed;" And upon the departure of Jacob from his father's house, Isaac again calls Jacob, and blesses him a third time. I must make one more remark here, and that is, as Jacob was on his road to Laban's house, a stranger in a strange land, and sleeping under the canopy of the heavens, the Lord himself appears to him, and blesses him himself, nor once upbraids him for what he has done; and emphatically tells him at the conclusion of the blessing, "I will not leave thee, until I have done that which I have spoken to thee of." (Gen. xxviii. 15.) Nevertheless, it is evident from the subsequent life of Jacob, that the sin and guilt of what he had done was his own; for he himself, more than once, in the same measure he measured to his brother, had it measured to him again: First, in being deceived with Leah in marriage for Rachel, whom he so tenderly loved; and having to trail through another seven long and tedious years, before he could obtain the longed-for object of his affections; and when he obtained her, she was the most grief to him. Second, Laban himself, whom he served, changed his wages not less than ten times; not to notice the many painful events besides, which he had to pass through; that in conclusion he was constrained to say, when taking a momentary review of the chequered pilgrimage of his life, "Few and evil have the days of the years of my life been." (Gen. lvii. 9.)

Upon a review of the whole, then, let me ask, was it not the Lord's good pleasure, his will and determination, that Jacob should enjoy the blessing to its fullest extent, although he took such undue methods to procure it? Surely it was. What shall we say then to these things? Is there unrighteousness with God? God forbid. So argues the great apostle of the Gentiles; and with such a conclusion he was content: and to such a frame of soul, in due time, the Lord will bring and rest all his beloved people.

One thing in particular, I wish the believer not to lose sight of before I proceed, and that is, as to what ought to be our feelings, when truths, as inexplicable as they are glaringly bright, stare us in the face. Let Isaac be our example: he not only trembled, but trembled exceedingly, at the mysterious chain of circumstances before him, from the inscrutable methods the Lord was pleased to make use of, in the sovereignty of his ways, to bring about his strange acts and works of mercy and of judgment. May the Lord bless us with a spirit like Isaac, to tremble at his word, and not fight against it, because we cannot satisfy our over curious minds upon this question, How can these things be, consistent with our own views of right and wrong? "Let the potsherd strive with the potsherd of the earth, but woe unto him that striveth with his Maker!" (Isa. xlv. 9.) For of a piece with the history of Jacob and Esau, and similarly inexplicable to us, is the solemn subject with which I have headed the commencement of this essay; and which I now purpose to explain my own views upon, and my belief of.

In the doing of which, I commence with this solemn declaration, that

First, I DO NOT BELIEVE for a moment, that the Lord infuses the shadow of a principle to sin (if I may use such an expression) in any sinner, in any shape or form whatever; for the Lord is righteous in all his ways, and holy in all his works. (Psa. cxlv. 17.) Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust and enticed. (James i. 13, 14.) Thou art of purer eyes than to behold evil, and canst not look on iniquity. (Hab. i. 13.) He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. (Deu. xxxii. 4.) The just Lord is in the midst thereof; he will not do iniquity. (Zeph. iii. 5.) See also Ps. v. 4; Jer. ii. 5; Ps. xxii. 3; Rev. iv. 8; and Isa. vi. 3, as a few of the numerous texts of Scripture that might be produced of like import.

From such pointed Scripture testimony as this, of the unspotted holiness and purity of the nature of God, let me turn to the experience of thy heart, Christian believer, as the only source of heart-consolatory confirmation of so Scripture a doctrine. If you really have been brought to the enjoyment of your union to Christ, as a spiritual member of his mystic body, you know, by heartfelt experience, that God is holy: you know, with me, that this Scripture testimony to a carnal man

cannot be received otherwise than any other common historical record, that is, by word only, from the authentic evidence of others: you know that until born again from above, until the Lord made bare the arm of his power through the quickening influences of the Lord the Spirit, you knew nothing of your state as a sinner: you know with me, the opposition of your whole nature to the discovery the Lord made to you of your own heart, all the way he led you, when the Spirit of the Lord as a candle searched the inmost recesses of the soul, and proved your own heart, by feeling experience, to be nothing better than the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird (Rev. xviii. 2); you know also, that when so brought to feel the exceeding sinfulness of sin, and to dread the just wrath of God in your own person, as revealed from heaven, against all unrighteousness and sinfulness of men, on account of it, that you could not believe in Christ in your own strength, if that belief must have constituted the meritorious cause of your salvation: when thus truly humbled before the Lord, and he created you anew in Christ Jesus, by revealing to your heart the atonement of Christ for pardon and peace, and the holiness of Christ for your holiness and justification, like leaven which leaveneth the whole lump, you know, with me, that though you heard and read of the holiness of God, you never, till brought to this point in Christian experience, understood what the holiness of the nature of God meant; nor the peace, nor joy, happiness, and blessedness included therein. To you, then, and such as you, I alone appeal for confirmation of the Scripture doctrine I have advanced, that God is holy, essentially holy; and that none but the experimental believer in Christ knows anything about it. You know where the natural man is upon the glorious subject, both professor and profane; for you have been in their condition, but they now know nothing of yours: between them and you there is a great gulf fixed, so that, in reality, as it was with the Egyptians and the Israelites at the Red Sea, the one cannot come near the other. To be brought to such experience as this, requires, as the apostle writes, the exceeding greatness of the Lord's power to us-ward who believe. (Eph. i. 9) Therefore, whatever the nominal professor may say, he in reality has no spiritual conception of the holy nature of God.

Second, I DO BELIEVE that every man, as he enters into life, has been shapen in iniquity and conceived in sin (Ps. li. 5): and that in his very nature there is not a particular sin only, above others, that he has a nature to commit; but in deed and

in truth, the very essence of all the sins, in every variety, that the most abandoned miscreant in society in thought, word, and deed, ever committed, or ever will commit, on the face of the earth.

What saith the Scripture? We are clay of the same lump (Rom. ix. 21): And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Gen. vi. 5.) The margin reads not only *the whole imagination*, but also *the purposes and desires*. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. (Jer. xiii. 23.) The imagination of man's heart is evil from his youth. (Gen. viii. 21.) How can ye being evil speak good things? (Matt. xii. 34.) Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. (Matt. xxiii. 27.) The heart is deceitful above all things, and desperately wicked: who can know it? (Jer. xvii. 9.) If ye then, being evil, know how to give good gifts unto your children, &c. (Matt. vii. 11.) I ask, then, can man be worse than evil? Impossible. The Old Serpent, which is the devil and satan, cannot be worse. Again; the apostle has this energetic language to the church at Rome, chap. iii. 7—9: For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come: whose damnation is just. What then? are we better than they? No, in no wise. Thus the apostle, to the church at Rome, puts himself in the same scale of merit with those, who so libelled the discriminating truths of the gospel, as to say of him and the church to whom he wrote, that he and they maintained and affirmed in their belief the spirit couched in this expression, Let us do evil that good may come: whose damnation, says the apostle, is just. To the church at Corinth in his first Epistle, chap. vi. 9—11, he has this humiliating language: Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: &c. See also at your leisure Ezekiel viii. and xvi. throughout. How totally and universally depraved, then, is man! in all the faculties and powers he possesses both of body and soul!! It is fitly por-

trayed in this Scripture truth: "And you hath he quickened, who were DEAD in trespasses and sins." (Eph. ii. 1.) No animal body in which life is extinct, is more insensible to every function of animal life, than is the spirit of man to a holy, spiritual life before the Lord. And until he knows and feels somewhat of the spirit of Job, when he was brought to confess this humiliating truth, "I have said to corruption, thou art my Father; and to the worm, thou art my Mother, and my sister," (xvii. 14) man knoweth nothing yet (comparatively) as he ought to know.

(To be continued.)

THE POOL OF BETHESDA.

TO THE EDITORS OF THE GOSPEL STANDARD.

Sirs,—Through your valuable *Standard*, an impotent body, who is hungry and thirsty, and whose soul at times fainteth within her for a ray of hope in the manifestation of an interest in a precious Redeemer's blood, is desirous of having a few words from a "Lover of Zion," on the 7th verse of the 5th chapter of John: "The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Does he, as a valiant soldier of truth, who has experienced the workings of God the Holy Spirit upon his own soul, think it possible for a poor, weak, feeble sinner to come to that pool, waiting there for the moving of the waters, who is walking in darkness and having no light, and who, feelingly a dog, would gladly eat of the crumbs which fall from the children's table, and living and dying in that state, does he think there is *any hope* for such a soul?

May the Lord enable a Lover of Zion to drop a few hints on the foregoing passage, for the comfort and consolation of, I trust, a mourner, though perplexed with innumerable doubts as to the reality, and for the building up and establishing of the wavering.

May your *Standard* be the bearer of the truth as it is in Jesus, and may it be a means, in the Lord's hands, of dispensing the bread of life freely to poor, perishing sinners, who desire not only a head knowledge of the sovereign grace of God, but a feeling sense of the divine power working in the heart, is the sincere and earnest petition of, I would hope,

Manchester, Aug. 26.

A BROKEN HEARTED SINNER.

STRONG FAITH.

TO THE EDITORS OF THE GOSPEL STANDARD.

Sirs,—In looking over the first number of the *Gospel Standard*, I was certainly gratified to perceive the confidence with which some of the writers assert their certainty of salvation, &c. &c. The most valuable legacy which Jesus, "the true God and eternal life," has left to them who believe in his name, is, "good hope, through grace" which enables them to look beyond the cares and sorrows of a vain world, rejoicing in the hope of a glorious immortality beyond death and the grave; and the highest attainment which the humble Christian, walking in the light of his Father's countenance, can arrive at on this earth, is, when he attains to that "assurance of faith," which enables him to "rejoice all the day" with undisturbed confidence in the smiles of his Redeemer's face. The promises of God are all Yea and Amen, to the believer in Christ. Every word of the Messiah, and of his appointed messengers to the churches, is calculated to give "*strong* consolation," and *full* assurance of hope even to the end, to those followers of the Lamb who, by grace, are taught to yield obedience to the doctrines of the cross.

I should certainly be the last person in the world to detract one iota from the assurance, or confidence, of the strongest believer; but I would humbly suggest that, having a strong faith in the testimony of God is one thing, and boasting of our individual confidence and security is another. Of late years, I have been especially disposed to think with great caution respecting those persons who make this boasting, or vaunting, or talking with dogmatical confidence, about their certainty of salvation, as the reward of their strong faith; and I have met with many who make no scruple about dooming the whole human race to eternal damnation, except the few who are disposed to adopt their own peculiar strong language. It is true, that Job is represented as being enabled to say, whilst suffering under the severest agony of mind and body, magnified into torture by the keen reproaches of his friends, in spite of his accumulated sufferings, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another," &c. It is true also, that the Apostle Paul, in the probable prospect of being torn to pieces by wild beasts, for bearing testimony in support of the truths of the gospel,

in the immediate prospect of a cruel death, was enabled to say, "I am now ready to be offered, and the hour of my departure is at hand: I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day," &c. These are glorious examples, and calculated to encourage the weak believer to emulate the Apostle's faith, and practice of obedience; that he also may be able to look death in the face with humble resignation, and say, "Welcome, thou king of terrors." The enthusiasm of these inspired writers is most sublime; but it is humble. None of that bombastic vapouring that would attempt to crush and trample upon the more timorous of Christ's flock. None of that "man-glorifying" spirit which would say, "Stand by, for I am holier than thou;" or, what is, if possible, more wicked; "Stand by, for my faith is stronger than thine." It is the privilege of every Christian to believe implicitly in the testimony of Jesus; to rely with confidence on the fulfilment of his promises; and to be ready at all times to give a reason to every man that asketh him, of the hope that is in him, with *meekness* and with *fear*. The stronger that a Christian's faith really is, the less will he be disposed to boast of it; but he will become the more disposed to manifest, by its effect upon his conduct, that faith is not with him a mere profession. Alas for them who say, "Lord, Lord, and do not those things which he has commanded."

Liverpool, August, 1835.

J. WOODROW.

A SAINT INDEED.—No. III.

(Extracted from Letters.)

My very dear friend, for Jesus' sake,—Our dear brother ——— wished me to write to you, after he received your letter, which I should have done before now, but have been hoping every post would bring me a letter from you, which your last valued epistle gave me reason to hope. ———

The health of Mr. ——— is better—indeed, much better than could have been expected, considering he has been obliged to take to his bed again, for the last three weeks, in consequence of a violent inflammation in his toe, which threatened mortification, but which, I am happy to say, is something better; so that danger is not now apprehended. Though he has suffered greatly, yet, on the whole, he has been powerfully supported, and has found the love of his covenant God to be an all-suffi-

cient support in this time of need. One day I was there while they were fomenting his toe. Being asked if it hurt him, he replied, "All is right; I am the charge and care of heaven and God." He said he felt himself in the hands of his covenant God and Father, and that nothing but love was in his cup, and in his heart. He fully justified all the dealings of God with him. I asked him what he wished me to say to you. He replied, "Give my love to him; tell him no man is so much on my mind as he is, and has been many years; that I *can* say. Tell him the Lord comes again and again, and seals me his for ever and ever." He farther desired me to say, you would be the first person he should write to. I thought, at the time, he would never *see* to write to any one again; but last Lord's Day, we were rejoiced to find he could tell the time of day by his watch, and was attempting to, and indeed could read a little. This alteration made me very glad, for his case had been much on my mind before God, the preceding week.

Mr. — favoured me with your last letter to him, and truly precious it was to us. I can truly say, I found it a word in season, and my whole heart and soul join with you in your remarks: "What an indescribable blessing it is that such filth as we are by nature, are brought, under the glorious unction of God the Holy Ghost, to see and feel that the Lord is our portion, life, light, bliss, and blessedness for ever and ever." O, my dear friend! filth indeed we are. For myself, I must say, I feel my vileness more and more, and as if I could creep into the dust under a sense of my defilement and nothingness; and with dear Mr. —, did feelingly add my Amen to that part of your valued letter where you say, "Let men talk of their duty faith, moral obligations, &c.; let my dear Lord but favour me to hold glorious intercourse with God the Father, God the Son, and God the Holy Ghost, and I am satisfied. They are welcome, heartily welcome, to all their creature goodness, &c."

I have been much profited by the conversation of Mr. —. My faith has appeared to get fresh strength in the faithfulness of the Lord Jehovah. In our brother's experience, we have had another proof of the reality of the religion of Jesus Christ, that it is not a cunningly-devised fable, but what will do to live and die by. Never had I such views of the emptiness of all things below as I have had in his room. I have felt thankful that he has wished to have me so often with him, for such a testimony for Jesus I never before witnessed, nor can I ever forget the seasons we have had. I have often longed for you to rejoice with us. This, I know you have

done, though at a distance; but, had it been the Lord's will, I could have rejoiced for you to have been present.

My dear husband unites with me in love to you. Were I near our dear friends, to say I am writing to you, I should have many love messages.

May the dear Lord bless your soul and your ministry more and more, and incline your heart to write very soon to

Your truly affectionate friend, for Christ's sake.

H—, Nov. 23, 1835.

ON THE LAW OF MOSES, AS THE MINISTRATION OF DEATH AND CONDEMNATION.

After having many thoughts revolving in my mind upon this important subject, I trust I am brought, through the teaching of God the Holy Ghost, experimentally, to understand the law as the ministration of death and condemnation, and the gospel, as the ministration of life and liberty, in my soul. This I believe to be the experience of every one taught by the Spirit of God, however Pharisees and hypocrites may be ignorant of it, and dead to it. It is a mercy, peculiar to the church of God, to understand our sin, and feel our utter ruin and helplessness, as transgressors of God's holy law; and it is as much the Spirit's work to make it known, as it is the poor sinner's mercy to experience a feeling sense of it, before a heart-searching and rein-trying God. These things must be known, and known, too, by the teachings of God the Spirit, before a poor sinner can enter, by faith, into the riches of a Redeemer's love and grace, as his salvation. Paul makes some very important observations upon the holiness and glory of God, revealed in the law, in 2 Cor. iii.; and I believe the apostle speaks from his own experience, as much as he admired the language and conduct of Moses, the servant of God, in the receiving of the law upon Mount Sinai; for while the Lord thunders from his presence, Moses is confounded, and made to feel his own guilt in the presence of God, and to act and speak like a poor criminal. He puts a veil over his face, and, by his conduct, says, Lord, I am vile and sinful, being guilty of those things that thou in thy law forbiddest; and whatever the law was in the experience of Moses, it was the same in the experience of Paul, when the Lord Jesus uttered his voice in the midst of glorious light, above the brightness of the sun, crying, "Saul, Saul, why persecutest thou me?" (Acts ix. 4.) Seized with conviction,

the poor rebel falls to the ground, condemned and distressed, crying, "Lord, what wouldst thou have me to do?" Nor is this the experience of the Lord's ministers only. The elect of God, as they are brought out of the ruins of the fall, are personally made acquainted with their awful condition. God the Spirit leads them into its height and depth, length and breadth, and opens up to their understanding the nature and demerits of their sins, which are as the hairs of their head, that cannot be numbered; and however long they may live in peace and quiet, without the law, making a profession of religion, and holding some of the most damnable sentiments, and, perhaps, as touching the righteousness of the law, blameless, *creature holiness*, having blinded their eyes, and made them so much in love with themselves that they are perfect in the flesh, not a word of comfort drops from their lips to any poor child of God. If they speak, it is, "Stand by, for I am holier than thou." These are awful lengths for God's elect to run, and their running to these lengths proves them to be dead in sins. But whenever God the Spirit lays trouble upon their conscience, and brings them to see where they are, and what they are doing, as well as where they have been, and what they have been doing, their language will be, with Paul, "I was alive without the law once: but when the commandment came, sin revived, and I died." (Rom. vii. 9.) The enjoyment of a spiritual knowledge, as freely bestowed, will cause them sweetly to sing with Dr. Watts—

"No more, my God, I boast no more,
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son."

