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#### THE

# GOSPEL STANDARD.

VOL. XX., 1854.

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#### THE

## GOSPEL STANDARD.

MATT. v. 6; 2 Tim. t. 9; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

## No. 217. JANUARY, 1854. Vol. XX.

# ADDRESS TO THE READERS OF THE "GOSPEL STANDARD."

WE have been so long accustomed to greet our spiritual readers at the opening of each new year with an Annual Address, that, were we now to discontinue our wonted custom, we should incur, we fear, the charge either of neglecting our friends, or of a declension from those kind and affectionate feelings which we have hitherto entertained towards them. It is the privilege of the Editor of a Periodical which circulates so widely among the children of God, to count them as so many friends; and to minister to their spiritual instruction, consolation, and edification, as it is his peculiar office, so it is the main reward of his labor of love. In thus ministering to their spiritual profit, we would rather set before them what has dropped from the lips and pens of others than anything of our own. Yet as something is expected from our pen on the present occasion, and in consulting our own feelings, we might seem to be inattentive to the feelings of others, we will, without further preface or apology, direct the thoughts of our friends to a subject which must ever be of vital importance to the church of Christ—the manifested union which exists, or should exist, among the living family of God.

When the Lord Jesus was about to shed his precious blood on the cross for the redemption of his church, he offered up before he suffered, as if anticipating that branch of the priestly office which he now exercises, that intercessory prayer for his disciples which is recorded by the Holy Spirit, John xvii. Among the petitions which he, as the great High Priest over the house of God, then offered up, was one which, reaching beyond his immediate disciples, embraced the whole church of which he is the living Head: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John xvii. 20, 21.) The union

thus prayed for by the blessed Redeemer is not so much actual as manifested union. A few words may show the difference and explain our meaning. There is a real union amongst the family of God which exists previously to, and is the basis of, their manifested union. The foundation of this union amongst the members, as well as the source whence it flows, is their union with Christ, their living Head. This actual union of the members with Christ, their divine Head, and with each other in him, is set forth in Scripture under various figures. The husband and the wife, the vine and the branches, the corner stone and the living stones, the head and the body, the elder brother and the younger brethren,—these and similar figures will at once occur to the spiritual mind as emblems of this true and actual union, which, uniting the members to Christ, unites them in him with each other.

But besides this actual, substantial union, there is a manifested union, of which love is the cementing tie, and whereby they become evidenced to themselves and to each other, and, as the Lord prayed, even to the world, as fruitful branches in the only true vine. This union, therefore, is no mere agreement in opinion, though this harmony does for the most part exist; nor a similarity of taste and inclinations, though this actually prevails; nor a coincidence in the object of pursuit, though a oneness on this point subsists. Such bonds of union are too earthly, too natural, too temporary, and too feeble to constitute that peculiar tie which unites heart to heart the regenerated family of God.

These two kinds of union, actual and manifested, as they are contained or implied in the petition of the Lord which we have quoted, so are they clearly and beautifully set forth by the Apostle Paul Eph. iv. 1-6. We quote the latter portion of the text first as showing the foundation and nature of that substantial union which binds together the Head and the members: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is above all, and through all, and in you all." In the above words we find actual, substantial union set forth. Thus there is "one body," of which Christ is the Head; "one Spirit," who regenerates, teaches, leads, and comforts all the members; "one hope," laid up for all in heaven, and now anchoring within the veil; "one Lord" Jesus, whom all adore and worship, believe in and love; "one faith," one in grace as its source, in Jesus as its object, in doctrine as the truth, in operation as purifying the heart, in end as salvation; "one baptism," one in substance, the baptism of the Spirit, and one in shadow, immersion in the name of the Trinity;

"one God," whom to know is life eternal; "and Father of all," who loves every son and daughter, whether fathers, or young men, or little children, or babes with equal love; who is "above all," and therefore above all their differences and divisions, and their Father notwithstanding them; "through all," shedding abroad his love in their hearts, and thus pervading and influencing all; and "in them all," dwelling and walking in them all, according to his covenant promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. vi. 16.) What a union is this! how substantial and actual, binding together in one harmonious body the members with Jesus, their glorious and exalted Head!

But the object and desire of every child of God, as a living member of this harmonious body is, or should be, to obtain and maintain manifested union with the Lord Jesus, the Head, and with his fellow-members, as the evidence and fruit of this actual and substantial union. This is in deed and in truth, "holding the Head, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." (Col. ii. 19.) Therefore the apostle, enforcing this manifested union, and showing how it is to be maintained, says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." He knew the difficulty of maintaining a spirit of love and union amongst the children of God; and yet, feeling its indispensable importance, he beseeches them, as one suffering bonds and imprisonment for Jesus' sake, to labor after it. To "walk worthy of the vocation wherewith we are called" is to walk in love to the brethren, which is the first and chief evidence of being a partaker of the heavenly calling. (1 John iii. 10, 14; iv. 7.) But as love cannot take root or flourish where pride reigns and rules, that being its chief hindrance, there must be "all lowliness," whereby we have the lowest, meanest opinion of ourselves, "and meekness," whereby in word and conversation, as well as in general deportment, we are gentle and tender towards others. As there will be much in the brethren to try our mind, this requires "long-suffering;" and as we shall try them with our crooked ways as much as they will try us, there must be "forbearing one another," or mutual forbearance. And as to do this as a mere matter of duty or conscience is poor, legal, misorable work, it must spring from, and be kept alive by, a higher and more evangelical principle,-"in love." The striving so to

walk from gospel means and under gospel influences, is "endeavoring to keep the unity of the Spirit in the bond of peace." "The unity of the Spirit" thus enforced by the inspired pen of the apostle, is a spiritual union with the Lord's living family generally, and those of them with whom we are brought into personal intercourse particularly. To produce this is the special work of the blessed Spirit, and is therefore called "the unity," (or as the word literally means, "oneness,") "of the Spirit." It is, therefore, not a mere oneness of mind, by their being "perfectly joined together in the same mind and in the same judgment," (1 Cor. i. 10,) and thus seeing eye to eye in the grand truths of the gospel, but a oneness of heart by their being "knit together in love," (Col. ii. 2,) and thus "loving each other with a pure heart fervently." To produce this is the special work of the blessed Spirit, and was beautifully exemplified in those primitive days, when "the whole multitude of them that believed were of one heart and of one soul." This "unity of the Spirit" is held firm and fast by being bound up in "the bond of peace," whereby an end is put to all strife and war, and being at peace with God through Christ Jesus, they are at peace with each other in Christ Jesus.

But as this is a subject which we wish specially to bring before our readers on this occasion, and as it is one of deep importance to the family of God, we shall take the present opportunity of dwelling upon it somewhat more practically and experimentally, our remarks hitherto having been chiefly directed to explain and enforce it from the word of truth.

As Satan is the author of all ill, so in strife between brethren must we trace his mischief-working hand. If there be one sight which he especially hates in the family of God, it is to see them enjoying union and communion with God and union and communion with each other. Milton represents Satan as looking with envious and malignant eye on our first parents in Paradise, happy in each other in all the purity of their sinless love:

"Aside the devil turned
For envy; yet with jealous leer malign
Eyed them askance, and to himself thus plain'd:
Sight hateful, sight tormenting! thus these two
Imparadised in one another's arms," &c.

But what was all their natural love, though pure and innocent in their unfallen state, compared with the spiritual love of the saints to God and to each other? That paradise he quickly marred. This he hates the more because beyond the touch of his destructive hand. Yet will he try to weaken it, for the weakness of the church is the

strength of his kingdom. In her union, he knows, mainly resides her strength. The church is compared (Sol. Song i. 9) to "a company of horses in Pharaoh's chariot," and therefore not only well-matched and paired, but pulling harmoniously together; and to "an army with banners;" not a ragged regiment plundering and pillaging, without captain or ensign; nor a routed mob fleeing before their foe, with their flags captured; but an army moving gallantly and unitedly onward, in close rank, with banners, and conspicuously over the rest "the banner of love," (Sol. Song ii. 4,) floating over their heads as good soldiers of Jesus Christ. "A house divided against itself cannot stand." A church torn with divisions is little better than a routed army, which can present no firm front to any quarter.

But let us examine this point a little more closely. A church is a standing witness for the truth of God by the purity of her doctrines, by the depth and power of her experience, and by the godliness and consistency of her practice. But as all this flows only from the grace of God, whatever dams back or narrrows the stream whereby she is continually watered and made fruitful in every good word and work, weakens and impairs her testimony. Strife and division seem more than anything, gross corruptions in doctrine or practice excepted, to have this evil effect. A church therefore, rent with internal strife, cannot, with any consistency, or with any power and effect, "earnestly contend for the faith once delivered to the saints" in any one point of doctrine, experience, or practice. she advocate the doctrine of election may not the world justly say, "What! are these the elect? Were they elected to quarrel with . each other? Look at this elect church! Why, we whom they call reprobates agree together better than they do." Nor can she advocate particular redemption, when those who profess to be redeemed by the blood of the Lamb, instead of taking his yoke upon them and learning of him to be meek and lowly in heart, are filled with all the party-spirit of Diotrephes. Nor can she advocate the union of the Church with Christ above, when she can show no union of the church below; or contend for the final persecurance of the saints when her own perseverance is but a perseverance in evil? Thus, instead of "holding forth the word of life" as a lamp brightly burning, she is forced for very shame' sake to hide it, lest its rays betray her own torn and soiled garments. Nor when divided and torn with inward strife can a church consistently advocate any one branch of Christian experience. Her nest is not that of the dove, but of the daw; her fold not that of the meek ewes, but of the butting The fruits of the Spirit in a gracious experience are "love

joy, peace, long-suffering, gentleness, goodness, faith, muckness, temperance." But how is any one of these consistent with "hatred, variance, emulations, wrath, strife, seditions, heresies, envylogs, murders," all which are the fruits of the flesh, and are brought forth profusely in all divided churches? If she contend for "the peace of God which passeth all understanding," it may well be said to her as to one of old, "What hast thou to do with peace?" Where there is peace within there will be peace without. He who is at peace with God is at peace with his brother. How can she contend for pardoned sin, when mutual forgiveness is set at nought? or how for manifested mercy, when there is no mercy manifested in the divided parties to each other? In practice too she is and must be wholly mute, when she sets at defiance the grand distinguishing precept of the gospel,-love to the brethren. Conscience must fly in her face if she attempt to enforce the precepts of the New Testament, when the new commandment which Christ especially gave to his disciples she sets at nought, and the badge which he has given whereby she is to be known, she has torn from her forehead and trampled in the mire. O melancholy, miserable sight! that those of whom God has said, "Ye are my witnesses," should prove so false to their office that either they must be utterly dumb, or if they speak, their testimony for God be turned against him! Unfaithful as a witness, a divided church is equally worthless as a champion for the truth. Crippled and maimed, she has no hands to war or fingers to fight. The Holy Spirit is grieved, the presence of God withdrawn, and his blessing denied; and thus shorn of her strength she stands the grief of the godly, the jest of professors, and the scorn of the world. All this sad fruit of strife and contention Satan well knows, and therefore his grand aim is to sow divisions amongst the Lord's people, that the church's testimony for God and against him may be weakened, if not wholly frustrated and overthrown.

When the Lord of life and glory was upon earth, he said, "The prince of this world cometh, and hath nothing in me." This he could well say, for he was "holy, harmless, undefiled, and separate from sinners;" "the Lamb of God without spot." But we cannot speak thus. Satan has much in us,—much on which he can work, much closely allied to his own nature. It is, then, on this corrupt nature that he works, for in some unknown, mysterious way he has wonderful access to and influence upon our carnal minds.

But there is one especial portion of our corrupt nature on which he seems mainly to work. Pride is that peculiar limb of the old man, that wide-spread domain of the estate of sin, inherited from

Adam, on which the sower of tares employs his special culture. "Only by pride cometh contention," is the express testimony of the Holy Spirit; for by pride alone it comes, and by pride alone it is maintained. A slight, real or fancied, is shown us. What feels it? Pride. What resents and will not forgive it? Pride. See how this, which is so often the cause of variance between individuals, acts in a collective body, such as a gospel church. At a church meeting, a difference of opinion arises, as must often be the case where free discussion, in which is the very essence of liberty, exists. Shall the pastor go out for so few or so many Lord's Days? Shall this or that minister be invited to supply in his absence? Shall this or that candidate be received into the church? These questions and others of a similar kind, often fruitful sources of strife in churches, might all be settled in five minutes in harmony and union, did a spirit of meekness and love prevail. Discussion there would be and should be, for a church is not to be driven blindfold by either minister or deacons, honorable men or devout women. The poorest member has here a voice, and for the most part a weighty one too, for the poor of the flock have generally the richest experience and clearest discernment, and many an uneducated laborer or mechanic has a soundness of judgment of which the wealthy deacon is destitute. But with all needful discussion there need be no strife, and will be none where grace reigns. Still less will there be angry words, which, out of place everywhere, are never so much out of place as in the assemblies of the saints. In matters, unimportant there will be a giving way, a mutual concession, and in matters really important there will be a general feeling to do that which is right; and if there be not perfect union of mind there will still be union of heart. But how different when pride lifts up her hateful head in the courts of the Lord's house, and turns the assemblies of the saints into the likeness of the brawlings of sinners. Pride flushes the cheek, pride kindles the eye, dictates the angry speech or sharp retort. Pride is never in the wrong. Pride always sees and says what is right to be said and done. Reason, argument, scripture, experience, age, church standing, or church office-Pride is deaf and blind to every appeal from such quarters. It has taken up one impregnable position: "This is my opinion." This strong fortress needs no arguments to support it, as it fears no arguments to demolish it. Shiver it to pieces by scripture and reason; a moment rebuilds it as impregnable as before. If, unhappily, a combatant on the opposite side arises who, like his brother warrior, is

<sup>&</sup>quot;Stiff in opinion, ever in the wrong,"

a wordy warfare at once arises; and if these two captains marshal their opposing forces, farewell, a long farewell to peace. Satan has gained the day. The peaceable and quiet hang their heads, the tender in conscience are grieved, the younger members astonished and perplexed, and the soul of the pastor burdened, perhaps for months and years. Words are soon spoken, but not soon forgotten, and wounds are inflicted by flying arrows which may rankle unto death.

Seeing, then, the miscrable effect of strife and disunion, how desirous should we be in all our intercourse with the family of God, (for our remarks take in a wider range than the comparatively narrow precincts of a gospel church,) to obtain and maintain manifested union. Have we ever felt union of soul with a child of God? Has he ever been manifested to our conscience as a vessel of mercy and an heir of glory? How tenderly we should act ever after towards him. He has tender feelings. How careful we should be not to wound them! He has, like ourselves, many infirmities. He must bear with ours. Why not we with his? His temper, disposition, cast of thought, situation in life, former habits, perhaps religious experience, may in many points differ from ours. All this calls for more forbearance. He is warm tempered. That is the very reason why we should be cool. He is easily offended. That is the very reason why we should take care not to offend him; or if we do so, why we should manifest a forgiving spirit. He at times much tries our patience. What a good thing it is to have a patience to be tried by him, that it may have its perfect work. He is very poor, is sickly himself or has a sickly family, is often out of work, and always seems needing help. What an opportunity to manifest that we love him not only in word but in deed and in truth. Look at a mother's love to a sickly child. What a means is that poor pale cheek of drawing out the love and affections of a mother's heart! Thus the difficulty of showing love and affection to the members of Christ is not in them, but in ourselves. All those disagreeable things which exist, or seem to exist in many of the choicest people of God, are so many tests of the weakness or strength of our love. Weak love is soon chilled, as a low fire soon dwindles to a faint spark. The mother of little affection is repelled by the many disagreeable accompaniments of her child's illness, till tenderness seems turned into harshness. for the most part, is the state of the church now. Love is waxed cold; therefore soon repelled by the infirmities of brethren. as every other grace rises and sinks with love, therefore little forbearance, little patience, little forgiveness, little kindness, little humility, little meekness or gentleness-in a word, little of the mind.

likeness, and image of Christ. But because the corn is so starved and scanty a crop, is there nothing else visible in the field? Alas' yes. A huge crop of tall, noxious, poisonous weeds fills up the furrows and covers the soil. It would be well even if the crop were scanty, if it occupied the field alone, and there were nothing else besides; but as Hart says of his own heart,

"Alas! there's worse than nothing there."

In a church if there be not love, there will be coldness, or dislike; if no forbearance, there will be quarrelling; if no patience, there will be harsh words; if little of the Spirit, abundance of the flesh; if little of Christ, much of self. There is, therefore, no neutral ground, no medium; but as in the human body, if there be not health, there will be sickness; and as in families, if there be not affection, there will be quarrelling; so in a church, if there be not love, there will be strife and division.

Every spiritual reader of our pages has a special interest in the things which we have thus endeavored to lay down and enforce; and this is one reason why we have made it the subject of our Annual Address. Many of our readers are members of gospel churches. To them our remarks especially apply. But every disciple of the Lord Jesus whose eye these lines may meet has almost an equal share in them. Because not baptized or not a member of any church, is he exempt from the great law—the law of love? Has he no brethren in company with whom he attends the preached word? Has he no Christian friend with whom he holds sweet intercourse? If favored with this world's goods, has he no poor brother or sister to whose help he can minister? Is there no sick child of God to visit, to read with, to pray by? Are you never so burdened with sin and temptation as to need the sympathy of a brother, or never blessed so as to want to speak of it to the glory of God? Wherever you may be, or whatever your state, you will need Christian communion. If a member of the body, you must have union with your fellow-members.

May we all, then, bear in mind, that love and affection amongst the family of God is not only indispensable to the prosperity and comfort of the body generally, but of each member particularly. And as much self-sacrifice, forbearance, gentleness, and meekness will be necessary to maintain Christian union, may it be our carnest desire to obtain these, with all other fruits and graces of the blessed Spirit, from the Father of lights, from whom cometh every good and perfect gift, and with whom there is no variableness nor shadow of turning.

# A LETTER FROM A FATHER TO HIS SEEKING DAUGHTER.

My dear Ann,—The Lord's name be praised for bringing you in his providence among those that fear him, and speak often one to another. May it please him to own the same to their souls, and yours also, and fulfil this scripture, "The ears of those that hear shall hearken." Be swift to hear, slow to speak, except to the Lord in secret. Pour out your heart before him; show him your trouble; he can guide you; he can lead, save, and bless you. He is exalted a Prince and a Saviour to give repentance unto Israel, and remission of sins. And in these he acts as a sovereign. All do not go so deep nor sink so low as others; neither are all favored to mount so high in spiritual enjoyments as some are. But the solemn truths taught by God the Spirit, will, in substance, be the same in all. All that are taught of God must and will be taught his majesty, his holiness, his power, his law and its immutability, their sin and sinfulness, and continued inward depravity and helplessness. As one said of sin,

"The more I strove against its power, I sinned and stumbled but the more."

All and each will be brought to see an end of all perfection in themselves, until all hope in self is cut off, and cut up, and creature repentance, creature boliness, creature doings, creature faith, burnt up, and the soul sensibly brought in secret before God, with, "Lord, save, or I perish." This is somewhat of having come to the place of "stopping of mouths," as to any plea of self, with the mouth in the dust, waiting, crying, and hoping for Jesus, the consolation of Israel, to appear. Here, more or less, all come that come to Jesus; and through the law are made dead to the law; delivered unto death for Jesus' sake. These are things that accompany salvation, but not salvation itself. One. David cried to the Lord himself for that: "Say unto my soul, I am thy salvation." "Look unto me," says Jesus, "and be ye saved, for I am God, and besides me there is no Saviour." "Come unto me, all ye that are weary and heavy laden," not merely as heavy as some of whom we have read or heard, but that are weary with sin and self, and heavy laden with guilt, hardness, deadness, and unbelief. The text does not say, Go to the law and get heavily laden, but come unto me, ye that are weary, &c., for all you need, for more life to feel, more light to see, the things that make for your peace and salvation; and the promise is added, "I will give you rest," or, "Ye shall find rest for your souls." Hart says,

> "Want we wisdom? He must give it, Hearing ears, and seeing eyes;"

and,

"In Christ is salvation, The kingdom is his."

May it please the Lord to apply his own word to your soul, in that way that shall be most for his glory and your good, and give you that frame which he likes best, "blessing you with all spiritual

blessings in heavenly places in Christ Jesus;" that you may be a brand plucked from the burning, to the praise and glory of his grace. Amen.

Our united and very kind love to you, with kind regards to Gaius and family.

Your affectionate Father,

London.

J. S.

## A LETTER BY THE LATE MR. GADSBY.

Dear Friend,—Last evening I received your kind present of a piece of flannel, for the poor, for which, in their name, and on their behalf, I thank you.

May the God of all grace deepen your acquaintance with the rich grace of Him, who, though he was rich, for our sakes became poor, that we, through his poverty, might be made rich; yes, my friend, rich indeed, for there is no blessing of divine grace, that is truly rich and glorious, but what the heaven-born child of God has in Christ. O'the blessedness of that text! "All are yours, for ye are Christ's, and Christ is God's;" and how indescribably blessed it appears to us when God the Spirit reveals its contents to the conscience, and seals it there. Then the soul says, "It is enough," and with solemn satisfaction can say, "The Lord is my portion, therefore will I hope in him." May you sweetly enjoy this truth, and be led to sing the wonders of God's love, and, by vital faith, draw blessings from the heart of Christ, as your real need requires. Do not trust your own heart in anything, for if you do it will deceive you; and do not lean to your own understanding, for if you do you will smart for it. Be satisfied to be a poor worm in self and of self, entirely dependent upon the Lord, daily seeking the Lord's teachings, aid, and influence; daily praying that he will guide you right in all things, and endeavoring to hearken to the voice of God, both in his word and in your conscience; and if the Lord enable you spiritually to attend to this, and to act under its influence, you will not greatly err. God grant that, in all things, both you and I may be prayerful and watchful, and watchful and prayerful, for we need both in every way.

That you may cast all your care upon the Lord, and daily hold solemn intercourse with God the Father, God the Son, and God the Holy Ghost, is the prayer of,

Yours in the Lord.

January 4th, 1844.

WILLIAM GADSBY.

We must not regard the foolish and ungodly people, in that they abuse our doctrine; for, whether they have the law or no law, they cannot be reformed. But we must consider how afflicted consciences may be comforted, that they perish not with the multitude. If we should dissemble and hold our peace, miserable and afflicted consciences should have no comfort, which are so entangled and snared with men's laws and traditions, that they can by no means wind themselves out.—Luther.

# THE PEOPLE AGAINST WHOM THE LORD HAS INDIGNATION FOR EVER.

"The iniquity of the Amerites is not yet full."—Genesis xv. 16.

"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation xviii. 4.

Here is a people doomed to destruction. Noah pronounced the curse upon Canaan, (Gen. ix. 25,) which, by looking at the Canaanites which the Lord commanded the children of Israel to drive out, we find was executed. We find that the Canaanites were to be driven out of that beautiful land, that land of corn and wine, of oil, olive, and honey; a land of brooks, fountains, and depths, that spring out of valleys and hills; a land of wheat, barley, vines, fig trees, and pomegranates. They were to be driven out for their great wickedness; they were to fill up the measure of their iniquity, and then be destroyed.

Now, in these we have a foreshadowing of the wicked of the whole earth. We find a great line of distinction throughout the Scriptures between the righteous and the wicked, the seed of the woman and the seed of the serpent. It is quite plain that all the non-elect are the seed of the serpent, and that they war with the seed of the woman, which is Christ and his church. And this seed of the serpent is spread over the whole earth, among infidels and also among all religious sects. The wickedness of the Canaanites caused them to be driven out of a beautiful land; they had filled it with idolatry, abominations, and filthiness of every description; they sacrificed their sons and their daughters to devils. They worshipped the host of heaven, the sun, moon, and stars.

When Adam by transgression fell, he was driven out from the garden of Eden; death came into the world, and the very ground was cursed for his sake. Here we find the parable of our Lord Jesus Christ (Matt. xiii. 25, 38, 39) verified. The enemy began in the garden of Eden, and thus turned a beautiful garden, a paradise, into This world, which was beautiful, and everything a wilderness. therein good, became, through sin, a desolation; murder followed almost immediately; and soon we find the two seeds represented in Cain and Abel. Cain was to be a fugitive and a vagabond in the earth; the ground was not to yield to him her strength. Affliction, trouble, misery, poverty, terrors of a guilty conscience, a fear of death, a horror of the day of judgment, and dread of hell, although they may harrow up the feelings of a man's heart, do not soften it, but make it harder. He finds no repentance, but rather shuts out the idea of an eternity, if he can, and if not, rebels against God, by saying he is unjust. It matters not whether such a man be professor or profane; if he be a professor, and believe the doctrine of election and predestination, if troubles, afflictions, terrors, and threatenings from the pulpit and in the conscience, do not have any good effect, he may honor God with his lips, and with his mouth show much love. (Isai. xxix. 13, Ezek. xxxiii. 31,) yet in his heart he hates God; and although he may show a false contrition and humility before men, and say, God is a just God, yet his heart is unhumbled, and he cannot acknowledge to himself that God is just. All these things may bring his pride down before men, may break an independent, overbearing temper, so that he may appear more humble;

yet he has never bowed to God in reality.

Again, this seed of the serpent may for a time lead a religious life to all outward appearance, but persecution, or the coldness of God's people towards him may cause him to turn away and blaspheme God and speak against all God's people. I worked with a man of this description a few months ago. While at work, he said he had studied two or three languages, besides other things. I said, "There is one thing you have not studied, that is, the Bible." He said he had studied it too much; he had been a Weslevan, and I think he said he had been brought up religiously, and had tried two or three other sects, but they were all alike, all seeking their own gain, that is, the things of this world. However, he was, to all appearance, friendly towards me. And others seem to go on in a deceitful calm all their lifetime, trusting to their moral behaviour, to an attendance upon the ordinances, such as baptism, the Lord's supper, a form of prayer, (for all prayer, when not from the depths of a heart desiring righteousness, is but a form,) and such like. A prayer which comes from the head, and not from the heart, is a mockery; it is hypocrisy. Others, like the Sadducees of old, say there is no resurrection; so they think there is no occasion for them to fear. Again, we find Romanists trusting to the priest for absolution and remission of their sins. Then we find Mormonite teachers telling persons that if they act up to the ordinances of the Mormon church, and come to them and be baptized, their prophet will lay his hand on them. and they will receive the Holy Ghost. And many are led away and believe this, without having any evidence within. Thus they have "strong delusion," and "believe a lie." So we find that there are many who are left to fill up the measure of their iniquity. (Matt. xxiii. 32.) They are then cut off from the face of the earth, and go to their father the devil, whose works they have been doing, and of whom they are.

The characters which I have described are a part of the real Babylon, "the great whore," which "sitteth upon many waters." The Mormon church is "a well-favored harlot." Therefore, "Come out of her, my people, that ye be not partakers of her sins." This Babylon is become the habitation of devils, the hold of every foul spirit, and "a cage of every unclean and hateful bird." And if the Lord had not predetermined to keep his people from being led on to their destruction by this leviathan, they also would have filled up the measure of their iniquity. But the Lord has in mercy commanded his people to "come out of her." His people, whom he ordained should serve him, whom he predestinated before the foun-

<sup>\*</sup> This expression, were there no other internal evidence, will show that our correspondent, though adopting nearly the same signature, is not the same writer who, some years ago, kindly contributed to our pages.

dation of the world, all receive the "seal of God in their fore-heads."

There are many of God's people among all those I have enumerated, but he will bring them out, as he brought Lot out of Sodom; for we find Lot lingered, but the men led him out. "Haste thee. escape thither," said they, for we "cannot do anything till thou be come thither." (Gen. xviii. 16-22.) Thus we find that the Lord God of Israel will not let his people be consumed in the destruction of the wicked, for he sends forth his command, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. vii. 3.) But the wicked, although they hear the warnings from time to time, are like the sons-in-law of Lot; the warnings seem but a mere mockery, for "the wicked shall do wickedly, and none of the wicked shall understand." (Dan. xii. 10.) The wicked cannot understand, because they have been made drunk by the wine of the fornications of "the Mother of harlots and abominations of the earth." They have received, in the hand or in the forehead, the mark of the beast that does lying wonders. And all who have not the mark of God's elect in their foreheads will wonder after the beast, for they are of the world.

What a mercy, then, that the Ancient of Days should pluck us as brands from the burning. Not a soul, not the most obscure Christian in the universe, shall be lost; for the Lord God of hosts has said, "Come out of her, my people;" the King of Israel has said, "My sheep hear my voice," and they only will follow him, "and a stranger will they not follow." God's elect must have some evidence within of their calling and election; they will not, cannot rest in a false security; they must seek their Lord, and they shall find him. If they who go astray in the wilderness, or go among those who are filling up the measure of their iniquity, and are for a time blinded by the god of this world, dazzled by ambition, or slumbering in a careless profession, the Lord seeks them and brings them out from among the unclean beasts: "Come out of her, my people," says the Lord of hosts, "that ye be not partakers of her sins, and that ye receive not of her plagues."

They whom he has called out from among the idolaters of this world, are those who feel their lost condition, and repent truly of their sins; those who are desiring to be cleansed from their sins by the blood of Jesus Christ; those who have no works of their own to boast of, "for it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." "And let every one that nameth the name of Christ, depart from iniquity." (I Tim. ii. 19.) They are his people who turn away from their wickedness, who hate themselves because of their sinful heart, who strive against the dead formality of a profession, and seek to worship God in spirit and in truth. They are of a contrite, humble spirit; they seek the Lord by secret prayer and supplication. These are they who shall come "out of much tribulation, and wash their robes and make them white in the blood of the Lamb."

"Turn, O backsliding children, saith the Lord; for I am married unto you." (Jer. iii. 14.) "Turn thou me, and I shall be turned; for thou art the Lord my God." (Jer. xxxi. 18.) "I will surely have mercy upon him, saith the Lord." The people of the Lord cannot rest upon anything short of a full and free salvation, and a knowledge of it scaled home upon the conscience, because the Lord has said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

A WATCHMAN.

God has not appointed angels to preach the gospel, but men of like passions with yourselves. But some of you may say, "We should like to have men of deep experience, men of great spirituality of mind, men separate from the world, and dead to the world, free from sin, and without fault." Well, if you had men of such experience, would they preach your experience? Are you so spiritually minded? Are you dead to the world? If not, of what use would such a minister be to you? If a man told you that the road to heaven was a smooth one, while you found it a rough one, what comfort would he impart to you?—W. T.

Next to the glory of his grace, and the honor of his Son, the Lord has placed the blessedness of his chosen as the principal scope and end of all he has done in the world, or will do. It could not, therefore, stand with his holy wisdom, to leave those he was pleased to choose unto salvation, to the conduct of their own understanding and will, with such means and helps as they have in common with other men, and thereon to suspend the whole of his great design; for by such a course it would not only be liable to frustration, but be certainly defeated. For prevention whereof, and that the purpose of his grace might stand, he has made it of the substance of predestination, to prepare and apply the means, as well as to appoint the end; which in sacred language is termed a "giving of all things pertaining to life and godliness." (2 Pet. i. 3.)—E. Coles.

What can the believer do, whither can he fly, what course can he take? All legal efforts are in vain—creature acts ineffectual—from self and nature no hope can spring. What can he think? Truly, stand amazed that he is out of hell. He cannot sink lower in his views of himself than what his just deserts are. But never so miserable can he be in his own sight, but the grace of God in Christ Jesus is all-sufficient to afford hope and help. In nature's despair, grace triumphs. A sense of momentary anger heightens returning favor. The joy of the morning is improved by a past night of sorrow. God ever rests unchangeable in his love to his people. This is the essence of gospel grace and truth. That we vary and fluctuate in our apprehensions of his love, is natural to our very existence, as old and new creatures. But we have "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."—W. Mason.

### JESUS ALL IN ALL.

My dear Friend,—I received your last some time since. I have been very busy this winter, and the Lord has continued to bless me

with pretty good health.

I hope your soul prospers in the Lord. Mine has gone through many changes since I saw you; many a drink of the water of life I have had, and many dark seasons too. When I have walked contrary to him, he has for a time walked contrary to me; yet he has soon come again, filled me with his love, and made me quite happy again in my dear Jesus. How true I find these words, "If thine eye be single, thy whole body is full of light;" and "He that followeth me shall not walk in darkness." O to follow Jesus more closely! True godliness does not consist in words, but in the life of God in the soul, showing itself in every good word and work. My dear friend, if you wish to enjoy the presence of Jesus, follow him closely by his strength given to you. Do all for Jesus' sake. If you speak to his people, do it for Jesus' sake; in whatever you do, have an eye to Jesus. Deny yourself, for his sake, of all fine things that poor blind sinners glory in; and put on, for his sake, the ornament of a meek and quiet spirit; but all for his sake. Let him be your fear, and let him be your joy, and let him be your all in all. Count everything but loss for Jesus; all books, all news, all tales, all reports as nothing compared with the worthy Lamb. And wherever you see the print of his foot, desire, above all, to place yours there, for the simple reason that the beautiful feet of Jesus were there before yours.

O what an altogether lovely Jesus is ours! O that I could exalt

him, and do all for him,—

"Nay, every sacred moment spend, In publishing the sinner's Friend!"

Sweet Lamb, how calm and gentle he is!

"I'd carve his passion on the bark, And every wounded tree Should droop and bear some mystic mark, That Jesus died for me."

O that the sun, the moon, the stars, the trees, the lakes, the rivers, and the birds might join with me in praising the worthy Lamb! But it belongs to the souls elect, for whom he died, who are led by the Spirit, to give him the noblest praise, and sing the sweetest notes.

Well, I shall soon be with him. I pant, I burn at times, with love, love to the Crucified. O sweet Jesus, to hold thee by the feet and worship thee! How sweet to look on that face, without a spot; that meek, holy, calm, shining face, of my Jesus! How grand it will be! And when he smiles on us, it will be another display of his love, and we shall praise him for that smile, and heaven shall be made up of receiving and giving,—receiving love from Jesus, and giving him all our hearts in return. God invented a glorious plan in making our Jesus Head of the church, and us one with him.

O for the Holy Ghost to come every day, and tell me something fresh about Jesus! We should welcome him as often as he came with something fresh about our shining, lovely Jesus. I can know nothing of myself as vile, nor Jesus as lovely, but as taught by God the Spirit. Sweet Spirit, gentle, meek dove, thou hast told me many a sweet tale of Jesus! O that I might never grieve that gentle Spirit, who has come with the olive branch of peace so often to me, and told me of peace in Jesus, peace made by Jesus! How do we say with the poet, when seeking his face,

"Pensive I climb the sacred hills, And near him vent my woes, Yet his sweet face he still conceals, And still my passion grows.

"I murmur to the hollow vale, I tell the rocks my flame, And bless the echo in her cell That best repeats his name.

"My passion breathes perpetual sighs, Till pitying winds shall hear, And gently bear them up the skies, And gently wound his ear."

None like Jesus after all! O it is a little heaven on earth to feel the heart beginning to glow with love to the dear, sweet Jesus!

Kind love to all the friends. How does M. get on? Is she still sitting at Jesus' bleeding feet, and hearing his words? None like him! none like him! May we be permitted, by his grace, to eye him in all we do.

Yours in Christ,

Bradford, Yorkshire, March 19, 1853.

J. II.

We believe in God with his own faith; we hope in his mercy with his own hope; we love him with his own love; we fear him with his own fear, and worship him with his own Spirit and his own truth; and, as all these things come down from him, so all return to him again, in confessions, in prayers, in praises, and in thanksgivings. And these go by the name of water, as we are called dry land and dry ground; because they soften, revive, refresh, and replenish this mystical earth; and afford meekness, humility, and self-abasement, which things counteract hardness of heart and stubbornness of spirit, that cannot yield, bend, or submit, to the will of God.—Huntington.

It cannot be denied but that God, before the law was, gave unto Abraham the inheritance or blessing by the promise; that is to say, remission of sins, righteousness, salvation, and everlasting life, that we should be sons and heirs of God, and fellow-heirs with Christ. For it is plainly said in Genesis: "In thy seed shall all nations be blessed." There the blessing is given freely, without respect of the law or works. For God gave the inheritance before Moses was born, or before any man had yet once thought of the law. Why vaunt ye, then, that righteousness cometh by the law, seeing that righteousness, life, and salvation were given to your father Abraham without the law, yea, before there was any law?—Luther.

## RUTHERFORD'S MARKS OF GRACE.

Loving brother,—Hold fast Christ without wavering, and contend for the faith, because Christ is not easily gotten nor kept. The lazy professor has put heaven, as it were, at the very next door, and thinketh to fly up to heaven in his bed, and in a night dream; but truly, that is not so easy a thing as most men believe. Christ himself did sweat, ere he won the city; howbeit he was the freeborn heir. It is Christianity, my heart, to be sincere, unfeigned, honest, and uprighthearted before God; and to live and serve God. Suppose there were not one man or woman, in all the world dwelling beside you, to eye you. Any little grace that ye have, see that it be sound and true. You may put a difference betwixt you and reprobates, if you have these marks.

1. If ye prize Christ and his truth so as you will sell all and buy

him, and suffer for it.

2. If the love of Christ keeps you back from sinning more than the law or fear of hell does.

3. If you be humble, and deny your own will, wit, credit, ease, honor, the world, and the vanity and glory of it.

4. Your profession must not be barren, and void of good works.

5. You must in all things aim at God's honor; you must eat, sleep, buy, sell, sit, stand, speak, pray, read, and hear the word with a heart purpose that God may be honored.

6. You must show yourself an enemy to sin, and reprove the works of darkness, such as drunkenness, swearing, and lying, albeit the

company should hate you for so doing.

7. Keep in mind the truth of God, that ye have heard me teach, and have nothing to do with the corruptions, and new guises entered into the house of God.

8. Make conscience of your calling, in covenants, in buying and

selling.

9. Acquaint yourself with daily praying; commit all your ways and actions to God by prayer, suppliertion, and thanksgiving; and count not much for being mocked, for Christ Jesus was mocked before you. Persuade yourself that this is the way of peace and comfort, I now suffer for. I dare go to death, and into eternity with it, though men may possibly seek another way.

Remember me in your prayers, and the state of this oppressed

church. Grace be with you. Your soul's well wisher,

Aberdeen, 1637. S. RUTHERFORD.

As the depravation of human nature is intrinsically the same in all ages, and as men in and of themselves were neither better nor worse, during the Mosaic economy, than they have been ever since, and are at this day, it follows that, the disorder being the self-same, the remedy likewise must be the same, and of course that there are not two ways of salvation, one for the believing Jews and another for the believing Gentiles, but that our Lord's declaration ever did, and ever must stand good, "I am the way," &c.—Toplady.

## A LETTER BY THE LATE J. KEYT.

My dear and well-beloved in the Lord,-My mind was occupied this morning upon various subjects, and among others I was considering that five long and weary months had elapsed since I had the pleasure to spend a few hours in the company of my beloved friends at Park Terrace. During that period I have been brought low by reason of affliction and sorrow, arising from various sources; among which, some arose from the hidings of the dear Lord's countenance, and this you know, puts a blank upon all sublunary enjoyments, "For in the light of the king's countenance there is life," and no where besides, for "He is our life, and the length of our days," and when this favor is suspended, we are like an owl of the desert, or a solitary sparrow alone upon the house-top. Another part of our infelicity arises from the subtle devices of the enemy of our souls, who is always most active when we are enveloped in darkness, and cannot see our signs or any tokens for good. At such seasons he generally draws our minds away to some earthly, carnal object, in order that we may try to gather some imaginary satisfaction from it; and if he succeeds in this point, he knows that we shall wander into still more darkness, and, like lost sheep upon these barren mounains, entirely lose sight of our only true resting-place. this device does not succeed, he will then raise a cloud of doubts and fears in our minds respecting our interest in the favor of God, will endeavor to persuade us that we have no part or lot in the matter, and, therefore, that all our strugglings are useless, for we are now shut up, and shall never come forth again, nor any more see the Lord in the land of the living, nor have any more fellowship with those who are privileged with the enjoyment of his blessed presence. These are some of Satan's devices, to vex and plague us when darkness is set in our paths, and the whole mass of our innate depravity, especially unbelief, is sure to help forward our calamity. But, after all these manifold perplexities, we are not suffered to be overcome, for the watchful eye of the Lord is over us for good; and not one weapon that has been formed against us has ever yet prospered; the poor bruised reeds are not quite broken, nor is the smoking flax entirely quenched. We are revived again, the secret place of the Most High is yet our sure dwelling, and we still abide under the shadow of the Almighty. There are times when we are enabled to repel the adversary in the renewed exercise of faith: "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, &c."

In this crooked, in-and-out path, my sister, I keep struggling on; and though I have many castings down, yet have I some sweet liftings up; and humble hope, you know, is attended with salvation. For several days I have been rather cast down in mind, on account of my long trial with this heavy cough, for which the continued wet and cold weather has been unfavorable; but yesterday morning was pleasant and cheerful, and I was sensible of it both in my frame and spirit; for while sitting at breakfast a portion of

scripture came into my mind with much sweetness and refreshing. It was this: "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." (Ps. c. 5.) And while contemplating the Lord's goodness, mercy, truth, and faithfulness, my mind and affections were drawn out and expanded, until, like Elijah's cloud on the top of Mount Carmel, (1 Kings xviii.,) it covered the whole heavens. The goodness of God unto all his creatures, how extensively it is shown, and how it is celebrated throughout the Scriptures! But when faith gets a glimpse of the goodness of God in Christ Jesus, how excellent, how precious it shines in the eyes of the poor sinner! The apostle describes it as "the riches of his goodness," as that "goodness of God" which "leads to repentance." And in another place he describes it as the breaking forth of his kindness and love toward us: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." So that all this goodness, mercy, and truth by which we are saved flows freely from the fountain of God's everlasting love and kindness, treasured up in him who is our covenant Head; and this precious ever-flowing fulness can never be exhausted to all eternity, for with him is the fountain of life, and he has himself declared, "Because I live, ye shall live also." "When he who is our life shall appear, then shall we also appear with him in glory." Thus, notwithstanding all our changes, doubts, and fears, we shall never be utterly cast down. "The eternal God is our refuge, and underneath are the everlasting arms;" and "He that keepeth Israel shall neither slumber nor sleep."

Our warfare will continue as long as this mortal life lasts. Then the jubilee trumpet will sound an everlasting release from all sin, temptation, and sorrow, and the poor weary pilgrim enter into peace, rest, and joy. In the meantime, we must keep on begging for an increase of faith, to bring in an increase of promised strength; and thus, like Abraham, after we have patiently endured, we shall obtain the promise. "And this is the promise that he hath pro-

mised us, even eternal life." (1 John ii. 25.)

I hope this poor fragment will find each of my beloved friends progressing both in bodily and spiritual health. As to myself, I still continue rather feeble; but if it please the Lord to grant me a little reviving, and the weather become a little drier and warmer, it is in my heart to pay you another visit ere long. If it be otherwise appointed, the will of the Lord be done.

Your unworthy, yet truly affectionate Fellow-Pilgrim, April 20th, 1836. J. KEYT.

God, as I may say, is forced to break men's hearts before he can make them willing to cry to him, or be willing that he should have any concerns with them; the rest shut their eyes, stop their ears, withdraw their hearts, or say unto God, Begone. (Job xxi.)—
Hungan.

## INQUIRY.

My dear Sir,—May I ask for your opinion, through the "Standard," on Table-moving, Mesmerism, and Electro-Biology?

I need not say that, as a scientific man, I am certain, quite certain, that the agency is neither electricity nor magnetism. Faraday's explanation has solved many cases, but not, to my mind all. Here a Baptist minister, deacons, and candidates for baptism, have been performing. I confess I dare not. I really fear there is something wrong. I am not superstitious; quite the contrary. But this is not science; what is it?

The thing is becoming so general, and so strikes at the miracles that witnessed to the deity of Jesus Christ, that I think a word of caution is necessary. "And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men." (Acts xix. 18, 19.)

Yours in Him,

S. S.

#### ANSWER.

Into the scientific portion of the above inquiry we shall not enter, nor venture any opinion how much of the mysterious agencies referred to is due to natural, though hitherto unexplained, causes, and how much to nervous or mental influence. The time may come when much which now appears utterly inexplicable from natural causes, may be as simple and as intelligible as the electric telegraph. But science in our pages is wholly out of place. Our business is with the church of God; and as many fearful evils are incidentally connected with some of the subjects above referred to, and these seem making some progress in the professing church, we believe that a word of warning is at this time eminently needful. It is this feeling, and not any desire or intention to introduce such subjects into our pages, which has induced us to notice the inquiry here addressed to us.

Evil, for the most part, has very gradual beginnings, and it will be found so in this instance. Let us see how the matter works. As we have never witnessed, and willingly never would witness any of these exhibitions, we speak only from what we have read and heard. The point to which we shall chiefly confine ourselves is Tuble-turning, as that is most likely to be the first link in the chain It has been discovered, we believe, that if a party of persons sit round a table, and put their hands upon the rim in a complete circle, the fingers and thumbs being all in contact, after a certain time the table, without any other impulse, will turn round, apparently of itself. Whether this be owing, as Professor Faraday explains it, to the accumulated impulse of pressure, or to electric agency, is not known. But as a novel and curious experiment, this Table-turning is much practised, we understand, in worldly evening parties. It affords excitement and amusement, and brings young people of both sexes into close relationship and contact. Now see how it creeps into professing families. The young people whose

hearts are in the world, of professing or gracious parents, having heard so much of this wonderful Table-turning, want to make the experiment, some long winter evening, as a piece of innocent amusement. "Surely," they say, "there can be no harm in putting our hands on a table." The old people, fond of their children, and seeing no harm in so simple a thing, look on. "Come, papa," says a fond and privileged daughter, "we want another hand just to make the circle complete." How easy to comply! how seemingly harmless! Now, if the matter began and ended here we do not know that we could say much against it. Such amusements are best forborne; but young people of a certain age cannot be tied up as little children. But Table-turning does not end here. been made a link to draw on things which are enough to chill the blood and make the hair move on the head; for these seemingly innocent table-turnings have become associated with "spirit rappings," one of the most fearful depths of Satan ever brought to light. Would our spiritual readers think it possible, that in numerous parties there is now being carried on a communication with departed spirits, by means of rapping on a table? How this is done, or professed to be done, let us not further say. Concerning evil it is best to be ignorant. It is the opinion of many, that the whole is fraud and collusion; but making every allowance for this, we have heard and read of answers given to questions through this medium which can only be attributed to Satanic agency.

This infidel age may laugh at wizards and witches, and deny all intercourse with Satan; but the unerring word of God has so plainly spoken of witchcraft in the Old Testament, and of a diabolical possession in the New, that no believer can deny the fact of Satanic agency and influence. The same infidel spirit which throws discredit on the history of the Witch of Endor, explains away the miracles of the Old Testament; and the same German rationalism which makes possession by an evil spirit to be merely lunacy, resolves Christ's miraculous cures into mere natural influences and operations. A child of God should set his face against, and stand utterly apart from, all venturing on Satan's ground. Mesmerism, Electrobiology, Table-turning, &c., are all fraught with the utmost peril were they even free from all suspicion of Satanic influence. is something in these mysterious phenomena, bordering as they do on the supernatural, which has a most prejudicial effect on the mind; nor can they be witnessed without exciting the nervous system—that part of our human constitution to which Satan seems

to have peculiar access, and on which he mainly works.

But apart from these considerations, well worth the reflection of every Christian parent, there is something in the whole matter exceedingly repulsive to the spiritual mind. How jealous was God of old, in the case of his peculiar people, of y approach to magic or witchcraft. "Thou shalt not suffer a witch to live," was his stern command. Besides, were these matters altogether free from suspicion, we may well ask, What has a spiritual mind to do with such exciting subjects? What a door may they not open to the infidelity

which is ever ready to rush in and fill the heart! What a foothold for Satan to work on the carnal mind! Taking, then, into consideration all the circumstances we have mentioned, and there are many others which time and space prevent us from noticing, our deliberate opinion is that godly parents should not suffer any such practices in their houses, as Mesmerising and Table-turning; and that members of churches, as well as all who desire to fear God in our congregations, especially in large towns, should be warned against participating in such doings. Let the young people be particularly restrained from making any attempts of this nature, and those of them who profess godliness be strongly cautioned against attending lectures on Electro-biology, or venturing upon any such dangerous ground as Mesmerising, Table-turning, &c. Madness, we understand, has fearfully increased of late through these awful practices, and many participants in them are now in

At this season of the year, when even in godly families, the children being home from school, there is sometimes a little license allowed, we have thought it right to lift up a warning voice, and have been induced more particularly to do so, from learning that the practices alluded to are making fearful progress in many professing churches, and that even ministers and deacons, as our correspondent intimates, have taken a part in them. If we are bidden to avoid even the appearance of evil, how much more

from taking the first actual steps into it?

I bless, honor, and extol the God of my forefathers in the faith of Abraham, Isaac, and Jacob, for making me fruitful in my old age, which shows that my God is upright; for there are still sons born to Naomi in Bethlehem. Our place is much crowded, without the help of schools, organs, bagpipes, or singing men and singing women. The silver trumpet sounded by a free-born citizen of Zion, the harp of God, and the heart in tune by grace, make the best melody in the cars of the Lord God of Sabaoth. My soul blesses him for having kept me from superstition, human inventions, voluntary humility, will-worship, and all gaudy show in the flesh; which is setting the ark on a new cart, and drawing it by beasts.— Huntington.

The new creature cannot be the product of natural power, because everything is received and improved according to the nature of that which receives it. Plants, and other creatures, turn all their nourishment into their own species and property. A vine and a thistle, both planted in one soil, have the same sun, dew, air, and other influences common to both, yet each one converts the whole of that it receives into its own substance and kind. You may plant and prune, dig and dung an evil tree, bestow what pains you will upon it, it does all but enable the more pregnant productions of evil fruit; just so does the natural man, even "turn the grace of God into lasciviousness." (Jude, ver. 4.) As to the pure all things are pure, so to the impure all things are defiled. (Tit. i. 15.)—E. Coles.

### OBITUARY.

### MRS. SUSANNAH KILIIAM.

An Outline of the Life, Experience, and Death of the late Mrs. Susannah Kilham, of Leicester, by her surviving Partner in Life.

Mrs. K. was born at Hales Hall, a farm-house, in the parish of Loddon, Norfolk. Her father occupied that farm above 30 years, and was, during that period, the churchwarden of the parish. He had a large family, who were all brought up morally, and were regular in their attendance at the parish church, which was two miles distant from the house. Mrs. K. had early a contemplative mind, and, dwelling in the country, meditated much on the works of creation and providence, read her Bible much, as she had been taught by her parents, and walked very circumspectly, but in her own righteousness. She was zealously attached to the Church, as was her father, and a thought of dissenting from it never crossed her mind.

It pleased God to work graciously on her mind in the following manner. Her mother dying, she became housekeeper to her father; and the domestic arrangements of the household, with the care and partially the education of the younger members of the family, devolved on her. One day a hawker called at the house with china. earthenware, &c. He had, amongst other things, a tea service which took her fancy; she inquired the price, then went to her father, and requested him to purchase it. He came to the door with her and looked at it, but thought the price too high; so he told her he would only give a certain sum for it, which he named, and went away again. She still felt desirous to purchase it, but the man refused to take the price her father had named He made an abatement from his first demand, but required a few shillings more than her father had said he would give. She resolved to buy it, and to pay the difference herself. She went to her father again, and told him the man had agreed to take the price he had named. He gave her the money, and she added the few shillings required from her own money. She took the tea service, and began to arrange it in the china closet, and felt much pleased with it; but as she was busy arranging it on the shelves of the closet, a conviction seized her mind that she had told a falsehood, that she had deceived her father, a thing she remembered never to have done before; for from childhood she had always shown a strict, scrupulous regard to truth. In any doubtful case, her companions or her parents would always take her word with unhesitating confidence, she being never known to have recourse to falsehood to excuse herself from any blame; nor could any entreaties, or persuasions of her companions or sisters, prevail on her to disguise the truth at any time, when they had jointly been guilty of any conduct for which they might fear cor-But now she had been guilty of falsehood and deception, and that to her father, who was a kind parent, one to whom she was ever an affectionate and dutiful child. She tried hard to excuse herself to her own conscience, but in vain; the conviction was fastened on her mind in a way that she could not escape from it. She was led to see that this evil action was the fruit of an evil nature; that her heart was deceitful, and desperately wicked; that she had sinned against God, had broken his law, and was subject to the curse. This conviction went to bed with her, and rose up with her, for it disturbed and prevented her sleep; her peace of mind was gone, and she could not recall it. The next day, when she had an opportunity, she confessed to her father, with tears, what she had done, and implored his forgiveness. This he readily gave her, and strove all he could to comfort her, but in vain.

She read her Bible, but it condemned her; she wept and prayed to the Lord in secret, but no comfort visited her. She sat alone, and was desolate; all her former righteousness became dross in her estimation, and all withcred and dried up, as she was led into the spiritualities of the law and its requirements. She tried hard to work out a righteousness to quiet her conscience, and to restore her peace of her mind, but in vain; nothing could heal her wounded spirit. The state of her mind soon affected her health. Her father would sometimes take her out with him when he went on business; but her trouble of mind went with her. At last, in her feelings she lay down in despair, and hardened herself in sorrow. There seemed no hope, and she had no one to speak to who understood her case. During this period she was once persuaded to go to the theatre, and once to a ball,—sad comforts to a wounded spirit, after she had been thus trying to banish all thoughts of her condition and state, that she might have a little comfort, if possible, in this world, for she had given up all hopes of salvation in the next! But the Lord set his hand the second time to the work, and she was led into such deep discoveries of her lost estate, her ruined condition, and depraved nature, that all natural things seemed in mourning. She walked about the fields and woods when she had any leisure from domestic employment, or retired to her chamber to sit alone and read the word of God, to see if any word could be found to support her sinking She was now effectually divorced from the world, its pleasures, amusements, and vanities; eternity and eternal things engrossed her attention. But, although she passed this first stage of her journey comparatively alone, yet the dear Lord did not leave her hopeless and destitute, for "he will regard the prayer of the destitute, and not despise their prayer." She learned by degrees, here a little and there a little, as the Lord was pleased to teach her during several years, but was never suffered to turn back to the world. The thought that she had done so in the two instances named above, (in going to the ball and the theatre,) wounded her deeply; but as despair preyed so upon her spirits, her father pressed her very much to have medical advice, but she declined it. However, the medical man called, as if incidentally in passing to see her father, and as had been pre-arranged, saw her, and talked to her, But he added grief to her sorrow. He told her father that she must, by some means, have her attention diverted from the one idea constantly occupying her thoughts; for if her mind continued to dwell on it with the present intensity of feeling, insanity would certainly result. This was his decided opinion.

Now, I would briefly touch on the Lord's dealing with her in instructing her in this solitary way. She could hear nothing at church, and she would not have thought of attending a dissenting place of worship at that time. But she constantly read the word of God, and as she was able, was instant in prayer, although often she could not When she could find a word to express her wants, utter a word. in reading the Scriptures, or any other way, she uttered it on her knees, in her room before the Lord, and he despised not "the sighing of the prisoner." He gave her some light into his word; sometimes one passage, sometimes another would suggest a thought, raise a momentary hope, or afford a distant, indistinct view of the blessed Jesus, his work and love, and what he had done and effected for sinners; and she was led to see there was a way in which a holy God could save sinners. This was to her a great discovery; although how it was she could not have told any one, had she been asked; much less had she any knowledge of interest in it. She believed the righteous were saved; but when she lost all her own righteousness, and became a sinner in her own estimation, this hope perished, and she Then the Lord taught her by his word, that sinners were saved; this, before, she had no idea of. He further discovered to her, by little and little, the manner of this salvation, that it was by the righteousness of another, even of Jesus Christ. She saw there was a state of justification and salvation, though she knew not how to obtain it; but this her mind was directed to; this she desired, although her mind was bowed down beneath guilt and terror, condemnation, and temptation; for Satan harassed her sorely. thought when she was first convinced, God had departed from her; that he had taken his holy Spirit from her; that an evil spirit from God troubled her; that she was given up to hardness of heart; that she would not come unto Christ that she might have life, and therefore, had rejected him, and there remained no more sacrifice for sin; that she had committed the unpardonable sin against the Holy Ghost, and therefore could not be forgiven; with a multitude of suggestions, exceptions, and discouragements raised in the mind. When any little hope arose in the heart, or any little encouragement was derived from the word of God, Satan was ready with an ex-

In another way the Lord wrought for her. An elderly man worked on the farm as a day laborer, and his wife at the house as washerwoman. This man was a member of a Baptist church. I believe Mr. Job Hupton's. He heard of her by his wife; and once, having an opportunity, spoke to her on spiritual things. She found he understood her case. He had sinned with a high hand before the Lord called him. He related some of the Lord's dealings with his own soul. By his means another member of Mr. Hupton's heard of her state, (a lady living in Loddon, or one of the adjoining villages,) and sent her a very pressing invitation to visit her; she was very unwilling to go, but the invitation being repeated, she went. This

lady was an invalid, and was obliged to be carried. When removed from the house to her little pony vehicle for a ride, she had a long conversation with her. She had been one of the gayest of the gay, before the Lord met with her and laid her on a bed of affliction. She spoke very encouragingly to her, and on parting, said to her: "I believe we shall sit down together in the kingdom of heaven." She also read Bunyan's "Pilgrim;" and I think at this time, his "Grace Abounding." I am not quite certain as to the time she read the latter, but both were useful to her. The Lord set a hope before her in the gospel, and she began to run, as Bunyan says, to "flee from the wrath to come."

After a time, a new minister came to the parish church. preached the doctrine of grace; visited his parishioners from house to house, and therefore often conversed with her; but he did not remain very long. Afterwards, in the providence of God, her father left the farm. She was removed to Lowestoft; and in a neighboring village lived a clergyman, whom, perhaps, the term "Evangelical," in its modern acceptation, will describe. She frequently walked two miles to hear him; for his discourses were different to anything she could hear in the churches round; and what of gospel he preached was useful to her. The clergyman of Lowestoft dying, this gentleman was presented to the living, and came and resided there; and in a short time, Mrs. K. became very intimate with him and his family. But her experience went beyond his preaching by this time, for the Lord had brought her on by his own teaching, by the word and the helps I have named above, to a more comfortable hope in her soul, and had given her clearer views of the methods of God's grace in saving sinners.

One Sunday she had been to a village to hear him, or one of his curates, and was returning across the fields in meditation, when the dear Lord mercifully shone into her heart; opened up to her the way of salvation; revealed the Lord Jesus to her soul, full of grace and truth; showed to her the covenant of grace, and her own interest in it, so that she saw clearly she was saved in Christ before she fell in Adam. Her understanding being enlightened, she saw the distinct personality of the sacred Trinity; their personal acts of grace in the salvation of sinners; the work of the Lord Jesus Christ; his offices, and the relations he stands in to his people. She said also, she saw clearly the eternal safety of one of her brothers, who was then under deep conviction and trouble of mind. She knew not how long she was in the fields, or in reaching home; her mind was above the earth. She retired to her room, and poured out her soul to God in praise and prayer. She read the word of God, and the blessed Spirit confirmed it by the word, leading her through the different parts of it; showing her its agreement with the path she had been led in. She had often before read that passage: "I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee;" and had prayed to the Lord that she might understand that in her own experience. Now the Lord brought that passage to her mind, and showed her that it was fulfilled in her experience; that, because he had loved her with an everlasting love, therefore, he had drawn her with lovingkindness. Many parts of Isaiah she was led into, and the word was sweet to her taste; she lived on it, and ate it, and it was the joy and rejoicing of her heart. One other passage I will name, which was applied to her soul with a peculiar power: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hos. ii. 19, 20.) Through every part of this scripture she was led; not a passing glance, but it was opened up to her in its several parts and bearings, and with relation to her own interest in it. Communion with God in prayer, praise. reading, and meditation was now her constant delight and employment in all her spare time. She used to be up at 4 or 5 o'clock in the morning to read her Bible and call on the Lord, and the Lord would meet with her, and bless her, and commune with her, and open his loving heart to her, and lift upon her the light of his countenance. and put gladness into her soul.

At this time, a new curate came to assist the clergyman before spoken of. He was a decided man, and preached salvation by grace fully, fearlessly, sweetly, and experimentally; too much so for the many. Mrs. K. profited by his ministry. He had also his views very much in favor of believers' baptism, and against the baptism of in-He would also converse on all these topics freely, and was not averse to Dissenters, or any who truly feared God. Mrs. K.'s prejudices against Dissenters were thus rubbed off, and her mind was led into the subject of baptism. There was at a cottage a little distance from the town, in another parish, a week day-service, one week by the minister of the Established Church, and the alternate week by a Baptist minister: then she sometimes went to the Baptist chapel in Lowestoft, nearly opposite her dwelling. Her mind was thus instructed and led on. The curate left, and she felt destitute of the preached She joined the Baptist church, and was favored in the ordinance, but lost the favor and friendship of the vicar. He tried hard to prevent it by argument, &c., but God gave her decision of mind to follow Christ wherever she saw her way plain by his word. With her was baptized an old lady 83 years of age. On coming to the edge of the baptistry, nearly blind, she exclaimed aloud, "Be astonished, O my soul, that God should have brought me here!" The old lady had withstood her convictions on this point for some years. The chapel was very crowded, yet Mrs. K.'s mind was very happy, calm, and tranquil; but she found not peace in the church. The minister who baptized her left. Some in the church invited erroneous men, worldly-minded, political men; this prevented her having much communion with the members, except a few who were differently minded. She now often attended at Beccles, and sat down with the church there, and heard Mr. W., the minister, with much satisfaction. She opened her house for preaching; and when supplies could be obtained, if they were refused the chapel. they preached in her house; but, frequently supplies preached in the

chapel. They had no stated minister. Amongst others, Mr. G—supplied, and preached two nights successively from, "We have not received the spirit of bondage again to fear, but the spirit of adoption. whereby we cry, Abba, Father." She was very ill in health, but attended each evening, and these two discourses were much blessed to her; she had received the spirit of adoption, and was walking in liberty, and was much established and confirmed by these two sermons, and often referred to them with pleasure. She continued to walk close with God, and had much peace and joy in believing.

One day, being alone in her room, and very happy in her soul. having been reading and meditating on the word, something said to her, "Though now you are so happy in the Lord, you may have 20 years of darkness after this." She said to herself, "O is it possible?" it was gently suggested, "Yes, it is." She trembled at the thought. At another time it was gently suggested to her mind: "Remember, it is through much affliction you must enter the kingdom;" she found the passage, that "Through much tribulation you must enter the kingdom," and thought over it much, as to what it might portend; but her peace and joy continued. She read Owen on "Communion with God," and this was blessed to her soul. For several years she walked thus in the comforts of the gospel. She had many troubles, and much opposition outwardly, but she waited on the Lord continually, in private and in public, whenever opportunity offered, and her mountain stood strong by the Lord's favor. At length, darkness came over her mind; she could not find nearness of access in prayer; she could not taste the sweetness of the promises; her heart became hard; Satan set in with his temptations, and harassed her sorely; she wrestled hard in supplication, and begged of the Lord to return, and to show her wherefore he contended with her. In his own time he was merciful to her, and visited her with the light of his countenance. As she could not pour out her soul as she wished in prayer, she had been much distressed, for in all her troubles she sought unto the Lord in prayer. These words encouraged her much, "He that searcheth the heart, knoweth what is the mind of the Spirit, for he maketh intercession for the saints, according to the will of God." The Lord hereby kept her waiting for deliverance, and then restored her confidence, and she again rejoiced in the Lord as her portion. and her exceeding great reward. For a time she walked comfortably again. Before long, however, the enemy of souls assaulted her with sore temptations. Her confidence was weakened; darkness came over her mind; and at last she was in a dreadful state of bondage, and then of despair. Her hope seemed perished from the Lord, except now and then, when some passage of the word of God would be applied to her mind, which kept her from fainting. This continued for above a year. She attended all means of grace as often as she could; but no preaching reached her case, to give her comfort. She read the Bible, but found little but condemnation, especially in those passages which speak of falling away, and finding no place of repentance. though sought carefully with tears. She thought Christ could not save her, because his work and commission to save did not extend

to one in her state and condition; that she was one of those whom it was impossible to renew again unto repentance, &c.; all her letters breathed a hopeless, helpless, despairing state of mind. But she had some short intervals of hope, and sometimes was enabled to plead with the Lord, but could not regain her former standing. Although again raised to hope in the Lord's mercy, and delivered from that depth of despairing feeling under which she had labored, she was led into Christ's temptations, and his sufferings, and substitution. and his being made a curse for sinners; and saw some of the glories, and something of the preciousness of Christ, but could not realise her interest in him, nor find the comfort she had formerly enjoyed. But she had a hope in him, and in God's mercy through him, and sometimes would find a sweetness and fulness in some parts of the word relating to Christ. But these things did not abide in her in sensible enjoyment; and then evil questionings arose in her mind, and she was often much perplexed, discouraged, and confused, and broken in judgment concerning her state and standing, and much harassed at times by the enemy of souls.

She removed about this time to Leicester, where she continued until her death. But although favored with gospel preaching, and spiritual companions and conversation, (and often ministers lodged with us who came to supply, and she had much conversation with them, and was frequently helped, refreshed, and encouraged,) she could not regain an abiding peace, and joy, and assurance as formerly, and sometimes would say, she was like the Jews in Babylon, "she wept when she remembered Zion." Amongst other helps, I remember she heard Mr. Gadsby once at York Street, with comfort from these words: "The Lord Jesus Christ, our hope." Once she heard Mr. De F—, at Ebenezer Chapel, unusually well; and once was very much comforted in hearing Mr. I— at Trinity Chapel, and always felt much attached to him from that time. From this general description of her experience, during 16 years at Leicester, I will now proceed to the latter part of her life.

(To be concluded in our next.)

It is the character of all men in the state of depraved nature and apostacy from God, that every imagination of the thoughts of their hearts, is only evil continually. (Gen. vi. 5.) All persons in that condition are not swearers, blasphemers, drunkards, adulterers, idolaters, or the like; these are the vices of peculiar persons, the effect of particular constitutions and temptations. But thus it is with them, all and every one of them, all the imaginations of the thoughts of their hearts are evil, and that continually; some, as to the matter of them; some as to their end; all, as to their principle; for out of the evil treasure of the heart, can proceed nothing but what is evil. The man that understands the evil of his own heart, how vile it is, is the only useful, fruitful, solidly believing, and obedient person. Others are fit only to delude themselves, to disquict families, churches, and all relations whatever.—Owen.

### POETRY.

Have ye counted the cost, Have ye counted the cost, Ye warriors of the cross?

Are ye fix'd in heart for your Master's sake, To suffer all worldly loss?

Can ye bear the scoff of the worldly wise,

As ye pass by pleasure's bower,

To watch with your Lord on the mountain top, Through the dreary midnight hour?

> Can ye sorrow with him? Can ye sorrow with him?

All selfish sorrow forgot:

When the heart grows chill, and the eye is dim, And the rescue cometh not?

Can ye bow the head when the heart is rent, And all earthly aid forego,

Resign'd to receive from a Father's hand

That cup of bitterest woe?

Can ye drink of the cup, Can ye drink of the cup,

That your Lord and Master drank, When his holy soul was so sore amaz'd,

And his flesh from suffering shrank?

Can ye feel the sting of a traitor's kiss,

Nor yet from your purpose move, But suffer with Christ, and in anguish grieve For the grieving Holy Dove?

> Are ye able to share Are ye able to share

In the baptism of your Lord?

Are ye strong in His strength with Him to bear, And to prove His faithful word?

Can ye prove the word that shall prove you first,

As silver in furnace tried? The earthen vessel may fail, but the word Is seven times purified.

Do ye answer "we can," Do ye answer "we can,"

Through his love's constraining power?

But do ye remember that flesh is weak And shrinks in the trying hour?

Yet yield to His hand who around you now The cords of a man would cast.

The bands of His love who was given for you To the altar binding fast!

> Can ye cleave to the Lord, Can ye cleave to the Lord,

When the many turn aside? Can ye witness in truth the living word,

And nought upon earth beside? And can ye endure with the virgin band The lowly and pure in heart.

Who, whithersoever the Lamb may lead, From his footsteps ne'er depart?

Ye shall drink of the cup!
Ye shall drink of the cup!
And in his haptism share!
Ye shall not fail if ye tread in his steps
His blood-stained cross to bear;
But count ye the cost, O count ye the cost,
That ye be not unprepar'd,
And know ye the strength that alone can stand

In the conflict ye have dar'd!

In the power of His might,
In the power of His might,
Who was made through weakness strong,
Ye shall overcome in the fearful fight,
And sing His victory song!
But count ye the cost, O count ye the cost,
The forsaking all ye have!
Then take up your cross and follow your Lord,
Not thinking your life to save.

By the blood of the Lamb,
By the blood of the Lamb,
By the faithful witness word,
Not loving your lives to the death for Him,
Ye shall triumph with your Lord!
So count ye the cost, yea, count ye the cost,
Ye warriors of the cross,
But in royal faith, and in royal love,
Count all selfish gain for loss!

O, the banner of love,
O, the banner of love,
Will cost you a pang to hold;
But 'twill float in triumph the field above,
Though your heart's-blood stain its fold.
Ye may count the cost, ye may count the cost,
Of all Egyptia's treasure,
But the riches of Christ ye cannot count,
His love you cannot measure!

[We know not who is the author of the above beautiful lines; but they were put the other day into our hands, and we were so much struck with them that we felt an immediate desire to insert them in our pages.—Ed.

ERRATUM.—We stated in our last Number, (page 390,) that "the profits" of the republication of President Edwards's tract on "Spiritual Pride" were to go to the aid of the "Aged Pilgrims' Friend Society." We should have said "proceeds," as the editor of the work publishes it entirely at his own expense, and gives to the Society all that is received from the sale.

If your religion does not interfere with buying, it will not interfere with selling; if it does not interfere with you in public, it will not interfere with you in private; if it does not interfere with everything, it will soon interfere with nothing. Your great river Thames is only a little stream about 40 miles higher up.— W. T.

#### THE

## GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 9; Rom. xi. 7; Acts vin. 37, 38; MATT. xxviii. 19.

## No. 218. FEBRUARY, 1854. Vol. XX.

### WHERE IS THE LORD GOD OF ELIJAH?

When I was under the law, (that is, the last two years of the time that I was under it,) I was very much tried all ways. I was much I had bad health, although I never complained much out of work. of it. I kept my troubles to myself; for I had prayed that I might be patient under suffering and trouble, like Job; and I felt that prayer was put into my heart by the Holy Ghost, because I became patient. Cholera, influenza, and other diseases, were prevalent in the land, so that my life hung in doubt, in my own feelings, and I had many disappointments all ways, and was much troubled in circumstances, working, when I had it to do, in great misery, on account of a languid feeling which came upon me after an attack of influenza, which did not wholly leave me for two years. The fear of death and the day of judgment damped my energies, and caused me at times to be at my wit's end, although it kept me from taking thought for the morrow; for my thoughts were, "Shall I live till Shall I live to see another sun rise?"

During this time, I used to read about Elijah, of his being fed by the ravens and also by the widow, and this used to comfort me a I was also fond of reading of David's hair-breadth escapes. All this used to comfort me concerning temporals; and when trials and troubles became very distressing, I used to pray to the Lord to deliver me, which, after great wrestlings with him, he did. Sometimes, while in bed, I have felt as if a raging fever were about to attack me, and as if the blood would rush boiling hot over my brain and kill me, and I should be in hell before the morning. Then I used to pray with all my heart and soul to the Lord to let me live another day; and as I found that the Lord Jesus said, "Whatsoever ye ask, believing, ye shall receive," I endeavored to pray with faith, and then all my fears would vanish. I did not know at that time that my prayer and faith were the work of God. My prayers were often answered in this way, and sometimes when I prayed for work I used to get it. But I used to think that God only let me have a little respite now and then, and answered my prayers, because I was to be tormented for ever.

Our Lord's parable of the unjust judge (Luke xviii.) encouraged me still to pray. I can truly say that the Lord has taught me, for I never was taught by man. But during all this time, I liked the

prophet Elijah above all; I liked David, but I was more partial to Elijah. I used to pray that if I were one of the elect of God, it would please him to let me know it, (for although I had never heard of anybody having an assurance of their election, I prayed that I might know whether I was or not,) to set my mind at rest, and if not, that I might have peace in this life; but if chosen, that the Lord would make me as one of his hired servants, I supposing at that time that hired servants meant sent ministers. prayed that the Lord would make me like his prophet Elijah, that I might prophesy, as he did; and, if the Lord's will, he a wanderer, and die in a ditch at last, unpitied and uncared for, if he would pardon all my sins. I prayed earnestly that, if chosen, I might devote my whole life and soul to the Lord, and be like his prophets of old, and as much ill-treated and hunted as they were. Satan has often troubled me upon this point, by trying to make me believe that such is really coming upon me, and bringing to my remembrance my own words. But I also prayed that I might have strength to bear all that might come upon me.

When I received full assurance of my election, I began to expect that I should be troubled by outward circumstances; but God was then, as he has ever been, better to me than all my fears. Circumstances were much more favorable to me than they had been before.

About two years ago I used to read this 2nd chapter of 2 Kings, and pray also for a double portion of the Spirit; and I used to feel a sweet melting within, and great grief at the idea of Elijah being taken from the earth, and to say with Elisha, "My father, my father, the chariots of Israel, and the horsemen thereof." And when I came to the 14th verse, I have said from my heart, "Where is the Lord God of Elijah?" I used to feel, as it were, a brokenness of heart, and there would come a sweet feeling of love to God within, and I felt that the Lord was with me in answer to my prayer. I find that the Lord sometimes causes me to pray for that which he is about to bring to pass. And yet lately I have thought at times that so great a God as our God never can condescend to take notice of our prayers, and that we must be laboring under a delusion. But nevertheless I have believed, during all this, that I am one of the elect, and that he has a chosen people.

My experience agrees with the doctrines of grace throughout, and yet sometimes I am fearful lest I should be dishonoring God by holding the doctrine of election; fearful lest I should make a mistake, although the word of God to me appears to be full of it. I have felt a great barrenness lately, so that I am almost ready to cry out, "Where is the Lord God of Elijah?" But after such a barrenness there is generally a plentiful pouring out of the Spirit. When the Lord hides his face, who can behold him? I feel more and more my utter inability to pray or do anything of myself. I can see more and more that if the Lord had not chosen me, and sought me out, I should never have sought him, neither should I have ever said, "Where is the Lord God of Elijah?"—Grace be with you.

### A VOICE FROM ACROSS THE ATLANTIC.

Dearly beloved Brother in union and sweet fellowship of the gospel of Jesus Christ,—Grace, mercy, and peace be with you.

Your experimental and savory epistle came to hand in due time, fully manifesting the exercises of every poor pilgrim on the way to the heavenly Canaan, under the tuition of God the Holy Ghost, whose office-work, in the ancient covenant, is thus to lead and instruct the whole elect family, and none else, home to glory, where they shall behold the Father upon the throne, and Jesus, the God-Man, at the right hand of the Majesty as Intercessor, till the last vessel of mercy is brought forth with shouts of "Grace, grace unto it." Then shall the vision which John saw, (Rev. vii. 9,) come to pass, "A great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And this blessedness every heir of glory shall see and enjoy at the appointed time. May you and I be found amongst that happy throng.

I have been in a low place for some time, not knowing how or where my standing is, surrounded with clouds and thick darkness, fearing I never experienced or knew aught of the matter of soul-work, and that all was delusion, and, finally, should despair, and sink to rise no more. But blessed be the dear Lord, who knows and has appointed the bounds of Satan, and determined his glory shall be manifested in the deliverance of the poor tempest-tossed soul, saying, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed," last Lord's Day, in our Bethel, through the weak instrument, but highly-honored servant and dearly beloved brother, the Lord spoke with power to my soul, though covered with darkness and unbelief. I felt then light, life, love, and joy, and a small hope that I had some interest in the dear Jesus. could rejoice in a full, free, and finished salvation, and although the Lord had given me the bread of adversity and the water of affliction, (not temporal, but spiritual,) yet in rich mercy he brought me to see my Teacher, and that he should no more be removed into a corner, but that I should hear a word behind me, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." But alas! how often am I found turning aside both ways, till darkness beclouds all my hopes and I have to mourn over my helplessness and misery, till the dear Lord gives a look and another touch; then I can bless and praise his dear name, for such distinguishing mercy, whilst tears of contrition run down my eyes for such ingratitude and base backslidings. What a poor, hell-deserving wretch I feel, when in my right mind, and sitting at the feet of Jesus; no stability, no strength, but turning aside into forbidden paths, and unbelief maintaining a strong hold, till the dear Conqueror knocks off the shackles, opens the prison doors, and sets the soul at liberty. This is the thorny path I have to walk in on my pilgrimage through this wilderness and sin-disordered world. How amazing the mercy that we poor few, sinful worms, unworthy the least mercy or regard, and who are everywhere spoken against, should be thus signalised and highly honored by the great Jehovah, the Three-One God, set apart from the proud, the rich, and the great, in worldly honors of this large city and the surrounding citics, and placed as a light in thick darkness, to show forth the praises of him who has called us out of nature's darkness into the marvellous light of the glorious gospel, which we never could know but by regeneration and a new birth unto righteousness! How does my soul wonder, and adore such unmerited mercy; it makes all within me bless and praise his holy name, while I sink into nothing, a sinful and depraved, poor, hell-deserving wretch, before such stupendous mercy and unparalleled condescension of the King of kings and Lord of lords.

My dear brother and companion in tribulation, you know how to rejoice and mourn with me in the ins and outs of our thorny path, as you are travelling on the way. Two Lord's Days ago, when our beloved brother, with much power and unction from the presence of the Master, displayed in sublime language the precious fountain opened for sin and uncleanness, you were enabled by the same power to take down your harp from the willows, and tune the strings to the Lord's song, though in a strange land; and your soul melted down before his presence, feeling the efficacy of that most precious blood that cleanseth from all sin and stains of the deepest dye. Surely I can join you and say, "it was a time of love to us," and I trust to all present.

I am much bowed down through the week with temptations, trials, and difficulties; but when the time arrives, on the first day of the week, to meet in our Bethel, the Lord speaks to the servants within to stay at the foot of the mount, while I go up to worship the Lord and to inquire in his holy temple; and I have found indeed that it was the "house of God and the very gate of heaven" to my soul. But when the parting time comes to return to my sad place, the trial is severe to my feelings, but must be borne. is not our rest, it is polluted; and in these low grounds, where all is cursed for man's sin, we must receive a finished education in the furnace placed in Zion, so to have fellowship with Christ in his sufferings to fit us for the mansions of unsullied glory, clothed with a robe wrought out by the God-Man Jesus for his Bride, without spot or wrinkle, that will stand the test of Omniscience, whose scrutinising eye will see and pronounce, "Thou art all fair, my love; there is no spot in thee." (Sol. Song iv. 7.) What amazing mercy to have a small hope of such delivering mercy for poor rebellious worms, who can look back and trace their high-handed rebellion against the Majesty of heaven and earth, who could have cut them off in their sins and in their blood, consigning them to eternal misery, even Tophet, ordained of old, and justice be fully magnified in their destruction! Dear Lord, help us with David, thy servant of old, feelingly to cry out from the inmost soul, "Thou hast brought us up out of

a horrible pit, out of the miry clay, and placed our feet upon a rock, and established our goings, and put a new song in our mouths, even praise unto our God." (Ps. xl. 2, 3.) O my dear brother, another opportunity is nigh on the morrow to assemble in the place where prayer is made, and where I trust you and I have felt the droppings of the sanctuary, and a spirit of prayer and worship from the presence of God the Holy Ghost.

May the dear Lord, if consistent with his purposes, come up with his servant, and give him a message, and attend with great power the ministration of his word; and may he with us be blessed with life, liberty, and unction; that we may sit together in heavenly places in Christ Jesus, and rejoice with a "joy unspeakable and full of glory," and forget our poverty. We are heirs to a vast estate, if the elect vessels of mercy. May we be enabled to read our title clear to the blessed mansions prepared by Jesus our Elder Brother, who alone wrought out and brought in an everlasting righteousness for the justification of his bride; to whom, with the Father and Holy Ghost, one Triune Jehovah, be all the glory now and ever, amen and amen.

With the hope of seeing you, with all our small number, if the Lord will, and praying that every covenant blessing may attend you to the end of your warfare in this vale of tears, may you be led and guided till you are called to see the King in his beauty, and dwell for ever in his presence, to go no more out for ever, is the prayer and desire of

Your unworthy Sister and companion in tribulation,

Philadelphia, Jan. 10th, 185

A TRIED ONE.

If your religion bring you no cross, it will bring you no crown. If it cost nothing, it will be worth nothing.—W. T.

The Jews had this opinion, that they should be justified by the law. Therefore, when they heard that the gospel was preached concerning Christ, who came into the world to save not the righteous, but sinners, and that they should go before them into the kingdom of God, (Matt. xxii. 31,) they were wonderfully offended, complaining that they had borne the heavy yoke of the law so many years with great labor and toil, and that they were miserably vexed and oppressed with the tyranny of the law, without any profit; and again, that the Gentiles, who were idolaters, obtained grace without any labor or travel. So do our Papists murmur at this day, saying, What has it profited us that we have lived in a cloister 20, 30, or 40 years; that we have vowed chastity, poverty, obedience; that we have said so many psalters, and so many canonical hours, and so many masses; that we have so punished our bodies with fasting, prayers, chastisements, &c.; if a husband, a wife, a prince, a governor, a master, a scholar, if a hireling or a drudge bearing sacks, if a wench sweeping the house shall not only be made equal with us, but also be accepted as better and more worthy before God than we?—Luther.

### IN THE WORLD YE SHALL HAVE TRIBULATION.

Dear Friend,—I had fully intended to drop you a line sooner, but have been waiting for the south wind to blow, that I might have some good news to send you. But I am obliged to set to and write without it; a poor dark, ignorant, stupid, unbelieving wretch as ever lived upon earth; no more power to think, move, or speak

in spiritual things than a beast.

Sure I am I know what David meant when he said, "I was as a beast before thee," or, "like an owl of the desert." Surely never one of the Lord's family is so stupid, foolish, barren, empty, and so ungrateful for mercies received as I am. O that the "south wind" would blow, that the spices might "flow out!" It is not my home to be here, but my misery. But sometimes I am so dead and barren that I cannot even be miserable under it. Last night I had to go to chapel to preach in this very frame of mind. I wanted to confess it before God, but I could not do so with my soul. I did it with my lips, but my heart was like a flint, unmoved. Surely, I thought, I never can preach. But the good Lord opened my mouth, and gave me a word to speak, which was a word in season to a few that were there; but no bringing completely out in my own case. And what is religion to me, if I have no life felt in my heart, no communion with him, no intercourse between God and my soul? It is nothing to me. Indeed, my dear friend, I am more and more convinced of the real necessity of the work of the Holy Ghost; for I find, by downright feeling experience, that prayer, faith, hope, love, joy, humility, presence, thankfulness, yea, and every good thing, is the sovereign, the favor of God, and communicated to my soul by the Holy Ghost as freely as ever the work of regeneration is. And when the blessed unction of the Holy Ghost is withheld, I can no more bring one good thing into exercise than I can put out the blaze of the sun by lifting up my hand, or empty the sea with a bucket. I am at a point that no one can call Christ Lord, in a saving way, but by the Holy Ghost. O how blessed is the "still small voice" of the dear Comforter, when he takes of the things which are Christ's and shows them unto us! How delightful is it then to view him as the Lord our righteousness and strength, in whom is all our boast, joy, salvation, and glory!

There are neither crooks, crosses, nor miseries in Jesus; all is right and straight in him. You have, my dear friend, at times found him to be your friend, that "sticketh closer than a brother;" and he that has delivered does deliver, yes, and will yet deliver. But you are something like me, you want more joy, and less sorrow; longer days, and shorter nights; more life, and not so much death; more faith, and less unbelief; to be more with our Lord, sitting at his blessed feet, and hearing his gracious words, and not so much grovelling in this miserable earth. But O my friend, recollect it is the absolute declaration of our adorable God and Saviour, that "in the world ye shall have tribulation;" and how could we be proved to be one of the family, if we knew nothing of it?

I dare say you think sometimes that you could do very well without some of the tribulations you have, or if they were in another place you could bear them better. But not so; our troubles are all in their right places, and come at the right time, and by the right way, and answer the right end. We often mistake the real thing; it is our mind that is in the wrong place; for, instead of having our eyes looking right on and our eyelids straight before us, viewing the wisdom, goodness, kindness, love, mercy, and faithfulness of our God, we are looking either to the right hand or to the left, poring over second causes, and wondering how that will turn out, and this be managed; until I sometimes get as miserable and as full of rebellion against God as if I were a devil let loose. And yet when I have done all, I have neither made one hair white or black; and I have been brought to see that the lot is cast into the lap, but the whole disposal thereof is of the Lord. I have ever found that when he has appeared it has all been right, and not one thing out of its And yet, my dear friend, when fresh troubles come, notwithstanding all that I have proved, I am just the same fool as ever. when left to myself. O that God may keep me nearer to himself, waiting, watching, crying, believing, hoping, and receiving all blessing needful for me both for time and eternity!

I hope, my friend, the Lord will help you to pray for me, for I am as poor and needy a worm as ever crawled upon earth. I am surprised, at times, at the goodness of the Lord towards one so vile and so unworthy of his mercies; and to think he should ever employ me in his vineyard as his mouth is more astonishing still. But bless his precious name, it is his sovereign will that it should be so; for they are hid from "the wise and prudent" and revealed unto "babes;" for so it seemed good in his sight. And so it does in mine at times, and I can bless him for it. I hope, my dear friend, the Lord will keep you and Mr. - sensible of your dependence upon him, and much at his blessed feet, for there is safety nowhere else but in him. I have you much at times in my breathings to God, and my prayer to him is, that you may not be carried away too much with the world, for it is a flattering thing, pleasing to flesh and blood; and if the children of God are at any time carried away with its pleasing streams, they are sure to carry them to some whirlpool or other, where they will be brought to their senses. The Lord ever keep you safe from all snares, both from within and from without.

That the Lord may bless you and Mr. — with mercy, peace, and joy in the Holy Ghost, is the hearty prayer of, Yours in love,

Trowbridge, May 14th, 1823.

J. W.

God has written a law and a gospel; the law to humble us, and the gospel to comfort us; the law to cast us down, and the gospel to raise us up; the law to convince us of our misery, and the gospel to convince us of his mercy; the law to discover sin, and the gospel to discover grace and Christ.—John Mason.