A form of godliness will no longer do for them. They want to feel the power of grace upon their hearts, making them thankful for what God has done for their souls; and as they enjoy the covenant mercy of thankfulness, under the bedewings of the Spirit, they abhor themselves, and count all things but loss for Christ. They are no longer content to be found in themselves, but to be found in him, not having on their own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by faith. (Phil. iii. 9.)

Again; there are none of God's family that can experimentally understand the gospel, in its precious bearings, until they have felt the force of the law, in making known the justice and holiness of God; for the law is a schoolmaster unto Christ, in the feelings of the poor sinner; and in this

character of a schoolmaster, the law teaches him some very important lessons. First, it teaches him the holiness and justice of God, who cannot in his very nature allow sin to go unpunished. Every threatening God has denounced in his word, against sin and transgression, is but an illustration of his unchangeable holiness and unbending justice; and as these instructions are continued, in the experience of the poor sinner, he is made to possess the sins of his youth; and, while all his sins and transgressions are laid upon his conscience, he learns the omniscience of God, who spies out all his ways, and he is brought to see and to feel that darkness and light are alike with the Lord, crying out, "Where shall I flee from his presence?" He now finds that the Lord requires truth in the inward parts. Behold, this is the God with whom we have to do. Nor is the poor sinner offended with these instructions. However God's family may kick in their ignorance, they are in the end made thankful for the knowledge of their state, as poor, lost, and undone sinners, before God; and as the Holy Ghost leads them to a discovery of the same unchangeable holiness and unbending justice, displayed, in awful grandeur, upon his law-fulfilling righteousness, when God, in solemn majesty, made his soul an offering for sin, he enjoys a heavenly pleasure in his own soul, which dead formalists are strangers to. It is his happiness now to feel satisfied that Christ was wounded for his transgressions, and bruised for his iniquities, and that he bare in his own body his sins upon the tree; and as the Holy Ghost explains the gracious substitution of Christ to his understanding, as made manifest in his standing in our law-place, the poor soul admires the matchless love and grace of Jehovah. Thus humbled in the dust, before God, the language of the poet is the sentiment of his soul—

"My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there."

Now he understands experimentally, what he only knew in his head before. He no longer goes out with haste, nor goes by flight; but the Lord goes before him (Isaiah lii. 12), and leads him into the precious things of the gospel. The proclamation of "liberty to the captives, and opening of the prison to them that are bound" (Isa. lxi. 1), is now the joy of his soul. He knows his Redeemer when he speaks, and listens not to the voice of strangers. Strangers command him to be circumcised, and to keep the law of Moses; but his Redeemer says, "He whom the son maketh free, they are free

indeed." (John viii. 36.) His poor soul enjoys it, and casts from him with abhorrence the traditions of men. Instead of toiling at the law of works, under fears of distraction, the grace of the gospel gladdens his soul, while he follows the footsteps of his Redeemer.

(To be continued.)

POETRY.

A REST TO THE PEOPLE OF GOD.

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

O, gracious Father! God of love!
On us thine Holy influence shed,
To imitate the bless'd above,
To praise and bless our glorious Head.

Thou hast a people, dearest Lord,
In this poor, giddy vale of tears,
To whom thou dost thy grace afford,
To dissipate their gloomy fears.

Thine, O God, in destination,
Thine ere the starry sky was spread;
Thine they were in first creation;
Thine—thine by grace, through Christ, their Head.

Thine they are by new creation;
Thine they are by Spirit's teaching;
Thine they are by dedication,
Thine they are by preservation.

There is a rest remains above,
A rest from toil, and pain, and strife,
For those the God of gods doth love;—
A rest from all the cares of life.

A rest that is to faith revealed;
A rest that far excels our thought;
A rest where Deity's unveiled;
A rest for saints, by Jesus bought.

A glorious Sabbatism of joy,
Where weary saints for ever rest;
Where the wicked cease to annoy
The pilgrim's soul in Abraham's breast.

A rest that's full of highest love;
No more of sorrow they'll complain:
They'll soar on wings of faith above,
To walk with joy the heavenly plain.

That rest eternal, and on high,
O may we reach, great God of love;
That we on wings of love may fly,
And praise with all the blest above.

PRAYER FOR THE GOSPEL STANDARD.

Amidst the bustle of our monthly scene,
Lo! forward steps a little magazine,
The *Gospel Standard* named:
Great God! protect it with thy watchful eye,
And for uplifting Jesus Christ on high,
Long be its pages famed.

May no malignant pens its leaves misuse,
To pour on good men's heads their vile abuse,
And grieve the saints of God;
But, like refreshing cordial, may it cheer,
Make light the load of many a pilgrim dear,
Oppress'd on Zion's road.

Errors abound, and infidels grow bold,
And love, that should be warm, is waxing cold;
Yet in these chilling days,
Our hearts are cheer'd, another little band
Of faithful men, agree, throughout the land,
The Gospel Flag to raise.

We greet you, friends beloved! and may success
Attend your labours; may the Spirit bless,
And your Dictator be:

Let us hear much of Christ, our risen Lord;
And what you've seen and tasted in his word,
That glory we would see.

Exalt the riches of the Saviour's grace,
And tell us of his-love and faithfulness,
Whose blood did once atone:
And while you dwell thereon with sweet delight,
Remind us also it is meet and right,
That saints his sceptre own.

O, Holy Spirit! with thy rays inspire!
Each writer's heart retouch with heavenly fire,
And may the sacred flame
Proceed, and reach, and warm, each reader's soul,
Till one and all beneath thy sweet control,
Give glory to the Lamb.

Dear Jesus! on the *Standard* deign to smile,
And let its pages oftentimes beguile
The weary pilgrim's hours:
Make it an eminence, from whence to spy,
With eager heart, and with delighted eye,
Fair Canaan's peaceful bowers.

Where Jesus reigns all-glorious on his throne,
With mansions ready, waiting for his own,
And soon he'll fetch them home.

Many we loved have reach'd that land of light,
And soon our willing souls will take their flight!
Jesus will quickly come!

THE
GOSPEL STANDARD,
OR,
FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

No. 4. NOVEMBER, 1835. 2d.

BAPTISM.

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

This, Messrs. Editors of the *Gospel Standard*, is the last passage of Scripture with which, as a declaration of your principles, you head your valuable little work; but implying, as it does, the *personal* manifestation of the glorious truths contained in the others, connected with the approbation, nay, the absolute *presence*, of the adorable Trinity, I think you will agree with me that, though last, it is by no means least. In the first, you have the heart-soothing, soul-supporting fact, that "they that hunger and thirst after righteousness are blessed, and shall be filled;" in the second, that those very same persons are "saved, and called with an holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began;" in the third, their name, or character—"the election,"—in contradistinction to the rest, who are "blinded;" and *here*, you have their confession of *personally* experiencing

the blessedness of hungering and thirsting, of being called according to God's purpose, and of having a good hope, through grace, that they are amongst that happy number, "the election," acknowledging, at the same time, as sensibly lost yet saved sinners, in the name of the Father, and of the Son, and of the Holy Ghost, that had it not been for free, sovereign, almighty, discriminating mercy, so highly favoured they would not have been; and this is connected, as I have already intimated, with a solemn proof of the existence of Three Persons in the Godhead, and the absolute presence of those Persons—an evidence of his almighty approbation, and that the ordinance is of his own divine instituting.

Before entering upon the subject, however, I must premise, that I have been considerably tossed about in my mind as to the propriety or impropriety of doing so at all, knowing, as I do, that many of your readers, whom I sincerely esteem for the truth's sake, differ from me on this point, and fearing that *you*, perhaps, might be the ultimate sufferers. But seeing, on the one hand, that you have requested it, and, on the other, that I am upheld by Scripture in being faithful, whether in season, or out of season, my scruples have all vanished, and I have determined upon not mincing the matter, in so far as I have been taught, but honestly, though briefly, commenting upon my text, appealing to the consciences of those who profess to have tasted the pardoning love of a dear Redeemer, as to the truth of what I may advance, and leaving the result in the hands of that God who searcheth our hearts, and trieth our reins.

"If thou believest with all thine heart, thou mayest."

Beginning at the 26th verse of this chapter (Acts viii.), we shall find that the Spirit of the Lord sent Philip to preach Jesus to an eunuch, of great authority; and it is clear, from what subsequently took place, that the same Almighty Person opened the heart of the eunuch to receive and understand the word, while Philip preached it unto him. As it is written: "As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"—And when he was baptized, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way *rejoicing*." So that, no doubt can be entertained, that he not only "gladly received the word," but that he experienced powerfully the presence of the Lord in his soul, otherwise he could not have so *rejoiced*. Now observe, for this is the cream, doctrinally,

of the argument; Philip did not immediately comply with the eunuch's request, but *first* required his *confession of faith*, saying, "If thou believest *with all thine heart*, thou mayest."

Each of your readers, Messrs. Editors, who truly knows the plague of his own heart, finds daily, that to say, with all his heart, "I believe," is one of the hardest things conceivable,—so hard, that nothing short of the power of almighty God the Spirit can enable him so to do. Well; hard as it is, Philip lays upon the eunuch the strict injunction that he must confess his faith, and say he really believed with all his heart, *before* he could baptize him,—implying, that none, save such as did believe, were proper subjects of that ordinance.

How different is this to the conduct of many ministers in the present day, some of whom, in other respects, are sound in the truth! Philip required a belief in the Son of God, and a capability of *expressing* that belief, before *he* would baptize: *they* make it a common-place thing, and say it is the duty of parents to have their *children* baptized, thereby reversing the order of Scripture, and prostituting a most important and solemn ordinance to a mere Popish and unmeaning ceremony.

Now, I know what some will say to this: Were not Lydia and her *household* baptized? and can you say there were no *infants* amongst them? And were not the jailor and all his baptized, as also the household of Stephanus? To which I reply, Yes, truly; and I am thankful that such a testimony of the all-quickening power of God the Holy Ghost is left upon record: for, as regards the former, if we refer to the 40th verse (Acts xvi.), we shall find, that Paul and Silas, being delivered from prison, went into her house, and having seen "the *brethren*, they *comforted* them, and departed." So, no doubt can be entertained that, under the apostle's ministry, Lydia's household were *all* converted to God, otherwise the apostles would not have called them *brethren*; and not only so, but it is added, "they *comforted* them." What with?—sugar-plums, and other sweetmeats? O, no; but with the word of God's grace. Besides, no mortal can tell whether Lydia was a maiden woman, a married wife, or a widow, saying nothing about her having come a great distance to sell her purple. Therefore, the cause must be bad indeed which needs the proof of her having children to support it. Well might the poet say,

Pray, Mistress Lydia, let us know,
Are you in social life, or no?
If married, what's your husband's name,
And why hath Luke conceal'd the same!

Where does he live!—We want to spy him :
 Pray, have you any issue by him?
 If you *have* children, please to tell,
 What is their age, and where they dwell;
 And whether they were all rantized,
 When your whole household were baptized."

Then, as regards the jailor. It does say, "he and all his were baptized." But mind; it also says, "they spake unto him the word of the Lord, and to all that were in his house; and he *rejoiced, believing in God, with all his house.*" So that, his household were such as were capable of having the word of the Lord 'preached unto them, and to whose souls God made it a blessing, insomuch that they rejoiced in the Lord together. And if a whole household hear the word of God, feel its power, believe in it, and rejoice in God, then let them all be baptized, *I* say; and who, that does not deny the word of God, will say, *Nay*. And as it respects the household of Stephanus, they were the first fruits of Achaia, and had addicted themselves to the ministry of the saints, and the apostle exhorts the saints at Corinth to submit unto them. (1 Cor. xvi. 15, 16.) Therefore, there could not be any untaught infants there.

And now, in my turn, let me direct you to Acts x. 47, where Peter sends forth a solemn challenge: "Can any man forbid water that these should not be baptized, *which have received the Holy Ghost* as well as we?" And then, no man, as it were, daring to forbid it, "he commanded them to be baptized in the name of the Lord." For *what* were they baptized? because it had been omitted in their infancy? No; but because they had *received the Holy Ghost*. "Then *prayed* they him to tarry certain days."

Does this need any further comment? What do *you* think of it, Messrs. Editors? Have *you* any infants that you can call brethren, or that can be comforted with the ministry of the word, or that can believe and rejoice in God, or entreat his ministers to tarry with them, or addict themselves to the ministry of the saints, and to whose ministry the saints are called upon to submit? I trow not.

The limits of your magazine will not allow me to enlarge upon this part; therefore, I will just add two or three more testimonies, and then proceed: "John *preached the baptism of repentance*" (Acts xiii. 24); "John verily *baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus; and when they heard this, they were baptized in the name of the Lord Jesus*" (Acts xix. 4);

“ He that *believeth* and is baptized, shall be saved ” (Mark xvi. 16); “ *Repent* and be baptized ” (Acts ii. 38); “ *They that gladly received his word* were baptized, and they *continued* steadfastly in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayer ” (41, 42); “ The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ ” (1 Peter iii. 21); “ But *when they believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, *both men and women* ” (Acts viii. 12). Now, how easy it would have been to have said, “ And infants also,” if such a thing had entered into the mind or ministry of the inspired penman!

Permit me now to address myself to those who, from necessity, have been really *made* to believe the discriminating truths of God. My dear brethren! Is Religion, or is it not, a *personal* matter? To wit: Is profitably attending the ministry of the word personal? Is prayer personal, or faith, love to God, zeal, joy, &c.? Is partaking of the Lord’s Supper personal? Then why destroy the order of God’s house, and make Baptism *anything but* personal? Why cast aside the ordinance of God, and substitute the tradition of man? Can you, as in the sight of a heart-searching God, in the name of the Father, and of the Son, and of the Holy Ghost, answer for your children, that they do, or shall, believe in the Lord Jesus, and “ put on Christ ” (Gal. iii. 27), and “ walk in newness of life? ” (Rom. vi. 4.) If not, ask your conscience, as in the sight of God, what Scriptural authority you have to baptize them, or sprinkle them and call it baptism. It will avail you nothing to say, there is no passage in Scripture which *forbids* them; because, there are none which forbid the brute creation. Any why? Because it never was put into the hearts of the inspired writers to *think* of including them; consequently, to do so, in reference to either (i. e., *infants* or *brutes*), is to say, that you are more enlightened than they (the inspired writers) were; and may the Lord, in mercy, ever keep me from such *childish* absurdity! and may it be our concern to search the word of God, and see who were by divine appointment baptized.

Having thus shown that believers, and believers only, as being alone able to give “ the answer of a good conscience towards God,” or to believe and rejoice in God, are the right *subjects* of baptism, I proceed to the *mode*. And first of all observe, that there is no writer upon the subject, of any note,

of whom I have ever heard, whether Baptist, Pædobaptist, or *Neitherist*, but who agrees that *immersion* was the only ancient practice. Amongst these I will mention, Chrysostom (who lived about the year 370); Laurentius (500); Tertullian; Calvin (1550); Bishop Nicholson (1680); Baxter (1650); Gill; Archbishop Sharp (1692); L'Enfant (1700); Whitefield (1740); Bishop Newton (1750); John Wesley (1750).—These, and a vast number more (even the Penny Cyclopædia now publishing), all admit that immersion was the ancient mode; but the Pædobaptist part of them say that sprinkling does as well, being more *congenial* to the various constitutions of human beings, and more suitable for all climates. So much for *their* reverence of Scripture!

But, passing by what man says, let us examine what God says, for *that* I hope to make *my* standard:

“And they went down *both* into the water, *both* Philip and the eunuch.”

Now, in any other book than the Bible, the repetition of the word *both*, might be considered somewhat tautological, and, consequently, ungrammatical; but *here* it is indispensably necessary,—the Holy Ghost being determined (if you will allow me so to express myself) that there should be no mistake, no misunderstanding, only what, by the aid of Satan, and man's deceitful, inventive heart, should be *wilful*. For, if *sprinkling* had been the mode, why need *either* have gone *into* the water, seeing that a thimbleful would have done? True, some drowning straw-catchers say, this *should* be rendered “*to*,” instead of “*into*.” But such a translation would keep the righteous out of heaven, and the wicked out of hell. (Matt. xxv. 21, 30, 41.) Yea, and what is, if possible, still more awful, it would keep our glorious Redeemer out of heaven too. (Luke xxiv. 51; Heb. ix. 12.) Then is the believer's hope for ever blasted; for the glorious Head is not entered *into* heaven, now to appear in the presence of God for him. Awful thought! But what is it men will not say to maintain a bad cause! Indeed, according to such a translation, that glorious host of angels which witnessed the birth of Christ are not gone *into* heaven, only *to*. (Luke ii. 15.) But even admitting that it should be so rendered (which I by no means do), what should the next verse be, they came “*up out of* the water?” or Matt. iii. 16, and Mark i. 10, “*Straightway coming up out of* the water?” or Matt. iii. 6, “*And were baptized of him (John) in Jordan, confessing their sins?*” or Mark i. 9, “*Jesus was baptized of John in Jordan?*” or Mark iii. 23, “*John was baptizing in Ænon near to Salim, because there was much water there: and*

they came and were baptized?" &c. &c. Are they all wrong translations? What will the Socinian say to you, if you answer, Yes? Will he not say, "And so is every passage that proves the Deity of Christ?" And will not the Atheist say, "It's a fable altogether?" Therefore, meditate upon this, before your proud hearts tempt you to longer harbour such a thought, or to again practise such a mockery as infant-sprinkling, and neglect the only apostolic mode!

But, friends, Editors, I must proceed, for I fear I have already exceeded your *four-pages-restriction*.

"And he baptized him."

The very *meaning* of the word baptize, according to the most learned, such as, Bishop Bossuet; Witsius; Pool (an eminent critic and casuist); Diodati (professor of theology at Geneva); Homer (the Greek poet); Porson (professor of Greek in the University of Cambridge); and (as I observed in a former part) everybody else that I have ever heard of; is, to *dip*, to *plunge*, to *immerse*. Therefore, as I expect no dissentient, I will not trouble you with any remarks thereon.

"In the name of the Father, and of the Son, and of the Holy Ghost."

It is allowed by many, that this might be rendered *into* the name of the Father, &c., corresponding with what is said in other parts of the Sacred Word: "Baptized *into* Christ" (Gal. iii. 27); "So many of us as were baptized *into* Jesus Christ were baptized *into* his death" (Rom. vi. 3); that is to say, *emblematically*. But as our translation says no more than *in* the name, &c., I am fully content to have it as it is, being sufficient to set forth the solemnity and grandeur attached to it as originally instituted by the divine Master himself.

Where is there a passage in the whole New Testament that more puzzles the Socinian, in his attempt to disprove the Trinity, than those giving the account of Christ being baptized by John *in* Jordan? Here is one blessed Person, veiled in humanity, being solemnly *plunged* in the river; and, coming *up out of* it, here is another taking to himself a *bodily shape* like a dove, and resting upon him; and a third speaking from heaven, and saying, "This is my beloved Son, in whom I am well pleased." And was all this at the sprinkling of an infant? O, no! but at the solemn baptism of Immanuel, as an emblem of the overwhelming sufferings he had to undergo. (Luke xii. 50.) Shall we then trifle with an ordinance instituted by the Lord himself, and so visibly sanctioned by the eternal Trinity?

"Shall my pride disdain the deed,
That's worthy of my God!"

Finally. What is baptism meant to set forth? If it be, as (*Saint*) Isidore says it is, that "without it children are in a state of damnation;" or as Dodwell, that "it is by baptism the soul is rendered immortal;" or as (*Dr.*) Waterland, that "it is alone sufficient to make one a Christian, yea, and to keep him such, even to his life's end;" or as Gee, that "it doth confer on the persons baptized the grace of remission, of adoption, and sanctification;" or as Henry, that "it is designed for our cleansing from the spots and defilements of the flesh;" or as (*Bishop*) Beveridge, that "if we die without it, we shall be damned for ever;" or as Burkitt, that "it is Christ's ear-mark, by which Christ's sheep are distinguished from the devil's goats;" or as Lewelyn, that "Christ has nothing to do with any man, nor any man with Christ, till he is baptized *with* water,—that all power in heaven and earth is in baptism,—that it unites to God,—cleanses from sin,—yea, makes the person as white and clean from sin as God can make him" (!!!); or as (*Saint*) Augustin, that "not only persons who are come to the use of reason, but also little children, and infants newly-born, if they die without baptism, do go into everlasting fire" (poor little dears!!!!); or as was decreed by the Council of Trent, "If any one shall say that baptism is not necessary to salvation, let him be accursed" (!!!!!); or as John Wesley, that "if infants are guilty of original sin, in the ordinary way, they cannot be saved unless this be washed away by baptism" (pious soul!!!!!!); or as the Church of Rome, that "it is an admirable virtue, by which sin, whether contracted by birth from our first parents, or committed of ourselves, is remitted and pardoned" (!!!!!!!); or as the *Established* Church of England, "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven" (!!!!!!![7]); or as many other such like blasphemous assertions, *then* I can understand why *infants* should be considered proper subjects, and why sprinkling should answer the purpose. But if it be as my Bible says it is, an emblem of a death, a burial, a resurrection—of the death, burial, and resurrection of Christ—of the believer's death unto sin, and his resurrection unto newness of life, and an open giving up, or surrendering, himself to the Lord, to be under his supreme government, and at his solemn, sovereign control, as his only Lord and Lawgiver, having been brought to repentance, confessed his sins, and made to believe and trust in the Lord Jesus for, and as, his salvation; *then*, I say, away with your infant sprinkling to the mother of harlots, to whom it belongs, and let me at-

tend to that only which, according to the word of God, really is an emblem: "Buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4.) It is vain to say "the Scriptures are not clear, and therefore *our* church has judiciously selected sprinkling, or left it optional!" and it is presumptuous to acknowledge that immersion is right and proper, yet to say, that, as it is not essential; and because it is *so exposing*, you will not attend to it, except it be done *privately*. (I continue my address to those who know the plague of their hearts.) Can you profess to be followers of Christ, and yet advance such an excuse as this? Are you ashamed to publicly avow your attachment to him by observing his ordinance, because it is *exposing*? How was He exposed for *you*? Was he not stripped? was he not mocked? was he not railed upon? was he not jeered at? was he not suspended naked between earth and heaven, as if unworthy of either? was he not crucified, suffering a most barbarous and ignominious death?—And all this for *you*? And can you keep back from that which you believe to be of his appointing, because it is *exposing*? O, shame upon you, if you can! I should greatly fear you had never tasted the power of his constraining love! But, methinks, whatever may be the answer of the full-headed pharisee, the truly quickened, humbled, broken-hearted child of God is saying, "O no! God forbid that I should call him, Lord, Lord, and do not that which he hath commanded me!

With your permission, Messrs. Editors, I will introduce here a few words upon this subject from a work by our mutual friend Gadsby, called "The Perfect Law of Liberty," lately republished by your printer (page 126):

"When the believer comes to this ordinance in the name of, and by faith in, the Lord Jesus Christ, the language he speaks, by his submission to the ordinance, is, 'In the presence of God, and all who are here, I profess that I have no hope of immortal happiness, but through the life, sufferings, death, and resurrection of the Lord Jesus Christ; and I submit to this ordinance as a sign that my whole trust and confidence is in my risen Saviour, and herein I answer a good conscience towards God, by the resurrection of Jesus Christ. (1 Pet. iii. 21.) I do also in this solemn ordinance profess that, through the power of omnipotent grace, and by virtue of my union to Christ, I am dead to sin, the law, the world, the flesh, and the devil. I am, therefore, buried in baptism to show, in a

figure, that they are not jointly or separately to rule or reign over me, and that they have no just claims upon me, for by the body of Christ I am dead to and free from them. I hereby also profess not to be alone, but I rise from the water as a sign of the resurrection of my dear Lord and Master for my complete justification, and of my resurrection in him, by virtue of my union to him; and that through the power of the Holy Ghost I am risen to newness of life in Christ my Head, and I rejoice to acknowledge him my Lord and Lawgiver, and profess myself to be married to him who is raised from the dead, that I should bring forth fruit unto God. (Rom. vii. 4.) I do hereby also profess that, as sure as this body is raised from the water, so sure I hope, in the resurrection, to rise from the dead in the likeness of Christ; for this vile body shall be changed and fashioned like unto the glorious body of my dear Lord and Saviour, with whom I shall live in immortal glory.' (Rom. vi. 5, 6; Gal. iii. 27.) This appears to me to be the language of this ordinance; and so long as I maintain these views, infant-sprinkling must appear to me nothing less than a high insult offered to Jehovah, in the name of the Holy Three."

Baptism is also an emblem of the glorious baptism of the Holy Ghost. When the believer is "baptized by one Spirit into one body," he is, as it were, solemnly immersed into the love of the Father, and of the Son, and of the Holy Ghost, or blessedly and powerfully covered with the love of God, by the power of the Holy Ghost. (Acts ii. 2—4.) It is, therefore, an emblem of the complete washing away of our sins. (Acts xxii. 16.)

Again. I appeal not to the carnal man, nor to the dead professor; but to those who have indeed experienced that the Lord is gracious. Ask your brethren who have been solemnly immersed in the name of their dear Triune God, what were their feelings at the time—ask them if they found it a dead, non-important ceremony. Appeal to their consciences, and ask, whether they did not find the presence of the Lord, cheering their hearts, and bearing testimony that he blessed them *in* their deed, and giving sweet witness that they were so far following the steps of the dear Redeemer: and contrast the answer they give you with the conduct of the thousands who, having been sprinkled, have been "made members of Christ's body," or "regenerated,"* or "initiated into the" invisible

* How solemnly awful to a spiritual mind, really alive to the honour of God, it must appear to see and hear a minister of Christ, after he has

“visible Church of Christ;” and I need say nothing about the *inference*.

But I *must* conclude; and, therefore, only add, that if there be any who, with a good conscience, as in the sight of a heart-searching God, can say that they really do not see the utility or importance of believers' immersion, with them I can bear; but I can extend no charity, no union, to those who have professed once to be blessed under it, and then, for the sake of having a good shop—the filthy lucre—have admitted of a mixed communion, or a no-communion at all. We have two or three *precious* specimens of this even in our own day; but I cannot help believing, that, if the grace of God be in their hearts, they will, ere they leave time for eternity, be made to acknowledge their duplicity and covetousness.

And here, my dear Editors, I leave the subject, as I hope and trust, in the hands of Him who alone is able to make it really useful to his dear family; and subscribe myself,

Yours sincerely, for the truth's sake,

Manchester, Oct. 5, 1835.

THOMAS.

THE GOSPEL FEAST.

“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.”—Isa. xxv. 6, 7.

Beloved,—While the eye and ear are assailed with the horrid din of our country feasts, those scenes of dissipation under which both age and youth are corrupted, there can be but one opinion held by the truly-awakened soul of the excellency of the Lord's feast; and the vast difference between the

been faithfully preaching the discriminating truths of God's grace, and insisting upon the necessity of the new birth before the sinner can see the kingdom of God, and describing this new birth to be, as it really is, the work of God the Holy Ghost, and that nothing short of this divine change can give Scriptural proof of real Christianity; I say, how awful it must be to see and hear the same man come down from his pulpit, take a babe into his arms, and, after a little ceremony—sprinkling it, in the name of the Father, and of the Son, and of the Holy Ghost, solemnly thank God that it hath pleased him to regenerate that child! Is it not enough to confirm an Infidel in his opinion that religion altogether is a mere farce? Either the doctrine in the pulpit, or the service connected with sprinkling the child, must be basely false; and must not every real man of God tremble at one or the other? I think they must. May the Lord awaken them to a deeper regard for the honour and glory of God!

one and the other can but be observed. The language of our Scripture is most beautiful; and in our attempt to bring it before you, we would lift our feeble voices against those unhallowed and disgusting scenes with which we are so often annoyed under the term of feasts, where the awful floodings of sin break forth to the ruin and disgrace of those who call themselves Christians. What master of a household, or father of a family, interested for the welfare of those around us, and more especially the young among us, but must feel a thrilling of soul in viewing the consequences which arise therefrom; and who shall say to what extent may be ascribed the first departure from the paths of rectitude, to these curses of our land, these hotbeds of sensuality.

I. From the scripture that is before us, we shall inquire, what is the nature and design of feasts?

II. Show the excellency of the Lord's feast; and

III. The privileges of those who are the guests.

I. The nature and design of feasts, as stated in Scripture, was to celebrate some particular and interesting event. Thus the first feast mentioned therein, is the one made by Lot, unto the angels who came to deliver him out of Sodom (Gen. xix. 31); the second, that of Abraham, at the weaning of Isaac (Gen. xxi. 8); the third, that of Isaac, to Abimelech (Gen. xxvi. 30); the fourth, that of Laban, when Jacob claimed of him his daughter to wife (Gen. xxix. 22); and beside this, Pharoah made a feast upon his birthday, when the chief butler was restored (Gen. xl. 20); and which appears to have been left upon record from its connexion with the history of Joseph. I should be almost inclined to think that the three former had reference to things of a higher import (Isa. lxvi. 7—14; lv. 3; xlii. 6; Hosea ii. 19, 20; Eph. 5—27); and I am bold to assert, that they in no way sanction those unseemly and unmeaning feasts that surround us. Tell me not that they are seasons of reciprocity, in which you exchange your mutual regards one to another, but the rather say, they are seasons noted for absenting from the Lord's house, and for the exhibition of every species of folly.

The origin of feasts seems to have been wholly of a spiritual nature, from the expressive command given to Israel upon the formation of them into a nation. Thus, their initiatory feast was that of the Passover, instituted upon the memorable event of their departure out of Egypt, in the whole of which the eye was directed to the one sacrifice and oblation of the Lord Jesus Christ—the feast which the Lord of Hosts hath made in the mountains. (Exod. xii. 14.) This was succeeded, in fifty

days, by that of Pentecost, and is called the feast of weeks, and commemorated the giving of the law from Mount Sinai (Lev. xxiii. 15, with Acts ii. throughout); and after this the feast of Tabernacles, or dwelling in booths, which indicated that they were still strangers and sojourners. (Lev. xxiii. 34.) At this feast, the Lord Jesus was found when delivering those interesting words in John vii. 37—39. These three formed the standing and prominent ordinances unto Israel, and to which every male was bound to appear before the Lord (Deut. xvi. 16; Exod. xxxiv. 23, 24); and what a standing miracle was it to them, that while they obeyed the Lord in the observance of his ordinances, he overruled and restrained the neighbouring nations, so that none desired or came up to molest their wives and little ones, while appearing before the Lord their God. Surely, there must be something highly interesting in these stated perambulations of Israel! and how very different to the ungodly feasts of this day; theirs was to obey the Lord, ours the reverse. An inquiry respecting them would be answered, "It is the sacrifice of the Lord's Passover," but all that can be said for our absurdities, is, they are gone to such a feast, or such a *thump*. Alas! that men professing godliness should be such lovers of pleasure, and be found following the multitude to do evil. The Lord keep you from such thumping as this, and, as you have named the name of Christ, enable you to depart from iniquity.

Beside these, the Jewish nation had their feast of Trumpets (Num. xxix. 1; Lev. xxiii. 25); the day of atonement or expiation (Lev. xvi. 20, 21); that of the New Moons (Num. x. 10; Ps. lxxxix. 3; Num. xxviii. 11); the days of Purim (Est. ix. 21); and subsequently was introduced the one at the dedication of the second temple (John x. 22); from none of which can be drawn the precedent of our modern feasts, where our youth are corrupted, and those of riper years "play the fool." (1 Sam. xxvi. 21.)

II. We hasten to notice the excellency of the Lord's feast, which, in this mountain he hath made. The beautiful imagery here made use of by the Holy Ghost, is well understood to refer to the Lord Jesus Christ, "in whom dwelleth all the fulness of the Godhead bodily." Hence those Scriptures of the Prophets, as in Isa. ii. 2, 3; Micah iv. 1, 2; Zech. viii. 3; Isa. xxv. 10, the excellence of which arises, in the first place, from its provision, "a feast of fat things, a feast of wine on the lees." The Lord having all along pointed these things out in the shadowy dispensations of the Jewish economy, by claiming for himself the fat of their sacrifices (Lev.

iii. 9—16; vii. 25, 29—31; Num. xviii. 12—29); and in no less manner were the blessings of the gospel spoken of in that early age (see Deut. xxxii. 13, 14; Ps. cxlvii. 14; Gen. xlix. 20; Ps. lxxxii. 14); the effects of which, when received in the heart, is a satisfaction with these things. Certain it is, that none but God could have made the provision which hath both ransomed and redeemed his people; for “the fat is the Lord’s, and upon his altar it hath been offered as a sweet smelling sacrifice, acceptable unto him,” while furnishing “a feast of fat things unto all people,” “wine on the lees,” that is, resting, settled, and possessing full strength. So the wine of salvation has rested in the mind of Jehovah from eternity, unshaken by sin, and unsettled by Satan; and, being refined by the personal work of the Lord Jesus, who hath destroyed Satan, and put away sin, it is now in the mountain of the Lord’s holiness, made known unto all people.

(*To be continued.*)

AN ALMIGHTY HELPER.

“The Lord is my helper.”—Heb. xiii. 6.

The children of God, who in themselves are poor, needy, weak, and helpless, with foes more and mightier than themselves to contend with, stand continually in need of help from one that is mighty to save, which they have in their God, through whom they can do valiantly. He is one that doeth as he will in the armies of heaven and of earth, and none sayeth, What doest thou? His word spake creation into being, and shall again dissolve it into nothing; this prowess, terrible to his enemies, he uses with a father’s tenderness for the good of his children. This might, that formed the mighty universe, protects even the hair of their heads, and though his works are marvellously great, yet he despiseth not the day of small things; and though he is omnipotent, his every attribute is engaged to save the meanest of his sheep, and for one of them to be lost would be an undefying of his Godhead.

With such a Helper, no harm can happen unto us. Though we pass through the valley of the shadow of death, he will be with us; and when, by reason of our own darkness, we do not see him near, may we be enabled to believe that he is not far off, that he is still the Unchangeable, the same yesterday, to-day, and for ever; and that having once loved us, he will ever love us with an everlasting love, and that he will never forsake

us, but cause all things (according to his promise), to work together for good to those that love his name.