## A LETTER BY THE LATE EDWARD GOLDSMITH, MINISTER OF THE GOSPEL AT RAMSGATE.

My dear Friend,—Your valuable letter, with its contents, came safe to hand, and gave me, I must assure you, unspeakable pleasure, both from its salutary advice and the unmerited and unexpected favor which it conveyed. Indeed, my dear Sir, I feel peculiar felicity in finding that I have in Mr. H. a friend who, while he stands high in the glorious truths of the everlasting gospel can feel most tenderly for the glory and honor of Go. Let the profane and the professing world charge this with Antinomianism if they please. For my part I shall, and I trust you will, while we feel ourselves condemned by the moral law, and alive to God by the law of love in our hearts, say with David, "Let them curse."

I very much approve my friend's sentiments that praise is acceptable to God and well-pleasing in his sight, for it is written, "Whoso offereth praise, glorifieth me." But shall I tell my dear friend that I always feel myself willing or able to offer this sacrifice? No, alas! I am constrained to confess my shameful backwardness to this, and that I feel a far greater readiness to repine, when I am in want of, than to praise when I receive, supplies from the blessed hand of my covenant God. But still I must say, that every reflection on the love of my heavenly Father to me,—the great things he has done for me, the blessed work he has wrought in me, the secure path in which he has led me, the innumerable mercies he has bestowed on me, the good which to others he has done by me, and the heavenly inheritance which he has secured to me,—I say, every reflection on these things excites thankfulness and wonder.

You wish to know how the cause of God goes on among us. I am happy to say that our covenant God does not leave us without some tokens of his favor amidst the furious enmity of Satan; and those whom he has blinded at Ramsgate. I trust the word of life is felt and enjoyed by a few. Our numbers do not decrease, notwith-standing, as you know, we are close to the seat of the Beast. And at Walmer, I bless the Lord that I have good reason to conclude considerable good is done. Many there hear the word gladly, and I am persuaded with joy in the Holy Ghost.

I could complain aloud to you of my darkness and weakness in the Lord's work, but seeing that my feeble labors are blest to the

souls of poor sinners, my mouth is stopped.

As I know that my heavenly Father will not suffer your great generosity and kindness to his unworthy servant to pass unrewarded, I am warranted to say that "My God shall supply all your need, according to his riches in glory by Christ Jesus."

Mrs. Goldsmith joins in respects to you, Mrs. H., and all at L—— who love the truth, with, Yours in the gospel,

Ramsgate, Jan. 28th, 1810. EDWARD GOLDSMITH.

O Lamb of God, slain for me, thy blood is balm, thy presence is bliss, thy smile is heaven!—Toplady.

## A LETTER FROM THE LATE MRS. BOORNE TO MR.

My dear Sir,—Mr. W. received your letter, the reading of which gave us great pleasure. We indeed were truly sorry to hear of your affliction, but on the other hand we rejoiced to hear how the Lord had appeared for you. It quite did us good, and kindled a fresh fire of love towards you. Mrs. W. told me she felt quite a knitting towards you; and indeed I can say it brought many sweet things to my remembrance that I had enjoyed both in hearing of you and when in private. I quite longed to hear from you, and have very often talked of sending, but did not like to take the liberty. I wrote a letter two years ago with an intention of sending it, but could not summon up courage to do so; but as you have made such kind inquiries after me, I think it my duty to write you a few particulars how I have gone on since you saw me.

I did not know that Mr. C. ever made any inquiries about me, or I should have been very glad to have sent a message by him, as also to have heard from you. The following is a copy of what I wrote

two years ago:-

Dear Sir,—I have for some time felt a desire to write to you, but did not like to take the liberty; but I feel you so much on my mind that I cannot refrain any longer, as I fear you must think me very ungrateful, as you were the means of bringing peace and consolation to my soul, at a time when I felt in such need. I cannot help feeling a great respect for you; and I can assure you it has not been for want of a will, but a fear of presuming to what I ought not, that has prevented me. And now I have attempted, I know not what to say, for I feel very cold and lifeless. I often fear I am not really a possessor of the best things, or I should not feel as I do, with scarcely any desire, and prayer sometimes a burden. I often think of that text, "Know ye not that ye are the temple of God?" It seems almost impossible that the blessed Spirit can dwell in me, when I feel everything contrary to it. I have many fears of myself coming short of having that divine blessing.

I was brought up in a profession, which often makes me jealous of myself, for fear I have only got a notion of religion, without being thoroughly emptied and convinced of my state. When quite young, I felt afraid of reading any of Mr. Huntington's books, unless it were those that seemed to search me, for fear I should borrow a religion, and my convictions go off the wrong way. When I have got any comfort from hearing the word, I have felt afraid of taking it to myself, for fear of presumption, and deceiving myself; for to be a professor, and not a possessor, I had and still have a great dread of. It makes me continually beg of the Lord to search me and not permit me to be deceived. I am afraid of coming short at last; and when I think if I have not known anything savingly, and am not one of the Lord's dear people, O how could I bear to hear him say, "Depart from me, I never knew you." The

thought of being separated from the dear Redeemer tears my heart; to be for ever banished from his presence whose love I esteem as my chiefest good, whose absence makes me mourn! I beg of him to reveal himself to me otherwise than he does to the world.

I often endeavor to look back to see if there ever was a time that I could call the Lord mine, and not feel any condemnation, and how I came by that confidence, whether I have taken comfort from anything that has not been applied by the blessed Spirit, or have worked myself into a persuasion. Yet there are two instances in particular that I cannot help thinking were tokens that my worthless name is written in heaven, and that I am one whom the dear Redeemer came to save. One is, about three months before I heard you preach that sermon which I think will never be forgotten by me. I was sitting alone one Sunday evening, feeling very low respecting my state. I took Romaine's "Life of Faith" to read, to see if I could get anything to suit my case. I read for a while, till I came to the part where he refers the reader to Heb. xi. I took the Bible, and read part of the chapter, but my mind was so concerned and distressed, that I left off reading and went to petition at a throne of grace, and beg of the Lord to give me some token for good, for I thought if I only could know that I was in the right way I should be satisfied; for I knew if the work were begun the Lord would carry it on; and if the blessed Spirit had really convinced me of my state, and put the cry in my heart after the Saviour, that in his own time he would appear as my Redeemer. But I was afraid I had not come in at the door, and therefore begged if I had not, that he would condescend to lead me in a right path; but if I had, that I might have some little hope and assurance that I should see better days. After I had endeavored to pour out my soul to the Lord, I went to finish the chapter I had begun, and turned to the place where I had left off, not knowing what were the next words I was going to read; but they were these, "They that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." The support and comfort I felt from these words I cannot describe. They appeared to be exactly suited to what I had been praying for. Though I could not call him my Lord and my God, yet I felt persuaded I should be enabled so to do in his own good time. After the enjoyment was gone, (for it only lasted a few days,) I felt the loss of something I never felt before.

The other token was shown me on the 21st of October, which you know about. But for some months past, I have felt so cold and dead, that I am very low and jealous for fear, after all, that it is only a delusion. I long, and pant, and cry for a visit from him whom my soul loveth, but cannot get any nearness of access to him whose presence alone can make trials light.

I have been brought again into the trial of losing another of

my dear children, a fine and interesting boy, about four years old. I feel it a hard struggle for nature to part with those we dearly love; and especially having so many doubts and fears respecting my eternal state, adds greatly to the trial. I felt the loss of my dear girl greatly, but it was light compared to this; for the mind of my dear partner, as well as my own, was prepared to meet the stroke, and the affliction was sanctified, as I found, the Sunday after her death, that which I had been longing after for years, while hearing you. But in the death of our boy our minds were very different, as we entertained hopes until the last that he would be restored. What added greatly to the trial was. I thought I had felt access at a throne of grace for him; and when he died, I thought I might be deceived altogether. We had in the midst of it many mercies to be thankful for, and reason to hope our child is safely landed from every storm, for his chief delight was the best things. He told us he was going to die, and frequently wished us to read and sing while he was ill. On the Sunday evening before he was taken ill, after we had read, he asked us to sing, and he himself gave out a hymn, one of Mr. Hart's,

"When Noah, with his favored few," &c.

For some time before his death, Mr. Hart's Hymn-book and the Bible were his choice companions; and while ill, though his sufferings were great; yet a little time before he died, his father asked him if he was happy. He said, "Yes, thank you, father;" and repeated that hymn,

"The moon and stars shall lose their light;"

and other things, for which we desire to feel thankful. It is nine weeks since he died.

I should much like to hear you. I often think of the times I enjoyed in hearing you. I remember one time in particular, when at the chapel, in one of your discourses you were very searching. I felt a great cleaving to your ministry, as I liked to hear a minister that went to the root. Then I could examine myself, and judge whether I had felt any of the things I heard described; for I believe every one who is in earnest wishes to come to the light.

Oct., 1830.

Thus much I wrote two years ago; but I can speak it to the praise and glory of the dear Lord who heard and answered my prayer, that I have felt very different since I wrote. I continued in that low, rebellious state for some months. I could see it was rebellion, and felt afraid of a heavier stroke, but could not ease myself of the burden. It was with me from morn till night, and I could not say I felt submission to the Lord's will, though I desired it, until about six months after his death. I was up stairs in my bed-room one Saturday night, sitting, and thinking what a state I was in, and fearing I was nothing but a hypocrite, and I thought my conscience told me so; when a thought came into my mind of asking myself if I dare say that I never had felt anything, and if I could

say, in truth, the Lord had not done anything for me. I answered, "No, I could not say so." If I did I should be giving the lie to my conscience. While I was reasoning thus, I felt such a meekness come over my spirit, and my mind and affections were so drawn out to the Saviour, that I could call him mine; and then I could bless him for the trial, and feel submission to his will. Then the burden was taken off, and has never returned with that weight since.

For some months after that, I was up and down in my mind. I was taken ill in October and continued very poorly for five months, with a complaint in my head and palpitation of heart. My medical attendant said it was occasioned by weakness and agitation of blood. It used to take me all in a moment, as if I were going to die. But O I cannot sufficiently thank and praise him who bestows all mercies for his unspeakable favor toward me during that affliction; for my mind, for the most part, was kept in peace and stayed on the only sure foundation.

I should esteem it a great favor if you could conveniently write to me.

I remain, dear Sir, yours respectfully,

Nov. 1st, 1832.

ANN BOORNE.

The sins of eminent believers prove the depth of human depraview, such as those of Noah, Lot, David, Hezekiah, and others. They were not men of an ordinary size, but higher than their brethren, by their shoulders, and upwards, in profession; yea, in real holiness. And surely that must needs be of a mighty efficacy, that could hurry into such abominable sins as they fell into such giants in the An ordinary engine could never have turned them out of the course of their obedience. It was a poison that no athletic constitution of spiritual health, no antidote could withstand. these very men fell not into these great sins at the beginning of their profession, when they had had but little experience of the goodness of God, of the sweetness and pleasantness of obedience, of the power and craft of sin, of its impulsions, citations, and surprisals; but after a long course of walking with God, and acquaintance with all these things, together with innumerable motives unto watchfulness. Noah, according to the lives of men in those days of the world, had walked uprightly with God some hundreds of years before he was so surprised as he was. Righteous Lot seems to have been towards the end of his days ere he defiled himself with the abominations recorded. David, in a short life, had as much experience of grace and sin, and as much close spiritual communion with God, as ever had any of the sons of men, before he was east to the ground by this law of sin. So was it with Hezekiah, in his degree, which was none of the meanest. Now, to set upon such persons, so well acquainted with its power and deceit, so armed and provided against it, that had been conquerors over it for so many years, and to prevail against them, argues a power and efficacy too mighty for anything but the Spirit of the Almighty to withstand.—Owen.

### LATE ATTENDANCE AT PUBLIC WORSHIP.

Sir,—I was glad to see your hint, with Hardy's excellent lines, respecting late attendance on public worship, and sincerely desire it may prove of some use to many who seem quite regardless of that evil and sin against God as well as grief to others. It is far worse, I find, in London than in the country, and in no case that I have seen so general as at Z—— Chapel, where I have often felt pained for the minister, on going into the pulpit, with not a fifth of the congregation present. May they and all of us more value the word of life, more hunger and thirst, then this will not be, on Lord's

Days especially.

I send you a letter exactly on the subject, if you think it worth while to make use of it; if not, you may be pleased to see it, as it was written by the person known as "Philomela," in Mr. Huntington's works, to a friend. I do not think you have ever had any of her letters in the "Gospel Standard." It would be a mercy if we felt such a tenderness of conscience and grief on an occasional error, and it would not then be so frequent and so little regarded. Such hearers must, through God's grace, tend to uphold a faithful minister's hands; those whose conduct it reproves must weaken and distress his mind; and I am sure ministers have trials enough, without their friends increasing them by such wilful carelessness. Of course there are unavoidable exceptions. Yours truly,

July 8th, 1853. R. R.

My dearly beloved Sister in the Lord,—I feel constrained to give you a few lines on our conduct last night, as we were together previous to our going to chapel. I do not know your feelings when you found how late we were there, but I shall tell you some of the exercises of my mind. When I saw Mr. Jenkins get up and take his text, I felt shame and confusion of face; and that devil who had made me sit easy at your shop and diverted my thoughts from the time of attendance on the sanctuary-service, then turned accuser, set my fault before me in a very aggravated manner, and quite unfitted me for giving attention to the word preached. My conduct was such as I should be very forward to censure others for, therefore I thought these words applicable to me, "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." David's language, also, in Ps. xlviii., came with much keenness to my feelings; he says, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." David was at that time kept from the enjoyment of those privileges which his soul longed after; and I believe in that frame of mind, he would not have forgotten the time of attendance.

This led me to look within, to search out the cause; and I found that Satan had given me a dose of his opium, which had stupified me, though it had not cast me into a deep sleep. The next thing he set me at (for I assure you he did not leave me when at chapel,

but stuck close to me all the time) was to make resolutions that I would not be caught so any more; and I began to think there would be no danger, as I felt so severely on account of it. But here Satan was not permitted to hold me, for I knew that my strength was perfect weakness, and as sure as I made a resolution, so sure I should break it. However, I was enabled to breathe out one petition to the Lord that he would give me wisdom in future, that I might not be ignorant of Satan's devices. However, Satan had a meal at my expense. I know that it is not for our attendance on the means that we shall ever get a morsel for our souls; but it is only in the use of them that we are to expect the blessing; for God has said, "In all places where I record my name I will come unto thee, and I will bless thee." We do not know by which part God will communicate a blessing to our souls, but we are sure of this, that when we are absent, we are out of the way of receiving it. Jacob said, "I being in the way, the Lord led me."

I can say, and that with truth, that I have been blest under every part of the sanctuary service, and have found it a good season indeed when the Lord has indulged me with a spirit of supplication with his servant, enabling him to take the very breathings of my soul to him and express them, as if he had known all that was at that time passing within. But last night we were absent when the Lord's servant was engaged with him in prayer, therefore it is not at all likely that our wants were presented at a throne of grace. But I would wish only to speak for myself, for I do assure you that I came away from the house of God with an empty cruse and a barren heart, and under the cutting accusations of conscience, crying to God, "Restore unto me the joy of thy salvation, and uphold

me with thy free spirit." I must forbear.

May the Lord at all times give us all that wisdom that shall be profitable to direct us in every step of our way to his kingdom. So prays

Your Sister in the Lord,

Nov. 16th, 1787.

М. Н.

This broken and contrite heart is thus excellent only to God. "O God," says he, "thou wilt not despise it;" by which is implied, that the world has not this esteem or respect for such a heart, or for one that is of a broken and a contrite spirit. No, no; a man or woman that is blessed with a broken heart is so far off from getting, by that, esteem with the world, that they are but burdens, and trouble houses wherever they are or go. Such people carry with them molestation and disquietment. They are in carnal families, as David was to the king of Gath, troublers of the house. (1 Sam. xxi.) Their sighs, their tears, their day and night groans, their cries, and prayers, and solitary carriages put all the carnal family out of order. you have them browbeaten by some, contemned by others; yea, and their company fled from and deserted by others. But mark the text: "A broken and a contrite heart, O God, thou wilt not despise," but rather accept; for not to despise, is with God to esteem and set a high price upon.—Bunyan.

#### OBITUARY.

#### MRS. SUSANNAH KILHAM.

An Outline of the Life, Experience, and Death of the late s. Susannah Kilham, of Leicester, by her surviving Partner in Line.

(Concluded from page 36.)

About, perhaps, two years since or rather more, she read very carefully and profitably Dr. Goodwin's "Child of Light walking in Darkness," and found many things there unfolded to her satisfaction, and was somewhat encouraged and revived in her soul by it. Afterwards she complained, at times, of barrenness, hardness, carnality, want of communion, &c. Amongst the other supplies who came to Ebenezer Chapel, where we generally attended, was Mr. S., from Hitchin. His preaching appeared, from the first time she heard him, to come home with power to her soul. She never omitted an opportunity, and went with an expectation, as she said, and was seldom disappointed. We had much conversation on spiritual things; and during the month he was here, she appeared to have quite a revival, so that I have said to her, "Why, you will sing as in the days of your youth, as in the days when you came forth out of the land of Egypt." She said, "O I hope I am not deceived! I beg of the Lord not to let me be deceived, or take comfort on wrong grounds. I would not come out of my dark state, though I have been long in it, but by the Lord's way. I would have the Lord bring me out, but it must be his work to revive my soul as it is revived. Sometimes I have sat as insensible as the seat I was upon; but now I always hear with attention and understanding, and, generally, with interest, encouragement, and comfort. And I would not deny the Lord's mercy and goodness to me; that would be a great sin. In my former happy days, I used to think that unbelief, and distrust of God's goodness and faithfulness, were . the greatest sins I could commit."

After Mr. S. left, Mr. C. succeeded as a supply for a month, or, I think, five Sabbaths. Her mind now again became very dark; strong temptations assailed her soul; and although she struggled and wrestled hard against them by prayer and supplication, as she was able, trying to groan out her wants at the throne of grace, she could not effectually resist them. Her soul was bowed down to the dust; hope appeared to be fled, and despair, with a strong hand, seized her soul. Her rest was much broken; and for the month before her week's final illness, which terminated in death, a description of one day will convey a tolerably correct idea of the state of her mind during this period. I shall, therefore, only notice some

of her exercises and expressions in a general way.

On retiring to rest, she was usually favored to obtain sleep the early part of the night, and woke in the morning at 2 o'clock, or half-past 2, seldom later, though, possibly, it might once or twice be 3 o'clock. As soon as she was thoroughly awake, her mind would be in the greatest distress; she would sit up in bed and bemoan her sad and desolate condition, saying there was no hope for

her. Satan with his temptations prevailed against her. "O," she would say, "to think I should believe the enemy of souls before God! But I have no power against him. I am led captive by him at his will O I had thought I should be a witness for God! but, now, I shall be found an enemy, and there is nothing remains for me, but 'a fearful looking for of judgment and fiery indignation.' O the fiend is continually with me, and I am, as it were, shut up with him, and I cannot escape!" Sometimes she would wring her hands in agony, and say, "What must I do? what shall I do?" O if the Lord would have mercy on me! But I cannot get to the throne of grace to tell him my case. When I try, Satan meets me and stands in my way, as an armed man, and as a man with a drawn sword." I had used to sit up with her, going over different parts of the word of God which seemed applicable to her case; as when the Psalmist said, he was "free among the dead, like the slain that lie in the grave, whom God remembers no more," and when he said, "I am cut off from thy hand," &c.; and endeavored to show her how God delivered them from what appeared at the time a hopeless case; that these things were written for our learning that through patience and comfort of the Scriptures we might have hope; how Paul said he was pressed out of measure above strength, so that he despared of life, &c.; how the prophet said, "When I cry and shout, thou shuttest out my prayer; thou coverest thy throne with a cloud, so that my prayer cannot pass through." Thus we used to spend the time until daylight.

But she sunk lower and lower, so that with difficulty she attended to her domestic affairs. This was continually the case. Every morning, and in the day time, although her attention was necessarily somewhat engaged in her employment, yet her mind was continually in an agitated, despairing state. At meal times I stayed with her as long as I could, endeavoring to find some word in the Bible which might, if the Lord pleased, shed a ray of light on her dark path, and administer a gleam of comfort to her distracted and terrified mind. In the morning she would wake up again at the usual time, weep, and bemoan her condition; try and groan before the Lord; sometimes wring her hands in an agony of despair; and if at last she lay down for a few minutes, the bed shook under. her with the violence of her feelings. She would say, "You must never have any hope of me. I asked the Lord not to suffer me to be deceived; to make it plain to me if the work on my soul was of him. He knows I did not wish to be deceived, or to deceive others; and he has answered me, but not for my salvation, but for my destruction; not to establish me, but to pluck me up."

At another time she would say, "I am not the person I was; all the former faculties of my soul are destroyed. I look out of the window at the blue sky, at the green herbs and flowers, and the insects, which I had used to meditate on from my youth, and I say, Surely there is a God who made all these things; but the enemy says, 'No, there is no God; I made all; I rule all; I am master. I do as I like with all; I do as I like with you; and I will make you

do as I will;' and I am shut up with him, and there is no hope of escape. He says, 'If there is a God, I do not care for him, neither, do you; you are become as one of us, and you will do so and so, as we shall do, won't you? And then he tries to fill my mind with horrid, malicious thoughts against Christ, and says, I would not come to Christ, I have no will to come to Christ.' O he makes me do as he will. I can see him leer at me, and he taunts me, and I am left in his power." I would say, "Not altogether in his power; remember, God once said of Job, 'He is in thine hand, but save his life;' and I believe the same command is given in your case, and that all the devils in hell shall never touch your life, that is hid with Christ in God, and cannot be destroyed; for Christ himself says, 'Because I live, ye shall live also.' I believe the most merciful and compassionate Jesus will not suffer you to perish, but will be faithful to his word, and his word shall never fail." "O," she would say, "he is to them that believe; to his own people; but this is nothing to me." I would then endeavor to show her how it must be the Lord who had called her at first, without any means from her family and kindred, as he did Abram; how she went out after him, as Abram did; how the Lord had taught and brought her to the present time, and that of old the church had the cup of trembling in her hand, for the Lord said he would take it out; and that she was not yet beyond the Bible description of those who had been saved, although she was in such a fearful state. "O," she would say, "I have been deceived! I thought he had called me and quickened me; but I have been all along deceived." I said, "What power, then, was it? Was it nature that wrought these effects?" "O," she replied, "there was a power, a mighty power, wrought on my mind, a power above nature, I know; but what power I cannot tell." When I said, "He will take the cup of trembling out of thine hand, &c.," she replied, "He said that to me two and twenty years ago; 'I will take the cup of trembling out of thine hand, even the dregs of the cup of my fury;' but I have had it twice put into my hand since then, and each time it is more bitter and dreadful." I said, "Was the latter part of the verse added, 'Thou shalt drink no more of it?' She said, "No; but I took it all. I thought it meant all." I said, "Then God's word, spoken to you, has not failed yet."

Sometimes as we sat conversing in a morning before daylight, I would bring before her the temptations of Christ; how "he was tempted in all points like as we are, but without sin," and it was that he might succor those who are tempted, and that he would

succor her; for, as Hart said,

"Though we neither see or feel, His hand supports us still;"

and that whatever dreadful, horrid temptations Satan assaulted the soul with, that temptation simply was not sin; for Christ was "tempted in all points like as we are, yet without sin." "Yes," she would say, "But they prevail against me, and I have no will to come to Christ. I cannot find him." I said, "Yes, you have a will, and your trouble is because you cannot get to him. If he would speak,

you would know his voice. He would make the storm a calm. His voice on high is mightier than many waters." "Yes," she would say, "I should know his voice were I to hear it, but I never, never shall; he will never speak to me." I said to her, "Do you remember the short piece I read to you from one of the periodicals?" She said, "What was it?" I replied, "It was this: Ralph Erskine, who in his day had no equal in describing Christian experience, was so remarkably deserted that he fell into despair. Ministers and friends from all parts came to see him, and to talk with him, but none could comfort him; yet God restored him, and he said then the soul in such a state can hear no voice but that of Christ. But I know you could hear his voice, and that you have heard it." She said, "I thought so; I thought I had heard it; but I have been deceived. I shall never hear it, never!"

The last Wednesday Mr. C. preached, (not the last night,) I said, at dinner time, "You will go to chapel to-night?" She said, "No, I do not think I can go any more. I do not think I can sit to hear any more." I said, "Well, I will come home to tea in time that you can get ready to go, and we will see then." I came home at the usual time, and we sat down to tea, and began to converse as usual, when she said, "I think I shall go to chapel to-night." I said, "That is right; I hoped you would go when the time came." said, "I will tell you why. I have had a scripture brought to my mind which lifted me out of a sad place two and twenty years ago.' I said, "What is it?" She replied, "It is this, 'The eternal God is thy refuge, and underneath are the everlasting arms;' and if he is my refuge, I will go, come what may. I believe now if I were in the pit, in the very belly of hell, if his everlasting arms were beneath me, he would bring me up and carry me to heaven." I said, "Yes, so he would, and so I believe he will yet." She said, "If he is my refuge, I will go." I said, "That is right; who knows what the Lord may say to you?" We had some further conversation, in which she said this scripture had banished a temptation she was assaulted with when it came, and it had raised her mind to hope again. went to chapel, but received nothing. I saw this by her countenance; so I said, "I am afraid you have not gathered much." She said, "No; nothing. I understand well what he has been preaching. I know the confidence in which he stands. I have known the times when, as I thought, I could have walked with him, but not now; it is beyond me."

In the morning she awoke early, as usual, but was not quite so despairing, although she had no comfort; but on Sunday she went to chapel again twice. On Monday evening, when he preached the last time, as we were going, a scripture came to my mind which I thought applicable to her state. I said to her, "I have had a scripture on my mind all the way we have been coming, which I think describes your state." She said, "What is it?" I said, "It is this: 'Their soul abhorreth all manner of meat, and they draw near to the gates of death.'" I made a few remarks upon it which I thought applicable to her case. She said, "It is rather singular; that text

has been on my mind all the way we have been coming." We were now at the chapel door, and went in. She came home very gloomy, saying, "I do not think I can go any more." She slept the first part of the night, but awoke early, and sat up in bed, restless, and in an agony of feeling. I awoke and sat up, and said, "You have awoke earlier than usual." She said, "I thought I would not awaken you this morning, but I could not help it. You want rest, I know." I said, "Yes, but so do you." She replied, "There is no more rest or peace for me for ever. O, for ever! for ever! When I first awoke, I knew not where I was, or what state I was in. I could scarcely recollect myself; but the enemy has come in like a flood, and swept away every shadow of hope that remained. I am already, as it were, in the pit. I have done with time; it is all eternity with me. Now this is the beginning of an eternal state." If I attempted to speak a word of hope or encouragement, she said, "Pray do not talk; it makes me worse. All the promises of the gospel are against me, and increase my misery. I have committed the sin for which there is no forgiveness." I said, "The blood of Jesus Christ, God's dear Son, cleanseth from all sin." "Yes," she said, "But not from that. O, I am left! I shall surely do some dreadful wickedness. O the misery of my poor mind! And this is the beginning of an eternal state," she said, with a doleful, cutting accent, wrung her hands in despair, reeled to and fro like one distracted, and groaned as if her heart would break. came to her relief, and somewhat eased her burdened spirit.

We sat some time in silence; my heart went up in supplication and entreaties to the Lord that he would remember his word, and not suffer her to be tempted above that she was able to bear; that he would most mercifully succor her, and not permit her to be swallowed up, as it were, by the power and malice of the enemy. In this state of despair she continued, and I do not know that she ever read the Bible after this. I would try sometimes to talk with her, and read a portion that I thought suitable to her case, but she could hear nothing; it appeared to increase her trouble. I could die! O that the house would fall, and crush me to death! O that you would kill me, and not let me live to increase my condemnation!" were her exclamations. I would say to her, "Job speaks of seeking for death as for hid treasures, and being glad to find the grave." "So would I," she would say. I said, "Job once said, 'O that he would let loose his hand against me, and cut me off." "Yes," she said, "I say so. O that he would! Do not think I have given up hope willingly; that I am not willing to be saved; willing to hope, to believe. O I have not given up without I have begged, and entreated, and groaned before the Lord, that he would look on me and have pity on me. But he regards me not." At another time she said to me, "To think that there are but few appointed to commit this great sin, and that I should be O that I had never known anything of these things; that I had been like the rest of the world! I should have lived my appointed time and then been cut off, and gone down into the pit with

a common condemnation. But now, amongst the worst, in the deepest and most fearful place of the pit, must be my portion. O if the Lord would only grant that I might be condemned with the common condemnation of all men, how thankful would I be to him! But it cannot be."

One day when I came home, she said, "A passage of Scripture has crossed my mind, but it would not remain with me." I asked "What was it?" She said, "I cannot tell you; it has gone; and I cannot remember it." I said, "Had it an encouraging or a discouraging aspect?" She said, "It was encouraging; but it has gone; it would not remain." The next day she said, when I came home, "That passage has visited me again to-day, but it is gone; it would not abide with me; and I cannot remember it. It passed before me, and looked encouragingly as it passed; but it has gone." Except on these two occasions, she expressed no hope from the Tuesday morning until the Sunday morning, when she was seized with the disorder, or rather it was more fully developed, which terminated in her death.

On the Sunday morning she arose early, and went to take her bath as usual. She then came back into the bed-room, exclaiming, in a frantic, loud voice, "O he will make me do it! he will make me do it! he will make me do it! Now I must do it!" I was at the foot of the bed, dressing, and I said, "Do what?" She then, with a distressing exclamation, and frantic, horrified, countenance, sprang into the room, informing me what the temptation was that was so powerful on her mind. I saw at once that she had lost all self-control. I caught her hands as she sprang into the room, and would have bathed her head with water, but the attempt was vain. The temptation was so powerful on her mind that she was distracted, and continued to exclaim, "I must do it; he will make me do it." And her look I shall never forget. It is not necessary to describe this temptation; it was not self-destruction. I at length quieted her a little, but her exclamations were incessant that she must do it. awoke our only child, and half dressing him, sent him down stairs to finish, whilst I held her on the bed and entreated her, if possible, to be calm, and suffer me to speak a word or two. But all she could say was, "It is no use, it must be done! O to think I must do it! It must be done in a few minutes too." I said, "Well, then, wait a few minutes, and I will come in again; only a few minutes." was then rather quieted, and I ran down, taking our little boy with me and the key out of the room door, and called up the woman who washed for us, who lived near. She got up, and came and stayed with her until I procured more assistance. I then sent for a medical Her mind was in a fearful state all day; but once in the day she asked for me, and I went, and she shook hands with me and kissed me, and also her child. But we could not remain with her; the sight of us agitated her so much.

In this state she continued until the next Lord's Day, and the paroxysms, at intervals, were dreadful; and then, quite exhausted, she lay down in despair. In the intervals she could talk rationally,

but the temptation, and her despair of mind, continued. We called in a physician but he gave no hope. On Monday her sister Emma came, and her niece from Stamford. She knew them, and told them hers was an eternal state. "O the misery of my poor mind!" was her frequent doleful exclamation.

It is not requisite to describe all the distressing scenes and circumstances of her last week on earth; but two or three matters only I will relate. On Tuesday I went into her room. Her eyes were closed, and she was engaged in prayer. "O Lord, do speak! do give command, dear Lord! No voice but thine. It must be a power above nature. O Lord, do speak!" I heard her say, in broken acaccents, as I sat by her bed side; for she spoke with difficulty and interruption, as her throat was sore from having had Croton oil administered. I felt thankful she was again favored with a spirit of supplication, believing that, as the dear Lord gave her a heart to pray, he had an ear to hear, and that he regarded her in mercy.

The day following, Wednesday, I came home at noon to meet the medical attendant. He sat down with me a few minutes before going up stairs, when one of the nurses came down to ask him to go up, as Mrs. K. had begun to talk again. I opened the door for him; and as soon as we were in the staircase hall, I heard her voice loud, clear, and distinct. The first sound which fell on my ears was, "My dear heavenly Father." We went up stairs, and when we entered the room, there she lay, one eye partially closed, from a watery discharge which had affected it for a few days, the other open, her countenance radiant with joy and delight. I thought of Stephen's face shining as an angel. "O," she said, "My dear heavenly Father, my blessed heavenly Father is come! He is come, and he is with me. I could not have thought it, but he is come! He is come! You all told me so, but I could not believe it. O I could not believe it. I thought it too great to be true. But my dear Father, my heavenly Father, is come! I have been lying at hell's dark door all this while, and there was a great gulf fixed that I could not pass. But my dear heavenly Father has come and carried me right over it to heaven. O my ever sweet and precious Husband, I thought he had forgotten me. I thought he had forgotten his spouse, his bride; but he says he has not forgotten me, and that he never will forget me. O my dear and precious Lord, how he looks and smiles on me, with his eyes of love." The doctor said, "You must not talk so much; you will quite exhaust yourself. You exert yourself too much, and get confused." "O," she said, "I have been confused, I know. have been in such trouble. I was confused, but I am not now." Her sister standing by the bed side, she asked, "Who is that standing by my bed side?" I replied, "It is Emma; your sister Emma." She said, "What Emma, who was with me when I brought my first sweet babe into the world?" I said, "Yes." She said, "Is that you, Emma?" Her sister said, "Yes." She said, "O Emma, do you remember when we laid my dear babe in the cold ground, how I mourned for him, and how we used to go and look at his grave until I could scarcely distinguish it? And then I thought I should see him no more. But

I have seen him; he is with my dear Lord." The doctor said, "You will go to him, but he will not return to you." She replied, "Yes, that is true; but I have seen him with my dear Lord." He then said, "Let me entreat you not to talk, but be still and take some refreshment, will you?" She said, "Yes, I will." He said, "Then I will loosen your hands, that you may have some refreshment, shall I?" She said, "You may if you like. I do not mind whether you do or not, now my blessed Father is with me. I know my dear Father will not hurt me." He said, "What will you have?" She replied, "What you choose." He said, "Some wine and cake?" She said, "Very well; bring it me." He said, "You must have your hair all cut off." She said, "Very well; I will do anything you wish me, now my dear Father is with me." Her sister said, "You do not mind having your hair cut off, do you?" She said, "O no. Don't you remember, Emma, what good it did me to have it cut off when I had that inflammation of the brain two and twenty years ago?" She took some wine and sponge cake, and the doctor requested she should be kept as quiet as possible. In the afternoon they cut off her hair. Her sister said, "We will leave her a band or two." She replied, "I shall never want bands any more; you can give them to Bessy, (her niece.) But I suppose she would not give the snap of her finger for my old grey hairs. But I shall not want them." She obtained rest afterwards and appeared comfortable, but had several violent paroxysms after this, and the temptation again assailed her, and that powerfully.

On the Saturday night, or early on Sunday morning, she spake to the nurse who sat with her, and asked for something to moisten her mouth. She gave her some orange, which she sucked, and the nurse took the pulp from her mouth, for she was too weak to swallow it. She then asked her to lay her on her side. The nurse did so, and said, "Do you know me?" She said, "Yes." The nurse said, "I am here to wait on you." She replied, "Yes; I know you are." The nurse said to her, "Do you lie comfortably?" "Yes," she answered, "That will do." After a little time she said, "I have had a great conflict, but I have gained the victory, and I shall wear the crown. I shall enter into my Father's house with the crown on my head." She lay quiet for some time, and then said, "Now, dear Lord, come and take me home from all my sin, and sorrow, and suffering." These were the last words she was heard to speak.

I went into the room in the morning. She breathed with apparent difficulty, but her features were quite natural. I believe her mind was in peace. She appeared very weak, but as if she might be sleeping, and took no notice of anything I said. After breakfast I was called up again, and on entering the room I saw at once her end was near. I had no further hope of her life, although I had when I first saw her in the morning. I felt her wrist, but could not detect any pulsation. I laid my hand on her heart, but could not discern any motion. Her countenance was calm, serene, and unruffled. She was quite warm, but no perspiration on her countenance. As I anxiously looked at her, I saw her cycbrow fall and

close; and I believe that was the moment when her spirit left the body and entered on her eternal Sabbath, to be for ever with the Lord. I was very desolate. I went down stairs and sat down. I had hoped and entreated the Lord that we might rejoice together in hope of the glory of God before she departed, but this was not real. ised. This scripture was softly and gently suggested to my mind, "But now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man;" and it instructed me thus: "You would have wished to see a triumphant departure, and to have rejoiced. You like to see the triumphs of the saints. Look to Jesus, the Lord of the saints. He tasted in the full extent of it. But see him now, crowned with glory and honor; as he is, so are they. Rejoice, therefore, in what he is, for all saints partake of his triumphs and his exaltation." And I believe she does; and that then, absent from the body, she was present with the Lord. She died at about 20 minutes past 9, on Sunday morning, the 13th of March.

The physician called a few minutes after her death, and went up and felt her wrist, laid his ear to her heart, and drew back her eyelid. "Ah!" he said, "It is all past." She lay as one asleep; no distortion of features, her face warm, and pliable to the touch as that of an infant.

She was buried in the cemetery on the following Friday, where her dust awaits the general resurrection. "Peace be to her memory and my soul, till we meet in a brighter and a better world."

Beware of the world; it has slain its thousands, and tens of thousands. What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world. What ruined Demas? The world. And, "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Matt. xvi. 26.)—John Mason.

I well know the person that said, the agonies of a sinner, in the first pangs of his repentance, were not to be mentioned on the same day with those of the backslider in heart, when he comes to be filled with his own way. (Prov. xiv. 14.) Indeed it is enough to wound one's heart to think how yours will be wounded; how all your comforts, all your evidences, all your hopes will be clouded; what thick darkness will spread itself on every side, so that neither sun, nor moon, nor stars, will appear in your heaven. Your spiritual consolations will be gone; and your temporal enjoyments will also be rendered tasteless and insipid. And if afflictions be sent, as they probably may, in order to reclaim you, a consciousness of guilt will sharpen and envenom the dart. Then will the enemy of your soul, with all his heart and power, rise up against you, encouraged by your fall, and, laboring to trample you down in utter, hopeless ruin, he will persuade you that you are already undone beyond recovery. Thus will be endeavor by terrors to keep you from that sure remedy which yet remains.—Doddridge.

#### REVIEW.

Letters of Samuel Rutherford, Late Professor of Divinity at St. Andrews. Glasgow: William Collins, 1834.

We are often much perplexed what books to review. This does not arise from any deficiency of works sent to us for the purpose; for well-nigh every month brings with it books and pamphlets for the exercise of our critical pen; but the difficulty is in their not possessing sufficient value or interest to furnish matter for profitable review. A few words may more fully explain our meaning and set our views upon this point in a clearer light.

Something from the pen of the Editor is generally expected in periodical publications. Without some such original matter it is exceedingly difficult to keep up the tone and character of the work, and we may add, even its circulation. It is, therefore, from no desire to appear in print that we write Reviews, for we would gladly never put pen to paper again; but we do so almost as a matter of necessity. It is true that we might adopt another form of editorial communication, and write pieces on scriptural and experimental subjects, and a thought of attempting this has sometimes crossed our mind; but having for so long a period taken our present mode of laying our views and feelings before our readers, we feel a difficulty in departing from it. But it can hardly have escaped their observation, that our Reviews are not so much of books as of things, and that our chief object in reviewing a work is not so much to blame or praise an author as to bring forward a subject that may be interesting, instructive, or profitable. Could we find modern works really edifying, and written, according to the best of our judgment, under heavenly teaching, we should feel a pleasure in recommending them to our readers; but such is the present dearth of spiritual and experimental writings that, as we are unwilling unnecessarily to wound the feelings of authors, and there is little profit in pointing out defects for the mere sake of fault-finding, we deem it best to pass over in silence much that comes before our eye. This, therefore, much diminishes our range of review, and will explain why we are driven back upon works of former days, and upon writers such as Bunyan, Edwards, &c., whose praise is in all the churches, from the sheer want of edifying and profitable writers of the present day.

But the review of a book can hardly be made interesting or instructive, and we seem, in this department of our periodical, rarely able to rise much higher than these two features, unless the subject be of some weight and importance as well as profitable generally to the church of God. And as subjects really edifying are necessarily limited, and many of them well-nigh worn threadbare by frequent discussion, we are almost as much pent up on this side as we are on the preceding. Will our uneducated readers bear with us if we mention another circumstance which much cramps our reviewing pen? It so happened, in the providence of God, that before eternal realities were laid with weight and power on our heart and conscience, we received what is called a good education; and being

from early childhood a great reader of all kinds of books, and having had the run of excellent libraries at home, at school, and at college, managed somehow or other to pick up a certain amount of information, though somewhat loose and scattered, on a variety of subjects. Now this, to a certain extent, disqualifies us from dealing with uneducated minds, as well as cramps our pen. Ideas, words, allusions, expressions, historical facts, quotations from authors, and a variety of similar things, almost as familiar to our own mind as the air we breathe or the bread we eat, and which would flow from our pen almost as freely as the ink which writes them, are now to us, as it were, a forbidden language, because to most of our numerous readers they would be nearly as unintelligible as one of Irving's "unknown tongues." It is true that education and a wide course of reading do to a certain extent give a writer a greater command of language, and so put into his hand more numerous and varied tools to work with, for words are but saws and chisels, to turn mental planks into chairs and tables, and therefore the more tools in the basket the neater and nicer should be the work. rosewood tables are not suitable to cottages; and therefore many tools in our basket are as unsuitable to use in turning out a Review to be read by our uneducated friends as a fine veneering saw to make a deal table with. Besides which, though vital religion is a personal, experimental matter, and as such requires no other knowledge than that which the Blessed Spirit imparts, yet there are things connected with religion which take a wider scope. than 1800 years have passed by since Jesus died and the apostles preached Christ and him crucified, and side by side with the streamlet of the church has run the deep, broad, and rapid river of the world. Now, the two streams have so mutually and so powerfully influenced each other, that it is difficult to trace the course of the one without some knowledge of the course of the other. To drop our figure, many deeply interesting facts connected with the church of God cannot be understood without some acquaintance with history. Many, to us interesting, subjects connected with the kingdom of Christ, presuppose a certain amount of historical information. How can we, for instance, speak of what Popery was in the dark ages, unless we have some knowledge of the historical circumstances of that period? And yet the present spirit and character of Popery can no more be understood without some knowledge of the Middle Ages than the present British constitution can be properly known without some acquaintance with the past history of England. So how could we write a Review of D'Aubigné's "History of the Reformation in Germany and Switzerland," a most interesting work, unless we assumed in our readers a knowledge of the reigns of Charles V. and Philip I.? way the Reformation in England, the struggles of our Puritan fathers, and the settlement of our present religious liberties, cannot be properly understood without some acquaintance with the history of our own country. These and similar subjects, we know, are not edifying and profitable to the soul in the same way as more direct spiritual and experimental topics are; and yet there might be found in them much that is truly interesting and instructive to Christian readers who desire to see the finger of God in providence and grace beyond the immediate circle of their own sorrows and joys, hopes and fears, trials and deliverances. But we are precluded from handling many of these subjects by feeling that they require a certain amount of previous information which the great proportion of the Lord's family do not possess. We do not mention this circumstance as any disparagement of our uneducated friends, for a grain of grace is as far beyond any amount of earthly knowledge as heaven is before hell, but merely to explain some of our own difficulties in carrying on the Reviewing part of our periodical.

We have embraced the opportunity of the opening year thus to lay before our readers some of the perplexities of our editorial path, and to crave their kind forbearance if our Reviews sometimes dissatisfy them, as we can honestly assure them we are often much dis-

satisfied with them ourselves.

This month we seem to have been more than usually at a loss what subject to review; but whilst thus perplexed, we took up, as it is called accidentally, Rutherford's letters, and the thought almost immediately struck us: "Here is a subject for a review. How little is the life and death of that great and good man known. And yet in both there is much that is truly edifying and profitable. His letters indeed are well known; the life and power, zeal, feeling, and warmth that are in them, carry with them their own evidence, and have secured for them an undying remembrance; but of the man who wrote them few possess any clear definite knowledge."

This defect we shall now, therefore, attempt to supply, so far as our materials, which are very scanty, may serve.

The exact date of Rutherford's birth is, we believe, not recorded, but it was probably about 1600, or a few years later. He was well born, and liberally educated, and in due time went to the University of Edinburgh, where he so distinguished himself, that when very young, he was made Professor of Philosophy. When he was called by grace is not known, but it must have been in early youth, for in a letter written to Lady Kenmure, dated 1636, he thus speaks: "That honor that I have prayed for these 16 years with submission to my Lord's will, my kind Lord has now bestowed upon me, even to suffer for the Lord Jesus, and for the freedom of that kingdom which his Father hath given him." Assuming, therefore, that he was born about 1600, the date of the above letter would show he was called by grace before he as 20 years of age. In the year 1628 he left the University for the ministerial charge at Anwoth, in the ancient district of Galloway, and present county of Kirkeudbright.

Several of his letters to Lady Kenmure are dated soon after he retired to Anwoth, and they are evidently written by one who had been some years in the strait and narrow way. We may well believe that university pursuits and studies became very irksome to

him as the life and love of God were deepened in his soul. To drill boys into the dry maxims of ancient philosophy, and spend precious, invaluable time, not in preaching Christ and his gospel but in hammering Plato and Aristotle Into a class of yawning pupils, was employment little suitable to a heart like his, burning with love to the Saviour. He fled, therefore, from the din and clang of the university hammer, from the narrow, pent-up streets and close wynds and courts of "auld Reekie" to quiet, peaceable Anwoth, a village about a mile or two from the sea, which flows up the romantic coast of Wigton Bay. To Anwoth he gave the strength of his youth, laying down on the altar of sacrifice health, recreation, worldly cares and employments, prospects in life, and counting all things dung and dross for the love of Christ and the good of his people. His labors there were such as we can scarce understand, and such as only a most vigorous constitution could endure. He rose usually about 3 o'clock in the morning, and spent the whole of the day till bedtime in prayer, reading, writing, visiting his flock, catechising the young, and other employments of the ministry. In Scotland there were at that time many of the nobility and gentry who favored the cause of godliness. Among them was Viscount Kenmure, who presented him to the living of Anwoth, and whose country seat seems to have been there or in its vicinity. Lady Kenmure appears to have been a choice Christian, and a firm and faithful friend to her pastor, Rutherford. He had been scarcely two years at Anwoth before a heavy stroke fell upon him in the loss of his beloved wife, after 13 months' lingering illness. This blow he most deeply felt, for he speaks of it some years afterwards as "a wound not yet fully healed and cured;" and during this affliction he received much sympathy and comfort from Lady Kenmure. This kindness, however, he was able too soon to repay in kind, for in 1634, Lord Kenmure died, leaving her a desolate widow, previously bereaved of many children, and herself suffering with ill health. Rutherford appears to have had a hope of Lord Kenmure, for, writing to his wife about a year before his death, he thus speaks:

"Madam,—It is a part of the truth of your profession to drop words in the cars of your husband continually of death, judgment, eternity, hell, heaven. He must reckon with God. Forgetting of accounts payeth not debts; nay the interest of a forgotten bond runneth up with God to interest upon interest. I know he looketh homeward, and loveth the truth; but I pity him with my soul, because of his many temptations. Satan layeth upon men a burden of cares, above a load, when they are wholly set upon this world."

#### To the afflicted widow he thus writes:

"My very noble and worthy Lady,—So oft as I call to mind the comforts that I myself, a poor friendless stranger, received from you here, in a strange part of the country, when my Lord took from me the delight of mine eyes. (which wound is not yet fully healed and cured,) I trust your Lord shall remember that, and give you comfort now at such a time as this, wherein your dearest Lord hath made you a widow, that you may be 'a free woman for Christ,' and seeing among all the crosses spoken of in our Lord's word, this giveth you a particular right to make God your Husband, (which was not so yours while your husband was alive,) read God's mercy out of this visitation. And albeit I must out of some experience say, the mourning for the husband

of your youth be, by God's own mouth, the heaviest worldly sorrow; and though this be the heaviest burden that ever lay upon you, yet you know, if she shall wait upon him who hideth his face for a little, that it lieth upon God's truth to be a husband to the widow. Therefore, Lentreat you, Madam, in the bowels of Christ Jesus, and by the comforts of his Spirit, and your appearance before him, let God, and men, and angels now see what is in you. The Lord hath pierced the vessel; it will be known whether wine or water be in it."

Rutherford had not been above two years at Anwoth when persecution broke out against him. To understand the quarter whence this persecution arose, we must understand a little of the state of Scotland at that period.

It was what we may almost call a transition state as far as regarded the Kirk of Scotland, of which Rutherford was a minister. The reformation, under John Knox, had penetrated the length and breadth of the land. Popery had been put down and driven out with a high hand; and the great mass of the people had eagerly embraced the doctrines and principles of the Reformers. land the reformation, as is well known, was much more full, complete, and thoroughgoing, than in England. The views and principles held by John Knox and his associate ministers, were Calvinistic in doctrine and Presbyterian in discipline; and these views were eagerly embraced by the great mass of the Scottish people. But the Court, first under Mary Queen of Scots, a bigoted Papist, and afterwards under her son, James VI. of Scotland and I. of England, a pedantic, unprincipled Arminian, and under his son, Charles I., was most violently opposed to the Scotch Reformation, both on the ground of doctrine and discipline. In these violent courses the Court was supported by a few of the higher nobility, and by all the bishops, who at that time possessed great political power in Scotland. strengthen their hands, James I., some years after he had mounted the English throne, set up in Scotland a High Court of Commission, in imitation of a similar court in England. This was an arbitrary court of justice, which decided without judge or jury, passed sentences from which there was no appeal, and was as capable as willing to inflict the severest punishments on offenders. the year 1630, Rutherford published a work in Latin, the title of which was "Exercitationes de Gratiâ," that is, "Dissertations upon Grace," in which, of course, he held firmly and boldly, with all the strength and vigor of his pen, the doctrine of sovereign, distinguishing, superabounding grace. This book appears to have made much noise, and sadly to have galled and annoyed the Arminian bishops. The High Commission Court, therefore, summoned him before them in June, 1630; but the Lord disappointed, for that time, their malicious views, by sending a severe tempest, which prevented the Archbishop of St. Andrews attending the Court; and one of the lay judges, a Mr. Colvill, speaking a word in his favor, the persecution was for a time dropped. The Lord thus "stayed his rough wind in the day of his east wind," for about that very time his first wife died of a sore sickness of 13 months, and he himself was so ill of a fever for 13 weeks, that he could not preach on the Lord's Day without great difficulty. For four years he was now permitted to labor at

his beloved Anwoth. How incessant, unwearied, and self-denying those labors were we have already seen; and, judging from the number of his correspondents, it would appear that the Lord much blessed his ministry in that place. There is something singularly interesting and touching in his intercourse with Lady Kenmure. The ministers of the Scotch Kirk, even in the present day, are much more widely separated from the landed aristocracy than the English clergy; and two centuries ago the different classes of society were far wider apart than they are now. But grace, which ennobles the mind wherever it comes, (for the royal family of heaven alone possess true nobility,) raised up Rutherford as it humbled Lady Kenmure; and the daughter of the Earl of Argyle and sister of Lord Lorn, the most powerful man in Scotland, sat at the feet of a poor Presbyterian minister with all the humility of Jane Brown or Marion M'Naught, his poorer hearers and friends. But an end was arriving to his beloved labors. The Bishop of Galloway could not bear so zealous and faithful a minister in his diocese, and therefore took effectual measures to remove him from Anwoth. The memoir before us gives the following account of these harsh proceedings:

"In April, 1634, he was again threatened with another prosecution, at the instance of the Bishop of Galloway, before the High Commission Court. Accordingly, he was again summened before the High Commission Court for his Nonconformity, his preaching against the five articles of Perth,\* and the fore-mentioned book, 'Exercitationes Apologeticæ pro Divina Gratia;' which book, they alleged, reflected upon the Church of Scotland. But the truth was, says a late historian, the argument of that book cut the sinews of Arminianism, and galled the Episcopal clergy to the very quick; and therefore Bishop Sydreserf could endure him no longer. When he came before the Commission Court, he altogether declined them as a lawful judicatory, and would not give the chancellor (being a clergyman) and the bishops their titles, by lording of them. Yet some had the courage to befriend him, particularly Lord Lorn, afterwards the famous Marquis of Argyle,+ who did as much for him as was in his power to do; but the Bishop of Galloway threatening, that if he got not his will of him he would write to the king, it was carried against him; and upon the 27th of July, 1636, he was discharged from exercising any part of his ministry within the kingdom of Scotland, under pain of rebellion; and ordered within six months, to confine himself within the city of Aberdeen, during the king's pleasure; which sentence he obeyed, and forthwith went to the place of his confinement."

It would appear, from a comparison of dates, that for more than two years the sword of the law was suspended over his head, for it was in April, 1634, that he was first summoned before the High Commission Court, but sentence was not pronounced against him

<sup>\* &</sup>quot;The Five Articles of Perth" were the five following Articles, which were thrust upon the Kirk of Scotland by James I. and ratified at Perth by the Scottish Parliament: 1. Kneeling at the sacrament; 2. Private communion; 3. Private baptism; 4. Confirmation of children by the bishop; and 5. The observance of Christmas, Good Friday, Easter, and Whitsuntide as holidays. The publication of these Articles roused an intense feeling of horror among the Presbyterians in Scotland; and the day on which they were finally ratified by Parliament, August 4th, 1621, one of the darkest and stormiest ever known in Scotland, was long spoken of as "the black Saturday."

<sup>+</sup> He was Lady Kenmure's brother.

till July, 1636. The cause, humanly speaking, of this long delay was probably the influence of Lady Kenmure, through her brother. The Earl of Argyle, her father, had conformed to the Church of Rome, and, in consequence, all the estates and power of the family devolved on his heir, Lord Lorn, who was in favor of the Kirk against the Court, and was a man of such boldness and decision of character, and possessed such power, from the largeness of his estates and the number of his vassals, that the king himself trembled at the sound of his voice. In a letter to Lady Kenmure, dated "Anwoth, Dec. 5th, 1634," Rutherford says, "Know it hath pleased the Lord to let me see, to all appearance, my labors here in God's house at an end; and I must now learn to suffer, in the which I am a dull scholar. I make no question of your ladyship's love and care to do what you can for my help, and am persuaded that in my adversities your ladyship wishes me well." But in this, as in every other matter, we must look higher than second causes. may well believe that to be thus in suspense for two years whether any one day might not terminate his labors at Anwoth, must have been a continual spur to one who, like Rutherford, felt his heart and soul bound up in the work of the ministry. How earnestly would he pray, how powerfully would he preach, how unweariedly would he warn, how assiduously would he visit, how tenderly would he encourage the doubting and the fearing, how boldly would he testify against errors in doctrine and evils in life, when he felt uncertain whether each Sabbath might not be his last. Every sermon would be as if a farewell discourse, and every visit a final leavetaking.

The work for which he was brought before the High Court of Commission had, it appears, by a singular providence fallen into the hands of King Charles I., who probably transmitted it to the High Court of Commission, with directions to punish the author. Some misapprehension has arisen in the mind of many of Rutherford's readers, from expressions casually dropped in his letters from Aber-He felt so acutely his suspension from the ministry, and his exile to Aberdeen, that he sometimes speaks of it as if he were actually shut up in prison. This was not the case, for his sentence was not to be shut up in the walls of a gaol, literally, but to confine himself to the city of his banishment. The comparative leniency of this sentence was probably due to the influence of Lord Lorn, for some other ministers, for similar offences, had been banished and imprisoned. How deeply and acutely he felt his suspension from the beloved work of the ministry, his letters from Aberdeen abundantly testify. They are, perhaps, the richest and deepest in the whole collection. To be laid aside from the work of the ministry was to him a peculiar cross, the weight and edge of which were almost wholly inward. In his letters he opens to us his very heart on this point. This bitter draught was made up of various ingredients. First, it seemed to his tender and bleeding conscience as if the Lord had thereby a controversy with him. "Surely," he says in one place, "my guiltiness hath been remembered before him, and he was seeking to take down my sails and to let my vessel lie on the coast, like an old broken ship that is no more for the sea." These deep and poignant feelings made him, however, examine his ministry to the very foundation, to see what in it had provoked the Lord to lay him aside; and though his conscience could not but bear record that he had labored zealously and faithfully in the vineyard, yet its very tenderness made him feel the more deeply his deficiencies and infirmities. "All would be well," he writes to an intimate friend, "were I free of old challenges for guiltiness and for neglect in my calling, and for speaking too little for my well-beloved's crown, honor, and kingdom. If my Lord now quarrel with me also, I die—I cannot endure it; but I look for peace from him." "My fainting," he says, "cometh before I eat, and my faith hath bowed under this almost insupportable weight. O that it break now! I dare not say that the Lord hath put out my candle and broken the stakes of my tabernacle; but I have tasted bitterness, and eaten gall and wormwood since that day my Master laid bonds upon me to speak no more." This part of the trial lay more heavy on him at the first. "At my first entry," he says, "into this trial, (being cast down and troubled with jealousies of his love whose name and testimony I now bear in my bonds,) I feared that I was but a dry tree cast out of the vineyard." first," he writes to another friend, "the remembrance of the many fair feast days with my Lord Jesus in public, which are now changed into silent Sabbaths, raised a great tempest in my soul; and the devil entered in and tempted me to quarrel with Christ, and to lay the blame on him as a hard Master." But this bitter ingredient in his cup was quickly removed. "I thank God," he says to his friend Earlstown the younger, "the cloud has passed away. I am ashamed now of my unjust doubts of Christ my Lord. Verily, he is God, and I am dust and ashes. When he hid his face from me, I thought it was in wrath; but I have seen the other side of his cross now.

Another bitter ingredient in his cup was, that he was laid aside from his beloved work,—the work of the ministry, preaching the gospel to poor perishing sinners. "That day," he says, "that my mouth was closed, the bloom fell off my branches, and my joy did cast the flower." "I am a short-sighted creature," he writes in the same letter, "and my candle casteth not light afar off; he knoweth all that is done unto me; how that when I had but one joy and no more, and one green flower that I esteemed to be my garland, he came in one hour, and dried up my flower at the root, and took away mine only crown and garland."

A third edge to this painful cross was his love to his people at Anwoth, and his fears and jealousies about their spiritual welfare. Writing to Lady Kenmure, he says, "I am for the present thinking the sparrows and swallows that build their nests at Anwoth, blessed birds. The Lord hath made all my congregation desolate. Alas! I am oft at this, 'Show me wherefore thou contendest with me.'" In a letter to a brother minister, he thus speaks of his jealousy over his little flock from which he had been severed by the hand of ty-

ranny: "Dear brother, I cannot tell what has become of my labors among my people, or if all that the Lord built by me be cast down, and none stand by Christ, whose love I once preached as clearly and plainly as I could, though far below its excellency and worth. If I see my hopes die in the bud, ere they have bloomed a little, and come to no fruit, I die with grief." It cut him to the heart to think that any of whom he hoped well should turn back to the world and disappoint all his expectations.

But our limits warn us to conclude for the present. If spared, we hope, with the Lord's help and blessing, to proceed with the

subject in our following number.

#### POETRY.

#### GOD'S FAITHFULNESS.

My hope is in th' Almighty God, The Lord of hosts, whom angels bless, Who, though he use his chast'ning rod, Will ne'er remove his faithfulness.

His saints he chose his pow'r to prove; And though for sin they feel distress, He never, never will remove His everlasting faithfulness.

What if they re filled with sore dismay, And bondage does their souls oppress? He'll never, never take away His everlasting faithfulness.

Satan will harass and condemn, And often justly, they confess,

Matfield Green.

But God will never take from them His everlasting faithfulness.

Though oft they run from him astray, And feel what words cannot express, The Lord will never take away His everlasting faithfulness.

And when he comes in pow'r and love, And does their num'rous woes redress, They gladly sing, and sweetly prove His everlasting faithfulness.

Dear Lord, my hope is all in thee; Be pleased my waiting soul to bless, And let me trust, and feel, and see Thy everlasting faithfulness.

R. S.

Would it not be very absurd, if I were to stand in a churchyard, and say to the dead bodies there interred, Why will ye die? Nor, in my idea, would it be less so, were I to ask a spiritually dead sinner, Why wilt thou die? Alas! he is dead already; and to put such a question to one in such a state, would be in reality to ask a man, who is already fallen in Adam, as every man is, Why wilt thou fall in Adam? Let Arminians rant in this manner, if they think fit. They shall, for me, have all the ranting, unenvied and unrivalled, to themselves.— Toplady.

The budding of Aaron's rod was not the cause of God's choosing him to the priesthood, (Numb. xvii. 5, 8,) nor the falling of the lot upon Saul, and afterwards upon Matthias, the reason why God designed them, the one to the kingdom, and the other to the apostleship; they were both appointed before, and those events were but the effects of their fore-appointment, and evidences of it. (1 Sam. ix. 16, with chap. x. 21; Acts i. 24, 26.) So the giving of the Spirit is that which follows election; "because sons, God hath sent forth the Spirit of his Son into your hearts." (Gal. iv. 6.) Although the manifestations of our adoption, and our actual enjoyment of its privileges, are in time, yet the thing itself we were predestinated to is from everlasting. (Eph. i. 4, 5, 9, 11.)—E. Coles.

#### THE

## GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 9; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

No. 219.

MARCH, 1854.

Vol. XX.

AN UNPUBLISHED SERMON, BY MR. HUNTINGTON, PREACHED FEB. 27th, 1799, Being the day appointed for a General Fast.

[In presenting our readers with an unpublished\* sermon, as we have reason to believe, of Mr. Huntington, we deem it right to give some account of the source whence we obtained it, that there may

be no doubt or suspicion of its perfect genuineness.

The late Mr. Christopher Goulding was for many years well known to the congregation at Providence Chapel as a member, we believe, of Mr. Huntington's church, and a great admirer of that eminent servant of the Lord. The experience of Mr. Goulding is contained in Vol. II., Letter XXV., of "Living Testimonies," under the signature "G, C.," (his initials reversed.) He was a man of considerable abilities, possessing a clear, vigorous understanding, and a remarkable memory, which he had well stored by assiduous study of the Scriptures. Like Rusk and most of Mr. Huntington's hearers and admirers, he drank very deeply into the views of the Doctor in all points, and, judging from what we have seen of his writings, fell much into the same style of expression. On spiritual subjects he had great command of his pen, which he appears to have made much use of; and, being a man of most singular order and arrangement of mind, took copies of many, if not most, of his letters, transcribing them with almost mercantile neatness and accuracy, into volumes, of which he has left a goodly number behind him. These manuscripts he left by will to a friend, who has kindly placed them at our disposal. It is, therefore, our desire and intention, if the Lord will, to insert from time to time such letters or extracts from them as may seem in our judgment instructive and edifying to the church of God.

Though a good and gracious man, and an experimental, gifted scribe in the mysteries of the kingdom of heaven, we do not consider him, forming our judgment from his writings, equal

<sup>\*</sup> When we speak of this as an unpublished sermon of Mr. Huntington's, we by no means intend to intimate that the views therein unfolded were never published by him. On the contrary, most of the prophetical views unfolded in the sermon now given may be found in one preached by him, Oct. 22, 1798, from Rev. iii. 5, published under the title, "Discoveries and Cautions from the Walls of Zion."

to Rusk either in depth of experience, knowledge of his own heart, acquaintance with the path of trial and temptation, or even in the use of the word of God in confirming and establishing every point of truth as laid down, step by step, by his pen. In speaking thus we do not wish to detract from Mr. Goulding, for in these points, and especially in the last, we consider Rusk unrivalled in modern days, and "every man has his proper gift of God, one after this manner and another after that." were ten of little or no education, for though Mr. Goulding was at a boarding school for a few years, he was taken away and apprenticed at so early a period, 12 years of age, that he could have derived little benefit from it; but this was more than made up by strong natural abilities, sanctified and enlarged by grace and close study and application. We should have preferred to commence the series by inserting a letter of Mr. Goulding to his father, giving some account of his call by grace; but, considering the aspect of the times, it has struck us that the sermon of Mr. Huntington will be especially interesting, as bearing upon events now transacting. How far Mr. Huntington's views of unfulfilled prophecy were correct, remains to be proved; but we have felt a desire to lay before our readers his sermon on this subject at this important juncture. The letter we give is addressed to a friend of Mr. Goulding, a Mr. Grave, then residing in Yorkshire.

Very many of the letters in our hands were written to this correspondent, and amongst them that which we now lay before our readers. The first part of the letter, though good, is not particularly important, and we therefore omit it, to come more immediately to the sermon of Mr. Huntington, which he sends to his friend. We can but admire the amazing strength of memory

whereby he was able to retain so much of the sermon.

That it is accurately reported is plain from internal evidence; and, to our mind, it is all the better for having come fresh and warm from the preacher's lips, without any subsequent enlargement, revision, or correction.—ED.]

# To Mr. Grave, Skipton in Craven, Yorkshire. April 1st, 1799.

Dearly Beloved,—\* \* \* \* \* But I have something particularly in view this time. You know that Wednesday, Feb. 27th, was the day appointed for the General Fast. On that day morning I went to hear Mr. Huntington preach, for he only speaks once on those days; and blessed be God for evermore for his message. The Lord was pleased to apply it with such power to my heart, and so to sanctify my memory to retain it, that when I came home I sat down, and I believe in my soul, wrote the substance of it, if not nearly word for word. And as I find it is not likely to be published, I mean, by the help of God, to set it before you as well as I am able.

I write it in the person of Mr. Huntington; and, therefore, you will begin and go on as if it was he that is speaking.

The text was Ezekiel xxi. 26, 27:

"Thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.'

The prophet is here speaking of a wicked prince of the house of Israel. This was not Zedekiah, whom the King of Babylon took, put out his eyes, and carried captive to Babylon. No; but Jehoiakim, King of Judah, who broke his covenant that he had made with Nebuchadnezzar, King of Babylon, by rebelling and hiring forces to fight against him, being determined to pay tribute no longer. But God declared that he would bring his wickedness upon his own head. This was the wretch who burnt Jeremiah's roll in the fire; and, therefore, God told his prophet to go and say unto him, "Thus saith the Lord of Jehoiakim, King of Judah, He shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost;" yea, in another place, it is declared of him that "he should be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." The reason of this was because he had broken his covenant, despised the oath, and submitted not his neck to the yoke of the King of Babylon, according to the mind and will of God, which was that all should submit and become subject to him. All who obeyed the word of the Lord by the prophet had their lives for a prey; but all who rebelled and rejected the counsel of God were destroyed, as he declared they should be, and that by the sword, by famine, and by pestilence.

I. Now, what I am at from my text, is first to treat of this diadem and crown: "For thus saith the Lord God, Remove the diadem and take off the crown."

II. Of its removals and overturnings, and to show where it is to

come to at last: "I will," says God, "give it him whose right it is."

III. Of this low one who is to be exalted: "Exalt him that is low."

IV. Of this high one who is to be abased: "Abase him that is

V. Treat of Christ's coming, and of his kingdom: "I will overturn, overturn overturn it, and it shall be no more until he com whose right it is, and I will give it him."

I. "Remove," says God, "the diadem, and take off the crown; this shall not be the same." I have no need to tell you what a diadem is. It is worn by the heir apparent, by him who is to succeed to the throne. When the present king dies, then the prince lays aside the diadem, and takes the crown, begins to reign as king; and so the diadem is removed to, and worn by him that comes next in succession. Thus we see that the diadem and crown are caps of state, and belong to royal families.

Now, to this wicked king, who burnt the prophet's roll and

rebelled against the King of Babylon, God declared that his naked carcase should be cast out to the heat by day, and to the frost by night, and that both the crown and diadem should be removed from him and his seed, and should no longer be continued with them. "Remove the diadem and take off the crown."

Well, and where did they go, then? To the King of Babylon, for the kingdom was given into his hands, and not the King of Judah's diadem and crown only, for I think we read of 11 or 12 more whom God declared should serve that king, and hence he is called "a King of kings." His kingdom is beautifully represented by a tree, thus: "I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof unto the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and on it was meat for all. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off its branches; shake off his leaves and scatter his fruits; let the beasts get away from under it, and the fowls from his branches," &c. This shadowed forth the King of Babylon, the extent of his kingdom, and the greatness of his power, for, says Daniel, in his interpretation, "It is thou, O king, that art grown, and become strong; for thy greatness is grown, and reaches unto heaven, and thy dominion to the end of the earth." Now, if we only have in our eye the providence of God toward that man in all this, that his kingdom was a type of that universal kingdom which Christ will set up when he is universally known, then there is a great beauty and glory in it. Of this it certainly was a lively type, as we have it set forth by the same similitude of a tree, by the prophet Ezekiel, where, speaking of the royal family of David, of whom Christ was to come according to the flesh, he says: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent. In the mountain of the height of Israel will I plant it; and it shall bring for h boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches of it they shail dwell. And all the trees of the field shall know that I, the Lord, have brought down the high tree, (the King of Babylon,) have exalted the low tree, (him that was meek and lowly, and made himself of no reputation,) have dried up the green tree. (the Jewish church, by leaving their house desolate,) and caused the dry tree (the Gentile church) to flourish (by pouring out my Spirit upon them.) I, the Lord, have spoken, and have done it." Now, in this we have set forth the universal spread of the gospel, and the wonderful increase of Christ's kingdom, when the kingdoms of this world shall become the kingdoms of our Lord. and of his Christ. Then it is that the Holy One will come down

upon his people's souls, as showers upon the mown grass, and as the rain that waters the earth. In those days the righteous shall flourish, and abundance of peace as long as the earth endureth.

Well, but by and by the Babylonian tree was cut down and the diadem and crown removed also. Again, this large empire and the three succeeding ones we have set forth by a great image whose head was of gold, the arms and breasts of silver, the belly and thighs of brass, the legs of iron, the feet and toes part of iron and part of This leads us down to the kingdom of Christ, for at the end of it, when it is in the feet or ten toes, part of iron and part of clay, we have an account of a stone cut out without hands, smiting the image upon its feet, breaking it all to pieces, and of its becoming a great mountain and filling the face of the whole earth. In Nebuchadnezzar's time the diadem and crown were with him, but then it was not to continue, for, says God, "I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him." The first overturn was by the Medes and Persians, who are meant by the arms and breasts of silver in the image. In the reign of Belshazzar, the Medes and Persians, under Cyrus and Darius, took the kingdom by turning the channel of the river from the city; and so drying it up, the troops entered Babylon by the end of the river, and it being the time of a great feast, the gates that went down to the river were left open, so that the troops landed upon the quays, surrounded the palace, put the king and the nobles to death, and so became possessed of and established themselves in the kingdom. Then the diadem and crown were removed to them! And how exactly was this fulfilled according to the predictions that went before, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." (Isa. xlv. 1-3.) So also the Lord declares, Isa. xliv. 27, "I will say to the deep, Be dry, and I will dry up thy rivers." Thus ended the Babylonish kingdom which was the head of gold upon the image; and, this being done away, the diadem, and crown were removed from it into the possession of the silver breasts and arms, the Medes and Persians, for Darius dying, Cyrus his nephew possessed the kingdom and wore the crown.

Eut then it must again be overturned, "for this shall not be the same." The Median and Persian kingdom is represented to us by Daniel as a ram, having two horns, thus, "Then I lifted up mine eyes and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, (this was the kingdom under Cyrus,) and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was

there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran into him in the sury of his And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." (Dan. viii. 3-8.) Now this goat was Alexander the Great, son of Philip, King of Macedon, who overthrew Darius in several pitched battles, and took from him his kingdom; but when he was in the height of this power the horn broke, he died, and his kingdom was divided among his four generals, represented here by four notable horns. Then the diadem and crown were with them. and had a second overturn. There are many remarkable things spoken of one of these horns, Antiochus, who was a lively type of the Pope of Rome. It was he, who being exceedingly exasperated against the Jews, profaned the Sanctuary and the Temple, and caused the daily sacrifice to cease, and that for three years and a half, as the Pope will by and by. But as one came to his end, and there was none to help him, so shall the other, for into hell shall the Pope go, and all that are found of the number of his name.

Well, the diadem and crown remained in the Grecian kingdom until the Romans subdued it. For this great empire at last we have rolling round to the Romans. This was another remove of the diadem and crown, or another overturn, which is the last before he come whose right it is; for the words, "this shall not be the same," are applicable to every one till it gets to Christ; for to him the right belongs, and with him it will continue, for his kingdom is

an everlasting kingdom, as it is written, Dan. vii. 27.

The fourth overturn brings and establishes it in Christ's hands. The Babylonian being overturned into the hands of the Medes and Persians, is one overturn; from them into the hands of the Grecians is the second overturn; from them into the hands of the Romans is the third overturn; and from them into Christ's hand is the fourth overturn; and then there is to be no more overturning. "For thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same," till it come to Christ, and then it shall be for ever established in his hands, for this shall be the same; this is the same, he to whom it is given; and when this is the case, then shall be fulfilled what is spoken of the stone, Dan. ii. 34, 35. And I know, and am sure, that it is the stone upon the toes now. And as the toes of the feet were part of iron, and part of miry clay, so the kingdom shall be partly strong and partly broken. This is now the case; Sardinia and Naples are broken; and in eight or nine

months, perhaps, Spain and Portugal may also be broken, for the hour of temptation shall come upon all the ten kingdoms of the Beast, to try them that dwell upon the earth. "And whereas thou sawest iron mixed with clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay;" and so it is now. This shadows forth family compacts, and forming alliances by intermarrying one with another; but, pray, do they cleave together? No more than iron and clay does; for, pray, what agreement is there between the house of Spain and France? Just as much as there is between my heart and a Jacobin, and no more. And in the days of these kings it is that Christ's is set up. "For thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same; exalt him that is low; abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

But, it is said, "exalt him that is low." I will insist upon it, it is none other than my own dear Master, the Lord Jesus Christ, for such I shall ever call him. But, then, you will say, Can he be said to be low? is he not over all, God blessed for evermore? Yes, he is;

but, notwithstanding, he is low.

As God, he is not low, for he is the Most High; there is none above him. By him were all things created that are in heaven, and that are in earth, thrones, principalities, us, all things were made by him, and for him; and without him was not anything made that was made. He is the Omnipotent Jehovah, and in the fullest extent and meaning of the word, I will insist upon it, God over all, and for ever blessed, possessed of every attribute and perfection of Deity by right of nature, for he is one in essence with the Father and the Holy Spirit. And therefore, as touching his Godhead, and respecting him as the eternal King of Glory, he is not "low."

Again. As King of nations, he is not "low;" for he makes war and he makes peace: "In righteousness doth he judge and make war." There is not a revolution or change in any empire but is of him. He "bringeth low, and he lifteth up; he putteth down one, and setteth up another." There is not a king that reigns or a magistrate that rules, but what is set up by him, and put into their offices. "By me," says Christ, under the name of Wisdom, (Prov. viii. 15, 16,) "kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." He has "on his vesture and on his thigh a name written, King of kings, and Lord of lords;" and if we look abroad in the earth, this is clearly to be read by the judgments which he executes. And therefore, as King of nations, he is not "low," for "he doth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" In this sense, therefore, he cannot be said to be "low."

Again. As God of providence, he is not "low," for "he worketh all things according to the counsel of his own will." He created all things at first, and he upholds them all by the might of his power; he preserves all in life, supplies all their wants; "he openeth his bountiful hand, and satisfieth the desire of every living thing; he giveth them their meat in due season, for the eyes of all wait upon him." And, as I said before, all the revolutions and changes in kingdoms and empires are by him; he is above all, and all are subject to him; and therefore, as God of providence he cannot be said to be "low."

(To be concluded in our next.)

## THE BEST RIVALRY.

Dearly beloved Friend,—We used to be rivals in many things, and in our contentions, words rose high between us. Now the spears have been turned into pruning-hooks, and the trumpet has been hung in the hall. With the full determination that we shall study war no more, childish toys have been laid aside, and youthful bickerings have been displaced by sterner realities, realities which shall be lasting as eternity itself. O that now we may love much, and that that love may be evinced by our praying for each other, that the Lord may bless us with the light of his countenance, and make us in all things truly to be conformed to himself! Grace works wonders; and truly the calling of us to see the error of our ways was a wonder, yea, an eternal one, never to be forgotten.

A look at the rock from whence we have been hewn, and a moment's thought at the pit from whence we have been dug, has a wonderful effect in humbling and lightening the soul. Once I would not laugh. A laugh, I thought, deserved hell. And truly one is in no humor for it, when wrath lies heavy on the conscience, and the roaring of the lion is heard without. You once thought, as I myself did, that when people were converted, they became archangels; and often have you thought that a smile would never again

be seen on your face.

O that we might praise the Lord for his goodness! For what you and I have suffered for a single hour would crush a universe, and would have crushed us, were it not for the everlasting arms under-Luther, one night, was at prayer, when the devil made a sad noise on the stairs to frighten him. He stopped and said, "Rumble on; you are better there than in my conscience." That was a strong faith, and such as overcame. How often have we had to say, "I was brought low, and he helped me." Surely, when he has done so much for us, he will not leave us; the love he hears is a lasting love. His purposes ripen fast, and he performs his work till it is a perfect work; all his ways are mercy and truth. His works are holy works; for as Flavel says, "It is easier to separate light from a sunbeam, than holiness from the works of God. And is it not a blessed truth that pure sunbeams are not tainted by the noisome vapors of the dunghill, on which they shine?" Truly, it is of his mercy that we are not consumed. Many trials are on the way, but all things shall work together for good. "Ah!" says my heart, "but

that is only to those who love God." Well, I have nothing to say but I would fain love him; and sure I am that I would do it if I could, so that, "To will is present with me, but how to perform that is good, I find not." Love is more in desire than anything else, and he "satisfies the desire of those that fear him." "He bringeth the blind by a way that they knew not," and, if I could believe it, I am here addressed; for, first, I am blind; and, secondly, I am led in a way I know not. Sometimes I think I know the way, and that I am quite familiar with the old beaten track; and thus I get proud. When lo! I have entered a new way that I did not know; and being entered, I must go on in it. Thus, day by day, some new way must be trodden, and the old ones get a new face. I must look, aye, and walk on them.

Israel had to go into Babylon and be delivered there; so with every soul. Prosperity makes us forget the Lord; and in the wilderness we shall learn most. In Hos. xiii. 5, 6, he says, "I did know thee in the wilderness, in the land of great drought." But when they came into Canaan, "According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me." "He ever liveth to make intercession;" and when we cannot speak, his blood may speak. Flavel says, "To this sense that scripture speaks, 'Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? The duties of Christians go up many times as pillars or clouds of smoke from them; more smoke than fire; prayers smoked and sullied with their offensive corruptions. But remember, Christ perfumes them with myrrh, &c.

He, by his intercession, gives them a sweet perfume."

And now I must come to your last letter, which to me was truly strengthening in many things, if not in all. You described my state. Do your fingers ever take the cramp in writing to me? Mine are often so cramped that I cannot write a word; and worst of all, my soul is so cramped that I have nothing to write. Many thanks for the experience of Mr. James Barry. Thanks also for the "Gospel Standard;" you cannot send a greater treat. I will tell you what tries me in reading the experience of any one; I can go heartily in with the dark side, but when they come to the outgate, I am dumb. Once indeed, after I was awakened, say eight or nine weeks, I had for a day or two great joy; and that I date, if it is right, as the day of espousal. Often I have looked at it since; but after it went away I was a great deal worse than I had been before. Then, I thought I could convert the world; but since, I find that I cannot convert a single vain thought. Many atime have the words tried me, "The kingdom of heaven is righteousness, peace, and joy in the Holy Ghost." These things may be in the germ, though not expanded. I have nothing to attract heaven but everything to repel; and yet his love is free; it needs no price; it seeks no reward. The cry is, Give sin, and get salvation. Flavel well says, "O what I owe to the file, the hammer, and the furnace of the Lord Jesus, who hath now let me see how good the wheat of Christ is that goes

through his mill and his oven, to be made bread for his own table! Grace tried is better than grace, and more than grace; it is glory in its infancy. Who knows the value of grace without a trial? And how soon would faith freeze without a cross! Christ bears all; he bears us and our burden too, or else we should quickly sink and faint under it." He follows us in all our windings and turnings, and into many a sad hole he has to go for us. All our provocations have not put him away. Our iniquities, though innumerable as the sand on the sea-shore, are not too many for him to pardon. He may for a moment hide his face, but in lovingkindness he visits. Thanks be to God for Jesus Christ.

My dear friend, it is an awful thing to sleep on the brink of hell: to be in the midst of flames, and not know it; to be under the curse, and not to care! Surely we need to think of all that he has done in awakening us to see it. We have not only heard a report of it, but we have felt it; and though to our own apprehensions we have thought it would open quick and swallow us, yet we are still And he will not send us to it; for who ever heard of a seeking, groaning, crying, soul that was lost? "Hope deferred" may make "the heart sick;" but hope in God shall yet obtain the thing hoped Myriads are blinded by a false hope. And how have they this, but because the possession of it never gave them an hour's trouble? Nor do they care to ask if it is false. If any one has a real hope, a thousand others will flit away and make room for it. How many have flitted from you, and how many from me! Part from what we have we cannot; we may question it, aye, and conclude it is false; yet we cannot part with it. Surely, it is divine, for it has outridden many a storm; and though it has quivered in the flood, yet it exists, and will exist, till it has been parted with for the dull fruition of If it were human it could be described, but being eternal bliss. divine it cannot. Ask the world where is their hope; in a moment they will tell; they have no difficulty in telling. Ask Christians; they have to bethink themselves, and often cannot say. Could they find it in themselves, they would soon tell; but being in Christ, they cannot rend or pluck it thence. Hope, like sin, has a thousand deaths and a thousand lives; in storms it lives, but in calm it is oft hard to reach; to grace it owes its origin, its existence, its end: "Good hope through grace."

Farewell, dear friend, at present. May the Lord give you more life, light, trials, &c. You must take all; and may he guide you to the better land beyond, where it may be possible you shall meet

Your affectionate Friend,

H-, Sept. 9th, 1851.

D. M.

Our enjoyments are greater than our afflictions, and our afflictions less than our sins.—John Mason.

The grace of God is the golden thread which runs through the whole web of salvation, which gives firmness to the texture, and beautifies every part of the work.—Collyer.

# A WORD OF COUNSEL AND WARNING.

Messrs. Editors,—I have long felt a desire to write to you to tell you how matters have gone with me the last ten years, but felt fearful my motive should not be pure; and even now something says it is pride, or a bad spirit towards certain parties. But after much examination and prayer, I believe I can say, with a good conscience, my desire is the good of the Lord's dear weaklings.

Your introductory remarks to the obituary of Mrs. T. Walsh, viz., that children of gracious parents, often commended by them to the throne of mercy, accustomed to hear the gospel preached, kept from outward evil, subjects, perhaps, of early convictions, and impressed with the necessity of a divine work on the soul, seem nearer to the kingdom of heaven, though not really so, than those who have never heard of spiritual religion, except as a thing to be ridiculed and despised, seem to have opened a way for me to address you. I think there is too much importance attached to the above I fear, from what has come under my immediate notice, that many think they are on their way to heaven who know nothing except those things; and to insist on a work of regeneration, with its effects, such as the fear and love of God, separation from professor and profane, hatred to sinful thoughts, words, and actions, divine manifestations, as also the hidings of God's blessed countenance, a path of much tribulation, cross providences, a deceitful heart, a frowning world, false brethren, and a thousand other things; I say, if you insist on these things, you are put down as having a very bad, unchristian spirit.

In the July number of the "Gospel Standard," 1843, the Editors were pleased to publish a brief account of the Lord's mercy to my soul. I wish to continue my progress from that time, to show the dangers to which young believers are exposed through false prophets and doctrinal professors. May they take warning from my example. I have had broken bones. I desire to thank and bless my gracious God for chastisements, while I see those great lights (as I then

thought) are left unrebuked.

In 1841 the dear Lord was pleased to withdraw his sweet face, and left an aching void which nothing in this vain world can fill, at which time he was pleased to drop these words into my heart, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts," (Isa. xxviii. 9;) not that I understood their meaning at that time. Just after that I fell in with a little band of professors who talked about election, God's decrees, &c. I had then no doubt but they were God-fearing people, for "the simple believeth every word." I have sat for hours to hear them talk about those doctrines; they were all so new to me. But I had not been with them many months before they began to cast stumbling-blocks in my way. The first was this. The minister, and deacons, and some of the members went into a public-house on the Sabbath Day. My conscience being very tender, I did not go in and I was shocked at

them. When they found I did not go in, they came out and laughed at me, said I was in bondage, and that I must be brought off that legal spirit. My wicked heart took the bait, but I did not see the hook. I thought they, having such great knowledge, and being in the way so many years, must know better than me. I thought as the minister was there, I certainly might venture, so I went after them, as the ox to the slaughter and the fool to the correction of the stocks. Sin being of a hardening nature, I found I could soon go into a public-house on the Sabbath, which we frequently did twice a day. I feel sure all the Lord's children would go to hell after being called by grace, did not the Lord hedge up their way.

I continued in this wretched backsliding state about 18 months, as nearly as I can tell, but was kept from outward base acts, except going to the public-house and there talking about religion, into which snare I was still led by the minister and deacons. I never went for the sake of drink, for I believe I can defy the world to prove they ever saw me the worse for drink since 1839, (not but that I am charged with that crime,) but, thanks to preserving grace,

it is false.

But now the set time came for the dear sin-pardoning God to take me in hand, and show me my awful condition. I went with sore bones for many months. I would say unto you, young believer, pray that your conscience be kept tender, and do not lay your hand too suddenly on any man. Beware of Mr. Fairspeech, in his light robe, as Bunyan calls him.

This party cast in my way another stumbling-block; they called reverence for the Sabbath Day a legal spirit. Another was this, the minister said in his sermon as follows: "Talk of the Lord's people not sinning, they must sin, as Jesus Christ died to atone for all their sins past, present, and to come. So if they did not sin, Jesus had shed his blood in vain." He also made light of family prayer in the same sermon. I believe he never has family prayer in his own house. O what a heavy heart I went home with! "Must sin!" thought I, "why I would rather die than sin!" Indeed, my bones were then sore. One thing I must also mention as a caution to young Christians, not to neglect private prayer. All the while I was in this backsliding state, a throne of grace was neglected. Indeed I feel sure sin separates from God. I walked in great darkness and distress of soul for about two years and a half. I believe I know the truth of Mr. Erskine's words,

"He'll drag thy soul through little hells; Thy husband saves by fire."

Yes, the dear Lord teaches to profit, but it is by "terrible things in righteousness." My soul has staggered like a drunken man. After this long, dark trial, the Lord in his great mercy was pleased to deliver my soul by these words, while weeding a parsnip bed, "I will bring the blind by a way that they knew not." It was indeed a word in season. But as my object in writing is to guard young

Christians against heady professors, and not to write my experience, I must return.

I now began to find that the longer I walked with this minister and deacons, the farther I got away from them in feeling. If at any time I made any allusion to a circumspect walk, that was at once denounced as a free-will spirit. I now resolved to sit no longer under this wretched man's preaching, as by his outward walk I concluded him to be a wolf in a sheep's skin. The deacons beforementioned had left the church; but at this time the minister was held in high esteem by the church, many of whom I believe to be gra-They thought me very blamable. I must also add, that at this time he was held in high esteem by several gospel churches, and even thought to be a very useful minister. In about 18 months his conduct made him manifest to the church, and they at once removed him. He is now fast fading away; and my firm conviction is, he never received commission from the Lord to preach. I think for eight or nine Sabbaths at a time he has not preached. I have heard persons with whom I have been in church fellowship, say that we must sin outwardly to know we are sinners, as also it is the old man that sins; for, say they, the old man always did sin, and always will, and so there is no guilt. They will even say, "With my mind I serve the law of God, but with my flesh the law of sin;" and so live loosely. May the Lord preserve the souls of his dear family from so awful an error.

I must add, that a sermon called "The Heir of Heaven Walking in Darkness," &c., was made very useful to me in my desertion. It was a word in season. I took it into the North Riding of Yorkshire, and read it to some of the Ranters and Wesleyans. O how they abused the sermon, the author, and me! One man, a farmer, was most violent. He had had preaching in his house 20 years.

Shortly after my visit he hung himself.

In 1839 the dear Lord told me to "count the cost." In 1843 these words came with power, when I was in a fretful mood, "Whosoever forsaketh not all that he hath, cannot be my disciple." I bless his dear name, he makes "his people willing" to do or be anything

"in the day of his power."

I would mention another circumstance or two connected with this subject. I wish, in an especial manner, to guard young believers against meddling with God's decrees without a divine authority, as I committed this presumptuous act. Having heard the minister and deacons say, that "had David died in the act of adultery, he would have gone to heaven," my wicked heart caught this immediately. I went forth and said the same things. O what a daring, presumptuous wretch is man when left! I feel sure I fell into very bad hands. Since that time the Lord has brought me to the court of conscience for an idle word; so that I feel sure "for every idle word shall men give an account."

Another thing used to perplex me, to hear the minister railing against the Lord's sent servants. He has also prejudiced my mind against them, and to some of them I have confessed my fault. He

was a poor man, brought up to country labor; yet he was very idle, and always gossiping from house to house. I could not, for a very long time, make him out. I have heard one of the deacons say, that "God was bound to find him victuals, if he worked or not." Is not this presumption? The minister and deacons were most strenuous advocates for believers' baptism, and would not admit any gospel minister into their pulpit, except he had walked in that ordinance. They were also very strong in the doctrines of grace; but I now believe men may be all that, and at the same time strangers to the sweet grace of the doctrine. Since the church has dismissed the minister he has denounced them to be a set of hypo-These things seem laid on me to write.

I cannot help mentioning one thing which is most puzzling to a young believer, viz., to hear a man preach who is destitute of grace, and yet sound in the letter of truth. O how it has distressed my soul to hear, outside the chapel, nominal professors say, "What a blessed sermon! what sweet truths! what food for the soul!" yet not a single crumb for poor me. And if you venture to say to these professors, you fear there is something lacking in the ministry, they will cut your nose off by saying, "The man preaches the truth, and what more can you require?"

That the dear Lord will give his poor simple, silly children understanding in all things, is the prayer of a poor dark, silly, fallen I am, yours, creature.

June 17th, 1853.

J. T.

How many there are in this great city who make a profession of religion, but how few of those there are who are sincere in their profession; and then again of those how few know anything of the power of religion; and even of those who profess to know something of the power for themselves, how very few walk worthy of their profession. Newton describes it as an apple tree. How full of blossom! But the buds keep falling off, until comparatively few become apples; and then many of the apples fall off, so that not many are at last gathered in; and even many of these are found rotten at the core.—W. T.

Natural reason, although it be never so blind, is compelled to confess that it is one thing to promise, and another thing to require; one thing to give, and another thing to take. The law requires and exacts of us our works; the promise of the seed offers unto us the spiritual and everlasing benefits of God, and that freely, for Christ's sake. Therefore we obtain the inheritance or blessing through the promise, and not through the law. For the promise says: "In thy seed shall all nations of the earth be blessed." Therefore, he that has the law, has not enough because he has not yet the blessing, without the which he is compelled to abide under the curse. The law therefore cannot justify, because the blessing is not joined unto it. Moreover, if the inheritance were of the law, then should God be found a liar, and the promise should be in vain.—Luther.

## THE TRIAL OF FAITH.

My dear Friend,—Grace, mercy, and peace be multiplied unto you. Your kind letter is safely received. Accept of our sincere thanks for A favor we may well esteem it, after so long, very long a It has pressed heavily on my mind many times that my friend had forgotten his old acquaintance, his afflicted, despised, but not forsaken brethren at Bedworth. But as his affectionate epistle now before me proves to the contrary, and as my friend has invited me to send him a reply, as the Lord enables me, I will therefore endeavor so to do; and if a divine unction attend the writing and reading of the same, my friend shall know, in answer to his request, how it fares with his friend, and shall bless the dear covenant God of Israel for his past and present mercies enjoyed, and for what is in reserve for us above; as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Respecting myself, since we oftener had intercourse together, I have been the subject of many ups and downs, many declensions and quickenings, much misery and joy, many doubts and fears, many tremblings, much hardness of heart, many meltings of soul, many wanderings and reclaimings; much backwardness, coldness, and indifference in private and public prayers; much holy boldness and heavenly freedom, comfort, nearness of access, communion with God, and brokenness; many weepings, relentings, sighings, groanings, joys, and griefs at a throne of grace; many mourning times in bonds, fetters, and chains of iron, bound and shut up, and not able to come forth, struggling for liberty with bitter anguish and wailings, repentings of soul, strugglings with unbelief, sins, guilt, and manifold infirmities, with many sorrows and many triumphant seasons; rejoicing in the liberty of the sons of God; enjoying freedom to plead with him, prevail with him, praise him, and receive from the fulness that is in Christ all that I feel I need; liberty to love him, serve him, obey him; liberty to cry, "Abba, Father;" liberty to desire him that he would permit me to live and die at his dear feet, beneath the droppings of his love and blood, and grace to glorify his dear name in hope of living and reigning with him in his glory above, and sin no more, to see his glory, and praise him for ever. Then shall I be satisfied, when I awake up in his likeness, and not before; then shall all my wants be sweetly supplied from him, dear Christ of God, the Fountain head, the Spring and Source of life, love, bliss, and blessedness divine; my joy, my hope, my heaven, my all! My losses will be then all made up ten thousand fold, in the enjoyment of his presence and love, and all my crosses be exchanged for the crown which he shall give me at that glorious appointed day, now drawing near, an immortal weight of glory, designed for me, the chiefest of sinners, the vilest sinner out of hell, for me, for me, before time began! O what a miracle of grace am I! How can I refrain from weeping? My dear friend, come and weep with me.

"With such a hope as this I'd give my life away, And wait, and weep beneath the bliss, The coronation day."

These are some of the outlines of what the Lord has been for years, and is still bringing me through, to the praise of his glory. My dear friend, to be a Christian is not so easy a thing to attain to as many may and do think. Yet how blessed it is to be a Christian, an Israelite indeed; for there is such a sweetness flowing from the love of Christ enjoyed, mingling with all his pains and sorrows, that no pen can describe or tongue can tell. Hence were the ancient martyrs of blessed memory borne up with triumph amidst the flames, and sang the high praises of God in the fire. can equal this, to support and comfort the soul amidst the troubles and sorrows of the way, in these latter days? It may well be said, "A stranger intermeddleth not with their joy," the joys of the Lord's They do not know them, nor do they know the sorrows they endure. It is true that worldlings see them gloomy and often cast down, but being ignorant of the secret, they say religion is a gloomy thing, and turn their scoffing heads away from such "hypocritical cants," as they call them, with disgust, and join their companions, to take their fill of sin. And empty professors are worse, for they, having the "form of godliness," and a little light in their heads, but no saving knowledge in their hearts, and "denying the power thereof," are able to trouble the true circumcision more than the openly profane, by heaping upon them their slanders, lies, and sneers, which are very hard for flesh and blood to bear, and throwing at them also their secret darts, (not a few,) and therewith try secretly and openly too to cheat, defraud, and injure them on every hand, while they seem to appear friendly and smile in their face as though they were. O the vile hypocrisy of the human heart! But to be able to say feelingly and rejoicingly, "None of these things move me, neither count I my life dear unto myself, so that I may win Christ and be found in him," how blessed! We must be in the enjoyment of his love indeed to do so; or sure am I we cannot, but shall fret, murmur, repine, and rebel, and think we are dealt hardly To add to our misery, probably Providence seems to frown on us on every side, our designs are frustrated, our hopes are blasted, our expectations are cut off, our sins abound, guilt beclouds our evidences and shuts us up, our way is hedged up, our prayer is hid from the Lord, and cannot prevail, our business is declining, our friends are failing, our property is melting away, our temporal needs are increasing; and, to close the tale of woe, sighs and groans wear away our time by day, and mingle with or prevent our repose by night.

Do these things constitute part of the trial of faith? And must faith be tried in this way, as though by fire? Who then, I ask, would be a Christian, a possessor of such a faith as this, a true and living faith, the faith of God's elect, was there not something most blessed behind the curtain to be felt, known, and enjoyed, and better things

still in prospect, which outweigh every trouble and affliction, and the fears of death itself? I presume my friend will answer. "None." Then we need not wonder at the course the worlding chooses to pursue, and the judgment he forms of the matter. things are spoken in parables, but to God's dear saints he speaks plainly. He makes them learn his will, and know themselves in the school of affliction and the path of tribulation; hearing their groanings as though he heard them not, and answering their cries. as it were, in the secret place of thunder, by seeming contraries; opening up to them the hidden iniquities and deceit of their own hearts; breaking up the fountain of the great deep within; making them sick of themselves, of sin, and the world, and to abhor and hate themselves, until they are a very pest in their own eyes, and groan with anguish of heart because of the abominations done within, because of the strugglings they feel; sin lusting to envy, bringing them into captivity unto the law of sin and death, suffering the enemy to draw them aside, and the world and their hearts to deceive them, allure them, and often overcome them, and chastening them with stroke after stroke for their departures from him, till they are weary of life, learn the folly of trusting to their own hearts, or to an arm of flesh, are sick of their own ways, sick of their idols, esteem all things here but vanity and vexation of spirit, turn with great desire to the stronghold, repair to Jesus, and ask him to let them die at his feet rather than thus to live and thus to sin and grieve him any more. Then the Lord's design is answered; they receive a little respite, feel a cessation of arms; atoning blood removes guilt once more from the conscience; they sing of mercy and judgment, say, with felt contrition and joy, "What have I any more to do with idols?" they apprehend Christ by faith, know that he has fulfilled the law for them in their law-room and stead, not in judgment only, but by what they feel; they know his righteousness is imputed to them; the sentence of justification they feel within; peace, the effect thereof, sealed with blood, makes their hearts dance for joy; they rest in Christ, draw from his fulness, cease from their hard bondage, from their legal strivings, from worldly cares, and unbecoming anxieties; they look forward with pleasure, wait in hope, and expect with joy; they weep and tremble, and sing with triumph in prospect of being with Christ for ever and sin no more. word, they fly to take hold of, embrace, and enjoy a precious Christ, the sum and substance of the gospel, of all the promises, the sum total of their best desires, and they bless the triune covenant God of Israel for his unspeakable gift.

Now I must conclude. Pardon me, my dear friend, for detaining you so long; for when I began, I could not tell how or where to close, until I had disclosed a summary of my feelings to you; that, as you kindly inquired, you might know how it fared with me. I write not from theory, but from feeling, in many tears; therefore I leave you to guess how it fares with me; as it is written, "Say ye to the righteous, it shall be well with him."

And as it respects how our little cause is going on, what shall I

say? for the thought rather tends to cast a gloom over my spirits. But my song, and boast, and joy are in the God of my salvation; and my soul's desires are going out to him as unto the hills from whence cometh our help, for help and salvation; for he alone, I know, can alter the scene when it pleases him.

But what is the matter? say you. Enough to make my heart bleed and mourn before the Lord. We are now reduced to a very few indeed; but the fewness of our number does not so much grieve me, as I know where the truth is preached. Many will not attend. But it is this that grieves me,-I am convinced the Lord has had somewhat against us for a length of time, because we collectively. as a church, had left our first love. His dear, fatherly, chastening hand has therefore been sifting us, again and again, so that now he has left us like a beacon on a hill. But what grieves me still more, is, the few that are left appear to me to have so little power with God in prevailing prayer; and to the still fewer who have, at times, our dear sovereign, gracious Lord seems as if he only returned them answers into their own bosoms. We are at peace among ourselves; that is a mercy; but for myself I cannot feel satisfied with a mere holding together. I want to see the Lord's arm made bare; I want to trace more unction, more heavenly dew descending upon us, more union and communion felt, more earnest wrestlings of soul, and more travailing of spirit; then would my fainting heart have cause to hope the time of the fulfilment of the promise was drawing nigh. But this comforts and holds me up, the dear Lord so blesses me often at his feet, that my heart, and soul, and tongue can unite to praise him, notwithstanding every discouragement, and sing in hope still of seeing better days to come. The God of Israel grant me Yours affectionately in the Lord, my request.

Bedworth, July 19th, 1842.

G. T. C.

No part of salvation is left at sixes and sevens; but the whole is a plan which does honor to Infinite Wisdom; a plan conceived and hid (Eph. iii. 9) in the allwise mind of God from eternal ages, but afterwards externally made known in the written word, or gospel of grace; and savingly unfolded in the souls of men when the blessed Spirit begins to turn us from darkness to light, and from the power of Satan unto God.—Toplady.

I bless God I am, and desire more and more to be one with every one that is one with Christ. I would fain have as large and as sweet a heart towards saints as Christ has. For a wolf to worry a lamb is usual; but for a lamb to worry a lamb is unnatural. For Christ's lilies to be among thorns is ordinary; but for these lilies to become thorns, to tear and fetch of one another, is monstrous and strange. Ah, Christian! can Turks and Pagans agree? Can bears and lions, can wolves and tigers agree? Yea, can a legion of devils agree in one body, and shall not saints, whom one heaven must hold at last, agree? This is not the spirit of many who profess to have the spirit of Christ. Alas! it is not.

## OBITUARY.

#### MEMORIAL OF MRS. WARD,

BY ONE UNITED WITH HER IN CHURCH FELLOWSHIP.

In January, 1853, Mrs. Ward, a member of the church assembling in Trinity Chapel, Leicester, was removed from this weary land to her happy home in heaven.

For considerably more than half a century she had been a humble follower of the Lamb of God; and in the illness that preceded her departure, the love of Jesus to her soul was most conspicuously manifested. There was no wrath in her sickness, although it pleased God to subject her to much pain and debility of body. Of this she was perfectly conscious, and was enabled to bow submissively to the will of him who "doth not afflict willingly, nor grieve the children of men," and whose dealings with his people, whether pleasing or painful to the flesh, are ever the expression and result of his fatherly affection and consummate wisdom. Her end was indeed peace. Her fears and misgivings were entirely removed; and so full was her assurance of interest in Jesus, so close and continued her fellowship with him, that all who heard her expressions of love and joy in the Lord, could but acknowledge that

"Jesus can make a dying bed Feel soft as downy pillows are."

Of her bodily sufferings she was far from complaining. We do not know that a single murmur escaped her lips; and if at any time she manifested a degree of impatience, it was only impatience to be dissolved and to be with Jesus, freed from the indwelling of sin, and from everything that could impede the outpouring of that love and praise with which her soul was richly filled. She seemed to chide the moments that kept her from the presence of the Lord; and the repeated discoveries of his beauty and glory, the powerful witness borne by the Holy Spirit with her spirit that she was a child of God, and the enlarged views of the person and finished work of Christ with which she was favored, only served to increase the intensity of her desire to depart. Her joy was no mere animal ex-It was not the effect of stimulants nor the consequence of disease, nor was she a young believer under the first discoveries of divine grace, rejoicing in the happiness of her betrothal. was rather a "tree of righteousness, the planting of the Lord, that he might be glorified;" a branch in the true vine, which the heavenly Husbandman had long been purging, that it might bring forth fruit in old age to show that God is upright. She had by two years passed the age ordinarily allotted to man, and yet her spiritual eye was not waxed dim nor her spiritual force abated, for God worked in her mightily, and made his strength perfect in her weakness. During the last eight or ten years of her pilgrimage, she was more experimentally led into the distinguishing truths of the gospel of God's grace than at any former period; and, instead of being, as are many old professors, like a time-piece which stopped some 20 years ago, but which still maintains a showy appearance under its

glass shade on the mantelpiece and never ticks but when shaken her heart had the steady life-beat of the Spirit, and those who had ears to hear recognised and confessed it. True it was, indeed, that the dust of the desert would often clog the wheels, and that she felt to need the daily renewings of the Holy Ghost, the holy oil of the sanctuary, and the regulating hand of the divine Artificer whose she was; but, whatever her sense of weakness, deficiency, and spiritual disarrangement, the Lord graciously preserved her from standing still, and rusting out; and made her a faithful witness of man's misery and helplessness, and of God's free and superabounding grace and power. To the very last the one fact was in her experience connected with the other, and the hands of the living time-piece moved on in the direction marked out by the Spirit of truth, the glorifier of Jesus.

It was encouraging to those who loved her to mark how, in reflecting on her past experience, she was confirmed in the work of God in her soul. She could trace that work in her first convictions of sin, in the bringing her, weary and heavy laden, to Jesus for rest: in the blessing her with conscious pardon; and in the many proofs of his lovingkindness bestowed upon her. She had known not a few trials in providence and in grace, and had learned the faithfulness of God in supporting her under them, and in delivering her out of them; and when in the near approach of death, she estimated the sufferings of this life with the glory that was to be revealed in her, like Paul she reckoned that the former are not worthy to be compared with the latter.

The promises of God were much blessed to her. Three in particular were applied in a remarkable manner to her soul. lay much exhausted through weakness and impeded respiration, she thought she saw a little book held up before her, upon which was written, "Fear not, for I am with thee." These words sank into her heart; when the book disappeared, and another came before her, in which she saw, "As thy day, so shall thy strength be." This also receded, and a third was presented to her view with the words, "Underneath are the everlasting arms." This threefold testimony filled her with joy and peace in believing, and she felt it to be a special token for good and a mark of distinguishing favor.

A few hours before her death, when her friends thought she would speak to them no more, she suddenly recovered strength, and broke out in fervent prayer to God for the minister and people with whom she had been associated in church fellowship, beseeching him to pour down his blessing upon them; after which she remained silent,

and quietly fell asleep in Jesus.

To laud the creature is not pleasing to God, and it is far from us to attempt to do so. Yet to the glory of divine grace, we may be allowed to notice very briefly certain fruits of the Spirit and marks of heavenly teaching which she so openly and unequivocally bore.

1. Her deep sense of her sinfulness and unworthiness.—She had not only confession of sin upon her lips, but her confessions were

the wellings up of a feeling heart, a heart which God's hand had touched, and made soft and contrite. She was such a sinner as Hart rightly calls "a sacred thing." "The Holy Ghost had made her so" by quickening and inhabiting her soul, and giving her that godly sorrow which "worketh repentance to salvation not to be repented of." She knew that she had "destroyed" herself, and she lay humbled under the mighty hand of God, at the feet of an all-sufficient Saviour, in whom alone she could hope.

- 2. Her child-like dependence upon the blood and righteousness of the Redeemer, and her humble but firm confidence of acceptance in him.—There are many who speak of the finished work of Christ and of their acceptance in him alone whose language seems rather "great swelling words of vanity" than the utterance of a heart under the moulding hand and teaching of the Comforter. The more loudly and firmly they declare their assurance of salvation and strong faith in Christ, the more effectually do they repel us, and scatter, as it were, the hoarfrost upon our hearts. There is presumption visible in their every look and every word, and we feel that they glory in appearance only, and not in heart. But when Mrs. Ward was encouraged to speak of her interest in Jesus, and of the preciousness she felt to be in his blood and merits, there was an unction with her words, and a truthfulness and sweetness in her manner that carried conviction to the heart, and forbade any doubt that her persuasion was of God.
- 3. Her love to the people of God.—This was not sectarian love, or attachment arising from party spirit, or mere earthly connection of any kind. She loved the brethren because she believed she saw in them something of the image of him who loved her and gave himself for her. How many can bear witness to her expressive kindness, and the warmth of feeling with which she welcomed those whom she esteemed "saints and faithful in Christ Jesus!" How many has she not sympathised with in distress! To how many has she not shown herself prompt to assist to the utmost of her ability, with word and deed! In spirit and in conduct she was not "of the world;" and we know no one whose love to the brethren could be more justly expressed in the words of Ruth to Naomi, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."
- 4. Her reverence of God and tenderness of conscience.—These fruits and marks of grace none could mistake. We never heard her speak of God and of his dealings with her soul in that light and flippant manner which characterises so many professors of religion. She would, we believe, rather have been silent from day to day than have conversed of God and godliness without feeling something of the solemnity of the subject, and that she stood before the God of Israel, who "searches the hearts and tries the reins." And then, in so many ways the tenderness of her conscience and the fear of God

were elicited, that those who knew her best cannot fail, when they think of her, to associate those things with all their remembrance of her conduct.

5. Her humility and gentleness of spirit.—She did not assume a character to be sustained only at certain times, and before certain persons. She did not put on a mere mask of lowliness of mind and gentleness of spirit. We all felt that she was undoubtedly one who knew herself to be but dust and ashes before God, and was unworthy of the least of his mercies. We did not feel that hers was the humility of pride, that she abased herself that she might hear others exalt her; but we did feel that she was less than the least of all called to be saints and the very chief of sinners in her own view, esteeming others as better than herself, and desirous of appearing to be nothing, that Christ might be all and in all. She was perhaps, naturally gentle and amiable; but she was thus spiritually also. She had learned of God to be pitiful and courteous. Kindness and conscientiousness were signally marked in her. She loved not to wound another's feelings by coarse, unkind, or ill-judged remarks. She was no retailer of slander, or one ready to take up a reproach against her neighbor. She would rather conceal a brother's failings than wantonly and maliciously expose them to the gaze of others; and if she was at any time constrained by the love of Christ, the fear of God, and zeal for his glory to reprove, we were assured that she did this "considering herself, lest she also should be tempted." Where she could not be a peace-maker, she would not be a peace-breaker, but endeavored as much as in her lay to live peaceably with all men.

But we will not further extend our observations on her character. To do so may, by some, be thought out of place. It would at least be unnecessary. The details of her experience we cannot recollect with sufficient clearness to give them that connected form which we could desire. We must therefore leave this to others whose memory is more tenacious than ours. The members of the church and congregation, with many others, manifested the esteem in which they held her, by their numerous attendance at her funeral. Her memory will long be cherished by us; and we trust that our end may be as blessed and peaceful as hers. She is now with the beloved of her soul, where sin and sorrow are unknown; and when Jesus will appear, and all his saints with him, she will surely be found among the glorified family who have slept in Jesus, whom God will

bring with him.

"The dead are like the stars by day, Removed from mortal eye, Yet not extinct, they hold their way, In glory in the sky."

The following letters will, perhaps, give, in her own simple language, the best portraiture of her experience during the closing years of her pilgrimage. They were chicfly addressed to a son of hers by her first marriage, who has favored us with copies of them:

"My dear Children,—\* \* \* \* Upon the whole, I have been better lately, but suffer very much with my head; yet surely goodness and mercy have followed me all my days; my cup runneth over. I cannot describe to you the goodness

and love of God to my soul. O my dears, here is everything a poor sinner needs, and in every way suited to our case. O for more love! I long to feel as angels do. Jesus is very precious to my soul. David says, 'Delight thyself in the Lord, and he will give thee the desires of thy heart.' My desire is, that all my dear children, not one left out, may find mercy of the Lord in that day. May the Lord bless you, prosper you, direct you in all your movements in life, and appear for you, is the sincere and earnest prayer of Your ever affectionate

"Desborough, March 1st, 1837."

"MOTHER."

"My dear Children,-\* \* \* \* Through the mercy of God we are all well, and your dear child is fast improving and very happy. What a mercy to record our health; but there is a needs-be, for bonds and afflictions await us; yet 'how can we sink with such a prop as our eternal God!" O my dears, here is solid standing; here I am, lost to speak of its worth. Let us come to this Rock, and with all our sorrows, and burdens, and fears, look at the cross of the dear Redeemer. Here I trust I have found relief. He fixes the bounds of our habitations, and the very hairs of our head are all numbered; and though the mercy be deferred, yet may we wait for it. I know it will come. I have found by happy experience that 'no good thing will he withhold from them that walk uprightly.' 'Trust in him, ye people, pour out your heart before him; God is a refuge for us.' Through the mercy of my dear Redeemer, I have enjoyed much of his presence, and I trust I can say at times, 'My Lord, and my God.' O what a reality there is in religion, when we can take hold of Christ and find his presence a light to our path. If we can but enjoy communion with God, it will make our trials easy, and burden light. How soon this life will end, and then all tears will be wiped away, and we shall enjoy that weight of glory. I cannot express what I feel of it now at times, when his presence is about my path. I have had some comfort in reading Solomon's Song, a part I seldom used to read; but O when he is held in the galleries, and seen through the lattices, and the hole of the door, here I cannot express what I feel in love to my dear Lord! My soul would fly to take hold of him. May we enjoy more of these life-giving realities, which support us in life and in death.

"Desborough, Jan. 15th, 1840."

"My dear Children,—\* \* \* \* I hope you are comfortable in your home. I know you must have trials and tribulations in all situations. This is the way to our Father's house. Cheer up, my dear children. When we contemplate this weight of glory, and the hope of being for ever with the ever-blessed God, this will cheer us in all the rugged paths of life. O what a life-giving, soulcheering thing is enjoyment of God. Here I am lost in astonishment, that such a poor worm of the dust should be permitted to have a humble hope of being for ever with the Lord. O what a privilege have all the saints! We are kept as the apple of his eye, and the very hairs of our head are all numbered; and all things that appear against us are for us. 'Who can harm us if we are followers of that which is good?'

"Desborough, June 11th, 1840."

"Through the kindness of God I continue in my usual health, surrounded with many favors. I am glad to find that you view the chastening hand of God as a blessing sent in love to your souls. It is a great comfort to me, as I cannot see you, to hear you express your satisfaction of the truth of God's word, and that it has such a life-giving power, and draws out holy affections, when meditated on, that prove it divine. Here I am at a loss to express myself respecting this glorious gospel. What a solace to the mind to enjoy it, and call its promises ours. 'This God is our God,' this glorious God. O how I love to contemplate his greatness. He fills the earth with his glory. And that he should permit such poor sinful creatures to worship him! We find, as you say, by our daily experience, the truth of it, and that there is life in it, and that it is everything a poor sinner needs, adapted in every way to our case. O what a blessed gospel it is to show us this! finished by the suffering of the dear Redeemer. What a privilege it is to live in communion with God, and to feel such a union that we can be happy only when we can

feel our souls going up after him. It is like being in prison, when we cannot enjoy his presence and see him in his beauty. How I love to take hold of him; or touching but the hem of his garment, I feel relieved. No dry services will do for an immortal soul; it must be Jesus and his finished salvation alone. I often wish I could see you; but though absent in body, we are often present in spirit, I trust, before the Lord. I want to be delivered from all anxious thoughts and desires, seeing that God knows all that we want; and if we do not have the blessing just in the way we want, may he say, 'My grace shall be sufficient for you.' May the Holy Ghost the Comforter be ever with you all, and may we have that blessed Spirit witnessing with our spirit that we are his.

"Belgrave Lodge, Sept. 2nd, 1842."

\* \* \* \* "I often long to be with you, to tell you of the goodness of the blessed God to such a worm as I. Sometimes one promise supports me and then another, so that I am enabled to cast anchor on Christ; and O this anchorage is a sure refuge! We may fly to it and be safe. If it were not for the stability of the gospel, how could I be supported in going down the steep of life, and finding flesh and heart fail? Jesus says, 'If I go away I will come again and receive you unto myself.' This coming again is life to my soul; coming again and supporting us through the hour of death, and landing us safe in glory. I look upon everything as if I must soon leave it. We are going to make a garden in the front of our house, but I look at it as if perhaps, as soon as the trees begin to prosper, they will be for others. Everything is fleeting, and I hope I value everything of a fading nature less. I want durable riches; a confidence and sweet satisfaction that, having passed from death unto life, I shall never come under condemnation, and that Christ is in me the hope of glory. This sweet fellowship with the blessed Jesus carries us above the storms of life. May you be strong in the Lord, and enjoy that blessed manifestation of his love to your souls, which brings sincere love to Jesus Christ. May old things be passed away, and all things become new; and that we may have more of the blessed Spirit to show us the things of God, for they are spiritually discerned. This is what gives life to prayer in my soul; and what is prayer without a holy enjoyment and fellowship with the Father, and the Son, and Holy Spirit, and to say with Thomas, 'My Lord and my God?

"Belgrave Lodge, Nov. 12th, 1842."

\* \* \* \* "I am longing to know how you are getting on in the cause of God. I have been rather complaining of late, for want of more manifestations of his love and union of soul to him. This is what I long for, and cannot have enough of it. I am still wanting to enjoy more of his presence. There is nothing like a daily intercourse with Jesus; to live with him, and walk with him, and talk to him. O what a friend is he to consult in all things! We can never have enough of him here; he is so good, so great, and so loving. How I love to contemplate his glories and his beauties! O may we never get cold and indifferent to such an almighty Friend. May we have our hold of him, and never rest when we lose our hold. Nothing I fear so much as the hiding of his face. Nothing will do but a sense of his pardon and love, and to say with Thomas, 'My Lord and my God.' There is nothing here that can satisfy an immortal mind. How empty earth appears. God is my record, how greatly I long after you all! Nothing, my dears, will do but coming out of the world and having sweet intercourse with Jesus. life to the soul; speaking to him, and by faith feeling a sweet satisfaction in waiting on him in prayer and in praise. Do not leave off calling upon him in your closet, until you find him precious to your souls; for he has promised his Holy Spirit to them that ask him. May the blessed Spirit bless you, and So prays your ever affectionate lead you into the truth as it is in Jesus. . "MOTHER. "Belgrave Lodge, Nov. 25th, 1845."

"P. S. I have been lately reading Luther on the Galatians. I wish you would read it."

\* \* \* \* "If we are right in serving God, all other things will be added. What a promise. May we rely on it! O for a more expansive view of his

greatness and glory! I am so dissatisfied with my poor contracted mind, that I feel a longing of soul to see more of his love, and to adore him. These fetters of mortality confine the soul; but if it could break forth, what light, love, and glory, would it behold! What is all this world to this? Let us, my dears, be more and more anxious to have more of this living principle. O it is a reality! It draws the soul to enjoy communion with the dear Redeemer, and makes it say feelingly, 'My Lord, and my God.' May you, my dears, enjoy religion in all its fulness; it is a heaven below. O do not be satisfied unless you can feel Christ precious in all his illustrious characters. What a feast, to have the dear Lord to talk and walk with, and to tell him all our wants! My dear children, go oftener to him.

'For his power and grace are such, None can ever ask too much.'

He has promised that he will withhold no good thing 'from them that walk uprightly.' Let us give God no rest until he has made it manifest to us that we are his, and then, heirs of God, we are joint-heirs with Christ. If the Lord has blessed me, a poor worm, and given me one grace more than another, it is love to God. He is so great, that words fail in attempting to describe his glories. David, in his last prayer, says, 'He filleth the whole world with his glory.' May the Lord bless you, my dear children, with union and communion with his blessed self. Plead his promises, for not one can fail; and the more union we feel with him, the more wills our souls be drawn heavenwards, to have that weight of glory revealed to us.

"Belgrave Lodge, March 11th, 1846."

\* \* \* \* "How is my dear son going on? I hope the Lord is prospering him, and watering him with the dew from above. How dependent we are on our heavenly Father! How needful is it to pray without ceasing, and to set the Lord always before us, and then we shall be directed in all our steps. There is a sweet satisfaction in going to the Lord to be directed in all temporal affairs; how much more in spiritual affairs? I feel this weather affects me very much, and makes my cough very bad. I am now in my 67th year, not far from threescore years and ten. How anxious I am to have a clear prospect of the everlasting arms being underneath me! But this is my comfort, Jesus says, 'If I go away, I will come again and receive you to myself.' O precious promise! What support there is in the gospel of the ever-blessed God! It is a reality indeed; it has a life-giving power, and carries us through the storms of life with very many supports and promises. What a mercy that the dear Saviour should come from heaven to die for such a poor weak and worthless worm. O praise him and adore him for such love and mercy! And may it be so extensive as to reach every branch of my dear other selves and families; may not one be left out. God is my record how greatly I long after you all in the bowels of Jesus Christ. Never mind this stormy life, if we can but have communion with the dear Redeemer; how light we go along then, and all is right, whether things are rough or smooth;

'We cannot sink with such a prop.'

I want more of this blessed Spirit witnessing in my soul. I cannot have enough: the more we have, the more we want. We shall never be satisfied until we come to that fulness in Jesus. My dear children, wait only upon God; from him cometh all my expectation. He is all and in all, and we will crown him Lord of all. For ever blessed be his name! He fills the earth with his glory.

"Give my kind love to your friends and accept the same for yourselves.

And may the blessed Jesus dwell richly in all our hearts, the hope of glory.

"From your ever anxious, praying, sincere, and loving "Belgrave Lodge, Oct. 27th, 1846." "MOTHER."

Afflictions are of God's sending, but of sin's deserving.—John Mason.

# REVIEW.

Letters of Samuel Rutherford, Late Professor of Divinity at St. Andrews. Glasgow: William Collins, 1834.\*

(Continued from page 70.)

The ways of God and his dealings with his people in providence and in grace, are usually in the outset shrouded in mystery, and yet in the end shine resplendently forth as stamped with the most perfect wisdom, mercy, and grace. When Luther, on his return from the Dict of Worms, was seized by armed men in masks, and carried off to the lonely castle of Wartburg, it seemed as if his life and work were both about to be suddenly extinguished. The consternation of his friends was almost unparalleled. "A cry of grief," says D'Aubigné, "resounded through Germany. Luther has fallen into the hands of his enemies." But in that quiet retreat, hidden alike from friend and foe, he had time and opportunity to translate the Scriptures into his native language, and thus deal Rome a far heavier blow, and advance the cause of God a thousand times more than if he had been permitted again without molestation to occupy his pulpit at Wittenberg.

When Bunyan was haled to prison, and his labors in the gospel were thus suddenly and violently brought to a close, this heavy stroke would doubtless appear, both to himself and his attached people, an utter extinguishment of his light and usefulness. But should we have had his "Grace Abounding," or his "Pilgrim's Progress," if it had not been for his gloomy cell in Bedford gaol? Has not the church of God the greatest reason to bless the wisdom of the Most High in permitting ungodly men to triumph for a season? For though they might stop his tongue which could but reach hundreds, they set loose a pen which has been blessed to thousands. Rutherford was torn from his beloved Anwoth, and ordered to confine himself to Aberdeen; when his tongue was thus forcibly silenced, and he forbidden to speak in the name of his dearest Lord, what a gloom it cast over his soul, what a dark cloud gathered over his fundest hopes. He had, he says, "but one joy," that of preaching the gospel, and that gone, all seemed gone.

But where would have been the richest portion of his letters, but for his imprisonment? His ministry at Anwoth, however powerful in itself or at the time abundantly blessed, was restricted to a small village and to a scanty district; and, however it might be subsequently enlarged by his visiting other places, was necessarily confined to that day and generation. So fully, also, was he there occupied, as we have already seen, with the labors of the ministry, that the use of his pen in private correspondence must have been greatly

<sup>\*</sup> Though we have put this edition at the head of our Article, it is one which we can by no means recommend, as it is sadly diluted with milk and water English versions of Rutherford's expressive Scotticisms. For general readers we should recommend an edition published by the "Religious Tract Society," price 2s., which preserves many of Rutherford's striking expressions, and, where at all difficult to an English reader, explains them at the bottom of the page.

limited. But at Aberdeen not only had he abundant leisure to write to his numerous friends, but his very trials there and deliverances, his exercises and blessings, furnished his heart with matter suitable and edifying to the people of God in all generations; and his pen was thus made the pen of a ready writer, not only for the narrow circle of a few Scottish friends, but for numbers then unborn. The light placed on this candlestick could not be Its rays have shone far and wide beyond the Scottish border; and for the last 200 years have these powerful letters been as goads to stir up living souls to take the kingdom of heaven by vio-Nay, even as regards that very flock which then lay so near to his heart—his church and congregation at Anwoth—we may well believe that the life and power with which his letters to them were impregnated, and to which his forced absence doubtless instrumentally much contributed, might, and probably were, more blessed to them than his preached discourses. The love and affection felt towards him, enhanced by his persecutions and exile for their sake, would make his letters eagerly read by those to whom they were addressed; from their real worth and intrinsic excellence they would be passed from hand to hand and religiously preserved, as their being at this day extant abundantly shows; their heavenly warmth might kindle a flame in many a cold heart, and their force and energy stir up many a sluggish bosom, which had remained dull and unmoved under the sound of his voice; and thus his letters might be more blessed even at Anwoth than his sermons, and his absence be more valuable than his presence. All this we can now clearly see and can admire in it the wisdom of God; but the cloud which we view gilded with the rays of the Sun of righteousness, hung dark and lowering before the eyes of Rutherford amid the highland mists of Aberdeen.

There was evidently a reason for selecting that northern city for the place of his banishment, besides its distance, not less than 250 miles, from Anwoth. Aberdeen was at that period the citadel and head-quarters of the High Church party, who were then making every effort to force upon the Scottish Kirk the Anglican Prayer-book, with government by bishops, &c., and to assimilate it in all its rites and ceremonies, as much as possible, to the English Establishment. mighty struggle was then going on in the south of Scotland, chiefly at Edinburgh, to which we shall presently advert, and of which we may be sure Rutherford would be no indifferent spectator. It was probably to remove from the south so able and energetic a minister that Aberdeen was selected as the place of his banishment. dwellers of this town," writes Rutherford, "are dry and cold, and it is counted no wisdom here to countenance a confined and silenced In those days there was little communication between distant places, and there appears to have been some additional hindrance placed in the way in the case of Rutherford. Writing to Lady Kenmure, he says, "Since my coming here, (Aberdeen,) I received not a line from Galloway, except what my brother Earlstoun and his son did write. I cannot get my papers transported." But the learned divines at Aberdeen had small reason to congratulate

themselves on his being removed from his pulpit in the south, and prevented joining in the struggle then going on for the liberties, indeed for the very existence of the Scottish Kirk; for Rutherford, who could argue with doctors as well as preach to peasants, so belabored them with weapons from the Scriptures in proof that the Puritan ministers were servants of God, that his enemies were silcuced, if not convinced. At Aberdeen he remained a year and a half; but an event was at hand which will be remembered in Scotland as long as a Scottish foot treads the heather on the Grampians, or a Scottish car listens to the babbling waters of the rushing Tay.

On March 1st, 1638, a storm broke forth which not only convulsed Scotland to the very centre, but shook the broad foundations of the English throne, and in its issue mightily concurred to bring the head of the King of England to the block. This was the proclamation, by the heads of the Presbyterian party, of the "Solemn League and Covenant," whereby they bound themselves, at the risk of their property and life, to uphold the principles on which the Kirk was founded.

A few details of this great religious movement may, perhaps, not be out of place. Charles the First, with all that blind folly and obstinate bigotry which has made the race of the Stuarts as much hated and despised in the British isles as that of the Bourbons on the continent, in spite of all warnings from those who knew the temper of the nation, would persevere in attempting to force the Prayer-book on the Scottish people. Sunday, July 23rd, 1637, was the day appointed for the introduction of the new servicebook into the churches of Edinburgh; and a great concourse of people, besides the Lords of the Privy Council, and all the grandees in Church and State, assembled in the High Church of St. Giles. Amongst the audience there sat in the aisle an old woman, named Jeannie Geddes, who viewed with equal amazement and horror the Dean of Edinburgh, in his surplice, bowing and gesticulating, and reading prayers out of a book, until, just as he announced the collect for the day, old Jeannie, who could stifle her wrath no longer. with an exclamation which we shall not repeat, shouted out, in broad Scotch, "Thou fause thief! Dost thou say the mass at my lug (ear)?" and immediately, suiting the action to the word, took up the little stool on which she sat and hurled it at the dean's head. In an instant all was uproar; the women of the congregation rushed to the desk, and the dean, to avoid being torn to pieces, pulled off his surplice and fled. Thus terminated, at least for a time, the attempt to force the Prayer-book on the sturdy Scots. This unseemly riot was soon followed up by the event before alluded to, the formation of the Solemn League and Covenant, one of the most remarkable events of Scottish history.\*

<sup>\*</sup> We are not fond of recommending any not strictly religious books; but should any of our readers desire a fuller acquaintance with the struggles and sufferings of the Scottish Covenanters from 1005 to 1088, they will find a very interesting account in Vol. XII., No. 100 of "Chambers's Miscellany." The Number may, perhaps, be obtained separately for 2d. or 11d.

It was, then, on March 1st, 1638, that a vast multitude of persons, with many nobles at their head, assembled themselves in the Grayfriars Church, Edinburgh, and there signed the National Covenant, some with pens dipped in their own blood. No language can adequately describe the zeal, the enthusiasm, the tears of joy with which this Solemn League and Covenant was signed by hundreds of thousands, through the whole length and breadth of the land. abhorrence of the Scottish people against Popery and Prelacy burst forth in a flame which spread over Scotland as a sheet of fire. One place of note alone, Aberdeen, the spot of Rutherford's confinement, refused to sign the Covenant. But the flame, if it did not melt the cold hearts of the men of Aberdeen, burnt off the bands which held fast the prisoner of the Lord, and Rutherford was allowed to return to his beloved Anwoth. Alarmed at the aspect of public affairs in Scotland, the King agreed to abolish the High Commission Court, by the sentence of which Rutherford had been banished; and with the fall of this engine of tyranny its sentences tacitly if not actually expired. He ventured, therefore, to return to his own people, where he laid himself out, if possible, more earnestly and laboriously than before, in the work of the ministry. The times were peculiar. There was great zeal and excitement, especially in the south and west of Scotland; and if many, like Jeannie Geddes, savored more of the flesh than of the Spirit, and thought that deans and surplices were best put down by three-legged stools, there were others, doubtless, differently minded, who sought the Lord's face by prayer and supplication.

At this critical juncture, then, Rutherford returned to Anwoth, and stood up once more in his own pulpit. From all quarters, far and near, people flocked to hear him preach. Though we have none of his sermons preserved, yet we may well gather from his letters what they most probably were. The force and originality of his ideas, the pithy homeliness of his expressions—a point in which the Lowland Scotch far exceeds the more tame and polished English, and in which he peculiarly excelled—the solemn views of eternity which weighed with such pressure on his own soul, the earnestness which fired his eye, animated every feature of his face, and broke forth from his tongue, and above all, the flame of holy love which burned in his heart towards the blessed Jesus,-all this, which we see in his letters, we may well conceive was stamped upon his ministry in the pulpit. He had not been to Aberdeen for nought. How feelingly and experimentally could be now speak of the consolations with which the Lord had bedewed his soul, of the hard thoughts which he had once entertained of him, and how they had been all dispersed by his sweet presence, of the promises applied, of the views he had had of the boundless fulness of Jesus! How he would extol him as "the chiefest among ten thousand, and the altogether lovely!" We may picture to ourselves how he would be Look at those upturned faces, those streaming eyes, that hushed attention, that drinking in every word of the preacher as it fell from his lips. How his "honored and dear brother" Earlstoun

the younger, and the old laird of Cardoness, with his wife and son. and good old John Bell, his ruling elder, and youthful Ninian Mure. and his attached friend Robert Gordon, and poor Lady Kenmure, in her widow's weeds, and many other gracious hearers, his joy and crown-whose names are written in heaven, but of whom time has preserved no note—would hail the re-appearance of their beloved pastor. Without trespassing too far into the regions of imagination, we may picture to ourselves the affectionate greetings on both sides when pastor and people were thus once more brought together, and the warm burst of feeling which thrilled in their bosoms, restrained only by godly jealousy lest nature should usurp the place of grace, and exalt the man rather than his Master. "Ah! but this is only a picture of your own imagination," some cold-hearted reader may exclaim. Granted; but a picture, probably, not far from the reality, and one that may at any rate serve to transport our thoughts to those good old times when there was in religion a reality and vitality, and amongst the people of God a union with each other, and an earnestness and devotedness to their common Lord, of which, in these cold, heartless days, we seem to know but little.

But he who fixes the bounds of our habitations had determined another place of abode for his servant Rutherford than his beloved Anwoth. In November, 1638, the Covenanters held a General Assembly of the Church at Glasgow, which was attended beyond all precedent, not only by its members, lay and clerical, but by all the nobility and gentry of any family or interest in Scotland, and a vast concourse of the people. Disregarding the protest of the bishops and the threats of the King's commissioner, the Marquis of Hamilton, who in his Majesty's name dissolved the Assembly, they declared all the acts establishing Episcopacy in Scotland null and void, abjured and abolished Prelacy, condemned the Liturgy and the Book of Common Prayer, restored Presbyterianism in its former purity, and pronounced sentence of excommunication against eight of the fourteen Scottish bishops for actual crimes. Before this august assembly Rutherford appeared, and related to it all the proceedings of his banishment to Aberdeen. We need hardly say how this account was received by it, for we may be sure that the deepest sympathy with the sufferer and the highest indignation against his oppressors would pervade every man in that assembly. But as a mark of their esteem for his character, the Assembly appointed him Professor of Divinity at St. Andrews, and colleague in the ministry with Robert Blair, with whom he had been previously acquainted, and to whom he seems to have been much attached. With this appointment, as recognising in it the voice of God, Rutherford at once complied. St. Andrews had been the seat of the deposed archbishop, Rutherford's former enemy and persecutor, and, to use the words of the Memoir before us, "by that means the seat of all superstition, error, and profaneness;" for such throughout Scotland was the universal detestation of bishops, that scarce any could be found to accept the office but men of doubtful character.

therefore the object of the General Assembly to transfer to that University a man not only of Rutherford's great abilities to fill the chair of divinity for the instruction of the students, but a man of God, full of zeal, and warmth, and love, to occupy the pulpit.

A learned ministry was viewed with much favor by the Puritans, especially in Scotland, and in their case, perhaps, with some reason, not only because they were so much engaged in controversy with Popery, but from the very character of the Scottish people, who, naturally keen-witted and disposed to argument, and extremely well educated in the village schools, were at that time, at least, great students of the Scripture. Learning and godliness were in those days combined as never seen before or since. Some of the most godly men of whom there is any record then taught at the Universities. Luther at Wittenberg, Calvin at Geneva, a few years later Dr. Owen and Goodwin at Oxford, gave lectures in divinity, and devoted all their time and abilities to the service of the sanctuary. We cannot, therefore, wonder that the General Assembly at Glasgow chose Rutherford as the standard-bearer at St. Andrews. Though this step necessarily broke asunder his tie to Anwoth, yet we find, in his letters from St. Andrews, no mourning over it, no soul yearning towards the scenes of his early ministry, as is expressed in his letters from Aberdeen. The reason of this it is not difficult to discover. What Rutherford panted after was, to be employed in the service of his Lord and Master, and whether that was the exercise of his ministry at quiet Anwoth, or occupying a more public situation at St. Andrews, he was content. The effects of his labors there were soon seen. In the scanty Memoir before us it is thus recorded,

"And here God did again so second this eminent and faithful servant, that by his indefatigable pains, both in teaching in the schools and preaching in the congregation, St. Andrews, the seat of the archbishop, and by that means the nursery of all superstition, error, and profaneness, soon became a Lebanon, out of which were taken cedars for building the house of the Lord, almost throughout the whole land; many of whom he guided to heaven before himself, who received spiritual life by his ministry, and many others walked in that light after him."

Here then for the present we leave this blessed and highly favored man of God. We have yet in store his death-bed, of which we have a pretty full account; and we should be doing injustice to him, as well as to our readers, were we not to give them the benefit of that striking and edifying scene.

When God speaks peace, it guides and keeps the soul, that it turn not again to folly. (Ps. lxxxv. 8.) When we speak it ourselves, the heart is not taken off the evil; nay, it is the readiest course in the world to bring a soul into a trade of backsliding. If upon your plastering yourself, you find yourself rather animated to the battle again than utterly weaned from it, it is too palpable that you have been at work with your own soul, but Jesus Christ and his Spirit were not there.—Owen.

### POETRY.

#### OUR LIGHT AFFLICTION.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17.

How little and how light
Are all my suff'rings here;
With my Redeemer's cross in sight,
They cannot claim a tear.

My griefs are swallow'd up When I by faith can see The deeper sorrows of the cup The Saviour drank for me.

And when I thus can feel What my vile sins have done, My heart grows soft, no more like steel, But wax before the sun.

Self-pity then gives place To meltings from above,

Godmanchester.

While I with weeping wonder trace Emmanuel's bleeding love.

In favor'd times like these, My head anointed fresh, Trials themselves the spirit please, Though painful to the flesh.

But when the Lord departs,
And unbelief grows strong,
No present good true peace imparts,
I sorrow all day long.

'Tis only while I see The soul-transporting sight Of Jesus and his love to me, That any cross is light.

W.B.

#### A SURE PROMISE.

What is this within my heart
That hope and fear inspires?
When shall I find the promis'd rest
My soul so much desires?

The vanities of time and sense Have lost their pow'r to please; They cannot take away my pains, Or give my conscience ease.

When to my earthly friends I turn, And look for comfort there, I find they cannot cheer my heart, Or drive away my care.

The rest for which my spirit mourns The world can ne'er bestow; This heav'n-born peace, this holy joy, Worldlings can never know.

When shall I feel the blessed love For which I sigh and pine, Shedding its influences abroad In this hard heart of mine?

O canst thou bear to disappoint The longings thou hast given? Or wilt thou suffer me to die, Unless assur'd of heaven?

O no! the Lord of life has made His promise firm and sure; The work his Spirit once begins Shall to the end endure.

These verses were written by a young lady who in the providence of God, through ill health, some years ago came to B—. She had been brought up amongst the general professors (who for the greater part have a desperate enmity against the doctrines of grace,) but, through the solicitation of a friend, came to hear me, and then she was convinced that her religion was nothing worth; and though she incurred the displeasure of her friends, she abode by the truth, and I have every reason to believe that she died in the Lord. The last time I saw her, when too ill to get out to hear, I mentioned the text I had preached from the day before, 1 Kings xviii. 44. She said, "That is exactly my case. I dare not say that I cannot see this small cloud." I replied, "An abundance of rain is behind." She took an affectionate farewell of me, believing she should never see me again, telling me how the word had been blessed from my mouth. Just before her death, she requested her mother to send me, after her death, Romaine's works, as a token of affection.—I. G.

Show me a man's books and companions, and I will tell you what sort of a man he is.—W. T.

#### THE

# GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 0; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

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Vol. XX.

AN UNPUBLISHED SERMON, BY MR. HUNTINGTON, PREACHED FEB. 27th, 1799, BEING THE DAY APPOINTED FOR A GENERAL FAST.

(Concluded from page 78.)

By his being "low," then, I understand his derivative kingdom, which was given to him by his Father, and respects him as God-man Mediator, for this kingdom he received as a gift; all the subjects of it were given to him from everlasting, and he appointed King of this his mediatorial kingdom. If we consider him in this respect as King of grace, King of Zion, as a spiritual Prince, reigning in the hearts of people, he may truly be said to be "low," for he has always had the fewest subjects to reign over; but the time will come when he will have the largest kingdom that ever was. Then he that is now low will be exalted. There have always been some little resemblances or shadows of it held forth; for, as I said before, the Babylonian empire was a type of it. When he came in the flesh he had only twelve disciples at the beginning of his ministry; and at his death, only one hundred and twenty; but after the day of Pentecost, this kingdom enlarged itself greatly, for the apostles going forth into the Gentile world, there were multitudes added to the church of such as should be saved. Under Peter's two sermons we read of several thousands being converted; and the apostles and disciples of the Lord being scattered abroad by persecution, the light of the glorious gospel of the blessed God so increased, that in a very little time it reached as far as the East Indies. Thus was Christ's kingdom enlarged, and it shadowed forth that wonderful enlargement which is to take place when the spiritual reign of Christ commences. After this enlargement it got again into a very narrow compass, and remained so till the time of Constantine the Great, who was a lively type of the Lord Jesus Christ, and is the "man-child" of which the church travailed; and when she had brought him forth, he was caught up to God and his throne, converted to Christ, blessed with heavenly-mindedness in his soul, with life and peace in his conscience.\* He is said to rule all

<sup>\*</sup> There is no real ground to believe that Constantine was a partaker of grace. Milner, who usually has charity enough and to spare for doubtful characters, thus speaks of him: "Whether he really loved the gospel and felt its influence on his own heart, is a doubtful question." "Constantine was disposed to give his sanction to any creed (i. e., Arian or Trinitarian) to

nations with a rod of iron, which he certainly did, for he went forth conquering and to conquer. He subdued the idolatrous Pagan nations. destroyed their temples, abolished their idols, encouraged Christianity. and wherever he went, his mother, Helena, followed after, building places of worship. In this emperor's reign, the word of God seemed mightily to grow and prevail, for both the Eastern and Western empires were subdued by him, and Christianity established among them, so that the kingdom of Christ again blazed out a little under his reign. But after his death, Arianism, which is of the devil, broke out in such a manner that all that seemed to be carried off by the flood; after which God in just judgment suffered the Turks to enter into the East and overrun great part of the empire, and with them in came the cursed creed of Mahomet, with all its "deceivableness of unrighteousness." Into the Western Empire he suffered the Goths, Huns, and Vandals to break forth and subdue it, who spread devastation and destruction wheresoever they went; and this paved the way for the Pope, the devil's own son, the "man of sin and son of perdition;" for soon after the iron legs, the strength of the empire under the emperors, were done away, and the kingdom was divided into ten kingdoms, the ten toes of the great image. Among these it was that "the little horn," the Pope, sprang up; for these kings are said to receive power as kings one hour, or at the same time with the Beast. And when this was done, these Popish errors or doctrines of devils so spread that Christ's kingdom appeared to be almost rooted up. But by and by, under Wickliffe, we have it glimmering out again. Then, under Luther, at the Reformation, we have it more plain, since which time it has been on the decline; but all these little revivals seem to point out and shadow forth that glorious time before us, when Christ shall have dominion from sea to sea and from the river to the ends of the earth.

Christ, therefore, may now truly be said to be "low," and he must be lower yet; for I verily believe that the Prince of Wales has more subjects than he has in all the world. Aye, say you, you were always

It may seem ungracious in us to find fault with Huntington; but we could not conscientiously pass by such a mistake as he has made here.

which the majority (of the Council of Nice) should agree." "He seems in doctrine to have followed the semi-Arianism of Eusebius, or perhaps more properly may be said not to have understood the gospel in any light; and the latter part of his life it is allowed, on all hands, was very faulty." "Faulty" enough, one would think, when, in a paroxysm of anger, he caused his son to be put to death, had his wife thrown into a furnace, and, from suspicious jealousy, ordered the public execution of his nephew. Neander, by far the best of all our church historians, is more decided still, and declares that "Constantine must have been conscious that he was striving not so much for the cause of God as for the gratification of his own ambition and love of power; and that such acts of perfidy, mean revenge, or despotic jealousy as occurred in his political course did not well befit an instrument and servant of God such as he claimed to be considered, but were instances of lamentable self-deception." His mother, Helena, was a superstitious old woman, who pretended to have found the true cross at Jerusalem, and the chief inventress of those "Holy Places" there which have for centuries set the Greek and Latin churches by the ears, and made Christianity to the Mahometans a ridicule and a stumblingblock.

a poor narrow bigot. Yes, and I say again, that I do verily believe that the Principality of Wales contains more subjects than our dear Redeemer has in all the world. And yet I believe at this time there are more of the darlings of his soul in this island than in all the world besides, and here he has but a very few. His kingdom is, then, truly low, very low, though it must be lower yet; for if we take away all the Arians, all the Sabellians, all the Atheists, all the Deists, all the Formalists, all the Papists, and all the Arminians, pray, what will there be left? But very few indeed, so few that a little child may write them. If we look abroad in different nations, there is no appearance of any revival; all appear to be lying in the hands of the Many talk of much gospel in America, but I do not believe one word of the circular letters that are soing about amongst us, no, not a word of what they say; for I have had letters from almost all parts of it, from poor sensible sinners and hungry souls, and they all complain and tell me that they may go up and down seeking water, but there is none. They may go from place to place, and city to city, but not hear one gospel sermon; not even one profession of the gospel in the power of it upon their hearts; nor one comfort of the Holy Spirit communicated to their souls. And there are now two or three persons in this chapel, who left the country and came here to sit under such a poor ministry as mine, that they might have their souls fed with spiritual food. I say there are now two or three of them in this chapel; so true it is that the kingdom of Christ is very "low." And the generality of preachers and professors in this metropolis, what are they? Nothing but the children of the devil. Aye, say you, you talk like a madman. Yes, but I know what I say, and will insist upon it; for if you go to almost any minister in this place, or to any in the nation, or to the generality of professors, and ask them to give you an account of the power of God upon the heart, and a description of the kingdom of God set up there; ask them what the power that it stands in is; how it stands in righteousness, and peace, and joy in the Holy Ghost; and ask them what this peace is, and what joy in the Holy Ghost is; and they can give you no account at all about it, no, none at all. Christ, as a spiritual Prince, as the Prince of Peace is, then, now very "low."

There were many precious ministers among us; but I declare they appear to be all gone, to be all taken away, and to be succeeded by a parcel of tools, trumped up and sent out by the devil and hypocrites, novices, young, raw, inexperienced men, who are puffed up with the pride of Satan, and will fall into the same condemnation with him at last. These have only a name to live, while they are dead; such as never had the experience of one truth essential to salvation, or one impression of the gospel in the power of it upon their hearts. This may truly be called the day of the great slaughter, when the towers fall. Thus Christ is "low," and he must be lower still, when

the outer court is gained over and the Witnesses slain.

By "the outer court," I do not so much mean the Established Church and Arminians, (though they are a part of it,) as the bastard Calvinists among the Dissenters, who have got a few sound notions

of the truth in their heads, but who have no power or experience of the grace of God in their hearts. These, I think, are principally meant by the outer court, because they in profession are the nighest to the Lord's temple. These bastard Calvinists are the outer court, who are to be given up to the power of the Man of Sin. Now, in the Establishment there are some that do profess and exercise a little morality; many of them are hospitable and charitable, and sometimes we see one building an almshouse here, another a hospital there, &c. &c. Many of them are forward at these things, and are very good to the poor; but among Dissenters there are the worst of usurers and oppressors, who have learned sufficient in their heads to know that salvation is not of works, and therefore we seldom have them going out after or exercised in this way. No, no; they are Dissenters, and salvation is not of works; so indeed they are Dissenters, and that of the worst kind, for they dissent from all that is good. And, as I said before, among these vermin there are some of the worst of usurers and oppressors out of hell, destitute of every principle of charity and liberality. These are the worst enemies that Christ has, and the greatest enemies to the power of godliness. These, therefore, I principally understand to mean "the outer court," which the angel was commanded not to measure; and all these shall be gained over by the Man of Sin, for all shall worship him whose names are not written in the Lamb's book of life. "Measure it not," is the order, "for it is given to the Gentiles." But who are the Gentiles? The Romans; for Christ is said to be delivered into the hands of the Gentiles, and it was they that crucified him; and we know that he was crucified and put to death by the Romans.

The first step towards Popery is Arminianism, and the bastard Calvinists are all going over into union with these. Then, when these materials are all assembled and united together into one body, the next step will be into Popery; and when this comes to pass, then the Witnesses will be slain; then Christ will be at the lowest as

King of Zion.

By slaying the Witnesses, I do not understand so much their being seized and put to death literally, (though perhaps some may fall this way,) as that they will not be permitted to preach, nor God's saints that may then be permitted to hear. Places of worship will be all shut up, so that I believe, during all that time of three years and a half, there will not be one gospel sermon preached or heard. And what makes it appear that this will not be a literal slaying is, that their bodies are not to be put into graves all that time. Then the power of the holy people shall be scattered, and their privileges taken away. This is still before us, and then the Lord's kingdom will be at the lowest.

"Exalt him that is low." Solomon says, "In the multitude of people is the king's honor; but in want of people is the destruction of the prince." (Prov. xiv. 28.) Christ as prince is now low. He has but a few subjects to reign over, but it is said he shall be "exalted," and if a multitude of people is the king's honor, how he will be exalted and honored when all the kingdoms of this world shall become

his! Then will the diadem and crown be no more in the hands of other people. It shall be Christ's for ever, and the kingdom shall not be for other people; for the greatest kingdom that ever was shall be given to the saints of the Most High. Then shall nations beat their swords into ploughshares, and their spears into pruning-hooks; then nation shall no more rise up against nation, neither shall they learn war any more. Then the subjects of Christ's kingdom shall be abundant; then shall he that is now low be exalted, be extolled, and be

very high.

"Exalt him that is low, and abase him that is high." This means the Pope, the heir of hell. He is high, but he shall be abased; he is not yet at his highest, but as soon as he has gained over the outer court, and the Witnesses are slain, then for three years and a half the great Whore, the Romish Church, shall say, "I sit a queen; I shall see widowhood no more, neither the loss of children." Then they of that communion shall send gifts one to another, rejoice over the Witnesses, and make merry, because they tormented them by openly protesting against their doctrines of devils. But, alas! her end is then near. The triumph of this hypocrite will then be but short; for when she is upon this pinnacle of her glory, then her everlasting destruction is at the very door. "Therefore," says God, "her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burnt up with fire, for strong is the Lord God that judgeth her." (Rev. xviii.) And if we look at the situation of Rome and the country about it, it appears to be situated upon liquid fire, for the bowels of the earth all about her are stuffed with nothing else but fire, and she is surrounded almost by burning mountains; so that it is but for the Lord to crack the crust of the earth, and she is at home at once, in a moment. And it appears as if the city was to be burnt with fire, for thus we read, "The merchants that were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city!"

But the City, in its mystical sense, which consists of all the Beast. the whole body of the Papists, this is to be destroyed in another way. When the ten kings sprang up, you know they agreed and gave their power to the Beast, supported the interest of that cursed bunter, the great Whore; but when the mystery of iniquity is full, and the words of God are finished, and the number of her days, 1260, draws near to an end, then these said kings shall be converted and be used as instruments to destroy that whore which they once supported; for so we have it, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will." (Rev. xvii. 16, 17.) And as the Lord has so long continued his gospel in this island, I believe he will continue it; and I have not a single doubt but a king of England will have a hand in destroying that strumpet of the devil, and be one of the ten. Then he that is "high" shall be "abased."

Now at the end of the three years and a half, the Spirit of life from God entered into the Witnesses, and they stood upon their feet;

and they heard a great voice from heaven, saying unto them, "Come up hither," that is, into heavenly-mindedness, into the comfort and joy of the Holy Ghost, and they begin to bear witness for God again. Then an angel is represented flying through the midst of heaven, having the everlasting gospel to preach to every nation, kindred, people, and tongue. And this is the way the Beast will be destroyed; for this cloud of witnesses going forth to preach, then the ten kings' hearts are turned; they are savingly converted to God; Christ takes possession of their hearts; and as this gospel of the kingdom will so rapidly spread, so the kingdom of the Beast, which is full of darkness, will be discovered, and give way. The devil and his works will be thrown down and lost out of sinners' hearts. And such light, life, love, power will be put forth and communicated, that a nation is said to be born at once, and the earth to bring forth in one day. This will destroy the Beast, and demolish his kingdom, and break the power of the devil; and so we have it, after the angel has gone forth with the everlasting gospel to preach, then another follows after with this cry, "Babylon is fallen! is fallen!" And Christ declares that he will destroy her this way, by the apostle Paul, "The Lord shall consume him with the Spirit of his mouth, and destroy him with the brightness of his coming, even Him whose coming is after the working of Satan, with all power, and signs, and lying wonders."

When Christ pours out his Spirit upon the people, then the devil will be cast out of their hearts; and when he arises as the Sun of Righteousness upon their souls, with healing in his wings, then the light of life will be communicated to them, they shall be translated out of the devil's kingdom, and so become subjects of Christ's own. This is conversion. And in this way he that is "high" shall be "abased." "But," say you, "what becomes of the Turk all this while?" O. never fear! the devil will have his own, sure enough. "The way of the kings of the East shall be prepared;" by which may be meant the Tartars, the Chinese, the Emperor of Russia, &c. They have a saying among them, that it will be done by a people of flaxen hair, and we know the Muscovites answer this description; and so he shall be brought down. And when the Turkish let and the Papist stumblingblock are both taken out of the way and removed, then the last "overturn" will take place, and He will come and take possession "whose right it is." And it shall be "no more in the hands of other people, but it shall be given him." Then they that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. He shall clothe them with shame, but upon himself shall his crown flourish. In that day, when the Witnesses rise, the Lord God shall blow the trumpet, and shall go with the whirlwinds of the south. Then the stone shall demolish the Image; it shall totally do it away, and it shall fill the whole earth. For thus saith the Lord God, "Remove the diadem, and take off the crown; this shall not be the Exalt him that is low; abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Now this kingdom to come is spiritual; it alters not the order of things in nature. Some

have been dreaming of a universal empire, of a universal republic; but this will never be. When this kingdom comes, there will be kings and kingdoms, as now. We are at a point in this, because these kings shall be nursing fathers and queens nursing mothers to the church. There will not be a throne but what it will be filled by a person that has Christ in his heart. And when Christ comes, he will not come in a visible way to the bodily eyes, for this kingdom "cometh not with observation;" it is not anything to be seen. hold it is "within" his people. It stands in power, and is set up by the inward working of the Holy Spirit in believing hearts. And this is everlasting; for grace shall reign through righteousness unto eternal life. But when will Christ come? Blessed be God, we are not altogether at a loss to know this. No; I believe in my soul he will come and begin this work before some now living taste of death. I mean within the age of men, viz., threescore years and ten. When he does come it will be in a private way. None will know anything about it but God and themselves, until the work is finished. He will dwell in them by his grace and Spirit, and reign in them by faith, by love, by joy, and peace. And I know some in this chapel now that he has come to in the same way. They have come under the word with some friend or other merely out of curiosity, and such power has been communicated that they could not get away from it. And after he has led them three or four months into their closets in private, then he has more openly manifested himself to them, and out they have come; and nobody knew anything of it but God and their own consciences. Within these two or three years I have known some that have come this way who never spoke to me, neither did I know anything of them till the work was done. This is Christ's coming to his people; and in this way he establishes his kingdom, or erects the empire of grace in the heart, and makes the conscience a principality of peace for himself, the Prince of Peace, to sway his scep-And the time is coming when he will universally reign in his people's hearts. This kingdom is promised and given to him; for "the earth shall be filled with the saving knowledge of God, as the waters cover the sea."

Then he that is "low" shall be "exalted," and he that is "high" shall be "abased." Then he shall possess the kingdom promised "whose right it is;" it shall be given him, and it shall never more be overturned, for the end of this reign will bring on the 1000 years' reign; this will lead to the General Judgment, and that will issue in endless glory. When the 1000 years are expired, which will consist in Christ's personal reign with his people, then this will commence. Then Christ will lay by his regal sceptre; his mediatorial kingdom will be gathered together; all the subjects of it shall by Christ be delivered up to the Father, and "they shall again pass under the rod of him that letteth them." This being done, then he shall reign one with the Father and the Holy Spirit, as King of glory to all eternity.

But will the Lord Jesus Christ wear a crown when he comes to establish his kingdom upon earth? Yes, as sure as you are born.

But, will there be diamonds in it? Yes, that there will. And his crown is none other than such wretches as we poor saved sinners; for so we have it, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." the Lord their God shall save them in that day as the flock of his sheep, for they shall be as the stones of a crown lifted up, as an ensign upon his land." For how great is his goodness, and how great is his beauty. "Corn shall make the young men cheerful, and new wine the maids." Thus he will have a crown, as other sovereigns have. Now when this time of trouble before us comes on, this should be our comfort, that Michael, the Prince of Peace, shall stand up, and shall display his power in the behalf of his sheep, and every one shall be delivered that shall be found written in his book. All the others shall be gained over by the Man of Sin. And this will make manifest who are the sheep and who are the goats, who have the root of the matter in their hearts and who not. And at this time. no doubt, large privileges and honors will be held out to bring professors to recant and turn their backs upon Christ; and none but the elect shall stand the test and come through this fiery trial. These God will purify, as silver is purified, and try them as gold is tried. He will thoroughly purge away all their dross, and take away all their tin; and they shall come forth as gold from the furnace seven times purified; and the people that do know their God, they shall be strong and do exploits; for at that time Michael, the great Prince, that standeth for his people, shall show himself, and every one of his redeemed shall most surely be delivered. This, then, ought to comfort us when the Whore comes to her last pitch of glory.

The Papists boast of the antiquity of their religion, and by and by they may boast of their numbers; for all the hypocrites in Zion, and all the outer court, shall be given them. But as God liveth, my religion is the same as Adam's the first; and I know mine is true; it is real and it is genuine; and began long before ever theirs was predicted. Adam believed in a promised Messiah to come, and so do we; his sins were purged away by the blood of Christ, and so are ours; he was justified by faith in Christ's righteousness, set forth by the coats of skins, and so are we. These are the things that I am preaching

unto you now.

Now the main thing with us is to see that we have got this kingdom within us, which consists in righteousness, and peace, and joy in the Holy Ghost; to see that Christ's righteousness is upon us; that our sins are pardoned; that there is peace between God and conscience; that we are partakers of the joy of the Holy Ghost. And if these things are in us, we surely are subjects of Christ's kingdom. But if not, then let us follow after righteousness, peace, and joy. These things are promised freely to poor sensible sinners; they are all free-grace gifts; they are all treasured up in Christ, and are to be received no otherwise than in answer to prayer, "for all these things," says God, "I will be inquired of by the house of Israel, that I may do these things for them." And we shall reap, if we faint not. None that have this kingdom within them shall ever perish, but they

that have not must unavoidably. And that we may be found of this blessed number, God Almighty grant it, if his blessed will, for Christ's sake, and bless the hints dropped. I add no more.

[Though we have given the above as unquestionably a genuine report of Mr. Huntington's sermon, and as possessing, in connection with passing events, a peculiar interest, yet we would by no means be understood as thereby expressing our agreement with his prophetical views, which, though laid down with much decision and positiveness, we consider very far from clear or consistent. Of the conversion and restoration of the Jews he says nothing, though the Old Testament prophecies are full of it, and it is laid down in the clearest manner in Romans xi. 23-32; he gives Christ a spiritual reign, previous to and distinct from the millennium, which he calls his personal reign. He makes the ten kings who destroy the Whore to be Christians, a king of England among them, whereas we believe them to be only temporal and carnal executioners of God's judgments; and winds up the whole within 70 years from 1799, to accomplish it. So that the whole of this work, including the full restoration of Popery in this kingdom, the slaying of the Witnesses, and their three-and-a-half years' silence, the destruction of the Western and Eastern apostacies, at Rome and Constantinople, must all be accomplished within about 14 years from the present time. We have not at present much evidence that the ten kings will be called by grace, for the greater part are bigotted Catholics, and we should like to know how their Catholic subjects would tolerate Protestant and Christian monarchs; and, though we would not drop a word of disrespect towards our Queen, there is at present not much evidence of her possessing the distinguishing grace of God. The Lord, we know, can do a great work in a short time, and therefore we dare not say that Mr. Huntington's views will not be literally fulfilled; but we cannot but confess they strike us as exceedingly improbable, and by no means agreeing with the present train of circumstances and their foreshadowings as now before our eyes.

It may seem great presumption in us thus freely to criticise the views of Mr. Huntington; but, in the first place, we live nearer the end than he did, and therefore have a closer view of passing events; and, secondly, we draw a distinction between his views of prophecy and his views in experience. In the latter, he had the special teaching of God, but in the former, he seems to have borrowed much from man, especially from Dr. Gill, their views of prophecy being almost identical. One more remark we can hardly forbear. The destruction of the Turk by the Russian, which he seems to view as a desirable event, would be the greatest calamity which could befall Europe, and would bring in a tyranny, civil and religious, such as the world has never seen. A year or two ago, men were trembling at the Pope, a poor old withered priest, without a soldier or a ship. Let the Emperor of Russia get possession of Constantinople, they would have more reason to tremble at the Czar.—ED.]

The devil's war is better than the devil's peace. Carnal hypocrisy is a dumb and silent thing, but it is terrible to be carried to hell without any noise of feet. The wheels of Satan's chariot are oiled with carnal rest, and they go without rattling and noise. The devil carries few to hell with shouting and crying. Suspect dumb holiness. When the dog is kept out of doors he howls to be in again. The covenant of Satan to Eve, ("You shall not surely die,") stands with all men by nature, till Jesus Christ breaks peace between us and Satan.—Rutherford.

### A LETTER TO A FRIEND AFFLICTED BY ILLNESS, BY THE LATE J. M'KENZIE.'

My dear Friend in the Lord of life,—A few weeks ago, Mr. M., informed me that you were very unwell, and expressed some fears for the issue of your illness.

My friend, our lives at most are like a person walking into a house at one door, and immediately out at the other. Human life is indeed a vapor, as the passing away of the morning cloud, as a tale told, or a dream of the night. Before we well begin to consider we have a being, our days are ended. We flourish, and in a few days or years we wither and are in the dust. The life of the flesh, which descends to us from the first Adam, is indeed transitory and fading. But, O my friend, to have an interest in the blood and life of the second Adam, the Lord of life and glory, is to live indeed! The first Adam was the federal head of the human race, under the covenant of works; the second Adam was the grace-covenant head of his elect family, under the covenant of promise. Through the fall of the first, life was lost, and death and the curse followed in its stead; through the second, in his blood and right-eousness, life and immortality are brought to light.

First. Spiritual life, which is communicated to the soul of elect sinners in the day of grace, by the quickening power of the Holy Spirit. And where this life is given, there is given to feel the inbeing, the guilt, the loathsomeness, and the power of sin, which feeling will cause the soul to feel condemnation, fear, bondage, and distress of mind. And in such a one the mouth will be stopped, hope of heaven by works will give up the ghost, sinking helplessness in self will be felt, and prayers and sighs for manifested mercy

will go up to God with many fears of not being heard.

Second. The life, or continued power and exercises of this life, will be kept alive by the Lord of life. Throughout our pilgrimage here below, there are a thousand things to deaden and benumb this life in the soul. The snares of Satan, the cares and anxieties of business and the family, the spirit of the world, the carnal mind within, and other things, all tend to wither and damp the life of God in the heart; but the Lord of life appears again and again, and revives the drooping heart and deadened spirit. He enlightens us, quickens us, softens, melts, blesses, encourages, and reproves, just as he sees we need; but he does all in lovingkindness and tender mercy. If he bless and soften our hearts, it is in love; if he chasten, it is in love; if he shine, it is in love; if he hide his face, it is in love. All his ways to his people are chalked out in lovingkindness. "The Lord loveth the righteous."

Third. Through him is life eternal and immortality beyond the grave. "Ye are dead, and your life is hid with Christ in God." (Col. iii. 3.) The life of the believer is, therefore, secure in God, out of the reach of devils, men, sin, death, and the curses of a broken law; and therefore, because Christ lives, the tried and tempted believer shall live also; not because of his goodness or bad-

ness, but because Christ lives. What a sweet mercy is this! And, my dear friend, whether your sickness be for life or death, may the Lord favor you and me with the experimental enjoyment that Christ the Lord of life is our Life and our All in All.

I am, yours sincerely in the truth,

Prescot Street, Liverpool, Dec. 14th, 1848. J. M'KENZIE.

[In eight months from the date of this letter, (August 12th, 1849,) the lamented writer passed into the eternal enjoyment of the life of love of which he here speaks.—Ep.]

# HIS LOVINGKINDNESS, O HOW GREAT:

Dear and much-esteemed Friend and Brother in affliction,—I dare say you have been expecting a note from me before now; but I have been confined to my bed ever since I saw you till last Sunday, about noon, and I am still very weak; but, blessed be God, I am gaining strength every day. I hope, through mercy, to be able to get about soon. I should have been glad to make one in your little assembly next Sunday, if it had been the will of God; but he is not confined to means, although, for my own part, I have often enjoyed the means beyond anything else. I sometimes, like David, can say, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God." "For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness."

But I am not always the subject of these feelings, nor have I been on this bed of affliction; but I have had some blessed feelings, and I have had a great many very bad ones. I have been left to fret, and murmur, and repine at the dispensation of a good, kind, and gracious God, who has been very kind and tender to such a poor worthless, ruined, guilty, undone rebel as I have been all my lifetime. O when I think of the very many awful departures from him, ever since I have known something of his tender love and care for me; how many mercies I have received, and what poor returns I have made; and even now to look at the tender compassion and kindness he has shown me since I have been on this bed of affliction; the many friends he has raised up for me; it is wonderful that he takes notice of such rebels as we are!

It is something remarkable, that when I was laid down I had this portion of his word resting on my mind; and I felt quite sure I should not want for the common necessaries of this life, "In his hands are all the corners of the earth, and the strength of the hills is his also." I believed I was a little corner of his earth, and so was in his hand; and the hills I took to be the high and lofty of this world, where all the gold and silver were, and denoted their strength, and that was all his; and as he had said "the gold and silver" were his, and "the cattle upon a thousand hills," therefore I knew he could, and I believed he would, supply me from that

source. He has up to this time, in a most wonderful way, and I hope he will to the end, for which I desire to be very thankful; and I can say that "mercy and goodness have followed me all the days of my life," although I am often so shortsighted that I murmur and say everything is against me, and nobody has such a path as I. But

"When I can say, 'My God is mine,'
When I can feel his glories shine,
I tread the world beneath my feet,
And all that earth calls good or great."

But these seasons are short, yet they are very sweet while they last, and make the soul long for their return. But it is needful for us to have winter seasons as well as summer; we should not so much prize the light if we never were in the dark. So it all works together for our real good, only we do not see it so always.

But I must bid you and your beloved spouse farewell, wishing

you both much of the Lord's presence.

W.R.

The minds of men by nature are universally and equally barren, with respect to works of righteousness and holiness, meet for and acceptable to God; they are all, as the earth, under the curse. Men differ as to intellectual abilities and natural inclinations; but as to a principle of living unto God, our nature is equally corrupt in all.

—Oven.

Fanaticism interprets according to its own yagaries, and not according to God's word; fanaticism leaves the word, and rises into its own wild spirit; fanaticism interprets God's providences as miracles for self, and says, "God is working miracles for me. I am the favored one of God. I have a special mission from God, and all my enemies are God's enemies." Then it proceeds to say, "I belong to the true church of God, and all that do not go with me are heathens and heretics."— $D'Aubign\hat{e}$  (preface to the "Protector.")

O my soul, look forward a little with seriousness and attention, and learn wisdom by the "consideration of thy latter end." (Deut. Another of thy mortal days is now numbered and finished; and as I have put off my clothes, and laid myself upon my bed for the repose of the night, so will the day of life quickly come to its period, so must the body itself be put off, and laid to its repose in a bed of dust. There let it rest; for it will be no more regarded by me than the clothes which I have now laid aside. have another far more important concern to attend. Think, O my soul! when death comes, thou art to enter upon an eternal world, and to be fixed either in heaven or in hell. All the schemes and cares, the hopes and fears, the pleasures and sorrows of life will come to their period, and the world of spirits will open upon thee. And O how soon may it open! Perhaps before the returning sun bring on the light of another day. To morrow's sun may not enlighten mine eyes, but only shine round a senseless corpse, which may lie in the place of this animated body.—Doddridge.

# "FIGHT THE GOOD FIGHT OF FAITH."

"Ah," says one, "I cannot fight, because I do not know that I have faith." "I cannot fight," says another, "unless faith is in exercise, and that is out of my control." "I do not understand it," says a third, "for faith is a passive grace; it can only accept what is applied; under other circumstances it is as if it had no being." But, says the

Holy Ghost by Paul, "Fight the good fight of faith."

Now this is applicable to all Christians, and it becomes each living soul to ascertain if he be fulfilling the holy injunction, for "every word of God is good, and the just shall live thereby." Negatively, this injunction does not mean that every one is to do battle for the peculiar dogmas which he may have embraced, and waste his life in unprofitable controversies. Rome may carry fire and sword through the land, and delude herself that she is warring a good warfare; but such a course only goes to establish a system devised by man; it is a battle for a creed. Mahomet did this, and planted his standard in many lands; and history furnishes the names of many a leader who has persuaded hosts to receive his mark. Were this the solution of the text, then the end would sanctify the worst of means, and the disputatious, the controversialist, and the zealous bigot, would be better Christians. But these war against the faith, and not with it, and are the enemies alike of Christ and of their own souls.

To say a few words of what the text means positively, I should say, the fight commences with the earliest dawn of spiritual life, and is very efficacious in tears before God. Light has entered; nakedness is seen; the judgment is dreaded; tremblings seize; fears thicken; concealment is sought, as well from man as God; loneliness reigns; hope is unknown; hell is anticipated. But the leaven works, faith is fighting, the soul bemoans itself, sighs awake, tears burn; and these are faith's first prayers, her earliest conflicts. Already she is an overcomer, for she has opened the ears of the Lord God of Sabaoth; a little help has descended, strength is imparted, hope glimmers, earnestness presses, speech succeeds, and "Lord, help me!" is the ardent This is the knocking which Jesus loves to hear; it pleases him well; his bowels yearn, and he speaks a precious promise; faith receives it, the heart treasures it, and the renewed soul is nourished. But ignorance sorely besets the Christian in the opening of his days. He is apt to think his mountain stands strong, and that his peace will flow as a river. He thinks his lively frame will be permanent, that the strength received will endure. He is full of zeal; big with expectation of doing great things; and expects to leave many pilgrims behind, and many foes on the field. Ah! silly bird; the fowler is spreading a net for you. Now he is caught, sinks very low, feels despair working, anger rising, with feelings of hate, and inclination to blasphemy. He trembles, is afraid to speak, and cannot pray, for he is ignorant of the cause, and concludes that God is against him. He looks about timidly, and fancies that his guilt is transparent, and that Christians set him down for a hypocrite. He is much

with his own thoughts; has much to do with the inward world; he feels he would avoid himself if he could; the hedge or the barn is his covert. Soon he bemoans himself: "What shall I do? Whither shall I flee? What am I? Where am I? Where am I going? What will become of me?" Faith is alive; faith is struggling. "Give it up," says Satan. A groan is the only answer. "You began too late," says he, "and there is something in you different from the rest of sinners. There is no hope." "O," groans the soul, "would I had never been born!" But faith is fighting. Satan cannot quench it, for it stands in the power of God. The eye is inclined to the Scriptures; the steps turn into the ways of Zion; a drawing is felt; a melting succeeds; tears flow; hope brightens; and the earnest soul puts up an ardent cry, "Lord, undertake for me. If a sinner like me can be saved, O Lord, save me!" And here faith is soon triumphant, for the Lord can restrain no longer, and oftentimes manifests himself in sweet views, or rebukes the adversary and sends peace.

Now follows a time of building us; a little more experience is gained; duties are fulfilled; Christian society is sought; usefulness desired; but soon ease invites, and the poor soul dreams it is gospel peace, not perceiving the new snare. Soon he allows greater freedom in general society; and at last finds he cannot reprove what he in himself allows. He begins to stop and think, but has no strength to oppose to the new element. He excuses his defections and thinks he shall soon overget them; but he promises in his own strength, and they are to his temptation like the gossamer to the breeze; they all fail. And now some master sin, that he scarcely knew he was the subject of, begins to exert an unusual power. The enemy is busy, but keeps out of sight. "In vain is the snare laid in the sight of any bird;" but here the poor soul is blinded. The bait is tempting, the flesh is greedy, the moment propitious. Ah! where art thou now? Where is thy past power, and love, and meekness, and fear? Who shall describe the saint in Satan's net? Harrowed with a thousand terments, he attempts no language, and is only heard in groans. In this extremity he will learn a little of the diabolism within him, the close alliance of his flesh with the devil. He will see that the flesh has no sympathy with the new man within, but would rejoice in its destruction, and labors for its overthrow. He will see that the enemy is within; and finding no power against him, he will conclude that he shall certainly fall away and come to nought. In his temptation he felt his lust was on fire, and his inclinations all taken captive, without being able to oppose any resistance, for he could not look at the Bible, and dare not pray. And now he expects to go headlong into sin and perish; and from this point many a professor is seen to come back no more. Like the dog, they return to their vomit; and like the sow that was washed, to her wallowing in the But in the saint, faith is alive, though under a load. The Lord has had his eye on Satan all the time; and when the poor soul has had the experience of these things burnt in him, (for he learns all his lessons in the fire,) the Lord says, "The Lord rebuke thee, Satan. Is not this a brand plucked from the burning?" Now the

poor Christian thinks he is armed against future conflicts. But, alas! in every new trial he finds he is as weak as ever; though an older Christian, he is none the stronger, and his language is, "The Lord has certainly forsaken me; he has given me over to a reprobate mind. I shall fill up the measure of my iniquity, and go down quick into hell. O what shall I do?" But faith comes to the rescue; peeps out after Jesus; and the poor soul in an agony cries, "I must be saved! I cannot take 'No' for an answer. 'Save my soul from the lion, my darling from the power of the dog.' Let my soul be precious in thy sight. O Lord! O Lord, save me!"

Thus will faith, in the true believer, continue the battle. The final victory may be a long way off, and much land remain to be possessed; but experience is the result of every conflict, and the soul begins to feel it is only strong in the Lord; that salvation is of the Lord alone, according to his will. His plea is for mercy. The very sound has a thousand charms. Sovereign mercy, rich and free. He knows, as respects the flesh, he shall be as hateful a sinner at the moment of death, as when light first discovered to him his ruin; but he looks to be an overcomer through grace, and to cry, "Victory, victory, through the blood of the Lamb!"

A VOICE FROM THE WILDERNESS.

# ORIGINAL LETTERS BY J. JENKINS, W.A.—No. IV.

The letter of my Daughter in the faith and my very valuable Friend and Companion in tribulation and in the kingdom and patience of Christ is just brought to my hands; and to convince her that I am ready to comply with any request she makes that shall

be in my power, I will scribble on.

I am sorry to find my dear sister has been so ill; but this illness is not unto death, but to the glory of God, that the Son of God may be glorified in her, whether in death or in life. And he is glorified in this letter. You acknowledge that he is faithful, and that neither faith nor patience has failed in the trial. This is the gold that endures the fire, and will be better of it; for it is more precious than the gold that perishes; and though it be tried by fire, it will be found unto praise, and honor, and glory, at the appearing of Jesus Christ. And he has appeared to be sitting himself at the furnace, and has not suffered the flame to kindle upon you. Thus is his word fulfilled, and your eyes have seen it, and all your soul believes it; and this has been found to his praise, honor, and glory. She that is offering praise now glorifies him, and this is ordering our speech aright. My sister seeth now the salvation of God.