At every momentary point of our existence, we have need of the Lord to be our helper. We are at all times dependant on his will; never so happy as when sensible of it, and receiving all things as immediately from his hand; and never at so low an ebb in spirituality, as when we conceit ourselves capable to do something (however trifling it may be) of ourselves, and saying of his assistance, we need it not.

He helpeth at all times, as much when he chastens with the rod of correction as when he delivereth from trouble. In adversity, he lowereth all our towering thoughts of self; he proveth that all dependance on human merit is leaning upon a broken reed that giveth way and pierceth him that leaneth thereon for support; he bringeth to light, by the shaking of the flagon, the lees of our old nature that had settled quietly to the bottom, all to make us sick of self and fond of him; and he holdeth up to our eyes the ragged tatters of creature righteousness, to convince us of the depravity of our hearts, and to endear the imputed righteousness of the Saviour to our souls, by its need being made more apparent; and yet, however convinced we may be of the exceeding sinfulness of sin, we can form no idea of its horrible deformity in the eyes of a holy God, whose eyes are too pure to behold iniquity: and yet he loves us, notwithstanding all our sins, and even in the midst of them, as bought with blood; which sins even we ourselves, now that he has created a new principle within us, cannot look upon without horror, for they are enough to sink us into endless misery, were not the Lord our helper.

He helpeth with mercies new every morning, as he fed the children of Israel with daily manna in the wilderness, and though he giveth us only a sufficiency day by day, yet it shall never fail; the miraculous manna, and the widow's cruise, failed not, until Israel had entered Canaan's land, and the earth brought forth her fruit abundantly: so neither will our heavenly Father let any good thing be lacking us in this wilderness state, but will provide daily a constant supply of his mercies, until he lands us safe in the realms of bliss.

He is near at hand, and that to help us, often when we are unconscious of it, as he was with his disciples as they travelled to Emmaus, leading our thoughts gradually to the meditation of heavenly themes, until, by the burning of our hearts within us, we find we have enjoyed the presence of him who is the chief among ten thousand, and the altogether lovely; and he is also often present, and that to help us, in the storm we feared

would be our ruin, when wave called unto wave, and we were afraid at the noise of his waterspouts; and even his first appearance adds fear, until he says, "Fear not, it is I," and then the storm is still. O Lord; in every storm give us to hear that voice to recompense our tribulation with consolation.

He is our helper in casting out all evil thoughts from our minds, that he has chosen to be living temples for himself, as he cast the buyers and sellers out of the temple of old, and how often do we make our living temples dens of thieves, filling them with unholy thoughts, and the vain imaginations of our hearts, so that at the very time we attempt to hold communion with him in prayer, our hearts are filled with other things, and *we* could never get them right again, did he not enter with his scourge, and, driving out all unholy things, take possession for himself.

He helpeth us in every trouble, giving us grace equal to our day, and where sin does abound, there grace does also superabound; an increased knowledge of sin, with a godly sorrow on account thereof, bring an increased spirituality of mind; therefore, Lord, if needs be, afflict, to draw us closer unto thee, and give us greater blessings; do as shall seem best to thy unerring wisdom and parental love, giving us in all things resignation to thy will, knowing that all things must be well when we have the Lord for our helper.

London, September.

VERICULTOR.

A QUERE—GOSPEL INVITATIONS.

TO THE EDITORS OF THE GOSPEL STANDARD.

Gentlemen,—Are we to conclude from Mark xvi. 15, "Preach the Gospel to every creature," that all who come within hearing of the preacher are to be *invited* to come to Christ, believe in Christ, &c.?

At the Particular Baptist Chapel where I attend, they are without minister, and some of those who supply seem to be more concerned for the world than the church, saying, they should wish the whole world to be saved, and have a commission to invite all to come to Christ; for if Christ says they must preach the gospel to every creature, who dare say they must not? and though some say they are dead, and must be let alone, yet Christ is able to raise the dead. Besides, say they, they are not morally dead; and does not God declare he will come in flames of fire, taking vengeance on them that know him not, and that obey not the gospel of our Lord Jesus Christ, and are we to let them alone?

Now there are a few attend with me, who are so deeply convinced of their natural inability to perform the spiritual acts of coming to Christ, believing in Christ, &c., that they think the invitations should be confined to characters, and that the dead should not be included; and because they have not more charity than Christ, and cannot pray for the whole world,

they are looked upon as outcasts, called straitlaced, narrow-minded, &c., and are told their prayers are not fit to be heard, &c.

May God the Holy Ghost enable you, or some of your correspondents, to strengthen our weak hands, by showing whether it be not possible to preach the gospel to every creature, without taking the children's bread, and casting it to the dogs; and whether we poor creatures who come so far behind others in our love to the world, may not still love the brethren.

Sept. 10, 1835.

A SPECKLED BIRD.

CHRIST AND THE CHURCH.

Dear Brethren,—You have somewhat refreshed me in the bowels of Christ, by being enabled to favour us with the *Standard* of the everlasting gospel, which is so much wanted in these days. I trust the great Head of the church is with you in your work, and I pray it may be held in his hand, as an ensign to the nations, and that he will never suffer it to be taken by the enemy, though they lay round it as the Midianites did round Israel, in the days of Gideon. I trust the Lord has raised you up, as Gideons, with lights in your pitchers, and the trumpet of truth in your mouths, to sound in the enemy's ears the word of the Lord; and I pray him, if it be his blessed will, to send a few more, to lift up a standard for the people.

This standard is the One omnipotent, omniscient, and omnipresent Jehovah, who did, in eternity, in his foreknowledge, according to his purpose, predestinate his chosen people to the adoption of children, by Jesus Christ to himself, and gave him to be Head over all things to the church, which is his body, and which was in him, in the everlasting covenant, as Eve was in Adam in the Adam covenant. The church was in him as his sister and his spouse; his sister, as being of God in the everlasting covenant, begotten of the same Father, and brought forth by the same mother, which is Jerusalem; and as his spouse, as he received her at his Father's hand, engaging, as her Surety, Covenant-Head, and Husband, to answer for all she would ever contract. So he gave himself a ransom for her, fulfilling all the requirements of the law, and shedding his blood for the remission of her sins, without which there could have been no remission; and, though endless misery was her due, he giveth unto her eternal life, and is made unto her wisdom, and righteousness, and sanctification, and redemption, blessing her with length of days for ever and ever. And when the blessed Spirit is pleased to apply these things to the conscience, and shed abroad his love in the heart, forming Christ there the hope of glory, and bearing testimony that he hath betrothed her to himself in judgment, in righteousness, in loving-kindness, and in faithfulness, then surely she shall acknowledge that Christ hath done great things for her, and truly the meditation thereof shall be sweet. Holy is his name.

Sept. 10, 1835.

V. D—R.

AN OBJECT DESIRABLE.

TO THE EDITORS OF THE GOSPEL STANDARD.

Esteemed and beloved Friends,—I have just finished reading the first number of your periodical, and not without spiritual profit and cordial approbation. Hence I feel strongly induced to address you upon the sub-

ject. I approve of the object, the plan, the cheapness, and the contents. A publication of this kind was much needed in your own immensely populous town, and adjacent parts. It will be felt a blessing by not a few in the populous district in which it hath pleased the Lord, in his providence, to fix my lot; and I shall feel a pleasure in doing what I can to promote its sale in this neighbourhood. Your *Standard* will prove a rallying point, in this part of the kingdom, for the true lovers of Zion; and, it is hoped, will draw forth the fruits of the meditations, the views, the readings, the experiences of the Lord's dear but despised and exercised ministers and people, resident in these parts, which, through an attendant unction of the Holy One, will doubtless prove a blessed means of comforting and edifying many of the poor, despised, and tried subjects of Zion's King. This little work will, I doubt not, find its way into the habitations and hands of some of the disciples of Christ, who, as yet, are the subjects of indistinct vision, as to those precious, distinguishing gospel doctrines which you propose to give so prominent a place; and thus, under the blessed Spirit's influences, will prove a happy means of clearing up their views, and also of comforting and establishing their hearts. Again: your work may also be the honoured instrument of leading some of the Lord's family out of the dark and dreary labyrinths of error, in which, for a length of time, they may have been entangled. (John viii. 32.) In addition to these objects, should it embolden any of the lovers of the truth as it is in Jesus, draw them from their retreats, and lead them, with sling and stone, to advance valiantly in the name of the God of Israel, against the proud, boasting champions of error; should it afford a cordial to the Lord's warriors in the field of conflict, or to any of his pilgrims, fainting through the heat and burden of the day; I say, should it please the Lord Christ to make your little work promotive, even in the least degree, of such objects, you will feel yourselves greatly honoured by the glorious Captain of our salvation, in whose name, and to whose glory, you have erected your *Standard*, and will have much cause to bless the Father of mercies, and God of all grace, for having put it into your hearts to commence this work.

In conducting this work, which proposes objects so truly desirable, and so deeply interesting, may the Lord enable you ever to keep in mind, that the efficacy and success of all instrumentality depends solely on the rich and effectual blessing of God the Holy Ghost. (1 Cor. iii. 6, 7.)

Commending you and your work to the Lord, and praying the great Head of the church, that it may be the means in his hand of doing much good,

I remain, &c.,

CLAY IN THE HANDS OF THE POTTER.

Shelton, Potteries, Aug. 24, 1835.

STRONG FAITH.

A HINT TO MR. WOODROW.

Messrs. Editors,—In looking over the *Gospel Standard* for October, I was struck with some little surprise upon perusing a piece, by a Mr. Woodrow, of Liverpool, on the important subject of faith. First he informs you, he was "certainly gratified to perceive the confidence with which some of the writers assert their certainty of salvation, &c." But, behold, he very soon lets us know what we must understand by his gratification; for it evidently appears that his gratification was, that it afforded

him an opportunity to fall very foul upon such statements; and the best name he appears to give them, even in Job or Paul, is enthusiasm, and in others, "boasting, vaunting, or talking with dogmatical confidence, bombastic vapouring," &c. Really, Messrs. Editors, is this the religion of Christ—that the inspired penmen, when triumphing in the glorious Redeemer, feeling their own personal interest in him, under the solemn teachings and holy unction of God the Holy Ghost, had only arrived to sublime enthusiasm? What! the blessed Spirit of adoption, whereby we cry, "Abba, Father,"—"the Spirit itself bearing witness with our Spirit that we are the children of God" (Rom. viii. 15, 16), at best only sublime enthusiasm in the inspired penmen, and in others, bombastic vapouring? I say, can this be the religion of Christ? No, Messrs. Editors. I feel persuaded that a many of your readers, to the praise and glory of the God of grace, can, under the sweet unctuous teachings of the blessed Spirit, glorify God in and for this blessed truth, that "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6.) And this is not as the reward of their strong faith neither, as Mr. W. taunts no, no; but as the glorious fruit of the Spirit, the blessed shedding abroad of the love of God in their hearts by the Holy Ghost which is given unto them. (Rom. v. 5.) "Now, he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. i. 21, 22); "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. i. 13, 14.)

The blessed witness of the Spirit with our spirit, and the solemn anointings and sealing of God the Holy Ghost, are truths of such glorious blessedness, that I cannot conceive how any man, with the life and fear of God in his heart, can call them enthusiasm, much less bombastic vapouring. I readily admit that many of God's dear people are not brought into the sweet enjoyment of these truths for themselves, and it becomes the ministers of Christ to encourage their hope, and, as instruments in the hands of the Spirit, endeavour to strengthen their faith in the Lord, by giving a Scriptural definition of the work of God the Holy Ghost in his life-giving and light-communicating power, and the various intimations of his mercy and grace made known in his divine operations in the soul of the quickened sinner, and so encourage them to "wait on the Lord, and to be of good courage, for he will strengthen their hearts." (Ps. xxvii. 14.) But to exhort them to sit down satisfied without the Spirit's witness in their hearts that they are the children of God, would be to make light of the work of the Holy Ghost. Indeed, Messrs. Editors, after I had read once and again Mr. W.'s piece, I was obliged to conclude that we did not hear therein whether there be any Holy Ghost or not; for I cannot observe anything of his work in giving faith, and in drawing that faith into holy act and exercise, either in a greater or lesser degree, in anything he has said. I should be sorry to be censorious; but I greatly fear Mr. W. is not in the habit of hearing or feeling much of the glorious work of the Holy Ghost; and a religion without His divine operations is a religion without life or power. As to the "many" Mr. W. has met with who doom the whole human race to damnation except the few who are disposed to adopt their own peculiar strong language, I believe but few, if any, of your correspondents are of that sort. I have no doubt Mr. W. may know a few awful characters of the sort, who also deny the eternal

duration of the miseries of the ungodly. I heard one of the sort myself say that nothing short of the full assurance of faith was faith, &c. But what have such awful characters as these to do with the glorious witness of the Spirit in the hearts of God's family? If God has given such up to strong delusions, that they may believe a lie, &c., this does not make the truth of God of none effect. That remains the same, and the awful delusions of others should be a means of leading us to search diligently the word of God, and to cry daily for the glorious witness of the Spirit in our hearts, and that its unctuous power may be daily felt, that our fellowship with the Father, and with the Son, and with the Holy Ghost may be solemnly sweet and daily maintained. As it respects dooming the whole human race to damnation except a few, &c., let Mr. W. remember that there are but the elect and the rest, and that the elect are, in God's own time, born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. Unless this divine change takes place in our souls, our profession of religion is all vain, and this change is wholly of God, and is accomplished with invincible power: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John iii. 8.) The child of God may not, at the time, know what is the matter, nor from whence it cometh; but overcome it he cannot, and in the end he bleaseth God that he could not. But wherever this glorious change takes place, the soul will never rest satisfied till, by faith and in feeling, it can say, "My Lord and my God." Yet with some of God's people there are thousands of heart-rending sighs and groans, and deep pantings for God, the living God, before they are experimentally brought into the glorious liberty of the gospel; and they are mostly in some deep water or hot fire, when the Lord is pleased to bring them to the sweet enjoyment of personal interest in himself: "And I will bring the third part through the fire, and 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." (Zech. xiii. 9.)

If it be the sovereign pleasure of the Lord, may your correspondent Mr. W. be led deeply into the deep things of God, by that glorious Spirit who alone can search them; and may he daily feel that without the teachings of this blessed Spirit he does not know what he should pray for as he ought; and then I think he will not be induced to write another epistle similar to that I have just noticed in this.

Wishing you, Messrs. Editors, your correspondents, and readers, much of the life and power of vital godliness, I remain, yours faithfully,

October, 1835.

A LOVER OF ZION.

LETTER FROM A MINISTER TO HIS FLOCK.

*To the Church of Christ meeting for the Worship of the most glorious
Three-One God, in the Baptist Chapel, ———.*

Dearly Beloved,—May grace, mercy, and peace from our covenant God be with you.

Since I saw you in the flesh, and broke the bread of life unto you, I have, to all human appearance, been within a few minutes of my journey's end; but my dear Lord has greatly restored me, and I hope it is for the good of the church, and his own glory.

Dear brethren and sisters, I wish above all things that your souls may prosper, and that you may drink deep into the deep things of God. Soon, very soon, we must bid a final adieu to this world, with all its glare and show, yea, and with all its care and woe too. O for daily intercourse with God the Father, in his eternal, free, sovereign, electing, unchanging, almighty love; and with God the Son, in his eternal, free, betrothing, redeeming, sympathizing, heart-melting, soul-ravishing love; and with God the Holy Ghost, in his eternal, watchful, soul-quickening and enlightening, spirit-reviving, teaching, prayer-aiding, love-communicating, sealing, anointing, confirming, supporting, and gratitude-and-praise-giving love. May we in very deed have daily communion with this glorious Three-One God, as our own God, and Father, and Husband, and All and in All. Then come what will, all will be well. When my soul sweetly enjoys these glorious things, I am willing to spend and be spent for the good of my dear Lord's family, and his glory, or to be laid by and make room for another, as will most end in the honour of my dear God and Saviour.

My dear Brethren, strive together for the faith of the gospel, and endeavour to keep the unity of the spirit in the bond of peace. Let all self-seeking, self-thinking, and self-acting give place to the well-being of the church and the glory of God. Remember, one is our Master, even Christ, and we are all brethren, bought with the precious blood of the God-Man Mediator, the Lord, our loving Husband and life-giving Head,—one family, yea, one body, in him; for by one Spirit are we all baptized into one body, and have been made to drink into one Spirit. God grant we may daily and deeply drink! O the glorious mysteries of God's grace! We are made members of the body, the flesh, and the bones of Christ. (Eph. v. 30.) The Lord the Spirit enable us to put on the whole armour of Christ, that we may be able to stand against the wiles of the devil. See Eph. vi. Read the whole. We live in a day of dreadful blasphemy and rebuke, when the glorious sovereignty of God is despised and set at nought, and charged with having a licentious tendency. May it be your happiness so to live as to give the lie to their malignant slanders. "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God." (Phil. i. 27, 28.) May you live in the Lord, and for the Lord, and daily fetch blessings from the Lord, by faith and prayer. Trials you must expect—a smooth path long together is not the lot of the family of God, nor would it be for their real good. We are called upon to rejoice, inasmuch as we are made partakers of Christ's sufferings: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." (1 Peter iv. 13, 14.) Remember, Christ suffered from the sins of his people, from the world, from the devil, and from false brethren, and we must expect a share of the same; but God forbid that we should suffer as evil-doers, &c.

The Lord be with you all, and bless you with a spirit of prayer, and much of the enjoyment of his love and presence; and do, my dear brethren, pray for me; and if the Lord bring us together again, may we meet in the Spirit and power of the Lord Jesus Christ, and may our souls be filled with the fulness of God, is the prayer of your loving pastor in the Lord, and for the Lord's sake.