You shall not die yet, but live, and declare again the wonderful works of God; speak of the glorious honor of his majesty and of his wondrous works; of the might of his terrible acts; declare his greatness, yea, abundantly utter the memory of his great goodness, and sing of his righteousness; make mention of the glory of his kingdom and talk of his power; make known to the sons of men

his mighty acts of supporting, comforting, refreshing, easing, and delivering, and the glorious majesty of his kingdom, which is to have no end.

The present afflictions, my sister, are nothing else but the bitter herbs which are to be eaten with the Lamb. The blood of the passover Lamb screens from the avenging sword, and wards off the stroke of divine justice; but still the Lamb must be eaten with the bitter herbs: "For peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." Here is the sweet and the bitter succeeding each other. There must be a ballast for the vessel of mercy, that prosperity may not overset it. Love is the sail, hope the anchor, both in the storm and in the calm, and the daily cross is the ballast; and so he will go safely into the desired haven, that he may be at rest. Remember, it was not long after Israel sang for deliverance and victory, before they were led to the waters of Marah, and when they came there they could not drink, because the waters were bitter. This is the trial of affliction, pain, sickness, and crosses; these are not pleasing to flesh and blood, but the tree of life is put into them, and this sweetens the whole. He is present if the waters are high, and has said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." He will never leave you, my sister, nor forsake you, nor will he let you be alone under any burden, conflict, or trial.

God Almighty himself be with you, support and strengthen you, and make your bed easy with his presence. Farewell.

Yours affectionately,

J. JENKINS.

The Providence of God has two sides; one black and sad, another white and joyful. Adam's first sin was the devil and hell digging a hole through the comely and beautiful frame of the creation of God; and that is the dark side of Providence; but the flower of Jesse springing up, to take away sin and to paint out to men and angels the glory of a heaven and a new world of free grace, that is a light side of Providence. Christ scourged; Christ in a case that he cannot command a cup of water; Christ dying, shamed, forsaken, is black; but Christ in that same work redeeming the captives of hell, opening to sinners forfeited paradise, that is fair and white. weeping in the prison for no fault, is foul and sad; but Joseph brought out to reign as half a king, to keep alive the church of God in great famine, is joyful and glorious. The apostles whipped, imprisoned, killed all the day long, are sad and heavy; but sewed with this, that God caused them always to triumph, and show the savor of the knowledge of Christ; and Paul triumphing in his iron chains and exalting Christ in the gospel, through the court of bloody Nero, make up a fair and comely contexture of divine Providence.— Rutherford.

# TO THE PRAISE OF THE GLORY OF HIS GRACE.

My dear Friend,-While I was reading the word of life this morning, you were brought feelingly into my mind, and a desire flowed into my heart to write you a line; and as this desire still continues with me, I will try and do so. I do not wish to write for writing sake, but I want to feel divine light and life within, and to enjoy the goodness and mercy of the Lord flowing into my heart, to weigh down the sorrow, grief, and anguish which I feel working there. have had some strange feelings and workings within me this morning, and have felt much cast down and oppressed with troubles of many kinds; troubles with and from self; troubles from professors; troubles in the church; and many fears and cares about how this thing will work, and the other thing will end; with some family cares and fears. But there is something else, which sticks closer than all these, which is the daily plague of my heart, and the temptations of Satan, under which my soul groans, being burdened; and at times these two latter things so weigh down my spirit, and follow so closely at my soul's heels, that I greatly fear they will get the mastery over me; for there are such things broken up within from day to day as make my soul start aside like a broken bow.

But this morning my soul was comforted, refreshed, relieved, and eased from its burden, and the word of truth was sweet, savory, and powerful, and I felt a sweet nearness to the Lord, and could plead with him as my Helper and Deliverer, under which my heart was humbled and meekened down at his dear feet, with a humble hope in God's mercy and with precious faith in the love, blood, and righteousness of the Lord Jesus Christ, and such a sweet confidence in the eternal faithfulness of an unchangeable God, who said, in the chapter which I read, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." And what a sweet subject the everlasting love and mercy of the Lord is to a poor, naked, needy, helpless, hungry, and thirsty soul, connected with his eternal faithfulness and unchangeableness! And what should you and I do were not salvation all of grace, from first to last? For I am sure of this, that if there were anything left for me to do to procure my salvation, (even a good thought to think or a desire to produce,) I must sink into despair and die. But my heart does rejoice to feel that it is God's choice which has chosen me, and quickened me, and delivered me, which supports me, upholds me, and comforts my sorrowful soul from time to time. Bless his dear and precious name, my soul desires to crown him Lord of all, for calling me by his grace, for teaching me by his Spirit, for holding me by his hand, for washing me in his blood, for clothing me in his righteousness, for sanctifying my filthy soul in his holiness, for keeping my feet in slippery places, and for holding me on in the straight and narrow path, where at times there seems to be no path at all.

Then, my dear friend, it is not only free grace at the first in stopping our souls from going down to hell, but it is the power of it in turning our souls to God, and bringing us to true and solemn reflec-

tion and repentance, and in all its free actings in touching our consciences when our minds are wandering through the earth, like the fool's eve, and catching at every forbidden object, and would lay hold of it and suck it in and swallow it down as a sweet morsel. for the free actings of divine grace to touch our hearts, open our eyes, unstop our ears, and show us where we are and what we are, and make us hate, loathe, and abhor ourselves, and repent in dust and ashes;-this, my friend, is a change in the feelings, and carnal objects lose their hold; the world and its charms sink into their own place; the deeds of the body are mortified; the poor child is stopped from walking after the flesh, and his soul is in full stretch after the Spirit; so that there is some spiritual-mindedness felt. For "to be carnallyminded is death, but to be spiritually-minded is life and peace;" life in the soul; life in the word; life in the service of God, whether in the house, or in the closet, or in the church; and sweet peace connected with it; peace in the heart; peace in heaven; peace on earth; peace in the house, peace in the church, and peace wheresoever the soul and body is,—whether at home or abroad, whether in the pulpitor out.

This, my dear Sir, I felt on the Lord's Day morning I was with you at O-; and the subject of one heart and one way was truly sweet to my soul, and I felt as happy as a poor wretched sinner could feel in this body of sin and death. I truly felt that there were those among the congregation who understood the difference between the hard heart and soft heart; between the heart of stone and heart of flesh; between the evil heart of unbelief, which departs from the living God, and the new heart, which worships God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh. What can be like such feelings as these? Why it is a little heaven below, to feel sin subdued, unbelief kept down, doubts and fears removed, the devil kept off of one, and all the powers of the soul on search after Jesus, and to have in possession that "Godliness with contentment" which is "great gain." This is a great work for grace to do, to bring an earthly-minded wretch into such a spot and position to walk with the Lord; "for as ye have received Christ Jesus the Lord, so walk ye in him;" and the Lord hath said, "I will dwell in them, and walk in them;" so that that soul cannot walk in the ways of the Lord but when he is led, for "It is not in man that walketh to direct his steps." "A good man's steps are ordered by the Lord, and he delighteth in his way; though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand."

My wife unites with me in love to yourself, Mrs. ——, and to all the friends by name, and kind remembrance to all your family, with many thanks for all your kindness to me and mine.

Yours affectionately,

Woburn, June 11th, 1850.

T. G.

Providences are sometimes dark texts, that want an expositor.—

John Mason.

# INQUIRY.

1. In the case of "flying reports" of misconduct against an individual member of the church, but where there is no positive proof, nor the least tittle of evidence to be had within the church, is the church to admit evidence from without, supposing such evidence to

be of the highest respectability?

2. Should the individual charged be in a backsliding state, would it not be safer for the church in the above case, to leave the matter with God and that individual's conscience (who solemnly denies the charge) than have the denunciation upon our heads, "Better that a mill-stone were hanged about his neck, and cast into the sea, than that he should offend one of these my little ones?"

3. Is the passage of the apostles not applicable in this case: "Bro-

ther goeth to law with brother, and that before the unbelievers?"

#### A WAYFARING MAN.

#### ANSWER.

We consider the subject of inquiry thus submitted to our consideration one of both a difficult and delicate nature, and therefore feel obliged to answer it very cautiously. It is one of those questions of which much may be said on both sides, and there may be circumstances in the case, unknown to us, which might turn the balance either way. It must therefore be understood that our answer rests on general grounds, as distinct from the peculiar features of the individual case.

Two parties are here to be considered; first, the individual mem-

ber; secondly, the church.

1. We will examine the case first as regards the private indivi-Now, as the Lord himself declares that "all manner of evil" shall be said against his people, we may expect what are termed "flying reports" to their prejudice. And It would seem not only opposed to the principle of Christian love, which "hopeth all things," and "thinketh no evil," to give credence to these reports, when the person accused solemnly denies their truth, and there is not a tittle of evidence against him within the church, but also to those natural feelings of justice and equity which the Roman law so well embodied, "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." On these general grounds, we should say, in the words of the second question-which we may observe, in passing, is too much of what is called a leading one—that unless these reports have become very general, and derive credibility from attending circumstances, it would be safer to leave the matter with God and the individual's own conscience, than admit evidence against him which cannot come before the church; for how can the church, in this particular instance, bring before it the persons who are spreading the reports?

2. But there is also the church to be considered, and the cause of God and truth; and these must be always deemed of greater importance than any one individual member. The minds of the friends might be grieved were the matter left wholly uninvestigated and the reproach east on the cause of God not wiped away. But the main difficulty still remains. How is evidence to be obtained? for how can the persons, at any rate in this particular case, come before the church to substantiate the charges; and is it right to condemn or visit with church censures a brother without evidence, and that face to face? Our readers will see at a glance what a difficult question it is; and how much depends on the nature of the reports, their general credibility, the character of the persons who have originated them, the degree to which the reputation of the church is affected by them, and a variety of attendant circumstances, which may determine the features of the case.

But is there no middle way? We think there is. Assuming, as we are bound to do, from his own solemn declarations, and the absence of direct evidence, that the accused person is innocent, he, of course, will not object to an investigation, as it may be a means of dispersing the cloud which hangs over him; and there seem to be those in the church who would not be satisfied without it. why should not the church appoint two members, men of prudence and judgment, to wait privately on the persons who are supposed to be the authors of these reports, and see whether there is any foundation in them. If, as we hope, they are unfounded, let them report it so to the church, and this will or should settle the matter at once. But if there should appear some ground of truth in the reports, further inquiry should be made. To exclude all evidence from without the church seems to us an untenable position altogether, and if maintained would lead, in numberless cases, to the commission of evil with impunity. Assume the following case. A member of a church has fallen into intoxication, and that perhaps more than once. But none of his fellow-members have ever seen him drunk, for he may live in a part of the town or in a village where no other member resides. Now is this man to be let off, just because no evidence can be obtained against him from within the church? Clearly not. In this case, who does not see that we must admit the evidence of persons out of the church, from possessing no other means of proof?

As the second and third inquiries depend on the first, and assume a somewhat one-sided view of the whole question, we think it best to consider them as already answered by our reply. Besides which, the passages quoted appear to us to have little or nothing to do with the point; the first referring to putting a stumbling-block in the way of weak believers, and the second to going into a Court of Law against a brother, where the judge is an unbeliever. But in this case it is only the witnesses who are unbelievers, the judge or jury being a Christian church, and the cause in hand not being an action at law, but a legitimate matter of church inquiry.

Human affairs are exposed to a thousand incidents which human prudence can neither prevent nor provide against.—E. Coles.

## OBITUARY.

### MATILDA BAKER, OF GODMANCHESTER.

Matilda Baker was born at Godmanchester, A.D. 1836. Her parents are members of the church at that place. Before she was born, her mother had a most remarkable impression on her mind that she would be a vessel of mercy. From her infancy she was accustomed to hear the truth, but did not appear to be in any way influenced by what she heard, until in the mysterious providence of Gas she was deprived, about three years ago, of the opportunity of attending. This seemed to make her very uneasy, although she said nothing particular on the subject till the funeral sermon preached for an old friend gave her an opportunity of attending that evening. On her return home from chapel, she said with great warmth of feeling, and eyes full of tears, "That is the place, that is the preaching, and they are the people, say what you may;" and then she added, "and if I had a thousand pounds I would give it if you would go back." Soon after, the Lord opened the way for her return, and she embraced every opportunity of attending, never being willing to keep away. We had, however, no idea that at this time a secret work was going on in her soul, for, being very reserved, she said nothing.

About twelve months ago, she was attacked with a cough and general debility; and when the medical man saw her, he feared she was threatened with consumption. This information she received with much emotion, and seemed greatly agitated. She kept her room for many weeks at this time, and used, as she afterwards told us, to have hard thoughts of God, as if she was hardly dealt with, and envied other young persons who enjoyed good health. As the spring advanced, she was so far restored as to be able to get out a little. She was again anxious to attend the preaching of the word, and her distress was great if from the weather she was prevented from going. In June, her health again declined, and fearful apprehensions were entertained. Her distress then became very great, and to her father she said, "Dear father, father, I must die, and how can I bear to hear the sound, 'Depart?'" at the same time saying that she had kept the exercises of her mind to herself till she could no longer conceal them, and that she had tried to quiet herself by the thought that if God had elected her she should be saved; and, if not, it was no use to try; all she could do would be in vain. she said, "I cannot rest here; for the thought comes, if God does not save me, how can I bear to hear the word, 'Depart?' I cannot die as I am. I must have something real to rest upon." She wrote a letter to her sister, which her mother saw unknown to her, in which she spoke of the distress of her soul. She used this expression in it, "Ît is a terrible, terrible thing to die."

One day the word struck her, "Cast thy burden upon the Lord, and he shall sustain thee;" and she searched the Bible to find it; but it did not give her rest. She was still in bitterness of soul. About ten weeks before her death, she said to her dear mother, "I shall never get down stairs again; and what a thought, to die with

sin unpardoned. I cannot think the Lord will save such a sinful creature. I dare not hope for it; it is too much to expect." Then she again cried out, "I cannot die so; how can I bear to hear the sound, 'Depart?" Her mother tried to point out the freeness of God's grace; but she wanted more than human power could bestow, even a testimony from the Lord. This best of blessings she received that afternoon by that word coming with power to her soul, "Him that cometh unto me I will in no wise cast out." Then all her misery was gone; she felt her sins we pardoned, and she exclaimed,

"Lord, I'believe thou hast prepared, Unworthy though I be, For me a blood-bought, free reward, A golden harp for me."

She seemed as if in a new world,—all was peace and joy. She was often saying, "It seems too much to think he should think of me, such a poor insignificant creature as I am. O it is wonderful indeed!" These were often her words. She longed for the nights to come, that she might be quite uninterrupted. I think I never saw a more sudden and remarkable change, from distress, misery, and bondage, to liberty, light, and joy. This happy state continued, with only one dark cloud, till the end of her life, a period of ten weeks.

It was about a week after her deliverance that the enemy was She feared she suffered to distress her. Her anguish was great. had been deluded,—that all her enjoyments arose from nature. She said, "What a solemn thing to die, and be deceived; if, after all, my feelings of joy should be but fancy!" She wept bitterly; her mother says with sobs and tears. She was advised to endeavor to plead with the Lord that he would again shine upon the work of his own hands; and I believe she was enabled to do so. This darkness of soul lasted about three hours, when her dear Lord and Saviour put the enemy to flight. A sweet calm and peace followed; and the words, "Though I walk through the valley of the shadow of death, I will fear no evil," were very precious to her. The same evening that word, "For I have loved thee with an everlasting love," were brought with much power to her mind, and she rejoiced with joy unspeak-From that time, about nine weeks, she was enabled to put her trust in the Lord, and was blessed with uninterrupted peace. No more dark clouds ever again ruffled her countenance, which appeared most tranquil and happy, even in the midst of great suffering. She was favored with many portions of the word of God; sometimes, as she said, it was a "part of a portion" that came.

Her affection for her parents and brothers and sisters appeared greater than ever, and she was particularly anxious about the souls of her brothers and sisters. She often spoke with gratitude of heart that she had been accustomed to hear the gospel, and said it was a great encouragement for parents to bring their children under the sound of truth. Indeed, she seemed to have the wisdom of an aged believer, many of her remarks were so weighty and powerful. She often repeated that word, "Lord, I believe thou hast prepared," and

used also to repeat, "unworthy though I be." To the last she would have no one to sit up with her at night, and used to say she liked to be alone, when all was still. She wished a dear friend to cut off her hair, that her young friends might each have a lock; and made a disposal of all her little concerns. To her eldest brother she gave a Bible, and was held up in bed while her hand was guided as she wrote his name in it. She named the spot where she should like to be buried in the chapel yard, but afterwards said it was of no consequence. She said many times that, at the last moment, if the Lord gave her strength sufficient, and reason, and if she then felt assured of her interest in Christ, she would signify it by holding up her hand, if not able to speak.

The day before her death, she said, "O mother, what a blessed exchange it will be for me! I have no fear of dying whatever." She used to say, "I would not change places with any creature. I used to think if I were but Mr. ——, or poor old ———; but now I

would not change with anybody."

On the morning of her death she inquired what time it was, and being told it was 20 minutes to 10, she seemed disappointed, and said, "I thought it was to 1," and added, "Mother, I am going soon," and smiled sweetly. When it struck 10 she counted the striking, as she did 11 and 12, smiled remarkably at the time, and told the nurse she should soon be gone. Her lips moved, and she appeared to be enjoying communion with the Lord. A little before 1 o'clock she appeared to be departing, and the nurse said she thought she would not speak again; but she once more looked up, and fixing her eyes on both her dear parents, she exclaimed, "Glory, glory!" stretching out both her hands; and she continued, saying, "Glory, glory, glory!" till her voice could no longer be heard. And without a struggle or a groan her happy spirit departed, in the 18th year of her age.

Godmanchester.

W. B.

James did not wish the church to have a *little* trouble and then to be got out of it; but so much as would make patience have her perfect work.—W. T.

Thus says the Lord, "Heaven is my throne, and the earth is my footstool; where is the house that ye built me, or where is the place of my rest? For all these things hath mine hands made, and all these things have been, saith the Lord; 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. 1, 2.) Mark, God says he has made all these things, but he doth not say that he will look to them, that is, take complacency and delight in them; no, there is that wanting in all that he has made that can take up and delight his heart. But now, let a broken-hearted sinner come before him, year he ranges the world throughout to find such a one, and having found him, to this man says he, will I look. I say again, that such a man to him is of more value than is either heaven or earth.—Bunyan.

# REVIEW.

Letters of Samuel Rutherford, Late Professor of Divinity at St. Andrews. Glasgow: William Collins, 1834.

(Concluded from page 101.)

We left the highly-favored man of God, whose life we are reviewing, settled at St. Andrews, and there occupying the distinct yet united offices of professor of divinity and minister of the gospel. Here, with one memorable exception to which we shall presently advert, he remained to his death, a period of about 21 years. As he was one who much watched the hand of the Lord, and could not live without the enjoyment of his presence and the manifestations of his love, we may be well satisfied by the length of his residence there, that he believed he was where God would have him to be, and was spending his strength in his service and for his honor. And of this he must be allowed to have been a better judge than we can possibly be, both because, at the best, we must be most imperfectly acquainted with the peculiar circumstances of the period in which he lived, and because we cannot look into his bosom to see the springs of divine leading which actuated his movements in this matter. It argues, in our judgment, a great narrowness of mind, as well as extreme ignorance of the diversified dealings of God in providence and grace, to chalk out a certain rigid line for his saints and servants to walk in—a line, that is, more narrow and precise than the Scriptures warrant-and then condemn or cut them off because their every step does not move in exact accordance with it. Clever top-sawyers must we be to cut up the saints of God and their services into narrow planks by our chalk line, and determine the exact scantling of the boards for the use of the tabernacle. Let them hold the saw, and let us be the timber, and they might saw us up at a sharper rate, and prove us after all to be of less serviceable stuff. To prepare students for the ministry is, we candidly acknowledge, an employment that would not fall in with our own views and feelings of the spiritual service of the sanctuary; but are we therefore warranted to condemn so eminent a servant of God as Rutherford for being engaged in this work, when we most fully believe he undertook and performed the office with a single eye to the glory of God and was blessed by him in its execution?

His letters from St. Andrews have not been so numerously preserved as those from Aberdeen, nor do they seem to breathe so sweet a savor of personal experience. Two circumstances may account for this. First, he was not in the same furnace, and therefore had not the same warmth of heavenly feeling. His afflictions did not so much abound, and therefore he had not the same abundance of consolations. And, secondly, he was more fully occupied, and therefore did not possess the same amount of leisure. That he devoted body and soul to the work which lay before him, and labored most incessantly and unweariedly in his new sphere of action, we may readily believe from his amazing energy of spirit, as well as from that singleness of eye to the glory of God which so peculiarly distinguished him. In our last number we gave an extract from the scanty me-

moir before us to show his unwearied industry, and we now add another of a similar nature:

"Such was his unwearied assiduity and diligence, that he seemed to pray constantly, to catechise constantly, and to visit the sick, exhorting from house to house; to teach as much in the schools, and spend as much time with the students and young men in fitting them for the ministry, as if he had been sequestrated from all the world besides, and yet withal to write as much as if he had been constantly shut up in his study."

Scattered hints of his assiduous labors appear in his letters, as for instance in the following, addressed to a friend, and dated, St. Andrews, 1640, which thus abruptly closes:

"I am called from writing by my great employments in this town; and have said nothing. But what can I say of Him? Let us go and see."

Mark those last words. He is writing to a friend about Christ. A summons calls him away, most probably to address the University students. Shall he now lay Christ aside, and hammer over a Greek declension, like an Eton school-master, or nicely discuss to a yawning class the precise date and value of the Alexandrian manuscript, like a German professor? No; he leaves his study, where he had just been thus putting his heart on paper:

"What am I to answer you? Alas! my books are all bare, and show me little of God. I would fain go beyond books into his house of love, to himself. Dear brother, neither you nor I are parties worthy of his love or knowledge. Ah! how hath sin bemisted and blinded us, that we cannot see him. But for my poor self, I am pained and like to burst, because he will not take down the wall, and fetch his uncreated beauty, and bring his matchless white and ruddy face out of heaven, that I may have heaven meeting me ere I go to it, in such a wonderful sight."

Now, can we for a moment think, that a man who could feel and write thus, his soul, as it were, on the very borders of heaven, would go into his lecture-room as a merchant into his countinghouse or a tradesman into his shop, to handle the consciences of the students as if they were samples of cotton or pounds of tea? Could we follow him at St. Andrews as we followed him in imagination at Anwoth, we should see him warning, reproving, instructing, encouraging the students with the same holy zeal and tender affection as there animated him. The divinity students, we must bear in mind, were only admitted into the class as they gave some evidences of a work of grace, which we may well believe were scanned and scrutinised by a jealous and discerning eye; and they, therefore, as widely differed from the academic youths who in our day, weary of the counter, are learning to spout in a pulpit, as Rutherford differs from a modern divinity professor. Modern dissenting academies\* have been such seed-beds of hypocrisy and enmity against the truth, that they have cast a suspicion on all such systems of education; but

<sup>\*</sup> We were struck with the following testimony by a clergyman which we met with the other day: "Of late, Dissenters seem to have come down just to our own folly, of supposing that man can make a minister. Hence their colleges and schools, in which much literary poison, more injurious far, because more congenial to the taste, than the classical abominations of our own schools, is copiously imbibed; and vice, though more specious, is as surely practised."—
Chapters on Prisons and Prisoners, by J. Kingsmill, Chaptain of Pentonville Prison.

we can no more compare Bradford or Cheshunt with St. Andrews in the days of Rutherford or Halyburton, than we can compare Christ Church, Oxford, now, with its proud aristocratic students, with the same college when Dr. Owen was its dean, in the days of Oliver Cromwell. Times are changed; and unless we can transport ourselves back to that remarkable era, which we can only do, and then most imperfectly, by a minute acquaintance with the circumstances of the period, we are most imperfect judges of the motives of such a servant of the Lord as Rutherford in so earnestly devoting himself to the students at St. Andrews.

We have been constrained to offer these remarks, to vindicate, on the one hand, this highly-favored man of God, and on the other, to guard ourselves from being considered advocates of a training for the ministry.

But a more important post than even that at St. Andrews was soon assigned to Rutherford, which removed him for more than three years from that quiet seaport to the English metropolis, and hurried him into the vortex of public life. On July 1st, 1643, there met in King Henry the Seventh's Chapel, Westminster, an assembly which, for godliness and learning combined, has never been surpassed, if indeed equalled. This is generally called "The Westminster Assembly of Divines;" and the object of this meeting, numbering 121 ministers, chosen from the different counties, besides 30 lay assessors, was to examine the state of religion, to remove everything contrary to the word of God, and bring the doctrine and discipline of the church into conformity with the Scriptures. As the authority of the king was at this time nearly gone, this Assembly was called by the authority of the Parliament; and as the Scotch and English Puritans were now closely drawn together, seven Commissioners from Scotland were appointed to attend it, in the name and by the authority of the Scottish Kirk. Of these Scotch ministers the most distinguished were Alexander Henderson and Samuel Rutherford. The very circumstance that the leaders of the Scottish Kirk selected Rutherford for this important post plainly shows their high estimation of his character and abilities. Many of his letters are dated from London, and breathe the same spirit of separation from the world, though then in the midst of it, as characterised him at St. Andrews or Aberdeen. He continued in London for more than three years, attending the Assembly and writing various works, chiefly controver-The brief memoir before us thus sums up the part which he took in the Assembly:

"He was also one of the Scots Commissioners, appointed Anno 1643, to the Westminster Assembly, and was very much beloved there for his unparalleled faithfulness and zeal in going about his Master's business. It was during this time that he published 'Lex Rex,' and several other learned pieces against the Erastians, Independents, and other sectaries that began to prevail and increase at that time, and none ever had the courage to take up the gauntlet of defiance thrown down by this champion." \*

It is reported that when King Charles saw "Lex Rex," he said it would scarcely eyer get an answer; nor did it ever get any, except what the Parlia-

For godliness of heart, lip, and life, the Puritans deserve the esteem and love of every true Christian. But they-or to speak more correctly, the Presbyterian portion of them-professed and practised one principle, which with them was a fundamental one and which we believe to have been a serious mistake, and to have been the main cause of their downfall. Taking the Old Testament as their guide more than the New, and accommodating to modern times and to a different dispensation the principles of the Levitical covenant, they sought to impose the same yoke on the nation generally which was put upon ancient Israel. Such godly kings as Hezekiah and Josiah, and such rulers as Ezra and Nehemiah they viewed as patterns for Christian governors. Now, this serious mistake, as we view it, leavened the principles and practice of the Westminster Assembly, and the carrying of them out involved not only tyranny, but the worst of all tyrannies, a clerical despotism. Thus the Assembly drew up a "Solemn League and Covenant," containing six articles, which they sought to impose on all ranks and orders, regenerate or unregenerate. With all their sound and clear views of election and sovereign grace, they did not seem to see that men cannot be made religious by Act of Parliament; and in attempting to force restraints on the carnal mind which it would not and could not bear, they gradually proceeded to acts of tyranny and oppression which so exasperated the ungodly part of the nation, that at Cromwell's death they welcomed back with shouts of exultation a profligate king. The Scotch ministers,\* and we must add Rutherford among them, were more deeply imbued with these ideas than the English; and the main cause was John Knox's original position, that the Scottish Kirk was the church of Christ, identifying, as the result proved, a national establishment with the Lamb's wife, and thus throwing together into one confused heap wheat and chaff, and penning in the same fold sheep and goats.

That churches are not national establishments, but distinct assemblies of the manifested elect, gathered out of the world, ruled from within, and not from without, enjoying ordinances peculiar to themselves, was a truth much hidden from the eyes of men so clear-sighted in the things of God as Rutherford and Knox. The consequence was a confusion in their ministry, which will account for much of that free-will strain of invitation and exhortation which characterises their writing, and a confusion in their ministerial practice, which eventually sharpened against them the sword of persecution and well-nigh drowned the Kirk in her own blood.

But we are not disposed to dwell on the faults and blemishes of

ment in 1661, gave it, when they caused it to be burned at the cross of Edinburgh, by the hands of the hangman.

<sup>\*</sup> When Charles II. was in Scotland, on one fast day, they made him listen to six sermons, each following the other without intermission, and probably each not less than an hour long; and before they would crown him, made him swear observance to the Solemp League and Covenant, which he did three times, with this, as Neal justly calls it, "tremendous oath." "By the Eternal and Almighty God, who liveth and reigneth for ever, I will observe and keep all that is contained therein."

men so eminent in vital and practical godliness. We therefore leave the Westminster Assembly, which, with all its faults, will ever remain an unrivalled monument of sanctified learning and godly zeal;\* an assembly of ministers which, were we to search England from end to side, we could no more gather together now than we could collect a House of Commons equal to the Long Parliament.†

It is much more easy to censure them where they were wrong than imitate them where they were right. If in our day we have more light, we certainly have much less life; and were they able to look forward and review us as we can look backward and review them, they would read us a lecture on our coldness and lukewarm-

ness which might be more profitable than palatable.

We journey, then, back with Rutherford to St. Andrews, which he reached in the autumn of 1647. Here he remained until his death. We are not writing a history of the times, or we might mention many afflicting circumstances connected with the Kirk of Scotland during those 14 years which must have deeply grieved and distressed his soul, more especially as he sided with that party which Oliver Cromwell broke to pieces at the battle of Dunbar. In the year 1651 he had an opportunity to escape from these afflicting scenes, by receiving from the magistrates of Utrecht, a town in Holland, an invitation to occupy the divinity chair in its celebrated University. But he could not persuade himself to leave his

What can be more sound than many expressions in this extract? But what an absurdity, if not profanation of holy things, to force such declarations indiscriminately on all persons, and actually urge the king to exclude from court all who would not subscribe it.

<sup>\*</sup> We cannot well forbear appending in a note the conclusion of the Solemn League and Covenant, drawn up by the Westminster Assembly:

<sup>&</sup>quot;And because these kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof, we profess and declare before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms; especially that we have not, as we ought, valued the inestimable benefit of the gospel; that we have not labored for the purity and power thereof; and that we have not endeavored to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the cause of other sins and transgressions so much abounding amongst us; and our true and unfeigned purpose, desire, and endeavor for ourselves, and all others under our charge, both in public and private, in all our duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation, that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this covenant we make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be a deliverance and safety to his people, and encouragement to the Christian churches groaning under, or in danger of the yoke of antichristian tyranny, to join with the same or like attestation and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and commonwealths."

<sup>+</sup> The fullest and best account we have seen of the proceedings of the Westminster Assembly is in "Neal's History of the Puritans," Vol. II.

native land. The same reasons, doubtless, weighed with him which he urges on a friend who was about to leave Scotland:

"Let me entreat you to be far from the thoughts of leaving this land; I see it and find it, that the Lord hath covered the whole land with a cloud in his anger; but though I have been tempted to the like, I had rather be in Scotland beside angry Jesus Christ, knowing he mindeth no evil to us, than in any Eden or garden on the earth."

During the next 10 years, Rutherford was no indifferent spectator of the state of affairs in Scotland—a state most afflicting to his mind, as intimating the Lord's displeasure against the pride and ambition of his fellow-ministers, who, as Cromwell bluntly told them, "pretending to a glorious Reformation, laid the foundations thereof in

getting to themselves worldly power."

On May 29th, 1660, Charles II. entered London amidst the acclamations of the populace; and in less than a year from that date, Rutherford entered into the enjoyment of his eternal inheritance. But he lived long enough to see the dark cloud that was gathering over his beloved Kirk and country; and the first flashes, as he lay on his death-bed, played round his pillow. His book, entitled "Lex Rex," (literally, "Law King," probably meaning that the Law of Jesus was the supreme Sovereign,) was publicly burned at the cross of Edinburgh, and at the gates of the new College of St. Andrews. This was a sufficient intimation of the treatment in store for him: and soon after an indictment was laid against him before the Parliament for the crime of high treason. "The dark places of the earth," says the Psalmist, "are full of the habitations of cruelty." None are so cruel as those who call darkness light. Such were Rutherford's persecutors; for when everybody knew that he was dying, they summoned him to appear before them at Edinburgh.\* "But," to use the words of the memoir, "he had a higher tribunal to appear before, where his Judge was his friend, and was dead before that time came, being taken away from the evil to come."

The following account of his death-bed is given in the memoir before us:

"Some days before his death, he said, 'I shall shine, I shall see him as he is; I shall see him reign, and all his fair company with him; and I shall have my large share; my eyes shall see my Redeemer, these very eyes of mine, and no other for me. This may seem a strong word, but it is no fancy or delusion; it is true, it is true; let my Lord's name be exalted; and if he will, let my name be ground to pieces, that he may be all in all. If he should slay me, ten thousand times ten thousand times, I'll trust.' He often repeated, 'Thy

<sup>\* &</sup>quot;It is commonly said, that when the summons came, he spoke out of his bed and said, 'Tell them I have got a summons already before a superior Judge and judicatory, and I behove to answer my first summons; and ere your day come, I will be where few kings and great folks come.' When they returned and told he was dying, the Parliament put to a vote, Whether or not to let him die in the college? It was carried, 'Put him out,' only a few dissenting. My Lord Burleigh said, 'Ye have voted that honest man out of the college, but ye cannot vote him out of heaven.' Some said, 'He would never win (get) there; hell was too good for him.' Burleigh said, 'I wish I were as sure of heaven as he is; I would think myself happy to get a grip of his sleeve to haul me in.'"

words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart.' Exhorting one to be diligent in seeking God, he said, 'It is no easy thing to be a Christian; but for me, I have gotten the victory, and Christ is holding out both his arms to embrace me.' At another time, to some friends about him, he said, 'At the beginning of my sufferings, I had mine own fears, like another sinful men, lest I should faint, and not be carried creditably through; and I laid this before the Lord; and as sure as he ever spake to me in his word, as sure his Spirit witnessed to my heart he had accepted my suffering; he said to me, 'Fear not; the issue shall not be simply matter of praise.' I said to the Lord, if he should slay me five thousand times five thousand times, I would trust in him; and I spake it with much trembling, fearing I should not make my attempt good. But as really as ever he spake to me by his Spirit, he witnessed to my heart that his grace should be sufficient.'

"The last Tuesday night before his death, being much weighed down with the state of the public, he had that expression, 'Terror hath taken hold on me, because of his dispensations.' And after adverting to his own condition, he said, 'I disclaim all that ever he made me will and do, and look on it as defiled and imperfect, as coming from me; and I take me to Christ for sanctification as well as justification; and repeating these words, 'He is made of God to me wisdom, righteousness, sanctification, and redemption; he added,

'I close with it, let him be so; he is my All in all this.'

"On March the 17th, three gentlewomen coming to see him, after exhorting them to read the word, and be frequent in prayer, and much in communion with God, he said, 'My honorable Master and lovely Lord, my great and royal King, hath not a match in heaven or in earth; I have my own guiltiness, like another sinful man, but he hath pardoned, loved, and washed me, and given me 'joy unspeakable and full of glory.' I repent not that ever I owned his cause.'

"The next morning, as he recovered out of fainting, in which they who looked on expected his dissolution, he said, 'I feel, I feel, I believe, in joy,

and rejoice; I feed on manna.'
"As Mr. Rutherford took a little wine in a spoon, to refresh himself, being very weak, Mr. Blair said to him, 'You feed on dainties in heaven, and think nothing of our cordials on earth; he answered, 'They are all but dross, yet they are Christ's creatures, and out of obedience to his command, I take them; adding, 'Mine eyes shall see my Redeemer; I know he shall stand the last day upon the earth, and I shall be caught up in the clouds to meet him in the air, and I shall be ever with him; and what would you have more? there is an end;' and stretching out his hand, he again replied, 'There is an A little after, he said, 'I have been a wretched, sinful man, but I stand at the best pass that ever a man did; Christ is mine, and I am his;' and spake much of the white stone, and the new name. Mr. Blair, who loved to hear Christ commended with all his heart, said to him again, 'What think you now of Christ? to which he replied, 'I shall live and adore him; glory, glory, to

my Creator, and to my Redeemer for ever; glory shines in Emmanuel's land! "In the afternoon of that day, he said, 'O that all my brethren in the public may know what a Master I have served, and what peace I have this day! I shall sleep in Christ, and when I awake, I shall be satisfied with his And he said, 'This night shall close the door, and put my anchor likeness.' within the vail, and I shall go away in a sleep by five of the clock in the morning; which exactly fell out according as he had told that night. Though he was very weak, he had often this expression, 'O for arms to embrace him!

O for a well-tuned harp!

"Afterwards, when some spoke to Mr. Rutherford of his former painfulness and faithfulness in the work of God, he said, 'I disclaim all that; the port I would be at is redemption and forgiveness through his blood; 'Thou shalt show me the path of life; in thy sight is fulness of joy.' There is nothing now between me and the resurrection, but 'To-day thou shalt be with me in paradise.' Mr. Blair saying, 'Shall I praise the Lord for all the mercies he has done for you, and is to do? He answered, 'O for a well-tuned harp!'

To his child he said, 'I have again left you upon the Lord; it may be you will tell this to others, that the lines are fallen to me in pleasant places, I have a goodly heritage. I bless the Lord that gave me counsel."

We fear that after this glorious display of the power of God, any remarks of ours may weaken the impression that so blessed a scene is calculated to make. And yet we can hardly forbear dropping a few words on what may truly be called his living remains, his dead remains having long past into dust and waiting the awakening summons of the resurrection morn. By his living remains, we mean his Letters, most of his other works being now buried in oblivion. The leading features of these Letters may be considered worth briefly pointing out:

- I. The amazing warmth and energy which seem to flash through them as an electric flame, must strike every gracious reader. His heart and soul were all on fire, and his pen was as if the electric conductor to transmit the sparks to paper and thence to the heart of his correspondent. It was not with him as sometimes with us, "What shall I say next?" or, "What have I to write about?" but, "How shall I soonest pour my soul into the soul of my friend?"
- 2. The views and feelings which he had of time and eternity are expressed in them with amazing force. What weight and energy, for instance, are there in the following lines:
- "O thrice-blinded souls, whose hearts are charmed and bewitched with dreams, shadows, night vanities, and night fancies, of a miserable life of sin! Poor fools! who are beguiled with painted things, and this world's fair weather, and smooth promises, and rotten hopes. May not the devil laugh, to see us give away our souls for the corrupt and counterfeit pleasures of sin? O for a sight of eternity's glory, and a little tasting of the Lamb's marriage supper! How far are we bereft of wit, to chase, and hunt, and run, till our souls be out of breath, after a condemned happiness of our own making! O that we were out of ourselves, and dead to this world, and this world dead and crucified to us!"
- 3. His love to the Lord Jesus, and the breathings and longings of his soul after his manifested presence, shine forth very conspicuously in his Letters. He had such transporting views of his Person, blood, righteousness, grace, and glory, that to those who never had any powerful manifestation of the Lord Jesus, some of his expressions may seem strained. Thus he wishes that the ocean were a sea of ink, and the expanded sky a scroll on which he could write the praises of Jesus. These may seem exaggerated expressions; but if millions of saints will find eternity too short to see his beauty, behold his glory, and sing his praise, why should a redeemed sinner on earth be grudged anticipating a foretaste of heaven? What is a sea of ink to eternity, or the blue firmament to the realms of endless day?
  - 4. The godly, practical, and yet thoroughly experimental admonitions that dropped from his pen, stamp Rutherford's Letters with singular power and force. They carry a sharp edge, and yet are so blendel with tenderness and affection that the wound and the balm come together. He is like one who sees a friend lying asleep on the edge of a precipice. He roughly awakens him, and yet at the

same moment catches him in his arms, and bears him away from the danger with the affectionate chiding, "Dear friend, how could

you go to sleep on the top of the cliff?"

5. The pith and originality of expression in these Letters are a marked feature in them, and have embalmed them from decay. No writer will survive his own generation whose thoughts and expressions are not stamped with that force and originality which mark them as peculiarly his own. It is a man's own mint which stamps his coins and gives them currency. Here Rutherford peculiarly shines; and by engrafting on his own stock of original thoughts the forcible though homely Scotticisms to which we have before alluded, he has, without intending it, become one of the most forcible and original writers that has ever edified the church of God.

Here, then, we pause; not because our subject is exhausted, but because we desire to trespass neither on our prescribed limits nor on the patience of our readers. But we feel we shall not have written in vain if we have drawn the attention of our readers to a book the words of which may, with God's blessing, be "as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd."

## POETRY.

#### PRAYER FOR RESIGNATION.

CLAY in the Potter's hands,
O may thy servant be!
What in thy purpose stands,
Perform, dear Lord, in me.
By love constrain'd, by peace possess'd,
May I in thee, my Portion, rest.

Led in a way unknown,
O may I trust thy care;
And, at thy mercy-throne,
Call unto thee in prayer;
And in thy blest pavilion hide,
When nature sinks in trouble's tide.

Matfield Green.

In everlasting love
May I securely rest;
And sweet anointings prove,
To heal my bleeding breast;
And when affliction's surges lave,
Sing how the mighty God can save.

My all is in thy hands;
I'd not dictate to thee;
What in thy purpose stands,
Give, do, and be to me.
By love constrain'd, by peace possess'd,
May I in thee, my Portion, rest.

R. S.

The elect constitute and form one grand house of mercy; a house erected to display and to perpetuate the riches of the Father's free grace, of the Son's atoning merit, and of the Holy Ghost's efficacious agency. This house, contrary to the fate of all sublunary buildings, will never fall down, nor ever be taken down. As nothing can be added (Eccles. iii. 14) to it, so nothing can be diminished from it. Fire cannot injure it; storms cannot overthrow it; age cannot impair it. It stands on a rock, (Matt. vii. 25, and xvi. 18,) and is immovable as the rock on which it stands the threefold rock of God's inviolable decree, of Christ's finished redemption, and of the Spirit's never-failing faithfulness.—Toplady.

#### THE

# GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 0; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

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Vol. XX.

## A SERMON,

Preached by Mr. Kershaw, on Sunday Evening, May 22nd, 1853, in Zoar Chapel, Great Alie Street, Whitechapel.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 47, 48.

Our text stands in inseparable connection with that memorable event of the Gentiles being called by the grace of God to a saving knowledge of the truth as it is in Christ Jesus. The Holy Ghost had moved prophets to predict this hundred of years before the event took place; particularly the prophet Isaiah, whose language we will read, as we shall see in the connection of our text, the exact fulfilment of it. In Isaiah, chap. xliii. 19, the prophet speaks as follows, it being the voice of the Lord by him: "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." The wilderness here sets forth the Gentiles, and the desert the heathen, in their fallen state. "The beast of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise."

When the Lord's time came for the middle wall of partition evidently to be broken down between the Jew and the Gentile, he put his fear into the heart of Cornelius, who was by nation and by nature a This man is particularly spoken of in connection with our "There was a certain man in Cæsarea called Cornelius, a eenturion of the band called the Italian band, a devout man, and one that feared God with all his house." The grace and the Spirit of God had evidently taken possession of his very heart and soul, and he "prayed to God alway," that he might be led and directed by him. "He saw in a vision, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Ah! my friends, real, heart-felt prayer never failed to be regarded by heaven. "He will regard the prayer of the destitute." Real, heart-felt prayer never failed to bring answers from heaven. The Lord heard the cry of Cornelius, and answered

his prayer, and directed him to send men to Joppa, and inquire at such a man's house for Simon Peter, and to bring him into his house to blow the silver trumpet of the everlasting gospel to Gentile sinners. The men then set off; and meanwhile, God, who works "in all things according to the counsel of his own will," was preparing Peter to receive these messengers. He had been out about his master's business; he returned to his lodgings, and ascended to the top of the house, (the roofs of the houses being flat,) where he often resorted for prayer and meditation. "And he became very hungry, and would have eaten; but while they made ready, he fell into a trance." Then he saw descending from heaven a vessel "as it had been a great sheet knit at the four corners," and in it were all manner of four-footed beasts of the field, fowls of the air, and creeping things; and a voice was heard by him saying, "Rise, Peter; kill, and eat." "Not so, Lord, for I have never eaten anything that is common or unclean." "What God bath cleansed, that call not thou common." This sheet was let down from heaven three times, and taken up again. be understood by that, my friends? This sheet is a type of the covenant of divine grace that is "ordered in all things and sure." All the election of grace, Jew and Gentile, we have here represented as being in the covenant safe and secure. And be it observed, they all came down from heaven in the sheet; not a single creature got O no! God's elect can never get out of his heart; never get out of the finished salvation of Jesus Christ; never perish. there is another memorable thing, and that is, that none were put Universal charity can never put a soul into the covenant of grace, can never bind up one in the bundle of life who has not been bound there by the threefold cord of a triune Jehovah.

I once made these very remarks in the town of Halifax, in Yorkshire, about 20 years ago. There was a lady present, and she said, "I verily believed it to be true; but I thought I had no mark and no evidence of being one of these creatures in the covenant;" and she went home greatly bowed down in her soul. She then had three restless nights and days. Her husband wanted to know what was the matter, and she could not tell him. The servants also wondered what was the matter with their mistress, going about as she was with tears trickling down her cheeks, and sighing and groaning in her very soul. She went to bed the third night with this important subject on her mind, and she said, "I reasoned in the following manner: 'What am I? A poor, sinful, guilty, vile creature? What have I done ever to merit God's mercy and favor? Nothing at all; and if he were to mark my iniquity, and send me to hell, he would be just right.' I then felt a breaking in my spirit, a humiliating feeling of my own unworthiness; tears trickled down my cheeks, and I cried, 'Dear Lord, I am the clay, and thou art the potter; I deserve nothing but damnation; and if thou shouldst save my soul, if I am in this sheet, it is all of thy rich, sovereign grace." She afterwards sent for me, and she said, "The love of God was shed abroad in my soul; I had the testimony from the Lord that I was indeed in this sheet, and I rejoiced and triumphed in the God

of my salvation, till nature overcame me, and I fell asleep. When I awoke in the morning, it was with the consciousness that I was in the sheet, in the covenant. Glory was in her soul, and glory upon her countenance. Her husband and her family wondered at what had taken place, for she went about her family affairs singing the song of free, everlasting grace.

Now, while Peter was thinking of this vision, and wondering what it could mean, the Lord said, "Get thee down; there are certain persons waiting for thee at the door." He then went down, and inquired whence the persons came, and what was their errand. They rehearsed the circumstances to him, and he went with them, doubting not that God's hand was in it. When he arrived at the house, Cornelius came out, received him with a glad heart, and fell down, and would have adored him; but, says Peter, "No, no; I am a sinful man, having like passions with yourself; worship not me, but my Master." He then went into the house, and inquired wherefore he was sent. There is one remark here that we may notice by the way. When he went into the house, the family and friends were all ready waiting to receive him and to hear what God would say unto them. How well it looks on the Lord's Day morning to see people gathered together, like Cornelius and his household, to hear the word of the Lord. When Cornelius had stated all the circumstances of the case, Peter said, "I perceive that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Peter had up to this period believed that God respected the Jew in preference to the Gentile. Now he saw that this was done away with. He did not mean to say that fearing God and working righteousness were the grounds of our acceptance. Ono! We are accepted in the beloved; our fearing God and working righteousness are fruits and effects of that enjoyed in the soul. Then Peter proceeds to blow the jubilee trumpet of a free-grace salvation among the Gentiles, preaches the glory of Christ, his solemn death for the sins of his people, and his resurrection from the dead. He exalts the sin-atoning Lamb; and the word that went forth from his lips was carried by the power of the Holv Ghost into the very heart of Cornelius, and of his household, and his friends; the word had free course and was glorified. Peter and the brethren saw that the word was received with joy and gladness, probably from the tears that ran down their cheeks, and the glow of animation that was perceivable on their countenances. Peter saw that there was the dew of heaven, the savour of life, and the power of divine truth felt in the souls of the people; and seeing this he exclaims, "Can any man forbid water, that these should not be baptized, which And he commanded have received the Holy Ghost as well as we? them to be baptized in the name of the Lord."

These are the circumstances connected with the important words of our Lord Jesus Christ. We have here two important things:

I. The characters who have a right to the ordinance of baptism.

II. The command that is given: "And he commanded them to be baptized in the name of the Lord."

I. Who are they that have a right to the ordinance, that are commanded to be baptized? If we refer to John's baptism, none were admitted to that ordinance (save the Lord of life and glory) but such as were penitent; for when the seed of Abraham came and desired to be baptized by John, and gave no evidence of repentance, he said, "O generation of vipers, who hath warned you to flee from the wrath to come! Bring forth fruits meet for repentance." None have a right, then, to the ordinance of baptism but those who know what it is to have a godly sorrow for sin. These Gentile sinners had repentance granted unto them, for it is said concerning them that the apostles "Glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Are we penitent, friends? Do we know what godly sorrow for sin is? that repentance that needs not to be repented of? If we do, the grace of God is in our heart; the privileges of God's house are our own. But if we are strangers to this, the command of God does not come upon us.

But again, with regard to those who have a right to this ordinance, look at the commission given by our Lord to his disciples, before his ascension to glory, and we shall there find who are the characters unto whom the Lord directed his disciples to administer baptism. The evangelist Matthew renders the commission as follows: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." This is a solemn and great truth. O what a help have I found this truth to be to my soul, that my Lord and Master has all power in heaven and in earth! "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." So then, my friends. they that have a right to the ordinance of baptism, and are commanded to be baptized, are such as are taught of God. God's ministers are appointed to teach poor sinners as God guides and directs; and as the Lord honors their teaching, and makes poor sinners wise unto salvation by faith in the dear Redeemer, they are to be baptized in the name of the Saviour. Advocates for infant sprinkling reverse the Master's order; they say, "Baptize them in their infancy, and teach them afterwards." Ah! my friends this is not the true state of the case. None have a scriptural right to the ordinance but such as are taught of God. "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." It is the soul that has fled for refuge to the dear Redeemer, that has been cleansed by the blood that flowed from Emmanuel's wounded side, that has the privileges of the ordinances of God's house. evangelist Mark renders the commission in the following memorable language: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Why is the gospel to be preached in all the world and to every creature? Because God's elect are scattered abroad amongst the various nations of the earth; and the Lord has ordained the ingathering of his elect by the ministration of his word. Paul preached to as many as were ordained to eternal life, and they believed; for "faith cometh by hearing, and hearing by the word of God." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." No unbelievers have a right to the ordinance; the command does not go to them; it commands them that believe to be baptized, and to show their love and attachment to him by bowing to his sceptre. We shall find that the apostles of Christ thoroughly understood their Master's commission, and acted upon it. As, for instance, on the day of Pentecost, when Peter stood up and preached to the people, the word dropped from Peter's mouth, and was carried by the Holy Ghost into the very heart and conscience of poor guilty Hence it is said that they were pricked to the heart; conviction was wrought by the Spirit of God, and they cried out, "Men and brethren, what must we do?" Peter says, "Repent, and be converted, that your sins may be blotted out; when the times of refreshing shall come from the presence of the Lord." As Peter preached, in that memorable sermon, Jesus Christ and him crucified, and the resurrection from the dead, the power of God attended the word not only to convince, but to conquer and to edify; for it is said, "As many as gladly received the word were baptized." Mark it: they received the word of free, finished salvation with joy and gladness. Christ was present to their souls; the love of Christ was shed abroad in their hearts, and they were baptized, and the same day were added to the church. We see then, my friends, who are commanded to be baptized. Philip preached the gospel to the Samaritans: "And 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." And we read to-night of the Ethiopian eunuch; "What doth hinder me to be baptized?" "If thou believest," says Peter, "with all thy heart, thou mayest." And the cunuch said, "'I do believe.' I believe in the name of Jesus Christ; I feel that I love him, and I like to honor him and show forth his praise, 'See, here is water; what doth hinder me to be baptized?" And we find that on a confession of his faith he was "baptized in the name of the Lord." O my friends, it is a great mercy to come under that character!

We read that there were households baptized; and of the gaoler it is said, "He believed in God with all his house;" but there is no account of there being infants in any of the households that were baptized in the apostolic age. Our friends, however, who vindicate infant sprinkling, say they suppose there were infants in those households. Friends, I never had yet, and I hope I never shall have an article in my creed, a doctrine in my theory, that is based on supposition. We must have a "Thus saith the Lord" for our faith, and the example of Christ and his apostles for our practice, or our faith is not sound, and our practice is not according to godliness. Two men were disputing upon the ordinance of baptism; one of them contended that the children of believing parents had a right to the ordinance in preference to others, and the other con-

tended that all children should be baptized alike. A third person, who listened attentively to the arguments on both sides, said at length, "It appears to me that you miss one very important principle in the debate." "What is that?" they said. "Why, the sign of the cross upon the forehead," alluding to the practice of the Church of England. Both disputants said, and with some warmth, "Where do you find the sign of the cross mentioned in Scripture?" "Well," said he, "You show me the chapter and verse where you find infant sprinkling, and in the very next to that you will find the sign of the cross." The two men looked at one another with surprise, for they could neither find chapter nor verse for sprinkling infants, and the man came off victorious. "To the law and to the testimony; and if they speak not according to this; it is because there is no light in them." But it may be said, "Have there not been good and gracious men advocates for infant baptism?" I believe there have, and there are some to this day. But we are to follow great and good men only so far as they follow Christ and his apostles. When we see a great man, be he Churchman or Dissenter, going contrary to the Scriptures, let us never follow him a yard; let us follow the Master, and act according to his practice and the practice of primitive Christians. "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?"

(To be concluded in our next.)

# THE SPIRIT OF ADOPTION.

My dear Friend,—I have received your kind note with pleasure, as I do like to know how you are getting on in the best things; for by knowing the dark side, we are made better judges of the bright side, when light is given. I like to hear of people's troubles, for it often helps me on my way. You know I have been in a poor place for a long time. I tried to pray with all my might, and could not; then I thought I was cut off, and could not pray at all; so shut up that I could not see how God could be just in saving one like me, for my religion was all natural. And you know how Satan and the heart can make up religion. At times how little short do we feel of our religion being natural! And do we not feel all sin and iniquity before God? We have received light from God, and yet dishonor aim in word, thought, and deed; and how exceeding sinful we are, and yet how he covers over our mountains of sin!

There was one word in the hymn, last Sunday week, that expressed my desire, and that was, "O Lord, remember me." It made me feel my sadness. On Monday I took that book of Huntington's, seeing my sad state, and all in a moment my hope sprang up and anchored in Christ. I never felt such a sensible springing up of hope as I did just then. It made all right in a moment. It made my heart leap for joy. I called him my God and Father in truth; I praised him, honored him, and crowned him Lord of all. The more I praised him, the higher he got in my estimation, and the lower I sank in

myself, to think he had not forgotten me. It laid me low, it made me weep at that dear Jesus's feet, to see all my mountain of sin removed. I thought I should not sink quite so low again; but you know how simple I am, and I do not the fool's part so much if only left to myself for one moment, that it even makes God's grace a snare. I think unbelief is rooted in me, for I told Mr. Y. that I had had a sip. He asked me what words attended it? I answered, "None." It then struck me all at once, "It is not all right now." I thought if I had a word or two, that would have made it more sure that it came from God; but I sank in a moment. I had only strength to say that there would be no heaven for them that knew not God and his Spirit. But it seemed as though I could not keep it or let it go. The hope did not quite leave me; the spring rose a little when Mr. C. visited me; for I do love to see them that love God.

I went to S- on Sunday, and while going, pondering on the mysteries of godliness, these words struck my mind with power, "But ye have received the Spirit of adoption, whereby ye cry, Abba, Father." And I did cry, "Abba, Father," in truth; and the "Spirit of adoption" seemed to clothe my soul, and then led me into all the train of the Spirit's work and Trinity, such as I knew not before; and all the names of the work of the Spirit came as correctly one after another as though I knew them all by heart; as the Spirit of adoption, of intercession, of supplication, of humility, of meekness, and many more such as the Spirit works. In short, it seemed open daylight to my soul's feelings. In the afternoon I searched the Bible to find the words, and I found them in Rom. viii. 15; and indeed all the Bible seemed full of the Spirit's work. Yes, the Spirit of the living God, honors crown his precious name, bore witness to his own work. Do not dishonor him like me, for he is the best of friends.

Accept of the kindest Christian affection from Yours in the best of bonds,

March 10th, 1853.

A. C.

The devil sometimes shapes, and our wise Lord sews; Babylon kills, God makes alive; sin, hell, and death, are made a chariot to carry on the Lord's excellent work.—Rutherford.

Inclinations or readiness to attend to extenuations of sin, or the reliefs that are rendered against sin, when committed, manifest the affections to be entangled with it. "Is it not a little one?" or, "There is mercy provided;" or, "It shall be in due time relinquished and given over;" is its language in a deceived heart. When the soul is willing to be tempted, to be courted by sin, to hearken to its dalliances and solicitations, it has lost of its conjugal affections unto Christ, and is entangled. This is looking on the wine when it is red in the cup. When the deceit of sin has prevailed thus far on any person, then he is enticed or entangled; the will is not yet come to the actual conception of this or that sin by its consent, but the whole soul is in a near inclination thereunto.—Owen.

# WORTHY IS THE LAMB.

Dearly beloved Brother in the kingdom and patience of Jesus Christ, our Elder Brother, and second Person in the glorious Trinity,-You have laid me under obligations for your very suitable epistle, which I duly received; it came with refreshing influence to my soul, still warm with the unctuous dew of the blessed repast that the Lord in such fulness gave unto us in our Bethel last Lord's Day. Surely it was one of the days of the Son of man, wherein he gave us poor, helpless, vile, and hell-deserving wretches another taste of the wine of the kingdom, exhilarating our spirits, encouraging us on our pilgrimage to the blest inheritance, the heavenly Canaan, making us by faith strong to combat with our powerful enemies, the world, the flesh, and the devil. I felt as though, with such a conqueror as the dear Captain of our salvation, the mighty Lord of heaven and earth, who trod the winepress alone, and of the people there was none to help, and who says by the prophet Isaiah, "Therefore my own arm brought salvation unto me, and my fury, it upheld me;" (Isa lxiii.;) I repeat, that my feelings were such, that if called by such a victorious Conqueror to go forth to battle, clothed with the whole armor of God, the victory must be mine, and all the glory ascribed to the mighty King Jesus, who is worthy of all praise and adoration from the whole elect family in heaven and on earth. Well may we cry out and say, "Wonder, O heaven, and be astonished O earth, at the stupendous work of love and mercy which the God-Man Jesus hath accomplished!" And for whom? The vilest of rebels. Rebels against the majesty of heaven; such as you and I, through rich grace, feel ourselves to be; and who, but for electing love and mercy, must have suffered the vengeance of eternal justice, which millions of the fallen race of Adam have been fore-ordained unto. How does my soul desire to bless and praise the dear Lord of life and glory, for such mercy manifested to a poor reptile, a worm of the earth, once a poor bond-slave to sin and Satan, hard task-masters in Egypt, from whose cruel bondage I could not have been delivered but by the mighty God of Jacob! Blessed, for ever blessed be the name of Jesus, our strong Deliverer, who hath won the victory. May this poor stammering tongue be permitted to join the everlasting song of "Worthy is the Lamb, who hath loved us, and washed us from our sins in his own most precious blood!"

The dear Lord, according to his promise, was in our midst last Lord's Day. I felt humbled and melted down before his presence, with a blessed hope that my soul was interested in the great mystery of redeeming love. How pleasant is the path, when thus indulged with sips of love, and kisses from the heavenly Bridegroom, and we can, from a feeling sense, say, "My beloved is mine, and I am his. He feedeth among the lilies!" (Sol. Song ii. 16.) These are rich dainties that we are not often favored with. I have to travel much in a thorny maze; trials and temptations, with the buffettings of Satan, form the most part of my way. But it is by these things we tearn and receive our education in the school of Christ; to bring

glory to our adorable Redeemer, and a meetness for the mansions above, where we shall have all tears wiped away from our eyes, and

sorrow and sighing be no more felt in that blessed abode.

O let us pause for a moment, and reflect what our calling is, from a state of nature into the kingdom of grace; from darkness into marvellous light; from children of wrath to heirs of glory; yes, of an inheritance incorruptible, undefiled, and that fadeth not away. My soul stands amazed at the wisdom, love, and condescension of the great Jehovah, in thus calling you and me from such a depth of sin and rebellion to the blessed hope of the gospel. "Bless the Lord, O my soul, and all that is within me bless and praise his holy name," for such distinguishing grace and mercy! And you can join me in heart and soul, in ascribing all the glory to the Triune Jehovali. It is only known and experienced by the tempest-tossed soul, when Jesus says, "Peace, be still." Then a sweet calm succeeds. and the poor soul cries out with David, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" These are some of the sorrows and joys of every child of grace, while passing through this waste howling wilderness. And we know and have felt that here we have no continuing city, but seek one whose builder and maker is the living God. For such mercies our souls at times crumble down before the dear Lord. In his own time he gives us such sips that we are constrained to cry, "Not unto us, O Lord, not unto us, but unto thy name be all the glory, for thy mercy and for thy truth's sake." It is our mercy that all our times are in the hands of our covenant-keeping God, and all appointed before Adam's dust was formed, for the government and profit of the elect family whilst sojourning in these low grounds of sin and death. And although we are often found murmuring and complaining of the troubles of the way, yet the Lord in mercy knows the precise moment when to make bare his arm in our deliverance; so that we are constrained to say, "Thou hast done all things well, and led us by a right way, making crooked things straight and rough places plain;" and thus ascribing all the glory to his dear name, which is most justly due.

I fear to tire your patience; and, as time admonishes me, I will conclude by wishing that every grace and covenant-blessing may attend you through all the journey of this pilgrimage state, till safely landed beyond the Jordan of death, to see the King in his beauty, and dwell in his presence for ever and ever.

That this may be our privilege and exceeding joy, is the prayer of Your unworthy Sister in gospel bonds,

Philadelphia, Jan. 22nd, 1852.

As the fly that plays about the candle often burns its wings at last, so the Christian that parleys with temptation is in danger of having the wings of his soul so shortened by the fiery darts of the devil, that he will not be able to rise again towards heaven until God shall give him renewed affections.—John Mason.

# "LORD, NOW LETTEST THOU THY SERVANT DEPART IN PEACE."

My dear Friend,—As we know not what a day may bring forth, so we know not how to write. You will understand by what I said on the 9th instant, how bad I had been, and that I could not answer your letter. I have been just looking it over, and as I am mending apace, and thinking the fresh air may be useful, I will assent to the time, under divine Providence, if the Lord will.

When I received your last, I did not expect ever to see again; but the Lord "bringeth low and lifteth up." Blessed be his name, he never errs, but makes our afflictions prove our greatest consolations. I have been in general very happy, and comfortable in my mind, not much caring which way it should go, whether life or death. Christ is precious, living or dying. I have often said,

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

My dear friend, what a blessing is holy psalmody, with the heart full of love to God. O what are all things else! Give me Christ, if it be only with a crust. My dear God, I love him better than life. O that I could now adore him like the heavenly host above! O that he would manifest himself more and more to me, and be with me in the dark valley, whenever it shall be, that I may say with David, "I will fear no evil!" There is something in death very solemn to nature; but, O what is it to faith in the Lamb? Just dropping asleep, and saying, "Lord, now lettest thou thy servant depart in peace," seeing his salvation.

I felt very sorry for you when relating your troubles. I know they are heavy, even for the body, and much more so when the mind is burdened also. It is an ensnaring world, "How false, and yet how fair!" How ensnaring is glittering gold; how decoying to the mind, how adapted to our nature! What fair promises and what fruitless gain the love of it! How many has it "pierced through with many sorrows!" And well it may, seeing it is "the root of all evil." I am not without my share of feelings here. It is said, "In the day of prosperity be joyful, but in the day of adversity consider." For God has set one against the other, that man may find nothing after him. I well know them both; they are both good in their place. But adversity has often been the best. There are but few who believe it. But for a proof of this, I say to the tried Christian, "When Jeshurun waxed fat, he kicked, and forsook the Lord."

But I must conclude. My love to all friends at all places, while I remain, dear friend, ever yours in indissoluble bonds in Christ,

Desford, May 19th, 1852. E. M.

This is the proper and true use of the law, by lightning, by tempest, and by the sound of the trumpet, as in Mount Sinai, to terrify, and by thundering to beat down and rend in pieces that beast which is called the opinion of righteousness.—Luther.

# WATCHING UNTO PRAYER.

To my dear Brethren and Sisters meeting for divine worship of the one true God in —— Chapel, their poor servant sendeth greeting, by which they will learn that the Lord, in his kindness and mercy, brought me home to the bosom of my family and friends in safety and peace, for which great goodness may the Lord grant a sweet response of love and gratitude to himself in our bosoms, to prove that we are not left entirely destitute of the actings of life in our own souls experience, but that we are under the care and control of him who holds the winds in his fist, and the waters in the hollow of his hand; to whom be glory for ever and ever. Amen.

I trust, through the tender mercy of God, the "day-spring from on high" hath visited your souls, as the chosen of the Father, the redeemed of the Son, and the quickened and called of the Holy Ghost; in whose light you have discovered your own malady and the Lord's remedy; your awful sins, and the Lord's sacred salvation; your own needs, and the Lord's supplies; and not only have you given yourselves to the Lord, but to each other, by the will of God, and so meet together in your little Providence as a component part of the one church of our covenant God and Father, in our dear Lord Jesus, whose name is sweet, whose person is lovely, whose blood is precious, whose righteousness is spotless, and whose great and gracious person and work is the sacred ground of all your hopes, the foundation God has laid in Zion, the sacred base of mercy's building.

The Lord the Holy Ghost bless you, individually and collectively, with his holy bedewings, his rich unctions, that you may know truly, inwardly, and experimentally, that there is such a divine Person, whose care and watchfulness after his dear elect are continuous and unceasing. May it please his Divine Majesty to make and keep you "watching unto prayer," in prayer, and after prayer; so that each of' you may be very jealous over and after himself, and individually concerned to maintain the sweet unity still existing among you as a church, which I do assure you, beloved, is very rarely to be found, even among the churches professing to hold the same truth. Do let me beg you, each of you, be careful, watchful, prayerful, and endeavor to act as though the prosperity of the whole depended on yourselves. Some Antinomian spirit may say, "O this is legal." But to such I would say, "God grant that such legality were more in exercise in our churches; then there would, I am sure, be more personal examination and gospel convictions, and less of a Diotrephesian spirit in our churches, to whom it may truthfully be said, 'What do we more than others?"

"But, beloved, I am persuaded better things of you," as you at present stand, even things that accompany an enjoyed and manifested salvation, and among whom I have been privileged to preach, with fear and trembling, though with love and liberty, the holy gospel, and which the Holy Ghost has been pleased to acknowledge and bless, as some of you can personally testify and have done so. In addition to which, I have received from Bath, since my last return,

a long and sweet letter from an "unknown but well known" person, (unknown, all but by name, but well known in the gospel of the Lord of life and glory,) testifying most solemnly, yet beautifully, of the Lord's goodness in bringing home peace and pardon, grace and truth, to his precious soul, through the instrumentality of your poor brother, who really loves you in the gospel, and who does, amidst all his heaviness of mind, feel encouraged, believing that his labor "has not been in vain in the Lord." In consequence of which, together with your pressing invitation, I purpose, by the Lord's gracious permission, visiting you again, though independently of my present engagement, I have received three invitations to preach to different churches since I left you and returned home, only one of which I could accept at present. The time I propose to come again is the two last Sabbaths in April and the first in May. Should such time meet your approbation, please to drop me a line to that effect; in which interval to the present, may "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." To whom the Lord replies, "And they shall put my name upon the children of Israel, and I will bless thee."

You will please to present my kind regards to all the friends, not forgetting brother D. and his dear wife, to whom I owe a debt of gratitude for her care and kindness after the welfare of my poor body while there. May the Lord reward them who remember the cup of cold water given to one of his poor disciples in the name of a disciple, and whom he himself has said shall not lose his reward.

With love to your dear wife, believe me, my dear brother, to remain yours in that holy gospel we through much mercy both love and revere.

Lower Swell, Stow-in-the-Wold, Jan. 19th, 1853. R. R.

[We have been requested by the friends to whom it was sent to insert the above letter.—Ep.]

# "GREAT IN THE SIGHT OF THE LORD."

"My thoughts are not as your thoughts," says Jehovah; and how plainly is this discovered in his opinion of individuals, compared with the world's idea of them. These are those who are great in men's esteem; they are worshipped by the multitude; even to know them is a privilege. But these are mostly far out of God's sight; he looks not on them with delight. "The proud he beholdeth afar off." Where, then, are his great ones? Where those to whom he reveals himself in all the riches of his grace, and says, "Since thou wast precious in my sight?" O these are ofttimes hidden ones, of whom the world knows nothing. These jewels, which shall one day adorn the crown of the King of kings, are obscured by the rough exterior which surrounds them. The humble cot, the cabin, or the garret, hides them from view; but O how lovely in the sight of the Lord they are! How, as polished stones, they sparkle brilliantly

before him, as they thankfully receive each morsel from his hands and send up to his throne the tribute of praise! It may be that none know them; in the crowded haunts of life they are unnoticed and alone. Yet they have company the world knows nothing of. Their kind, tender, and compassionate God and Father looks down upon them struggling with poverty, or pining with sickness. And Jesus, O he forgets not these his precious ones, so great in his sight, but watches over them with ineffable delight, love, and pity, listens to their sighs, wipes away the falling tear, sets before them his sufferings and death, and gives them thoughts of heaven, of mansions with his Father, till they forget their poverty and remember their misery no more.

But, thank God, it is not only those who are poor in this world who are great in his sight. Some wise, some rich, some noble are called; and happy they if their wisdom, and riches, and greatness do not hinder their advance in spiritual things. Happy they if, in the glare of false light, they can see things in the true light. This at least may be said,—God often makes up in spiritual comfort to the poor, what they want in earthly comfort; and who will say they are the losers? But every one of his family is great in his sight. If, then, we are thought so much of by Jehovah, how happy should we be! Is not the child happy who is the delight of his parents? the bride who is the joy of her husband? And shall not they be happy who are great in the sight of the Lord? Nothing can harm them; nothing be wanting to them. This love of his, which makes them so great, is like an impregnable wall, cast up round them for their defence; for if they are precious to him, he must will their safety; and as he who delights in them is Omnipotence, he certainly will shield them from harm. He will let nothing be wanting to them that is for their real benefit. A look of faith, a sigh of spiritual desire, will penetrate his throne; and not one petition of his inditing in their soul shall ever be overlooked. Here in this 1st chapter of Luke is an instance. Zacharias seems almost to have forgotten that he had ever prayed for a child. He seems quite astonished that a promise of a son should now be made him; or if he remembered his prayer, he must have given it up as lost, from the unbelieving way in which he meets the promise. Yet, says the angel, "Thy prayer is heard; thy wife shall bear thee a son; he shall be great in the sight of the Lord."

How should these great ones live above the world! How ill it becomes them to cleave to the dust! How blessed when their affections are set on things above, where Christ sitteth on the right hand of God, that when he who is their life shall appear they shall appear with him in glory!

April 27th, 1852.

We cry to God to humble us, and then such crosses and troubles come upon us, that instead of a crop of gratitude there is a crop of rebellion and peevishness.—W. T.

### A LETTER BY THE LATE J. KEYT.

Esteemed and highly-valued Friend, -Ten days have elapsed since my visit to your hospitable habitation, and yet such has been the languid and feeble state of my frail and tottering tabernacle, that I have been incapable of writing a few lines to my fellow sufferer in the rough path of affliction, a path which human nature would sboner shun than choose, "though faith approves it well," as may be seen in the experience of Moses, recorded by Paul, who by faith chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." (Heb. xi. 26, 27.) And we are fully satisfied that we have experienced a measure of the same. precious grace of faith in our own souls, have felt the effects of it times without number, and have found sweet fellowship with those who are gone before us, and are now entered into their eternal rest; "though now for the present season, if need be, we are in heaviness through manifold temptations" and trials within and But the trial of our faith is by no means intended to destroy it, but rather to strengthen and confirm it; for by these fiery trials the intrinsic value of true faith is manifested, and the issue of them is eventually found "unto praise, and honor, and glory, at the appearing of Jesus Christ." This was exemplified in the trial of Abraham's faith, when he was called to offer up his darling son Isaac. This was a most severe and sharp trial to Abraham, that darling of heaven, who was afterwards repeatedly called "the friend of God." (See 2 Chron. xx. 7; Isa. xli. 8; James ii. 23.) Yet we find that this fiery trial terminated in a glorious manifestation to Abraham of the Person, work, and sufferings of the Lord Jesus Christ, who was to be God's salvation to the ends of the earth. And this blessed Redeemer was to spring from Abraham's loins. Hence Christ tells the unbelieving Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

This, truly, was Abraham's vision of faith. But did this eminent saint, this "friend of God," pass the days of his pilgrimage in the uninterrupted exercise of this faith, and in the enjoyment of the vision he had on the mount? No; by no means. He had to endure many and sore conflicts after he was called out of Ur of the Chaldees, which may be seen in his life, in which there are many traces of unbelief, (that sin which easily besets us all,) many hard combats with Satan, the body of sin and death, and this present evil world. These combined enemies would soon overcome us, had not the Lord graciously provided us with a complete suit of armor, (Eph. vi. 11,) and given us both strength and skill to use it. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." This shield is nothing more or less than the Lord Jesus Christ, who once completely conquered for us through his death, and by the almighty power of his Spirit, still maintains and carries on the warfare; and though at times we are sadly foiled

and ready to conclude that we shall be utterly destroyed, yet this is our infirmity, for when encompassed about with many fears, and sinking, as we think, to rise no more, then is the Lord near to them that fear him, to them that hope in his mercy. How frequently does the good, the tender Shepherd of Israel draw near to us, when sad and solitary, as to the two disciples going to Emmaus, and by (at first) imperceptible inquiries draw out the causes of our sorrow and sadness, and then convey to our troubled souls the healing balm of something concerning himself, and by these choice, sweet communications kindle a sacred fire in our hearts as he did in theirs; for though this vision may tarry long according to our feelings, yet in the end it shall speak and not tarry beyond the appointed time. The sum of all is included in this concise though comprehensive sentence, "But the just shall live by faith."

The Lord brought Abraham forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Thus, faith is an implicit, unreserved confidence in the truth and verity of the Almighty's word; and this faith is the free gift of God, and mingles itself with every word he by the Holy Spirit speaks unto or upon our hearts. But this vision of faith is not experienced without interruption, nor enjoyed without opposition; if it were, where would be the trial of it? Many years elapsed before Isaac was born, and in that period many acts of unbelief were found in this man of God. In fact, there is recorded nothing blameable in Abraham but unbelief; nothing in Moses, the meekest man, but rebellion; nothing against Job, but self-righteousness; and nothing was so sharply reproved in Christ's disciples as their unbelief and hardness of heart. Yet they all were the chosen and beloved of God, he having fixed his love upon them, as it is written, "Having loved his own which were in the world, he loved them unto the end," notwithstanding all slips and falls, weaknesses and infirmities; so that we may well admire and adore him in the language of the prophet Micah: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah vii. 18-20.)

But I am unable to go on with this profitable subject; therefore I must conclude with my best desires and prayers for your present and everlasting welfare.

It is my purpose, if enabled to see Mrs. E. on Lord's Day morning, to convey this poor scrap by her hand; if not, I will send it by the post. My kind regards wait on Mr. D., my aged fellow-traveller.

. With every token of my unfeigned love, I remain, affectionately yours,

August 27th, 1831.

### OBITUARY.

### FANNY BATLEY.

To report with propriety the Lord's work on a human heart requires more than mortal powers or natural qualifications; and one attempting the work fears lest anything merely natural be called spiritual, or anything spiritual be called natural. It will readily be granted by the godly, that a line of distinction is not easily drawn at all times; but when anything appears proving itself to be the Lord's work, it will be as readily granted that "flesh and blood hath not revealed it."

The subject of the following memoir was the daughter of a widow, a member of the church of Christ at Manchester. Her father also was a member, and died in the faith.

Fanny was a Sunday scholar, and in her seventeenth year. She was always delicate, in her manners quiet and retiring, generally beloved by her companions, and, it is only just to add, was not the girl that ever said to her mother, "No, I won't." But with all this, no one ever thought that Fanny was a child of grace, though a child

of many prayers.

It pleased God to lay his hand on her in affliction last year. After being confined to bed a few days, she said to her mother, "O mother, if I were to die now, what would become of my poor soul?" Her mother replied, "O my dear, if the Lord take you away, it will be in wisdom. All his works are done in righteousness and truth, and he cannot do but what is righteous." After a considerable pause, she replied, "Yes, mother, I know that; but my poor soul! O what will become of my poor soul? O mother, I am such a sinner; what will become of me if I die? O that the Lord would give me repentance! I am a lost sinner! O that I could repent!" The mother, being overcome, retired for a time; but Fanny could not retire from a knowledge of sin, revealed by God the Holy Ghost. The holy law of God was manifested to her in its blazing vengeance against sin and against the sinner; and she found herself condemned already. The work deepened, and trouble of soul followed. Great darkness caused her to grope for something to lay hold upon; but no help could she find.

Her mother having returned, Fanny resumed the subject. "O, mother," she said, "O mother, if I die now! If I die now, I must perish for ever. My heart is as hard as a stone. I cannot repent! O that I could repent! Mother," she continued, "God's people are a happy people,—God's chosen, God's elect. O that little flock! They are safe in Christ; they cannot be destroyed; the Lord gives them repentance." "Yes, my dear," her mother replied; "and I hope the Lord will give you repentance also." "No, mother," she said, "not me. I am such a sinner. O mother, I wish I was like you, or like Mr. ——, or like Mrs. ——. O you do not know what a sinner I am. Will the Lord give me repentance? O Lord, soften my hard heart."

To all who visited her she declared openly that she was a great

sinner before God, and stated, without any reserve, that God would be just in damning her soul.

This went on for weeks, day after day, and night after night.

When I first visited her, she was very ill indeed; and then her mother told me a little of what she had said; and I heard her speak the same things, but did not feel so much concerned at the time: for those who visit many sick beds, and often see what is called death-bed repentance, are taught to think slowly, and judge sparingly; so that at first I was not much moved.

On a second visit, I found her much worse. On entering the apartment, I heard her exclaim, "O for living water!" This was accompanied with a peculiar power to my heart, well known to the soul that looks for and seeks the power of God in the word. A portion of a sermon preached in the neighborhood had been repeated to her, in which the woman of Samaria and Christ's living water had been noticed; and she was thirsting for living water, and seeking that she might find. I asked her if the living water Christ had to give would do her soul good. "I want Christ himself," she replied; "but I am such a sinner; and, what is still worse, I cannot repent!" I said, "Do you feel that you are condemned before God for your sins, and that God is just?" "O yes, yes," she replied; "God is just in my condemnation. I am a lost sinner. O that God would make my heart soft, and that I could repent! Whatever must If death come now, I shall be damned, damned!" Here she was exhausted, and sank for a time into a kind of dozing sleep. sat in solemn silence for a few minutes, watching the effects of the soul's anxiety, manifest on almost every part of the body. scene was soon broken up by her starting out of the slumber in ter-I prevented her, and said, "Fanny, if the Lord has given you such a knowledge of sin, and such a sense of your own guilt, he will surely give you repentance also, and bring your soul out of prison. You know Christ is to give deliverance to the captives, and open the prison doors, and say to such as sit in darkness, Show yourselves; and I do trust the Lord Jesus Christ will soon bring your soul out of prison, bless you with a sense of his mercy and love, and lead you into sweet gospel liberty; and I hope to hear you singing praises to his almighty name, though you are very low at present." She gazed with astonishment, and for a few seconds remained silent, fixing her eye upon me, as if her whole soul had laid hold upon something really valuable; and then, with a peculiar firmness, she said, "O Mr. T., do you think God will?" I answered, "Yes; where God begins a good work he will not give it up, but carry it on to the end." She replied, "this cannot be a good work. I am such a sinner, so vile. O for living water!" Looking earnestly at her dear anxious mother. who stood by, she cried out, "O mother, mother! O my poor soul! my guilty soul! O mother, pray for me, pray for me!" Let .the reader judge of a mother's feelings and of mine. These were indeed solemn moments to us, moments that threw me back to the time when the arrows of God's wrath drank up my spirit, when I first hungered and thirsted after righteousness. My soul went out in

real prayer to God that Jesus might be revealed in her soul the hope of glory. To look upon her was painful. Despair seemed to sit on that once pleasing countenance, and anguish in every expression. The fearful justice of God smote her into silence. Her mouth was indeed stopped before God. I now felt such a soul-union to her that nothing could dissolve, and experienced great sweetness in those words, "I in them, and thou in me, that they may be made perfect in one," (John xvii. 23,) and a pleading with the Lord that the prey might be taken from the mighty, that the lawful captive might be delivered.

At one time she was insensible, and often so afflicted that she could not converse. I saw her once more in her trouble, the last Monday night before she died; and a soul-distressing scene it was to every beholder. It was evident she lay on the very brink of eternity. Her poor body was reduced to a skeleton, and the state of her mind was fearful, fearful indeed. She would lay for a time silent as death, and then suddenly cry out, "O Lord, O Lord! mercy, mercy! O my poor soul!" She had always been pleased when reading, and prayer had been attended to in her presence. But this visit, the scene was too heavy for vocal, audible prayer; but God read our hearts then. When about to leave her, I said to her that God would not break the bruised reed, nor quench the smoking flax, adding that I felt a firm trusting that ere long the Lord would appear. night passed over, and a sad solemn night it was,—all terror, law, wrath, condemnation, and guilt, and, indeed, a fearful looking for of fiery indignation to consume the guilty soul: O what an awful God the God of Jacob is! "A fire goeth before him. He made darkness his secret place; his pavilions round about him were dark waters and thick clouds of the sky." He thundered in the heavens. "The thunder of his power who can understand?" "But," says David, "he sent from above; he took me and drew me out of many waters."

So did the Lord deal with the dear afflicted soul who is the subject of this narrative. The time was at hand when mercy was to be revealed, pardon granted, atoning blood experienced, and eternal love felt. About 7 o'clock on Tuesday morning, she lay still and speechless, one anxious friend alone watching by the bed side. She moved and said, "My Redeemer liveth!" and, attempting to turn herself, repeated, "My Redeemer liveth! O praise him; praise the name of the Lord Jesus! He hath delivered my soul from death,redeemed my soul from destruction! O send for Mr. ---, and for Mrs. ---, and tell them what the Lord has done. He is the God of salvation; and he is my God." Her mother's footsteps were soon directed towards the changed scene, feasting her astonished eyes on her redeemed child. Fanny said, "O mother, why do you weep? My soul is redeemed from hell; my sins are blotted out by the blood of Christ! Sing, mother, and let us extol his name together." The mother replied, "O my dear, I am weeping for joy." "Yes, mother; that's right; yes, for joy." Here she clasped her hands together, and repeated in an ecstasy,-

"'Christ is mine, and I am his; Centre, source, and sum of bliss; Earth and hell in vain combine Me and Jesus to disjoin.

"'Thou my fortress art and tower; Having thee I want no more. Strong in thy full strength I stand; None can pluck me from thy hand."

I visited her about 2 o'clock; and O what a change! She hailed my approach with a smile of supernatural welcome; and O how bright those eyes, how cheerful that countenance, which only a few hours before were dim and gloomy. Here I saw the soul that had gone forth weeping, bearing precious seed, now carrying a sheaf of glory, and waving an offering of praise to our redeeming God. "O!" she exclaimed, "the Lord liveth! My Jesus has come. You said he would; but, O, I could not believe you; but I do believe Him. He is here! O, Christ is my Saviour! O mother," she said, "I am only seventeen, and redeemed by blood. Ah, mother, many hundreds, yes, thousands, must suffer more than I, and be damned after all. O, God is my salvation."

Having seen this, I left her and returned in the evening. In my absence she said many glorious things. She sang repeatedly,—

"'Yes; I shall soon be landed On yonder shores of bliss; There, with my powers expanded, Shall dwell where Jesus is.'"

All who saw her were astonished. I called about 9 in the evening, and found her still standing firm on Christ, the Rock of ages. Clasping her hands firmly together, she exclaimed, "O precious Christ! Come, Lord Jesus, come and take me." I said, "Fanny, he will come at the right time; his time is best." "Yes," she said, "his time is best; but, bless him, I want him to come; I want to fly to his arms. O he has redeemed me." She beckoned me to her; put her hand to my face, and said, "O I do love the Lord's people, because they are Christ's, bought with his blood. O preach Jesus to them, and pray for them! They are safe; and I am safe; none can pluck me from him; neither sin, nor death, nor hell. O this great salvation!" She said, "If I were to live, I would become a member of the church; but, O no, the church above, the church above, I am going to join." I said, "Would you not wish to live a little longer here on earth?" "O no," she replied; "what is earth to me? What are pearls, gems, diadems, crowns, worlds? Nothing but Christ for me. Though I am deaf, and cannot hear, (her disease caused deafness,) I can see as well as any of you, and I can see Jesus, my Saviour, by faith. O the tempter!" she said, "he is trying me again: but what can his power do when Jesus is here? Let him come and try his strength; if he come when death comes, Christ is my strength." Here she sang out these words:

> "'I'll praise my Maker with my breath; And when my voice is lost in death, Praise shall employ my nobler powers.

My days of praise shall ne'er be past, While life, and thought, and being last, And immortality endures."

And I sung the piece with her to the end, and found it good. After this, she said to me, "I hope you will bury me; and when you do, tell the Lord's people to look to the Lord, to seek instruction from him, and he will give them all things they need; and tell the Sunday scholars to read the Bible, and do as they are told. But," she added, "poor things, what can they do? They can do nothing; they are ignorant, and they do not know it. O the Lord's mercies to me! What shall I do my Saviour to praise? O that death might come and draw his grey hand over my brow, and dim these eyes. I can smile at death, and say, Victory over him." I now took my final farewell of her, and in sweet confidence left her, fully satisfied that the Lord was her Shepherd. She said to her mother, "To-morrow my body will be dead, and laid on this bed, and you looking at it, and others looking at it; and my soul will be in glory, basking in his arms."

The friend in attendance during the night, wished to move her a little for ease, when she said, "Do you think it will prolong my life!" He replied, "No." She said, "If you think it will, do not move me." Then she said, "Lord, thou hast granted me one great favor; and, Lord, now I want another; and that is, that thou, O Lord, wilt take me to thyself this night."

The medical gentleman in attendance called after the Lord, the great Physician, had been. She looked at him, and said, "O Sir, I am past your skill. Christ is my Saviour. He is my Physician;" and she so opened her mind to him, that he was obliged to turn his

face to the wall, as many others had done.

The night passed over in praying, and praising, and holding communion with the Lord Jesus. She said to her mother, "O mother, these feeble knees, and these poor aching arms, and this poor chest of mine, and this head,—now mind, mother, they shall be like him on the morning of the glorious resurrection." Being much distressed with a pain in the side, she said, "If this pain come suddenly, so that I cannot speak when death comes, I will fix my arms like this, (showing the position,) and I shall move my hands, that you may know that the Lord is in my soul." During the night, she sang parts of several hymns, and all the 483rd. She sang till her voice could scarcely be heard. It brings to my mind those wondrous words, "And again they sang, Hallelujah!" She did, indeed, begin the song of the redeemed on earth. The joys of her soul were such at times, that with uplifted hands and stretched out arms, she almost rose from the bed in holy ecstacy.

"No human aid could work this change, Or give despoiring guilt this peace; 'Tis God's own work, to nature strange, And proves itself the work of grace."

She sung with astonishing pleasure,

"'There shall I bathe my weary soul, In seas of heavenly rest; And not a wave of trouble roll
Across my peaceful breast."

And the whole of hymn 474 was sung by her again and again with sweet delight.

Towards morning, Wednesday, the 17th of January, she became more quiet. The body sank; strength failed; and at 7 o'clock she breathed her last, without a struggle, or even a sigh.

Thus died Fanny Batley, a plant of God's right hand planting.

"The bud just opened on this gloomy west, And saw this dreary desert as it past."

Manchester.

A. B. T.

The best way to administer to the soul an antidote against sin, is to represent it to the mind in its true nature and tendency. The hiding of these was the way whereby sin first entered into the world. Thereby did Satan draw our first parents into their transgression; hiding from them the nature and end of their sin, he ensnared and seduced them. In the same way and method does he still proceed. This caused our apostle to rend off the coverings and vain pretences which the Hebrews were ready to put upon their sin of relinquishing the gospel; he presents it naked to them, as a fatal defection and apostacy from the living God; and therein gives them also to understand its end—Owen.

It may be matter of great and sad doubt with you whether you do indeed belong to God; and all the work of his blessed Spirit may be so veiled and shaded in the soul that the peculiar characters by which the hand of that sacred agent might be distinguished, shall be in a great measure lost; and you may be ready to imagine you have only deluded yourself in all the former hopes you have enter-In consequence of this, those ordinances in which you now rejoice, may grow very uncomfortable to you, even when you do indeed desire communion with God in them. You may hear the most delightful evangelical truths opened; you may hear the privileges of God's children most affectionately represented, and not be aware that you have any part or lot in the matter; and from that very coldness and insensibility may be drawing a further argument, that you have nothing to do with them. And then your heart may "meditate terror;" (Isa. xxxiii. 18;) and under the distress that overwhelms you, your dearest enjoyments may be reflected upon as adding to the weight of it, and making it more sensible, while you consider that you had once such a taste for these things and have now lost it all. So that, perhaps, it may seem to you that they who never felt anything at all of religious impressions are happier than you, or, at least, are less miserable. You may, perhaps, in these melancholy hours even doubt whether you have ever prayed at all, and whether all that you called your enjoyment of God were not some false delight, excited by the great enemy of souls, to make you apprehend that your state was good, that so you might continue his more secure prey.—Doddridge.

### REVIEW.

An Exposition of the Old and New Testaments. By John Gill, D.D. In six vols., royal 8vo. London: Collingridge. Price £3 18s.

We have so fully on a former occasions given our views upon Commentaries in general, and upon Dr. Gill's Commentary in particular, that we need not here repeat them. But as the Editor of the present edition has, in the face of most arduous and numerous difficulties, been favored with health, strength, and perseverance to surmount them all, and to bring his laborious undertaking to a successful termination, a few words from us by way of supplement to the remarks which then dropped from our pen may perhaps not be deemed out of place.

For a sound, consistent, scriptural exposition of the word of God, no commentary, we believe, in any language can be compared with Dr. Gill's. There may be commentaries on individual books of Scripture, such as Vitringa on Isaiah, Venema on the Psalms, Alting on Jeremiah, Caryll on Job, Lampe on John, Luther on the Galatians, Owen on the Hebrews, Mede on the Revelation, which may surpass Dr. Gill's in depth of research and fulness of exposition; and the great work from which Poole compiled his Synopsis may be more suitable to scholars and divines, as bringing together into one focus all the learning of those eminent men who in the 16th century devoted days and nights to the study and interpretation of the word of God. But for English readers there is no commentary equal to His alone of all we have seen is based upon consistent, harmonious views of divine truth, without turning aside to the right hand or the left. It is said of the late Mr. Simeon, of Cambridge, that his plan of preaching was, if he had what is called an Arminian text, to preach from it Arminianism, and if he took a Calvinistic text, to preach from it Calvinism. Not so Dr. Gill. He knew nothing about Arminian texts, or Arminian interpretations. believed that the Scripture, as an inspired revelation from God, must be harmonious and consistent with itself, and that no two passages could so contradict each other as the doctrines of free will contradict the doctrines of grace. The exhortation of the apostle is, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." (Rom. xii. 6.) This apostolic rule was closely followed by Dr. Gill. proportion," or as the word literally means, "analogy of faith," was his rule and guide in interpreting the Scripture; and, therefore, as all his explanations were modelled according to the beautiful proportions of divine truth as received by faith, so every view disproportionate to the same harmonious plan was rejected by him as Goddishonoring, inconsistent, and contradictory. It is this sound, consistent, harmonious interpretation of divine truth which has stamped a peculiar weight and value on Dr. Gill's Commentary, such as no other exposition of the whole Scripture possesses.

<sup>·</sup> See the "Gospel Standard" for February and March, 1852, p.p. 65 and 96.

But besides this indispensable qualification, it has other excellent qualities. 1. An interpreter of the word of God should have a deep and well-grounded knowledge of the languages in which the Scriptures were originally written. This Dr. Gill undoubtedly possessed. His knowledge of Hebrew, in particular, was deep and accurate, and his acquaintance with the Rabbinical writers, that is, the Jewish expositors of the Old Testament, was nearly unparalleled. Indeed, he has almost overlaid his Commentary too much with his vast and almost cumbrous Rabbinical learning, and seems to have given it more place and attached to it more value than it really deserves.

- 2. Another striking and admirable feature of this Commentary is, the condensation of thought and expression throughout. Dr. Gill possessed a rare and valuable gift,—that of packing. He will sometimes give four or five explanations of a difficult passage; but his words are so few and well-chosen, and the meaning so condensed, that he will pack in three or four lines what most writers would swell to half a page, and then not be half so full, clear, or determinate. His Commentary has thus become full of ideas and germs of thought, which, by the by, has made it such a storehouse for parsonic thieves; for the Doctor has in half a dozen lines furnished many a sermon with all the ideas it ever had worth a straw, and has given the two or three grains of gold which, under the pulpit hammer, have been beaten out to last an hour.
- 3. Another striking feature, in our judgment, of this admirable Commentary is the sound sense and great fairness of interpretation which pervade it. Dr. Gill possessed that priceless gift, a sound, sober mind. His judgment in divine things was not only clear and decisive, but eminently characterised by solidity and sobriety. This preserved him from all wild, enthusiastic flights of imagination, as well as from that strong temptation of experimental writers and preachers,—fanciful interpretation. He never runs a figure out of breath, nor hunts a type to death; nor does he find deep mysteries in "nine and twenty knives," or Satan bestriding the old man of sin in Balaam and his ass.
- 4. The fulness of the Commentary is another noticeable feature in Dr. Gill's Exposition. Most commentators skip over all the difficult passages. They bring you very nicely and comfortably over all the smooth ground; but just as you come to the marsh and the bog, where a few stepping stones and a friendly hand to help you over them would be acceptable, where is your companion? Gone. Lost himself, perhaps, in the bog; at any rate, not at hand to render any help. And where are the stepping stones he promised to put down? There is hardly one to be seen; or, if there be an attempt at any, they are too small, few, or wide apart to be of the least service. To one who has any insight into the word of truth, how empty, meagre, and unsatisfactory are nearly all commentaries. The really difficult passages are skipped over, or by confused attempts at explanation made more difficult than before. Their views of doctrine are confused or contradictory. The sweet vein of experience in the word

is never touched upon, or brought to light; and even the letter of truth is garbled and mangled, or watered and diluted, till it is made to mean just nothing at all, or the very opposite of the sacred writer's meaning. As dry as a chip, and as hard, stale, and tasteless as a forgotten crust in a corner, these miserable and abortive attempts at opening up the sacred word of God, instead of feeding you with honey out of the rock, will drain away every drop of life and feeling out of your soul, and leave you as barren and empty as if you had been attending a Ranters' camp meeting, or hearing the trial sermon of a Cheshunt student, as fresh from his theological tutor's hand as his new gown. With all their learning, and with all their labor, they are as destitute of dew as the mountains of Gilboa; of life, as the Dead Sea; of unction and savor, as the shoes of the Gibeonites; and of power and profit, as the rocks of Sinai.

5. There is at times a savor and sweetness in the Commentary of Dr. Gill which forms a striking contrast to these heaps of dead leaves. And this gives the crowning value to his exposition of the Scriptures.

The edition before us does Mr. Doudney much credit. monument of energy and industry overcoming almost insuperable obstacles.\* It would be absurd to compare its execution, as some have done, to a work brought out with all the beauty of a London house. Neither in paper, type, ink, or general finish, can it compete with the exquisite productions of the London press. But then there would have been London price,—probably double the cost of Mr. Doudney's edition. Great pains have evidently been taken with the proof sheets to ensure accuracy, and with corresponding success. To say we have detected no mistakes would be untrue; but they are chiefly such as Hebrew and Greek letters of almost similar form interchanged, which, especially in composers' type, are most liable to deceive any but a well-practised eye, or a Latin word misspelt,-matters of no consequence to the great bulk of readers. The English part is remarkably accurate, and more free from creata than many more expensive works and of greater finish and execu-Mr. Doudney had, we know, shilful London compositors and pressmen: but much of the work was done by Irish boyst whose

<sup>•</sup> Without knowing Ireland, it is impossible to enter into these difficulties. The poverty of the country, the lazy, shiftless, procrastinating, do-nothing character of the people, the bitter opposition of the priests, the hatred of England and Englishmen pervading the pea-antry, the power and influence of Eibandism, striking terror and dismay into every cabin, and assassinating the victims of its secret decrees without pity or help, are things unknown in England, but frightful realities across the Channel. The word of God is the special abherrence of the priesthood; and therefore it required great courage in Mr. Doudney to begin, carry on, and finish a commentary upon it in the face of opposition enough to dismay any but those who make God their strength.

<sup>+</sup> The quickness and dexterity of the Iri-h boys are very great, and far surpass that of England's clodhopping ploughboys. At the time of the great trigonometrical survey of Ireland, the officers were able to get the triangles calculated, a task requiring great knowledge of figures and perfect accuracy of calculation, in the Irish schools, at the cost of a halfpenny a triangle. The

tingers were more used to pick up potatoes than types, and carry turf than a form. It is most pleasing to think that whilst these boys were instrumentally aiding in the good work, they were learning a remunerative occupation, and passing from the miserable condition of the downtrodden Irish peasant into that of a skilled workman, able to carry his accomplishment, learnt in the Industrial School at Bonmahon, into a London establishment, or to the ends of the earth in gold-bearing Australia.

Upon these grounds, then, spiritual and temporal, we congratulate Mr. Doudney on the completion of the work; and, knowing the amazing amount of labor, anxiety, and expense it must have cost him, sincerely wish not only that he may see the blessing of God resting on the work of his hands, but be delivered also from any pecuniary loss attending so great an undertaking.

Apocalyptic Sketches. By Dr. Cumming. First Series. London: Hall and Virtue. Price 9s.

Signs of the Times. The Moslem and his End; the Christian and his Hope. By Dr. Cumming. London: Hall and Virtue. Price 1s. 6d.

The Coming Struggle among the Nations of the Earth. London: . Houlston and Stoneman. Price 6d.

That we are on the eve of an eventful crisis in the history of the world, if not already entered upon it, and that there looms in the distant horizon a dark cloud which threatens to burst upon and perhaps deluge the whole of civilised Europe, appears to be an almost universal impression. A peace of 39 years' duration, which many fondly hoped would be handed down as a heritage to our children's children, has almost abruptly come to a close, and we, as a nation, are now standing face to face with grim-visaged war, that fearful fruit of the fall, that insatiable monster of destruction, at whose gory shrine millions have been immolated, and who, before the autumn leaves fall, will probably have drunk large draughts of the life-blood of our gallant countrymen. Politics are not admissible into our pages, and we shall therefore not dwell upon this feature of the subject; but it is next to impossible to remain insensible to those passing events which now stir well-nigh every heart, and which sound in our ears as the first roll of thunder in the distant cloud, the first large drops of the impending storm.

It has almost passed into a proverb that coming events cast their shadows before them; and changes of great magnitude have rarely occurred in the church or in the world without premonitory symptoms so plain and evident that he who runs may read them. If we may so speak without irreverence, God does nothing in a hurry. His plans and purposes are indeed all laid down in his own eternal

sums were, of course, properly set and stated, but their working out required great labor and many rows of figures, the slightest error in any one of which would not only vitiate the single sum, but might affect the whole result to such a degree as to render the rest of the work worthless, and the expense, amounting to hundreds of thousands, utterly wasted.

mind with infinite wisdom; but they are for the most part slowly and gradually evolved in a series of events which, however seemingly disjointed and unconnected, are still linked together in a chain of predestinated order. These links, like those of a chain cable when the anchor is heaved from its sandy bed, emerge from time to time out of the deep sea of God's providence, and glisten before our eyes, obscured perhaps for a moment by the spray still dashing over them, but gleaming as they rise in the rays of the sun which breaks forth upon them. Some such links are appearing now on the shores of the Black Sca and by the waters of the Danube, announcing, as they successively rise, that the great chain is in movement, that the anchor will soon be at the bow, and the ship under weigh. we may be pretty well certain that the general persuasion, both in the church and in the world, that events of surpassing importance are at hand, is in itself an evidence of an impending crisis.

It is this impression which has directed the thoughts of many to the prophetical portions of the Scripture, to see if haply they may find in that inspired chart any indications of the present and future position of the church. As the Lords of the Admiralty have provided our fleets in the Baltic and Black Sea with charts to direct their course, marking out the navigable channel, pointing out the rocks and shoals, and giving the bearings and general features of every headland, defining thereby the position of every ship, so has the Lord given to the ship of the church the chart of prophecy, that she may from time to time know her position on the storm-tossed sea of time. Over this chart many eyes are at present bending, to see how far advanced the church now is on her destined

course, and whether the harbor is in sight.

There is, we know, in the mind of many experimental preachers and writers a prejudice against the whole subject of unfulfilled prophecy. The cause of this is not difficult to ascertain. They have seen how many notional professors have made a little smattering of unfulfilled prophecy and a letter faith in the latter-day glory a substitute for the teachings of the Blessed Spirit in the soul. have also seen how ministers who once promised well have been drawn aside by the study of prophecy from the line of vital experience into dead and dry speculations, and instead of feeding the church of God with what they themselves have felt, tasted, and handled of the word of life, set before them the fruit only of their studious brain, which indeed may inform the judgment but only starves the soul. They feel also that the choice of the flock, the most tried and tempted, as well as the most blessed and favored of the living family, especially the poor in this world's goods, are willingly strangers to this speculative knowledge, and have proved and are daily proving that there is nothing in it to bless their souls, comfort their hearts, subdue their sins, deliver them out of temptation, break to pieces their snares, or make Christ precious. All this we see and feel, and have seen and felt for years, and can sincerely and honestly say that the study of unfulfilled prophecy in the bare letter, as distinct from the sweet vein of spiritual experience hidden

in it,—which, by the by, these professors never see,—has never communicated a grain of divine comfort to our heart, and has never been made the least blessing to our soul in a way of sensible communication.

We do not say that it has not been blessed to others. those whom we believe to be children of God who have told us that they have found the subject truly profitable to them, and have felt their hearts stirred up, and their affections sensibly loosened from the things of time and sense, by anticipating the near approach of Christ's Second Coming. Thus, others may have found a blessing in it which we may not. But we must acknowledge that we have taken and still do take much interest in it; and this may be the case with others of our readers. It must be acknowledged that there are many subjects of interest to the church of God apart from personal experience. That is indeed the grand point, the indispensable thing, without which all knowledge is speculative, barren, and worthless; but we may be allowed sometimes to look out of our own immediate circle of individual experience and cast a glance at the hopes and expectations of the church. These things do not clash. In the same way as members of a gospel church, besides their own personal sorrows and joys, are called upon and sometimes are enabled to "weep with them that weep, and rejoice with them that do rejoice," who are bound up in the bond of Christian fellowship with themselves, so may the members of Christ's mystical body sorrow and rejoice with the sufferings and hopes of the church at large.

It has therefore struck our mind that, under present circumstances, a few thoughts on the subject may not be unacceptable nor unprofitable. In so doing, however, it is our desire and intention not to enter into points of controversy, nor lay down any dogmatic opinions on a subject so open to dispute, but simply sketch out such general features as may seem most accordant with the grand outline of re-

vealed truth. -

Geography and chronology have been called the two eyes of history, meaning evidently thereby that, unless we are accurately informed of the place where and the time when an historical event took place, both narrative and reader are left in equal blindness as to the circumstances narrated. Thus in prophecy—which is history anticipated, a narrative of events before they take place—we want these two eyes, the where and the when, the place and the date of the predicted transactions. These two beaming eyes, lighting up the face of prophecy and giving it form and feature, God has mercifully granted us. In the book of Daniel and in the Revelation of

<sup>\*</sup> The prophecies of Daniel are so clear and exact that ancient and modern infidels have asserted they were written after the events foretold. But as the ancient father (Jerome) observes, who has recorded the objection, "this method of opposing the prophecies is the strongest testimony of their truth. For they were fulfilled with such exactness that to infidels the prophets seemed not to have foretold things future, but to have related things past."

John, we have clearly marked out the geography and the chronology, the places where and the times when the events predicted shall be accomplished.

In the dream of Nebuchadnezzar, as interpreted by Daniel, we have the first prophetic chart traced out by the finger of God; and this, though for the most part in broad and dim outline, maps out not only the scene of the predicted events, which we may briefly call the whole geographical extent of the ancient Roman Empire, but the chronology also, by giving us a series of four successive empires, and thus embracing a period from the days of Nebuchadnezzar, who lived about 600 years before Christ, down to the close of the present dispensation. Upon the main features of the great Image which troubled the dreams of the mighty King of Babylon we need not dwell, more particularly as the sermon of Mr. Huntington in our last No. entered sufficiently into it. Be it enough to say that the Image is now standing upon its feet, part of iron and part of clay, awaiting the stroke of the Stone cut out without hands, which is to fall upon the ten toes, break them to pieces, and make the iron, the clay, the brass, the silver, and the gold, like the chaff of the summer threshing-floors. The ten toes are evidently the ten kingdoms into which the old Roman Empire, symbolised by the legs of iron, was divided. It may be difficult exactly to define these ten kingdoms and point out their present position. The author of "The Coming Struggle" has labored, though we think with very indifferent success, to show that England is not one of the ten kingdoms; and Dr. Cumming seems to think that Great Britain is spoken of as having fallen away from the Apocalyptic Beast when it separated from Rome at the Reformation, and therefore, we presume, believes it will be exempt from her plagues. But it is most evident that Britain was a part of the Roman Empire, and that the ten kingdoms are to be in existence when the stone descends upon them. How, then, England can be exempt from the blow of the stone we cannot see. The writer of "The Coming Struggle" talks, indeed, in great swelling words of "its not being possible to reconcile the past history of Anglo-Saxon progression, of which England has been the mover and sustainer, with sudden and complete destruction; and that the very thought is a libel on the eternal law of development and the wisdom of the moral government." But what has Anglo-Saxon progress to do with the kingdom of Christ? All the skill and energy of the Anglo-Saxon race, with all the boasted progress of improvement in money getting and money spending, is but a part of that wisdom of the world which is foolishness with God. Plate-glass shop-fronts and electric telegraphs, screw ships of war and Minić rifles, excursion trains and remodelled universities and corporations, with a free press, a constitutional government, and a universal educition to boot, are only at the best the product of the carnal mind, which is enmity against God. And how these mere earthly inventions and institutions can stave off the wrath of the Lamb against a hypocritical nation, and prepare the way for his second advent is, indeed, a mystery which may well puzzle the wisest head that ever

grew on Anglo-Saxon shoulders to reconcile with the word of truth. The whole idea is of American origin, and is one of those miserable importations from the other side of the Atlantic which are

fast corrupting our religious literature.

But to return to our subject. The vision of the four beasts (Dan. vii.) takes up and expands the same outline of prophetic narrative as the great Image in the dream of Nebuchadnezzar. The "beast like a lion, with eagles' wings," corresponds to the golden head of the Image, and represents the Babylonian kingdom which was destroyed under Belshazzar, 536 Before Christ. The beast like to a bear corresponds to the silver arms and breast of the Image, and symbolises the empire of the Medes and Persians, which lasted about 200 years, and was dissolved by Alexander the Great, about 331 B.C. The third heast "like a leopard, with four heads and four wings," corresponds to the brazen belly and thighs of the Image, and symbolises the Macedonian or Grecian empire, commencing with Alexander the Great and embracing his successors until destroyed by the Romans about 168 B.C. The fourth and last beast, "dreadful and terrible, and strong exceedingly, with great iron teeth," corresponds to the iron legs and feet of the Image, and symbolises the Roman Empire. This beast had ten horns, which correspond to the ten toes of the Image, and are usually considered to represent the ten kingdoms into which the Roman empire was divided when broken up by the northern nations.

It is this last phase of prophetical revelation which possesses most interest for us, and to that, therefore, we must confine ourselves.

Two questions seem to arise, and to concentrate in themselves our present hopes and fears. First, where are we now on the chart of prophecy? Secondly, what are we to expect as shortly to come to pass?

In answering these questions, we shall not speak positively or authoritatively, but merely declare our opinion, as gathered from the

Scriptures of truth.

I. First, then, where are we at this present crisis? What is the latitude and longitude of the ship of the church? It would take us too much out of our way to analyse the streams of prophetic history, as flowing downward to our times, in the Book of Daniel and of the Revelation. We will therefore confine ourselves to that portion of it which seems to have a special bearing upon the present crisis. In Rev. xvi., we have an account of seven angels being commissioned to pour out the vials of the wrath of God upon the carth. The first six of these vials, according to the opinion of the best writers on the subject, have been already poured out. There may be some doubt as to the precise periods of the pouring out of the five first vials,\* but of the sixth there can be none. It is therefore to this vial and the succeeding one, the seventh, that we desire to

<sup>•</sup> According to Dr. Cumming, the first vial was poured out at the French Revolution, in 1789; the second, in 1793; the third, about 1800; the fourth, about 1806; and the fifth, from 1793 down to 1815.

draw our readers' attention. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." There are three circumstances attending the pouring out of this vial which demand particular notice, as bearing upon present events:

1. The place where the vial is poured.

2. The effect produced.

3. The way thereby made.

1. The place where this vial is poured is the great river Euphrates. If we refer to Rev. ix., we shall see that this river symbolises the Turkish empire: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel, which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." (Rev. ix. 13-15.) There can hardly be a doubt that the sixth trumpet prophesies the irruption of the Turks from across the river Euphrates. Dr. Gill, Bishop Newton, Dr. Cumming, and we believe nearly every commentator on the Revelation agree on this point; and, indeed, the description is too plain and clear to admit of doubt. Thus the river Euphrates is the symbol of the Turkish empire. Now upon this river the sixth vial is poured, most evidently pointing out the seat of God's judgments. This vial was poured out about 1820, when Ali Pacha lifted up the standard of revolt against the Sultan, and has been going on ever since, and will go on till the Turkish empire, at least in Europe, dies of decay and exhaustion. The author of "The Coming Struggle" has thus summed up the effects of the sixth vial:

"It will suffice if we make the reader understand where we are at present. We are, then, under the sixth vial. The gold, silver, and brass of Nebuchad-nezzar's image have passed away; three of Daniel's beasts have departed; and John's seals have been opened, his trumpets have been sounded, and five of his vials have been poured. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the present, or sixth vial. It was to be poured out on the Euphrates, or the Turkish Empire, and began in 1820, when the Greeks rebelled against the Sultan, and established a new kingdom. From that time Turkey has been subjected to incessant warfare with neighboring powers, distraction and strife from civil rebellions, and ravaging pestilences from the hand of God. Six years after the successful revolt of the Greeks, the Janissaries attempted to follow their example; but their insurrection was repressed, and by the despot's command, thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino; and in the following season had to sustain a double conflict, in a Russian war and an Albanian insurrection. Then followed a ten years' war with France respecting Algeria, which resulted in the loss of that province and its annexation to the latter kingdom. In 1839, Egypt and Syria were taken by Mehemet Ali; and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power."

2. The effect of the pouring out of the sixth vial is as remarkable as its seat: "The water of the river was dried up." No symbol of

the decay of a mighty empire could be more accurate than the drying up of a vast river. The process especially marks what has befallen the Turkish empire. It was once a mighty river, and by successive overflows inundated the fairest portions of the earth. A glance at the map will show us the former extent of this empire, and what a vast region it embraced, comprising all the ancient seats of civilisation and power, which it has reduced to desolation and barbarism. But this mighty river is fast drying up. The emblem is most expressive of what is passing under our eyes. The drying up of a river under the scorching rays of the sun, is slow, gradual, and progressive. The stream is not suddenly cut off and turned into another channel, but, losing its waters, ceases to inundate the neighboring lands, and diminishes to a sluggish current, hardly able to struggle onwards or overcome the least obstacle that obstructs its course.

By the Kings of the East the Author of "The Coming Struggle" understands the English power in India, but it seems more agreeable to the tenor of God's word to refer it to the Jews and their return to their own land. Events seem tending that way. that the Sultan has put Palestine into the hands of Rothschild, the great Jew banker, as a security for a loan advanced by him. If this be true, it is the most remarkable circumstance as affecting the Jewish return to their own land which has occurred for centuries. The hope of this return beats in the heart of every Jew, and the prospect of it has tended more than anything else to maintain them a separate nation. The Jew has been dispersed all over the earth. persecuted, imprisoned, plundered, burnt; but he has never lost his nationality. He has become sunk and degraded to the lowest depth of infamy and shame, so that his name has been for ages a by-word He is a blasphemer of Christ, a hater of the among the nations. light, and lives without God or hope in the world. But he is a Jew still, and though utterly destitute of living faith, believes that God spake by the prophets, and that the prophecies of his restoration to the Holy Land will be literally fulfilled.

The restoration of the Jews to their own land, seems to us as clearly revealed as their dispersion. To quote the passages which promise this restoration would fill pages. We will therefore content ourselves with one: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." (Deut. xxx. 1-5.)

It seems evident from the words, "that the way of the kings of the cast may be prepared," that there will be a gradual preparation for their return, and that it will come to pass not as a sudden miracle or unexpected event, but will take place as a matter long anticipated.

At this point we pause, hoping to resume the thread of our subject in a future number; merely adding, that those who expect to reap any instruction from "The Coming Struggle" will be disappointed, as, in spite of its taking title, amazing circulation, (the edition before us is the hundredth thousand,) and bold assertions, it is without exception the wildest, most visionary, absurd, and extravagant work on the subject that has ever come under our eye.

### POETRY.

### AN ACROSTIC. By I. M. U.

"M ary, you lie and sob, and grieve,
A nd fear, and doubt, but can't believe;
R ich, free, and sov'reign grace in view,
Y et meant for others, not for you.

"D o not despair; Christ died for you."
"O do you think so?" "Yes, I do.
Why else that groan? Why else that sigh?
N or aught but Christ can satisfy.
A nd where's your hope? I know you'll own

R ich, free, and sov'reign grace alone.

D epend on this; the work is done."

This person was afflicted many years in body and mind; but the writer was a true prophet. She died in sweet peace.

#### LINES,

WRITTEN BY MR. HUNTINGTON IN A BIBLE NOW IN THE POSSESSION OF A FRIEND IN LONDON.

The soul that deigns in this to look, If he regard and love the book, He must not yield to reason's plea; The Saviour keeps the master-key. 'Tis vain with truth to dare to strive; Can truth divine submit to man? God's counsel shall for ever stand.

Elijah, not being able to abide these terrors of the law, which by these things are signified, covered his face with his mantle. Notwithstanding, when the tempest ceased, of which he was a beholder, there came a soft and a gracious wind, in the which the Lord was. But it behoved that the tempest of fire, of wind, and the earthquake should pass, before the Lord should reveal himself in that gracious wind.—Luther.

### THE

## GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 9; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

No. 222.

JUNE, 1854.

Vol. XX.

### A SERMON,

PREACHED BY Mr. KERSHAW, ON SUNDAY EVENING, MAY 22ND, 1853, IN ZOAR CHAPEL, GREAT ALIE STREET, WHITECHAPEL.

(Concluded from page 140.)

Again, None have a right to the ordinance of baptism unless they are made partakers of the Holy Ghost. Every elect vessel of mercy in regeneration is made a partaker of the Holy Ghost: "Know ye not that your body is the temple of the Holy Ghost, which is in you?" O that the Lord would enable his unworthy servant to say a very few words upon the marks and evidences of those that have the Holy Ghost! If we have the Holy Ghost dwelling and working in us, and teaching us, we see and feel our lost, ruined, helpless state and condition. Now, as this is an evidence, my conscience bears me witness that I have this evidence of being a partaker of the Holy Ghost, and Have had it for the last forty years. Have you got this evidence? Then there is another evidence. If we are saved, it must be owing to the covenant engagements of Christ, through the incarnation of Christ, who came into the world to save the chief of sinners, through the justifying righteousness of Christ, through the atoning sacrifice of Christ, through the resurrection of Christ, who was "delivered for our offences, and raised again for our justification," through the ascension of Christ, and by virtue of our union to Christ, pleading our cause above. Now, we bring one portion of God's word to crown these remarks: "Jesus is able to save to the uttermost." Do you believe it? Is it precious to your souls? "Able to save to the very uttermost all that come unto God by him." Lost, to be saved; naked, to be clothed; filthy, to be washed in his blood; weak, to be strengthened; ignorant, to be instructed; "able to save to the very uttermost all that come unto God by him, seeing that he ever liveth to make intercession for them." Now every man (I do not care to what sect, or party, or denomination he belongs) who is a partaker of the Holy Ghost, is made to cleave to the Person of Christ, and to the efficacy of his blood and righteousness with a full purpose of heart, with Paul's determination to know nothing but "Christ, and him crucified." Where these feelings are, the Holy Ghost has produced them. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Some years ago our church was in a great difficulty about receiving a young girl, 16 years of age, who had been brought up amongst us. Her father was a member, and she had been in a Sunday school. She intimated to her friends what was on her mind; but the visitors who waited upon her did not give her any encouragement, knowing the slippery path of youth, especially in some of the northern districts, where some who had come into church from the Sunday school brought disgrace and reproach upon the cause of religion. We tried to put her off, and asked her to wait a year or two, and see how things went on. She told us what she felt of her own sinfulness and wickedness, and of her need of Jesus Christ. When I talked to her about being put off, she said, "Well, parson," (for that is what they generally call me,) "if you think I have not received the Holy Ghost, to make me acquainted with my sin and my need of Jesus Christ, you may put me back; but if you think I have been made a partaker of the Holy Ghost, and am taught by him, as I trust I am, then does it not say, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" The church was completely locked fast; the father wept; and we all said, with one voice, "Jane must be baptized." Ah! my friends, where the Holy Ghost dwells in the heart, who can forbid water, that they should not be baptized?

II. Now, let me say a word as to the command itself: "And he commanded that they should be baptized in the name of the Lord." Now, this command was given by Peter; but it is the command of the Master; Peter and his brethren received it from Christ Jesus, the great Head of the church, the King of kings and Lord of lords. And so the Lord speaks from the pulpit to-night by his ministering servant, commanding every precious soul who has received the Holy Ghost, to come forward, if he have not already done so, and be baptized in the name of the Lord. O that the Lord would carry the command home into some of your hearts! I told you this morning that I had been coming here 21 years or thereabouts; and there are some individuals among you who have been coming for 20 or 21 years, individuals who, I believe, love the Lord Jesus Christ, and see and feel their need of him and his salvation. Have all my friends who love my Lord and Master obeyed his command? Have you all obeyed it? It is just the same at home. Last September I baptized an old friend of mine, (whom I had known 40 years,) in his 71st year; and the dear man of God was under the necessity of coming forward because he could stay no longer. O that the Lord would lay this with a solemn weight upon the consciences of such as love him! The Saviour says to them, "If ye love me, keep my commandments; thus shall all men know that ye are my disciples, if ye do whatsoever I command you." "If I am your Lord and Master, where is your fear, and reverence, and honor of me, if you live in disobedience to my command?" O Lord, may thy Spirit come with power into the minds of these thy children, and may they be led to but on Christ by an open profession of his name by baptism!

It may be needful, by way of conclusion, to inquire a little what is meant by being baptized: "And he commanded them to be baptized in the name of the Lord." Baptism, when applied to Christ, the great Head of the church, means his solemn and awful sufferings in the garden of Gethsemane, and on Calvary's cross. Hear his lanlanguage: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." He alludes to his overwhelming sufferings in the garden of Gethsemane, and on the cross of Calvary, when his garment, or vesture, was dipped in his own blood; as Dr. Watts sings,

".Thy body slain, sweet Jesus, thine, And bathed ——"

(Sprinkling would be a very imperfect emblem to set forth the overwhelming sufferings of the incarnate God,)

> "Thy body slain, sweet Jesus, thine, And bathed in its own blood, While, all exposed to wrath divine, The glorious Sufferer stood."

And shall we be ashamed to be baptized in water, when we take a view of our Master being baptized for our sins in his own blood? Again, baptism, in reference to Christ, sets forth his death and burial. We are said to be buried with Christ by baptism, and to be baptized into his death. When Jesus had died for our sins, his body was taken down from the cross, and laid in the sepulchre; and the angel said, "Come, see the place where the Lord lay," pointing to the grave and the tomb. Now I can say to this congregation tonight, typically, "Come, see the place where the Lord lay," (pointing to the baptistry.) The burial of Christ, then, is set forth by this ordinance, and also the resurrection of Christ from the dead: "If ye, then, be risen with Christ;" "Now is Christ risen from the dead, and become the first-fruits of them that slept."

My friends, the ordinance of baptism, in reference to the church of God, sets forth something of an experimental character very strikingly. And what is that? In the first place, as baptism is a burial, it is not according to things to bury any one until he is dead. No living person is put into the grave and buried. Now, in like manner, no poor sinner has a right to the ordinance of baptism until he is dead. I speak not of the death of the body. what death, then, do I speak? That death of which the apostle speaks: "I was alive without the law once; but when the commandment came, sin revived, and I died." It is the soul that is dead to the law, dead to all hope of salvation and justification by works of righteousness. Are you dead, my friends? If you are not dead in this sense, you have no right to the ordinances of God's house; the command does not belong to you. About 18 years ago, as far as I recollect, when I was laboring amongst you, I had the ordinance of baptism to administer on a Thursday night. met an aged pilgrim in a narrow passage, quite unexpectedly; and having shaken hands with me, he said, "I hear you are going to

baptize before you leave the town." "Yes," said I, "I am; on Thursday night." Then, in a rather sharp and hurried manner, he said, "Well, Sir, are you going to baptize the dead or the living?" The question came to me in a rather novel form, and I was for the moment at a loss for an answer. After a short pause, however, I saw the old man's design; and I said, "I hope I am going to baptize both the living and the dead. They are dead to all hope of saving themselves by works of righteousness; they are alive to God by faith in the Lord Jesus Christ." "Go on, Kershaw," said the old man, "baptize dead and living, and God will bless you." dear friends, if we are dead and living in this sense, the ordinance of baptism and all the privileges of God's house belong to us. the believer being baptized, he shows to the world and the church that he is dead to the world's follies and vanities, dead to all hope of saving himself; that his spiritual life is hid with Christ in God; and that he wishes to live the rest of his days to the honor of the great Jehovah, and to follow the Lamb whithersoever the Lamb goes. Christ, we read, went into the river Jordan, and was there baptized of John; and the believing soul wants to follow him there; he wants to take up his cross, and follow the dear Redeemer through good report and through evil report,

> "Dare to defend his noble cause, And yield obedience to his laws."

I was brought up an infant sprinkler, and I was very much prejudiced in favor of my own principles. I well remember the first time I saw the ordinance of baptism administered according to the word of God. The sermon had no effect upon my mind. I quibbled at all the man said; but when I saw him come out of the vestry, the persons to be baptized following him, and heard him speak a few words to them, and then saw him baptize them, the impression was made upon my mind, "This is the baptism of the Bible;" and I have thought so from that very moment up to this day. It is the way of the Master; it is the way of the apostles; it is the way of the church of God, that walks in the ordinances of the Lord's house, as they have been delivered by our Lord and Master, and by his servants. Now, it may be that there is some living soul here who says. "I believe the ordinance is right, and that what the Scriptures say, and what you have been saying about it, is all right." Then I say, if you have not been baptized, why do you not come forward and bow to the sceptre of King Jesus? You say, perhaps, "I have my reasons." Well, what are they? "In the first place, I have seen and heard of several who have come forward and been baptized, and they have not worn well; they have fallen into sin, have disgraced their profession, and been a trouble to the church of God." Now do not be offended at me for using Scripture language, and saying, "What is that to thee? follow thou me." "Well," you say, "I should not like to bring reproach upon the cause of God." So far as there is a tender principle in your breast for God's honor and glory, and for the purity of the doctrines and practices of God's

church and people, I revere it; but then, in the midst of your scruples there is another principle that we cannot for a moment countenance,—a distrust in the power and ability of the Lord to keep you. Venture into his hands, weak and helpless; rely on his promise that he will "keep the feet of his saints;" call upon his name, "Lord, help me to stand my ground, to persevere and endure unto the end." "Yea," he says; "I will; I will uphold thee with the right hand of my righteousness." Venture into the Lord's hands; give yourselves up in the first place to Jesus, and to the church of God in Jesus' name. For Paul said, in reference to the church at Corinth, "First they gave themselves unto the Lord, and then to us in the name of the Lord." This being done, my friends, let the believer bow to the Master's sceptre by being baptized in his name, and thus obey the great command. Amen.

## "NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY."

My dear——,—I promised, if permitted, I would write you a few lines. I am, through mercy, well. Yesterday I was very tired, but I found the presence of the Almighty. "In quietness and in confidence" was my "strength." This morning I found myself recruited.

I am glad to hear the children are getting better. These are minor blessings, but, as coming from a covenant Father, they are by no means to be disesteemed or buried in unthankfulness. should do were it not for quickening grace. The principal thing to be considered is the interest of our souls, one part of which is communion with God in secret. How precious and blessed a thing to a child of God! How we find a sweet manifestation of his love. in granting poor sinners admittance to himself; and more particularly so when we find in our hearts the kindling of this love leading us into the secrets of his will concerning us, and causing meekness in the spirit, by humbling our proud hearts! Two things you know are particularly needful to accomplish this most wonderful thing, for by nature we are stubborn and inflexible, and without any desire after him, proud, envious, and full of all evil. This really made known by the Almighty in his light leads to discover it, and we are brought to find our own insufficiency to subdue any of it. Could we perform one outward action ever so upright, it would not be enough; God looks at the heart. He desires spiritual worship. This Paul well knew, when led to feel, "I know that in me (that is, in my flesh) dwelleth no good thing." Not only a bad crop within, but a source from whence no good can flow. This, when attended with an experience of God's love made known to us in his own dear Son as the free gift of eternal life, in our pardon and justification as complete, is an overflowing, a superabounding grace, at which every convinced sinner is called to stand and view and wonder at too. "What, this for me?" How this does produce meekness! How

different from natural meekness! (though that is no small blessing.) when compared to that produced by God the Spirit, which is called by Paul, "The fruit of the Spirit." This is what David found when he was going barefoot up the hill. I say it was produced by a true sight and sense of his sin, and an experience of God's goodness meeting together. You find, then, that faith works by love, which love occasions a holy indignation to self; and this, through mercy, you know need not to be repented of. It is our desire, when we desire right, to be always under the power of these things in the good ways of God. How pleasant does it make Jesus Christ as a Companion, as a Friend that leveth at all times, a Brother born for adverrsity. But anon we find other things working, things of the flesh, bad things. "Wonderful!" says the poor soul, "I am still vile, though in my dear Lord I know through grace he has pronounced me clean, and without spot, wrinkle, or any such thing. This will meeken the hardest and most stony heart, and cause us to come down into the Valley of Humiliation, into which may our blessed Lord bring our souls from time to time, so that we may join with one of old, "Not unto us, O Lord, not unto us, but unto thy name give glory." I find this anthem of praise is not easily sung at all times; only under the influence of grace we find it. It comes only from a broken heart. It might come, it is true, from unhallowed lips, but not to any glory to God or good to man. Praise him for what he has done and is doing for you.

Forget not the writer, who needs yours and all God's children's

petitions. Yours in truth,

Brighton, Monday morning, Feb., 1819. W. S.

The bank note without a signature at the bottom is nothing but a worthless piece of paper; the stroke of a pen confers upon it all its value. So the prayer of a poor child of Adam is a feeble thing in itself, but once endorsed by the hand of the Lord Jesus, it "avail-

eth much."—J. C. R.

Carnal reason and human contrivances contribute nothing to our good nor to God's honor. You read of one in the Scriptures, a king, who in his sickness, sought not to God, but to the physicians. This is written to his dishonor, and he went on till his bowels fell at his feet. But we have a God to go to; and "who (says Moses) have God so nigh to them as the Lord our God is to us, in all things that we call upon him for?" When stung with fiery serpents, all that looked to the brazen one lived. When the plague broke out, then stood up Phinehas with an offering, and so the plague was stayed. So at the waters of Marah, when the thirsty souls could not drink them because they were bitter, (being an emblem of afflictions, and of the heart knowing its own bitterness under them,) then Moses was directed to a tree, a type of the human race. And he was to cut a stick from it, which, in the figure, was the rod from the stem of Jesse, that, when cast into the waters, healed them, and they drank thereof.-Huntington.

### "THY WILL BE DONE."

How many there are who say the prayer that the Lord taught his disciples, and yet never give it a thought that they must say that prayer feelingly and from the inmost recesses of a broken and contrite heart, or they cannot enter the kingdom of heaven! Since I have had contention and contradiction, I have been enabled to look deeper and think more upon these things. At one time, if any one had professed the doctrines of free grace in ever so dry a form, I should have supposed them to be of God's elect; but I know to my sorrow that there are those who profess to hold the true doctrines, and yet are as dead as the paving-stones in the It is no easy matter to say, "Thy will be done, O God," when death, the fear of hell, and a guilty conscience are before us; death appearing close at hand, the day of judgment a day of terror, and a horror at the thought of meeting a just God. All these things will try the metal, and the gold will come forth brighter from such a furnace; but the wood, hay, and stubble of self-importance, the proud presumption of the dry doctrinalist, and the arrogant, presumptuous boasting of the barefaced hypocrite, together with fleshly forms and self-righteousness, blind zeal, mock humility, and the merit of the creature, will be burnt up and completely consumed; except, indeed, it be "braying a fool in a mortar." (Prov. xxxvii. 22.) Here is folly; a man sees he is guilty, has a terror of hell, fears to meet God, and yet cannot acknowledge that God would be just to punish him for his sins. He goes about to establish a righteousness of his own in some way or other, and justifies himself rather than God. "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." (Rom. x. 3.) Thus they come forth, still in their folly, and take up some heresy or other; they have been in travail, and brought forth a monster: "And for this cause, God shall send them strong delusion, that they should believe a lie." What a dreadful thing to think of! To think that it is possible for any one to come so near the experience of God's elect, and yet, after all, to be but Satan transformed into an angel of light. A man shall be struck with a consciousness of his sins, be in terror of death and hell, and seek to be saved, (John viii. 21,) become very zealous outwardly, (for Israel had "a zeal of God, but not according to knowledge,") and make a great show, and yet not have submitted himself to the righteousness of God, but reasoned himself into a comfortable state, has taken the promises and applied them to himself. But he who takes presumptuously what does not belong to him is termed a thief: "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John x. 1.)

O my beloved brethren, you who are chosen of God, what a dreadful thing is presumption! To be told at that great day, "Depart from me, I never knew you!" (Matt. vii. 22, 23.) I heard a preacher

in a Baptist chapel, the other night, tell the people that they should apply the promises to themselves. I believe many a presumptuous hypocrite has done this, and gone to hell, deceiving and being de-No man can apply the promises to himself; but if God give him faith, he may receive them, and may receive them doubtingly, not knowing whether they really are for him, and yet feel comfort from them in spite of all his doubts. But God's people will not be left to this presumption; this leopard shall not take possession of them. (Jer. v. 6.) "Therefore thus saith the Lord, I will melt them and try them; for how shall I do for the daughter of my people?" O my beloved brethren, children of the stock of Abraham, chosen in Christ Jesus from before the foundation of the world. (Jer. ix. 7; 2 Tim. i. 9,) what a mercy that the Lord will melt any of us, unworthy as we are! O the cries and groans of one whom the Lord of hosts has melted! O the desire to submit to the will of God, fearing to say, "Thy will be done," lest God should take him at his word, and condemn and punish him. He also has a fear of death, the day of judgment, and hell, and is terrified at the thought of meeting a holy and just God. All his self-justification is gone; he cannot look upon any thought or action and say he merits the mercy of God on account of it. He acknowledges, with fear and trembling, that God would be just to damn him, but yet cries for mercy; and if death appears to be about to take him away, he cries in an agony, "If it must be so, it must; thy will be done, C God. But O have pity upon me, have mercy upon me! is my doom to be in everlasting torments, I cannot alter thy decrees; but O that thou wouldest have mercy upon me! O that thou wouldest pardon my transgressions! I do not deserve the least of all thy mercies; but O deliver me from eternal torment! theless, not my will, but thine be done.' But O have mercy upon Here the troubled soul acknowledges the righteousness, justness, and sovereignty of God; and if he has once been brought to this, he is safe; he trusts in God, and to the righteousness of God, not having any righteousness of his own; and were he to sink into hell in this state, trusting in humble submission to God, with a broken and contrite heart; I say, were it possible for him to sink into hell in this state, the fire of hell could have no more power over him, than the fire had over Shadrach, Meshach, and Abednego. No; it cannot hurt such a soul, for he is willing to be saved in God's own way; he is willing to be cleansed by the blood of the Lamb, if so be the Lord will save him. The Son of God is with him. Nothing can by any means hurt him, "For Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.)

But there are those who think that terrors, and doubts, and fears are evidences of election. They are greatly deceived. These are not evidences of election; for the fearful and unbelieving are classed among those who shall have their part in the lake that burneth with fire and brimstone. (Rev. xxi. 8.) No; doubts and fears are not in themselves evidences of election. For my part, I am often ashamed

to own my doubts even to myself. It is true, Bible saints were troubled with doubts at times, but these being left upon record show that they were not all faith. Faith is an evidence of election; and faith says, "Thy will be done." Faith submits to the will of God. Every soul must be brought to bow to the will of God before it leaves this world; for there is no rebellion in heaven. I was one day praying for a desire of my heart to be granted, and wished it very much, so much so that I wanted my own way; but while wrestling with God for it, the thought struck me, "Perhaps it will be a curse to me;" and so great was my fear that I should get that which I so earnestly desired, that I prayed with all my heart and soul that the will of the Lord might be done, although it appeared to me that I greatly needed that which I had been asking for. I did not get what I had desired in the first instance, and was heartily thankful to God for At another time, I had had deep soul-travail all one week, and when I got a little comfortable, I did not experience that great joy which I had often experienced before, after my inward trials, neither had anything new been shown me, as in times past. This caused me to wish for a greater manifestation; and, as it appeared that my trouble had not been profitable, I prayed earnestly to the Lord to make it so. But the thought struck me, "What, if after this soultravail, I had taken up with some damnable heresy; what, if my soul-travail had brought forth some hideous monster, in the shape of a strong delusion!" This brought me to submit to the will of God, and to pray more earnestly to be kept in the right path.

But the Christian cannot always say from his heart, "Thy will be done; there are times when he wants to have everything his own way, even in the most trifling matters. But God will bring him out of that. God will humble all his people; he will make them obedient, and give them faith to trust in him. And may we from our

hearts say, "Thy will be done," trusting in the Lord.

E. W. W.

The law and the promise must be separate far asunder as touching the inward affections and the inward man, albeit, indeed, they are

nearly joined together.—Luther.

Behold here, both the majesty and condescension of the high and lofty One; his majesty, in that he is high, and the inhabiter of eternity. "I am the high and lofty One," says he, "I inhabit eternity." Verily this consideration is enough to make the broken-hearted man creep into a mouse-hole to hide himself from such a majesty. But behold his heart, his condescending mind: "I am for dwelling also with him that has a broken heart, with him that is of a contrite spirit; that is the man that I would converse with; that is he, (says God.) whom I will choose for my companion;" for to desire to dwell with one, supposes all these things; and verily, of all the men in the world, none have acquaintance with God, none understand what communion with him, and what his teachings mean, but such as are of a broke and contrite heart.—Bunyan.

### A LETTER BY THE LATE WILLIAM ABBOTT.

Dear Friend and Companion in tribulation,—I received yours on the Friday, as was intended; and return my thanks to the friends for their kind remembrance of me. Such things, when done in faith, and out of love to the children and servants of God, the apostle says, are "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." The affliction I labored under has been in part lightened. I have reason to be thankful. I have been comfortable as to my health since and some time before I wrote last; and my daughter, after her return from Lewes, for some time was in a mending state, but within these few last weeks has experienced a relapse, and is now very low, with an intermittent fever and some other complaint which affects her chest and lungs; so that we very much doubt her being restored to a state of health again.

I read with much pleasure your account of the end of your beloved partner in life. True it is, the "Lord is gracious; yea, our God is merciful." I perceived when I was present that her state lay with considerable weight on your mind, and was very sorry that I had no opportunity of conversing with her. On the Friday before, when she sent for me, I was fearful my presence would only disturb and be a burden to her, by reason of my cough being so violent, and this kept me from coming; and when present on Sunday evening, she was somewhat delirious. You may remember, I mentioned several cases of a similar nature, persons whom I had visited, of the Lord's manifesting himself to them when in the article of death. This I did, being willing to encourage you in looking to the hills, "whence cometh our help.'

Since I saw you, I have attended one on her death-bed, a young woman, 23 years of age, who had, with her parents, attended my ministry for several years, yet never professed any considerable concern till within about a year of her departure. She had some sharp exercise during that time. I saw her about a week before she died. She was then very ill, and I was with her a considerable time before she had power to speak or attend to me; but before I left, I found she was very much perplexed, and in great doubt, though at times she had had some workings of hope. She told her mother that my coming had refreshed her spirits; and in a day or two after, the Lord

blessed the words of Mr. Hart to her:

"The Father sent the Son to die; The willing Son obey'd; The Witness thou to ratify The purchase Christ has made."

This removed her burden, and took away the fear of death. The day she left the world, she told her friends she was very comfortable.

In these things the Lord manifests his never-failing faithfulness. Notwithstanding our unbelief, we find his word stands fast. sensible sinners are looking at times very wishfully and with a longing eye to the promises. The promise of deliverance is often pleaded. For this they are exhorted to wait; and this they are cncouraged to expect. There is a set time, a time decreed for this: "The vision is yet for an appointed time; but at the end it shall speak, and not lie; though it tarry, wait for it." Some, like your poor wife, wait many years; sometimes hoping and expecting, at other times so overborne as to be doubting, desponding, and despairing, thinking it is in vain they seek. But "the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." "Better late than never," is our saying; and we are told that our gracious Redeemer came to "deliver them who through fear of death were all their lifetime subject to bondage."

It must needs be very cutting to your feelings from the time of your wife's departure to the time you were acquainted with what she was enabled to express that night. In this the Lord left you for a while to be exercised, and no doubt when you were informed of the merciful appearance of the Lord on her behalf, it wrought much gratitude and humbleness of mind. Of this we are sure, if there is life

in the soul, that person's end will be peace.

It is our lot to have both the outward and the inward cross. These often make us, like Issachar, couching down between two burdens, and the outward one continuing long and heavy, has made some complain, and puzzled some of the brightest saints. "Truly," said one, "God is good to Israel, even to such as are of a pure heart. But as for me, my feet were almost gone; my steps had well nigh slipped." And some have counted the proud happy, and have said that they that tempted God were delivered. The outward cross is sometimes attended with much murmuring, hardness, barrenness, and complaining; this brings misery and bitterness of spirit. And I have frequently found outward afflictions and troubles accompanied with a spirit of bondage, jealous suspicions, doubts, misgivings of heart, sinkings of spirit, and slavish fears. These are brought on through the natural unbelief of our hearts, the Lord hiding himself in times of trouble, and Satan taking advantage of us. If the Mediator is out of sight, and faith out of exercise, being sensible that in many things we offend, and that we have a dreadfully depraved nature, no wonder if we think on God and are troubled. This made David, though a saint, cry out, "My flesh trembles because of thee, and I am afraid of thy judgments." Seeing we have been many years followers of the dear Saviour, and our chief happiness, we know in our conscience, is in his smiles, his presence, and from the good words he at times condescends to speak to us, yet after all the deliverances he has wrought for us, we are still prone to distrust him, and listen to Satan's lies, and harbor hard thoughts of God and truth. What shall we say of it? Why, says one, "I said, this is mine infirmity." We have much cause for gratitude and thanksgiving, when we look at the bulk of professors in our day, and consider what they aim at, and what they rest in, "a name to live," a form, without the power; whereas, by the grace of God, and the change he has wrought in us, no branch of worship or devotion can we be pleased with, unless we experience fellowship or communion with the Father and his Son Jesus Christ in it. It is his power and glory discerned

and felt makes us joyful in his house of prayer. Private devotion is pleasant and desirable when favored with access, when he bows his ear, and we can cast our burdens on the Lord, and are favored with answers of peace from him. Reading his word and meditating therein is delightful, when he shines into our understandings or speaks some promise home. This makes it sweeter than honey or the honeycomb, so that we can say, with Job, "I have esteemed the words of his lips more than my necessary food."

Though shame and confusion of face belong to us, yet mercy and forgiveness belong to the Lord our God, seeing it is so, that there is forgiveness with the Lord, that he may be feared. May we hold fast that we have received of him, and abide by what he has in mercy done for us, and be going on from strength to strength, saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Amen.

Grace and peace be with you, and the little assembly meeting at

Deptford. Yours affectionately in the Lord,

Mayfield, July 29th, 1828.

WM. ABBOTT.

### AN ELEGY

ON THE DEATH OF MRS. T. BOORNE, WHO DIED APRIL 14TH, 1828, WRITTEN BY HER HUSBAND, TO WHOM THE FOREGOING LETTER WAS SENT.

"Blessed are the dead, that die in the Lord."

Adieu, dear wife, thy warfare here is done, Thy fight of faith is o'er, thy victory's won; Thy weeping night was long, thy joys were small, But Christ is now thy Portion and thy All. Hail! happy saint, thou'rt done with doubt and fears. God from thinc eyes hath wiped away all tears; No more shall sin and sorrow bow thee down, But at thy Saviour's feet thou'lt cast thy crown. Thou soughtest long in wisdom's ways his face, And often feared 'twas not a work of grace, But mere head knowledge, of which thou wast not scant, Though these combined, still left thy soul in want Of peace and pardon, through the Saviour's blood, And righteousness of the dear Son of God. Feeling the want of these, he led thy soul To look to him who only can make whole. Nor didst thou look in vain, for He who said, All they for me that hunger shall be fed, And blessed them, from heav'n did condescend To look on thee, when thou wast near thy end; Which look remov'd thy load,—brought health and cure, Pardon and peace, both now and evermore; And caused thee to speak, and say again, "Now, and for evermore, Amen! Amen!" Thy Friend took notice, as thou didst request, And bore her witness,—thou hadst found the rest Which long was sought, midst sin, and grief, and fear; But now these vanish'd fast, and heav'n drew near. Our hearts rejoice in faithfulness and love, Which did release, and bore thy soul above;

Now thou art free from ev'ry heartfelt pain, And join'st the anthem of the Lamb once slain. Take courage, then, thou trembling, doubting soul, And wait on Christ, till he shall make thee whole; Nor doubt his help, it cannot come too late; Not one shall be asham'd, who for him wait. To God the Father, and to God the Son, And God the Spirit, the sacred Three in One; Let everlasting praises now be giv'n, By all the saints on earth and saints in heav'n.

# THOUGH HE FALL, HE SHALL NOT BE UTTERLY CAST DOWN.

My dear and well-beloved Brother in the Lord our only hope,—I received yours from home, and could hardly refrain from taking up my pen immediately to write to you, for I felt warmed with your letter, and had sweet fellowship with the spirit of it. And I hope I felt some gratitude to Him who alone teacheth to profit, that he had taught me in my measure the same things, and to me, in some measure as a landmark, I could trace the leading of the good Shepherd, the footsteps of his flock, and the sweet evidence of his teaching, by our profit by and from it, coming forth from the furance of affliction humbled, meekened and child-like, to show forth his praise, to justify all his ways, and to ascribe to him the glory of our escape from that condemnation so justly merited by our sins, and joyfully to sing, "Salvation is of the Lord!" O what a mercy the Lord does not lay the reins upon our stiff neck, and let us go into the wilderness of this world and do our sinful pleasure! How much we resemble the horse and mule, which have no understanding, whose mouths must be held with bit and bridle, when we stubbornly refuse to yield, determined to pursue our own way. Caught by lying vanities, we forsake our own mercies; (the fear of the Lord, and obedience to his word;) and who can say to what excess we should run, or where we should stop, did not covenant faithfulness interpose, ("They shall not depart from me,") hedge up our way, afflict us therewith, cause exhaustion of strength or of means, bring us to a solemn stand, and make us consider, show us the evil of the way and the end thereof, suffer Satan to roar, and death to appear terrible, eternity awful, terror to seize us, and trembling to take hold upon us? We find trouble and sorrow, "My heart is sore pained within me; and the terrors of death are fallen upon me. ness and trembling are come upon me, and terror hath overwhelmed me." He brings down our hearts with trouble and sorrow, and we find none to help. When broken in heart, and hope just expiring, a secret prop and heavenly whisper brings new life into the soul, breathing divine forbearance and heavenly compassion, and we begin to feel that we are not utterly cast down, and that our wounds and festering sores of sin are not sufficient to quench divine love, nor move our gracious God from his purposes of grace and mercy, and his thoughts of peace toward us. "Though he fall, he shall not

be utterly cast down; for the Lord upholdeth him with his hand." "He healeth the broken in heart, and bindeth up their wounds." "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." "For a small moment have I forsaken thee; but with great mercies will I gather thee." And, graciously addressing himself to our sad condition, "O thou afflicted, tossed with tempest, and not comforted," &c. O what shame we feel what contrition fills the heart, what godly penitence is ours, what honest confession we make, what abhorrence of self, what holy admiration of his mercy! How we flee from ourselves and our works and ways, and take refuge in the wounds, blood, and suffering of the precious Redcemer! While love and grief divide our hearts, the peace of God, like a mighty river, overflows, carrying away and sweeping before it all our objections of unworthiness, ingratitude, unfruitfulness. backslidings, waywardness, and rebellion, as well as the accusations of Satan and conscience, and asserts at once the majesty and sovereignty of God's grace to save whom he will, and as he will, and causes us to know his truth, and have sweet fellowship with the Spirit of truth; and that "Not by works of righteousness which we have done, but according to his mercy he saved us;" that "It is not of him that willeth nor of him that runneth, but of God that showeth mercy;" and that, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

O my dear brother, the preciousness of these things, you know, are only known to such as are ruined, bankrupt, lost, undone, in feeling ready to perish, whom Satan has foiled, the world beguiled, the heart betrayed, sin ruined, and conscience condemned. could I tell you my sad condition up to Saturday evening, which, however, is more comprehensively portrayed by the Psalmist, "Fools because of their transgressions, and because of their iniquities, are Their soul abhorreth all manner of meat, and they draw near unto the gates of death." For a fortnight, exposed to the daily attacks of Satan, under peculiarly advantageous circumstances; thrown into worldly society; the senses attracted by alluring baits and worldly charms; gaiety, frivolity, and worldly pleasure, to deaden the soul; worldly care and anxiety to drown the mind; disappointments and crosses to try hope and faith; filthy passions excited in the mind by strong temptations to harden the heart;-O what a frightful picture does the heart present under such circumstances! O what a wreck is human nature without disguise! What a sea of iniquity without bottom, is the deceitful heart of Trembling and afraid of my ghastly self, O how afraid was I to meet death in such a state, with dangers attending me almost every step, and Satan sometimes choking me with a loud roar, "It is at hand," my nerves so shaken and my reason for the time so impaired! And at the time an occurrence took place which was attended with much danger, in my anxiety to get in time for the train to W-, which I knew was expired. But as the London

train came into the B—— station, I thought I saw it ready to start; and, hasting out of the carriage, which I thought had stopped, I was pushed forward, but not injured. Being too late, I went and sat down, pensive, downcast, sorrowful, and afflicted with guilt, a painful load; but ere long my afflicted soul was led by faith to look to Jesus, smitten, afflicted, and torn, shedding his precious blood to wash out my guilty stains; and, overcome with the sight, I said, sighing,

"Was it for crimes that I have done, He groaned upon the tree? Amazing pity, grace unknown, And love beyond degree."

It is many years since I was indulged with such a sight of Jesus, in his amazing agonies. O how love and grief tore my heart! How sweet is dear Hart:

"For all our sins we his may call, As he sustained their weight; How huge the heavy load of all, When only mine's so great."

Time and space forbid me to enlarge. I felt, dear brother, I was in your debt. You have written twice lengthily; and though I have not so written to you, it has not been for want of affection or esteem, or yet of willingness, but a consciousness of that poverty that to me appears to mark my letters, the absence in mine of what I can find in others. But such as I have presently I now send, with a desire, if the Lord will, that you may feel some encouragement.

May the Lord strengthen and help you, and bless you and dear

sister with peace and pardon, through the blood of Jesus.

Yours in the bonds of love and Christian fellowship, W—, Feb. 1st, 1854. C. M.

A good man of the last century says, and with great truth, the strongest believer of us all is like a glass without a foot, which cannot stand one moment longer than it is held. And our Lord had a similar view of the matter when he declared, that he holds all his sheep in his hand; as much as to say, Were I to leave you for an instant, down you would fall; therefore I hold you fast, and none shall pluck you out of my hand.—Toplady.

Confess your fault with the greatest frankness; aggravate it to the utmost; entreat pardon and prayer from those whom you have offended. Then, and never till then, will you be in the way to peace; not by palliating a fault; not by making vain excuses; not by objecting to the manner in which others may have treated you, as if the least excess of rigor in a faithful admonition were a crime equal to some great immorality that occasioned it. This can only proceed from a madness of pride and self-love; it is the sensibility of a wound, which is hardened, swelled, and inflamed; and it must be reduced, and cooled, and suppled, before it can possibly be cured.—

Doddridge.

### FRAGMENTS OF A DEPARTED ONE.

My dear Son,—As it relates to myself, my anchorage is in Christ. I am a poor worm, but by his grace enabled to love him, and adore him, and call him "My Lord, and my God." I feel a union that will not leave me in death, for "Who shall separate us from the love of God?" May you, my dear son, often have a view by faith of this amazing love and condescension, in manifesting himself to you, that your soul may cry out, "It is enough." Nothing can satisfy me but this taking hold of Christ. I find him with me when I pray, and in the wakeful bours in the night seasons. When I cannot sleep, he is present, and assures me he is my Lord and my God. May the hiding of his face never return on me again; and because he has been my help, may I be enabled to trust him.

Belgrave Lodge, Nov. 27th, 1847, or 1848.

\* \* \* May the Lord increase our faith, to trust him in providential circumstances. This is what I long for, to live by faith on the Son of God, and not to be over anxious about things; for he has promised that if we ask we shall receive, and his word cannot fail. But we want it in our own time, whereas he will come at the appointed time; he will not tarry. O for this living, vital principle, faith in Christ! May it be our daily prayer; may we watch for it, and not give it up until we have answers to prayer, for he cannot fail. May we be wrestling Jacobs and prevailing Israels.

My dear son, there is nothing here like Jesus; he is all, and all we need. O praise him! "He is the King of glory." May we have his presence in life and in death. I shall in October, if spared, be in my 70th year; shall have soon run out the threescore years and ten, and am after all, an unprofitable servant. O the great long-suffering of God, to spare me, an unworthy creature! What a mercy that Jesus came into the world to save sinners, the rebellious also. May it cheer our drooping spirits that we are heirs of God, and are as the apple of his eye!

"Why were we made to hear his voice?"

O the goodness of God; praise him! Let us join our cheerful songs. When Jesus is precious, all is right; when he withdraws, we mourn; but "whom he loveth, he chasteneth." So it is all for our good.

I have been reading J. Berridge's "Christian World Unmasked." He was an excellent Christian. I love those good old divines; there is something savory in them,—Christ all and in all, and the poor sinner dust and ashes. I long to live by faith, to trust God in everything. I would believe, I do believe; O help my unbelief!

Belgrave Lodge, March 19th, 1849. A. WARD.

As snow is of itself cold, yet warms and refreshes the earth; so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful.—John Mason.

# A LETTER OF THE LATE MR. GOULDING TO HIS FATHER.

Dear Father,—\* \* \* \* I think we both have great reason to be very grateful to God for the many favors that he has been pleased to bestow upon us, and for all the long-suffering mercy that he has been pleased to exercise towards us by the way, knowing that we are tenants-at-will, and by sin have forfeited all right and title to

anything that is good.

As to myself, I cannot begin at my cradle and trace his dealings with me'up until now, without crying out with the royal Psalmist, and saying, "Lord, what is man, that thou art mindful of him? or the son of man, that thou visitest him?" In providence and in grace he has abounded towards me beyond all conception. After he was pleased to send me in his kind providence to London, and fixed the bounds of my habitation in Cheapside, then he was pleased to convince me of sin, that I was an enemy to him by wicked works, and that I stood exposed to his wrath and anger, as revealed in his righteous law or in the ten commandments. Well, at this bar he arraigned me, and at the bar of my own conscience, and brought me in guilty at both; so that I was obliged to alter my form of prayer, and, instead of "Our Father, which art in heaven," &c., I was obliged to say with the publican in the temple, "God be merciful to me a sinner. I felt myself just in the state that the 9th and 10th Articles of the Church set forth all to be while in a state of nature. particularly the 10th, which declares (as doubtless you well know) that, "The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing" us, that we may have a good will, and working with us when we have that good will." O precious article this! How exactly did this agree with my experience. found that I had neither a good will to choose nor any power to perform that which was good, without the grace of God by Christ preventing me, that I might have a good will; and also, in order to do what was good, I found that this grace must not only work in me to will, but also to do after I had got this good will. Here I was convinced that I had no righteousness of my own to justify me in the sight of God, and that I could neither in whole or in part save myself. Then, glory be to his blessed name for his mercy, he was pleased to enlighten me to see his dear Son as a suitable and all-sufficient Saviour, and that he was just the Saviour I wanted and felt my need of. I saw in the Lord's light that it was only in him that I could be saved, that no righteousness but his imputed to me could justify me from all things, as is beautifully set forth in the 11th Article, thus: "We are accounted righteous before God

<sup>\*</sup> That is, "anticipating," "going before," according to the literal derivation and the meaning of the word three centuries back.

only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely expressed in the Homily of Justification." Well, to proceed. When I had brought all my ends and concerns to this point, that out of Christ I must perish, and only in him there could be salvation for me, then I prayed to the Lord to work faith in my heart, to believe in him, as I found myself shut up in unbelief; for though I saw that he came into the world to save and to call not the righteous, but sinners to repentance, yet I could not believe that ever he veiled the glory of his Deity in a tabernacle of flesh and blood, so becoming Immanuel, God with us, in our nature to save such a sinner as I. However, in the Lord's own good time (and his time is always the best) he was pleased to bring his dear Son so near to me that he gave me the hand of faith to receive him into my heart as my own Jesus, and persuade my mind that he was fully given to, and that he had saved me; and, upon thus receiving him into my heart and affections as the chief among ten thousand, I found all my accusers silenced in the court of my breast, and all my sins that were before set in order before and charged upon my conscience, to be all done away, so that such peace as passed all understanding (as the church expresses it) reigned and ruled there, and such a sense of pardoning love was shed abroad in my heart as cannot be described. And this change lasted with me for some months, and has not to this day been finally done away, though I do not now find these things so high in enjoyment.

Thus the Lord has been pleased to reveal his dear Son in me; and by faith in him I do expect to be saved with an everlasting salvation. I believe that he has saved and redeemed me, and that being clothed with his righteousness, I surely shall be admitted into heaven, for in this glorious robe the Lord's church is viewed as all fair, without any spot of sin or any such thing. And I do declare to you that until God was, of his free unmerited grace, pleased to convert and change my heart from a love of sin to love himself, I never knew in this world what peace, joy, and rest meant; and of this I am confident, that there is no happiness to be enjoyed worthy of the name out of Christ. In him I have found pardon, peace, comfort, and rest, and only in him these things can be obtained. O how gracious has the Lord been to my poor soul! An eternity will be too short to show forth all his praise. His mercy is from everlasting to everlasting upon them that fear him, and upon all such as hope in his mercy; and where he gives grace he will give glory. "O that men would praise the Lord for his goodness, and for his

wonderful works to the children of men!"

Thus I have given you a little narrative concerning myself. And now let me beg permission for a word of exhortation. You see, honored Sir, that the Lord has been pleased to cause me to remember my Creator in the days of my youth, before the evil days come and the years draw nigh when all say to a man, I have no pleasure in them. This means old age. If you, Sir, are not allowedly at this yet, shortly

you must be. If I am not wrongly informed, you have lost part of your teeth. If so, then you are arrived here; because if you will read over Solomon's account of an old man, in the 12th chapter of Ecclesiastes, this is one thing applicable to him, as we have it in ver. 3. In that day "the keepers of the house shall tremble," i. e., the hands and arms begin to shake which defend the body, which is there compared to a house. "The strong men shall bow themselves," i. e., the legs, that bear all the weight, shall be weak and tottering. Next, "the grinders cease because they are few." Now, here you come in; for these grinders mean the teeth, which when old age comes on, fail and come out, and so become few. The next account, and the last that I shall touch upon, is, "those that look out of the windows be darkened," i. e., the eyes get dim in sight. When we come here to this state, there it is high time for us to see that our house is set in order, for we must die, and cannot live long. And as death is sure to overtake us, there being no discharge in that war, these are expedient reflections: Am I ready to go? Do I know anything of Jesus Christ, the only Saviour? Are my sins pardoned; and am I reconciled to God by the death of his Son, and by the application of his precious blood to my conscience? If I can lay my hand upon my heart, and say, "I know these things," then I am happy, and shall be eternally blessed in heaven; for when death comes and opens its doors to us, then we shall be admitted into endless felicity, and ranked among the spirits of just men made perfect in heaven. But if we have no faith in Christ, if all our hopes and expectations are not built entirely upon him and his all-sufficient work, which he finished upon the cross, renouncing wholly and solely all confidence in our supposed righteousness, merits, or performances, there we cannot come, because in ourselves we are, one and all, unrighteous, as the Articles speak; and the unrighteous shall not nor cannot enter into the kingdom of heaven, for it is only the righteousness of Christ imputed and placed to our account that can give us a right and title to enter there; and where it is believed in and received into the conscience, as our only justifying righteousness, it always works peace there and silences every accuser.

O that it would please the good Lord to stir you up with all diligence after the salvation of your precious soul, that this may be with you the one thing needful; for, suppose a man gain the whole world and lose his own soul, what does it signify? It will profit him nothing beyond the grave. And as Jesus Christ is the only Saviour; and as there is salvation in no other, O "how shall we escape, if we neglect so great salvation?" As to trusting to a merciful God while we have no eye to him as pardoning in Christ, it is a mighty delusion; for God has declared, that "the soul that sinneth, it shall die;" and "cursed is every one that continueth not in all things written in the book of the law to do them." And where is the man that is not guilty here? There is none. If so, how are we to escape death eternal, and this curse that is gone forth against sinners? Only by this one way can we escape, viz., by faith in Jesus Christ, who as Mediator and Surety for his people, died in their room and stead, and in their nature.

the just for the unjust, and who was made a curse for us, "who was made sin for us, who knew ho sin, that, (by faith in his great atonement,) we might be made the righteousness of God in him." This, and this only, is the way by which we can escape the wrath of God, and be raised from every enemy and from all evil. This is the only door of hope for the sinner to escape at, for "how shall we escape, if we neglect so great salvation?" There can be no escaping, and no salvation. And, as you, honored Sir and dearly beloved father, must shortly die, and as I soon may, O that we may both of us continue to be the most carnest about this one thing. Time flies. Eternity hastens! Death will be upon us shortly; and remember, there is no discharge in that war, nor repentance in the grave whither we are hasting. The door of mercy is now open; the Bible, that reveals to us the only way of happiness, is in our possession; and Jesus Christ, with all his fulness to save, lies in the promise to sinners. O that we may therefore, with full purpose of heart, pray the Lord to give unto us a believing view of Jesus Christas crucified for us, the knowledge of salvation by the forgiveness of our sins; and may we never rest until we are persuaded of this. Then we shall, as the ransomed of the Lord, return and come to Zion with songs and everlasting joy upon our heads; we shall obtain joy and gladness, and all sorrow and sighing shall flee away. That this may be our blessed case shall be the sincere prayer of him who has the honor of subscribing himself, your ever-loving Son,

Dec. 4th, 1797. CHRISTOPHER GOULDING.

[We must bear in mind that this letter was written by a son to a father, who was a strict Churchman, and ignorant of the truth; and that previous to the first French Revolution, there was much more outward, if not inward respect paid to parents. Viewed in this light, we consider it a good and faithful letter. Of his own experience, he could but give an outline to one who could not enter into it; and, considering the respect and affection due to an aged father, it cannot be considered deficient in faithfulness.—Ed.]

If a man begin to live in sin, religion must go down. His heart begins to be hardened, and he soon begins to be uncomfortable at chapel. Then he begins to spend his time badly, and to spend his money badly, until at last, through the deceitfulness of sin, he seems given up to sin altogether. It is like a wheel going down hill; the

farther it goes, the faster it goes .- W. T.

Who can promise the standing of that fabric which rests on a doubtful foundation? To build hay and stubble on the rock has not half that danger in it as gold and silver on the sand. The one shall be saved, though with difficulty; the other loses both his work and himself; for let redemption be never so firm and solid in itself, yet if its standing and efficacy depend upon that which is fleeting and unfixed, the ground of our confidence is gone; it is like those pumps that have water within, but yield you none unless you first put in some of your own, which yet you have not; like Jacob's well, out nothing to draw with.—Elisha Coles.

#### OBITUARY.

My dear Elizabeth departed this life on the 14th of September, 1834, in the 13th year of her age. She had been concerned about her state for nearly four years, but was so very reserved that she said but little about it. We often observed she was in some kind of trouble, and used to ask her what was the matter. She would say she did not know. One day in particular, seeing her look sad, I took an opportunity, when alone, to ask her the cause. She burst into tears, and said enough to convince me that the Lord had wounded her. I think this was about a month before her illness. Another time I went into her room unexpectedly and caught her on her knees; at which she seemed very much confounded.

On Saturday, Aug. 9th, 1834, she was taken very ill, with raising a large quantity of blood, which, as soon as she saw, she believed to be the messenger of death. She was dreadfully alarmed; the fear of death, and dread of damnation seized her. She said that she expected every moment to drop into hell. She thought she must have torn her hair and gone distracted. I think I see my darling now, and hear her saying, "O my dear mother, what will become of me? Lord, save, or I perish! God be merciful to me a sinner! O I am such a vile sinner!" She continued in deep distress of soul for a fortnight, refusing to be comforted. But the dear Lord, in his own time, raised her to a hope in his mercy. "O mother," she said, "I hope I have had a praying heart this morning." She then told me the exercises of her mind, which I could not doubt were the work of God upon her soul; but charged me not to speak of it, as she was so afraid of deceiving any one, and that, she said, would be of no use to her. Mr. N. coming in soon after, I told him a little of what she had said, which much distressed her. "O mother," she said, "You don't know what I suffered all night because you told Mr. N. what I said to you. I will take care and never tell you anything more." But the Saturday following the Lord appeared for her again, raised her soul to hope, and she was forced to speak. I went down and left her a short time. When I came back, I perceived a change in her countenance, and saw she had been weeping. I asked her how she was now? "O," she said, "I am better; these are not tears of sorrow, but joy. I feel so nicely. I believe I shall never perish, and that none can pluck me out of his hands. I think I have had a praying heart for a whole hour." Isa. xli. 17 was sweet to her, "When the poor and needy seek water," &c.; and this also, "I will bring the blind by a way that they knew not," &c. said, "I would not have been without this affliction for all the world." She believed it was laid upon her for good, and she could see the goodness of God that he did not cut her off, and felt that had he done so he would have been just. She added, "I have been telling him so this morning. I am willing to bear it as long as he pleases. I can say with the poet,

> "'Let me, thou sovereign Lord of all, Low at thy footstool humbly fall;

And while I feel affliction's rod, Be still and know that thou art God."

In the afternoon I heard her repeat these words:

"I shall, as ransomed with his blood, For ever sing, He is my God."

In the evening she said, "Mother, I do not feel so well as I did in the morning; but I don't doubt but it is all right. No, I believe I shall never perish." She spoke of the goodness of God to her, and told me many things she had felt, but never dare speak of them before.

After this she sunk very low, and said she feared that she did not feel sin a weight and burden so much as she ought. I said, "My dear, do you feel sin a burden to you?" "O yes," she said, "that I do; but I am afraid not enough." She feared that if she got better. the trouble would wear off, and she should be carried away with the I told her the Lord would never forsake the work of his own hands. She said she had been so carried away with pride the last few months, that she got very careless, and almost entirely neglected prayer; but she believed this was the means the Lord had been pleased to use to bring her to him again. And now she hated pride and vanity; she could not bear to see it. She was now much in prayer. The person who sat up with her told me she would lie for a long time together in fervent prayer to God. Thus she went on hoping, fearing, panting, and longing for God's salvation; and blessed be his name, he did not disappoint her, neither was her expectation cut off.

On Saturday night the Lord in mercy appeared for her; she was in great distress of soul, feeling her end was near, and no clear de-She broke out in bitterness of soul, with such fervent prayer to God as I never heard before, in words like these: "O thou dear Lord, pray do have mercy upon me! O for Christ's sake, do look down upon me! O thou precious Redeemer, do have mercy upon me! I am not worthy to approach thy blessed Majesty, but pray do look down upon me for Christ's sake. Thou hast promised to be a present help in time of trouble; do make it known to me at this time that thou art such. O pray, thou dear Lord, do come! O do come, O come, Lord Jesus, come quickly; not only to ease my poor body, but my soul!" Soon after she said, "O mother, he will come; I know he will come; he is come. I shall never perish, I shall go to heaven, if I die to-night. O blessed be his holy name, for ever looking upon such a wretch as I! 'O what shall I render unto the Lord for all his benefits?" I said to her, "The Lord is good, my dear." She said, "Good! he is more than good. a thousand times good. I can never speak enough of his goodness. I lay and fancied myself going over the river to-day; but I shall get safe over. O yes, I know I shall. I shall go in at the golden gates; I am sure I shall. I shall see my dear father, and the rest of my relations who are gone before. I can never thank the Lord enough for looking down upon such a wretch as me. Do let us

thank him together." I said, "My dear, I hope we do." She said, "You do not thank him half enough. Surely, mother, you ought to thank him more. Go and call my grandfather, and tell him to thank the Lord for me." After this she lay some time, her strength being exhausted. Then she said, "Whether I live or die, I shall go to heaven."

On Sunday morning she told me where to lay her, and how to divide her things, with the greatest composure. Previous to this time I dared not mention anything of the kind to her. Seeing me weep, she said, "Mother, what do you cry for?" I replied, "To see you so bad, my dear." She said, "Do not fret; if you do, you will vex me. I don't think I shall get better now, do you, mother?" I said, "No, my dear, I think you will not." She said, "Well, there is an appointed time, and I shall not live any longer than that." took leave of her brothers and sisters very affectionately. She said to her uncle, "I can live, and I can die. Uncle, death is nothing to me now to what it was." She became very restless, her breathing very hard, and it was with difficulty she could ask for anything. She continued so until about 8 o'clock in the evening. Her uncle gave her some drink, and put her pillows right, when she laid her head down and gently breathed her soul into the bosom of her heavenly Father, without a sigh or struggle.

[The friend who favored us with the above Obituary did not send with it name or initials. This circumstance would have prevented its insertion had there not been something in it simple and truthful which seemed to outweigh this considerable and as a general rule insuperable objection.—Ed.]

Regeneration and justification are both absolutely necessary to salvation. Change of heart is as necessary as pardon, and the pardon as necessary as the change. Without the pardon, we have no right or title to heaven; without the change, we should not be meet and ready to enjoy heaven, even if we got there.—J. C.

We underrate anything that is at our elbow. Should Christ throw himself in our bosom and lap, while we are in a morning sleep, he should not have the marrow and flower of our esteem. It is good there be some fire in us meeting with water, while we seek after Christ.—Rutherford.

When a man's conscience shall deal with him, when God shall rebuke him for the sinful distemper of his heart, if he, instead of applying himself to get that sin pardoned in the blood of Christ and mortified by his Spirit, shall relieve himself by any other such evidences as he has, or thinks himself to have, and so disentangle himself from under the yoke that God was putting on his neck, his condition is very dangerous, his wound hardly curable. Thus the Jews, under the galling of their own consciences, and the convincing preaching of our Saviour, supported themselves with this, that they were Abraham's children, and on that account accepted with God; and so countenanced themselves in all abominable wickedness to their utter ruin.—Owen.

#### REVIEW.

Appealyptic Sketches. By Dr. Cumming. First Series. London: Hall and Virtue. Price 9s.

Signs of the Times. The Mosiem and his End; the Christian and his Hope. By Dr. Cumming. London: Hall and Virtue. Price 1s. 6d.

The Coming Struggle among the Nations of the Earth. London: Houlston and Stoneman. Price 6d.

(Continued from page 166.)

No book in the whole compass of the sacred volume is confessedly so difficult of interpretation as the Revelation of John. This difficulty arises not only from the very nature of the subject, unfulfilled prophecy being necessarily obscure till its accomplishment, but from the symbolical form under which the predictions in it are couched. In these symbols there is this striking peculiarity, that whilst viewed spiritually they are most simple and expressive, they are, viewed literally, (that is, with respect to their historical fulfilment,) most difficult and obscure. Take, for instance, the pouring out of the vials of the wrath of God upon the earth. (Rev. xvi.) What more simple or expressive figure could there be of the righteous anger of Jehovah, treasured up, as it were, until the iniquities of the world called it down? But when we come to adapt these distinct vials to historical events, and attempt to determine at what period they were successively poured out, and what is their strict, literal accomplishment, then the difficulty commences, and what, experimentally viewed, is most plain and instructive, prophetically viewed is most obscure and uncertain.

The objection, then, immediately arises, "Why attempt an explanation of what, according to your own admission, is so obscure? Would it not be better wholly to abstain from examining so perplexing and uncertain a subject? As the spiritual meaning is so simple and plain, so filled with holy wisdom, so edifying and instructive, so pregnant with encouragement and consolation, blended at the same. time with such solemn warning and admonition, would it not be far better to confine yourself to what is so experimental and profitable, and not puzzle and perplex yourself and us with what is so dark and difficult?" We admit the force of the argument, as is evident from the way in which we have stated it; but may we not have both? Preserving to its fullest degree the spiritual, may we not also give a glance at the literal interpretation? Is this forbidden by the blessed Spirit? Does he forewarn us against approaching this holy ground, if at least, like Moses, we put off the shoes of carnal reason from off our feet? How does the sacred record open? "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and . signified it by his angel unto his servant John. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." If God gave the revelation to Jesus Christ, "to show unto his servants things

which must shortly come to pass," why should not his servants attempt to understand the things shown to them? And if there be a blessing promised on those who read and hear the words of the prophecy, why should we not seek to obtain a manifested interest in such a promise? Besides the spiritual meaning, there is evidently a prophetical one; and it is equally evident that this prophetical meaning was given for the church to read, study, and profit by. then, we keep this literal meaning in its proper place, subsidiary and subordinate to the experimental interpretation, there seems to be no scriptural reason against examining it. But, if it be again objected, that the difficulty of the interpretation must always form an insuperable barrier, may we not reply, that the same ever-blessed Jesus who gave it to John for the express benefit of his church and people, can unfold its meaning to our understanding, as well as apply its promises with power to our hearts? But while we speak thus, we at the same time feel so much both the difficulty of the subject, and our own incapacity properly to handle it, that it has all but deterred us even from making the attempt; and we therefore trust our readers will bear with us if we come short in laying it open to their satisfaction.

The inherent difficulty of the book has almost necessarily produced a proportionate variety of interpretation. Two striking instances may be adduced to show this. There are interpreters who assert that the whole of the Revelation has been already fulfilled, and that the first three or four centuries of the Christian church witnessed its entire accomplishment;\* and there are those who say that no part has been yet accomplished beyond the first three chapters, and that the whole still remains in the dim and distant future. † We cannot subscribe to either of these views, and hardly know which is the more inconsistent or untenable. If the first opinion were true, it would be the strongest argument which an infidel could urge against the inspiration of the book; for the grand evidence of a prophecy being inspired is its undeniable accomplishment. And if the second view were well founded, not only would the church of God have been left uncared for and unnoticed in the sacred chart of prophecy for above 1,700 years, but it would falsify the positive declaration, which we have already quoted, as standing on the very threshold of the book, that the things predicted were "shortly to come to pass." In opposition to these strained and inconsistent opinions, we believe, in common with most interpreters, that much, if not by far the greater part, has been already fulfilled, that an important part is now being accomplished under our eyes, and that

<sup>\*</sup> This is the opinion of the late Professor Lee, of Cambridge, and of Moses Stewart, a celebrated American divine.

<sup>+</sup> This is the opinion of Burgh, Todd, and Maitland, and especially of the Puseyite interpreters, who, seeing that if Papal Rome be the Babylon and the Scarlet Whore of the Revelation, their dear sister, "the Holy Catholic Apostolic Church," is thereby denounced and condemned, endeaver, as 'ar as they can, to stave off her sentence and doom.

the day is fast approaching when there will sound the "great voice out of the temple of heaven, from the throne, saying, It is done!"