London, Sept. 26, 1835.

A FREED SINNER.

TO THE EDITORS OF THE GOSPEL STANDARD.

Sirs,—You perhaps have not forgotten a worthless being addressing you, calling his name John. Hoping he has not quite tired you, he has ventured to speak once more, by way of thankfulness to his dear Lord and Master, for what he has done for his soul; for he cannot hold his peace, but would say with the psalmist, "Come and hear, all ye that fear God, and I will tell you what he has done for my soul.—He has raised me out of the horrible pit, and out of the miry clay, and has put a new song into my mouth, even praise to the God of my salvation.—O taste and see that the Lord is gracious: I was brought low, and he helped me."

After I had written to you, Sirs, I continued much cast down in my mind, doubting whether I had any part or lot in the matter; and Satan told me I had been acting the hypocrite, that I had deceived myself, and wanted to deceive you too. Also, in a day or two after, a person began to converse with me about my religion, who told me that God had done his part, and both myself and he, if we would be saved, must do our part too; that he died for all men alike, that he did not wish any of his creatures should go to hell, but that they by their wickedness sent themselves there. This, and a great deal more, did he tell me, which sunk me lower still in my feelings, and despair seemed to be on the throne of my heart. I took up Mr. Huntington's "Love of Christ Always the Same," in the 33d page of the second part of which, he describes a hypocrite. I thought that was me, thus sealing my own destruction. I took up my Bible; when lo! my heavenly Father directed my eyes to Rom. viii. 15: "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Here was a treasure for a wretch like me! Why, Sirs, were I to hold my peace, I think the stones in the street would cry shame on me. I cannot, I dare not. My dear friends, bear with me a little, and O rejoice with me. I have a Father, and with Thomas I can say, "My Lord, and my God." O what amazing love, what matchless condescension, to redeem me, worthless me, as a brand from the burning! O, dear Sirs, thank God for me, for I cannot thank him enough. I am safe; and I know with Job, that my Redeemer liveth. Well might the apostle cry out, "Who shall separate us from the love of God?" Who indeed! Is he your God? He is mine too, and he will be my guide even unto death. "My soul shall make her boast of the Lord; the humble shall hear thereof, and be glad." O what an unspeakable gift is this, for such a filthy, black, polluted, hell-deserving wretch, to call God, Father! It is a wonder that shall last, and shall be my song, through the countless ages of eternity. O, my brothers, rejoice with me, for you can enter into my feelings. You are the only people that I can approach with confidence. I unbosomed my sorrows to you; I must unbosom my joys also. Were I to tell your members, or even you openly, I fear you would call it presumption; but my heavenly Father knows it is not.

My willing soul would stay In such a frame as this,
And sit and sing herself away, To everlasting bliss.

EDITORS' REVIEW.

A Letter to the Provost of Worcester College, Oxford, by J. C. Philpot, on Resigning his Fellowship, &c.—Fowler, London; J. Gadsby, Manchester.

We had intended commenting somewhat lengthily on this little work, but are compelled to refrain, our pages being already very crowded

Suffice it to say, we look upon it as a master-piece, every letter of which ought to be printed in gold, and placed on the table of every conscientious man in the kingdom.

Clergymen of the Church of England—you especially who profess to have tasted that the Lord is gracious! READ THIS WORK, and then remain in the Establishment if you can; but, if you can, we envy not your state. What doth it profit you to try to smother your consciences, by snatching up the language of your poor, superannuated oracle, and saying, "If we do leave, to what church would you recommend us—Is there one quite pure?" Search the Scriptures; and if you cannot find one strictly conformable thereunto, tell us, can you find one more at variance therewith, more *impure*, than the Church of England? We almost think not. Therefore, come out from among them, and give proof that you are on the Lord's side. He'll take care of your families, never fear. Never mind your *respectable* friends: if they will not follow you, "cast them to the moles, and to the bats." Remember, "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

POETRY.

ON THE FIRST PART OF THE WORK OF THE HOLY SPIRIT.

"That thou mayest say to the prisoners, Go forth," &c.—Isaiah xlix. 9.

Come, Holy Dove, my breast inspire;
 Anoint me with thy heavenly grace;
 And fill my soul with sacred fire,
 That I may sing thy wondrous praise.
 Once in the course of sin I ran,
 Far from the paths of holiness;
 An enemy to God and man;
 A wretched sinner, blind and base.
 But when my soul her length had gone,
 An arrow from thy quiver came,
 And pierced the harness I had on,
 Filling my heart with grief and shame.
 To do my duty then I tried;
 But all my toiling made me worse:
 In vain my daily task I plied,
 For all I earn'd was Moses' curse.
 As helpless in the field I lay,
 With none to pity or relieve,
 The lovely Jesus came that way,
 And on me smiled and bade me live.
 A ray of hope my bosom cheer'd;
 But Satan tempted me again:
 For many days I greatly fear'd
 That Christ would never come again.
 Prisoner of hope I roar'd aloud;
 My prison doors wide open flew:
 By faith I saw the Son of God,
 And all my vileness came in view.
 Not half so glorious is the Sun,
 When he ascends the mid-day sky,
 As in mine eyes the Saviour shone:—
 "Fear not," said He, "Thou shalt not die."

The lily may be spotless white;
 The beauteous rose a fragrance yield;
 But Jesus shines divinely bright,
 And mocks the grandeur of the field.—
 With smiles of love the Saviour stood,
 And bade me welcome to his breast;
 Then wash'd me in his precious blood,
 And round me threw his spotless vest.
 Salvation flowed from his wounds,
 In pardon, peace, and mercy sweet;
 I saw the place where grace abounds,
 And clasp'd my dear Redeemer's feet.
 Come, ye redeemed of the Lord,
 Take down your harps and join my song;
 Come, let us hail the Incarnate Word;
 To Him our sweetest strains belong.
 Our hearts and voices we would raise,
 And vie with all the heavenly Host,
 Ascribing glory, honour, praise,
 To Father, Son, and Holy Ghost.

Wolverhampton, Aug. 20, 1835.

E. B.

MAN.

What is proud man at best? a guilty wretch;
 Where is he bound? to hell, hard on the stretch,
 Till stopp'd by sovereign grace.
 And then, alas! what are these creatures then?
 Poor, sin-confessing, mourning, sighing men;
 They feel themselves so base.
 Then nothing else but sovereign grace will do,
 To bear them up, and bring them safely through,
 For offer'd grace is nonpluss'd.
 The Spirit's power creates their good desires,
 And gives them faith to walk through floods and fires,
 To fight and gain a conquest.

Sept., 1835.

ANONYMOUS.

GLEANINGS.

Faith is a divine persuasion, a humble confidence, a living fruit, an active grace, a discerning eye, an appropriating hand, and a moving foot. It is born of God; it is a divine substance, not a shadow; a living fruit of the Holy Ghost, not a barren assent; a comfortable assurance of all promised good, and not a deceiving fancy. The just live by it, they overcome the world by it, the saints' conflicts are called faith's fight, and their conquests are called faith's victory.—*Huntington*.

We are perfect in no lesson so much, as those into which God whip-peth us.—*Huntington*.

When God took away his word from the Greeks, then, instead thereof, he gave them the Turk and Mahomet. God, for a heavy punishment, hath given to us Germans, and to the Italians, the Pope, and with him; we have all manner of abomination; as the denying of the true faith, &c. No greater plague could come from God unto us, than to suffer us to be bereaved of his word; we might rather wish unto ourselves all manner of plagues and punishments, than to want God's word, or to have it impure and falsified.—*Luther*.

THE
GOSPEL STANDARD,
OR,
FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

No. 5. DECEMBER, 1835. 3d.

THE POOL OF BETHESDA.

TO "A BROKEN-HEARTED SINNER."

Dear Friend,—I apprehend that an explanation of John v. 7, would not enter into your real desire, because the disease of the impotent man there referred to, was not of a spiritual, but of a natural kind. Nevertheless, there are some things connected with his case which may very properly be brought forward to illustrate the methods of God's grace to his people; for, though he had lain at the pool for a very long time, yet he was not cured *by* the pool, but by the almighty, sovereign word and power of the Lord. And so some of God's people lay at the pool of outward means, with a grievous disease of sin and guilt, and lay there a long time. Sometimes, perhaps, they hope this or the other means will prove a cure; but the disease still remains, yea, rather increases than otherwise, and they often fear they shall die in their sins at last. Very frequently they think of giving it up as a lost matter, or a desperate case, thinking the Lord will not stoop to relieve. But though the Lord appears to put them back, he still secretly keeps them to the point,—panting for mercy, longing for a cure; and at length is graciously pleased to send his word by

the power of the Holy Ghost, and heal them (Ps. cvii. 20); and this most frequently at a time, and in a way, they little expected.

If, my dear friend, I understand you aright, you wish to know whether a poor, impotent, hungry, and thirsty sinner, whose soul at times fainteth within her for a ray of hope in the manifestation of an interest in a precious Redeemer's blood, who is waiting on the Lord in the means of grace, yet walking in darkness and having no light, feeling herself a dog, and one which would gladly eat of the crumbs that fall from the Master's table, can, after all, die in her sins; or whether such a character can exist, and yet be dead in trespasses and sins. Now, in reply, let me tell you, if you have truly described your case, I have no hesitation in saying, *No*—I believe it is not possible for such a character to be dead in sin. But we will for a moment attempt to try it by the word of God. To be impotent, spiritually, I consider, is to be so far made alive by the Holy Ghost as to feel the awful disease of sin, yet so feeble and weak, as to be without power to help oneself; and to be really made to feel that such is the disease, that no natural medicine can heal it; so that we are ready to fear the grievous wound is incurable. (Jer. xxx. 12, 13.) All our sighs, and groans, and cries, only tend, according to our then feelings, to sink us deeper in our miseries; for it is as though the Lord said, "Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee." (Jer. xxx. 15.) Thus the poor soul imagines that his case is desperate. But mark the wonders of God's grace! When all other lovers and all nature fail, the dear Lord brings health and cure: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." (Jer. xxx. 19.) Bless his precious name, the race is not to the swift, nor the battle to the strong. While the self-righteous pharisee goes dancing about, galliard like, with the laurels of his own imaginary piety and goodness, God brings his own family to feel that all flesh is grass, and that all the goodness thereof is as the flower of the field, which withereth and fadeth away, when the Spirit of the Lord bloweth upon it; and his blessed Majesty gives power to the faint, and to them that have no might he increaseth strength. The lame take the prey; and it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The Lord's poor worms Jacob may have a thousand fears and faintings too, for hope deferred maketh the heart sick; but deliverance *shall* come: "For I the Lord thy God

will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." (Isa. xli. 13—16.) He satisfieth the longing soul with good things, while the rich he sendeth empty away.

If the above be really your case, you have abundant cause to be thankful. You are just suited to Christ, and Christ is just suited to you. A more blessed fit cannot be pointed out, nor a more blessed match made, than a glorious Jesus and you being brought manifestatively together in one sweet bond of covenant love, by the precious power and energy of God the Holy Ghost. He shall glorify Christ, and shall glorify the saints in Christ. You are, you say, feelingly impotent: Christ is the great Physician, that brings health and cure, without money or price. Bless his adorable name, *with his own stripes* he heals us. But perhaps you may say, "I am such a sinner." So was David; but a feeling sense of it made him cry, "Lord, be merciful unto me: *heal* my soul, for I have sinned against thee." (Ps. xli. 4.) "He healeth the broken in heart, and bindeth up their wounds." (cxlvii. 3.) Were his people not a diseased people, he would not be a suited healer; but one part of the sweet song of the psalmist was, that the Lord forgave all his iniquities, and healed all his diseases. (Ps. ciii. 3.) And if you really be a hungry and thirsty sinner, that is, one that is thirsting for God, the living God, hungering and thirsting after righteousness, you shall, in God's own time, eat the flesh, and drink the blood, of the blessed Redeemer, for he is the bread of God and the water of life. "He will pour water [the water of life] upon him that is thirsty, and floods upon the dry ground." (Isa. xlv. 3.) "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." (John vii. 38, 39.) But mind, the disciples did not receive this blessing immediately that the promise was made, but they had to wait for it, and met with many perplexing disappointments before they experienced the promise in the power of it. Their dear Lord was put to cruel tortures, even in their presence, was crucified, and buried, and all their hope appeared almost to be buried too. Nevertheless,

it was through this dark, strange, mysterious method, that the promise was to be fulfilled; and after the resurrection of their dear Lord, the blessing was fully made manifest at the day of Pentecost. It is the privilege of the poor sinner to wait patiently for the Lord; for the Lord will not be hurried: he makes no better haste than good speed; for "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; Heb. x. 37.) Our ever-glorious and blessed Christ came both to seek and to save that which was lost; and he is such a precious Saviour that he is all a sinner can need, law require, justice demand, or God give. This is God's unspeakable gift; and his glorious Majesty gives this Gift of gifts to those who have no worth or worthiness in themselves, entirely without money or price.

"The poorer the wretch, the welcomer here."

"But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. xliii. 22—25.) Wonder, O heavens, and be astonished, O earth, for the Lord hath done it! Here we have a description of wretches, without anything to recommend them to God,—nay, worse than that, they have made God to serve with their sins, and wearied him with their iniquities, yet matchless grace blots out all their transgressions, freely and fully, for the Lord's own name's sake. Come, poor, broken-hearted sinner, put the Lord in remembrance of such a gracious declaration. Plead with him for his name's sake; he will surely hear thee, and answer thee in mercy. God's name, in the full blaze of its glory, is in Christ. There all its honours harmonize, and rest for ever; and with him the Father is well pleased. May you be well pleased with him too, and daily plead him at the divine footstool; for whatsoever ye ask in the blessed name of Jesus, he will do it, that the Father may be glorified in the Son. (John xiv. 13, 14.)

Are you indeed a broken-hearted sinner? Are you indeed hungering and thirsting after righteousness? Are you indeed feelingly a dog? Does your soul indeed faint within you for

a ray of hope? Then you are a blessed character. God's word cannot be true, and you perish in your sins. When the Lord the Spirit has opened the heart of a sinner, and, as it were, broken it in pieces, discovering to the sinner the filth and loathsomeness of its contents, and brought him to tremble at the word of God, and to be a stench in his own nostrils, and to abhor himself before the Lord, crying feelingly, "Behold, I am vile," he will never forsake him, but will accomplish the work he has begun. A broken and a contrite heart God will not despise. A poor, broken-hearted sinner appears to have more of the attention of Jehovah, and to be more his special care and charge than all the works of nature put together: "For all those things hath mine hand made, and all those things have been, saith the Lord but"—but what? why as if the Lord was about to say, But my eye of special grace, care, and favour is fixed elsewhere—"but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. lxvi. 2.) Yes, bless his precious name, he not only looks to him, but dwells with him; not merely to look on, but to revive the spirit of the humble, and to revive the heart of the contrite ones. (Isa. lvii. 15.)

The blessed Lord of the house is both anointed and sent for the express purpose of binding up the broken-hearted. (Isa. lxi. 1; Luke iv. 18.) Poor, broken-hearted sinners may and will find that they often walk in darkness, and appear to have no light; but from whence do they discover the loathsomeness of their disease? How came they to hunger, and thirst, and pant, for a ray of hope in the precious Redeemer's blood, &c.? This cannot be in a mind which is at enmity to God, and the carnal, unrenewed mind is enmity to God; and enmity to God cannot produce a desire after the sweet enjoyment of him, and a panting for the manifestations of his love. This springs from the life and light of God, and, in the Lord's own time, it shall be more fully made manifest. Clouds and darkness are sometimes round about the Lord, and we cannot perceive him. (Ps. xcvi. 2.) "Unto the upright, there ariseth light in darkness." (cxii. 4.) But if the upright were never in darkness, there could not arise light unto them in darkness. One promise of the Lord to his people is, he "will make darkness light before them." (Isa. xlii. 16.)

The Lord enable thee, poor, broken-hearted sinner, by faith and in feeling, to use the language of Micah (vii. 7, 8): "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. 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."

I will conclude this epistle in the language of the Lord by Isaiah (l. 10): "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." If anything I have written be made a blessing to you, or to any other poor, broken-hearted sinner, may the Lord enable us to give him the glory.

Yours to serve in the gospel of God,

Nov. 3, 1835.

A LOVER OF ZION.

THE GOSPEL FEAST.

(Concluded from Page 86.)

Again: we observe that the Lord's feast is free, requiring no qualification or commendation, but what comes from himself. The invitation is couched in such language as not to be misunderstood: "Ho, every one that thirsteth come" (Isa. lv. 1); "and whosoever will, let him take of the water of life freely" (Rev. xxii. 17); and "him that cometh unto me, I will in no wise cast out." (John vi. 37.) How suitable is such a feast to the poor and needy sinner, who is taught to feel and know his own wretchedness. All seems to be against him; the world's feast suits him not, neither does the world invite him to it, for his back is towards it; yet Satan accuses him, and his own conscience condemns him, as an unfit subject for the Lord's. Hope and fear alternately arise, but the best robe is, by the command of the Father, put upon him, and, contrary to his expectation, he finds himself a guest, where, was it not for the Lord of the feast, he dare not so much as lift up his head.