The point at which we arrived in our last No., was the pouring out of the sixth vial, which we believe is now going on, and its effects day by day becoming more apparent. The leading feature of the sixth vial, it will be recollected, is, that it was poured out on the great river Euphrates. This we interpreted in our last No. as symbolical of the drying up of the Turkish Empire. There is a peculiar fitness and propriety in this symbol. The Euphrates is pre-eminently and peculiarly an Asiatic river. It was from the countries watered by its streams that the Turks originally came, and these lands are still the nursery and stronghold of their race. Asia, from the Black Sea to the Persian Gulph into which the Euphrates falls, is the real home and cradle of the Turk. Though he has overrun the finest parts of Europe, and has for the space of 400 years, made Constantinople, a European city, his fortress and metropolis, yet his manners and morals, language and dress, arms and habits, are as much Asiatic as on the day when he burst forth on the affrighted Greek, with the Koran in one hand and the scimetar in the other. In Europe he has been but encamped, and is waiting, with true Turkish resignation, the predestinated hour when the crescent on the mosque of St. Sophia shall be replaced by the cross, and the shrill tone of the muezzin shall no longer call to prayer from the lofty minarct. The Western Powers may keep Russia from its long coveted prize, but they cannot pour the Thames or the Seine into the Euphrates, and replenish the waters now fast drying up under the burning drops of the sixth vial. All accounts concur in declaring the exhaustion of the Turkish empire. and credit she has none; for she is now reaping what she has sowed, her desolated provinces having no revenue to give, and her population fast dwindling away; so that whether she come out of the present struggle vanquished or victorious, it will matter little to her eventual success, for she may die as much of exhaustion in the arms of victory, as if the conqueror thrust his sword through her throat.

We have dwelt on this point rather fully, as affording us a standing ground from which to survey more clearly the other features of the prospect opened before us in the sixth and seventh vials.

We intimated in our last No. our opinion that, by "the kings of the east" the Jews were pointed out, and that the decay of the Turkish empire was preparing the way for their restoration to Palestine. Our translation here hardly does justice to the original. It is literally, "That the way of the kings which are from the rising of the sun might be prepared." By "the kings of the east" we un-

<sup>\*</sup> Luther thus translates it, "In order that the way of the kings from the rising of the sun might be prepared;" Diodati, "To the intent that the way of the kings who come from the rising sun might be made ready;" and the Dutch translation, "That the way of the kings should be ready who are to come from the rising of the sun." All these independent and excellent translations substantially agrees and are nearer the original than our own.

derstand not with Dr. Gill the kings and princes of the east literally, who, he supposes, will be converted to the faith and profession of the gospel; nor do we understand the Jews in the usual sense of the word, that is, the descendants of Judah, who were dispersed at the destruction of Jerusalem by Titus. These are in the west, scattered indeed over Europe, but chiefly seated in Poland and the adjoining countries. The kings of the east are not those who rule over, but those who are to come from the east; and who can these be but the ten tribes who were carried captive by Shalmaneser, who are still in the east, that is, of Palestine? (2 Kings xvii. 3-23.) Most clear and distinct are the promises that the ten tribes thus carried into captivity, called in the word of God from their leading tribe, "Ephraim," and sometimes termed "Israel," as distinct from the tribe called "Judah," will be restored to their own land. will not multiply quotations. It will be sufficient to refer our readers to the following passages: Isa. xi. 11-14; Ezek. xxxvii. 19-28; and to one which, from its distinct mention of "the house of Joseph," that is, the ten tribes, (Joseph being the father of Ephraim,) we can hardly forbear quoting: "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them." "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them." (Zech. x. 6, 10.)

That the Turkish Empire is an obstacle to the restoration of both the eastern and western dispersion, is abundantly evident. Palestine is a Turkish province, and therefore must fall out of the hands of the Turks before the Jews can return to it as their own possession. 'A glance, too, at the map will show that the Turkish Empire intervenes between the countries of the east and the Holy Land. Thus, till this barrier be removed their restoration seems almost impossible. Their return may not be immediate. The drying up of the river merely prepares the way for the return; but years may intervene before the event is accomplished, and there appears every reason to believe that Babylon will be destroyed before it takes place. (See Isa. xiv.)

The next prominent feature of the sixth vial is the going forth of the three unclean spirits: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. xvi. 13, 14.) There are few passages, perhaps, more differently interpreted than the above quotation. This circumstance may not only show us the extreme difficulty and uncertainty of every interpretation of it, but may well teach us great caution in pronouncing any decided opinion upon it.

But let us, with all care and caution, examine the passage. We have to consider mainly three things in these frog-like spirits: I. Their intrinsic nature and character. II. Their origin. III. Their effect and influence.

I. What, then, is the nature and character of these three spirits? Three features mark their character. They are diabolical, unclean, and frog-like. As "diabolical." or "spirits of devils," they have all the craft, power, and malice of hell. As "unclean," they operate on the filthy lusts and passions of man's fallen nature; and as "frog-like" they crawl in the dark, croak, spawn, and spit in the pools and ponds, the marshes and lower grounds of human baseness, villany, and depravity.

II. Whence do they issue? They come out of the mouth of the Dragon, of the Beast, and of the False Prophet. By the Dragon we understand Satan; by the Beast, Rome civil and political; and by the False Prophet, the Carnal Priesthood. By the three frog-like Spirits we understand Infidelity, Republicanism, and Popery.

III. What is their effect and influence? Let us open our views on this point somewhat more fully. It is evident to all who are acquainted with the state of the continent, that these three elements, like the hidden fires of a volcano, are fermenting in her bosom.

1. Let us give a glance at the first frog, which, we believe, represents Infidelity. Satan is no infidel himself, for he believes and trembles, but he pours out of his mouth blasphemy and infidelity into the heart of man. How widely spread is this foul spirit! France, Germany, and Italy, are full of infidelity. In France the writings and influence of Voltaire, Rousseau, &c., have tainted society to the very core; in Germany the professors at the Universities have brought all their learning and research to bear against the Scriptures being a revelation from God. In Italy the tyrannical rule of the Romish church and the lives of the priests have made Christianity, which they consider identical with Popery, disbelieved and abhorred. In our own more favored country infidelity has obtained a firm foothold, and is secretly or openly entertained by thousands. Nothing more clearly shows this than the influence of writers like Carlyle on the periodical literature written for the higher and middle classes, and the spread of hundreds of thousands of the infidel unstamped press, addressed to and circulated among the lower ranks of society. Here, then, is one of the frogs crawling in the dark, croaking and muttering, spitting and spawning in well-nigh every house, like the

<sup>•</sup> A distinction must be drawn, which is generally overlooked, between the Beast and the Woman sitting on the beast. These are no more the same than a horse is one with his rider. In Rev. xvii. a woman is seen sitting upon a scarlet coloured beast, having seven heads and ten horns. This woman represents the church of Rome; but the beast represents the city of Rome, as is plain from verse 9: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." The beast is Rome political; the woman Rome ecclesiastical. The ten-horned beast was seen by Daniel as the symbol of the civil Roman empire, and it continues after its ten horns have barnt the Whore with fire.

similar plague in Egypt. This infidel frog comes out of the mouth of the Dragon.

2. Republicanism, Socialism, Chartism,—call it what you will, we believe to be the second frog. This frog comes out of the mouth of the Beast, that is, we believe Rome political, Rome as the centre of the republican movement. From want of seeing what the Beast represents, most interpreters seem to us altogether to have missed the meaning of the second frog. Dr. Cumming makes the Beast to be Popery, following, with his usual docility, the mass of commentators, and chiefly Mr. Elliott. But this seems to us quite foreign to the meaning of the symbol. What did the Beasts in Daniel, from which the symbol was taken, represent? Not religious but civil powers. So the seven-headed, ten-horned Beast does not represent Rome ecclesiastical, Rome as the see of the Pope, Rome as the centre of the Catholic religion, but Rome as a civil, political power, Rome as the centre of national Italy, Rome as at the head of some great political movement, embracing the whole of the Peninsula. Rome, as an Italian city, once the proud mistress of the world, is sick to death of the Pope. Rome civil and political, as distinct from Rome priestly, monkish, and ecclesiastical, and by Rome we understand the whole of Italy, of which it is the true metropolitan centre, hates and abhors the sight of a priest. Their craft and cant, their hypocrisy and licentiousness, their feeble, effeminate government, their worming out all family secrets through the confessional, their cruelty and despotism, their sacrificing every consideration to the interests and authority of the church,—all conspire to make the priesthood an object of contempt and abhorrence to every educated Italian. For this they see but one cure,—a free republic. Monarchy with them is identified with tyranny, spies, police, chains, and dungeons. What is the present aspiration of Italy? A federal republic, with Rome as the centre and point of unity. This is Mazzini's plan-his regenerated Italy; and there is scarce an Italian youth who does not burn night and day to cast off the hated yoke of priest and foreigner, and be the free citizen of a free republic. The same republican spirit is at work in Germany and France, and is only kept from openly bursting forth by the iron hand of enrolled armies. It was put down, we know, in France, in 1848, only after torrents of blood had been shed in the streets of Paris; and but for the Austrian and Prussian armies, a republic would have been set up in Germany. Has the voice of this frog never been heard in England? Who does not remember that memorable day. April 10th, 1848, when London, commercial, political, and aristocratical, trembled to its very centre at the Chartist procession: when the Bank of England was armed and garrisoned like a fortress, and the greatest general of the age had made his military plans, by disposing artillery and soldiers at various points, to drown the threatened insurrection in torrents of human blood? Through the rich mercy of God, the thunder-cloud was dispersed without bursting into a storm, but the unclean spirit was then abroad; and if the frog is now slunk back into the marsh, its dismal croakings were

then heard loudly enough in London streets to strike fear into many a heart.

3. Popery is, we believe, the third frog which came out of the mouth of the False Prophet. This point deserves a little examination. As there must ever be a resemblance between sire and son, root and stem, fountain and stream, there must be a similarity between the mouth and the spirit which comes out of the mouth. Thus, by determining what is intended by the False Prophet, we make a considerable advance towards determining what is symbolised by the frog which issues out of his mouth.

Interpreters differ in their opinion concerning the power symbolised by "the False Prophet." He is evidently the same as the lamb-like Beast described Rev. xiii. 11-13: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first heast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." By this lamb-like Beast we understand Carnal Priesthood, or, to speak more correctly, Priestly Power, chiefly as developed in, but not confined to, Rome ecclesiastical. That it is a power intimately connected with Rome is evident from its exercising all the power of the first Beast, that is, employing secular and worldly power to execute its designs, which is the exact character of the church of Rome, and has been for centuries. But that the False Prophet is not, as Dr. Gill and most interpreters suppose, the Pope, with his clergy, cardinals, bishops, priests, &c., is evident from this, that he exists after the destruction of the Scarlet Woman, and the fall of Babylon, for he is cast into the lake of fire at the same time with the Beast. (Rev. xix. 20.) Now, what power can we find bearing these three marks: 1. Intimately allied with Rome as a civil, political power, its servant and its lord; sometimes using it as a tool, and sometimes sheltering under its authority; 2. Dwelling in and influencing the church of Rome, and yet possessing a life distinct from it; and, therefore, 3. Subsisting after the fabric of the Romish Church is destroyed, the animating spirit of the temple, and therefore living when the temple is in ruins? These three marks meet in the lamb-like Beast, the False Prophet; and, in our judgment, there is but one mighty power which unites in itself these three characteristics, and that is, Carnal Priesthood. But besides these three leading characteristics of the lamb-like Beast, the other marks given exactly coincide with the pretensions and actions of the priestly power in general, and the Romish priesthood in particular. Look at these marks. The coming up out of the earth represents its carnal, earthly origin; the lamb-like face, its fawning meekness; the two horns, the division into secular and regular clergy; the doing great wonders, its lying miracles; the making fire come down from heaven, its curses against heretics; the exercising the power of the first Beast, its employing the civil power, as in the case of the Inquisition, to carry out its persecutions; the giving

life to the image of the Beast, the vitality it has given to Rome as a civil political power.

But besides these marks, which apply more particularly to the Romish priesthood, look at three other features, which are stamped upon carnal priesthood in general. 1. It is a "prophet;" in other words, claims to speak with authority from God, as his mouth-piece and interpreter. 2. It "deceiveth them that dwell upon the earth;" and what more deceptive than priestly pretensions! And, 3. It breathes persecution and cruelty, killing all opposers of its arrogant claims, stamping rich and poor with its mark, as its slaves and property, and allowing none to buy or sell who do not yield it obeisance. Search Europe through, from the Shetland Isles to the Greek Archipelago, and examine history, from the days of Constantine to the present hour, and you will find but one mighty power, which unites in itself all the marks of the False Prophet, and that is, Priestly Dominion,—tyranny exercised over the souls and hodies of men, of all tyrannies the worst, not only as prostrating before it men's consciences, but as juggling with their souls, and deceiving them into hell.

Nothing is more evident than that the seven-headed, ten-horned Beast represents Rome.\* And as this beast exists after the destruction of the Woman, -and, indeed, is the main instrument of her extinction by fire,—it is evident that this beast cannot represent Popery. And as the two-horned, lamb-like Beast is in the closest union and connection with the seven-headed Beast, and yet exists after the destruction of the Woman, (Rev. xix. 20,) it must be some power in closest union with Rome and yet outliving Popery. Now of what is this true but of priestly power—that is, the assumption of a divine claim over men's consciences, purses, and persons, as invested from above with prescriptive sacerdotal authority? Pusevism is with us this claim in its most prominent form; but it is neither confined to Popery or Pusevism. We see it in Methodism, in the claims of Conference; among the general Dissenters, in their academies, clerical titles, and vestments; and even among many Particular Baptists, in their associations, ordinations, and other modes of stamping a priestly mark on their ministers, whereby, as by a religious freema-

<sup>\*</sup> Much confusion, it appears to us, has arisen from the great bulk of interpreters applying three distinct symbols to one and the same thing. Ask them the meaning of the seven-headed, ten-horned Beast. What is their reply? "Popery!" What is the meaning of the lamb-like, two-horned Beast? They again answer, "Popery." What is the meaning of the Scarlet Woman who sitteth on the Beast? They still reply, "Popery." Now, it is not likely that these three distinct symbols should all mean the same thing. According to our view, they represent three different things, closely indeed allied, but so far separate and distinct as to require and warrant three separate symbols. The seven-headed, ten-horned Beast represents Rome political and civil. The lamb-like, two-horned Beast represents Carnal Priesthood, more particularly as developed in the Romish priests. The Woman riding upon the Beast represents the Romish Church. The last has pretty well played out her part, and under the seventh vial will be burned with five. The Beast and the Fulse Prophet will then come more fully upon the scene, and play out their parts in a new antichristian form until both are cast alive into the lake of fire.

sonry, a clerical brotherhood is entered into and recognised. Popery is but the full carrying out of this priestly power, which existed before it and will subsist after it. Popery is the bull-frog, croaking and spitting in the Roman marshes; the Puseyite priest, and the Methodist minister, and the great Independent D.D. are but tadpoles, which would grow into frogs did the English climate permit. But the chilling breeze of popular opinion keeps them at present wriggling each in their little pools, without power to crawl to land and swell out into a frog.

Here, then, are the three unclean spirits, creeping and crawling all over Europe. Let us for a moment confine our attention to England. Look at the masses in this country, and see how heaving and fermenting they are. Go into our factories, workshops, clubs, and associations. The course that trade and commerce have taken is to throw masses of individuals together. Infidelity is thus propagated from man to man. Argument, ridicule, and example are all the more telling from the sympathy of assembled numbers. A man who would not listen to an infidel argument, or would resist an infidel sneer at his own fireside from one sceptic, is beaten down amid the general applause or the loud laugh of a thronged club-So Chartism, Socialism, Republicanism, call itself what it may,-in other words, the rising up against law and authority, and wild visionary dreams of the rights of man, that is, the right of every man without a shilling to go up to a man with one, and say, "I want my sixpence, which you have got in your pocket;" all this Jacobin, Tom Paine, revolutionary spirit, is secretly at work amidst our masses. This frog is crawling about our factories and workshops; and should there come any sudden and sharp reverse to our present prosperity in trade, reducing the laboring millions to want, the spawn already shed would be heard in creakings fearful even to contemplate.

Popery, too, is making superhuman efforts, both here and on the Continent, to regain her lost sway. The Emperor of the French sits on his throne mainly through the influence of the priests in the rural districts. It was their votes that made him Emperor; and, without doubt, he is now the great arbiter of Europe. He is sure, therefore, as far as he can, to play into the hands of the priests; and thus Popery has not been so strong in France for more than a century as she is at this present moment.

But we must abruptly break off, not because our subject is exhausted, but through fear of drawing too largely on the patience of our readers, as well as of engrossing to ourselves too Benjamin-like a portion of our limited provisions, and thus excluding from the table more savory and nourishing dishes.

We never know so much of heaven in our own souls, nor stand so high upon the mount of communion with God, as when his Spirit, breathing on our hearts, makes us lie low at the footstool of sovereign grace, and inspires us with this cry, "O God, be mine the comfort of salvation, but thine be the entire praise of it."—Toplady.

#### THE

# GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 9; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

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JULY, 1854.

Vol. XX.

IMPUTATION AND IMPARTATION; OR. CHRIST'S RIGHTEOUSNESS AND ITS EFFECTS.

To be complete in Christ without our works, and yet to be en abled, in fruits and effects, to struggle to thoroughly live the life of the righteous, here is the jewel of solid religion. If any one says he has the righteousness of Christ on him, and is not pained at a sinful thought, I so far have not union with him. For towards 30 years since the righteousness of Christ was put on my lawdestroyed soul, I have been struggling, through love to Christ, against sinful thoughts. All the year round, indwelling sin is lying ready to nibble at, and bite, and bring me into bondage. No one but a justified soul knows the venomous activity there is in indwelling sin, in its artfulness or its savageness, to try to pluck the soul out of Christ's hands. I can set my seal to this. I am persuaded it is a mercy that most of Christ's people are poor in this world's goods; for when I was not so well off in this world's goods as I am now, I was not standing so much on ice as I am now. Money to sin is like powder and shot to fire; what havoc it can make! feel oneself swarming alive with every evil, and yet to have a tender conscience, and enabled to live up to it, is a daily miracle. least, I find it so. Travelling about England for the last five or six years for my health, with a little spare money in my pocket, in strange places, what temptations, like fire and brimstone, have tried my fear of God to the uttermost!

If any one has the imputed righteousness of Christ on him, he has an ever-flowing stream of divine thoughts in him, more or less. O the sweetness of Christ! and when we have no felt sweetness, we have remembrances. We remember when we were saved out of the jaws of a broken law and deserved hell, and from the consuming fire of an angry God. We remember the time when we had divine sweetness from Christ. We remember pleasant words, springs and wells more or less soothing, in our feelings; the pleasant joys of Christ; the beautiful happiness arising from a felt interest in Christ; the sweet and satisfing pleasures springing in the soul from felt

transactions between Christ and our soul.

But indwelling sin puts all these to the rout nearly, at times. A sinful thought indulged nips the bloom and healthiness of Christ in my feelings. Here is the conflict. Every moment indwelling sin

lies at the catch, ready to nibble and bite, and fix a speck at least of its venom in the tender conscience. No tongue can ever tell the conflict. The righteousness of Christ, like a huge mountain, screening me from everlasting ruin, and yet pained at an idle word; complete in Christ, and yet stung with an evil thought; saved with an everlasting salvation, and yet grieved at every secret evil thing that comes into the mind; sure of heaven, and yet fleeing, turning at the shafts of a conquered foe; smiling under a sense of God's love, yet knowing there are serpents in one's own heart; feeling one has a righteousness imputed of Christ, as good as the law, and which makes angry justice to smile on one with beams of the lovingest joy, and

yet to feel oneself a walking fiend!

"By their fruits ye shall know them;" and "so did not, I because of the fear of the Lord." Do not talk to me about religion, if you do not live a good life; and do not talk to me about a good life, if you are not complete in Christ without works. Self-righteousness or licentiousness will either of them destroy you; and a man must have the "seven eyes" of God to walk between these rocks. towards 30 years since I felt revealed in me as mine the imputed righteousness of Christ; and yet most that know me think and say I am a good man, from my life and conversation. Not that I have anything to brag of; for, notwithstanding the tenderness of conscience Christ has given me, I have mourned over and watched against shortcomings and imperfections. But these, through the grace of Christ, have daily and swift repentance and struggling amendment, which daily brings me into the bond of the covenant, "Whose confesseth and forsaketh, shall have mercy." Swift and daily repentance, I say; without which a quantity of whom one hopes there is life in their souls, become settled on their lees, sour, unsavory, unprofitable. If one talks to them, there is no dew in them; they are hard, dry, nothing to knit, make one to love them, or draw out the warmth or tenderness of Christian affection.

"To keep the heart with all diligence," to secretly mourn over evil thoughts, as well as over words and actions, is counted legal. But I am sure, the ripeness of heavenly joy will never be felt except by those whose repentance is as sound as their faith. Christ's right-eousness possesses this repentance to give; it is part of the fellowship of the sufferings of Christ. The envenomed arrows of divine justice were drunk up in the dismal sufferings of Christ for our sinful thoughts, as well as words and deeds: "The thought of foolishness is sin." So that, while the good works of a natural man are only paint and varnish, or mere morality, the good works of any one in Christ are the fruits of the Spirit, soft, warm, and agreeable to God, because rich in love, sweetness, and the balmy joys of an imputed righteousness.

I make these remarks partly from hearing a person say how, in reading Wesley's life, he admired the glory of his fruits; whereas, if Wesley called imputed righteousness "imputed nonsense," and denied unconditional election, I cannot receive his fruits except as

paint and varnish, mere morality, in the sight of God.

I feel I would lay down my life if God wished me, and would do anything, the Lord enabling me, and burn so to do. But I durst not, for the whole world, lean the weight of a feather on this for salvation, but depend only upon the personal performances of the Son of God, on the imputation (which Wesleyans deny) of Christ's holiness and righteousness, to the exclusion of my good works and bad works, as regards salvation. And, as regards good works, if an Arminian will go one mile, I, through grace, will go two. Only let this difference be remembered: Mine are the softened offspring of heavenly love; the Arminian's, a dead bribe to buy heaven; mine, the heavenly joy of a mind enraptured with divine gratitude; the Arminian's, the sour and harsh juice of the crabbed stock of nature showing itself in its daring attempts to buy heaven.

"Thus differ these." The varnish, paint, and morality of an Arminian will perish with him; while the fruits and effects of real grace in a tender conscience, and godly fear, will, as the burning effects of love and gratitude to Christ, even go into the third heavens with

them, (blessed souls!) that die in Christ.

May God enable you to shine in good works, and to outshine all Arminians in them; his are the juice of a crab; yours, of a nobler tree, if Christ really be in you. "Wisdom is justified of her children." "The Lord give thee understanding in all things."

Abingdon. I. K.

I have often wondered at David, that he should give Joab and the men of war a charge that they take heed that they carry it tenderly to that young rebel Absalom his son. (2 Sam. xviii. 5.) But that God, the high God, the God against whom we have sinned, should, as soon as he has smitten, give his Son a command, a charge, a commission, to take care of, to bind up and heal the broken in heart; that is that which can never be sufficiently admired or wondered.

dered at by men or angels.—Bunyan.

To be censured and condemned by men will be but a little grievance to a soul thoroughly humbled and broken under a sense of having incurred the condemning sentence of God. Such a one will rather desire to glorify God by submitting to deserved blame; and will fear deceiving others into a more favorable opinion of him than he inwardly knows himself to deserve. These are the sentiments which God gives to the sincere penitent in such a case; and by this means he restores him to that credit and regard among others which he does not know how to seek; but which, nevertheless, for the sake both of his comfort and usefulness, God wills that he should have; and which it is, humanly speaking, impossible for him to recover any other way. But there is something so honorable in the frank acknowledgment of a fault, and in deep humiliation for it, that all who see it must needs approve it. They pity an offender, who is brought to such a disposition, and endeavor to comfort him with returning expressions not only of their love but of their esteem too.—Doddridge.

#### A LETTER BY THE LATE DR. LINDSLEY.\*

Dear Sister in the Lord,—My calamities so overwhelm me, the Lord so hides his face from me, so shuts out my prayer, such is my bondage, and such in consequence is my burden, (for of all that ever befel me there is nothing like having the Sun of righteousness so long eclipsed,) I am so straitened, that I have nothing to say.

Yet I am coming again to visit you, and to acknowledge the receipt of yours of May 11th, 1821, and to thank you for your sympathy and for your solicitude at a throne of grace for me. "Time," say you, "has iron teeth." True; but its teeth as yet have not been able to erase the lines of woe from the page of my memory, nor can it while the cause remains. Even my sleeping hours are interrupted by the revival of my late loss. Almost every night to this time my departed wife is presented to my view in dreams, often twice or thrice in one night. Sometimes I dream that my anguish is so great that I cannot refrain myself, and that I have to screech to give it vent; and this awakes me. For several weeks past, I do not know that I have had a drop of sensible comfort from heaven or from men. I seem to be pressed above measure, beyond strength, but do not despair of eternal life. However, within a few days past I have had, I believe, three real meltings of soul by the near approach of him whom my soul loveth, which I apprehend lasted as long as the visit that the disciples obtained at Emmaus; and immediately after came Satan to inquire into, sift up, and examine into the matter. Fain would he have me believe that it was only imagination. But if imagination can bring the Saviour near, and represent him as the Rock, his work perfect, all his ways judgment, a God of truth without iniquity, just and right, and as the afflicted soul's present and everlasting Portion, his Deliverer, his Salvation, his All in All, and withal convince the soul of its complete unworthiness of such favors,—then welcome imagination; I should wish never to be without it in this world or in the world to come. But imagination only, in the absence of all peace and comfort, can do little but magnify our woes. Under such circumstances it will not multiply our joys nor profit every future enlargement, yet it can forbode evil: "I shall one day perish by the hand of Saul." (See also Isa. xxxviii. 10-13.) Say you, "Satan will take advantage, in your present trial, to harrow up your natural feelings," &c. ? He is in chains, and can only go the length of them. When the purpose of this fiery trial is answered, (and a fiery one it is,) "I shall come forth as gold;" for hitherto the Lord has delivered me out of every trial and out of every temptation, and the promise is sure: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Again, say you, "You will lose nothing in the furnace that is worth keeping?" I know that the furnace is intended to take out the dross and the tin; it is to

<sup>•</sup> Dr. Lindsley will be recollected by our readers as the writer of that remarkable Narrative of his own Experience which appeared in the "Gospel Standard' of 1853.

separate the base metal from the true. But you cannot be ignorant of the old proverb, "A burnt child dreads the fire." Again, "Correction is grievous unto him that forsaketh the way." "No chastening for the present is joyous, but grievous." Job says, speaking of God, "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." But impervious darkness covers all my present and future path. It appears to me that I am as effectually hemmed in as the Israelites were in their departure from Egypt, when encamped before Pi-hahiroth. And I see as little how I am going to escape as they did. I feel myself, as Paul said, to be "a prisoner of Jesus Christ," for I am every way shut up, both as to

outward providence and grace.

There are two now lying at the point of death in my vicinity, and from all that I can learn, they must certainly die. But I have not been called upon to visit either of them. And I have felt so shut up, my faith in God so cramped, that I have hardly wished, in such obstinate cases, to be called upon as a physician. It appears to me that, like Job, I am under a heavy trial for some purpose or other; what I cannot tell; for the vision tarries, and the hour of my release has not arrived. Consequently, if I should have an obstinate case of sickness under my care, I could not expect, as usual, marvellous answers to prayer for their recovery. It is low water with me; and though my lips do not utter it, nor does my heart admit it, yet at times it appears to me as it did to Jacob of old, when he said, "All these things are against me." I know that God is the Lord of life, and that he has the keys of hell and of death. "He openeth, and no man shutteth; and shutteth, and no man openeth." "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." The hearts also of all men are in his He delivered Israel (the whole nation) from the bondage and entanglement of Egypt by signs and great wonders, with a high hand and outstretched arm, dividing the Red Sea to make them a way of escape. He led them with the pillar of cloud by day, and of fire by night; fed them with manna 40 years, with water from the rock 39, and gave them the land of Canaan for an inheritance and for a possession, according to his promise to Abraham. delivered Daniel out of a den of hungry lions in safety; Shadrach. Meshach, and Abed-nego, out of a burning, fiery, sevenfold-heated furnace unhurt. He is "the same yesterday, to-day, and for ever," and can as well deliver me as he did those above mentioned; and I trust that he will yet deliver. But O when? My flesh consumes from off my bones; my spirits wither; my heart faints. "Mine eyes fail while I wait for my God." Fancy yourself in my situation. All of this world that could render life desirable to you for ever gone, and that under circumstances that would wang your very soul; as it was with Job, everything you had in an evil hour swept away by an inscrutable providence; your children separated from you and from one another, weeping every time you should visit them because of the change; a little one, only six years old, occasionally sobbing and crying immoderately by night, (though ten months

since the death,) "I want to see ma! She was a pretty woman. love her. O I want to see ma! I want to see ma!" and who would not be composed nor silenced; not a single friend who appears to understand the mystery of the cross, to condole with you; amongst strangers; no income, neither any immediate prospect of any; an expense; your way fenced up, as it were, with hewn stone; thick darkness involving your tabernacle; and, to crown all, your Well-beloved hiding his face, shutting out your prayer, barring you from every present source of consolation; shutting up your soul in prison, in deathly solitude, while you are fully awake and alive to all your afflictions, and that with an indescribable edge; most of the time without energy or fervor in prayer; straitness and bondage following you wherever you went; -- say, could you exist a moment under such a burden, were not the everlasting arms underneath you? But so it is with me, and I can say with the Psalmist. "I had fainted unless I had believed, to see the goodness of the Lord in the land of the living."

Nevertheless, I do not know but my confidence in God is as great as it was when his candle shined upon my head; but the comfort is all gone. There is now no Lamb, manna, wine, milk, and honey offered; but gall, wormwood, and gravel-stones in abundance. live, and that is all. But that all I would not part with for ten thousand worlds, much less for the riches, pleasures, and honors of this life. I cannot say that I am envious at the foolish when I see the prosperity of the wicked, because I see that his day is coming. When his day is come, he must bid an eternal adieu to comfort, a final and everlasting adicu even to a cup of cold water to cool the tongue parched in the flame: "Son, remember, that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." you see that I am yet hoping for the "days of the Son of man." Says the apostle, "We, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." And we also know that "faithful is he that hath promised, who also will do it;" for the inheritance is sure to all the seed. "Because I live. ye shall live also," says Jesus Christ, to poor tempest-tossed souls. There is every encouragement held forth in the Scriptures that heart could desire for those who are in the furnace of affliction, in bondage, in iron, in great straits and difficulties; but we want the same power to take hold of them that kept Peter from sinking when he attempted to walk on the sea. In all times of desertion, the sweetness of the promises is sealed up from us, and will remain so, in spite of all free-will or human power, till Christ by his Spirit opens to us their treasures.

Say you, I must to my dear brother that his last was sweet to my soul, and my bowels are refreshed by it? Your kind epistle to me was, indeed, good news from a far country; it refreshed my spirit. It will be difficult for me, in this imperfect state of things, to give you an adequate idea of the love and union that I feel to you and all that are living under the direction of the one Spirit of

Christ. When we all get home, I trust our capacities will be so enlarged, and our mode of communication so perfect, that we shall be able to communicate the extent of our love and union to one another; till when I postpone it. I form to myself high ideas of the perfection of friendship, felicity, and fear in heaven, and anticipate the glories, the overwhelming beatitude of that holy, sinless, undefiled place. But I expect that, notwithstanding all that the Spirit has revealed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But, alas! alas! what shall I say of pro-They have no more interest in our communications fessors here? than we have in the productions of the "sons of death," the letterpreachers, or in a last year's almanack. Can such be in the secret of the Lord? Can those who have no fellowship with Christ in his suffering members participate of his free Spirit? It is written, if "one member suffer, all the members suffer with it." In point of religious sympathy for suffering members, here they are grossly wanting. The world, from native humanity, will do more than professors in a case of exigency. The more of Christ and his power that a man has in him, notwithstanding all the great cry of religion here, the less will he be esteemed, the less favor will be shown to For a professor to pass current here, he must largely advocate missionary and Bible societies, together with Sunday schools, and talk freely and superficially of revivals of religion in the different places where public report says there have been such; of the number that have been awakened; and how many have entertained a hope; what an excellent preacher such a one is; and that all ranks and denominations are uniting in one in the general cause, But should he tell them of what God has done for his soul, by his own almighty power, speak freely of the warfare with the world, flesh, and devil, of the wonderful feats and victories of faith, to the exclusion of free-will and human power, he would be a barbarian to them at once, and they would look and feel in his presence as did the man without the wedding garment among the other guests at the feast, and they would immediately sound the alarm, and caution others from listening to "that deceiver." There were some of old who said, "We desire to hear of thee (Paul) what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." And it will be so till the time comes when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." There is but one sort of people in the world that can possibly live and act under true Christian motives: "The election hath obtained it, and the rest were blinded." And by the same Spirit that they know God, and their interest in Christ, are they known to each other: "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." I reckon that when any become professors of religion, before they are partakers of grace, or are married to another while the first husband lives, that they are more of the world than they were before; or, as Dell says, "even wholly of the world." And such are much

greater enemies to the power of godliness than the outwardly profaue.

O my dear sister, hold fast your confidence in the Lord, which has great recompense of reward; for, as Paul says, "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Yes, even now one single smile from Jesus obliterates for the time being every trace of your afflictions, both from the mind and memory. You cannot tell, you cannot conceive, you cannot describe "what manner of love the Father hath bestowed upon you," that you should be called a daughter of the Lord Almighty, unless you could fully comprehend the endless joys of heaven, and the extreme eternal torments of You have a specimen of that woe which you have escaped in the sufferings and death of Jesus Christ, those sufferings which forced blood in great drops through the pores of his innocent, holy, harmless body, when sin, without guilt, was basely imputed to him. Furthermore, the most complicated, protracted, and extreme sufferings of soul and body are nothing to be compared to the hidings of God's face, to the sensible frowns of him whose "favor is life, and whose lovingkindness is better than life." But when the good man of the house is gone, and has taken the bag of money with him, and leaves us to feel our weakness, leaves us helpless and wretched when difficulties throng upon us; when dangers threaten; when fears beset us, and the enemy of souls taunts, and seems to triumph over us; when our path seems fenced up, as it were, with hewn stone, and thick darkness veils the mercy-seat from our view; when impatience and unbelief are predominant; it is not to be wondered at if creatures like us, marred by the fall, and who continually carry about with us a body of death, should kick and plunge not a little. For at such seasons, at least in our account, everything is wrong, and "all these things are against us." Yea, and we should mutter them out, too, were it not for the instruction we receive from the "cloud of witnesses" that have gone before us on pilgrimage, and the strong hand of God that is upon us. And things will remain in this plight until our Beloved appears and sets them to rights. We have no power over this tempest ourselves. must speak whose word leaps forth at once to its effect; who calls for things that are not, and they come. Is it not strange, that after we have been foiled so many times, that we should still have the presumption to affect casting out devils, healing the sick, and stilling the tempest, by free-will and human power? that, like king Saul of old, when our great Prophet tarries, we should force ourselves into his office? When the vision tarries, our impatience does not like to wait for it, but, like Ishmael, we are for coming forth before the time.

You were pleased with my prescriptions for your spiritual disorders. Would to God that it were as easy to follow good advice as it is to give it. But we have often the will when the power is missing. But Paul says, it is accepted if we have the willing mind. And the prophet tells king David, in the name of the Lord, "It is

well that it was in thine heart to build me a house," &c. How little do those professors know of union, communion, and fellowship with God and his people, who assert that the doctrines of grace, as held forth and believed by us, lead to licentiousness; that ask, "If men can do nothing without immediate supernatural aid, where is their accountability?" and who further say, "If he who is under grace is no longer under the law as a rule of life, then he may live as he lists?" One would think that those who talk in this way were never divorced from the law, but are still under it: and, if so, they are still under its curse. For the law and its curse and bondage can never be separated. But they quite mistake us. could we, as they say, "live as we list," we would not live unto ourselves, but unto God;-then the good that through grace is in us we would perform; we should soon be for an even path;—our old man would not only be crucified, but be wholly put off; we would have nothing further to do with the world, flesh, or devil;—we should be continually contemplating and celebrating the wonders of redeeming love and grace; our Well-beloved would never find us backward to devotion, cold, listless, lukewarm, or remiss, but like "the spirits of just men made perfect," we would worship God in the very beauty of holiness;—we should never find time or place for the world in our heart and affections; the bonds of consanguinity would fall asunder or flow at the touch of fire, while the bond of the covenant, which holds the whole fabric of mercy together, would be invincible; the God of all grace and consolations would then occupy our heart and soul without a rival; invisible and eternal realities would no longer be out of sight nor out of mind;—the excuse that the most compassionate Saviour made for his disciples, "The spirit is willing, but the flesh is weak," would be superseded;—we would never again know or experience a hard heart, an ungrateful heart, a treacherous heart, a perverse will, a blind mind, a benumbed conscience, a facehiding God, a fear of miscarrying or slighted love, or a dry breast; straitness, bondage, darkness, doubts, fears, perplexing cares, vexations, temptations, rebellion, discontent, hard thoughts of God, high thoughts of ourselves, with every imperfection, would for ever be out of date with us, that is, obsolete; -we should be perpetually hymning the unutterable praises of the great Three-One with acceptance:—every faculty of our souls would be employed to its extent in admiring and extolling the exceeding riches of grace and glory by Christ Jesus;—the Sun of righteousness would shine upon us for ever without a cloud and without an eclipse;—our joys would never cease, never tire, never cloy the soul;—devotion, the highest, the purest, and the sublimest, would never languish on our tongues; -from the summit of perfection, from the pinnacle of felicity, from the exuberance of love, from the fulness of glory, in an altogether overwhelming ecstacy of bliss, our souls, ravished with an unclouded view of the "perfection of beauty," in more than seraphic strains would ascribe salvation to him who sitteth upon the throne, and unto the Lamb for ever; -we would never offend again, we would never sin, we would never grieve the Holy Spirit, or cause the most

lovely and ever-blessed Comforter to depart from us again; consequently, we should have no further acquaintance with or experience of discases, pains, or infirmities; immortal health and vigor would ensue; ("And the inhabitants shall not say, I am sick;")—we would bid an eternal adieu to all sorrow and its causes, to guilt and its attendants;—we would ever possess and enjoy glorious light, liberty, peace, and felicity. As eternal emancipation is the lot, and is to be the inheritance of the heir of promise, could we "live as we list" or do as we would, we would immediately enter upon the uninterrupted possession and enjoyment of it; "the lust of the flesh, the lust of the eye, and the pride of life," all sin and sinning, yea, everything that is not of the Father, but of the world, we would wholly disregard;—we would never be without that faith which is the gift and is the operation of God, that faith which purifies the heart and overcomes the world; I say, we would never be without this faith in lively act and exercise;—then we could and would have all our wants supplied, for it is but to ask in faith, and "all things are possible to him that believeth;"—then we would never know, or experience a single frown, or cold look, or shy reverse from the best of friends;—we would always live in the soul-gladdening presence of him whose favor is better than life;—our communion and fellowship with Jesus Christ would be sweet, charming, transforming, exhilarating, melting, joy-diffusing, soul-ravishing, heart-cheering, blending, perfect, perpetual, uninterrupted, and eternal;—we would daily paddle in the river that the Lord showed Ezekiel in the vision, not only to the ankle-joints, knees, and loins, but we would spread abroad the hands and swim in it;—we would continually be filled with all the fulness of God; --we would continually explore the height and depth, the length and breadth, of that love which passeth knowledge;—we would keep aloof from pride; those rocks we would pass with care;—we would studiously avoid the whirlpool of despair; presumption and quicksands, too, we would shun; near them we would not choose to run;—we would steer our course wide of the vale of woe, wide of the place of dragons and shadow of death;—we would take a final and eternal leave of everything that could possibly mar our peace, weaken our faith, lessen our hope, chill our love, alienate our affections, or divide our hearts from him whom our soul loveth; -under the Lord's wings would we hide till every calamity be overpast; - without a cloud, without a veil, without a let or hindrance would we behold, admire, adore, love, and extol the altogether levely Jesus; --- we would, without interruption, abatement, or alloy, esteem him "the chiefest among ten thousand," the only one to be desired; -our love of gratitude, like the love of its Author, would flow in a perpetual, a never-ceasing stream; --we would daily drink of the "well-spring of life," wash in the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness;" yea, we would so work as to be "clean every whit;" we would have peace extended to us as a river, righteousness as an everflowing stream; -we would come daily to that mountain in which the Lord of hosts makes to 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;"-our souls, unleavened and unencumbered with sin and imperfection, would wing and inhale the pure, salubrious air of Paradise, range brilliant fields of glory, explore unlimited climes of bliss, lave in the fountain of life, admire the pearly gates, the golden streets, the glittering walls, and the prepared mansions of the new Jerusalem, weighed down with wonder and amazement; adore that love, mercy, wisdom, power, and goodness, which provided such a superb and stupendous city for the reception of all the ransomed of the Lord, and anticipate with superlative delight perfect, perpetual, and eternal felicity. Could we "live as we list," we would live altogether in the Spirit; we would never meet with a denial in prayer, neither would we ever pray but as the Holy Spirit indited our requests and gave us utterance;—then would we plead for and obtain complete and speedy fulfilment of all the promises which are made to the heirs of life; "Violence would no longer be heard in our land, wasting nor destruction within our borders; our walls would be Salvation, and our gates Praise; the Lord would be unto us an everlasting light and our God our glory, and the days of our mourning would be ended;"we would entreat the Lord, and he would then give us "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;"—we would no more be termed forsaken, nor our land termed desolate; as a bridegroom rejoiceth over his bride, so would our God rejoice over us;—we would "dwell in the secret place of the Most High, and abide under the shadow of the Almighty;" and then the promise is, "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name; he shall call upon me, and I will answer him; with long life will I satisfy him, and show him my salvation;"—we would drink so deeply of the well-spring of life, as to remember our poverty no more; our language would then be, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels;" "Sing, O ye heavens, for the Lord hath done it; shout, ve lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel." Wondering angels do pry into, admire, and adore the matchless wisdom, omnipotent power, and the superabounding mercy and goodness of God, which raises such insignificant, polluted, sinful, rebelling worms of the dust, at infinite expense, to such amazing heights of dignity, honor, and glory! Could I live as I list, could I do as I would, never intermit the strain, I would never descend to a meaner subject.

The above is a specimen of the manner in which they who are not under the law as a rule of life, but under grace, would spend their time could they "live as they list."

(To be concluded in our next.)

### "A BRUISED REED SHALL HE NOT BREAK, AND THE SMOKING FLAX SHALL HE NOT QUENCH."

The suitability of the Lord Jesus to sinners appears in these words conspicuously. It is a prophecy of the extreme tenderness which he would exercise towards them. The word rendered "bruised," comes from a root which signifies to break; hence, to be broken down, enfeebled, disheartened. (See Judg. x. 8, where it is rendered "oppressed," also, "crushed.") A "reed" is not expressive of anything very strong; but a broken, or crushed reed, conveys the idea of absolute weakness. Yet the poor, crushed, bruised sinner, who has none to turn to, shall find in Christ one who, so far from breaking him, shall be at the pains to bind him up. And again,

"The smoking flax shall he not quanch."—The word rendered "smoking," is, literally, weak, feeble, faint, as the dim wick of a lamp, just about to go out. Yet one so weak, so feeble, so ready to expire, is well suited to Christ, who will in no wise quench, but raise to a flame the smoking flax. For it is not merely that he will let things take their course, and not hasten the destruction, but he will make such the objects of his peculiar care, and restore their souls, and carry on that good work which, (though unknown to the individuals at that time,) he himself began in their souls. But there is a remarkable connection between these words and the fourth verse: "He shall not fail nor be discouraged, till he have set judgment in

the earth; and the isles shall wait for his law."

Further,—as the Lord Jesus did not fail and was not discouraged, when he walked upon earth, so neither does he fail nor is he discouraged now. And what a proof is this of his Deity and Godhead! For who but God could take the government of the church upon his shoulders? Who else walk in the midst of the seven golden candlesticks, knowing, and observing, and ordering all things? For whether we look at the enemies of the church, the dangers, heresies, errors, temptations, and sins, all lying in wait to destroy, or at the persons forming that church, we should see everything not only to discourage, but to dismay all but him who holds the winds in his fists, and rules and reigns as Lord God Omnipotent; for is not grace in the believer like a spark in the ocean, or like the dimly burning flax just ready to expire? And yet it dies not, amid floods of temptations, and fierce winds of persecution, for Jesus is present. And he who did not fail and was not discouraged, even he will be ever present, and "He will not break the bruised reed, nor quench the smoking flax." As is the Head, so are the members. suffered, so they suffer; and as he triumphed so shall they triumph. Thus, as he did not fail, so the least and weakest believer in like manner shall not fail; though, to all appearance, and to sense, his faith may seem ready to expire. However low he is brought, his life is hid with Christ in God; and though the dim wick seems just going out, there is one who knows all that concerns him, who has been tempted himself in like manner, and who, having gained the victory, will make his people likewise more than conquerors.

who bruised the serpent's head shall bruise Satan under their feet shortly.

So again, as the Lord Jesus could not be discouraged, so neither should his people be. It is thus, "he shall not be discouraged." He shall, therefore, not discourage. O no! impossible. It is not a state which should exist; though, alas! it often does. But whatever tends to discourage the saint, as sin, death, enemies, he may make sure of this, Christ will never discourage him. And "if God be for us, who can be against us?" As at the first he fosters the least grace, so ever after. And more than this, the Lord Jesus having known so well what it was to meet with things tending to discourage, is well suited to sympathise with his poor children who come after him and tread in his steps, and find so many and great discouragements. And this is a declaration beyond the former; as it is more to say of a person, he shall not be discouraged, than to affirm that he shall not fail. We read in one place, "The soul of the people was much discouraged, because of the way," and in another, that "David encouraged himself in the Lord his God." Here are the separate actings of unbelief and faith; unbelief seeing the difficulties, and fainting under them; and faith seeing the difficulties, but seeing the Lord over, beyond, and above them, and brought by him safely through them.

## ORIGINAL LETTERS BY J. JENKINS, W.A.—No. V.

Beloved in the Lord Jesus,—I have perused your letter, and my heart has returned many thanks to God for it. I can see the good work going on sweetly and powerfully in your soul. You had no need to make an apology for troubling me; I never find it a trouble to read and answer such papers as these. There is nothing on earth that rejoices my heart so much as to see the work of the Lord going forward, nor anything that delights my soul so much as being employed in it; though God knows I am the most unskilful and the most unworthy that he ever employed since the world began. he is a Sovereign, and will work as he pleases, and "out of the mouths of babes and sucklings he has ordained strength, that he might still the enemy and the avenger," and still have his will, and by such weak means too, and at least shut his cursed mouth, which he opens continually to accuse us before our God day and night. This is the enemy that is now at work, and you know it. God hath showed to you his subtlety that you might watch him, and set the force of prayer against him: "Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day." You have won his heart already with one of your eyes, with one chain of your neck. He calls you Hephzibah, his delight is in you. "Sing, O barren! thou that didst not bear; break forth into singing." "Enlarge the place of thy tents, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; for thy Maker

is thine Husband; the Lord of hosts is his name." And he will do "worthily in Ephratah, and be famous in Bethlehem."

The painful sensation you feel is nothing new; it is what others have felt before you. I have felt it more or less for many years; and I believe few, if any, of God's children have been exempted from it. It is nothing but the want of room for what the liberal hand of the blessed Redeemer freely bestows; and it is called by him who knows what is better than we, "little faith:" "O thou of little faith, wherefore didst thou doubt?"

But you say, you "have searched the word, and can find nothing that seems to tally with your case." Then it is that you may still search, and that patience may be exercised; for verily your case is there described, and I think the Holy Spirit guides you to it. What think you of such portions as these? "Israel shall blossom and bud;" grace buds in the contracted heart, but blossoms in the enlarged. "Then thou shalt see and flow together, and thine heart shall fear and be enlarged;" here is the painful sensation, and here is the promise; the one you now feel, and the other you hold fast to. This you cannot deny; nor are there any suggestions that Satan urges to the contrary credited; nor dare you give place to them. You know from whence they come, and you hate them as his lies. But it is the covetousness of your heart; nay, daughter, you are like the rich fool, you are for gathering in and laying up goods for many years, and saying to your soul, "take thine ease, eat, drink, and be merry." Well, you have a promise; "Open thy mouth wide, and I will fill it." "Wait on the Lord, and he will give the desire of thine heart;" and cry, as the Psalmist did, "I will run the way of thy commandments, when thou shalt enlarge my heart." (Ps. cxix. 32.)

Make my kind respects to your husband, and may God bless you.

J. JENKINS.

# A LETTER BY THE LATE E. PARSONS, MINISTER OF THE GOSPEL, CHICHESTER.

My dear S.,—May much light, life, peace, and joy be your portion

here below, through our dear Lord Jesus Christ. Amen.

I received your encouraging epistle. I can hardly believe at times that such a poor, blind, sinful worm can be of any use to any one, and much more my poor scribbles. But I know my sweet and almighty Jesus will send by whom he will, and that the word of his great salvation produces peace and joy through the powerful sound of the everlasting gospel. And "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." Not those that have learned the doctrines in their heads, but such as have the heart opened to receive them, as Lydia, and that in love and power. This brings all that we poor helpless sinners want, because it reveals to us that dear and best of all names, which alone can save us from all our sins and eternal ruin; heal the deadly wound, and cure the worst of maladies; bring "life

and immortality to light" in the soul; deliver us from the curses of a broken law, and free us from the hard bondage, wrath, fear, and distress thereof; save us from all our black catalogue of crimes, and bring into the conscience a full remission of all; and produce pardon and peace within, through the precious blood of Christ. He is our peace.

This ever-blessed gospel of our God discovers to us his reconciled face in the precious and adorable Mediator. "God, who commanded the light to shine out of darkness" in the first creation, shines into our hearts, "to give us the light of the knowledge of the glory of God." O how bright! With what glory does his grace shine in that dearest of names, even Jesus! Truly, my soul, it is beyond all thought or description. This, my dear S., we have found at times by the power and almighty grace of the Holy Ghost. We can with truth, God, and conscience say, it is the most joyful sound that ever reached our ears or heart. And this was good news sent from a far country, by the sweet Spirit of love. O mercy unfathomable! It has brought us to rejoice in his blessed name, who in ourselves are nothing but polluted, hell-deserving sinners. In him we possess all things, as the free grant of the richest and best of fathers; and blessed be his great name, he hath made it all sure in an everlasting covenant in his dear Son, the Son of the Father in truth and love. And "our life is hid with Christ in God." And this is the promise to all the beirs of the promised seed, says John, "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Alas! how little of this life do I feel within; but on the contrary, what death, sin, unbelief, coldness, and hardness of heart. These, with dreadful temptations and thousand of fears that after all I shall perish by the hand of Saul, or some cruel foe that lodges in my bosom, with many things that come upon me from without, and looking at the state of the world and the rebellion of the country, but above all, looking at the church of God, in what a low place she is indeed, as it respects the grace of God upon her, surely the iniquity of pride and fulness of bread abound; so that the love of many wax cold. These things, with an infirm body, often mar all my peace below, and cause me to go greatly bowed down. But after all, it is my wretched self that is, and I believe ever will be. my worst enemy. The time will come when we, my dear S., shall be delivered from this and all other enemies. Cheer up. Christ has overcome all; and so shall we through him. God bless you.

Chichester, February 17th, 1835.

. E. PARSONS.

When men have strong convictions that such and such things are their own duty, they are apt to act as if they were to be done in their own strength. They must do them, they will do them; that is, as unto the outward work, and therefore they think they can do them, that is, in a due manner. The Holy Ghost hath rejected this confidence; none shall prosper in it. (2 Cor. iii. 5; ix. 8.)—Owen.

#### A LETTER BY THE LATE G. BROADBRIDGE.

My dear Friend,—Surely you must think me a strange being indeed, that you have not received a few lines from one who has felt quite at home and enjoyed your company when you have been with us, and found it profitable, not only in conversation, but under the preaching of the word, which has been blessed to my soul from you as an instrument in the Lord's hand, to give me comfort in a time of need, and also in the published sermons delivered by you. O what poor helpless mortals we are at the best of times! I find that in and of myself I cannot do anything that is good; for when I would do good, evil is always present with me.

I am not fond of letter-writing, but find that my correspondents increase more than decrease. Though I have not written to you, it has not been from forgetfulness, for you have not been much off my mind; it has been more from my neglect in writing, and driving off. This is what I am too apt to do. I hope you will excuse me; for it is better late than never. The motive which now induces me to write to you is, I hope, a good one, and directed aright by a fresh spur. We want something fresh to keep us alive to the best of things, or else how soon we droop, and this sometimes is painful to the flesh; but the Lord's ways are best after all, and his time the best.

We had had a sermon of yours read in the chapel, "Seek him that maketh the seven stars and Orion," and it was much blessed to my soul and to the souls of those who meet with us from time to time. It came so suitably to me, for it was a real time of need. I am more and more convinced, by observation and the exercises of my own personal feelings, that we must be brought into real circumstances of trial and affliction for the word of God to be made a blessing, either in preaching or reading, and that his chastenings are for our profit; but we cannot at all times see them so, that is, I know I cannot, if others can.

I had, last Monday week, a sad fall, but, through mercy, no bones were broken, yet I was very much shaken in my inside. I had a most restless night, being in such pain in the back and side; my mind was not at all composed, nor could I get any comfort, as I could have wished. My religion seemed all gone, and I feared that I was nothing but a deceiver and a hypocrite, and that it was all natural. But he who never slumbers nor sleeps was still watching over me; yes, and that for good too; for he shone into my soul with a glimpse of his love, by bringing the two last verses of Hart's 20th hymn to my mind. And if ever I did receive a blessing, it was then, before daylight, especially from the last verse:

"Shall guilty man complain?
Shall sinful dust repine?
And what is all our pain?
How light compared with thine!
Finish, dear Lord, what is begun;
Choose thou the way, but still lead on."

I felt also blest in reading Psalm xci., after breakfast, and in looking up to the Lord for protection through the night, &c., and that my

mind might be truly exercised by this affliction, to the profit of my soul and to the praise and glory of his great name. O what a mercy to have the Lord's protecting care over us, and to know that he is "the same yesterday, to-day, and for ever," and is not such a changeable being as we are! This has oftentimes been a great comfort to me when thinking of the changes of this vain world; though I hope and trust the changes which we have been sorely exercised by will yet turn out for the furtherance of the glorious gospel of God's discriminating truths being preached here again, to separate the precious from the vile, and to sift out the wheat from the chaff, in this dark town and neighborhood. I think the Lord has still kept a little seed in the barn (Hag. ii. 19) to "contend earnestly for the faith once delivered to the saints." The jewels that he has in the rubbish he will find out in his own time, and none can hinder him.

May he be with us and direct us in all our ways, and give wisdom as we stand in need of it. I continually want the Lord's fresh manifestations to me, and for him to say afresh to my soul, "I am thy salvation," for it seems so soon gone. Yet there is a little sweet savor left behind, or as Hart says,

"Something secret sweetens all."

I hope the Lord will direct you in all your undertakings, and that it may be his will to send you amongst us. I hope you will be able to make out this scrawl. Do excuse all blunders. Remember me kindly to Mrs. ——, and accept the same yourself from an unworthy worm, who wishes you every covenant blessing in Christ Jesus; and believe me in truth,

Faversham.

G. BROADBRIDGE.

The broken-hearted man is a fainting man. He has his qualms, his sinking fits, he oft-times dies away with pain and fear; he must be stayed with flagons, and comforted with apples, or else he cannot tell what to do; he pines; he pines away in his iniquity; nor can anything keep him alive and make him well, but the comforts and cordials of Almighty God. Wherefore, with such an one God will dwell, to revive the heart, to revive the spirit: "To revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.)—Bunyan.

At this season of the year infirm people feel their inward seeds of mortality. Damp fogs and keen frosty air search after the gouty matter, and call it up into motion, which causes pain, and pain calls for rest from labor; and confining us is putting our feet in the stocks; and being laid by the heels keeps us from running to mischief; and when the carcase is confined we fetch home our thoughts, desires, and affections, to keep us company, and to entertain us in our solitude. This shows us what is neglected, what is run behind, what is out of joint, and what is off the hooks. It is a time to take stock, take down the files, overhaul the books, to see what is standing against us, what stock there is in trade, what the credit amounts to, and whether we have lost or gained by trading.—Huntington.

## INQUIRY.

Dear Sir,-Will you oblige me with your opinion on the follow-

ing points?

1. Can a member of a gospel church scripturally resign his connection with it; and does the church act in obedience to the spirit, precepts, and practice of the New Testament in accepting his resignation, and thus turning a member into the world again?

2. If a member tender his resignation, and the church accept that resignation, on the grounds of misconduct, is not this expulsion; and is not the church bound to give its reasons for thus expelling him to another church, which may apply on the account of the expelled person applying for communion with it?

AN INQUIRER.

#### ANSWER.

"An Inquirer" has asked us two questions which, as involving some important points in church discipline, are, we think, well worthy of consideration; and we shall, therefore, endeavor to examine them in the light of Scripture, according to the ability which the Lord may give us. As it is only on the first that any doubt or difficulty can arise, that will of course demand the largest share of our consideration.

I. It may seem, at first sight, hard doctrine, but, according to our judgment, a member of a gospel church cannot scripturally resign his church membership except upon two grounds, first, that he may, if so compelled by being removed to a distance in providence, join himself to another church of the same faith and order; and secondly, if the church of which he is a member fall from its position as a witness for Christ, either by embracing error, sanctioning ungodly conduct, or walking in irremediable disorder.

But as we never wish to pronounce any opinion in the things of God without assigning our reasons, as drawn from the Scriptures of truth, we shall, with as much brevity as is consistent with clearness, attempt to prove this from the word of God.

It is necessary, however, to lay down at the very outset of the argument, that unless we have clear and scriptural views of what a gospel church is, we are not at all prepared to understand the question; and, indeed, it is only from entertaining false or confused ideas on the subject that a doubt could ever have arisen on the point.

What, then, is a gospel church? It is not a club, nor an association, nor a joint-stock company, nor any society of worldly men, banded together by worldly interests, and organised and maintained for worldly purposes. It is an ordinance of the Lord Jesus, a representation of his mystical body; and, therefore, no rules or regulations, manners maxims or customs, taken from earthly and carnal associations, have any place in the church of God.

By examining, then, the nature and constitution of a gospel church

we shall see that a member cannot, except upon scriptural grounds, such as we have already alluded to, resign his connection with it.

i. A gospel church is a visible and imperfect representation of "the church of the first-born whose names are written in heaven,"—that mystical body of which the Lord Jesus is the glorious Head. But though necessarily imperfect, yet, as being a representation of the invisible church, the Scripture identifies them and speaks of them as one. Time and space forbid us showing this at length; but if our readers will carefully examine 1 Cor. xii. 12–31, they will readily see that the whole argument of the apostle is based upon this ground, that the church at Corinth, (and by analogy every other similarly constituted gospel church,) represented the mystical body of Christ; and that, therefore, what is applicable to the body itself is applicable to the representation of that body,—in other words, that that which is wholly and fully true of the perfect, invisible church is, in its measure, true of the imperfect, visible church.

Now, can a member of Christ's mystical body, an elect vessel of mercy, take himself out of Christ and resign, so to speak, membership with the church of the first-born? A man may, indeed, apostatise from a profession who has all along been destitute of grace, but no living member of Christ can perish through assaults from without, much less from his own act of abandonment from within. A man's arm may sooner voluntarily take itself out of his body, or his hand willingly drop from the wrist, than a member of Christ resign union with the Lord Jesus. By analogy, therefore, a member of a gospel church cannot voluntarily resign his church membership.

ii. We are led to the same conclusion by the figures which the Blessed Spirit employs to set forth the nature and constitution of a

gospel church.

1. It is spoken of as a family. "Of whom the whole family in heaven and earth is named." (Eph. iii. 15.) It is, therefore, called "a spiritual house," (I Pet. ii. 5;) "the house of Christ," (Heb. iii. 6,) and "the house of God," (I Tim. iii. 15; Heb. x. 21; I Pet. iv. 17.) The word "house" here means not only the abode of Christ, his earthly temple and residence, but the household, or inhabitants of the house, as distinct from the house itself in which they dwell. It is, therefore, called "the household of faith," (Gal. vi. 10,) and "the household of God." (Eph. ii. 19.) Now can a brother or a sister resign his or her membership with the rest of the family? Can they from any personal pique, or domestic broil, or family jars, say, "I dis-brother or un-sister myself; I will no longer be a brother to Thomas or a sister to Mary, because Thomas and I have quarrelled, or Mary and I cannot agree? Were they to say and act so, they

<sup>•</sup> By comparing Heb. iii. 6 with 1 Tim. iii. 15 and 1 Pet. iv. 17, it will be seen that the Blessed Spirit identifies the perfect invisible church with the imperfect visible church, calling each by the same name, "the house of God;" for, as in Heb. iii. 6 the apostle is evidently speaking of the former, so in the two last quoted passages he as plainly speaks of the latter.

would un-child themselves as well as dis-brother themselves, and the same act by which they cast off their connection with the members would cut off their connection with the head of the family—they virtually disavowing the parent in disavowing the offspring. If a church, therefore, be "the household of God," it would seem that to renounce a union with it is in a certain degree, and to a certain extent, to renounce union with Christ.

2. Again, as a church is a representation of Christ's mystical body, "the general assembly and church of the first-born," it is compared to the human body. "Not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." (Col. ii. 19.)

The same heavenly truth is set forth Eph. iv. 15, 16, and more fully 1 Cor. xii. 12-27.

Now, can a limb of our natural body voluntarily resign its connection with its fellow members? It may be cut off by accident, be removed by an operation, or drop off by disease; but a sound, healthy limb or organ cannot, as an act of its own will, renounce its connection with the rest of the body. The eye cannot say, "I will no longer see for the body. I have worked long enough for the ungrateful members. I have kept myself open all day and sometimes half the night, watching for their benefit, and they have grudged me a moment's sleep. Let them look out for themselves. I resign my trying post; for I have often had dirt and dust thrown at me, and have wept floods of tears at their unkind conduct; so that I mean for the future to keep my lids down, or go where I shall be better treated and my important services more valued. I shall certainly take myself out of the body." The ear might next use similar language, and say, "I will resign too. Brother eye has been shamefully treated. I have heard the unkindest things said against him; and as we live near each other, and occupy a higher position than the other members, we sometimes compare notes, and mean on this occasion to act together. And as they have treated me badly too, and I am continually hearing their bitter speeches and taunting remarks, which give me continual inward pain, I shall certainly send in my letter of resignation at the same time." Brother hand might next take offence, and holding himself up, or stretching himself forth as if he were another Paul, answer for himself, "I have made myself hard and horny, working for the ungrateful members, and I have opened myself so widely, and given so much away to the poor of the church, that I shall beggar my family if I go on any longer with I shall resign too." And why should not brother foot, though from the humility of his position last and least, next take the same step, and speaking out of the dust, add, "Why, I think I shall resign also. How I have slaved in the mud and mire to support the minister and the cause; how for many years I have borne the burdens of the church, and how I have been trod and trampled But I will work and walk no more on the church's errands, but lay myself up for the rest of my days on the sofa and rest like a gentleman?"

Apply this reasoning to the question before us. If a gospel church be, as the apostle most clearly lays down, (1 Gor. xii.,) "the body of Christ and members in particular," if there be in it spiritually, as in the body naturally, the eye, the ear, the hand, the foot, these spiritual members can no more resign their union with, and thus leave and come out of, the spiritual body, than the natural members can abandon their place and office in the natural body.

3. A gospel church is compared by the Blessed Spirit to a building of which Jesus Christ is the chief corner stone. (Eph. ii. 19-22.)

But though compared to a building, there is one point in which a church differs from all other buildings—that it consists of living stones: "To whom coming, as unto a living stone, disallowed in deed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. ii. 4, 5.)

Now every stone in a building has a part to sustain, and a weight to bear in the edifice. The same holds good in the spiritual building. Whilst there, occupying the place designed for it by the heavenly Architect, every living stone adds to the strength of the whole edifice. As, then, in the literal and natural building no stone can resign its place in the edifice, without injuring the stability of the whole structure,—and the more important a situation it occupies, and the more weight it sustains, the more it is constrained to abide in its position,—so in the spiritual building a living stone may not voluntarily cast itself out of its place because it has to bear burdens, or because the adjoining stones inconveniently, and somewhat too heavily, press upon it. And yet there are members of churches who, immediately that any trouble arises in the church, are for resigning, not considering that when the storm blows, that is the very season when the stone should keep most firmly in its place. And there are others who cannot bear a word of reproof, however affectionately administered, or however much deserved and required, but in a huff take themselves out of the church, as if a stone which has become somewhat loose did not sometimes need a smart tap of the trowel before a little fresh mortar is put into the joint. And there are others who, having been guilty of misconduct, instead of repenting and confessing their fault, choose rather to withdraw to avoid an investigation, and possibly church censure or the disgrace of being turned out.

On these grounds we believe that voluntary resignation of church meinbership, except in two cases which we shall now state, is not admissible, and that it is contrary to the revealed will and word of God. It is a practice wholly borrowed from worldly clubs and societies, and if not forbidden by any positive precept, yet is in opposition to the spirit of the gospel and the analogy of faith.

iii. In the perfect church, consisting wholly and only of the elect of God, there is no resignation, nor dismissal, nor separation. But in the imperfect church there may be, and from its very constitution

necessarily is. Yet in our judgment there are but two cases in which voluntary resignation is admissible. 1. To join another church of the same faith and order when necessitated to do so in the leadings of God's providence. Take the following case: A member of a gospel church in London is in the providence of God moved to Manchester. He there finds a minister whom he can hear, a people with whom he feels a union, and a church of the same faith and order as his own. Why may he not, with the consent and permission of his own church, unite himself with them? If he do not, he must live in neglect of the ordinance of the Lord's supper;\* and as both churches are representations of Christ's mystical body, he is not guilty of making any schism in the body by transferring himself from one church to the other.

2. The other case is much more difficult and delicate, and depends much on the spiritual judgment, and we may add, still more on the spiritual conscience of the person who feels compelled to renounce his connection with the church of which he is a member.

A church is a witness for Christ; but if it sanction error, countenance ungodliness, or fall into irremediable disorder, it abandons that position, forfeits its trust, and, so to speak, unchurches itself. It is, therefore, no schism and no sin, after repeated and ineffectual affectionate remonstrance, to separate from such a church, because it is, in fact, no longer a church of Christ, the presence, power, and Spirit of God having left it.

We, of course, here merely lay down a general principle. The individual acting upon it is a different matter, and requires, perhaps, more than any other point much prayer and consideration, much anxious self-examination, much waiting upon the Lord to know his mind and will, much distrust of self, and a conviction amounting to little short of complete certainty, before the final step is taken. Nor is it one or two solitary instances which might occur through ignorance or infirmity that would justify such a decisive step, but a continued wilful course of conduct, evidently proving that the Spirit of God was not in the people.

iv. We are not called upon to dwell upon the point, but we cannot dismiss the subject without noticing a question which arises out of it. How should the church act when a member sends in his resignation upon some ground different from what we consider scriptural and admissible? If, as we believe, it is an unscriptural act to resign, it follows that the church acts unscripturally if it accept the resignation, for it thus countenances and sanctions a wrong deed, and becomes a partaker of other men's sins. It should, therefore, appoint either the minister and deacons, or two approved members of the church, to visit the individual and affectionately remonstrate with him on the subject, and, treating him as a friend and brother, use every, argument to induce him to remain. But suppose he will not listen

<sup>•</sup> It is hardly worth while to mention the case of transient members as an exception to this general remark, for such exceptional instances do not affect the principle laid down.

to their affectionate remonstrances, and still perseveres in his resignation, how shall the church act then? Shall it now accept it to prevent further trouble? We still say, no. Because he perseveres in wrong doing, that is no reason why the church should act wrong too. Let the church consider the resignation null and void, and not accept it. But suppose the member act on his own letter, and considering himself no longer a member, cease to attend the Lord's supper. Then the church has a case of another kind against him, and if he persevere in his conduct, without repentance, may separate him as walking disorderly and disobediently to the Lord's precepts.

II. The second question admits of a very brief answer. We consider that where a member sends in his resignation to avoid an investigation of alleged misconduct, the church should not receive it, but consider the letter as unwritten, proceed to investigate the matter, and should the charges be proved true, separate him just as they would have done had he not resigned. If the person seeks for admission into another church, the whole proceedings should be laid before it, and the full circumstances stated without reserve.

We have, of course, here laid down only general principles, feeling at the same time that much wisdom and firmness are needed to carry them out in particular cases. Nor can we forbear adding, that, as cases of this kind are generally most painful and afflicting, so there are none in which greater kindness and gentleness, longsuffering and tenderness are required, and that a church called upon to act in these distressing cases, is not a bench of judges, a box of jurymen, or a bar of lawyers, but a company of pardoned criminals.

God is the God of the humble, the miserable, the afflicted, the oppressed, and the desperate, and of those that are brought even to nothing; and his nature is to exalt the humble, to feed the hungry, to give sight to the blind, to comfort the miserable, the afflicted, the bruised and broken-hearted, to justify sinners, to quicken the dead, and to save the very desperate and damned. For he is an almighty Creator, making all things of nothing.—Luther.

If God has not given you any assurance of his love, do not imagine that you are therefore an alien and outcast. For I imagine that God's countenance, or favor, and the light of his countenance, or the clear and comfortable knowledge of his favor, are two distinguishable things. God may bear a favor to us, he may love us, and be resolved to save us, and yet not indulge us with the immediate light of his countenance. But of one thing I am as clearly positive as that I am now preaching in the Lock Chapel; namely, that none whose hearts are at all wrought upon by the finger of God's Spirit, can sit down, quite easily and contentedly, without wishing to experience what the light of God's countenance means. The desire is to know it, to walk in it, and to walk worthy of it.—Topludy.

### THE LAST DAYS OF MACGOWAN.

Mr. Reynolds, pastor of the Baptist church, at Cripplegate, has given us a vivid description of the blessed frame of Mr. Macgowan's mind during his last illness. He says,—

Mr. Macgowan was one of the most valuable Christian companions I ever had the honor of an intimacy with. He was the amiable Christian, the sincere friend, and the faithful minister of the gospel. No one more sensibly felt the loss of him than myself. I frequently visited him, when he took occasion, as opportunity offered, of opening to me his whole heart. At one time, he was in great darkness of soul, and lamented exceedingly the withdrawings of God's presence. Two things, he said, had deeply exercised his thoughts; one was, how those heavy and complicated afflictions which God had seen fit to lay upon him could work so as to promote his real good; and the other, that God, his best Friend, should keep at a distance from his soul, when the Lord knew how much his mind was distressed for the light of his countenance. "O," said he, turning to me and speaking with great earnestness, "O, my soul pants for God, for the living God; his love-visits would cheer my soul, and make this heavy affliction sit light upon me. The presence of Jesus, my Redeemer, I cannot do without. I trust he will return to me soon; yea, I know he will in his own time; for he knows how much I need the influence of his grace." In this conversation, he mentioned the depravity of his nature, and what a burden he found it. "My heart," said he, "is more and more Every day I have such humiliating views of heart corruption as weigh me down. I wonder whether any of the Lord's people see things in the same light as I do." Then turning to me, he said, "And do you find it so, my brother?" Upon my answering him in the affirmative, he replied, "I am glad of that."

The next time, which was the last of conversing with him, I found him in a sweet and heavenly frame; his very countenance indicated the serenity of his mind. On my entering the room, he cried, "O my dear brother, how rejoiced I am to see you! down, and hear of the lovingkindness of my God. You see me as ill as I can be in this world, and as well as I can be whilst in the body. Methinks I have as much of heaven as I can hold!" The tears of joy, like a river, flowed down from his eyes, and his inward pleasurable frame interrupted his speech for a time. He broke silence with saying, "The work will soon be over. You see also what you must soon experience. But death, to me, has nothing terrific in it; I have not an anxious thought; the will of God and my own will are one; it is all right, yet mysterious. We are to part here, but we shall meet again! You cannot conceive the pleasure I feel in this reflection, viz., that I have not shunned to declare. according to my light and ability, the whole counsel of God. I can die in the doctrines which I have preached; they are true; I find them so. Go on to preach the gospel of Christ, and mind not what the world may say of you!" All the while I sat silent; and, rising up to take my leave, fearing he would spend his strength too much, he immediately took me by the hand; and, weeping over each other, we wished mutual blessings. Upon rising, he said, "My dear brother, farewell, I shall see you no more."

Thus (continues Mr. Reynolds) I left my much-esteemed friend and brother; and the next news I heard of him was, that on Saturday evening his immortal spirit left the body, to go to the world of light and bliss, and keep an eternal Sabbath of rest with God,

angels, and saints.

Mr. Macgowan was well-known in the world, and especially in the churches of the saints, both as a minister and an author. An ardent zeal for the gospel of Christ engaged the powers of his mind. As a preacher, he was faithful, judicious, and affectionate. His humility was very remarkable. He experienced great conflicts in the discharge of his ministerial office, on account of a habitual sense of his sins and corruptions, which frequently overwhelmed his mind when he appeared in public. He was always highly spoken of, and held in great esteem by his brethren in the ministry.

His several publications are standing proofs of his great abilities and singular talents. His "Death, a Vision," is an invaluable treasure. The "Shaver; or Priestcraft Defended," as laying open the evils of priestcraft in our universities; and his "Dialogues of Devils," as delineating the pride, the wiles, and the stratagems of depraved human nature; the anatomising of these, in the way in which Mr. Macgowan has handled the dissecting knife, will, perhaps, never be surpassed. His "Socinianism brought to a Test; in a Series of Letters to Dr. Priestley," is a performance that deserves close reading and deep thinking.

Mr. Macgowan was but young in the ministry when Dr. Gill died, and having lost in him a venerable friend, whom he loved exceedingly for the truth's sake, and from whom he had derived great spiritual advantage, the ardour of his mind led him to write some pathetic lines on his death, from which I select the following:

"Those days were precious, when the voice of truth Unmixed, by thee proclaimed, our willing feet Drew thither; and the genial dew of youth Shed on our hearts, and made our joys complete. "But now thy pulpit's dumb; thy voice no more From thence proclaims illustrious truth divine: Better employed on youder blissful shore, And here to mourn in solitude is mine. "Yet still, methinks, I hear the solemn sound Of sov'reign love, as preached by thee of yore; Of boundless heights and depths beyond profound, Brimless and bottomless, without a shore. "O the sweet theme! how has my heart been warmed With holy gratitude, to hear thee tell Of grace foreknowing, grace selecting, armed At all events, to rescue me from hell.

As worldly joy ends in sorrow, so godly sorrow ends in joy.—John Mason.

#### REVIEW.

Apocalyptic Sketches. By Dr. Cumming. First Series. London; Hall and Virtue. Price 9s.

Signs of the Times. The Moslem and his End; the Christian and his Hope. By Dr. Cumming. London: Hall and Virtue. Price 1s. 6d.

The Coming Struggle among the Nations of the Earth. London: Houlston and Stoneman, Price 6d.

(Continued from page 198.)

There are certain truths of divine revelation which to an enlightened understanding are beyond all dispute or controversy; and on these points, as they are usually of vital, fundamental importance, a preacher or a writer who seeks to edify the church of God cannot express himself too clearly or insist too strongly. But there are other truths which, either because less plainly revealed, or because the time for their being fully understood is not yet come, are proportionally obscure and uncertain; and therefore preachers and writers who would reverently treat the oracles of God, must either abstain from them altogether, or if they approach them, must handle them with caution and with the utter absence of positiveness and dogmatism. The truths themselves may be as certain, the obscurity not being in them nor in the mode of their revelation, but in our mind, which for various reasons, -as natural darkness, want of divine teaching, unbelief, force of prejudice, cleaving to traditional interpretation, rigid discipleship to some master in Israel, -is unable to grasp or enter into them. This is particularly the case with the prophetical Scriptures, which, besides the difficulty which arises out of their symbolical language, must almost necessarily be obscure till their fulfilment throws upon them its clear and unerring light. When that time arises, their meaning will be so clear that the wonder will be they were not before understood.

To make our meaning more clear, let us for a moment suppose a saint of God under the Old Testament endeavoring to penetrate into the meaning of Isaiah liii. To us who can read it in the light of Messiah's humiliation, sufferings, and death, the meaning is plain and clear, and we see the Man of sorrows portrayed in every line. But that before the coming of Christ its meaning was most obscure to the Old Testament saints is evident from the ignorance of the eunuch who was reading this chapter, and his inquiry of Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?"

Now, in the same way as the prophecies which spoke of Christ's first coming were obscure till the Redeemer came as a suffering Jesus, so must the prophecies which treat of his second coming be obscure till he comes as a triumphant Jesus. But, as the prophets and saints of old "searched what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," so surely

it may be allowable for us in these last times to search the sacred Scriptures, to see what is revealed in them of the second coming of the triumphant Messiah.

In our last number we closed somewhat abruptly, after having attempted to unfold the main features of the Sixth Vial. As we were then unable to finish the subject, we shall detain our readers a little longer on what remains of the Sixth, before we proceed to examine the Seventh Vial.

It is well worthy of remark in connection with the subject of our Review, that it is under the Sixth Vial, immediately after the appearance of the three unclean, frog-like spirits, that the Lord announces his second coming. "Behold," he says, "I come as a thief;" that is, just as a thief comes at night when least expected, at a time when the inmates of the house are fast locked in sleep, in the deadest, darkest, midnight hour, so will I come as unexpectedly in the darkest hour of the church's slumber.

It is likewise remarkable that the second coming of Christ is interposed, and, as it were, interjected between the description of the frog-like spirits and their predicted end. We do not understand by this that Christ will come under the Sixth Vial. There is much work on the wheels, much to be suffered and done before Christ appears "the second time without sin unto salvation." But we view these words of the Lord Jesus as wearing a threefold aspect: 1. As a warning note; 2. As a descriptive word; 3. As a consoling voice. As a warning note, sounding, as it were, from far, it reminds his people that his coming draweth nigh; and whilst it pronounces a blessing on him "that watcheth and keepeth his garments," it admonishes them against carelessness and sleepiness, lest they walk naked and men see their shame. As a descriptive word, it points at the general insensibility and deep slumber which have fallen on the churches, the night being the sleepy season when the thief comes. And as a comforting voice, it sounds before the great battle to which the frog-like spirits are gathering the kings of the earth, assuring the church of deliverance and victory from her coming Lord.

Whatever difficulty there may be in affixing a determinate interpretation to such prophetic expressions as "the battle of the great day of God Almighty," and "the place called in the Hebrew tongue Armageddon," two things are sufficiently evident: 1. That there will be a tremendous struggle on the side of Antichrist,—and by Antichrist we understand every power hostile to Christ,—to obtain the victory; and 2. That his destruction will be sudden, decisive, and overwhelming. It is under the Sixth Vial that Antichrist is secretly preparing his forces; but it is not under that vial that his

<sup>\*</sup> There is probably some allusion here to a custom mentioned by the Rabbinical writers, of the governor of the temple going his rounds every night, with burning torches; and if he found any Levite asleep, he struck him with his staff, and set fire to his clothes.

destruction will be accomplished. It is under the Seventh and last Vial that the enemies of God finally perish.

We now proceed to sketch the leading features of the Seventh Vial, the first sprinklings of which seem already poured out; but as the main incidents are almost wholly future, we must here tread our way with much caution. A passing glimpse, however, at the predicted events may not be without interest. A few months, or at most a few years, will decide how far our attempted interpretation of them is correct. We may divide the incidents of the Seventh Vial into two branches:

- I. Its first sprinklings.
- II. Its full effects.

I. Its first sprinklings contain, 1. Its seat; 2. The voice that sounds as it is poured forth.

1. The seat of the Seventh Vial first demands notice. This is "the air." "And the seventh angel poured out his vial into the air." This may imply its universal diffusion and wide-spread influence, as well as intimate, as we shall presently show, a more positive and literal effect. The seat of the Sixth Vial was especially local—the great river Euphrates; but this is general, being poured out into the air, which is everywhere present, and whereby it is at once carried, widely and rapidly, to every spot, crossing seas and continents without let or hindrance, and traversing countries far and near, with the swiftness of the wind. In respect of this wide diffusion and influence, the close of the Sixth Vial melts into the beginning of the Seventh, for in that the spirits of devils (and what is spirit, but air?) go forth unto the kings of the earth and the whole world. But as in the one Vial God's judgments crawl, in the other they fly, borne on the wings of the wind.

But besides this leading idea of the wide and general diffusion of the contents of the Seventh Vial, there seems some intimation, as we have above hinted, of a more direct and positive influence. It cannot be denied, that of late the very air, if not itself tainted, bears in it seeds of disease and death. That mysterious disease. cholera, seems almost wholly propagated by the air, traversing Asia and Europe in a certain sweep, as if borne on the breeze. It reaches Hamburgh. In a few days it breaks out at Sunderland or Newcastle, as if borne by the breeze across the German Ocean. The fell destroyer then sweeps on to Ireland; and having sated its appetite in its filthy cabins, speeds over the wide Atlantic to Canada and the United States. Does not this appear much like the drops of the Seventh Vial in the air? Nor is this destructive influence confined to the human body. The disease of the vine, called oidium, which in this last year or two has so infected, and, indeed, destroyed the grapes in theislands of the Mediterranean, Spain, Portugal, France, &c., ruining thousands, appears, if not primarily caused, to be mainly propagated by the air. Look again at the potato disease. On one night, in the month of August, 1846, a fatal blast traversed the length

and breadth of Ireland, the effect of which was that the growing potatoes which, to use the language of an eye-witness, the day before "stood up like gooseberry trees," next morning drooped and flagged, and in a few days filled the air with the stench of putrefac-Men of science bring their microscopes, and talk very learnedly of fungus, and worn-out stock, and improper soil, and over-rich manures; but the leaf blotched in a single night tells its own tale, and proclaims the air as the bringer of the corrupting taint. vial of wrath thus poured into the air, swept off in a single night the food of a nation, and in spite of the noble assistance, publicly and privately, of maligned and ill-requited England, herself suffering under a similar infliction, sent at least a million of Irishmen to the grave, either by positive famine or by its invariable and more fatal accompaniment, fever. Whence, too, if the air be not either itself tainted, or the bearer of taint, has arisen the general and wide-spread cry for what are called sanitary measures? Why are they now everywhere shutting up grave-yards, constructing sewers, draining towns, procuring good water, &c.? There is evidently a cause for this general cry. All these evils of foul sewers and bad drainage existed before, without the same sacrifice of life. reason evidently is that the air carries in its bosom disease and death as it never did before; and however science may seek to explain it from natural causes, the fact remains the same, that the atmosphere has become of late a marked agent of destruction.

2. Îmmediately on the pouring out of the Seventh Vial into the air, "there came a great voice out of the temple of heaven, saying, It is done;" as though heaven itself ratified the deed, and hailed the act as the closing scene of fast-coming judgment. Light on the meaning of these words may be obtained from Rev. x. 5-7: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath de-

clared to his servants the prophets."

The Seventh Trumpet includes and contains the Seven Vials; and just as when the first note of that trumpet begins to sound, it proclaims that the "mystery of God should be finished," so when the first drops of the Seventh Vial are poured out, the voice sounds, "It is done!" "The mystery of God" is, that wickedness should reign, the saints suffer, and the ungodly triumph. This is that mystery which made the souls of them that were slain cry from under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!"

It is indeed a mystery which from the days of Job and Asaph has perplexed and troubled the saints of God. "Lord, how long shall the wicked, how long shall the wicked triumph?" has been the agonising cry of thousands. God gives the answer to that wail,

when the voice comes out of the temple of heaven, "It is done." Before that vial comes to a close, the Lord "will destroy them that destroy the earth," and will then usher in the reign of righteousness and peace.

The effects of the Vial are, prophetically viewed, so certain that the end is considered as accomplished immediately it commences to be poured out. "It is done," therefore sounds at the beginning, though, strictly speaking, it is the ending cry.

II. But we now come to the full effects of the Seventh Vial. These embrace several distinct and marked incidents.

1. The first is, "There were voices, and thunders, and lightnings." These are, of course, figurative and symbolical expressions of earthly incidents, which have in them a parallel and a resemblance. Shall we be thought fanciful or overstrained if we apply these symbols to passing events? They seem to point to storms and commotions in the political atmosphere. Angry voices and clamorous cries are to be heard; the artillery of war is to thunder and lighten; symptoms of a coming storm are to be seen and heard in the sky. Are not these things at our doors and under our eyes? What now agitates all Europe but the approaching storm in the Baltic and Black Seas? The hurrahs of England's soldiers and sailors have not been heard for near 40 years; and what those voices mean no one is ignorant. Fearfully too has the power of destruction increased since the last war; and what terrific thunders and lightnings Napier carries with him it is fearful to contemplate. We will not insist on this view being the correct interpretation, but it strikes us as carrying with it much probability.

2. The next incident seems mainly future, though, perhaps, its first tremblings were felt in February, 1848. It is "a great earthquake, such as was not since men were upon the earth, so mighty

an earthquake and so great."

By an earthquake we do not understand a literal commotion of the earth, but a moral convulsion, similar in its nature and effects to that natural phenomenon. In other words, we understand by that most expressive symbol a political revolution. This is the term applied by historical writers, as Alison, to the first great French Revolution, which broke out towards the close of the last century; and, indeed, no more significant figure could be employed to paint in one word its wide-spread commotion and devastating effects. How fearfully was the whole surface of France then agitated and convulsed, from the English Channel to the Mediterranean. How the throne of its kings, which had stood for a thousand years, fell with a crash that was felt all over Europe; how the ancient Gallican church, in a single night, was stripped of all its lands, tithes, and possessions; and how the ancient nobility, the first in Europe, were bereft of their honors and titles, and were either forced into exile or perished miserably in prisons and on the scaffold! A literal earthquake, as at Lisbon and Aleppo, will in a few minutes hurl a city into ruins and crush thousands beneath their noblest edifices;

but what natural commotion of the ground on which we tread ever wrought desolation to be compared to the first French Revolution? If, then, this be the prophetic symbol of revolution, there may be expected under the Seventh Vial a political convulsion of a more wide and fearful character than even that which France witnessed at the close of the last century. What produces the natural earthquake? Hidden fires pent up in its bosom seeking vent. And is not this the present character of the European continent? Italy, we well know, is heaving to and fro, filled with the volcanic fires of hatred to Austria and aspirations after liberty and independence. Germany, ground down with armies, and split up into rival kingdoms, crouching to Russia, sighs after a strong and united fatherland. Hungary and Poland are only kept from rising by the iron heel of despotism; and France, the great manufactory of revolutions, would almost necessarily burst forth into a flame were the present emperor removed from the throne by death, assassination, or exile. If, then, we read aright the indications of the Seventh Vial, a fearful revolution may be expected, most probably produced by two of the three unclean spirits explained in our last number, if not by the combined action of all. Infidelity and Republicanism were the main causes and agents of the first French Revolution, their very character and constitution being revolt,-infidelity against the authority of God, and republicanism against the authority of man; and, as they may be expected to act in a similar way again, so even Popery would not scruple to lend them her aid, if she had any hope of advancing her interests thereby.