Further; in this feast there is an abundance, for it is made unto all people, and yet all do not partake of it, neither is it possible that they should; but out of every nation, country, tribe, and people, shall they be brought who will partake of its bounties; for the Lord will "say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the uttermost parts of the earth;" and though they be swimming in the stream of nature, and playing among the mountains and rocks of corruption, yet will "he send for many fishers, and they shall fish them," (observe, not fish *for* them at an uncertainty, but *fish* them out of the pools and rivers, into which by sin they have been driven) "and

after he will send for hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks" (Jer. xvi. 16), for from Engedi unto Eneglaim, shall the net be spread, and every fish after his kind shall be found, who shall be brought and made willing to partake of the abundance of this feast.

Again: the Lord's feast is a continual feast, being, like himself, the same yesterday, to-day, and for ever. Its guests are not limited to certain seasons, nor can it be said that its provisions are exhausted, the "fat things full of marrow" being always set forth in the Paschal Lamb, "who was delivered for our offences, and raised again for our justification;" and the refined wines which for ages have stood upon the "lees," or will and pleasure of a covenant God, ever announces this feast with, "Come, for all things are now ready."

Lastly: this feast shall not be deficient of guests; for the lanes and highways shall be searched, and in them shall be found those whose feet shall be directed towards this mountain in which the Lord's feast is made, the language of whose heart shall be, "Come and let us return unto the Lord." (Hosea.) "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob" (Isa. ii. 3; Micah iv. 2); which is effected by the fulfilment of that sweet covenant promise, "Behold I will bring them from the north country, and gather them from the courts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child, a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a strait way wherein they shall not stumble." (Jer. xxxi. 8, 9.)

III. We notice the privilege of those who are the guests at this feast of the Lord's. In this mountain the Lord hath promised to destroy the face of the covering cast over all people, and the veil that is spread over all nations. And indeed, here only it is, that the poor sinner can have those things done for him; for the covering of sin, with which all are covered, can only be removed by the application of that blood which cleanseth from all sin.

Thus it is the privilege of these guests to be regenerated by the Holy Ghost, redeemed by the Son, and adopted and accepted in him by the Father.

Reader, what says your soul to these things? Are you a partaker of them? If not, you are no guest at the Lord's feast. You may attend ordinances and means of grace, but, without being born again, you are yet in your sins, and, living

and dying so, where God is, you never can come. But to the poor and needy one of the Lord's household I would say, Fear not all you may have to contend with in yourself, or out of yourself, seeing the Lord has brought you to this mountain. May you be enabled to feast upon the fat things, and drink of the wines which he hath mingled, and then you will forget your poverty, and remember your wretchedness no more.

Yours in him,

Yorkshire, August 25, 1835.

LEBBEUS.

BROKEN, YET STERLING, SENTENCES.

TO THE EDITORS OF THE GOSPEL STANDARD.

Having been favoured with twelve copies of your work, six for August and six for September, it was truly gratifying to me, and to many friends, to find such a sweetness and accordance with divine truth in them, inasmuch as we have a demand for about thirty numbers monthly, so long as they shall maintain the spirit of the gospel in that plain and decided manner that shall be acceptable to all the readers who are lovers of divine truth, and who can in an experimental manner join hand and heart to the language and matter that they contain; and I hope and trust that God the Spirit will direct your hearts and minds to guard and to protect the press from error of every kind and shape, and that it may be your happiness to be favoured with constant matter, and with that variety that shall be edifying to the Lord's poor, and that shall tend to the establishment of their minds in divine truth, as it is in Jesus. For this end, I am led to say, the Lord bless you in your undertaking, and keep you steady, tractable, and watchful, so that it may be proved that the work is not of man, but of God, and that many of his children may have cause to bless him, that he ever directed this little work, adding to his honour the great advantage they have derived in leading them out of Arminian darkness into the glorious fulness of the doctrines of sovereign grace. For this cause, I pray for your prosperity, that whilst the standard of the gospel is hoisted up, the banners of the *Gospel Standard* may be unfurled, bearing this inscription: A Trinity in Unity; the Personality of God the Father, Son, and Spirit, in all that fulness of grace that is treasured up in Christ Jesus; together with every blessing that is connected with the vessels of mercy and the glory of God; that whilst the electing love of God the Father is freely spoken of, the fulness of the redeeming love of God the Son

may be equally acknowledged, through the power and teachings of God the Spirit; so that the church of God may ever have a saving acquaintance with their high calling, which is in Christ Jesus, and know that all spiritual blessings flow through the atoning blood of Jesus, leading them to supplicate for all needful blessings through that channel, and engrafting them into the perfect knowledge—into the sound doctrines of God's electing love and justifying righteousness; to the end that the weary and heavy laden may be brought to find rest through the peace-speaking blood of the Lamb.

Though the doctrines of grace are of such inestimable value to the seed-royal, yet they are but empty sounds when they reach no lower than a man's chin. These doctrines, in the life and power, do not commence in a sinner's head, but in his heart. True it is, that many that profess them, because they are expressed so clearly in God's word, make no other use of them than to raise the heart and mind with haughtiness, pride, insolence, and self-assurance. Like a female I heard of, that made her boast that she possessed knowledge of the doctrines of the Bible sufficient to stock a parish; but the work of grace in the heart was a perfect stranger to her. How different is the work of God the Spirit! When he takes a sinner in hand, the way and manner that his work of grace operates is to lead the wretch to loathings and inward abhorrence, to self-abasement, brokenness of spirit, and contrition of soul. These grow very slowly, but surely. They attain to light in a very small sense, but discover more of their own darkness. They can see but little in the work of God in the soul, and very little in the doctrines of grace, that relates to themselves. To these the Lord's promise is, that "he will be unto them a God, and they shall be unto him a people;" and when the blessed time comes that he leads them into his house, and banquets their souls with dying love, and sweetens their consciences with the Redeemer's blood, then it is they can sit down under his shadow with great delight, and his fruit becomes sweet to their taste, whilst "his banner over them is love;" and while they lie beneath its shade, and are enabled feelingly to say, "He has loved me, and given himself for me," it is then that the soul is dissolved, and that Christ is so greatly exalted, beloved, and adored; then it is they can say, "Surely there is no enchantment against Jacob, neither is there any divination against Israel;" for he hath given commandment to bless, and they shall be blessed, and sin cannot reverse it: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." As the Lord the Spirit

leads the helpless soul out of himself, to look steadfastly, by the eye of faith, and see himself perfect in Christ Jesus, standing complete in him, being spotless, then he looks where God looks; and as God makes it known to him that he is justified in Christ, he can claim him feelingly as "the Lord his righteousness and strength," rejoicing in him, being justified freely from all law claims, and standing complete in him.

May the Lord the Spirit lead the elect of God to claim all blessings promised in Christ Jesus; and if these *broken sentences* are made the means of imparting comfort to any, may they give God the glory.

Downham, Oct. 16, 1835.

BARTIMEUS.

MAN'S SIN HIS OWN GUILTY ACT AND DEED, AND HIS HEART BEING INCLINED THEREUNTO, SCRIPTURALLY CONSIDERED.

(Continued from page 64.)

Having established the doctrine of man's total depravity and utter apostacy from the Lord, let us illustrate it by the conduct of some who are recorded in scripture for our admonition, upon whom, as the apostle writes, the ends of the world are come.

Of the world before the flood it is written, that all flesh had corrupted his way upon the earth. (Gen. vi. 12.) To me it appears, that the best exposition of this scripture will be by the perusal and serious consideration of another (Rom. i. 21, to the end); where the depravity of the Gentiles or Heathen lands is most degrading, and most strikingly portrayed; and though the Lord says to Noah, "Thee only have I seen righteous before me in this generation" (Gen. vii. 1), it is said of him again, "Noah found grace in the eyes of the Lord." (Gen. vi. 8.) Yes, it was grace, and grace alone that made the difference; as may be seen by the shameful and inconsistent conduct of Noah after the flood. (Gen. ix. 20—27.)

If we take a slight retrospect of man after the flood, no fairer a picture presents itself. In process of time all nations, and to a man every individual of them, was wholly given to idolatry. So that Abram, an idolator, at the age of seventy-five, must have a special call from God almighty to save him from that universal Paganism which, in his day, overspread the earth. From these few remarks, how true the testimony of the Lord by the Prophet and the apostle, "Unless the Lord

had left us a seed, we had been as Sodom, and been made like unto Gomorrah. (Isa. i. 9; Rom. ix. 20.)

Who would have thought that Israel of old would have proved so brutishly mad upon their lusts as they were, when, with their miraculous deliverance from Egyptian bondage, and the signal manifestations of God's love to them at the Red Sea; and, besides this, the thunderings, and lightnings, and thick clouds upon Mount Sinai, the Lord descending thereupon in fire; who, I say, would have thought, that with these things before their eyes, they had been so debased in heart as to make to themselves a golden calf, sit down to eat and drink, and then rise up to play—in other words, in nakedness dance round their idol god in gross heathenism, and make this lying acknowledgment unto it—"These be thy gods, O Israel, which brought thee up out of the land of Egypt?" (Exod. xxxii. 4.) Heathens, left to themselves and the light and strength of nature alone, that *they* should do such things is not much to be wondered at; but that the peculiar people of God, chosen to himself before all nations of the earth, should, with all their privileges, act as they did, proves the depravity of our nature to be desperate indeed. What a striking comment, as we pursue the history of the journeyings of Israel to the promised land, was their general conduct as a people, upon this Scripture truth, "Moreover, the law entered that the offence might abound." (Rom. v. 20.) It does nothing else now; for this truth, "The law worketh wrath," is verified more or less in the present experience of all the Lord's people.

I pass over the many instances of the hard-heartedness, stiff-neckedness, and wickedness of Israel, and just mention a few more characters, equally base.

What a devilish display of latent cruelty, ferocity, and barbarity, did the prophet Elisha behold in the heart of Hazael, King of Syria, when he told him he *knew* the evil that he would do unto the children of Israel: "Their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." (2 Kings viii. 12.) But though Hazael seemed to think it was impossible he could be such a *dog*, yet the sequel proves that he was not only *dog* enough, but *devil* enough too; for he first strangled his master, then reigned in his stead, and afterwards fulfilled to the letter all that had been predicted by Elisha. What a mystery of iniquity is man!

David, the man after God's own heart, affords another appalling proof of our ruined condition. Through what a series of perplexity, trials, and persecutions, did the Lord safely

bring him; and yet, when he had rest on every side, and was sunk in the lap of earthly ease and worldly grandeur, what a lamentable proof of human weakness and depravity presents itself to our view. I pass over the particulars of his detestable conduct and base ingratitude towards Uriah, and come to the affecting parable of the poor man's ewe lamb. For twelve months had David's guilty conscience been hardened through the deceitfulness of sin, and would, I believe, have continued hardened to his eternal damnation, but for the almighty love and grace of his covenant God. But to make him acquainted, feelingly and experimentally, with the aggravated criminality of his conduct, the prophet Nathan was sent to him (see 2 Sam. xii.); and, after reciting his parable, and David saying, "As the Lord liveth, the man shall die," "THOU ART THE MAN," from the mouth of Nathan, as an arrow from a bow, strung and shot into David's conscience by the almighty power of the Holy Spirit, wrought conviction, and pronounced the sentence of death from his own mouth, in the heart of David. Nathan now brings forth to view the accumulated blessings of the Lord upon him, in showers of mercies, and sets before him his awful criminality in such glowing colours, that he appears only to have power to reply to Nathan in these words, "I have sinned against the Lord." Such a death in David's conscience now followed, every stroke of reproof from the mouth of the prophet, seconded by a long series of severe chastisements in his own person, in his kingdom, and in his family, that, but for the superabounding grace, and love, and power of God, David would have sunk to rise no more.

In short. The idolatry of Solomon, who, in the latter end of his reign, bowed his knees to worship heathen deities; the wickedness and bloodshedding of Manasseh, of whom it is written, that he seduced them to do more evil than did the nations whom the Lord destroyed (2 Kings xxi. and xxiv.); the dreadful fall of Peter, who, with cursing and swearing, denied his Master; the bloody persecutions of Saul of Tarsus against the church, of whom it is recorded, that he made havoc of the church;—what shall we say to these things, and that from the conduct of such who were vessels of mercy, part of the mystical body of Christ? It exhibits to view, on the one hand, with transcendent lustre and brightness, these truths: "Where sin abounded, grace did much more abound;" "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" and, on the other hand, the desperate, unfathomable deep of our corrupt nature, through sin. There is but one

Scripture phrase that I am aware of, that furnishes me with language, in a figure, adequately sufficient or strong to convey to another what I believe the evil nature of man to be: "*The bottomless pit!*" The language is true, and carries this evidence to our senses, that it is unfathomable, immeasurable, incomprehensible; and, though awful it may sound in our ears, the reality or truth of it will be fulfilled in the damnation of the soul. In such a curse, the simple but momentous truth conveyed to our minds, is neither more nor less than this, that the powers and faculties of the spirit of man are immortal and never-dying; endued with a capability of grappling with, and groaning under, the wrath of almighty God for ever and ever: under which curse, new species of sin and guilt will arise, as eternity rolls, without bottom and without shore. This will beget increased apprehensions of, and terrors from, the wrath of God. The prince of darkness, and his infernal powers, will spend their utmost strength, as their only solace, in tormenting damned souls; and the sinner himself, whose spirit, in the horrors of hell and the curse of damnation, can only be prolific, or fruitful, in that which is evil, will to himself be the womb of conception to spectres unnatural, prodigious, monstrous, and horrifying—to phantoms of imagination most terrific and appalling. In these dread abodes, the inexorable justice of almighty God, in a broken law, will never cease its iron grasp in this righteous requirement: "Pay me that thou owest!" yet not a shoe-latchet of help can or will it afford thereunto. The inevitable consequence will be, black despair, whilst a hopeless reprieve will madden and fill the spirit with desperation, that they shall curse their King and their God, and look upward. (Isa. viii. 21.) In this present evil world, bad as it is, a bank is cast by the almighty fiat of Jehovah, against the foaming inundations of sin; that in its worst operations, and surely its fruits, in manifold instances, have been most revolting to all the tender and social feelings of nature; but in the world of endless ruin, the Lord's preventing and restraining hand of power will be removed, and all the infernal, fiery, and burning passions of an evil nature,—envy, pride, covetousness, lasciviousness, uncleanness, wrath, cruelty, blasphemy, revenge, &c. &c., will rage with the fury and violence of a hurricane, ceaseless and endless, replete only with misery and woe. In a word, all things, and everything, that can consummate misery, and banish rest and peace, will incessantly rise and bubble up to view, that, in every deed and in truth, the last of the evils unto which a damned soul shall be heir, shall never, never, no never, be known! Language

fails, and imagination, in its most glowing conceptions, disappears like a shadow, in giving a righteous pencilling to a picture so gloomy, so black, and so utterly destitute of a single ray of cheering light. How dreadful, then, to be an eternal inmate of this bottomless abyss!

Are these lines of expression too strong and severe, in the features I have drawn? Before you condemn, seriously reflect and meditate upon the Scripture texts which follow: Isa. xxxiii. 14; lxvi. 24; Mark ix. 44, 46, 48; Matt. xxv. 41; viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28; Rev. xx. 10, 14; xvi. 10, 11; Isa. xxx. 33; 2 Thess. i. 7—9.

I would just add here my witness from experience, in two particulars, as a confirmation or corroboration of the weighty and awful truths I have touched upon. One evening in the winter season, as I was sitting by a bright coal fire, and, in moody silence, smothering my wretchedness, unable to open my feelings to any soul living, I pondered silently upon the fire before me, and thought to this effect: Well; how could I endure? how should I roar and rave, in agonizing torture, were it possible my poor body could eternally exist in the frying embers before me! Spiritualizing the thought, I rove upon some of the Scriptures I have above referred to, and there I learnt this lesson, that what fire and brimstone would prove in excruciating torture to the body, could it be sustained alive therein for ever and ever, even so, in reality, not in supposition, must damned souls torture and agonize in hell, beneath the eternal, inextinguishable flames of the wrath of almighty God. This I then believed to be my portion, as verily and truly as that I had an existence; but how I felt under the belief of it, language cannot describe.

At another time, this Scripture came with terrifying power upon a guilty conscience: "Vessels of wrath, fitted to destruction." In deed and in truth, not in distraction, but in perfect composure of soul, I really believed that I was one of that description of character—a vessel of wrath; and that almighty God, in the inflexible justice of his wrath against me as a sinner, was strengthening, enlarging, and preparing, with his own hand, the immortal powers of my spirit, to endure the agonizing tortures of his almighty indignation, to the countless ages of an eternal world. This was death indeed! And has such a wretch found mercy? What other wretch, feelingly so circumstanced, need despair!!!

Does my reader think that under this head I have been too particular? Let the vast importance of the truths brought forth be a plea in my behalf, taking also into account, that in

the professing periodicals of the day, the church of Christ is but little burdened with truths so homely. They are unpalatable to man in his natural state, whether professor or profane; so that we may safely affirm, "All men cannot receive these sayings, save they to whom it is given." (Matt. xix. 11.)

(*To be continued.*)

ON THE LAW OF MOSES, AS THE MINISTRATION OF DEATH AND CONDEMNATION.

(*Concluded from Page 71.*)

Notwithstanding all that has been said from the pulpit and the press, upon the law, as the ministration of death in the experience of an awakened sinner, one half has not been told us, nor ever can it be in this time state. When the law first enters the conscience, we know but little of its meaning. Of this I am convinced from my own experience. When the Lord first charged me with my own guilt, I had not the least knowledge of his methods of stopping the mouths of the ungodly, but in my ignorance I concluded the Lord was doing me an injury. I tried long and hard to pursue my former ways, till united circumstances, and repeated convictions, brought me to a stand. Dear readers, as the regenerated children of God, you will know something of my wretched standing place, when in this condition; yet it was far better for me to be thus brought to a stand, than to run on in a course of fleshly religion. Bless the Lord, O my soul, for what he has made me know of my state as a guilty sinner, and of the precious person of Christ as my salvation. Bless the Lord, I can say from my very heart, that however far the law, in the hands of the Holy Spirit, has ministered death upon my conscience, the gospel of the grace of God has been brought, in power, and in the Holy Ghost, and in much assurance, for my deliverance, and my soul has been raised in a moment to an experimental enjoyment of that sweet and precious statement, "There is therefore now no condemnation;" and I feel thankful at this moment, before God, for the least knowledge I have of these important things. It is as the Lord the Spirit leads us into the life, love, and liberty of the gospel, that we are enabled experimentally to say with Paul, "Seeing we have such hope, we use great plainness of speech, and not as Moses, which put a vail over his face." (2 Cor. iii. 12, 13.) Here the law and gospel are contrasted by the apostle, as they have been known upon the heart of every one that loves our Lord

Jesus Christ. I have frequently heard the veil here spoken of, mentioned by ministers as being the veil of ignorance; and with this view of the subject, they will cry, in a way of prayer, "Rend the veil of ignorance." But, determining the meaning of the passage from the connexion in which it stands, which we ought always to do, I can see nothing of which the apostle has here been speaking, but death and condemnation, as ministered by the law. So that, if it be the veil of anything, it is the veil of death and condemnation. What I mean is this, that it is the veil of the signification of death and condemnation. As it is written, in the book of Esther, in reference to the condemnation of Haman, that when the word went out of the King's mouth, they covered Haman's face; so that the King condemned the criminal, and the King's servants minister that condemnation, signifying it by a veil; and Haman went mourning, having his head covered. And so it is when the King's commandment enters the conscience, and is followed up by his ministers of the law, the poor sinner goes mourning, having his head covered. Yes, when the commandment comes, and sin revives, the Lord's family feel their criminality as much as they see their ignorance. The figures, emblems, and representations of the law, are no longer figures, emblems, and representations of ignorance, but of just condemnation before a righteous and a holy God. Here the poor sinner is in prison, under sentence of death, and never can he forget the horror of his mind, as he descended into this gloomy cell. Here he is accused unto the Father by Moses, in whom he trusted. Here he sinks where there is no standing; till, in the horrible pit and in the miry clay, the pains of hell take hold of him, and he finds trouble and sorrow. Here he waits the hour of execution, without the least ray shining upon his mind, until the Holy Ghost visits him in his dreary abode, and speaks of the wonderful thing,—of Christ Jesus, who came into the world to save sinners; and as the blessed Spirit unfolds the mysteries of redemption to his mind, he finds that the veil, that is, his condemnation, is done away in Christ.

The Holy Ghost, by the prophet Isaiah, says, in reference to the feast of fat things, full of marrow, of wines on the lees, well refined, that he "will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Bless his precious name, Christ hath swallowed up death in victory; and though the criminal may have made his bed to swim with his tears in his condemned cell, the Lord God will wipe away the tears from off his face, for the mouth of the Lord hath spoken it. This is not the mountain

that might not be touched,—of blackness, and darkness, and a horrible tempest: no; but it is Mount Zion, the place where the Lord God reveals himself, “gracious and merciful;” and as the Holy Ghost glorifies Christ in the heart of the child of God, he cries, from the feelings of his soul, “Lo, this is my God, I have waited for him: he will save me; I have waited for him: I will be glad and rejoice in his salvation.” Here his deliverance begins; for the Holy Ghost calls him forth, as a prisoner of hope, to fly to the strong hold, this exhortation being brought with power to his mind, “He having learned of the Father cometh unto me;” and then, for his encouragement, the Redeemer says, “Him that cometh unto me, I will in no wise cast out.” No matter what is the cause of his imprisonment, if his mouth is stopped, if his conscience is pricked, if his heart is opened, God will glorify himself in his full pardon and complete acquittal. Not one shall ever be lost that he brings into this place of sighing and crying, of weeping and mourning. Come, then, feeble, trembling, guilty sinner; let us ponder over the character of him who is given as the covenant Head of his people, that he should be for salvation to the end of the earth, and that he should say to the prisoners, Go forth, and to them that are in darkness, Show yourselves: for the Lord looked down from heaven from the light of his sanctuary, to hear the groanings of the prisoners, and to loose them that are appointed to death. As God the Spirit speaks of these things in the sinner’s experience, he is blessed with the spirit of prayer, and from the feelings of his soul he cries out, “O Lord, let the sighings of the prisoner, the groanings of the criminal, come up before thee: according to the greatness of thy power, preserve thou those that are appointed to die.”

How very evident it is, that the Holy Ghost works in the experience of the children of God the everlasting purpose of the Father, when he, the Spirit of truth, blesses them with discoveries of his rich grace. What a union there is between the promises of God and the prayers of his people. Whatever state or situation the promises of God refer to, there the child of God must be brought. There is one passage in Psalm cxlvi. which is pregnant with the love of God, and descriptive of the state of his people: “The Lord looseth the prisoners.” So God’s family are not only cast into prison, but fastened and bound in it, until their redemption price is brought forth. As it is written: “By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.” Thus, when Jesus is made manifest as the prisoner’s salvation, he is

brought out of the dungeon, and, the prison doors being thrown open, there is full deliverance to them that are bound.

May the Lord bless us in our souls, and prosper us in the knowledge of these things, for without them religion is but a fancy, for his mercy's sake. Amen.

Nov. 2, 1835.

A STRIPLING.

THE MINISTRY.

(Extract of a Letter.)

Dear Brother,—Since I saw you, I have had great struggling within; sometimes I would have given a world if I had never opened my mouth for God; sometimes full of the most horrid blasphemies that ever the devil could invent, and sometimes so full of the devil that nothing could please me, and have often been in the guard-house, and I have grumbled worse by half than ever poor B. did, and I am sure that was bad enough; but to the honour of my dear Master I must say he has appeared for me again and again; and yesterday I had a sweet visit with him for about two hours. He showed me the everlasting covenant, its firmness, suitableness, and glory, and told me it was ordered in all things and sure. He showed me what he had done for me, how he had honoured the law, satisfied justice, destroyed death, vanquished the world, conquered the devil, made an end of sin, and saved his Church with an everlasting salvation. Dear friend, this sight so ravished my heart, that all I could do, was, like Manoah, when the angel of the Lord did wondrously, look on, and I am sure I looked on him as my righteousness to cover; my rock to rest upon; my refuge to hide in; my strength to support; my wisdom to direct; my life to quicken; my power to keep; my captain to lead; my shield to defend; my husband to succour, and my all and in all: and I am certain, and at a point, that I can only run as he draws; stand as he holds up; overcome as he gives the victory; which proves the truth of that text, "Without me ye can do nothing;" and I hope I know the truth of this text, "Through Christ strengthening me, I can do all things." Real religion, dear friend, you know, is not composed of a few empty notions floating in the head, coupled together with a round of antics. It is the kingdom of God set up in the heart, which is not in word, but in power, and in much assurance of the Holy Ghost, leading us from ourselves unto Christ, where all fulness dwells; and what a great mercy it is that this

fulness cannot be exhausted : it is a boundless storehouse of every blessing that such poor, needy, helpless wretches as you and I need. O ! that you and I may be blessed with much of the sweet supplies out of this fulness, that in all our difficulties we may ever look here, rest here, and trust here ; for he hath promised, I will supply all your needs out of his riches in glory by Christ Jesus. Dear brother, we are in a world of trouble, full of disappointments, crosses, and losses, but no disappointments in Jesus ; all is straight in him, and every thing right. I must inform you, that while I have been in M. there has been no small stir amongst the craftsmen, some crying one thing, and some another, inasmuch, that the whole professing city was in a complete uproar ; but thanks be to God, there were many clothed in their right minds, and declared, " These men show us the way of salvation," and I believe the Lord was with me indeed and of a truth, while speaking to them.

Yours, in the best bonds,

J. W.

THE MINISTERS OF THE DAY.

It is a lamentable fact, that, in this day of great profession, we hear but little of the Spirit's work ; I mean more particularly in the public ministry of the word of God. We seldom hear our great divines say with the Apostle Paul (1 Thess. i. 5), " For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Very few of them come up to the standard of God's truth, which is, God's word being clothed with the almighty power of God the Holy Ghost, brought home to the hearts of Christ's redeemed family. The work of the Spirit is a secret to the fine pulpit orators of the present day ; and if any of the Lord's family go to hear any of them, they find them miserable comforters. I have often thought, when I have heard them, that their congregations might justly say, when they have concluded their sermons, " We did not so much as hear whether there be any Holy Ghost." These great evangelists, so called, always substitute something else in the place of the Spirit's work ; and that which they substitute for the Spirit's work is nothing more than creature piety. Will this piety do to enable a poor, lost, guilty, condemned sinner to find access unto, and acceptance in, God ? I answer, No, no ; and God's word says No, too. Will this piety do to stand in before an angry

God? No; the best of it is nothing but filthy rags. What says the Holy Ghost by the Apostle Paul (Gal. v. 4)? "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." So we see, from God's word, that Christ has nothing to do with these pious men, and they have nothing to do with him, because they get not their spiritual life from him: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." (Gal. ii. 8, 9.)

I have often compared these great divines to a fine gold watch, without a main spring, or to a clock, whose driving weight is taken off; both being then useless; for there are but very few of them that can tell what time it is in the experience of the Lord's quickened family. Their word comes not like the watchman's word in Solomon's Songs (v. 7): "The watchmen that went about the city found me; they smote me; they wounded me." I am inclined to think that ministers and professors in general, in this day of great profession, come under the description of caricatures mentioned in Isaiah (iv. 1): "We will eat our own bread." They appear as if they can unlock the cupboard when they think proper, and cut what bread they think proper. But the Lord's family have not so learned Christ. No; poor, sin-sick sinner, nothing will do for thee but the Holy Ghost coming with almighty power to unlock the door, which is, Christ the door of hope. Then thou canst experience the truth of God's word, where it is declared, that Christ will "lift the poor man out of the dust;" and "there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." May God the Holy Ghost lead his quickened family to Christ for every needful supply, is the prayer of one that has tasted that the Lord is gracious.

Manchester, August 12, 1835.

H. C.—A POOR WORM.

HUMILITY.

"Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. xi. 29.

This is a lesson which the Christian begins to learn as soon as the Holy Spirit commences the work of regeneration in his soul—one that he is ever learning while in this world below, and in which he can only become perfect when he is caught up to the realms of bliss, where he shall see his Saviour as he is, his all in all. Human nature is offended at it, for it cannot

bear to become nothing in its own esteem, but is continually striving to merit something, and, like Simon Magus, only in a more covert way, wishes to purchase the gifts of Heaven.

But it is a lesson which Jesus teaches to every disciple, and blessed is he that is taught of such a Master, for he is receiving wisdom from the hands of the Highest: he is being prepared for a seat in glory, for a throne in heaven, yea, even while upon earth he has commenced his heaven.

We learn humility in a twofold manner, from the vileness of self, and the real fulness of goodness that dwells in Christ. In self we see all manner of sin and uncleanness, yea, we are of sinners the very chief; for we not only despised God and his Christ while we walked wholly in the sinful lusts of the flesh, but even after we had tasted of the good word of life, and were received into the liberty of the gospel, we abused our privileges, and again got entangled in legal bondage, not again as children of darkness, nor as slaves, to love darkness and hug our chains,—for being the children of God, we must ever continue so, and his Spirit within us will therefore cause us to mourn over the darkness into which our folly has brought us, and from which we are unable to extricate ourselves by our own strength; yea, the more we strive to get free, the faster we shall get. Our endeavours will but draw the toils of the enemy the closer around us. We can do nothing but call upon the name of the Lord, and he who is able to do all things for us, will hear our cry, deliver us, and again cause us to rejoice in the light of his countenance. But we have not reason to be humble only on account of these greater defections from our God, but also for the continual workings of sin within us, under which we groan, being burdened; our lukewarmness, coldness, and indifference, are so many constant reproaches unto us, and our shame all the day long; and the intolerable pride of the human heart is not the least cause we have to be humble. It is ever exalting the creature, and seizes with avidity every opportunity of commending self, sometimes making our very prayers stink with its fulsome self-approbation. It also creates a despising of our humbler brethren, and an exulting over those whom we imagine inferior to ourselves. These things we disallow, and yet we do; therefore, as we disallow those things which we do, it is no longer we that do them, but sin that dwelleth in us. Here again is cause to be humble. The sin that dwelleth in us is our old nature, and that which disalloweth is of God's free gift: that which is of self is shame, and that which is of God is to his glory. Whereof then have

we to boast? nothing—save the cross of Christ; and bearing that will keep us humble.

And the love of Christ, in that he laid down his life for us, demands such a return of love as we can never expect to pay. Our highest praises, compared with his deserts, are but as a drop to ten thousand oceans, as a moment to all eternity. O, the length, the breadth, and the depth! they are past finding out. A just sense of this amazing love, coupled with a just sense of our own depravity, will make us humble ourselves in his presence, and then we are in truth most exalted.

“Learn of me.” Surely the Saviour could not have afforded a stronger example of humility than he did in passing near forty years in our world, almost without anything being recorded of him; he who had the whole host of heaven at his command, and the earth for his footstool, passed so long a time unknown in the world, probably earning his daily bread by the sweat of his brow; I say, seeing that he humbled himself, and became thus obscure for our sakes, vile and unworthy as we are, surely we, who have nothing whereof to boast, can bear to become humble for his sake who has done such great things for us; but, so hard are our hearts, that unless he worketh in us to will and to do of his own good pleasure, we can do nothing. O that he would put his Spirit into our hearts—making supplication for us with groanings that cannot be uttered. To tell of all Christ’s humility would be to go through the Gospels without completing the theme, for if we keep in view the Godhead of his person, his condescension and humility will be found to surpass comprehension.

Humility is a strong characteristic of the Christian. He knows that the human heart is deceitful above all things, desperately wicked, and that none can know it. He is accordingly made to distrust it, and to put all his trust in the Lord, for direction and preservation. He knoweth that his repeated transgressions deserve eternal punishment, that God is worthy of all trust, and that where he has once begun a good work, he will carry it on; but this deceitfulness of his own heart often makes him fear that it is not begun, that he is self-deceived, and an hypocrite. But his good Lord again and again dispels all these fears, and gives him a certain hope of glory.

The Lord feeds his children with mercies new every morning, to keep them humble, as he did the children of Israel with manna. He makes them dependant upon his will, and a happy dependance it is, for in it they shall find rest unto their souls. It is to humble, lowly, contrite souls, sorrowing under sin, and broken beneath the weight of their iniquities, that

this rest is promised, and it is to them alone that it will be acceptable: "To him that is poor, and of a contrite spirit, and that trembleth at my word." To them will the Lord speak, even unto them who are full of doubts and fears, desiring to read their interest in a Saviour's blood, but tremble as they read the word, not daring to believe that they are vessels of mercy, yet force to cry out for mercy; and though unable to obtain any evidence of interest, yea, though all things appear against them, they cannot draw back, for they are the Lord's own, and presently it shall be said unto them, "Hear the word of the Lord, ye that tremble at his word; he shall appear to your joy." (Isaiah lxvi. 5.)

May the Lord grant that we may become nothing, and He be all in all; that we may become low, and He be exalted in our hearts; that in all his dispensations, both in providence and in grace, we may lie before his throne with a humble and a contrite heart, giving up all things into his hand, and saying, "Thy will be done."

London, October.

VERICULTOR.

ABOUNDING GRACE.

"By grace ye are saved."—Eph. ii. 5.

TO THE EDITORS OF THE GOSPEL STANDARD.

Dear Sirs,—I humbly give you to understand, that I have been much comforted and edified in perusing your short commencement on the last *Gospel Standard*, proposed to those depicted churches which it maintains, being the blessed saints in Christ Jesus. And do hereby joyfully give you my prayers and thanks, with the greatest anxiety that you may receive the blessing of God to your soul-comforting undertaking, in those glorious truths which it sets forth and supports, for the encouragement and consolation of Zion. Neither pride nor ambition has puffed me up to write these few unadorned lines; no, for sometimes truth sparkles in unlearned expressions, and unflowered phrases; still, what I am in possession of, as to learning, I have here appropriated, and you will expect no more; but as to learning, touching what Christ has done for my soul, I am certain he has taught me to abase myself as an unworthy sinner, and blessed me with the living testimonies of sweet communion with the living witness in the life and power of his Holy Spirit; so I hope you will, my beloved, look through the killing letter, as the kingdom of God stands not

in word only, but in power. I trust, through grace, these few words will be blessed to some of God's dear children, if you please to insert them in the *Standard*; for be it known unto you, that through the mercy and grace of God, who accepts the will with the deed, that a little Elihu has undertaken to show his opinion.