As the remaining incidents of this vial demand a more attentive and longer consideration than we can give them in our limited space, we must reserve their examination to a future number.

Not to be tempted of the devil is the greatest temptation out of hell; and if there be any choice of devils, a raging and roaring devil is better than the calm and sleeping devil. When the devil is within, he sleeps and is silent, and the house or soul he is in is silent, and there is a covenant with death and hell. (Isa. xxviii. 15.)—Rutherford.

I knew a man who, when he came under convictions, endeavored with all his might to stifle them; his convictions grew stronger, and he hardened himself against them; he saw their tendency, but was so opposite to it that he resolved in express terms he would not be a Puritan, whatever became of it. To the church he must go, his master would have it so; but this was his wont, to loll over the seat, with his fingers in both his ears. Here general or conditional grace was surely nonplussed. But a chosen vessel must not be so lost. Now steps in electing grace, and, by a casual slip of his elbow, drew out the stoppers, and sent in a word from the pulpit, which, like the fire from heaven, melted his heart, and cast it in a new mould. Surely, in this the Lord did not wait for the man's compliance or improvements; his work was not originated thence, nor dependent thereon.—Elisha Coles.

#### POETRY.

"For there shall be no night there."—Rev. xxi. 25.

"No night" above! Delightful thought Lord, leave me not with sin to fight, To those who are by Jesus taught. How sweet to drop the clod of dust, Envy, rebellion, pride, and lust.

"No night!" How pleasant is the sound. The soul that was in prison bound Will leave the chains behind, and rise Where perfect pleasure never dies.

While here I mostly walk by night, And with the powers of darkness fight; But then, their malice all will cease, And war give place to perfect peace.

No night of dark desponding fear Can ever to my soul come near; Those painful nights will all be o'er, Never to grieve my spirit more.

The night which hides my Saviour's face,

When I cannot one feature trace That I belong to God's dear fold, I shall no more with grief behold.

No frosty nights my soul to chill; The raging foes must all lie still, Which often bowed me down below, And made my soul in mourning go.

Display, dear Lord, thy sov'reign power; I feel I need thee every hour! If not upheld, O Lord, by thee, O what a monster I should be!

With thy blest presence out of sight; But shield me safe in thy dear arms, From Satan's soul-bewitching charms.

And when the night of death I see, Stand by, support, and comfort me. O may I pass that night with joy; May songs of praise my lips employ!

That, while I pass through Jordan's flood,

My soul may have sweet peace with God; Till faith and hope are changed to sight, Where there will never be a night.

The paths which crooked did appear, The little while I sojourned here, Will prove most clear to be the way Which leads to everlasting day.

May I esteem the world as nought, Not worthy of an anxious thought; And in thy time, O set me free, And bring my spirit home to thee!

May this my blessed portion be, To hear thee say, "Come up to me." Then shall I see thee face to face, And feast upon thy boundless grace.

The way I yet may have to tread, May I by sov'reign grace be led, Till in that blissful world of light, I never more shall see a night.

I. H.

As the sun ripens and sweetens fruits by shining upon them, without which they would be sour and unsavory; so it is the sunshine of God's love and favor that sweetens all earthly blessings.—John Mason.

How can you expect that the love of the world and the love of God can dwell together? You might as well take half a dozen of the most abandoned characters in this great city, and half a dozen of the most spiritual, and try to unite them. It would be impossible to do so. Paul said he was crucified unto the world, and the Then how could they love each other l-W. T. world unto him.

Our nature is apt to run into extremes. Because we see the vanity of the Papists, in placing mortification of sin in an outward shadow and appearance of it in that bodily exercise which profiteth not; we are apt to think that all things of that nature are utterly needless, and cannot be subordinate unto spiritual ends. But the truth is, I shall much suspect their internal mortification, (pretend what they will,) who always pamper the flesh, indulge their sensual appetite, conform to the world, and lead their lives in idleness and pleasures.—Owen.

#### THE

# GOSPEL STANDARD.

MATT. V. 6; 2 Tim. I. 0; Rom. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

No. 224.

#### "WHAT THINK YE OF CHRIST?" By RALPH ERSKINE.

1. What think ye of the eminent station he is in as Mediator betwixt God and you, and his relation to God and you; his relation to God by nature, as his eternal Son; and by office, as his righteous Servant? God calls you to wonder at him in this station; (Isa. lxii. 1;) "Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth." His Father called him forth to serve him and you, and to serve him for your sake; to serve him as a Redeemer, to ransom you; to serve him as a Surety, to pay your debt; to serve him as a Physician, to heal your souls; to serve him in all the offices that your need requires. And what think ye of him?

2. What think ye of his travails, in order to accomplish the work that belongs to that station and relation wherein he stands to God and you? The travail of his eternal mind before time, when "his delights were with the sons of men;" the travail of his soul, and the travail of his body in time; his travail from heaven to earth, and from earth to heaven again; in all his mediatory actings; his incarnation, birth, life, death, resurrection, ascension, and intercession? O but the Lord can give a glance of his glory in the very naming of these things! How did he travail as in birth, when he went about

his Father's business! (Luke ii. 49.)

3. What think ye of his treasures; his unsearchable riches that are stored up in him for the benefit of poor sinners, having received these gifts for men? "All the treasures of wisdom and knowledge are hid in him;" all, and infinitely more than we lost in the first Adam, is treasured up in the second Adam. O what may a poor, ignorant, witless sinner think of a treasure of wisdom, for his illumination! What may a guilty sinner think of a treasure of righteousness, for his justification? What may a filthy sinner think of a treasure of grace, for his sanctification? And what may a miserable sinner think of a treasure of mercy, for his complete redemption? Yet all these treasures, and infinitely more than we can name, are in Christ: "Who of God is made unto us wisdom, rightcousness, sanctification, and redemption." (1 Cor. i. 30.) O the fulness of grace that is in him, that "out of his fulness we may receive grace for grace!" He is the storehouse of all God's treasures; for all is treasured up in him, that we may be complete in him, who can by faith make use of him. And what think ye of him?

4. What think ye of his thoughts? "How precious are thy thoughts unto me, O God; how great is the sum of them! If I could count them, they are more in number than the sand; when I awake I am still with thee." (Ps. exxxix. 17.) O his thoughts! Dwell with wonder and admiration upon God's thoughts. Is it nothing to you that ever he had thoughts of love towards the like of you. thoughts of pardon, thoughts of peace, "thoughts of good, and not of evil, to give you an expected end?" O believer, his thoughts are not precious to the rest of the world; but what are they to you? Think you nothing that his thought and care should have been about you from eternity, and now manifested in time? Having loved you with an everlasting love, how is he drawing you with lovingkindness? besides all his providential care in bringing things about for your good, and that in a way beyond your contrivance and foresight; yea, in such a manner as never entered into your thoughts. You little thought what was his design in ordering your lot in such a part of the world, and such a spot of his vineyard. and bringing you to such a sermon, or under such a ministry. O how innumerable are his precious thoughts! And what think ve of him?

5. What think ye of his words, as well as his thoughts? Surely, if you think duly, you will think them sweet words: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." (Ps. cxix. 103.) Though many times, like Samuel, you mistake the Lord's voice, believer, and think it is Eli that speaks. and cannot discern the voice of Christ from the voice of Moses; the voice of grace from the voice of the law; yet when the Spirit comes, and whispers in a word from Christ sometimes, what think ye of it? "It is the voice of my Beloved; behold he cometh, skipping upon the mountains, and leaping upon the hills!" What think ye of his inviting words, saying, "Come unto me, all ye that are weary and heavy laden?" What think ye of his expostulating words, saying, "Why will ye die, O house of Israel?" What think ve of his entreating and his promising words, his I wills and ye shalls: "I will be your God, and ye shall be my people?" Do you think so much of them that your hearts say Amen to them? What think ye of his may-bes. Believers will think right much of a may-be from him sometimes. "It may be he will be gracious." "It may be ve shall be hid in the day of the Lord's anger." What think ye of his shall-bes? There are shall-bes for the church in general: "Upon all the glory there shall be a defence." "In the mount of the Lord it shall be seen." What think ye of these? There are shall-bes for yourself in particular; there is a shall-be for your protection: "A man shall be a hiding-place from the storm;" "This man shall be the peace, when the Assyrian shall come into our land." There is a shall be for your provision: "Bread shall be given thee, and thy water shall be sure." There is a shall be for your instruction: "They shall be all taught of God." There is a shall be for your justification: "His name shall be called, The Lord our Righteousness." There is a shall be for your salvation from sin and wrath: "His name shall be called Jesus, because he saves his people

from their sins; even Jesus, which delivers from the wrath to come." There is a shall be for a happy death: "Death shall be swallowed up in victory." There is a shall be for a happy welcome at the day of judgment: "They shall be mine in the day that I make up my jewels." There is a shall be for a happy eternity: "And so we shall be ever with the Lord." What think ye of all these words and shall Is there any faith here, saying, "Amen; so let it be; so shall it be?" What think ye of his verilys? We cannot go through these, to tell you how oft he has confirmed his words with a "Verily, verily I say unto you;" many a wrathful verily against his enemies, who think nothing of him; many a loving verily towards his people, who think much of him. O do you esteem them all to be the truth, and that verily it is and shall be as he has said? What think ye of his dying words, as when he said upon the cross, "It is finished?" What think ye of his living words? "I am he that was dead, and am alive; and behold I live for evermore?" O what think ye of his words? Cannot your heart say, "Lord, to whom shall I go? Thou hast the words of eternal life." O what think ve of him?

6. What think ye of his works? even his works of creation; what think ye of these? "For by him all things were made that were made, and without him was nothing made." (John i. 3.) O when you behold "the heavens, the work of his hands, the moon and the stars which he hath ordained," may you not say, "What is man that thou art mindful of him, and the son of man that thou visitest him?" What think ye of his works of providence? For "he upholdeth all things by the word of his power." (Heb. i. 3.) If you wonder how he can raise your dead bodies at the great day, and sever your dust from other dust, may you not as well wonder how he every day raises up in your view innumerable stalks of corn out of the dust, and gives to every grain of seed his own body? as the apostle argues, 1 Cor. xv. 35, and downward. How will be raise the believer's vile body out of the filthy dust where it roots, and make it "like unto his own glorious body?" "O fools that ye are, and slow of heart to believe!" How does he raise the beautiful lilies out of the dung? "Solomon, in all his glory is not comparable to one of these;" and all the world cannot make one of them to rise without his powerful providence. These miracles of providence are common every day in our view, and so we think nothing of them; but we might see the power of Christ in them. If you wonder how it was possible for Christ to turn the water into wine, or multiply a few loaves and a few fishes, so as to feed so many thousands, we need not wonder so much, if we but thought how his providence is doing that every year. The water falls from the clouds, and the vine by his order turns it into wine; and by the spawn of such fishes, and the grain of such loaves, he is feeding millions every day. Woe is us, that we cannot think of him and his works as we ought! Above all, what think ye of his works of grace and redeeming love? All his other works are as the drop of a bucket, in comparison of this ocean; for herein we may see him appear in his own and his

Father's pomp and splendor, manifesting all the glorious perfections of God; even his infinite power, and wisdom, holiness, justice, mercy, truth, faithfulness, and all God's attributes. I might here mention his works of grace for us and his works of grace in us; but it were endless to speak of the thousandth part. His works of grace for us lie in his bringing in everlasting righteousness, especially if we speak of his good works. Surely it is a good work that can fulfil the holy precepts of that good law which we have broken, and can answer the righteous threatening of the just law which we have incurred. Well, here is the doing and dying of the Son of God for both these ends, that divine holiness may be vindicated, and justice satisfied in the way and manner of our salvation through him. The law of God is a perfect law, and "exceeding broad;" but here is a righteousness. as broad as it can be, so as to "magnify the law and make it honorable." O! what think ye of that good work? His work of grace in us is also much to be thought of; and that lies mainly, I think, in imputing his perfect righteousness to us for our justification. (which is indeed properly an act of grace upon us, Rom. iii. 22,) and implanting another righteousness beside it for our sanctification, which he carries on to perfection. This internal work of grace may be begun with sighs and groans, advanced in battles and conflicts; but it will be completed in victory and glory. Well, then, in this short glance of his works, what think ye of them? May ye not say, as Ps. cxi. 3: "His work is honorable and glorious, and his righteousness endureth for ever?" And when you notice his works, what think you of himself?

7. What think ye of his gospel, and the terms of it? that gospel, which we preach in his name, wherein his "righteousness is revealed from faith to faith?" If you think highly of him, you will think highly of it, as the best news and most glad tidings that ever you heard: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. lii. 7; Rom. x. 15.) Some are ready to think the gospel of grace and salvation through Jesus Christ is too good news to be true with respect to them, as if it were not to be supposed that God will bestow so great salvation so freely upon so great sinners; not considering that God in the gospel aims not at our glory chiefly, but at the declaration of his own glory, and the magnifying of his own free grace; and that therefore we are to take freely what he gives freely. It is a manifestation of free grace, sovereign grace, which is neither hindered by our evil, nor furthered by our good; (Rom. iii. 24;) and regards neither our worthiness to deserve it, nor our unworthiness to impede it. (Rom. ix. 15.) Hence Luther alleged, that, "Men's minds were so occupied with fantastical imaginations of their own works, that the glad tidings of the gospel seem strange matters to Men will be astonished at the greatness of his grace, as it is. Jer. xxxiii. 9. Many think of the gospel as if it were merely a new law, wherein God stands upon some easier terms with us

than in the covenant of works; thus confounding law and gospel, and making a hotch-potch of both. Indeed, if we speak of lawterms, upon which our salvation stands, they are no easier than ever they were. A perfect righteousness is the only condition of salvation; and we not having that in ourselves, the gospel gives it in Christ, and there is the ground of our eternal salvation. But if we speak of the gospel-terms, we need not say, you must come up to them, but rather, "Come down, Zaccheus; for this day is salvation come to thy house;" salvation come to you, and given freely to you, "without money and without price;" come down and take it. And indeed, faith, which belongs to the order and method of God's applying the gospel, is a coming down from all our legal hopes of salvation for something to be done by us, in order to our being obliged to another, even to Christ for all. (Isa. Iv. 1, 2; Rev. xxii. 17.) Come down from the sycamore tree of your vain hopes, and get all freely; that is the gospel. What think ye of it? This is indeed a hard saying to proud flesh and blood, which thinks rather they should go up, and do more for their justification and salvation, than come down, and be obliged to another to pay all their law-debt completely. He will do all for you, or nothing; and O man! what think ye of him and his gospel? But then,

8. What think ye of his service, and his wages? When a man is once brought in to the gospel-terms, and understands them, then, and not till then, does he come up to the gospel rule; for, "Faith works by love," and love is the fulfilling of the law as a rule, from thankfulness to him who has delivered from the law as a covenant. If you think his service hard and uneasy, it seems you are not thinking much of Christ, but rather of the law, which is a heavy yoke, that neither we nor our fathers were able to bear; but Christ's "yoke is easy, and his burden is light," (Matt. xi. 29, 30,) because in this service the man has no law-debt to pay, for hrist has done that to his hand, but only a love-debt: "If you love me, keep my commandments;" and thus, "his commandments are not grievous." Here grace is all and all, both of the service and wages. Grace says, "Up, and be doing, man, in my strength; for the greatest work is done to your hand, and now my grace shall be sufficient for thee." Grace says also, "Behold, a crown of glory, a reward of grace awaiting you, after you have fought the good fight of faith; therefore have an eye to this recompense of reward." Death is the proper wages of sin, and it is a just debt; but grace's wages are free; "The gift of God is eternal life, through Jesus Christ our Lord;" that is, there is here no promise of life upon our doing, but a promise of grace to do, and of glory to crown our doing, and of both grace and glory as the reward of Christ's doing all; and, therefore, what think ye of him and his service?

(To be concluded in our next.)

Christians' hearts are as iron; if they be once made hot with the love of God, they will more easily be joined together in love to one another.—John Mason.

## A GOOD WORD MAKETH THE SOUL GLAD.

My dear Son,—According to promise, I sit down to write a fewlines to you, hoping this will find you well. I can say as regards. ourselves, as the Shunamite said, "All is well."

I am just brought through a severe trial, which has been a source of great grief not only to myself but to my closest friends. In this we prove what the apostle says, "Rejoice with them that do rejoice, and weep with them that weep," although at the time it was not. joyous, but grievous. Observe what the apostle says, "nevertheless;" look at that sweet word "nevertheless;" as though he had said, "It matters not what trouble, affliction, or temptation you are in; if you are standing in the power of God's grace, none of these things can hurt you." Then he goes on to say afterward, it yieldeth "the peaceable fruits of righteousness in them that are exercised thereby." I cannot describe to you the exercises my mind has been in in this trial, nor the peace that has followed; but I desire to follow the example of our forefathers, to raise an Ebenezer and set up. a stone as a memorial of the Lord's great salvation which he has wrought. When the Lord led his people Israel through the Red Sea. by the hand of Moses, he built an altar to the Lord. Joshua, when he passed over the river, gathered up stones and erected an altar, and this was always to be kept in order, that when their children passed that way they might observe and call to mind what great things the Lord had done for them. And this is my motive in writing to you, hoping it may be for your good and the glory of God.

But to go a little more into detail, or to come closer home, as the saying is. On Monday morning I had to go to S-. On the road the enemy set in sorely, and laid such difficulties before me, that I thought I could never get through in this state. I became fretful and ready to give up everything. I was so confused, that I could not get my mind stayed on anything. This made my journey wearisome indeed. When I got home I was as tired as though I had walked thirty miles. I seated myself in my chair with a heavy burden, and like David, in my trouble I sought the Lord; and bless his dear name he heard me and answered me in those sweet words of the apostle Paul, "My God shall supply all your needs." I said, "Dear Lord, it is enough." This brought peace to my soul, and praise went forth to my dear Lord for his mercy to me, an unworthy sinner. It melted me into tears of gratitude which I hope never to But this did not last long, for Satan and unbelief soon prevailed and brought me lower than I was before. Now the mere pro essor would say, "What a fool! after such a promise, now, not trust God." I would say so too, and call myself a thousand fools. But those who thus talk about trusting God when they please, show that they have never ploughed with Samson's heifer; therefore they cannot understand the riddle. I retired to bed, and went to sleep for a very short time. When I awoke, upon examining matters I could find no guilt upon my conscience, and peace was the effect.

This I can say, in the fear of his precious name, and with David can call upon my soul and all that is within me to bless his holy name. In this exercise there was real judgment-work going on between God and conscience.

On the following Lord's Day, I was greatly favored in hearing Mr. S. He took these words for a text: "When you pray, say, Our Father." He first described the exercise a soul passed through previous to his being enabled to utter the language of the text, "My Father," and then he went on to show how the soul that had known its justification would be exercised in a variety of ways. ting between the professor and a possessor, he was led to show how the Lord would support his own child, and how the professor turned aside in the day of trial. It was so blest to me, that I was like David when he danced before the ark. My soul was so blest that I was ready to exclaim before the congregation, "O the goodness and mercy of the Lord!" I was filled with the love of God. I cannot write to the full what my soul felt. If it is the dear Lord's will, I hope you may taste a little of the honey which my soul has tasted. I can say, "The Lord hath led me by a right way;" and to him I would ascribe all the praise. Amen.

Your affectionate Father,

Nov., 1841.

J. B.

If the efficacy of grace should depend on the human will, (that is, if grace should be rendered effectual by some motion or act of the will, which grace was not the author of,) then will nature assume the priority; works will glory over grace, and free will will be said to be better than free grace; for, that the less is blessed of the better is without contradiction, (Heb. vii. 7,) and that that which sanctifies is greater than that which is sanctified by it, is so obvious, that Christ appeals it to the reason of fools and blind. (Matt. xxiii. 19.)—Elisha Coles.

I recommend patience, but I have no such thing to spare; I only give my advice, and that gratis. I have been this morning early pondering over the many infirmities that I am subject to, and many of the remedies that have been of use to me in them. For a swelling in the mind I have found a thorn in the flesh of great use, as it serves to let out the wind, when I have been puffed up, and feeding upon vanity. And, when my stomach has been so nice and delicate that I have been almost ready to loathe the honey-comb, bitter aloes have proved an excellent stomachic; it has strengthened it, promoted appetite, and helped digestion. "With bitter herbs shall ye eat it." The plague of the heart is preferred to carnal ease; but for every species of the gout there is nothing so effectual as mustard seed and sweet oil; mustard seed is of a warm nature, more so than flannel; and the best and most skilful Physican that ever was in this world has declared that faith like a grain of mustard seed would move a mountain from the earth, and why not a swelling from the foot?—Huntington.

#### A LETTER BY THE LATE DR. LINDSLEY.

(Concluded from page 209.)

Those who assert that the "law is a rule of life to a believer," and that the contrary doctrine leads to licentiousness, prove themselves to be under the law, and at the same time show their ignorance of the glorious light, liberty, and privileges of the sons of God. would raise doubts in the mind of every true citizen of Zion whether they had ever been set free by the Son of Man. For, says he, "If the Son shall make you free, ye shall be free indeed." Furthermore. those who assert that the doctrines of grace, as held by us, lead to licentiousness, would give us reason to suspect that if the law, as a rule of life, were taken away from them, that they would live in sin of choice. And this would hold good of those who marry another while the first husband lives: "For as many as are of the works of the law are under the curse." Such promise others liberty while themselves are in bondage or are the "servants of corruption." Such know not "what they say, nor whereof they affirm;" they "darken counsel by words without knowledge;" and lead those they instruct into greater bondage than they were before, like the taskinasters in Egypt. They confuse and bewilder the judgment of their pupils, and blind and mislead those they pretend to instruct or guide into the way of truth. Such give an uncertain sound; their voice is nothing but a "Lo here!" and "Lo there!" Christ commands us not to go after them; and whoever does will get bondage enough, but no liberty.

Now let the advocate for free will and human power in religion display before our eyes the wonderful feats of human faith, its astonishing efficacy, the wonderful victories it has wrought over the world, the flesh, and the devil, that we may behold it and acknowledge the exceeding power, prevalency, and excellency of its operations: that we may lay our hand upon it, remember the battle, and do no more; that we may have no hope of standing out against its sovereignty, but to be cast down and dismayed even at the sight of You inform me that you have tried the waters that "issued out from under the threshold of the house," and that, according to the prophecy, wherever the waters came, everything that had life was healed; then you could glorify the Lord in the very fires. But when those waters were not to be had, like Samson, shorn of his hair, you had no strength to combat your foes. Ged often communicates to us the will, while he withholds the power; for such is our weakness, and so many and so formidable are our enemies, that in order to do anything to purpose, we need the Lord "to work in us both to will and to do of his own pleasure." When this is the case, what we do is done rightly, for it has an omnipotent agent. We have the promise that the Lord will never leave us, cease to do us good, or forsake us, all our days. But, full and unconditional as the promises are, they are not always so within our reach as that we can get present comfort from them. Unbelief is the great mother sin, and it often devours the first-born of our peace, holds us back

from God, from the promises, and from an enjoyment of the things promised; it is a very formidable foe. If we had power at all times to keep unbelief under the hatches, we should escape a world of difficulties which otherwise we are perpetually involved in. However, the more toil, the greater the danger; the more straitened we are, the more desperate our case seems; the greater obstacles we have to encounter, the more tempest-tossed we are, the more desired and the more welcome will be the haven of everlasting rest. Bonds and afflictions abide us the journey through. It is the unalterable ordinance and decree of God, that "All that will live godly in Christ Jesus shall suffer persecution." Yea, the angel which showed John the sublime worship of heaven, called his attention to the saints which were round about the throne, and said of them all, "These are they which came out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne." And they in their turn ascribe all the power, honor, and glory of their salvation to Jesus Christ, because he had redeemed them out of "all nations, and kindreds, and people, and tongues."

You say, "I believe, my dear brother, that we shall bless God to all evernity for the cross and the chastening rod; whither should we run without it?" True. It is written, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." I find, by reason of indwelling sin, or "the law in my members warring against the law of my mind," that in me, that is, in my flesh, is no stability; for after toiling in vain through long cold, wintry nights, if the south wind fans the garden that the spices thereof flow out, pride immediately rises, and the scent of self will be manifest enough. There is so much to invigorate the "old man;" he has so many allies, and they always so on the alert, that ere I am aware, I am foiled. And when I have been down for a long time, even for months, I think if the Lord would but remove the bondage, take off the veil, break every yoke from off my neck, enlarge my heart, and establish my goings, that I would be humble, meek, submissive, quiet, and as pliable as the wax to the seal. alas, alas! If the burden is taken off, all my experience of the consequence of former folly amounts to nothing; the first puff of wind that comes, and over I go. Even amidst all the aids of grace, I can see and feel so much of the old cask, that I find sinful self to be a real nuisance. And then no language for me so proper as that of Paul: "O wretched man that I am! who shall deliver me from the body of this death?" You know by happy experience where he found a deliverer, and the same one will suffice us both, as well as all others who through grace depend upon him for salva-You speak of the sweetness of viewing Christ by faith as "the end of the law for righteousness to every one that believeth;" of his pleading before the throne; of the efficacy of his blood and righteousness to cleanse and to present us ultimately before the throne of his glory with exceeding joy. Circumstanced as we are in reference to our pilgrimage through life, I feel that it is good for

me to be afflicted, for every fresh wave of trouble, under the sametifying operations of the Holy Spirit, wafts me nearer the desired haven of everlasting rest. New dangers, new trials, repeated and furious onsets from my enemies, quicken my pace to the only refuge for the tempest-tossed vessel of mercy. Excessive fatigue, the fiery sun of persecution, and the scorching heats of a fiery law, make me cast about for "a man who shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Although the Lord instructs me with "a strong hand' that "I should not walk" in the way of this people, saying, A confederacy, to all them to whom this people shall say, A confederacy," yet it is trying to flesh and blood to be hated of all men, to be an alien to my mother's children, to be reviled, to be separated from the company of the righteous, (as they call themselves.) and to have all manner of evil spoken of me falsely. When the ear of any one is open to receive instruction, it seems as if Satan were let loose, and as if he "came down with great power." The Lord grant that his season may be short. The old taunt is revived: "He hath a devil, and is mad; why hear ye him?"

My present tribulations have been the means of furnishing me with some entirely new ideas of heaven, earth, and hell; of the hidden corruption and wickedness of my own heart, and of the shallowness of multitudes of professors.

"Except a few with David's spirit blest, Nicodemus and Simon Magus might describe the rest.

The bulk of professors forsake the naked word and bring in the traditions of men; consequently, there is no power, nor anything savory in their conversation, and when opposed for their carnal constructions of Scripture, they "bring forth their strong reasons against the King of Jacob." They seem to have no idea that the two witnesses must be slain before the glorious day so long foretold arrives, but are for hastening it before the time by ordinary and material means. The providence of God both outward and inward for the last ten months is well calculated to destroy my expectations from the creature, to root out my confidence in the flesh, and to cut me off from the world as much as are the dead that lie in the grave. Carnal reason, flesh and blood, under the control of unbelief, represent my calamities to be above measure, beyond strength; but when viewed by faith they appear very different; then they are "light afflictions, which are but for a moment," and which work for me "a far more exceeding and eternal weight of glory." It is the abounding goodness and mercy of God that first predestinated us to eternal life, then called us out of the world, and even now still keeps us in the footsteps of the flock. There is innate in us neither divine life, light, health, or strength. In God is all our fruit found. Salvation is of grace from beginning to end. Christ is both the "Author and Finisher of our faith;" while all that rest upon the law and make their boast of it are under the curse.

I could most unfeignedly wish that the Lord would answer your prayer in my behalf, viz., that I might be "enabled to make use

of Christ in that sweet office-character of his." Yes; for "he hath, by the one offering of himself, for ever perfected them that are sanctified." He can be "touched with the feeling of our infirmities, having been in all points tempted as we are, yet without sin." again it is written, "To you that believe he is precious." Some interpreters read "preciousnes in the abstract; and so we feel him at times, and more than preciousness, for language cannot describe how excellent and sweet he appears to us when riding in his chariot paved with love for the daughters of Jerusalem. But what shall I say more of Christ? He is the second Adam: and is our vital Head of influence; "our Advocate with the Father;" the Anointed of the Lord; the Rock of righteousness; the Shepherd and Bishop of our souls; the Corner Stone, on which we may safely build all our hopes; the Beginning of the creation of God; the Consolation of Israel; the Desire of all nations; the blessed and only Potentate; the Dew of Israel; an Ensign of the people; the Day-star in the heart; the Holy One of Israel; the Root of David; the Plant of Renown; the Rose of Sharon; the Apple Tree; the Honeycomb; the Bread of Life; a Well of living water. the Power of God; the Resurrection and the Life; the Wonderful Counsellor; the Morning Star, or Harbinger of endless day; the Sun of righteousness, to illumine the benighted regions of the souls of his people; a Refuge from the windy storm and tempest; "the Mighty God, the everlasting Father, the Prince of Peace;" "a Wall of fire round about his people;" the Bridegroom; the Wedding Garment; the Hour of Salvation. He is the Ancient of days; the Father of eternity; the Holy One of God; the Heir of all things; the Heritage of the saints; the Altar; the Fatted Calf; the Lamb slain from the foundation of the world. He is our Surety; our Rock, our Salvation, our Sanctuary, our Shield, our Sacrifice, our Prophet, our Priest, our King, our Leader, our Guide, our Ransom, our Refiner, our Purifier, our Minister, our Teacher, our Temple, our Treasure, our Help, our Foundation, our Feeder, our Light, our Life, our Joy, our Lord, our God, our All in All. And what could we have more? "O," says the quickened soul, "This is enough! having this, I have all, and abound. I want this most blessed One, just as he is. O I always want his presence! do not know how to bear his absence, nor a shy look from him, much less to see him angry; his apparent slight and indifferences quite kill me." But so it must be; there must be strife upon strife, frown upon frown, cold neglect upon cold neglect, jealousy upon jealousy, fasting upon fasting, lamented absence upon lamented absence, tribulation upon tribulation, alternately to the journey's end, interspersed with now and then a ray from his blessed face, to cheer the rugged way and keep us from fainting. But O the jubilee to come! Let us come off "more than conquerors through him that loved us and gave himself for us;" and we will take our fill of loves. We will love to eternal overflowing; yes, we will take full draughts of it. There all apparent arrears will be paid back, and overpaid ten thousand fold.

But I must stop, for I cannot go on. O what a privilege it is say you, to be sheltered in Christ! Nothing but the eternal blessedness of heaven, and the everlasting misery of those who are banished from it, could give us an adequate idea of it. No arithmetic can calculate it; neither men or angels can survey it; no finite line can measure it; none God himself can comprehend it. When the righteous shall have shone forth as suns in the kingdom of their Father, as Milton says, "ages of endless date," they will not even then be able to comprehend the value of such a privilege! As eternity, so to speak, will unfold the riches of redeeming love and grace, still its full value will never be unfolded, because the saints are finite and God is infinite. Well may the Saviour be called a "Well of living water," and his Holy Spirit a "River of water of life;" for the joys of the Lord's salvation will afford an exuberant supply of felicity to all the inhabitants of the New Jerusalem for ever and ever. This Well will never cease to pour forth its living, its soul-refreshing waters; this River shall never cease to flow: "There is a river, the streams whereof shall make glad the city of God."

My dear sister in the Lord, (and this is the highest, the nearest. and the most desirable relation that I claim in this world,) I dearly love to launch out, expatiate on, and anticipate the glories, the honors, the peace, and the endless felicity of the righteous in the world to come. In so doing, I obtain a momentary respite from the pangs of grief. I believe with you, that all those who are housed in the Ark of Safety have taken their trial for eternity; they have a part in the first resurrection, and on such the second death has no power; such never come into condemnation again; they feel delivered from the condemning power of the law, the sword of justice having been sheathed in the Saviour. The spirit of bondage to fear is taken away, and the spirit of union and of adoption is communicated in its stead, enabling us to cry, "Abba, Father!" and this with "joy unspeakable, and full of glory." The cross and the crown are linked together; there is no separating them; there is no going on without the cross, neither can it be thrown aside. However, there appears to be no cross coupled with the crown, with regard to the bulk of professors; the world loves them and speaks well of them, and joins with them in many things. They think that "these be the days of the Son of man," and that Missionary and Bible Societies, together with Sunday schools, are going to reform the world; and that through the power and instrumentality of these things, the spiritual reign of Christ will be brought about without a struggle. In their prayers they implore the Redeemer's aid in spreading abroad his name; but in their sermons and in their private conversation, they exclude his assistance. The religion of multitudes appears to me very superficial. I think that were Paul among them, he would inquire after the power instead of the speech of them that are puffed up; but where he would find it I hardly know.

There seems to be considerable difference between my sister and the bulk of professors here, in her fears of the "storm that is gathering over the church." You are in fear where no fear is; and they are in no fear where fear is! However, I believe that the church has got to pass through a darker hour than it ever has yet, ere that glorious day appear. But I have no doubt you will be among the "spirits of the just made perfect" in heaven before that evil day comes.

You say, "I have had a greater sense of the vileness and defilement of my nature these seven years past than in all my life before." The young and inexperienced in religion think that when their comforts are all gone, and a deep and abiding sense of depravity and weakness, of stupidity, insensibility, and backwardness to all good succeeds, that the Holy Spirit of God is withdrawn from them, and that all is lost; and that it would have "been better for them not to have known the way of righteousness, than so soon to have turned from the holy commandment delivered unto them." Satan now plies them with his infernal sophistry. He tells them that so holy, so pure, so upright a Spirit as that of God, cannot dwell with such a mass of corruption and defilement as they now see and feel working within them; that their stupidity, insensibility, deadness in devotion, backwardness to all good, their aversion to prayer, their feelings, at least saving, of all religion, "What a weariness it is," is a manifest evidence that they were all along deluded and deceived. He tells them that the children of God never sin; that they are always upon their guard, always engaged in the service of their Maker, always love and cleave to their Deliverer, are jealous of, and zealous for his honor and glory; that they have no delight in nor relish for the things of this world; that there is "no condemnation to them that believe;" that such have "crucified the flesh, with its affections and lusts;" that their hearts are right with God; that they count all things loss, "for the excellency of the knowledge of Christ;" that they can find no rest, no peace, no happiness, in anything but the worship of God; that their conversation is "always with grace, seasoned with salt;" that, instead of being listless and indifferent, they are always "rejoicing in the Lord;" that they are never "conformed to this world;" that they always "live as pilgrims and strangers here below;" that their love is "without dissimulation;" that the manner in which they use this world carries in the very face of the using that they set light by it, and that their treasure is in heaven. Satan tells them that real believers are all of one heart, of one soul, and of one mind; that they have "compassion one of another" in an eminent degree; that they "love as brethren," are "pitiful and courteous," never rendering "evil for evil, or railing for railing;" that they are "fervent in spirit, serving the Lord;" that they are always "rejoicing in hope," while you have scarcely a hope at all. He further tells them that the child of God is "patient in tribulation;" that they "bless those that persecute them;" that they never avenge themselves, but always give place to wrath;" that they are never "overcome with evil," but always "overcome evil with good;" that they never let any "corrupt communication proceed out of their mouths," but always "speak to edification;" that they are "pure in heart," meek, merciful, and

"given to hospitality," while you are sensible that you feel the reverse of all this. Furthermore, he tells them that all that are born of God have for ever done with all bitterness, wrath, anger, clamor, malice, envy, and evil speaking; that they never indulge themselves in foolish talking, jesting, frothy, vain, and sinful conversation; that they never have any "fellowship with the unfruitful works of darkness;" that they never do anything through strife and vain-glory, but in true lowliness of mind esteem others better than themselves; that they have the mind that was in Christ, and are led by his Spirit. He tells them that it is self-evident that real believers are not of this world, even as Christ is not of this world; that they have no murmurings nor disputings; that they lead quiet, peaceable, and godly lives; that they are blameless and harmless, "the sons of God without rebuke," in the midst of a rebellious world; that they "press continually towards the mark for the prize of their high calling, which is of God in Christ Jesus." Furthermore, that their conversation is in heaven, from whence they look for the coming of their Lord and Saviour Jesus Christ, with longing, eager expectation and desire; that their affections are set upon things above; that "the peace of God which passeth understanding," keeps their hearts and minds through Christ Jesus; that they walk in wisdom to them which are without, "redeeming the time, because the days are evil." He tells them that the sons of God are frequently comforting one another with the prospect of the general resurrection of the just, when their souls and bodies living reunited, acquitted, and glorified, shall be confirmed in everlasting bliss; that they daily come unto Jesus Christ, as unto "a living stone, disallowed indeed of men. but chosen of God and precious," for continual support; that such are giving "all diligence to make their calling and election sure;" that they are "working out their salvation with fear and trembling;" that Christ is unspeakably precious to such, "the chiefest among ten thousand, the altogether lovely;" that he is their highest joy, their exceeding glory, whereas you see no such beauty in him. Satan further shows them that the soul of the real believer is at all times ravished with the love of Christ. He represents the saint so enamored with the excellency of the Saviour, that his heart leaps, and his blood thrills through his veins at the very thought or mention of his name. He further shows that such cannot forbear crying out, "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!" Satan shows that the love of the true child of God is so unremitted and so intense, that he is persuaded "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus." To conclude, he adds, "such are perfect, even as their Father which is in heaven is perfect."\*

<sup>\*</sup> Some of our readers may be stumbled at Dr. Lindsley's ascribing such suggestions to the craft of Satan. But it is necessary to bear in mind that he is

And as the poor, tempted, tried, buffeted, tempest-tossed soul is confused and bewildered by such arguments as the above, and as he feels in himself as far short from such marks as the east is from the west, he is exceedingly puzzled to make out his title to the character of a real child of God; and this also furnishes him with a whole army of doubts and fears about his state. But as we advance in the divine life, as we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," we become more and more acquainted with the devices, temptations, and lies of Satan; more acquainted with the latent corruptions of our own hearts, the perverseness of our own wills, and of our native aversion to all that is good. We are, by perpetual foils, conflicts, and unequal warfare with the world, flesh, and devil, made more and more sensible of our own perfect weakness and of our own entire dependence upon God for all help, health, faith, hope, confidence, and strength. By our sensible leanness, dryness, barrenness, dulness, straitness, bondage, darkness, listlessness, insensibility, deadness, and backwardness to all devotion in the absence of our Well-beloved, we learn by experience what free will and human power can do for us, and that we should wither, blast, and die to all eternity were God to cease to work in us to do as well as to will. And on the other hand, the alacrity with which we move, the delights, the contentment we experience, the exuberance of joy and peace that flows in, the gratitude we feel to the best of benefactors, the fulness of the overflowings, the superaboundings of consolation with which the soul is filled when Jesus discovers himself to us as the sum total of all blessedness, demonstrate to us beyond all controversy where our light, life, liberty, peace, and joy come from, and to whom we are to look for refuge in every strait and difficulty. Our becoming more and more acquainted with Satan's devices, with our own helplessness, wretchedness, vileness, and natural unwillingness to all good, with the way that God takes with us, explain to our experience what is meant by "the path of the just shining more and more unto the perfect day;" for it is certain that the glorious light, liberty, peace, and joy in the Holy Ghost, as enjoyed in our first ove, do not continue to increase through life.

And now, my dear sister, may the glorious Lord be to you "a place of broad rivers and streams, wherein shall go no galleys with oars, neither shall gallant ship pass thereby;" and then, though your body is confined at home, your spirit will waft and float about with eternal safety, and obtain a perennial supply of consolation; for these "rivers and streams" are to make glad the city of our God. All the elect, whether in heaven or on earth, communicate

here treating of the discouragements thrown in the way of weak and timid believers, and showing how Satan avails himself of the very precepts of the gospel to distress their souls and cast them into bondage and despondency. We think, at the same time, that it is a matter which needs careful handling; for what to a trembling and distressed believer may be the hamssing suggestions of the enemy, to a slothful one may be the reproofs of the Spirit and the admonitions of a tender conscience.

with these "rivers and streams." In these "rivers and streams" is everlasting safety, sincerity, rest, peace, joy, and delight. lasting light, life, and glory beam over them; here no tempests howl, no clouds appear, no angry lightnings fly, no dismal thunders roll; but eternal concord and unruffled quietude prevail. Here are no warring elements, no jarring strings, no discordant notes, no separate interests, no divided hearts; but unspeakable, undescribable union and harmony reign in eternal quiet, wherever these "rivers and streams" come. These "rivers and streams" heal all diseases, supersede all wants, satisfy our most unlimited desires, take away all bondage, destroy all doubts and fears, remove all lets and hindrances, distance all evils and enemies, and eternally supply the exuberance of felicity. Shall I go on? No; I cannot. My theme is too large for my capacity. May you and I, with all the elect of God, dwell for ever in the region last described, and then we shall forget all our sufferings, all our fears, misgivings, jealousies, and suspicions. For thus it is written: "Behold, I create new heavens and a new earth, and the former things shall not be remembered nor come into mind. And I will wipe away tears from off all faces, and there shall be no more sorrow nor crying."

Thus you may see, though I had nothing to say when I began, under the aid of the blessed Spirit there has been pumped up from the depths of tribulation considerable matter that may not be out of season to my dear fellow-sufferer to the kingdom. I have come beforehand to show you, in my faint manner, the glories, the felicity, and the rest you are about to enter upon, while I am still toiling on after you through seas of difficulties. But my faith prophesies (notwithstanding present darkness, straitness, and bondage) future complete and eternal emancipation from every evil: "Nay, in all these things we are more than conquerors, through him that loved us." But O! to have the face of Christ hid so long! Anything but this. But it has its use. Here I learn what Isaiah means where he asks, "Whom shall he teach knowledge, and whom shall be make to understand doctrine? Them that are weaned from the milk and drawn from the breasts." My present tribulations have given me a much clearer insight into some parts of the Scripture, and into the way of "a wayfaring man" than I ever had before. I find my knowledge and understanding of divine things considerably strengthened and increased by my calamities: "O Lord, by these things men live; and in all these things is the life of my spirit." And so sure as I have the least discovery of the Saviour, so sure is there an additional trial of faith. The first week in August I felt the approach of my Well-beloved several times slightly. My bonds seemed to relax, and I had a time; but that is over, and I am again in the field of battle, and do not see my Captain nor feel my Shield, or seem to have any ammunition; yet an invisible, almost imperceptible power sustains me. We have the promise that "Israel shall be saved in the Lord with an ever-lasting salvation. Ye shall not be ashamed nor confounded world without end." Amen.

I am, dear sister in the bond of eternal union, most devotedly and sincerely yours in the truth,

North Guilford, Aug. 1st, 1821.

URIEL T. LINDSLEY.

P. S.—I have lately been reading your printed correspondence with Mr. H., S.S., and have been wonderfully instructed by it-Please to inform me in your next, who "Q in the Corner" is, and what is become of her. Please to write me a line whenever you can find strength and opportunity, for the Bible, Mr. H.'s writings, and your correspondence, with that of others in your connexion, is all the gospel I have. Here is a famine of the word of the Lord as held forth and believed by us, and one might go from sea to sea, and from the north even to the cast, and not find it. I board out now; and there is a young woman belonging to the family who has been led about by blind guides, and by "Lo bere!" and "Lo there!" But since I have been here she is much altered. and says she would rather own the whole of Mr. H.'s works than an independent property without it. On reading your printed correspondence, she says that the language of your letters is the sentiment of her heart. Last winter she entertained a hope, and came out rejoicing exceedingly; but since all that joy is gone, and she is filled with doubts and fears. But I can perceive that she is under the teachings of the Spirit of God, and under his strong hand; and I believe she is in the covenant, but she fears she is not. I asked her if she could put her hand upon her breast and look up to God, and say, "I have no hope." She said she could not say so. Her mother persecutes her dreadfully and forbids her hearing any instruction from me or from my books; but I believe she will obey God rather than her mother. Others here make violent assaults upon her new religious sentiments; but I believe God and conscience on her side will be too strong for them all.

[We cannot but call the attention of our readers to the remarkable letter of Dr. Lindsley, the conclusion of which we give in our present Number. We do not say that, in our judgment, the sweetness and savor are equal to the ability with which it is written; but for clearness of doctrine, soundness, depth, and fulness of experience, and strength, in some places eloquence, of expression, we think it truly admirable. It might, perhaps, have possessed greater sweetness and power, had the language been more simple; but we must bear in mind that it is written by an American, and that the taste of that country has been so vitiated by a stilted, meretricious style of speaking and writing, that the beautiful simplicity which we love in this country is there almost unknown. Dr. L. could hardly escape this to us unpleasant Americanism.—Ep.]

Though you may have been nearer death (in your own apprehensions) than you are now, yet it is certain death was never so near to you as it is now.—John Mason.

The sick and the dying beds of Christ's people are, in a very eminent degree, schools of instruction and consolation. I have often gone to them as cold, spiritually speaking, as a stone, and returned from them half as warm as an angel.—Toplady.

# LETTERS BY THE LATE STEPHEN OFFER.

Dear Sister in our one great, glorious, and exalted Head of his mystical body, the church, the Lord Jesus Christ, who is over all and blessed for evermore, who has all power in his hands both in heaven and earth. May grace, mercy, and peace be with you, with faith, love, patience, hope, humbleness of mind, and a submission to the sovereign will of our covenant God and Father in Christ in all things; for he is too wise to err in any of his sovereign dispensations.

It is unto his sovereign grace that you and I, dear sister, are debtors daily; for if we differ from others or from what we once were, it is unto his electing grace who quickened us when we were both dead in trespasses and sins, that we are indebted. I am glad. to hear that your soul is breathing after more holiness and to be conformed more to the image of God's dear Son; for God has predestinated and called his people for this very purpose. what a mercy, my dear young friend, that the Lord has stopped you in your youth, whilst so many of your age are spending their youth and health in pride, and sin, and folly, serving the devil and running the road that leads to hell. You and myself were once inthis awful state; but the Lord has made us willing in the day of his power to be saved in that way which his love appointed and ordained before the world began and revealed in the Holy Scriptures of The Lord has given you spiritual life in your dead and benighted soul, by which you feel your need of a precious Jesus; and you know that there was a time when you did not know what it was to mourn after him, because you were dead in sin. He has given you light that you may see that by the deeds of the law no. flesh can be justified, and that "the law is our schoolmaster, to bring us to Christ;" and the Holy Spirit is convincing you daily what a poor, helpless, weak, and sinful worm you are, to bring you to the feet of Jesus, that he may perfect his strength in your weakness. And a sense of your simulness makes you prize his precious blood, that "cleanseth from all sin." If you can prove that the Lord has done these things for your soul, and that this is your daily experience, then the Lord the Spirit has done great things for you, and he will never leave you nor forsake you, but will be with you in six: and in seven troubles; will be your God and Guide unto death, and will be your Portion for ever and ever. If the Lord has taught you these things, and chosen you out of the world, then you must expect the world, the flesh, and the devil to be at war against you. But the Lord has commanded you to call upon him in the day of trouble, and he will deliver you. And think it not strange concerning the trials of the way; for if you ever wear the crown, you must bear the cross. All under the sun, to a heaven-born soul, is vanity. I suppose that you cannot find many lovers of the Lord Jesus, for according to the word of the Lord, they are but few. The Lord has provided for you in providence and also in grace, where you can hear

the gospel of his grace; and may the grace of the gospel be felt,

experienced, and enjoyed in your own soul.

My dear sister, I pray that you may be kept by the mighty power of God, and be as a bright, and burning, and shining light amongst those with whom you now live, that you may be an "epistle read and known of all men." Look to Jesus in all your temptations, trials, fightings without, and fears within; for it is he alone who can deliver you out of them or bring you through; and he will do it, for he is able and he is willing, and will make a way for your escape.

May the Lord cause his face to shine upon you, and give you that peace within which is known only by the grace of faith in the precious blood of the Lamb of God. My wife and Susannah give their kind love to you. Write to me as soon as you can make it conve-

nient.

#### STEPHEN OFFER.

[Stephen Offer was a truly godly minister, lately deceased, of whom a short memorial appeared on the wrapper of last month's "Standard." He was not a man of learning nor gifts, being a poor day laborer, and during his last days supported by the parish; but he was a man sound in doctrine, with a good, clear experience, and, above all, favored with great tenderness of conscience and godliness of life. Being so much loved and respected in that part of Wilts where he labored, we feel desirous to insert a few of his letters, not because there is anything particularly weighty and striking in them, but as a passing memorial of a man who feared God above many.—Ed.]

Let a man do the works that belong to a man, and the woman the works that belong to a woman. Let every man do that which his vocation and office require. Let pastors and preachers teach the word of God purely. Let magistrates govern their subjects, and let subjects obey their magistrates. Let everything serve in its due place and order. Let the sun shine by day; the moon and stars by night. Let the sea give fishes; the earth grain; the woods wild beasts and trees, &c. In like manner, let not the law usurp the office and use of another, that is to say, of justification; but let it leave this only to grace, to the promise, and to faith.—Luther.

The word of God, when in a man's hand only, is like the father's sword in the hand of the sucking child; which sword, though never so well pointed, and though never so sharp on the edges, is not now able to conquer a foe, and to make an enemy fall and cry out for mercy, because it is but in the hand of the child. But now, let the same sword be put into the hand of a skilful father, (and God is both skilful and able to manage his word,) and then the sinner, and then the proud helpers too, are both made to stoop, and submit themselves. Wherefore, I say, though the word be the instrument, yet of itself it does no saving good to the soul, the heart is not broken nor the spirit made contrite thereby, it only works death, and leaves men in the chain of their sins, still faster bound over to eternal condemnation. (2 Cor. ii. 15, 16.)—Bunyan.

#### OBITUARY.

#### THOMAS KELSEY.

It is at all times grateful to record the dying testimonies of the Lord's saints, but especially so when the departed are among our personal friends—living in our time, and dwelling in our neighborhood. In these cases our general situations are similar, as our experiences resemble each other. The departed are not so obscured by distance of time or locality as to appear almost superhuman. They are seen and felt to be even as ourselves—exposed to the same danger, experiencing the same trials, feeling the same weakness, worthlessness, and sin, yet through divine grace obtaining the victory over all their enemies, and borne to heaven in the arms of their loving Saviour. We not only read the accounts of such believers with sympathy, but they furnish us with illustrations of the Lord's power and faithfulness, while they address us in the language of hopeful encouragement. The Lord enabling us, we can rejoice when we remember that,

"Once they were mourning here below, And wet their couch with tears; They wrestled hard, as we do now, With sins, and doubts, and fears,"

These thoughts are suggested by the subject of our present memoir. Thomas Kelsey was, a man who truly feared God, although in his career there was nothing remarkable. He was enabled by God's grace, to give evidence of the truth of his profession by a consistent walk and conversation, and as the power of divine grace was evident in his life, divine faithfulness and love were manifest in his death, for his deliverance from the last enemy was in the highest

sense a victory.

T. K. was born at Farningham, on the 10th of July, 1793. His father was a blacksmith, but he did not live as became one who had to set an example before his son. Thomas was apprenticed, when old enough, to an aunt at Chatham, where he was preserved by God's grace from running great lengths in sin. His life was such as may be called strictly moral; he was esteemed honest and upright by all who knew him. But at this time he was not under any particular concern for his soul's welfare, nor do we learn anything of the Spirit's work having then begun in his heart. On one occasion, however, when looking on a number of persons like himself, engaged in worldly amusements, his schoolmaster said to him, "O Tom, the end of these things is death!" These words would appear to have sunk deep into his heart, "as a nail fastened in a sure place," for he frequently mentioned, in the course of his life, the deep impression they made on him. How little we think, when we drop our remarks by the way, what good God can effect with the lightest word of his truth!

In the course of time he was removed to Bexley, in Kent, where he attended church regularly for many years. This won him the character of a good church-going man. Once or twice, too, he was

much impressed with the little truth he heard there. Under a sermon from "The dove could find no rest for the sole of her foot," he felt powerfully, that even as the world, with all that it calls good or great, can never satisfy a Christian, so neither could it satisfy his soul. But hitherto we find no signs of regeneration; he still wanted those peculiar characteristics of a child of God which never appear until the Spirit commences his mighty work.

In the year 1840 our friend lost his youngest daughter. She died bearing in that trial a decided testimony of her being ripened for eternal glory. This death-bed scene, as well as the severity of his loss, made a deep impression upon his mind. It would appear, indeed, that the natural death of the one was the commencement of the spiritual life of the other.

Henceforth, he was not satisfied with either the forms or the preaching of the parish church. Experiencing spiritual wants, he required spiritual supplies. He therefore began to seek elsewhere for the bread and the water of life. He now began to attend the chapel at Foot's Cray, where he one evening heard Mr. W. Collyer preach from Matt. xxv. 10. The sermon produced, by God's blessing, a very deep impression on his mind. Our friend had no sympathy with the lightness and frivolity too frequently exhibited in many pulpits, and his disapprobation was acquired by his experience at this period. The impressiveness and solemnity of Mr. C.'s manner were peculiarly congenial to his feelings. Several ministers were made useful to him in varying degrees to his growth in divine things during his attendance at Foot's Cray; but the great want of his soul was not satisfied; he still sought a personal manifestation of Jesus to his soul as his Saviour, his Lord, and his God.

In the year 1842, a room was opened at Bexley, professedly for the preaching of the gespel. In 1845 it was visited by Mr. Tiptaft, and in the same year our brother and his wife were baptized. On the last Lord's Day in April, the few friends whose testimony were acceptable were formed into a gospel church by a friend to whom he was much attached, Mr. Baker, now in glory. He preached from Ruth i. 16. This was a day of solemn rejoicing to our brother.

Early in the following year, our friend conceived the idea of building a house for God. The honor and glory of God and the good of his fellow-men, were laid near his heart, for he had felt the worth of the soul's salvation. By the assistance of friends, he was enabled to give effect to his wishes. But at this juncture he broke a blood vessel, and all his family despaired of his life. This affliction was greatly blessed to him; here he learned many important lessons. But, best of all, in the course of this chastening season he was blessed with a sense of pardon, and of acceptance with God through Jesus Christ. He now for a time felt the Rock to be his foundation, and believed no power in the universe could move him from his standing; his cry was, "I was brought low, and he helped me." A confidence was felt by him also in his ultimate restoration to health, which the Lord was pleased to permit him to realise.

The little chapel was opened on the 6th of May, 1846, and many

were the prayers put up by our friend that the Lord might be magnified, and his people blessed, in connexion with the cause. Mr. Tiptast again visited the place in July of that year, when his ministration was much blessed to our brother. He remarked to a friend, referring to the truth declared, "This is the only thing that will do for us in a dying hour."

Thus, and for seven years subsequently, was he enabled to hold on his way. He received help from on high as his necessities required it, in accordance with the promise, "As thy day, so shall thy strength be;" but he was ever looking forward, longing, and waiting for the blessed hope in its fruition, which the Lord had provided for him from before the foundation of the world. He was enabled, throughout his career, to maintain a consistent walk and conversation, thereby evidencing that his was a good profession. He was no talker, but he was, as one quaintly expresses it, a walking Christian. None could bring an accusation against him.

In his maintenance of the truth, his conduct was equally upright. Many who wished certain ministers to be invited that were less strict in their sentiments, were silenced by his single question, "Have we not the truth?" Indeed, from his peculiar habits, his placidity, and unobtrusiveness, a singular weight attached to his commonest observations. The writer feels that in comparison with some of God's people, the subject of this memoir made few observations; but for that very reason injustice will be done to our brother if a higher value be not given to what he did say. Those who knew him personally will the more readily understand this.

In March, 1853, he again broke a blood vessel, and his friends despaired of his life. However, the Lord was pleased to restore him once more to comparative health and strength. But on Lord's Day, Oct. 9th, contrary to all expectation, for the last time he assembled with God's people in the house of prayer, and on that occasion he heard for himself and for eternity. The word was much blessed to him, particularly the evening subject, "He satisfieth the longing soul." When asked on the following day what the text was by one who had forgotten it, he replied, "I have not forgotten it." He repeated it with pleasure, and added, "I believe that I am really one; and the Lord has been to me as good as his word." This day he was in his body unusually well, and exceedingly happy in his mind, everything around him seemed blessings and blessed to him.

On the Wednesday, however, he became very unwell; darkness came upon his mind, and he complained of life being a burden to him, while he felt himself a burden to those around him. On the day following, he became still worse. He wished to see no one, and was unwilling to listen to business or anything else. He went to bed in the evening and never again left it alive. No alarm was felt, however, till Friday; when he said to his wife, referring to the sickness, "I don't know what the Lord is about to do with me, but if they cannot stop this, he will take down my poor old tabernacle this time." He was now dangerously ill, and the medical attendant gave no hope of his recovery. Not a murmur escaped him, though

his sufferings were great, and his mind not filled with joy. The Lord gave him strength to endure all with patience, waiting for the salvation of God. Thus was he kept till the day of his death.

On Lord's Day, Oct. 16th, our brother revived a little. He remarked to a friend, "O, nature cannot rise above itself, can it? All that we have above nature comes from the Lord. By the grace of God I have been upheld till now, and I don't think he will"——Unable to finish the sentence, he laid his head on the pillow quite exhausted. But we knew what he meant; God never leaves the work he once begins; he can never forsake his people.

His family lay near his heart as regards their spiritual concerns. To a daughter who pressed him to take his medicine, he said, "I will if you can tell me that you shall go the same way home that I go."

On Monday he still lingered in the same state. Several times in the day he remarked that he was wretched. But in the evening he made very satisfactory answers to several very important questions. One asked, "Are you comfortable?" "O yes," he replied. "Is Jesus precious?" "O yes." "Are you firmly fixed?" "O yes. On the same Rock that supported me seven years since." "Will Jesus support you in this important crisis?" "Yes, yes."

On Tuesday morning he was still worse, and gradually sank till noon, when it was thought his end was come. A friend inquired if the Lord would support him through the dark valley. "O!" he replied, with apparent incoherence, "May the Lord bless thee," mentioning the friend by name. When as red if he was happy, he replied feebly, but with beaming countenance, "Yes." He embraced his wife most affectionately for the last time; but though his heart was full, he could not express his feelings.

One hour before his death, when his son kissed his lips, he was conscious, and returned the pressure. A few minutes before he died, he waved his hand over his head, as if in token of victory. No other sign or word now escaped him till in some ten minutes he yielded up his soul with undisturbed composure. Thus our friend fell asleep in Jesus in the 61st year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Bexley. T. K.

Those who are quickened by the blessed Spirit of God will at times have solemn thoughts about eternity; and will at times feel how awful a thing it is to die out of Christ, and how blessed a thing to die in Christ. Any one coming into this large city (London) any one day would probably find 600 or 700 corpses lying unburied. And how soon it may be our turn! When the man in the gospel whose goods increased said he would pull down his barns and build greater, and say to his soul, "Soul, thou hast much goods laid up for many years," little did he think how soon his relatives would be scrambling for his money, worms for his body, and devils for his soul! His neighbors might be saying what a clever man he was; but God said, "Thou fool, this night thy soul shall be required of thee."—W. T.

#### REVIEW.

Apocalyptic Sketches. By Dr. Cumming. First Series. London: Hall and Virtue. Price 9s.

Signs of the Times. The Moslem and his End; the Christian and his Hope. By Dr. Cumming. London: Hall and Virtue. Price 1s. 6d.

The Coming Struggle among the Nations of the Earth. London: Houlston and Stoneman, Price 6d.

(Continued from page 229.)

The number seven, throughout Scripture, is a mystical, we may almost say, a sacred number. So many instances of this will occur to the minds of our readers that we need not occupy space by proving what is so abundantly clear. But besides its mystical character, the main feature, the distinguishing mark of this number is, that it denotes completeness. A few instances will show this beyond all doubt or controversy. In six days God made the heavens and the earth; on the seventh he rested; his work was complete. Six days did the seven priests with the seven trumpets go round the city of Jericho; the walls stood; the work was not done; but on the seventh · day they compassed it about seven times, and at the seventh time, with the seventh blast, the walls fell. The work was then complete. Six times did Naaman dip in Jordan; the leprosy remained; he dipped the seventh time, and his flesh came again like a little child's, and he was clean. The cure was complete. Thus mystically there are in the Revelation seven trumpets, seven thunders, seven seals, and seven vials, all denoting completeness of purpose and act. The Seventh Trumpet, as we have before intimated, includes the seven vials, they being, so to speak, the seven notes of the last trumpet, so that the Seventh Viai is the last blast of the Seventh Trumpet. The seven vials, therefore, are the seven last judgments of God, which, filling up the measure of his wrath, are to destroy them who destroy the earth; as we read, "And I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues; for in them is filled up the wrath of God." (Rev. xv. 1.)

We resume our subject by endeavoring to gather up the meaning of the remaining leading incidents of the Seventh Vial.

It will be remembered that we divided the contents of the Seventh Vial into two branches: 1. Its first sprinklings; 2. Its full effects. The full effects we consider mainly future, and therefore offer our interpretation of them with some degree of hesitation. If our forebodings contain in them matter of alarm, let it be remembered that the judgments of the Seventh Vial are likely to exceed those of all the preceding, as completing the measure of God's indignation; and that the wrath to be poured out is in some degree proportionate to the crimes to be punished and to the total destruction to be accomplished. The view we take is, we believe, consistent with itself, with Scripture, and the signs of the times, three important consi-

derations, and is so far harmonious; but we bear in mind, and we wish our readers to do the same, that great uncertainty must of necessity rest on every interpretation of events so obscurely indicated, and as yet buried in the dark unknown future.

We have already considered the two first marked incidents of the full effects of the Seventh Vial. The "Great Earthquake" was the point at which we abruptly stopped. As this is in itself and in its effects the most important incident of the Seventh Vial, the others mainly depending on or flowing out of it, we shall take up our thread with it, and dwell upon it a little more fully.

2. An earthquake is, as we have already intimated, the prophetic symbol of revolution. Thus the apostle explains "the shaking of the earth," as signifying "the removing of those things that are shaken;" (Heb. xii. 27;) in other words, as a shaking down and removing out of the way everything which cannot stand the shock. This is exactly what a revolution does, and in this destructive feature its similarity to an earthquake chiefly consists. It shakes to pieces the very fabric of society, and under its convulsive movements and heaving throes the most time-honored institutions topple But if this be true of ordinary revolutions, what may not be expected of the one which is to come, and perhaps is at our very doors? For the revolution predicted under the Seventh Vial is to be the greatest that earth has ever known. "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Rev. xvi. 18) Be it observed, then, that this last convulsion in society is to exceed in violence, duration, and effects, every revolution that has yet taken place since men were upon the earth. Europe has witnessed two great revolutions, attended with mountains of crime and seas of blood; one, the irruption of the northern nations, more than a thousand years ago, which broke up the fabric of the old Roman empire, and the other the first French Revolution, at the close of the ast century. Historians have labored to des ribe the horrors of these two mighty revolutions, but language has failed in the attempt to depict them. But, if we believe the words of prophecy, the revolution under the Seventh Vial will as far exceed these as they did all minor revolutions. It will, as we shall presently show, spread all over Europe, affecting every part of the ancient Roman empire. We have not elements clearly to calculate the length of its duration, but in magnitude, extent, and effects, it must be terrific, for it is to be the greatest since men were upon earth.

Apart from the voice of prophecy, the signs of the times, to which we cannot shut our eyes, point to precisely the same convuision. Into this branch of the question, though throwing the clearest light on the inspired threatenings, we cannot enter, for two reasons: I. Because political discussions are unfit for our pages; and 2. From the vastness of the subject. Yet a few passing words we may be included with, though it would take pages to show how all things are paying the way towards this fearful breaking up of

the very fabric of society all over Europe. The increase of population, the poverty and misery everywhere abounding, the oppression of armed governments, the spies and the police of the continental states, the almost instantaneous diffusion of intelligence, the rapid modes of travel and communication, and the general energy and activity everywhere prevalent, are all not only laying the train. but heaping the gunpowder. The leading tendency of the times is to blend together the great European communities, so as to give them a unity of thought, feeling, and action. According to the dreams of worldly politicians, ignorant of the depravity of human nature and of the power and craft of Satan, a thorough union and fusion into one mass of the separate nationalities, would almost introduce a millennium of prosperity and happiness. Politically viewed, we admit that could peace and harmony be secured thereby, such an event would be most desirable; but with human nature what it is. and with such elements of jealousy and discord everywhere prevalent, the nearer the nations come together, the worse it may be for all. Union only gives strength to wickedness. Grains of gunpowder are not improved in safety by close approximation. Quarrelsome people do not best preserve their temper by living as next door neighbors. The nearer the stacks of corn, the greater the fire. The closer the bonds and the greater the intercommunication of the European nations, the more sympathetic and the more diffused must every convulsion be. Scattered limbs may suffer individually; but limbs united in a body suffer from head to foot, and the pain and disease of one member are felt through the whole system. For these reasons we view the present tendency of closer union among the nations with a suspicious eye, and augur from it the worst of evils. As war uses the inventions of peace to make its weapons more deadly, so revolution can employ the means of concord among nations as elements of discord. The devil is never more thoroughly a devil than when, Iscariot-like, he comes with the kiss of

Looking, therefore, at the signs of the times in connection with the events of the Seventh Vial, the very peculiar character of this revolution will, to our view, make it the most fearful ever known. If of all wars civil wars are the most fearful, of civil wars the most terrible must be the war of classes, for that reaches wellnigh every hearth. Here we see the force and meaning of the prophetic symbol. As the literal earthquake heaves up the lowest strata, tumbling and dislocating them in wild confusion, and often bursts forth in the flames and lava of the volcano, so will it be in the impending revolution. In our view, it will be the uprising of the masses-of the laboring classes, aided by the populace of large cities, against the middle and higher classes. The people have never yet known their strength, but they are daily learning it. gulf every day wider and deeper is separating the working classes from the rest of society. The rich are getting richer, and the poor becoming poorer. There are tremendous faults on both sides, employers and employed. Pride and oppression mark the former;

jealousy and ill-will the latter. But it will be a terrible day for society at large when the masses combine, and by combination use their strength. Before an angry multitude, an infuriated mob, all must go to wreck. Let trade and commerce be paralysed; let thousands be steeped up to the lips in poverty and distress, with food at famine prices; let a revolutionary mania seize the people; let them be headed by bold and unscrupulous leaders; let arms be in their hands; and let the soldiers sympathise with the class from which they spring,—all which are not improbable events,—and we may well contemplate the result with horror. What this revolution will be, if as we believe, it will be, the uprising of the working classes, has been already faintly imaged. Those who read history will see it shadowed out in the rebellions of Jack Cade and Wat Tyler. in England, in the Jacquerie of France, and in the rising of German peasants in the days of Luther; and others may call to mind the Lord George Gordon riots of 1780, the Bristol burnings of 1831, and the agricultural machine-breakings of 1830. The Reign of Terror in the first French Revolution was something similar to what this will be; but this reign of terror will spread all over Europe, and sweep away every throne and every institution.

3. The next incident of the Seventh Vial will be the consequence of this fearful and wide-spread revolution: "And the great city was divided into three parts." By "the great city" is meant not the literal city, Rome, but the ecclesiastical Roman empire. "The great city" is Babylon, as the angel told John. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. xvii. 18.) The chief force of the earthquake will, we believe, affect Papal Europe; that is, those continental states which profess the Roman Catholic religion. In the literal earthquake there is the central shock and the distant heavings. In the year 1755 Lisbon was overthrown by an earthquake. There was the central shock. But the whole of the Peninsula, and even the distant shores of France and Italy, felt its heavings. So we believe the Roman Catholic states of Europe will be the central seat of the shock; but the heavings will affect every nation and country of the Roman earth.

As it cannot be said that Rome ecclesiastical now "reigneth over" Great Britain, we may hope for our country an exemption from the full shock, though by no means, as we spall presently show, from its destructive heavings. After the shock of the earth-quake has passed away, as men cannot live without government, and mobs always fall under the yoke of their leaders, there will emerge out of the general ruin three leading powers; for the great city, or ecclesiastical Roman empire, is to be "divided into three parts." We almost hesitate to pronounce any opinion on what these three powers will be, for as the earthquake will change the whole face of Europe, we cannot gather from the present state of things the probable aspect of the future; but looking to two things which the revolution cannot change, 1. Language and race, and 2. Natural geographical boundaries, we are inclined to think they will be France, Germany, and Italy; and most probably as powerful republics; for

if the revolution be brought about by the masses, no other mode of government could be established or succeed. We should be glad to think with Dr. Cumming, that old England will be one of these three powers, but though there are passages which seem to intimate that she will still be a great naval power, (Isa. lx. 9; Dan. xi. 30,) yet an incident of the Seventh Vial, which we shall soon refer to, seems unfavorable to that conclusion.

4. The next incident, springing also immediately out of the earthquake, is the fall of the cities: "The cities of the nations fell." This denotes the fall of all religious establishments. A city is an ant symbol of an establishment. Its very existence indicates a settled fixed habitation, and therefore well denotes an institution which is established, localised, and possessing internal government. The fall, therefore, of the cities of the nations, denotes the fall of all esta-There is an evident distincblished churches throughout Europe. tion between "the great city" and "the cities of the nations." "The great city" seems to denote that part of the Roman empire where Popery now especially prevails; the expression, "cities of the nations," takes a wider sweep, and indicates those parts of the ancient Roman empire which have withdrawn themselves from the Papal yoke. This, therefore, includes England, Holland. Prussia, the Protestant cantons of Switzerland,—in a word, all the nations of the ancient Roman Western Empire. The churches of England Ireland, and Scotland we may expect to fall in this great earthquake; and if the word cities include civil establishments, the throne and the peerage may fall with the shock.

It may well be asked by those who love their country, "Where will England be, and what is England's destiny during this mighty convulsion?" It is indeed hard to answer such a question. Prophecy does not specify minute particulars and individual countries. It deals with broad outlines and general results; but though we have already intimated our hope that she will be spared the full shock of the earthquake, yet we cannot forbear adding that one expression seems to us very significant as the result of this fearful and wide-

spread commotion as affecting our beloved country.

5. As it is also the fifth incident of the Seventh Vial, it demands a few moments' consideration: "Every island fled away, and the mountains were not mund." This is, of course, not to be understood li-The face of nature will not be changed. England, the island, will not flee away into the depths of the Atlantic Ocean, nor will the Alps and Pyrences sink into the level plains; but England as an insular power may cease to be what she now is, an indepen-She may be so united with the continent, either by dent nation. alliances or by being connected federally with it as a branch of a great republic, as to lose her present isolated position as the Queen of the Seas in her ocean-girt isle. Steam and electricity, and her present alliances, have already linked her on to the continent, and if the whole of Europe become republican, she may so fraternise with the three great powers as hardly to maintain an independent The very expression show also her connection with the -sition.

great earthquake, the submerging of islands and the levelling of mountains being frequent results of that natural convulsion. gather, then, from the expression that there will be a change in England's position as great as if she ceased to be an island altogether. So "the mountains" which now separate the European nations, that is, those barriers which isolate nation from nation, "will no more be found." When Louis XIV. placed his grandson on the throne of Spain, he said, "The Pyrenees no longer exist," meaning, of course, not that the mountains which separate France and Spain were actually levelled, but that the barriers were removed which kept the two What a commentary on the words, "the mounnations separate. tains were not found!" These barriers are, for the most part, maintained by the jealousies of the great ruling houses,—the kings and emperors, whose very thrones, and almost existence, are bound up in hedging themselves around with nationalities. But this tremendous earthquake, in sweeping away all the thrones, with their mutual jealousies, will remove the present barriers which divide nation from nation.

Our interpretation of this and other points may seem arbitrary or uncertain. But what other view seems consistent with itself or the context? The symbol caunot be explained literally, for its literal meaning has no significancy or result. The drowning of an island, or the subsidence of a mountain, taken literally, has no meaning in it. And as no one supposes that there is a literal vial, so that the angel actually holds in his hand a golden goblet filled with burning acid, so we cannot suppose that actual islands and literal mountains are meant here. No. They are prophetic symbols, requiring a moral and figurative interpretation. The one we have given, if it has its difficulties, seems to us the most consistent and harmonious.

6. The next great event is the plague of hail: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Rev. xvi. 21.) We must still bear in mind that the language here is strictly sym-A literal hail-storm, of which every stone should weigh a talent, or not less than half a hundred-weight, is quite out of the question. And if such an event literally took place, what moral result would there be from it? It would cause much literal havoc and destruction where it fell, but when passed away, there would be no lasting consequence from it, affecting the state of nations. What, then, do we understand by it? Of what is it the probable symbol? Whence does hail come? From the cold icy regions of the north. We view it, then, as a symbol of an invasion from the north; and what more likely than a Russian invasion of Europe? This has always been the dominant Russian aspiration, from the Emperor to

The conquest of Europe has ever been the ultimate aim of Russia. This was left as a legacy to his successors by Peter the Great; and whether the will published as his is spurious or not, one

thing is abundantly clear, that the means he has pointed out of: conquering Europe have been strictly acted upon. But, after all, it is not this or that Czar, but the very geographical position of the Russian empire, amidst the frozen scenes of the barren north. which makes her long after the warm fertile plains of the sunny, south. Many throw the whole blame of the present war on the reigning Czar. But this is so far a mistake that he is but the instrument, and in the present instance a foolish and premature one, of attempting to carry out a national instinct. If the Czarsis Russia, Russia is the Czar. Nicholas is not only carrying out the design of his own personal ambition, but acting as the representative of Russia. Were he strangled to-morrow, as his father, Paul, was, it would no more eventually arrest the movement of Russia. upon Europe than the chipping off of a bit of the ice would hinder the progress of a glacier, or taking a cup full of water out of Lake Erie would stop the falls of Niagara. The power of the Czar is, that it is the power of Russia embodied in one man, as the voice of the Czar is but the embodied voice of the whole nation. A glance at the map will show that Russia is suffocated for want of outlets to her fleets and commerce. These she pants after, as a man in a fit of asthma pants for air. All her encroachments in the Black and Baltic Seas are towards this end. For this she has fortified Cronstadt, Sveaborg, and Sebastopol, and made them nearly impregnable: to attack. There, behind her granite fortresses, her fleets lie in safety. Her armies are all organised for the same end; and whilst the rest of Europe has for near forty years been cultivating peace, Russia has spent the interval in preparing for war. It is true she is just now put back, and we believe she will be for some time. Her being put back exactly harmonises with our idea of the subject, for the hail-storm does not come till after the earthquaker The present attempts of Russia are premature. "The sick man," as the Emperor called Turkey, so far from dying of fright at the first booming of the Russian cannon, has, single-handed, beaten back the Czar's armies, and defended his possessions with all the valour and success of those days when the very name of "the Great Turk" made Europe tremble; and the present strength and mutual alliance of the two great Western powers, England and France, render the present success of Russia, humanly speaking, impossible. But when the earthquake has come, and broken up the present face of Europe, dissolved all present alliances, and filled the Roman earth with blood and confusion, then comes the plague of hail. Russia may well bide her time. Her policy is to move slowly, and to lose nothing by premature haste. The Seventh Vial may spread over many years. But when the mighty revolution of which we have spoken has swept over Europe, removed all the present barriers, shaken England, convulsed France, desolated Germany, and destroyed all present alliances, what a field then for the sovereign Czar to step upon the scene, take advantage of the general prostration of the nations, and marching forward, as the nominal upholder of monarchy and order, but the real grasper of all power,

domineer without restraint over the whole continent. Was not this precisely the case in the Hungarian Revolution of 1848 and 1849? Beaten by the Hungarian armies, Austria called Russia in to her Russia obeyed the call. From any love to Austria? Not a But to open a way to rule over Germany. How she succeeded let the present state of Germany tell, which ever since has lain prostrate and paralysed at the Czar's feet. The present war may terminate to all appearance favorably, and men may exult in Russia's defeat. But will this dismember her empire or really diminish her power? Look at her amazing extent, great resources, and inexhaustible powers of defence. The present generation may not feel the plague of hail, but if our interpretation be correct, there is every reason to believe that among the plagues of the Seventh Vial will be the invasion of Europe by the desolating hordes of the frozen north. This plague will be "exceeding great, and men will blaspheme God because of the hail;" for as the literal hail-stones spare neither men nor beast, field nor vineyard, so will this northern hail spare neither rank, age, nor sex. The wild Cossack will toss on his spear mother and child, and the same harsh imperious Czar, who sacrifices the lives of his soldiers as if men were ants or beetles, will not be likely to spare the hostile nations. He may not perpetuate his empire. We do not contemplate a permanent settlement of the Sclavonic nations in Western Europe—the most afflictive event which could befall the human race. The very nature of a hail-storm is to pass away after it has fallen. So this northern invasion may merely sweep over Europe and not last any length of time. If we read the prophetic scroll aright, the fall of Russia is destined to another spot than Europe. The mountains of Palestine will witness the fall of the king of the north; for there he will come to his end, and none shall help him.

It was our wish and intention to close the subject of the Seventh Vial, and with it for the present our prophetic inquiries, with this month's Number. But there remains one more incident which, were we to do so, we must either wholly pass over, or treat in the most cursory manner, viz., the fall of Babylon. Trusting, therefore, to the indulgence of our readers, we shall, the Lord enabling, trespass a little longer on their attention; but we hope not to protract the subject beyond the limits of the succeeding Number.

There is no goodness in our will now but what it has from grace; and to turn the will from evil to good is no more nature's work than we can turn the wind from the east to the west. When the wheels of the clock are broken and rusted, it cannot go. When the bird's wing is broken, it cannot fly. When there is a stone in the spring and in-works of the lock, the key cannot open the door. Christ must oil the wheels of mis-ordered will, and heal them, and remove the stone, and infuse grace, which is wings to the bird; if not, the motions of will are all hell-ward.—Rutherford.

#### POETRY.

#### AND THAT ROCK WAS CHRIST.

My heavenly hope
I built on the sand.
And rear'd my house up,
And thought it would stand;
Without, it was painted,
And seemed a neat fort;
Within, it was scented
With worth of all sort.

But, lo! a storm fell,
A terrible blast!
With thunder and hail,
And down my house cast;
It stagger'd, and cracked,
And fell with the shock,
And out I ran naked,
And crept to a rock.

No sooner my arm
Was on the Rock laid,
But vanish'd the storm,
And vanish'd all dread;
My bosoni was cheered
And felt a new bliss;
My feet were upreared,
And walked in peace.
Everton.

All clamorous strife
Is banish'd from hence,
And waters of life
Are flowing from thence;
While combs, full of honcy,
On all the sides drop,
And oil, without money,
Is bought at its top.

O Rock of delight!
On thee may I stand,
And view from thy height,
The promised land.
Thy strength I would rest in,
And with thee abide,
And build a safe nest in
The cave of thy side.

Here build me a tent
For present abode,
A dwelling-place lent
An inn for the road;
For ever be viewing
Thy love, a sweet stock,
And good works be doing,
Yet rest on the Rock.

JOHN BERRIDGE.

ERRATUM.—A correspondent informs us that the sixth line of the original was omitted from the "Lines written by Mr. Huntington," inserted in our May Number, page 166. The 5th and 6th lines should read thus:

"Tis vain with truth to dare to strive; No rebel mind can ever thrive."

The lines appeared in the "Standard" word for word as communicated to us.

You may pour out your soul in private, and then come to public worship, and find little satisfaction in either, but be forced to take up the Psalmist's complaint, "My God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent;" (Ps. xxii. 2;) or that of Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." (Job xxiii. 8, 9.) So that all which looked like religion in your mind shall seem, as it were, to be melted into grief, or chilled into fear, or crushed into a deep sense of your own unworthiness, in consequence of which you shall not dare so much as to lift up your eyes before God, and be almost ashamed to take your place in a worshipping assembly among any that you think his servants.—Doddridge.

#### THE

## GOSPEL STANDARD.

MATT. v. 6; 2 Tim. 1. 9; Rom. xi. 7; Acts vin. 37, 38; Matt. xxvin. 19.

## No. 225. SEPTEMBER, 1854. Vol. XX.

# "WHAT THINK YE OF CHRIST?" By RALPH ERSKINE.

(Concluded from page 235.)

9. What think ye of his livery? If you would answer this question, "What think ye of Christ?" I would ask, "What wear ye of Christ?" The raiment of his righteousness, and the garment of his grace, so as to be all glorious within and without, like the king's daughter, will be precious to you. If you be clothed with the scarlet robe of his blood and righteousness, by which you are perfectly righteous before God, then, to be sure, you will think it very indecent for you to be clothed with nasty apparel before men. If a poor maid be married to a rich king, and yet go abroad like a beggar in filthy rags, would not everybody cry, "It is a shame for her that, having such a husband, she should discredit him and herself?" If you be married to Christ, and think much of your husband and his righteousness, surely you will think it becoming to wear his livery, and not go abroad with unclean mouths and filthy hands, like the rest of the world, to the dishonor of your Lord.

10. What think the of his love, and the reasons of it? Who can understand the height, and breadth, and depth, and length of his love? It is without dimensions. And why does he love any of the lost posterity of Adam? He tells us the reason, Deut. vii. 7, 8. He loved you, because he loved you. Do you think he loves you for your beauty, O black and ugly sinner? Nay, but for his own name's sake; and his grace, love, and good-will, as revealed in the gospel, is to be believed with application to himself, for no other reason but because it is his will and pleasure. His love must make you beautiful, but cannot find you so. And if you cannot believe his grace and goodwill to you, because you have no beauty, you are but rejecting the reason of his love, despising the freedom of his grace, and standing upon the terms of the old covenant of works, slighting the grace of the new covenant. This is such a disease to mankind, that even believers in Christ, when they are helped to perform any duty, with any lively frame, are ready to say, with Leah, Jacob's wife, when she brought forth several children to him, "Now my husband will love me because of my fruitfulness." says the believer; when he is helped to bring forth fruit unto God, and finds his spirit revived, his soul strengthened, his heart enlarged, and a great deal of comfort there, "O now," says he, "my Husband will love me because of my fruitfulness." But what comes of it? The person having such a legal bias, the Lord, to correct it, takes away all fruitfulness out of his view, in a manner, and leaves him barren. "O," says the believer then, "where is my former sweet hearing, and sweet praying and praising, and sweet meditation?" Why, the Lord has cut off these, that he may cut off your legal pride of being loved for your beauty and fruitfulness, and that you may "return to your first Husband; for then it was better with you than now." You must begin, believer, where you began at first, and think of his loving you merely because he loves you. They that build their conjugal comfort only, or mainly, upon their right-eousness of sanctification, and secretly incline to follow after the law, will find their souls very unsettled, even up and down with their changeable frame. But again,

11. I may ask, What think you of his loveliness? O is he "white and ruddy" in your view? See how the spouse describes him, Song v. 10, and downward, in the beauty of his head, his locks, his eyes, and all and every part of him; his belly, or bowels of mercy: "His mouth is most sweet," says she. O the words, the smiles, the kisses of his mouth, his kindly embraces! I have read of one Agatho, who was a man so holy that with a kiss he cured one of his leprosy. Whether that be true or false, yet what I intend by telling it is true, that such is the virtue of Christ, that a kiss of his mouth, a smile of his countenance, will cure the soul of spiritual leprosy; yea, a word of his mouth will do it: "Now are ye clean, through the

word that I have spoken." (John xv. 3.) Again,

12. What think ye of his favor and his blessing? Surely, if you esteem him duly, you will think "his favor is life, and his lovingkindness better than life," and that "his blessing only makes rich." Especially, what think ye of his blessings and benefits, that cannot be enjoyed by feeling, but by faith; nor by the sight of sense, but by the sight of faith? "We walk by faith, and not by sight," says the apostle. But it is the fault even of believers, that they can hardly believe they have any more than they feel; and hence, when they are in the darkness of desertion, they think they have nothing, that they have lost his favor, because they do not feel it; that they have lost his righteousness, because they do not feel it. But remember, that when Asaph said, "Hath the Lord forgotten to be gracious? hath he in anger shut up his tender mercies ?" he added, "This is my infirmity." You know in a house where it is dark, all things are there that were before, though you see them not; so it is with you, believer, though you be in darkness, all things are as they were before. Do you think all is gone because you cannot see it? that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay himself upon his God." The name of the Lord is to the fore; his God is to the fore; the object of his faith is to the fore, as much as ever; and "The just shall live by faith." Will you

<sup>\*</sup> The object in front to be looked at.

not believe the sun is in the firmament where it was, because a cloud has come and intercepted the light of its beams? "Why," says one, but my misery is, when I am in the dark night, I fear it was all but delusion that ever I met with, and that there was nothing real or saving in it." This, I find, is a common thought among serious souls; but all that I shall say to it, is by enlarging the similitude. Ask a man when it is dark, "How do you know that ever you saw the natural sun? It may be you were but dreaming and deluding yourself; it was nothing but a strong imagination." "Why, says the man, "I am sure I saw it, because my eyes were dazzled with the light of it, and I was warmed with the heat of it, and I saw to work by it; and by the light of it I saw everything about me." So may you say, believer, when a dark night of desertion or temptation comes on, the tempter suggests, "It may be all was but a delusion." Why, man, were not your eyes enlightened? was not your heart warmed? did you not see to work, and go on in your work joyfully, "the joy of the Lord being your strength?" and did you not see everything about you? You saw God in his glory; you saw sin in its vileness; you saw holiness in its beauty; you saw the world in its vanity; you saw the creature in its emptiness, Christ in his fulness; you saw yourself in your loathsomeness. when the light is withdrawn, "What think ye of Christ?" Is there no sun, because it is set to your view? Do you think it never shone upon you, because it is not now shining? What think you of an absent Christ? Do you think nothing of him, because he is absent? Surely, believer, that is not thought like a believer; sense is many times denied you, that you may learn to believe more than you do.