I am sure, if I was not saved by grace, I should never be saved at all; for God has, according to his eternal purpose, broken up my heart of sin, corruption, and evil concupiscence. So that sin has reigned in my flesh unto death, under the law, but now my life is hid with Christ in God, and as I have been led to see it impossible to save myself, at last it pleased God to show me that I was saved by grace, that not of myself, it is the gift of God; for boasting is excluded, and by "the law no flesh living can be justified;" for "if righteousness came by the law, then Christ is dead in vain." So then, "I through the law am dead to the law," and by the resurrection of life, I am under the power of grace, so led by the Spirit of Christ; and I find I can do nothing without Christ, for he is my soul's standard. In him I have eternal life, and no where but in him I have strong consolation. Therefore, the life I now live is by faith in the glorious standard, the covenant of grace, being justified freely by the same; and this grace reigns eternal upon all the heirs of promise, who are ordained unto eternal life, being chosen by grace before the world began. He has designed to give grace and glory to all his predestinated children; and this I know, had I not been predestinated unto life in Christ, my soul's standard of immortal truth, I should never stand a saved sinner through the riches of this grace imparted to my soul; for, through the grace of the covenant, Christ becomes the eternal standard of his elect, in the powers of immortal life, having made with them an everlasting covenant, ordered in all things and sure; and so he gives "unto them eternal life, and no one shall ever pluck them out of his hand." Now this grace is my standard in the life of Christ, and he becomes my rock and surety, as an eternal salvation. As to nature, I dare not say anything of good report concerning that; "for I protest by your rejoicing in Christ Jesus, I die daily;" for in my flesh dwelleth no good thing; therefore, I know not how to look for it from nature; only I will say, this body of sin and death is a clog to my soul, and this many more know without rehearsing it. It often hinders my peace, and makes me cry, "O wretched man that I am, who shall deliver me from the body of this sin and death?" But God is acquainted with our fleshly nature, and all its infirmi-

ties; therefore, he is touched with compassion for us, and will heal all our diseases; for he knows nothing will satisfy our inward man but the comfort of his Holy Spirit, and the joy of his salvation; for the flesh is weak, and naturally prone to do evil. But this I would say, what I have learnt of Christ's grace pleaseth me so well, that I have been led by the life and power of it to walk according to my calling, ever after the law of grace constrained me. Though I am often cast down by sin, hunted about by the devil, I thank my God he can never destroy my soul, being hid with Christ in eternal life, and the immortal glory of the covenant standard. Therefore, when Christ shines in my soul by mutual love, I, being "born not of corruptible seed, but of the incorruptible, of the word of God that liveth and abideth for ever," matters go on well, and I am bold to say, that through him I can do all things, because he strengthens me; but when he withdraws, I am forced to stand trembling and cry, "Without him I can do nothing." Again, when through the light of my dear Saviour's countenance, I get up on Peter's mount, I think nothing of coming down again. Still this is not to be always the case with God's elect, while in this lower world, for they must have winter as well as summer; and when I am down in the dark, I then begin to think I shall not get up again, yet cannot doubt but all will be well with my soul and Christ at last; for he can never reject those "which were born not of flesh nor of blood, nor of the will of man, but of God;" for he saith, "I will never leave thee, nor forsake thee." I am sure it is because he loves me with an everlasting love, nor can he forget the covenant in which I am saved with the elect family in him with an everlasting salvation, and he himself lives in me, and is formed in my heart the hope of glory; so he becomes the eternal prop and standard of my soul, in that righteousness he hath clothed me with in the power and glory of the covenant of grace. Any other doctrine short of this tends to the religion of the times, and not to the glory of God, for fleshly religion will not do for him; therefore, Arminian Legalists are laying a foundation that they will never be able to build upon; for when the power of God's justice shall come upon them, then down they go, and are awfully crushed together. Fare thee well, dear reader, only God comfort thy soul in the grace of life, which is the desire of, your unworthy stripling in Christ,

Wicklewood, Sept. 16, 1835.

B. TAYLOR.

A SAINT INDEED.—No. IV

(Extracted from Letters.)

My dear Friend and Brother, in the only hope and helper of the poor and needy,—We were very glad indeed to receive your letter, but sorry to find you had been unwell, but rejoiced to hear the Lord had been with you, giving you a rich enjoyment of his favour, which is better than life. We have proof upon proof of the ever mindful care of a covenant God, who stands by the furnace while his elect family endure the trial of faith, which, under the sweet workings of God the Holy Ghost, they find, by blessed experience, to be precious. I can look back to many a trial in my pilgrimage at which my poor nature has shrunk at the beginning, but afterwards have found how a faithful God has taught me thereby more of the rebellion and shameful distrust of my unbelieving heart, and brought me with self-abhorrence to his feet, given me a spirit of supplication; answered my poor petitions, delivered my soul, and taught me, not only to say God is faithful, but in some little measure to *know* him as such, by blessed experience, and to give him all the praise. Our dear brother — has received your valuable letter: he kindly sent it to us, on the Lord's Day evening; we had been confined at home by weather, or rather by roads. I had felt much deadness in my soul; no access to God, no light into his word, no cheering ray from his throne; but your letter was quite a refreshing cordial: a sweet quickening power did indeed attend the reading of it, so that I had quite a heart-warming, and I am sure the Lord was with you while composing it, and hope he will soon pay you another such a precious visit, and that you may be again willing to communicate to us. Our friend, Mr. —, is getting on well in his health; his toe is so well that he came down stairs again on Christmas-day; he is still happy in the Lord. I spent yesterday afternoon with him: generally some one passage of the Word seems to rest particularly on his mind; he was much impressed yesterday with, "You hath he quickened." His faculties and memory fail exceedingly, so that, from what his housekeeper says, his poor mind appears at times reduced to childhood; but he is a father in spiritual things. His case is the most remarkable we ever heard of. I believe his mind is too weak to state any one doctrine of his faith, and yet the very marrow and fatness of all the doctrines of free and sovereign grace are richly enjoyed in his soul. O! my dear brother, how I see in him, and admire, the difference between a real child of God, however marred

his intellect through bodily infirmity, and the empty trash of the day which arrogates to itself the name of religion. It makes me, with all my heart, which God knows, long, and desire, and beg, and pant after more real heart-work, more of Christ in my heart, the hope of glory; nothing but this will stand free,—a religion that lives under trials, and stands firm when friends, yea, when heart and flesh fail. Mr. — particularly desires his love to you, and thanks for the poetry: he says he does not know when he shall be able to write to you himself, but loves to hear from you, and begs I will acknowledge your letters for him. He is desirous of having me with him, and says he has more enjoyment in conversing with me than any other friend. For this I am thankful, as it has been a great blessing to my soul. Owing to his weakness of mind, his conversation is very simple; I mean, godly simplicity, the same thing often repeated; but after a few words respecting his health, on going in, then Jesus, dear Jesus, is all his theme, and the fullest confidence expressed of interest in him. He said, "Whom have I in heaven but Jesus, and there is none upon earth I desire besides him. I won't have it altered to there is none in comparison of him. O! no; there is none I desire besides him; he is my all in all:" then said, "There are no ifs, nor peradventures, in God's creed, so there are none in mine. All is settled, and my soul approves it well;" and I added my hearty Amen with his. My dear husband unites with me in love to you; we shall be glad of a letter from you as-soon as you can find opportunity. I hope you have had no return of your affliction, but if you have, as you sweetly observe, "Afflictions, what are they? The servants of the Lord," &c. We wish you not to take any notice, either in your letter to us, or Mr. —, of what I have said respecting his faculties failing. He has all our letters to read as well as we, and he is so very happy, and unconscious of this weakness, which only shows itself in natural themes, not spiritual, we should be sorry to give him the idea of it.

Nothing but love is in his cup,
For Jesus Christ drank every drop

Of wrath on Calvary's tree:
And now he gives him precious faith
To triumph in his love and death,
And say, "He died for me."

Right well our brother might exclaim—

"If I should cease to praise his name,

The stones would surely speak!"

So much of glory felt, his soul
Must vent its joys without control,

Or else the walls would break:

The prison walls of mortal clay
Which hold his spirit, till the day
When Christ his Lord shall come;
And from among the spicy beds
Where lilies hang their drooping heads,
Shall sweetly call him home.

Do pray, if the Lord's will, our brother M—— may have sufficient mind while he lives, to prevent men who fear not God, claiming the management of him and his affairs.

“ Our God is above men, devils, and sin.”

Prayer does wonders, for Jesus pleads above. Farewell, do write soon.

God bless you, my dear, my much esteemed friend in the Lord, with the highest good that can be enjoyed on this side heaven, is the prayer of yours, in a dear Redeemer.

H——, December 28, 1829.

[In No. III., p. 68, the year should be 1829, not 1835.—*Ed.*]

EDITORS' REVIEW.

Grace reigning through Righteousness unto Eternal Life, as displayed in the Triumphant Death of Mrs. R. Pope.—Westley and Davis.

This is a sweet little book, containing a rich display of the sovereign grace of God to one of his dear saints on her death-bed. We think every child of God should have one: they will find it a choice little treasure. It is within the reach of the poor, and, what is more, is published for the benefit of that excellent Institution, “The London Aged Pilgrims' Society.” We have felt considerable difficulty in selecting a portion for extract, but will just give the following:—

“ On Thursday, about midnight, she requested all her friends and domestics would retire to rest, except those who were in immediate attendance upon her. In half an hour afterwards she desired her husband might be called; but before he came into the room, and while she was labouring under extreme pain, she exclaimed, ‘Happy! happy! happy!’ and repeated a passage of Scripture, which has been forgotten. On her husband's approaching her bed-side, she thus gave vent to her feelings, addressing him with great emotion: ‘Thou tenderest of all earthly husbands! you have been to me all that my heart could desire! I feel my time is short! my end draws very near!’ And then, with much energy, she said, ‘May **ЖЕHOVAH** bless you, preserve you, lead you, protect you, guide you, direct you, and keep you; in your going out and coming in; and in your lying down and rising up, and be your God! And *what* can you want more? I feel no more anxiety in parting with you than though you were

going to London. Dry up your tears; do not weep, but sing; there is no cause for weeping! I little thought this would have ended in Glory; but I would not have it otherwise. O, my dear! make yourself as happy as you can when the Lord takes me; and do not think you have lost your all; JESUS will make up all: Trust HIM! 'Oh!' she exclaimed, 'what a body of sin shall I leave behind! I long to be gone!'

"She then requested her brother P. might be called; and although in a paroxysm of pain, she said, 'Why do you not sing?' Her friend, Miss B., said, 'What shall we sing?' She instantly replied,

'Jesus can make a dying bed
Softer than downy pillows are!'"

The Lawful Captive Delivered: a Memorial of the Love and Kindness of a Covenant God to Mrs. S. Armytage.—Palmer.

There are some precious remarks scattered here and there in this book, and some sweet manifestations of the love and grace of God to one of his dying children recorded. We wish it had been more compressed; it would have suited the poor of the Lord's family better, as they have not the opportunity of wading through a vast of introductory, not-to-the-point observations, before they get to the pearls:—

"Just when waking, she felt his overcoming power, and so broke out, 'Now I should like to depart, and bid the world adieu:

'Myself into thy arms I cast,
Lord, save, O save, my soul at last.'

She then paused and seemed to fall into a slumber, which we thought might be death. But in a short time she looked up with a smile, saying, 'O what a sweet calm do I feel, it is impossible to describe it: if this be dying, it is delightful indeed; I feel as if I were going into a sweet sleep.' She then added,

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.'

Several more sweet words dropped from her lips, which I cannot now call to mind, expressive of that joy and peace which accompany believing. How interesting the sight! to behold a precious lamb, the travail of a Saviour's soul, a monument of rich grace, crowned with loving-kindness and tender mercy, and bleating so sweetly,

'The Lord my Shepherd is,
I shall be well supplied;
Since he is mine, and I am his,
What can I want beside?'

During the afternoon, she seemed, at times, very happy, and expressed herself thus;

'Let me but die as in thy sight,
And death shall vanish in delight.'

'I think it will not be long before I leave you, and would therefore commit you into his hands, to do for you what he has done for me. Then turning to her best beloved, she said,

'Yes, thou art precious to my soul,
My transport, and my trust;
Jewels to thee are gaudy toys,
And gold but sordid dust.'

POETRY.

A SECURE ABODE.

"Your life is hid with Christ in God."—Col. iii. 3.

Ye saints, exult in Jesus' name,
Make Jesus' love your darling theme;
Sing on, you're in the heav'nly road,
Your life is hid with Christ in God.

The seeds of grace your Lord bestows;
From him the oil of grace still flows;
Till you're made meet for his abode,
Your life is hid with Christ in God.

You're in imputed merits drest,
You're by the Holy Spirit blest;
You're in the path the saints have trod,
Your life is hid with Christ in God.

You're hid in God, always secure,
You shall unto the end endure;
And tho' sometimes you feel the rod,
Your life is hid with Christ in God.

Let the accusers vent their spite,
They'll soon be hid in endless night;
Ah! then they'll feel God's iron rod,
While you are hid with Christ in God.

You soon shall see Immanuel's face,
And glory crown your Christian race;
In heaven you'll gaze, adore, and laud
The love of Christ, the incarnate God.

London, 1835.

T. B.

THE CHRISTIAN'S HOPE AND LONGING EXPECTATION.

"Thine eyes shall see the King in his beauty: they shall behold the land which is very far off."—Isa. xxxiii. 17.

'Midst the storms which here distress me,
Trav'ling through this wilderness—

'Midst the foes which here oppress me,
Panting after endless rest;
Some sweet beam from Jesus' presence,
By his Holy Spirit given,
Quickly drives my cruel foes hence,
And I taste the joys of heaven.

God's dear word in rich abundance,
Fruitful springs of comfort bears,
Spreading peace in sweet redundancy,
O'er my breast oppress'd with cares:
Now, as if anew created,
Pants my soul for Christ my all;
Now I sing, with joy elated,
Whilst I, Abba, Father, call.

With a glance my soul it ponders,
 On fair Canaan's lovely land ;
 Whilst I view how sweet the wonders
 Roll, when Jesus gives command.
 On the lovely scene before me,
 Fain I'd dwell whilst life should last ;
 Fearless, though fierce storms blow o'er me,
 'Till I gain my port of rest.

Such a distant view, so precious,
 Of our mansions in the sky,
 Must, when it's applied, refresh us—
 God the Spirit brings it nigh.
 Storms and billows can't destroy us,
 For with Christ, our King, we're one :
 Everlasting arms will buoy us—
Grace shall end what grace begun !

Manchester, October, 1835.

DELTA.

LONGING FOR REST.

Come unto me all ye that labour, and are heavy laden, and I will give you rest."—Matt. xi. 28.

Jesus, to thee I lift mine eye,
 To thee direct my prayer ;
 My thoughts swift soar beyond the sky,
 To the ethereal realms on high,
 Where thou art throned in majesty,
 Adored and worshipp'd there.

Angels and saints unite in praise,
 While they surround the throne ;
 And as they pour melodious lays,
 And sing thy power, and love, and grace,
 Thy person sheds forth glorious rays,
 Emitting joys unknown.

Jesus, let love and pity now
 Within thy bowels move ;
 A beggar in the dust I bow,
 And worthless am—but oh, do thou
 Unto a banquet lead me now,
 And feast my soul with love.

Peterborough, Oct. 16, 1835.

ALCHYMISTA.

PREDESTINATING GRACE.

The sheep of Christ, the sons of God,
 By nature flock the downward road ;
 All caught, all held, in Satan's snare—
 Children of wrath as others are.

But when our God's set time is come,
 To bring his chosen vessels home,
 The promised spirit then imparts
 Himself, and gives to them new hearts.

What though the gospel's preach'd to all,
 To old and young, to great and small,
 None will in love the truth receive,
 But those the Spirit makes believe.

The sheep of Christ receive the word;
 Their hearts are opened by the Lord;
 Then they behold, with open face,
 Their interest in redeeming grace.

Sabden. —

J LAMBERT.

A THOUGHT ON THE SEA SHORE.

In every object here I see
 Something, O Lord, that points to thee:
 Firm as the rock thy promise stands;
 Thy mercies countless as the sands;
 Thy love a Sea, immensely wide;
 Thy grace an ever flowing tide.

In every object here I see
 Something, my heart, that points to thee:
 Hard as the rock, that's bound thee stand;
 Unfruitful as the barren sand;
 Deep and deceitful as the Ocean,
 And, like the tide, in constant motion.

GLEANINGS.

Sovereign remedies are good to lay up against a time of need, but the use and value of them is best known when the time of trial is.—*Huntington.*

The word of faith is contrary to all human sense, and understanding, and it is against common experience; for the true Christian church, most of all, is plagued and tempted of the Devil. And although our Saviour Christ saith, "Be of good comfort, I have overcome the world;" yet notwithstanding, by the true Church, there is nothing but sorrows, crosses, and persecutions; therefore we must know, that what is written in holy Scripture, the same to human sense, wit, and wisdom are flat lies. But good and godly Christians do believe, that God, in our weakness, will show his strength and power; and also, in our highest foolishness, he will cause his wisdom to be seen. Blessed are they that believe.—*Luther.*

God's way of adopting is to take them that were not his children by nature, and prepare them himself for his children, and put them into his family; making them heirs of all the promises of the gospel of his Son this is the effect of his electing grace; for whom he foreknows, he calls and justifies, and will glorify for ever. We all come into the world alike, children of wrath even as others; and it is not for what we have done more than others, that he adopts us: adoption is but the fruit and effect of electing love, for we were sons before: "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6.) Then, and not till then, are we made manifest, by having faith given us to call God our Father.—*Funnell.*

Some years ago, a friend of a clergyman still living, said to him, "You have a very large family, Sir; you have just as many children as the patriarch Jacob had." "True," answered the good old divine, "and I have Jacob's God to provide for them."

False faith makes lies her refuge; but true faith makes God's word her shield and buckler.—*Huntington.*

END OF THE FIRST VOLUME.

MANCHESTER:

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