"But," say you, "when he is not present with me, I cannot believe." I shall tell you my mind here. There is a powerful presence necessary to believing; but there is a sensible presence that is not necessary to it, but rather usually comes upon the back of faith. Now, that powerful presence of God, that is necessary to believing, does open up the object of faith, namely, Christ's righteousness, God's promise, the truth of God, the blood of Christ. Power is sometimes insensibly exerted, not by an outward, open violence upon the man, but by an inward, secret, and sweet enchantment, as it were. Ere he is aware, and before ever he knows that it is divine power that is doing the work, he finds the object of faith that he is thinking upon making room for itself in his heart, and drawing out his soul, as it were, insensibly to it; and thereupon comes in sensible presence upon the back of that: "After ye believed, ye were sealed." (Eph. i. 13.) Now, if you say you cannot believe without his powerful presence, that is true; divine power must be exerted to every act of faith; but then this power does ordinarily put forth itself insensibly and unawares, while we are thinking on, or viewing the object of faith: "While I was musing, the fire burned." (Ps. \*\*xix. 3.) The Spirit of God clears the object of faith; that being viewed and applied, the heart is set on fire with it; there is his powerful presence ushering in the sensible presence. But if you say you cannot believe till you have his sensible presence, that is to

make sense the foundation of your faith, and not the word of God, or the Christ of God; therefore, in order to believe, let not your question be first, What find you in yourself, but rather, "What think ye of Christ?" You will find none of the sweet effects of

faith till you think on Christ, the object of it. Again,

13. What think you of his invisible glories? "Faith is the evidence of things not seen." Faith sees not the things that are seen and felt; sensible enjoyments, for example, are not the object of faith, but sense. But faith sees the things that can neither be seen nor felt; it believes contrary to sense; yea, things impossible to nature, and incredible to carnal reason, considering only the power of God, that speaks in the word, as you see in the faith of Abraham. The greatest glory of Christ is invisible and incredible to nature; therefore we do not think much of him if our faith does not terminate on things not seen. Again,

14. What think ye of his tabernacles and ordinances? Surely, if you think much of Christ, his tabernacles will be amiable to you. The slighter of his ordinances is a slighter of Christ; a slighter of prayer, is a slighter of Christ; a slighter of the word, is a slighter of Christ: "He that despiseth you, despiseth me; and he that despiseth

me, despiseth him that sent me." Again,

- 15. What think ye of his cause and interest, such as the muchforgotten Reformation-work in Scotland, which our forefathers established by solemn National Covenants?\* If, the more it is forgotten
  among ministers and people, the more nearly it lies to your heart,
  and the more you long for its reviving, it were an evidence you
  think something of Christ, when others think little of him. But,
  alas! how little is this thought of in the age we live in! If the
  generation thought more of Christ, there would be more zeal for
  his interest, honor, and public reformation-work. And, perhaps,
  the confusions of our day, the heavy bondage we are complaining of
  through the land, will never cease to grow to a height of terrible,
  wrath, till we be brought to a sense of our defection, and a humble
  confession and reformation. Further,
- 16. What think ye of his cross and crown? Is his cross your crown? Surely they think much of Christ who can say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Moses thought his cross better than a crown, "esteeming the reproach of Christ greater riches than the treasures in Egypt." They that think much of Christ must resolve upon it that the world will not think much of them, but that they will be crossed, reproached, and nick-named. But if Christ was nick-named for us, and "endured such contradiction of sinners against himself," we

<sup>\* &</sup>quot;The Solemn League and Covenant" to which Erskine here alludes was almost an idol with the Scotch Puritans, and sprang out of their full persuasion,—in our judgment an erroneous one,—that the Kirk of Scotland was the Bride and spouse of Jesus Christ. Admitting, however, their error here, we cannot but admire their zeal and fewor for the reformation of doctrine and life which they thought adherence to the National Covenant was the most likely means to obtain. If we condemn their zeal, might not they with more justice condemn our lukewarmness?

may well bear a reproach for him, especially when it is said, "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified." His cross makes way for his crown, and in the meantime his sweetness swallows up all the bitterness thereof.

17. What think ye of his *friends*? If you think highly of him, surely his friends and followers will be esteemed as "the excellent ones of the earth, in whom is all your delight;" and consequently

his foes will be disesteemed by you; and therefore,

18. What think ye of his enemies? Though they were appearing in never so much worldly pomp, you will think very little of them, if you know them to be his enemies: "O my soul, come not thou into their secret; to their assembly, mine honor, be not thou united." What think you of his enemies within you? When you find these like "thorns in the flesh," like splinters run into the flesh, does it not make you, with Paul, to "beseech the Lord thrice;" yea, to pray thrice and thrice, and a hundred times thrice, with sighs and groans, to be freed from them? What think ye of his enemies about you? I mean the world, and the lusts thereof; "the lusts of the flesh, the lusts of the eye, and the pride of life." I have read a pretty story, which I reckon useful no other way than for the moral of it, how an angel and a hermit had been travelling together. When first they went by a dead carcase, the hermit stopped his nose, and the angel smiled; and after that they went by a wanton strumpet proudly dressed, at which the hermit smiled and the angel stopped his nose. The moral shows us, that in the sight of God and angels, no carrion is so noisome as pride is. But the more highly that any think of Christ, surely the more humble they are; and pride will accordingly be hid from their eyes. Again,

19. What think ye of the world's thoughts of Christ? If you think highly of him yourself, you will be mightily surprised, and look upon it as a great wonder why the world think so little of him.

O strange, that all the world are not taken up with him!

20. What think ye of your own thoughts of him? Surely, if you think duly of him, you will think you have but very poor, mean, low, contemptible, and unworthy thoughts of him; you will think that you cannot think enough of him, who is "fairer than the sons of men;" the Prince of the kings of the earth; altogether lovely. These are some probationary questions, by which you may take your own hearts to task before the Lord.

But I cannot stand to enlarge these things; and I must own the thousandth part is not said that might be spoken from this text; for as the whole scripture does "testify of Christ," either directly or indirectly; so I might go through all the Scriptures, and ask, "What think ye of Christ?" in a suitableness to what is said of him, in this

or that portion of Scripture.

Like as the dry earth covets the rain, even so the law makes troubled and afflicted souls to thirst after Christ.—Luther.

## COPY OF A LETTER FROM TORIAL JOSS (KNOWN AS CAPT. JOSS) TO MR. J. MORRIS, OF LEWES.

My very dear Mr. Morris,—I feel a heart-union to you, through the bond of the eternal Spirit, as I do with all my brethren of every denomination whose trumpets do not give an "uncertain sound," and whose hearts are filled with "faith unfeigned." Gowns, surplices, bands, coats, &c. &c., are of no more weight with me than the fringes annexed to the Israelites' garments; and there are many who wear them, and others who do not wear them, at whose feet I should think myself highly honored to sit and learn instruction in righteousness, deeply sensible of my unworthiness. This spirit, abstracted from party affairs and all trifles of what is called "regularity," the Lord imparted to me on my first coming out to preach the everlasting gospel; and this spirit, blessed be God, I still retain. Grace, grace, grace!

I hope you are not inclined to look upon my delay in writing to you as proceeding from any inattention to my promise, or want of love; multiplicity of affairs must be my apology. I have had some epistolary engagements of importance on my hands, which I have been obliged to fulfil; these, added to preaching almost every day, and travelling about to five different places every week, have laid me under the disagreeable necessity of being hitherto silent. Being this day at liberty from preaching, I rejoice in an opportunity of transmitting my cordial love to you, and all the dear people with you. May the doctrine delivered to you from time to time, "drop as the rain," and may it "distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass!" May your hearts feel their influence as the thirsty parched ground does that of the refreshing, fructifying rain! Amen, Amen! Hallelujah!

My cordial love to dear Holmes. I hope his "rod buds and blossoms;" that it may bring forth much fruit to the glory of God and the salvation of many souls, is my ardent prayer. Give heart-love to my kind, very kind host and hostess. Many thanks for their loving epistle. I am very glad to hear of dear Miss Davey's recovery. May the Lord strengthen her more and more in soul and body. Pray give a whole lap-full of comfort to dear King, and tell him from me, that as night and shadows are good for flowers, and moonlight and dews are better than continual sun, so is Christ's absence of special use, for it has some nourishing virtue in it; it gives sap to humility, puts an edge on hunger, and furnishes a fair field for faith to put forth itself, and to exercise its fingers in grasping an unseen object. "Blessed are they that have not seen, and yet have believed" (John xx. 29) him "whom, not having seen, we love." (1 Pet. i. 8.)

I beg my most cordial love to Mr. and Mrs. Horben, Mr. James and Miss H. My prayer is that they may "go forward" and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Thus have I given you work enough, besides tiring you with my poor scrawl. I trust that Mr. C.'s coming to Lewes is a

gracious prelude of much good, and that the Lord has much people there. The Lord's blessing be upon him and upon his labors. Amen. Cordial love to the whole society. Keep up your meetings, and God will bless you; and O remember the least and unworthiest in our Father's house, but

Most affectionately yours in our sweet Lord Jesus, Poor vile, but saved,

London, March 10th, 1777.

TORIAL JOSS.

[The writer of the above letter was born in Sept., 1731, near Aberdeen. His father died when he was very young; and though much discouraged at home, he was concerned about his soul, and sought the Lord, but had to hide his Bible out of the house, and took every opportunity of consulting it. In a mysterious way he was led to know a lady who feared God, and was very kind to him, and made truly useful in encouraging and directing his mind. When 18, he had been some years at sea, and having been connected with one of Wesley's societies, he preached in his ship much, and whenever he could on shore, at ports where his vessel anchored. He married the daughter of his Christian friend, and had 11 children. Often had he to proclaim his message amidst much persecution and insult, and was once imprisoned at Shields for seven weeks, in a wretched place and with worse company. After he was part proprietor everything went against him, though before he had succeeded. Mr. Whitefield heard of him, and announced, without his knowledge, that a Captain would preach at the Tabernacle on Sabbath evening; and when the ship arrived in the Thames, sent for him to come. He refused; but the messenger would not go without him. Mr. W. tried often to persuade him to leave the sea and devote himself to the ministry. Voyage after voyage was attended with some calamity, after he declined. At last Mr. W. said to him in a solemn manmer, "Sir, let me tell you, if you refuse to hearken to the call of God, both you and your ship will soon go to the bottom." Overcome by providences, he quitted the ocean in 1766, and labored in the Connection till his death, April, 1797. His end was a most happy one. buried at Tottenham Court Chapel. He only published one funeral sermon, on the death of Adams, of Rodborough. Mr. Huntington mentions being blessed under him, and calls him Father Joss.]

The state and condition of men by nature is such as that no man can be delivered from it but by that powerful, internal, effectual grace for which we plead, such as wherein the mind and will of man can act nothing in or towards conversion to God, but as they are acted by grace. The reason why some despise, some oppose, some deride the work of the Spirit of God in our regeneration or conversion, or fancy it to be only an outward ceremony, or a moral change of life and conversation, is their ignorance of the corrupted and depraved state of the souls of men in their minds, wills, and affections by nature. For if it be such as we have described, that is, such as in the Scripture it is represented to be, they cannot be so brutish as once to imagine that it may be cured, or that men may be delivered from it, without any other aid but that of those rational considerations which some would have to be the only means of our conversion to God.—Owen.

### THE SECRET OF THE LORD.

My dear Friend,-The God of our salvation comfort our hearts in believing, and cause us to abound in hope through the unctuous power of the Holy Spirit. Beloved, herein consist the life of true, vital godliness in the soul, the life of my spirit, and the joy of my heart. It matters not to me the worldling's smiles or frowns. Nothing short of a precious Christ revealed and enjoyed in my heart. and the Holy Spirit's testimony locked up in my breast, will satisfy the cravings I feel within; nor scarcely that. The Lord allows his own children to covet the best gifts, and truly my soul is covetous to the extreme, if that can be possible. What others think or say of me has but little weight. My soul has meat to eat the world knows nothing of. Christ with bitter herbs, joys and sorrows mingled, the sacred, solemn sweetness this mingled draught often yields my soul, exceed what mortal tongue can tell or pen can describe. Were it not so, my heart would break with the troubles of the way. Sin is the cause of all my distress, and the love of Christ enjoyed is the spring and source of all my joys. Prayer is my "vital breath," my "native air," as dear Hart, of blessed memory, has it. The many love tokens I have received from Jesus there, still endears a throne of grace to me. Communion with God in the closet, I feel, is blessed; for there I can unbosom my soul at his dear feet without fear of being upbraided, and do at times really enjoy a very Communion with him enjoyed below, while my heaven below. hands are lawfully employed in business, is blessed; for it makes my afflictions and sorrows light, and all things appear to go on right and easy, whilst it raises my heart and soul in secret, solemn praise to the God of my life above for all his mercies, for every stroke of his rod, for all his dealings toward me. Communion with him night and morning with my family is blessed; for there, around the family altar, could my eyes, and heart, and soul weep in tears of love and blood, in hope of living to see the groaning desires I feel most sweetly answered, and there my soul is ofttimes refreshed, and encouraged still to hope, and believe, and trust in the Lord, and not be afraid. Communion with him amidst the assembly of his poor, despised, praying children, is blessed; for there, God the Spirit helping my infirmities, while my heart and soul cry out for the living God, the Christ of God and his blood applied, to be again and again known, felt, and enjoyed with power within, beneath the unction of his Spirit and love, for the welfare of Zion, the increase of her faithful laborers, and the prosperity of their labors, for his kingdom to come, and his will to be done, the Lord ofttimes waters my soul with the dew of heaven, and endears himself to me in hope, as a God hearing and answering prayer, more than life itself. Communion with Him amidst the silent shades, when the busy crowd is sunk in sleep, and all is darkness and gloom around, is blessed; for there,

> "In secret silence of my mind, How oft my heaven, my God I find."

Communion with him by day, at home, abroad, and in every state and place, and case, is blessed; for by it my soul survives all her doubts fears, misgivings, unbelief, wanderings, hardness of heart, backslidings, sinfulness, unworthiness, fretfulness, repinings, rebellions, cares, and sorrows, still to see his wonders in the deep, and to sing his praise from the height of Zion. Communion with him, my soul's delight, my Jesus, and my all, therefore, I cannot live unless I am favored to enjoy. My soul, therefore, lives in hope to enjoy this favor through life, in death, and above for ever. But what it will be above, to the vast extent thereof, as yet I know not. The nature of the joys of heaven, which communion brings, I trust I know, for I have felt them within, but the degree thereof I must die to know.

My dear friend, I am well aware that this is strong language for a sinful mortal to make use of, and that some would censure me for using it. But let them know what it is to commune with God below, (and unless they do know it here, they will never enjoy it above,) then their censures will cease. But let not this assertion in the least distress any of God's dear doubting, fearing, weaklings, for "Blessed are they that mourn; for they shall be comforted." So says the Holy Ghost; so says my soul; for I am a mourner still, and the Lord has comforted my soul. The soul that he has made willing, shall live to see and feel his great salvation. I was made willing in the day of his power, and am now living in hope to see and feel the utmost wonders the God of grace, love, and mercy can do, -willing now to accept of salvation in his own appointed way; and as he gives me patience so to do, I can wait and do wait his salvation still to see; not with a seeming careless indifference, but "with groanings which cannot be uttered," does my soul wait on the Lord, inwardly longing to see the day, and saying in the bitterness of my soul," Saw ye him whom my soul loveth?" And with great searchings of heart, looking for Christ in all his appointed means and ordinances, in his holy word, at home and abroad, in public and private, unsatisfied, unblessed, except I can find him and embrace him in the arms of my faith, and enjoy him as my Saviour, my Christ, my Redeemer, my God and Friend, my Portion, and my All. When I can catch a glimpse of his lovely face, it presently moves, and melts, and breaks my heart, humbles me, and crumbles me, with love, and joy, and peace, in the dust, into nothing before him; and my soul, still rejoicing to see him wear the crown, chooses, with inward felt triumph, which I shall never be able to describe, rather to suffer afflictions, and sorrows, and the sneers and jeers of the world, with the children of God for a season, and have my name cast out as evil, in hope to enjoy the blessedness still which I have enjoyed amongst them, than to dwell in the tents of sin. Even if I were sure that I had no soul to be saved, and that there was no heaven nor hell beyond the grave, yet, for the divine consolations, the untold delights which the religion of the cross, the religion of Jesus affords, mingling at times with all the afflictions, cares, trials, losses, crosses, miseries, and woes, connected therewith, which I am called to en-

dure, I would choose it still in preference, and let the worldling's source of rejoicings all go. But the sweet assurance of having an immortal soul, and that there does now henceforth remain a rest for me and for all the dear people of God above, increases the blessedness, and encourages my soul a hundred fold twice told; and sweetly confirms me more and more, that it is that grace, and love, and mercy, which chose a worthless worm at first, and ordained me to obtain salvation, and has really brought that salvation home feelingly and joyfully into my breast, heart, soul, and conscience, with power and sweetness unspeakable and divine, has thus taught me to choose, and has also thus immovably fixed my choice and blessed I feel sweetly willing to be saved in God's appointed way, so that the theme of my heart is now, A worthless sinner, deserving hell and eternal banishment from God, saved by free, sovereign, rich, unmerited, distinguishing, and discriminating grace, through Christ Jesus my Lord, for whom I have suffered the loss of my legal righteousness, and all my supposed goodness and power, and strivings to merit his favor by the works of the law, and do count it but dung, and all things here but dung and dross for Christ, that I might be found in him. And while he comforts my soul, I also feel reconciled to, and willing to endure all his good will and pleasure concerning me, while sure in hope of the glory to be revealed in us above; and long, with great desire, to live to his honor and glory amidst "a crooked and perverse generation," not for merit nor applause, but for the love I feel to his name, and for the great things he has done for me, and has in reserve for me above.

Now I shall leave my aged friend and brother in Christ to think for himself, whether my Lord and his Lord has made me wise unto salvation or not. I feel at a point about it myself, but do esteem it a favor to be made manifest to, and to live in the consciences, affections, and esteem of those who love and fear the Lord. And also my soul rejoices to hear that his nothing worm, in thus communing with his friends, should be instrumental in the Lord's hands of comforting any of his dear mourners in Zion. The Lord be praised, and let me hide my worthless head in the dust, and weep and sing my time away in sweet and lonely solitude, in communion with Jesus, hoping soon to be with him in glory, free from sin and

sorrow, to love and praise him for ever.

Please to accept this token of love, in answer to your kind letter received, and in reply to your kind request. You say "the battle is not over yet;" and in hope are singing, "Victory! through the blood of the Lamb!" Every battle Christ has fought for his church, his bride, as our dear Mr. M'Kenzie preached in our chapel last Tuesday week, was with "confused noise, and garments rolled in blood;" but he has gained the victory, and redeemed her to God. I do hope that my friend and I are both members of that church. Blessed be God for that. So all our battles, too, will be with "confused noise." But his was "with burning, and fuel of fire;" so will ours be too. The Spirit shall consume our dross; and when death shall have put an end to sin, then, as Zion's glorious Warrior has

conquered, so we shall, we trust, conquer through him, and enter yonder eternal rest, singing, "Victory! through the Lamb and his blood for ever."

"For such a hope as this,
O bless the Lord, my soul;
To dwell where Jesus is,
While endless ages roll.
The thought o'ercomes me quite, adieu;
I've felt below the earnest too."

Blessed be God for that. Hence does my soul still rest in hope that when the midnight cry is heard, there still will be oil in my vessel, and that with my lamp trimmed and still burning with fire from off the sacred altar, with the flames of light, life, and love divine, and with the wedding garment on, I shall enter in to the marriage supper of the Lamb, to be his guest, and sing his praise, and feast with him for ever:

"My soul, made to salvation wise, Aloud, while here, for Jesus cries. Thy sweet appearance, Lord, I love, And long to reign with thee above."

The "grace that maketh wise unto salvation," rest upon and remain with you. I feel quite at home with our dear aged pastor and friends. The God of Israel is with us.

Yours affectionately in the Lord,

Bedworth, Feb. 4th, 1846.

G. T. C.

### MR. GADSBY'S LAST LETTER TO MR. H. FOWLER.

My dear Brother,-I was truly sorry to hear of your affliction, and I do hope by this time you are better. O my dear brother, what poor dying worms we are, and what a wretched wilderness this is. But adored be the name of our dear Lord, he has been, and still is, and ever will be, a very present help in trouble. Both you and I have proved him so thousands of times, and I hope you prove him so now. I have of late been in very deep waters, in more respects than one; but here I am, the spared monument of the Lord's discriminating grace. When you and I arrive at home, what an immortal shout we shall give to the honor of our three-one God, who has loved us, redeemed us, quickened us, kept us, and led us about, and brought us safe home to live in him and with him, and be like our glorious Head, and sing the wonders of his love for ever Well, my dear brother, a few more cold winds, and rains, and nipping frosts, and a few more fiery darts and hot balls from hell, and a few more babblings and bubblings up of the filth within, and every storm will be der, and we shall ever be with the Lord, where all will be light, life, love, joy, peace, and liberty, glorious liberty, and God will be all and in all.

The Lord be with, and bless, and keep, and succour, and comfort, and rejoice you, is the prayer of your brother in tribulation,

and in the kingdom and patience of the saints,

July 11th, 1838.

W. GADSBY.

## "LAY HANDS SUDDENLY ON NO MAN."

Perhaps in no age since the days of Paul has the import of these words been less heeded and more needed than at present. They are big with importance to the church of Christ, being the wisdom of Zion's King, the "Leader and Commander of the people;" they are an injunction, among many others, forming a beautiful chain of cautions, instructions, and admonitions, given under the immediate direction of God the Holy Ghost, by the apostle Paul the aged, to

young Timothy, the servant of Christ.

Paul's care for Timothy, his anxiety for the peace of Zion, and the building of the church with proper materials, is evident. He saw the young servant of Jesus launching into a sea of rolling billows, in this world of sin and misery, and knowing more of his own heart than he once did, speaks as if he feared Timothy's zeal and anxiety for the increase of his Redeemer's kingdom might lead him into error. Young Christians are often mistaken in loud talkers, and young ministers are often deceived by those who make a fair profession for a time, until by and by they turn out to be strangers to regeneration, or to be wolves in sheep's clothing. The apostle says, "Grievous wolves shall enter, not sparing the flock;" and Paul enjoins Timothy to "lay hands suddenly on no man."

The laying on of hands is to be variously understood in Scripture. We read that the Holy Ghost was given with gifts as well as graces when the apostles laid their hands on certain disciples; (Acts xix. 6; viii. 17;) at other times we find, that the laying on of hands conferred no more than the common blessing, prayers, and best wishes of the brethren. (Acts vi. 6.) Indeed, the laying on of hands is an old patriarchal practice; see old Jacob blessing cross-handed the sons of Joseph. (Gen. xlviii. 14.) And we may be said to lay our hands on the man we approve, the friend we take into our bosom, or the person we speak well of. In these senses I understand the laying on of hands. The apostle, then, in his address to Timothy, says to us Christians, ministers or people, "Lay hands suddenly" on no person, so as to take them into our affections or into the church, to send them into the ministry, or to receive the ministry of those already pretending to the priest's office. But especially in making a stranger, pastor of a church, the exhortation, "Lay hands suddenly on no man" is needful; and it will be well for deacons and members of destitute churches "to give the more earnest heed to the things that they have heard."

It also well becomes members of churches to watch with all diligence those who seem affected by the truth. Examine them well before you take them into your heart; remember you have natural feelings as well as they; and so far as we receive them, we lay our hands on them. Real love to the church will exercise great caution here. I have found some who seemed to love, be affected by the truth, contend for and admire the children's bread. I have noticed such sing with all their powers every hymn, no matter whether plaintive or joyful, law or gospel, faith or fear, captivity or deliverance, heaven

or hell,—all is one to such, and every sermon the same. "O glorious sermon!" "Blessed man!" "Dear man of God!" and the like;—such is their language. I say, be careful how you lay hands on such. God's dear children are not blest under every sermon; they cannot sing at random all sentiments, at any time; they are "children that will not lie" on this subject, whatever it cost them. But the ignorantly bold long to be approved; and if you advance one step, they will soon advance two. They soon put a high value on a look or a smile, and a shake of the hand almost makes them burst with pride; while a dear child of God cannot be dragged into notice, and retires from a shake of the hand as unworthy, and secretly says, "Ah! you do not know what a sinner I am."

The same caution is necessary in the internal management of the When a deacon is to be chosen, "Lay hands suddenly on no man." And though this be done by lot, yet in our mind we each lay our hand on a certain man. Then let it not be done suddenly, but after prayer and watching. See a man going from friend to friend, and saying, "Who is likely to become deacon?" and notice how he is very kind, and would buy in secret the affections of the friends; how he will go over every male member in the church with his remarks, showing either a fault or some disqualification for the office. If you could see his heart and read the language of all this, it would be, "I am the man for a deacon." He tells you a deacon ought to be a man of mind, a person of good general knowledge, having faultless children; and if you notice properly, you will see that there is not another in the church suitable but himself. Brethren, "lay hands" on no such man, and "suddenly" on no man. A suitable person in this office is of high importance in the church of Jesus Christ. The neglect of this apostolic injunction in all or any of its bearings is calculated to bring endless trouble into a church.

But the sending out young ministers is perhaps one of the apostle's highest aims in the caution. I cannot but see the wisdom of God in the language of him who felt "the care of all the churches," when I look round among the churches within my own knowledge, and see how the churches have been split and torn asunder. whom? God knows. By men sent to preach by some church, or who have been determined to preach, whether the church would or not. My soul has mourned over Zion again and again under such circumstances. It is not enough that the church say, "We only allowed such," without saying, "You shall go," or, "You shall not go." No church can be justified on that ground. I think the church ought either to say, "Go, and the Lord go with you," or say, "You shall not go in our name, and be a member with us." I believe there will be a corresponding feeling in the souls of those who are of reputation in a church with that man in whose soul God is at work in preparing him for the ministry. The Lord will also give wisdom to his servants to fix upon faithful men, to whom instructions are to be committed, that they may teach others also. Much of past and present troubles I attribute to the neglect of those words, "Lay hands suddenly on no man."

Another and important point is, the sudden choice of, and fixing upon a pastor. Neglect of the apostle's caution on this point is fearful. It is very easy for a minister whose tongue goes like a leaf in a storm, to say, "I'll send you a man, just a right one; O he'll do! Just the man, just the man! I have had my eye on him some time. He'll make up for all that is past." And I say of the man, Poor man! "An inheritance may be gotten hastily in the beginning; but the end thereof shall not be blessed." (Prov. xx. 21.) "Lay hands suddenly on no man," whoever may recommend him. "Prove all things; hold fast that which is good."

May the Lord God of Israel give his people wisdom to listen to his word, and may the troubles of others be made a blessing to each of us. May the Lord help his people to "mark those who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.)

Manchester, August 3rd, 1854.

A. B. T.

We fully concur in the views and feelings expressed above by our friend A. B. T., especially in his remarks about churches sanctioning the preaching of members who profess to be called to the work of the ministry. Most desirable indeed it is, as the old laborers who have borne the heat and burden of the day are called home to their eternal rest, that there should be fresh laborers raised up and sent into the harvest; but the furnishing and equipping of these laborers must be by the Lord of the harvest; and of these there is, for the most part, little doubt or question, for their credentials are generally pretty plain and clear. But we believe that pride in some cases, and delusion in others, has more to do with these professed calls than is generally supposed. The "preaching fever," as our departed friend J. M'K. used to call it, is a prevailing epidemic in some churches, and is easily caught by members who have some little gift in prayer in the people's estimation and a great one in their own. But where this epidemic prevails, farewell to peace, for of all discontented members, the man who is determined to preach is the worst. He is about the worst of hearers, for there is only one man whom he cares to hear-himself; and if there be any doubt in the church of his call to the work, he will do all he can to make a party to back him up. If he be a good man, and God has not called him to the work, he cannot feed the church of God, and thus he will be always a trial to the people, and they a trial to him. Disappointment and mortification will attend all his steps. He will perhaps neglect his business, or throw it up, believing that God will support him from the altar, and thus only plunge himself and his family into debt and distress, and tie a yoke round his shoulders he will never get off. Honored and useful, simple and humble, as a private Christian, he soon gets puffed up with parsonic pride, and is spoiled for life. He has no evidence of usefulness or of the blessing of God accompanying the word. This sometimes grieves and sometimes mortifies him. He cannot give up and he can hardly go on; his own soul is as lean as he makes the souls of his hearers; the little water that once was in the well appears now dried up; and his ministry is as dry and formal, cold and barren, as the rocks of Sinai.

But if all this be the miserable case of a gracious man who runs without being sent, what shall we say of a graceless man? Why, the

less the better.

The prevailing system, if the Standard wrapper be an evidence, we fear a growing one, of carrying on the worship of God by supplies,

both feeds and is fed by this preaching fever. To be a pastor of a church requires a measure of gifts and grace, knowledge and experience, wisdom and judgment, which does not seem required in a supply, who, like a wayfaring man, tarries only for a night. Half a dozen texts and sermons will go a good way, and will serve at least for six and thirty times; so the system well suits the supply. And as it throws nearly all the power into the hands of the deacons, and most men naturally love power, it suits them. When the church has sunk into a low, dead state,—and we believe much of the present state of the churches is owing to the supply system,—it suits the careless and disorderly members, for there is no one to look them up, and the better ones put up with much that they really disapprove of, with, "It is only for one Lord's Day, and he is only a supply, so there is no need my saying anything about it, and causing a disturbance." Thus, in this gradual way, matters get worse and worse, till the churches sink into carnality and death.

There are, of course, cases in which it is almost indispensable to carry on the cause by supplies, the church being too poor to maintain a pastor, or waiting on the Lord in prayer and supplication to send them one.

If we know our own heart, we would not breathe a single word against any good man, however small his gift or limited his sphere, who has any real evidence of being called to the work of the ministry. The Lord will send whom he will send and will bless whom he will bless; and a simplehearted, humble, God-fearing man may be useful to a scattered handfull

and to a destitute few, who is utterly unfit for a larger field.

Our remarks, therefore, are not meant to be personal, nor are they aimed against godly men who are helps in the churches, though from various causes unqualified for pastors, but against aspiring, ambitious pretenders to the ministry, who seek the priest's office for a morsel of bread, or to feed their pride. Nor, in our remarks against the system of supplies, do we aim our shafts against churches which would gladly have a pastor, but cannot obtain one, but against the system as deliberately preferred for carnal reasons, and carried out for carnal ends and in a worldly spirit, in opposition to the scriptural mode.—Ep.]

God has generally connected good with good and evil with evil. If, therefore, you are suffered to be off your guard and off your watch, though you cannot, if you are a true believer, so fall as to break your neck, yet you may break your limbs in such a manner as to go halting to the day of your death.—Toplady.

Search into the cause which has brought upon you that great evil under which you justly mourn. And probably, in the general, the cause is sin, some secret sin which has not been discovered or observed by the eye of the world; for enormities that draw on them the observation and censure of others must be instances of known and deliberate guilt. Now the eye of God has seen these evils, which have escaped the notice of your fellow-creatures; and in consequence of this care to conceal them from others, while you could not but know they were open to him, hence his righteous displeasure. O let that never be forgotten, which is so plainly said, so commonly known, so familiar to almost every religious ear, yet too little felt by any of our hearts, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Doddridge.

## ORIGINAL LETTERS BY J. JENKINS, W.A.—No. VI.

My dear Friend,—In much weakness, and indeed with great concern for you, I must inform you of the improbability of my being able to come to Lewes by Christmas. When I last wrote, I flattered myself I was in a fair way of recovery, but have since relapsed, and am now, I think, worse than ever in body and mind. The Lord knows what he means to do with me. I wish I could submit, and say, "Thy will be done;" indeed, I can only say, "I am sorely afflicted. Undertake for me, O Lord." My nerves are so relaxed, that a sort of trembling fit seizes me all over, and the pain I then suffer is inexpressible, and with it my mind is dejected, and fears continually follow me that the Lord will cast me away as a useless tool, an encumberer of the ground. He has said, "I will not leave thee;" but I cannot believe him.

I am very sensible of the regard and kindness you expressed in your letter, and sorry on my own account, that I am unable to comply with your request. The Lord seems to deprive me of that honor; but on him I must not reflect. He does all things wisely and well: "Let him do with me as seemeth good in his sight." look upon it more as my loss than yours, for the Lord will provide for his church. I can only say, if it is the Lord's pleasure in any reasonable time to restore my health and strength, that I mean to fulfil my purpose and engagements in coming to Lewes, but do not wish to keep you in suspense if you feel directed to take any other method. I say, the Lord's will be done. If you do not choose to apply to Lady Anne Erskine, perhaps Mr. Williams can direct you to some person, or may be able to send one from London for a few months, and in that time we may see what the Lord will do. At present I shall and can only beg my friends to remember me; this is the greatest favor.

Mention my kind love and remembrance to Mr. W. Respects to

Mr. and Mrs. King, and all inquiring friends.

I remain, with the greatest regard and sincerity, Your ever affectionate friend,

Cardiff, Dec. 3rd, 1771.

J. JENKINS.

I believe that all trials which are sanctified yield the peaceable fruits of righteousness to them that are exercised thereby; and nothing adorns the soul more than a meek and quiet spirit, a submissive will, and humility under his afflicting hand.—Huntington.

When the law shows to me my sin, terrifies me, and reveals the wrath and judgment of God, so that I begin to tremble and to despair, there has the law his bounds, his time and his end limited, so that he now ceases to exercise his tyranny any more. For when he has done his office sufficiently, he has revealed the wrath of God, and terrified enough. Here we must say, "Now leave off, law; you have done enough; you have terrified and tormented me enough."

—Luther.

## INQUIRY.

Dear Sir,—I heard the other day a minister of the gospel say from the pulpit, (he is a preacher of experimental truth,) that he believed a man may have a natural religion to the extent I have explained below, and yet be destitute of saving grace. As I have heard this disputed by some professors of truth, I should like to have your views of the case (if considered practicable) stated in the "Gospel Standard."

I am, dear Sir, yours truly,

London. J. T.

1. That a natural man may have a natural love and admiration for God as a God of nature.

2. That a man may raise up an idea of God in his own imagination, and have a fleshly feeling of love excited towards this imagi-

nary God, as the Papists, Socinians, Arminians, &c., have.

3. That a creature, as a creature, may acknowledge a Creator, pray to him as a God of providence and nature, and feel a thankfulness for providential mercies; and that such is good; but that all these differ much from vital godliness, and may exist where saving grace is absent.

#### ANSWER.

We believe that the minister is not only perfectly right in his views and statements as mentioned above, but that he might have gone much further still, and then have been within the bounds of truth. For he confines himself to mere natural love and admiration of God, and a natural thankfulness for providential mercies examples of which may be found in hundreds of books, and we were going to say, in tens of hundreds of men and women now living in this little island. We must not think that all the church and chapel-goers in this land, except the people of God, are mere hypocrites or formalists. No; there is a fire of devotion burning in many a bosom which God the Holy Ghost has not kindled, many a fervent prayer which he has not inspired, many a sacrifice which he has not laid on the altar, and many a desire to please God which he has not breathed into or breathed out of the soul. at times enough to fill one's heart with mingled wonder and sorrow, to see so many truly sincere and religious people whose religion will leave them short of eternal life, because not raised up by the power of God. To see so much amiability, benevolence, devotedness, self-denial, liberality, and extreme loveliness of character, with so much integrity and consistency of life, all rudely dashed against the rock of inflexible justice, and there shivered and lost, swallowed up with its unhappy possessors in the raging billows beneath,—such a sight, did we not know that the Judge of the whole earth cannot but do right, would indeed stagger us to the very

But these instances, staggering and numerous as they are, seem to us to fall much short of the close imitation of spiritual experience of which the preacher here has said nothing. A liberal cen-

turion that builds a synagogue, or a young man who keeps the commandments from his youth up, is not near so staggering as a prophesying Balaam, a weeping Saul, or a preaching Judas. What are the characters mentioned by the preacher, compared with those sketched so fearfully by the apostle in Heb. vi. and x.? What is natural love and admiration of God, what is natural thankfulness for providential mercies, compared with "tasting the good word of God and the powers of the world to come?" "To taste of the heavenly gift and be made a partaker of the Holy Ghost" in his external communications, far exceeds all that the common herd of religious people possess or indeed profess. Here the minister might well have sounded the trumpet of alarm in God's holy mountain, and struck a deeper note of awe than what our correspondent mentions.

It is not here the place to dwell further on this point. We have said enough to show that we coincide with the opinion of the preacher, though our correspondent has not mentioned his name, and we know not who he is.

So many are the evils of your best days, so many the imperfections of your best services, that by them you have deserved all, and more than all that you suffer; deserved, not only that your sun should be clouded, but that it should go down, and arise no more, but leave your soul in a state of everlasting darkness.—Doddridge.

How trying are these continual changes, always craving, but never full! How transient are our visits! How short-lived are our joys! But you and I get old, and I have no desire to be young again. "The end of a thing is better than the beginning, and the day of death than the day of one's birth." A chosen vessel is born to trouble both at his first and at his second birth; but death ends it.

-Huntington.

Have you never observed, after the sun has been shining, perhaps, for hours together, a diffusing mist has arisen from the earth, or a floating cloud has interposed in the sky, and shaded the grand luminary from your view? Yet, in reality, the sun still shone as before, though your sensations of its lustre were suspended. Thus, in the darkest seasons of spiritual distress, God's countenance or favor is still toward you for good; and shines, not only with inextinguishable, but also, with undiminishable intenseness. Is it not, however, a most desirable felicity, to see and to feel the light of his face beaming full upon us, as the sun when it goes forth in its might? is what the apostle means where he says, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God;" that is, to enlighten us into the knowledge of the Father's glorious grace, as exhibited in the person, and as displayed in the finished salvation, of Jesus Christ. And this is, likewise, what the Psalmist means: "They shall walk, O Lord, in the light of thy countenance."-Toplady.

#### OBITUARY.

#### ELIZABETH TOPP.

For many years past it was the desire of deceased that her experience should be written for the glory of God and for the comfort of his tried and afflicted family, she often repeating these words, "For why should the wonders of the Lord be lost, and forgotten in unthankfulness?" I have often, by her bedside, heard her speak of the path that she had travelled for fifty years in this vale of tears, and many times found her words very weighty and powerful, so that I have often felt my soul drawn heavenwards, and the blessed things of eternity have sweetly employed my mind for days afterwards.

As it has of late been brought again and again afresh to my mind, and a light seems to be cast on her path through the wilderness before me, I now believe that it is the mind of the Lord that I should not keep these blessed manifestations of his distinguishing favor and rich grace, so abundantly manifested towards the favored soul of my dear departed mother through the desert land and waste howling wilderness, in secret. These words also have been much upon my mind, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God;" "Cast thy bread upon the waters, for thou shalt find it after many days."

My dear departed mother, Elizabeth Topp, was born into this world of sorrow in the year 1783. She was mother-in-law to the late Ann Topp a notice of whose death appeared in the "Standard" for Sept., Oct., and Nov., 1852, whom she loved and esteemed, and parted with in the sweetest union, believing that they should soon meet again in a far better world. There seems to have been but little evidence of her father or mother, or any of the family, being called by grace, except herself and her youngest sister. From a child my dear mother appears to have felt some spiritual convictions, and some consciousness that the heart-searching eye of the Lord was upon her. She was the eldest child; and as she grew up, she was most cruelly used by her father. Being left at home much by herself, and having the care of a small family, nearly everything was required at her hands; and if the least thing was out of place, she was most cruelly beaten by her father. Having lived many years in this suffering state, and having no friend in the world, she has often gone in secret, and begged the Lord to open a way in his providence that she might leave her home, and be allowed to go to chapel. Soon after, she was invited to go to live with two single ladies and a brother. She went with gratitude and praise, and agreed with them, these words being blessed to her soul at the time, "When my father and my mother forsake me, then the Lord will take me up." Having entered on her place of service with great delight, she was soon cast down on hearing that they were strict Church people, and that they did not allow any servant to go to chapel. These were cutting words to my dear mother, as the things of eternity began to lie more heavily on her conscience,

and the thought of her going to church cut her through. But the same divine hand that led her to the place soon opened a way for her to go to chapel. The brother of these rich people, as I have often heard my mother say, was a gracious man, whom the Lord had singled out from all the pride and vanities of this sinful world, and commanded to come out and be separate, and shut himself up and live a rural and retired life, with his heart, soul, and affections fixed on the things of the world to come; and, indeed, his blessed end, which my dear mother witnessed, proved that he was a vessel prepared unto glory. This young man, finding my mother free from all vain conversation, and seeing her continually low and cast down, after a time began to inquire of her what was the cause. She told him that she was not allowed to go to chapel. He called his sisters, and gave them directions concerning her going to chapel, saying that he insisted upon her going. And on his death-bed he gave them charge always to let her go, adding, "I see many Dissenters will shine bright in glory;" so that she always after had her liberty to go. There now became a spiritual union between my dear mother and her young master, and they spent many hours together conversing on the things of eternity; and when his afflictions increased, he would have scarcely any other person to come to see or stay with him, night or day; so that she was almost continually with him, and nursed him to the last.

After the death of this young man, the Lord began to work more powerfully on the soul of my dear mother; and, scarcely ever being well in her bodily health, and having to sleep in the same room where he had died, she spent many sleepless nights, meditating on the thoughts of death and eternity. She felt that she had an immortal soul that must live through a never-ending eternity; and if not found at the last to have an interest in Jesus, she must be lost, and sink for ever under the wrath of God. Therefore she spent many days and nights, seeking, longing, and panting, and mourning over her sins. All hope of her ever finding a Saviour at times In this thirsting and longing state she conseemed to be lost. tinued for several years, severely afflicted both in body and mind, till she was brought, to appearance, nearly to the borders of the grave. Being desired by her doctor to leave her situation, after a time she consented; and though the health of her body became better, the affliction of her soul became worse; the Holy Ghost began to work more deeply upon her heart. The law was now opened up more powerfully in her conscience; the commandment came with its killing power, brought all her sins from childhood up to her view, and laid them all open before her and before the infinitely pure Jehovah, whose all-seeing eye was now, as it were, flashing into her conscience, looking her through and through; so that all her comeliness was turned into corruption; rottenness entered into her bones, and made her "exceedingly fear and quake," and in her feelings die to all hope of ever being saved. Never shall I forget the weighty things that I have heard from her lips when speaking of those bygone days of sorrow, when she envied a dog in the

street, the birds of the air, the beast in the field, or anything that had no soul; when "Eternity, eternity!" "Lost, lost, lost for ever!" were sounding almost continually in her conscience; fearing she should be shut up in black despair, always sinking, but never getting to the bottom; always dying, but never coming to an end. These dreadful things used to be her meditations almost day and night. Many times she has gone to her bed and been afraid to shut her eyes to sleep, for fear that she should awake in hell. At times she could not close her eyes to sleep all night long; and when her husband has been from home, she has sat up the whole night, being afraid to go to bed. Such slavish fear used to haunt her soul, that she has been afraid to be alone. About this time there was a wonderful sight seen in the firmament, about the middle of the night; her husband was then from home. When it first began to appear, it looked like a fire kindling in the sky, and in less than a half hour, it appeared like a great body of fire. As soon as he reached home, he called out my dear mother to see the wonderful works of the Lord. No sooner did she behold the awful sight, than horror seized her soul, and she sank almost into hopeless despair. Now, she thought, all was over for ever, and she felt as if all hope was gone; the door of mercy was shut; the end of the world was come; the last vessel gathered, and the building of mercy completed; and that she was now left with the world to perish for ever under the wrathful anger and fiery indignation of the Lord. But after a little time the Lord was pleased to remove the awful appearancé, so that it all went away, little by little, as it came, and the whole creation appeared as before.

My dear mother seeing that the waves and billows of wrath which had beaten so fiercely against her feeble soul were a little stilled, began to feel some hope in the midst of her sorrows that the Lord would yet appear. What love and thanksgiving she felt to the Lord that she was not cut off, when his judgments appeared to be threatening her destruction! For several days there was a "Who can tell but the time may come when I shall find mercy?" At times several passages of Scripture would show forth a little sweetness, when perusing her Bible; but the time of her deliverance was not yet at hand. She had to wade through many long years of wearisome days and nights, with scarce a gleam of hope; being month after month plunged again and again into the billows of despair, and ready to curse the day of her birth. With Job she felt her soul to be cast out of God's sight. Jonah, the Lamentations of Jeremiah, and many parts of Scripture that speak of the dark parts of the experience of the Lord's children, used at times to suit her; but she was occasionally swept out of every resting-place, and she would go from chapel to chapel seeking rest for her weary soul, but could find none.

On the 25th of August, 1804, she brought forth her first-born son. She used to weep over the child with tears of piercing sorrow, and the thought of its having an immortal soul used to cut her through. She was sometimes sunk so low that she could not bear to hear it

The cries of the lost in endless torment, where she fancied ere long she should arrive, were laid so powerfully on her mind, that she could not endure to hear a bell toll. Her soul was in such labor all the day, such slavish and dismal gloom and horror used to seize her sinking mind, that she has in her feelings bordered near to black despair. Having a young family still coming into the world, the thought of bringing up children for Satan would cut her through and through. These young immortals used to be laid so powerfully on her mind that she was almost continually weeping over them, feeling the importance of their never-dying souls. But the Lord was sometimes pleased to help her with a little help, and draw near her soul at a throne of grace, and enable her to pour out her sorrows into his precious bosom, at times giving her a little sight and feeling sense of his being a God of mercy as well as a God of justice; so that some passage of Scripture would dawn with immortal sweetness, and for a little time comfort her aching heart, raise up her sorrowful soul, and encourage her drooping spirit still to hope that the day of salvation would come. But after these little helps, her soul has sunk again into the restless ocean of sorrow, with wave upon wave beating against her. All the condemning passages of Scripture came with power, and beat out of her hands the little hope she would fain grasp hold of. All the precious promises and exhortations she felt were for others, and not for her. And now all hope of being saved appeared gone for ever.

Being pregnant with her fifth child, and the time for her deliverance drawing near, the travail and labor of her soul increased, so that she sank almost into despair. At times she feared that the earth would open and swallow her up, or some judgment would fall on her and crush her to atoms. At other times she feared that the house would fall in upon her, and destroy her, and then she would go quickly into hell. Night after night she used to go to see if there were any danger of its falling down. Sometimes she would see a heavy cloud arising in the firmament. This would also sink her down in sorrow, fearing that that was the messenger which the Lord was sending to cut her down, to send her away into a dreadful When the Lord was visiting the earth with thunderings and lightnings, she used to be almost distracted, and shut herself up in some dark place; but the piercing, holy, searching eye of the Lord would pursue her, go where she would, though she would fain have fled out of his sight. In this state she continued for some time, and would go from chapel to chapel, seeking after a crumb of mercy, but all in vain. No minister could she find to trace out her path or speak a word in season to her weary soul. They could preach for the comfort of others, but not for her; and though some of the Lord's children whom she loved and esteemed would endeavor to encourage her by telling her that it was the work of God upon her soul, yet there was but one in those days who could enter experimentally into her experience, and this was a gracious woman, now in glory, once a member at Devizes Chapel, named Mary Green. She then lived at a farm house near where my mother lived.

mother used often to visit her in those days of labor and sorrow; and this gracious woman was enabled to trace out her path, and to show her, from experience and the Scriptures, that it was the work of the Lord upon her soul. Thus a union began in those days between them that will last to all eternity.

My dear mother having waded through twelve years under the chastising hand of the Lord, the time of her deliverance was now near at hand; and as the time also drew near when she was to bring forth an infant, which she had labored and travailed in her soul for before it was born that it might prove to be a vessel of mercy, the Lord heard the voice of his handmaid, and on the 7th of June, 1812, she was delivered of this favored daughter. She felt a desire to give it to the Lord, desiring that it might grow up in his fear and live for his glory, and that it might live as a witness and a memorial of the lovingkindness and tender mercies of the Lord, so abundantly made manifest towards her in delivering her soul from the fear and sting of death eternal, and raising her up from the gates of misery and despair, to a living hope in Jesus, anchored "within the veil," fixed on the throne of God and the Lamb.

Now was the appointed time come when my dear mother was to be delivered from the curse of the law; having a faith's view of Jesus standing in her place and stead. The Lord the Spirit led her soul in precious faith to the foot of the cross, and gave her a sight of a suffering Saviour bleeding for her, at the sight of which all her sins, guilt, iniquities, bondage, fears, horrors, travail, labors, and grief for ever fled away, and were drowned in the sea of the Saviour's blood, and mercy, pardon, and peace flowed into her conscience, and filled her with joy unutterable and full of glory. All the promises flowed into her heart with immortal power and glory, which filled her redeemed soul with transports of joy; so that she felt the whole Bible, from end to end, was hers, and all the cutting passages, fiery darts of Satan, piercing sorrows, dismal glooms, wrathful anger and fiery indignation of the Lord that she had labored under for so many years, were all gone for ever: "Old things had passed away, and all things had become new." Her soul was now filled with praise both day and night. The very name of Jesus filled her soul with love, and gratitude, and praise; so that his gracious name was indeed "as ointment poured forth" unto her. In this blessed state she continued for many weeks.

She now felt herself a new creature, born into a new world. What delight she took in the ways of God! What union she felt with the Lord's people, the few there were in those days! And it was now the delight of her soul to speak of the blessed things of eternity, and of the streams of mercy and pardon that had flowed into her soul at the foot of the cross of her suffering Lord; for her favored soul was now indeed like Naphtali's, full of the blessings of the Lord; for heaven and immortal glory were her meditation day and night, with a daily longing to be unclothed from her body of death, to be for ever with him who had loved her and washed her from all her sins in his own blood. These were now most blessed

days with my dear departed mother, days of nearness and sweet communion with the King of kings and Lord of lords, the earnest and first fruits of a blessed immortality, for she was washed and clothed in the wedding garment, had her lamp burning, and longed to enter into the marriage feast. She now knew what it was to be in a pardoned, justified state, for mercy and truth to meet together, righteousness and peace to embrace each other, and the wrathful anger of the Lord to be for ever turned away. The ministers that my mother used to sit under at that time visited her, and sat and heard some of the blessed things that came forth from her She would also honestly tell them that they did not preach the whole gospel, nor did they cast up the way in which her soul had travailed, nor take up the stumbling stones out of the paths of the Lord's tried and afflicted family, nor go into the prison houses and bring forth the Lord's captive children. In those days there was no real heart-searching ministry to be found in the little town. General truths were delivered from the pulpit at the little chapel by good men at times; but no exercised, deep-taught, spiritual watchman or messenger of the Lord of hosts came forth with a "Thus saith the Lord." Therefore it was that my dear mother went from chapel to chapel for so many years, seeking the bread and water of life, but could find but little or none. She has returned home hundreds of times with her pitcher empty, and her weary, heavy-laden soul bowed down as low as a mortal's could be. But the Lord having delivered her soul in such a blessed and marvellous way, she could put the crown upon his blessed head and ascribe all the glory to the eternal, electing love and rich, free, discriminating grace of her sovereign Lord and King.

For several years she continued in this blessed state, and felt such nearness at a throne of grace that I have many times heard her say that she has been enabled to take up all her dear children in the arms of her faith and carry them there, and lay their case before the Lord. Often has she wrestled with him in prayer that they might in his good time be called by his grace, and prove to be vessels of mercy; sometimes she felt a prevailing with her dearest Lord at the mercy-seat, and a belief that her prayer was heard and answered, and has been enabled to give up her dear children into his My dear mother was now longing to see the good blessed hands. hand of the Lord upon the soul of this little favored daughter, and indeed she soon perceived in her a difference from the rest of the family. These things were carried on in secret between the Lord and my dear mother; for it was her desire to have this child made manifest to be a vessel of mercy. A good old aunt, then living with the family, used to take notice of this child, on seeing it kneel down at its bed-side night after night. She used to go into the room where it was asleep in bed, put back the curtains, look upon it, and say to my dear mother, "That child is born for glory." And her prophecy to this day stands a decided truth; for she grew up in the fear of the Lord, passed through a deep and clear experience, both under the law and deliverance through a

manifestation of the pardoning mercy of her dearest Lord made known to her precious soul; and to this day she is a monument of the distinguishing grace of God. When the Lord began to lay eternal things on my soul, I used to sit by the fireside and listen to their blessed conversation till I could hold no more; and I have been obliged to withdraw into the fields or some lonely place, to pour out my soul before the Lord, entreating him to bless me with the same divine testimonies that my dear mother and sister were favored with.

(To be continued in our next.)

As the waters that sunk the men of the old world, raised up Noah in the ark, so death, which sinks sinners into hell, raises saints up to heaven.—John Mason.

The heart is like the sluggard's field, so overgrown with weeds, that you can scarce see the good corn. Such a man may search for faith, love, and zeal, and scarce be able to find any; and if he do discover that these graces are there, alive and sincere, yet they are so weak, so clogged with lusts, that they are of very little use; they remain indeed, but are ready to die.—Owen.

Whatever things are requisite to salvation are freely given of God to all the elect, and wrought in them effectually by his divine power, as a part of that salvation to which they are appointed; and are all contained in the decree of election. And I cannot but reckon it one (and that a principal part) of those works of God that stand for ever, and is so perfect, that nothing can be taken from it, nor anything added to it; and is a good introduction into, yea, and argument

for, the final perseverance of believers.—Elisha Coles.

We mistake all, when we look upon men's works by parts. house in course of building, lies in a hundred pieces; here timber, here a rafter, there a spar, there a stone; in another place, half a window, in another place, the side of a door; there is no beauty, no face of a house here. Have patience a little, and see them all by art compacted together in order, and you will see a fair building. When a painter draws the half of a man; the one side of his head, one eye, the left arm, shoulder, and leg, and has not drawn the other side, nor filled up with colors all the members, parts, limbs, in its full proportion, it is not like a man. So do we look on God's works by halves or parts; and we see him scattering parliaments, chasing away nobles and prelates, as not willing they should have a finger in laying one stone of his house; yet do we not see, that in this dispensation the other half of God's work makes it a fair piece. God is washing away the blood and filth of his church, removing those from the work who would cross it. In bloody wars, malignant soldiers ripping up women with child, waste, spoil, kill; yet are they but purging Zion's tin, brass, and lead, and such reprobate metal as themselves. Jesuits and false teachers are but God's snuffers, to occasion the clearing and snuffing of the lamps of the tabernacle, and make truth more naked and obvious.—Rutherford.

#### REVIEW.\*

The Little Gleaner; a Monthly Magazine for Children. London: Paul, Paternoster Row; Thorpe, Gray's Inn Lane. Price 1d.

A Magazine for children on free-grace principles has long been much needed. Many godly parents would gladly hail a work free, on the one hand, from the errors of Arminianism, and filled, on the other, with matter useful, instructive, and, to a certain extent, entertaining.

Much is said about the proper education of children, and various systems have each their fervent advocates; but how few persons' seem aware of the fact that children are their own best educators. Take a child but four years old. What an amazing amount of knowledge that child has already acquired, and that almost wholly by his own exertions. Not to speak of the thousands of surrounding objects which it has become acquainted with and can recognise at a glance, it has learnt a language. Consider that wonderful feat. Take a man of five and twenty, of cultivated mind and intellect, land him in a boat on the Feejee Islands, or drop him out of a balloon in the middle of Turkey; will that man at the end of four years speak Feejee or Turkish as well as you little fellow who four years ago gladdened his mother's heart with his first cry, now speaks English? Basque, a language spoken in the North of Spain, is considered so difficult that it is commonly said there never was an instance of a foreigner's having learnt it. But a Basque child learns it in four years—a feat you could not perform in a lifetime. And all this, besides a thousand other things, the child has learnt when seemingly doing nothing but play and amuse itself.

But, of course, as children grow they need what is called education, that is, instruction in a more orderly and mechanical way. Were it possible to go on with nature's plan, the best mode of education would be still the instructor's lips; but as all human knowledge is accumulated in books, to books recourse must be had to give the

child the benefit of this heap.

But besides the dull, dry spelling-book, which by learning to read, throws back the gates of the temple of human knowledge, as the difficulties of reading are gradually overcome, and the minds of children open—we speak here, of course, of intelligent children, a very decided minority—books of another class and description than the formal school book begin to attract their attention. No one can watch their engaging ways, or listen to their interesting talk, without perceiving how alive they are to novelty, how peculiarly impressible their minds are, and eager for information, as their constant questioning shows. To feed this mental appetite,—we speak here, perhaps, from personal recollection,—they pounce upon a fresh book

<sup>\*</sup> We are sorry that we must defer our prophetical speculations to a future number. The subject which we proposed to consider, "The Fall of Babylon," required, we found, more time and thought than we, from various engagements, were able this month to bestow upon it; and it is a matter of too deep importance to be treated hastily and cursorily.

as a thrush upon a worm. See how a child hangs over its new picture-book; how it creeps into the corner-not then the dreaded place of punishment-sits on its little stool, and devours with its eyes the rude and gaudy colored pictures. What efforts it makes to spell out the wondrous adventures of giants and dwarfs, and what implicit confidence it places in those marvellous legends which, as nursery tales, have come down from our Scandinavian sires, and date from periods of unknown antiquity. Talk of the dulness and inattention of children! See their glistening eyes at the tale of "The Children in the Wood!" How they hate the cruel uncle, and how they love the little robins who covered their bodies with leaves. see them listening to the history of little Moses, or of Joseph cast into the pit and sold by his cruel brethren. How they remember every incident, and what a deep impression these beautiful narratives make on their minds. What a memory, too, they have! So that if you tell them a little tale of the poor lamb that lost its way, and what piteous adventures it met with till restored to its bleating mother, unless you next day repeat the exact incidents in exact order, the monitor on your lap will soon join in chorus with the breathless auditors round your knee in reminding you where your narrative is faulty. How susceptible, again, they are to little pieces of poetry. Not to mention the absurd nursery rhymes, which, absurd as they are, so hit the taste and capacity of children, that they are sung alike to little fur-clad Lord John in the duke's carriage, and to little barefooted Joe in the laborer's chimney corner—not to dwell on such nursery rhymes, how comes it to pass that such infantile poems as

"How doth the little busy bee,"

and

"Twinkle, twinkle little star,"

have such universal currency? There must be something peculiarly adapted to the mind of children in these and similar pieces, to

make them so widely known and so universally popular.

It is evident, then, that there is a style of writing adapted to the capacity and taste of children, and it is equally evident that unless the secret of this style is got at and got into, you may write till the world is in a blaze, but you will never get children to read, understand, or care one rush for your books. Many can write for men, but there is not one in a thousand, nor perhaps in a hundred thousand, who can write for children. It is not merely the language which must be adapted to their comprehension, and this must be good old Saxon English, such as the translators of the Bible and Bunyan used; nor is it merely the absence of all abstract terms and arguments, and of everything dull and prosing, but there must be the presence of that lively, engaging, and interesting manner and matter which at once arrests the attention, and whilst it interests, informs the mind. Grace, we know, is supernatural, the special gift of God, and therefore is so far out of the question; but the minds of children are, for the most part, exceedingly plastic and open to impression. How well we remember the events and cir-

cumstances of childhood. Our native place, the house we were born and bred in, the fields in which we sported, the hedges where we gathered primroses and violets, the school we went to, with the schoolmaster and school boys-why are all these well-known scenes so deeply graven in our memory? why do they revisit us in our dreams and can never be forgotten whilst life remains? Does not all this prove the plastic nature of childhood—that as the Egyptian or Assyrian bricks, after three or four thousand years, still bear the impression of the moulders' fingers, so our memory still, for the same reason, shows the prints of our childish feet, simply because the clay was then soft and wet? Should not occasion, then, be taken to imprint on this soft plastic, clay, life-lessons? Religion, in the high, the only true sense of the word, we cannot teach children. To worship God in spirit and in truth must be the alone work of the Spirit; and as without faith it is impossible to please God, and faith is his special gift, the man-made prayers of unbelieving children cannot be pleasing in his sight. But why should not the nicest principles of honor, truthfulness, generosity, kindness, industry, and the strictest morality, be inculcated? And without ever leading them to hypocrisy or false profession, why should not such fundamental truths as the holiness and justice of God, the strictness and curse of the law, salvation by grace, pardon and acceptance only through the blood of Christ, the necessity and nature of the new birth be laid before them? Though it was not so with us, yet, from the testimony of others, we believe there are many instances where the Lord begins to work on the conscience in childhood, or at least early youth. Is it wise, nay, more, is it merciful or consistent with godliness, rudely and roughly to crush all tender buddings of what may prove real grace for fear of hypocrisy? Holding with the firmest hand and feeling ourselves most deeply the thorough fall of man and the helplessness of the creature, need we be ever dinning in their ears, "Ah! you can do nothing?" Are we so afraid of making them pharisees, that we would sooner see them antinomians? They will learn soon enough they can do nothing. The fear is, lest like thousands they learn too soon to abuse the doctrine of human helplessness to sin the more eagerly.

It has often been remarked, and few things have brought greater reproach on the truth, that the children of professing parents often exceed all others in wickedness. In some cases this will happen whatever amount of the tenderest care has been shown, but it is often the result of the parents' own carelessness and neglect, if not worse. Retribution forms a part of God's moral government; and

as parents sow they will often reap.

We are perhaps wandering from our subject; but our purpose is to show that there is abundant room for a periodical for children, and our hints may serve to point out what, in our opinion, a child's Magazine should be. Children are very fond of having a little book which they may call their own. And if they pay for it themselves, it is all the more prized. How disappointed they are if their little Magazine

does not come on the first of the month. And what journeys they will take to the bookseller's to inquire if it is arrived. All this shows that children will read periodicals adapted to their capacity and taste. There are several children's Magazines which embrace a fair amount of useful and entertaining instruction; but the dead fly of Arminianism sadly taints their ointment. Could we, then, have a periodical filled with all their good matter and free from their bad, it would indeed be an acquisition. The want of it is certainly felt in the churches. "The Little Gleaner" has come forward to supply this want. Our kind and friendly feeling to the editor would lead us to look on it with indulgent eyes, and wish him every success in this work of his hands; but we are afraid that at present it is not fully up to the mark, at least, as high as we have pitched it. A few inadvertencies\* too, have escaped the eye of the editor, which we do not wish unkindly to notice, but against which he will do well to be for the future on his guard. Viewing all these circumstances, we think it deserves a fair trial. Unless supported, it cannot go on; and as there is no other publication of the kind on free-grace principles, and all parents that know and love the truth and have children of an age to which such a Magazine is suitable, must feel an interest in its success, we ask them to give it a trial for a few months, to see how far it is really worthy of their support. The following extract gives a fair idea of the work:

"The sweet month of July has come, with its lovely roses, its bright sunshine, and ripening crops, and the Little Gleaner has come again, to ask his young friends to enjoy with him the contents of his monthly bundle. I hope you have thoroughly examined our June bundle, and have found some interesting handfuls. I want to pick up such things for you as shall amuse you; but far more than this, I want to pick up things that shall profit you. I want my handfuls should benefit you for this world—that is, that they should be a means of making you wiser, and assisting to fit you for your future position in life. Boys, you will not always play at marbles, spin tops, trundle hoops, and run races. Girls, you will not spend all your days dressing and nursing dolls, playing at keeping shop, bandying the shuttlecock backwards and for-

Another slip of the pen occurs in the July Number, page 38, "And, after all, I had a burdened conscience, and a wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and like a millstone cast into the deepest sea." Now as the sentence stands (the italics are ours) "the wicked heart" is lost, completely lost, and cast into the sea. Where, then, is it now? Why surely not in the believer's bosom to plague and distress him.

The first slip of the pen we observed ourselves; the last was pointed out by a friend; and we have mentioned them not in an unkind or criticising spirit, but in a friendly way of caution. We know too well the difficulty of avoiding casual slips to be hard on a brother editor.

<sup>•</sup> Thus in page 13, June Number, Adam and Eve are represented as becoming unhappy immediately they had sinned, and feeling pain of mind. But of this there is, in our judgment, no scriptural evidence. On the contrary, the Scripture describes them as so hardened by their sin and so dead by the fall as to make no confession at all of their crime, which they would have done had they really felt unhappy on account of it; but they rather justified and excused themselves by throwing the blame, the man on the woman, and by implication upon God himself, and the woman upon the serpent. Nor is it a fact that sin generally makes natural persons, whether children or men, unhappy. In our carnal days the worst sins never caused a moment's unhappiness or dread of future punishment.

wards, hopping and jumping over a skipping rope, or tossing a ball up in the air, to feel the pleasure of catching it. No; you will soon, if you live, be men and women; you will soon enter upon the engrossing pursuits of this busy life; you will soon, perhaps, have to teach little boys and girls. Now I want you to become wise children, and then there will be reason to hope you will be wise men and women. May the 'Little Gleaner' be one means of your instruction. Read it as bees alight upon flowers, to gather the honey of wisdom therefrom, and attend to all your studies with a desire to have your minds wisely formed for the duties, cares, and pleasures of 'grown up' life, Get, too, all the boys and girls you can to take in the 'Little Gleaner;' this will make me afford to glean up a bigger bundle every month.

"I must add, that above all things I want my handfuls should benefit you for another life. You may never be men and women; you may die in child-

hood or youth:

'Life's uncertain; death is sure.'

If, however, you should live to be 70 years old, your life will be but a vapor, that appeareth for a short time, and then vanisheth away.' (James iv. 14.) I want you to be prepared to live to God's glory, and to die in God's peace. This you can never be until you are born again.' (John iii. 3.) May the Lord apply to your heart what 'The Gleaner' says to you about your neverdying soul, and may this be made your hearty preyer—

'Prepare me, gracious God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace.
'In Christ's obedience clothe,
And wash me in his blood;
So shall I lift my head with joy,

Among the sons of God.'"

Outward good things are no sign of God's special love. The sun of prosperity shines upon the brambles of the wilderness as well as upon the flowers of the garden; and the snow of affliction falls upon the garden as well as upon the wilderness.—John Mason.

When Peter had made his noble confession to Christ, and had obtained the Lord's blessing upon it, then, then the devil desired to sift him, that he might blow away both his faith and his blessing.

—Huntington.

If all that pertains to salvation were not given freely, salvation itself would not be of grace; for, "to him that worketh, is the reward not reckoned of grace, but of debt;" (Rom. iv. 4;) but salvation is of grace; (Eph. ii. 5;) "by grace ye are saved." And again, (ver 8,) "by grace ye are saved, through faith;" where also, lest the adding of faith should occasion a lessening of that or grace, or seem to detract from the freeness of it, he cautiously subjoins, that this faith is the work of that grace, "not of yourselves; it is the gift of God." For if grace be perfectly free in choosing, it must be answerably free in giving and applying the means to bring about the end it has chosen us to; for if the effect of the means should depend upon something to be done by men, which grace is not the doer of, then works would put in for a share in the glory of men's salvation; and so the grace of God would be dethroned, and be as if it were not; grace is then no more grace, as is argued in Rom. xi. 16.— Elishu Coles.

#### POETRY.

#### POETICAL LETTER TO A FRIEND.

MY DEAR FRIEND,
I'd willingly comfort thy soul with a song,
By telling thee all things are working for good.
Though tears be our lot as we wander along,
The path is marked out by the wisdom of God.

We often complain that our lot is so hard. How foolish to murmur, how foolish to fret! For surely our Portion is Jesus the Lord; He loves us, nor can he our cases forget.

He singled us out e'er our being began, And wrote down our names in the annals of heaven; He took up our nature, then died as a man, And tells us our sins, through his blood, are forgiven.

He overthrew hell as he hung on the tree, And silenc'd the thunder of Sinai's law; He finished salvation for you and for me, May his name be ador'd with each breath that we draw.

He took all our sins, present, past, and to come, And buried them deep in the sea of his blood. May loud hallelujahs resound to his name! Let us sing, "He is Lord," to the glory of God!

He died; then he rose to the mansions of bliss, Where he pleads for the helpless, the needy, and poor. 'Tis true we have trials; he told us no less. But he's coming again; then the war will be o'er.

May we look for his coming with anxious desire! He'll certainly come, yes, in glory array'd, To burn up the chaff with unquenchable fire, And call home his chosen whose ransom he paid.

But, mind you! the souls he redeem'd with his blood, He ever regards with unceasing delight; He watches and keeps them along on the road, Because they are precious and fair in his sight.

Each trial he sends is a token of love; Each cross is designed to instruct them to pray To the Lamb on his throne, who sits smiling above, And kindly conducts them each step of the way.

When darkness surrounds us, it makes us afraid; We pensively sit with a tear or a smile; He whispers, "Poor sinner, thy ransom is paid With my blood on the cross; fear not, it is I."

The clouds are dispersed at his life-giving voice, Our sorrows are heal'd, and our weeping is o'er; We rise from our cells; in his name we rejoice, And sing of his wisdom, his mercy, and power.

But soon our poor feet are entangled again In the snares of old Satan, the world, or our pride; Our sorrow returns, and our comforts are slain, And the devil suggests, "You have nowhere to hide." But Jesus, the Master, is still on his throne, His heart full of pity, his eyes glow with love; He sees how we're flurried, perplexed, and cast down. What a mercy! he pleads for poor sinners above.

The crosses and upsets we meet by the way Are wisely ordain'd for the trial of faith; When we walk in the dark he's our Portion and Stay, For he conquer'd our foes in the moment of death,

What folly it is to complain of our lot; Of this I am guilty, again and again. But Jesus declares he will never forget The choice of the Father, the purchase of pain.

He plann'd our salvation and finish'd the same, In his birth, in his life, in his sufferings, and death; All blessings are found in his Person and name, He is infinite Riches, has infinite worth.

He's Wisdom to those who have none of their own; He's Strength to the weak, he is Rest to the faint; He tells us to ask all we need at his throne, He listens in love to each crying complaint.

He's Dress, yea, he's Drink, he is Physic, and Food, A Friend to the downcast, the outcast, the lost; All needed assistance he grants on the road, And brings them all safe to the haven at last.

He's the Anchor of hope, he's a Buckler and Shield, He sits at the helm when the tempest alarms; Though fearful and fainting, he'll ne'er let us yield, But support us with love and the grasp of his arms.

To the guilty and filthy he's Pardon and Peace; To the fearing and doubting, a Pilot by night; He has thousands of times given proofs of his grace To the saints, for in them centres all his delight.

When left in the world without comfort or guide, We pensively sit and complain of our lot; Yea, then he attentively stands by our side, And declares with an oath, "You shall not be forgot."

He is all I have said and a thousand times more. He's a Husband, a Brother, a Shepherd, a Friend; He has riches untold for the needy and poor. Let us sing, for his love knows no limit nor end.

O may you enjoy that dear favor of his; It is better than life, 'tis far sweeter than wine! May he land you at last in the mansions of bliss! And O may that favor and portion be mine!

Sorrow Lane.

"AN EXILE."

We trust possession on our part more than law and the fidelity of the promise on God's part. Feeling is of more credit to us than faith; sense is surer to us than the word of faith. Many weak ones believe not life eternal, because they feel it not. Heaven is a thing unseen, and they find no consolation and comfort, and so are disquieted.—Rutherford.

#### THE

### GOSPEL STANDARD.

MATT. v. 0; 2 Tim. i. 9; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

No. 226. OCTOBER, 1854. Vol. XX.

#### A SERMON

PREACHED BY THE LATE MR. W. SMITH, IN THE BAPTIST CHAPEL, BEDWORTH, ON LORD'S DAY AFTERNOON, JAN. 22nd, 1854.

"Precious in the sight of the Lord is the death of his saints."—Psalm exvi. 15.

I will add this—because I know it to be true and according to Scripture—"This honor have all the saints." It does not say, Precious in the sight of the Lord is the death of the prophets, apostles, Peter, John, Paul, or John the Baptist. But this preciousness in the sight of the Lord concerning the death of the saints takes in all the saints, without restriction or limitation. So that, I should say, precious in the sight of the Lord was the poor dying thief, Mary Magdalene, and the mad Gadarene.

Perhaps the key with which I may unlock this text may not suit some of you. The key to unlock this text is what Christ says in John vi.: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Tichbourne says, "Union to Christ gives death to sin, satisfaction to law and justice, and victory over death." So it amounts to this: Union to the Lord Jesus makes the saints precious to the Lord in their birth, through life, and in death. may carry this a point higher than some of you; that is, the lifeless lump of clay, when the soul has left the body, is precious in the sight of the Lord: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." So then the saints sleeping in the grave died in Jesus, and sleep securely. They are so blessed by the Lord that their sleeping dust is precious, when the body decays and turns to dust; and the Lord Jesus has promised to raise it up at the last day. This, then, is the conclusion, or inference: A saint that is precious in the sight of the Lord in death will also be precious at the resurrection morn. You know it is a resurrection we believe in, not a new creature, not a new body. Job says, "Mine eyes shall behold him;" we shall see him as He that cracks this clay tabernacle by death will at the trumpet's great and grand blast call the saints from death, and make them come forth; as says Paul, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together

with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." We who are alive shall undergo a change equivalent to death; that will make us on a level with those saints who died. We who are alive will not prevent the dead from rising; for "the dead in Christ shall rise first;" before the living in Christ are changed.

I must have a few thoughts to-day upon this—we must die to know or to be able to talk correctly about it—namely, the preciousness of the saints in the sight of the Lord Jesus. It is said, "To you that believe, he is precious." We read of strong faith. This is the gift of God. Faith looks to the Lord Jesus Christ; and this is called precious faith: "To them that have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ."

We must have a word here to-day about the saints,—who are saints, and what they are in the sight of God when they come to die. The grand point is, Who are the saints? What is a saint? A saint is a sanctified person, sanctified by God in his Trinity of persons—God the Father, God the Son, and God the Holy Ghost. A saint is one set apart by God the Father for a holy use before the world was, and is one given to Christ, for whom the Lord Jesus was given. The Lord Jesus undertook to be his Substitute, Sponsor, and Surety, to redeem and save him, to bring him to the bliss and blessedness to which he was chosen before time. Herbert says he is a sanctified man; and so say I.

"Of sanctification what can I say, When I feel myself loaded with sin?"

But sanctification is more than a sanctimonious look, a devout appearance; for this there may be, and not a real, experimental acquaintance with the love of God, the blood of Christ, and the work and agency of the Holy Ghost in the heart.

A sanctified man is one whom God the Father has set apart for a holy use; and as they are precious to him in death, so they were not hated by him when, like the prodigal, they, as Kent says,

"Indulged their lust, and still went on As far from God as sheep can run."

They were not hated then, though the Lord had that indulgent ca of them that he hedged up their way with thorns, took care of their steps, and, in his unerring providence, guided, guarded, and at length brought them to the destined spot where, in the day of his power, he made them willing to submit to the government of Prince Immanuel, to be saved by grace. Has he done this for us? He has, if we are that which we profess to be; if we are not, we are deluded. But could we see, hear, feel, get a taste of, feel life, love, power, and the operation of divine blood, speaking pardon to our guilty souls, and after all this be deceived? No; the saints are not to be deceived; the devil is not to deceive them finally. He may try them, stir up the enemies of Christ to harass and peoplex them, but they are not overcome; for

"He that loves them bears them through, And makes them more than conqu'rors too. "On me foul spirits have no power; And in my last departing hour, Angels that trace the airy road Shall bear me upward to my God."

A saint is a sanctified man, and he is capable of talking in a sensible manner about religion. Such a one is called upon by the Lord himself to come and reason with him. Men of the world, unbelievers, unsanctified hearts, are under the dominion of Satan; they know nothing about religion or sanctified reason—the reason that a man has when his soul breathes in pure air, aspires, and ascends to God in holy desires. But as it was with Herbert, so it is with me,

"I feel myself loaded with sin."

But the saints shall stand; for when they are rickety and inclined to fall, "the precious blood of Christ cleanseth from all sin." Hart, who was a good judge of this point, says,

"The Holy Ghost in Scripture saith Expressly in one part. Speaking by Peter's mouth, 'By faith God purifies the heart.'"

Kent says,

"With this spotless vesture on, Holy as the Holy One."

This is not so clear to me, because it is nothing I have on that makes me holy in the fullest sense of the word. Sanctification is not only imputed, but is applied. If the precious atoning blood of Christ never came home to your heart as the blood of sprinkling, sanctifying and purging it from all dead works to serve the living and true God, you do not know much about sanctification. The more we know about sanctification in this way, the more shall we feel of the dreadful malady of sin working in our heart to bring forth fruit unto death. I sometimes think that those who profess faith in Christ, and even men of truth, are often too light in their conversation about religion, as well as in their practice, imagination, and thoughts. How light we are! How soon we forget God who saves How soon we forget our best and only Friend, the Lord Jesus; for he is that friend that "sticketh closer than a brother." It may be said that there never was a time, and there never will be, when the saints will not be precious in the sight of the Lord. But there is a time and has been with me, when my sins were not precious in God's sight; and however we may make a meal of them or in thought indulge them, they shall be "as the crackling of thorns under a pot." Nothing but that which comes from God will ever satisfy a poor soul with what he needs in the day of trial.

"Precious in the sight of the Lord is the death of his saints." A saint, then, is more than a self-righteous person; more than a legalist, formalist, yea, more than a nominal professor. He is what Jesus said of Nathaniel, "an Israelite indeed, in whom is no guile," salted and sanctified by the Three-one Jehovah, so that he never

shall corrupt, pine away, or die, while the salt of the covenant is in use; for in all the offerings that we present to God, there is to be the salt of the covenant, without prescribing how much. So the Lord Jesus sanctified himself, and we through him, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." His blood was rich, precious blood, set forth by the "scarlet thread;" his death was also set forth by the "red heifer" under the law, without one spot, as says the church, giving the Lord Jesus the pre-eminence from top to toe, when speaking of her Beloved, "My beloved is white and ruddy," that is the standard, I suppose, of beauty, white and red:

"All human beauties, all divine, In my beloved meet and shine."

Such, says Watts, is his beauty:

"When strangers stand and hear me tell What beauties in my Saviour dwell, Where he is gone they fain would know, That they may seek and love him too."

Yes, if they are precious to the Lord, saints of that sort who said, "Saw ye him whom my soul loveth?" then it will apply. A man may be led to set forth the person, work, blood, and merit of the Lord Jesus with the work of the Spirit in a wonderful manner. But to the man who does not understand these things they are foolishness, he has no relish for them, and therefore puts them away and turns to something else. When Jesus once appeared to put away sin, to do his Father's will, by the doing of that will, and in no other way, we are sanctified. Once for all, through the offering of the body of Jesus, we are sanctified.

I have heard of progressive sanctification. If that progression be of such a nature that the old man gets weaker and dies, and the new man stronger, O Lord, what is to become of me! It is not so; it cannot be. Fallen nature is fallen nature; "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

A precious saint, then, has for the object of his faith a precious Christ. What a truth that is! We cannot tell it out enough. However precious Christ may be to his church, his saints, they are infinitely more precious to him. He could not do without them. He is our mystical Head, and we are part of his mystical body. All of them, when complete, shall be reckoned up; not one missing or wanting; no, "there shall not a hoof be left behind." Then he will say, "Here am I and the children thou hast given me." The men of the world need not wish for the saints' death, for when they are all gathered in, the general conflagration will take place, and an end will be put to this vain and sinful world. The saints are the salt of the earth. It is for their sakes the world is kept standing.

A saint is sanctified by the operation and influence of God the Holy Ghost. It is a mystery to some; they conclude that, when born of God, a man feels all straight and right. Some may for a little time. There are some who seem always to rejoice and be happy; yet come to close quarters with them; question them about their

credentials, -- what they know of the plan of salvation; they know but little or nothing. They have found a change in their hearts, and they are happy. But it strikes my mind that no joy will stand long except the joy of faith: "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." When the Spirit takes hold of a man, there is that done in himsuch thoughts, inclinations, workings, and sometimes such legal striving—that he is almost ready to put out his two eyes if so be it would take him to heaven. Sometimes it happens to young converts who are dandled on the knee and have tasted of the joys of God's salvation, (knowing but little of the plague of the heart, being so led out in the fervor of divine love and holy zeal,) that they are ready to look upon an old Christian as salt that has lost its savor. and recoil from him, concluding that they never will, in deed and in truth, be like them. But let them wait. It is a good thing to see the sun, to have good eyesight, and so on. "But the days will come," says the wise man, "when those that look out of the windows shall be darkened," become dim. This holds good as respects the eyes of the understanding. Though in judgment and understanding we may be better informed, yet, as respects what we once were, the life and spirit, the babe-like disposition of a Christian, these things seem to be more absent; we have become more callous and hard in conscience, more inconsiderate, more careless and stu-Sometimes we get here, and do not know what to say about ourselves; we are forced to go back, and think of the time when the Lord first visited our souls. It is a good thing to be able to set up these waymarks; to make high heaps; to look at our hill Mizars; to joy and rejoice for what God has already done in our souls as guilty sinners. When Faint-heart, Mistrust, and Guilt trip up the heels of a person, as they have done for me, they get inside of a man; the man is inwardly charged with many things to which he cannot plead not guilty. What is he to do then? This passage of Scripture has often stopped my mouth when I have been trying to pray: "If I regard iniquity in my heart, the Lord will not hear me." "Now," says conscience, "can you appeal to God, the Judge of all, and to me as his vicegerent, doing my office, and say it is not so with you? that you do not regard iniquity in your heart?" O yes; we do regard iniquity frequently. Do we not sometimes feed on ourselves till at length we are sick, so that we vomit ourselves up, and are at length brought to the feet of Christ, with "God be merciful to me a sinner?" I do not ever seem afraid of being lost for holding error. I believe the Lord has led and is leading me by various ways and means into his truth, according to his own saying, "Ye shall know the truth, and the truth shall make you free."

These saints, the saints the Lord our God has looked upon, are precious, it appears from the text, when they come to die. It brings to my mind a hymn which is often sung,

"In every state secure, Kept as Jehovah's eye, 'Tis well with them while life endure, And well when called to die."

"Precious in the sight of the Lord is the death of his saints." The sleeping dust of the saints shall be raised; there shall be a resurrection both of the just and the unjust. But the saints' resurrection shall be as they are in union to the Lord Jesus Christ. According to that union, they shall come forth as being part of the mystical body of Christ, the saints of the living God, who shared in his death, and have part in his conquest. They shall inherit eternal glory, when body and soul become reunited, and mortality become swallowed up of life. They were the people who were given to Christ, not souls abstractedly considered, but saints, people, souls and bodies: "He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Openly acknowledged and acquitted, made perfectly happy and completely blessed, in the full enjoyment of God in a never-ending eternity,so it is. Then what matter whether our death be in poverty, old age, or in youth, alone or in public, in private or in the house of God, wherever it may be the saints die, we say, to the honor of the Lord of saints, "This honor have all the saints." The Lord sees their death to be precious in his sight. He takes care of them through life, and in death will never leave them nor forsake them, but in their death prove himself their God, and be precious to their souls.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him 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."

May God add his blessing. Amen.

[The poor cld man whose sermon we have given above died last month, completely worn out with age and infirmities. For several years before his death, he could only stand up occasionally in the pulpit, and his appearance there was most uncertain, as the least cold or

wet prevented him getting out.

He was much beloved and esteemed by his church and people, amongst whom he labored many years. Though a man of little or no education, being called by grace when a common soldier in the army, he possessed a sound and vigorous mind, with a keen perception of character, and was quite original in his thoughts and expressions, which, with a bluntness and decision, both in matter and manner, gave his sermons as well as his conversation a peculiar pith and power. He had a deep acquaintance with the fall and a long and experimental knowledge of his own filth and leprosy, was a bold and firm champion for salvation by sovereign grace, and had been blessed, especially in his younger days, with manifestations of Christ's love and blood. In his latter stages he travelled much by night, and found the days of darkness to be many.

We have not sufficient knowledge of the circumstances of his life and death to say more. What we have said is chiefly the result of personal observation, though of a passing and slight nature; and we have inserted the above sermon more as a tribute to his memory, and to gratify his friends, than from anything particularly striking and weighty in it, except as preached by an aged servant of the Lord with one foot then in the grave, and from the text and subject a dying testimony.—ED.]

#### HOLDING FAITH AND A GOOD CONSCIENCE.

Dear Friend,—I thank you for both the notes you kindly sent me. I was surprised to hear that our young departed friend lingered "Blessed are the dead who die in the Lord." Very many profess to wish to die the death of the righteous, but the flesh shrinks from really wishing to live the life of the righteous, for real religion interferes with almost everything; so that those who are eagerly following the pleasures and profits of this world, are inclined to say to God, "Give me true religion, but not yet." If God give true repentance, real sorrow of soul for sin, then fruits meet for repentance are manifested which make a man more or less a stranger and pilgrim, abstaining from fleshly lusts. The world, self, and Satan will oppose what is God-honoring, so that what is good will meet with opposition from within and without. As sin indulged in is sure to bring sorrow and trouble, so sin subdued and overcome by the grace of God may cause the flesh to fret and murmur, yet afterwards it yields the satisfaction of a good conscience, a blessing not to be despised. There is no easy way to heaven. In this large city how very few comparatively fear God; if even only one in a thousand feared God, there would be 2,000 God-fearing people. What a precious gift is the fear of God! Those who have it are rich indeed. Yours affectionately,

Pentonville, June 9th, 1848.

W. T.

As it is not putting on a gown that makes a scholar, but the inward habits of the mind; so it is not putting on an outward cloak of profession that makes a Christian, but the inward grace of the heart.—John Mason.

You may hide the man that he shall not see the sun, but you cannot cast a garment over the body of the sun, and hide day-light. The gospel is scourged and imprisoned when the apostles are so served; yet it comes to light, and fills Jerusalem, and fills all the world. What was done to hide Christ? When he and his gospel are buried under a great stone, yet his fame goes abroad. Death is no covering to Christ. Papists burn all the books of Protestants; they kill and slay the witnesses. Antiochus and the persecuting emperors throw all the Bibles in the fire; but this truth cannot be hid; it triumphs. As soon pull down Jesus from his royal seat at the right hand of God, as Babylon, prelates, Papists, malignants, in these three kingdoms, can extinguish the people and truth of Christ.—Rutherford.

# LETTERS BY THE LATE STEPHEN OFFER.

Dear Sister in Jesus, whom I love in the truth and for the truth's

sake, grace, mercy and peace be multiplied unto you.

My dear young friend, what a mercy that the Lord should make known his everlasting love to your soul in your youth, in the prime of your life, in that stage of life and youth in which so many are carried away with the vanities of this world, "the lust of the flesh, the lust of the eye, and the pride of life," has taken that veil away which covered the eyes of your understanding, led you to see your lost, ruined, and undone state as a poor perishing sinner; put a cry into your soul to beg for mercy; showed you that mercy cannot come unto you but through the precious blood of the everblessed Jesus, and that if ever your precious and immortal soul, which is of a thousand times more value than the world, is ever saved from the wrath to come, that it must be entirely in and through the condescension of him who is "the brightness of the Father's glory, and the express image of his person," who was with the Father from everlasting, who took his great power and reigned in heaven, and preserved a number of the angelic host by his electing grace, in the pure and holy state in which they were created, and cast the rest down into hell for their rebellion. Yes, my dear young friend, the Lord Jesus condescended to become poor and take upon him "the form of a servant," to fulfil all covenant engagements, to magnify his own law, to fulfil every jot and tittle in all its holy and righteous demands in thought, in word, and in deed, which he has done by his holy life; for his meat and drink was to do the will of his Father. His holy life, in obedience to the holy law, is the only justifying righteousness of a poor naked sinner. And then, after he had lived a life of holiness, and was "despised and rejected of men, a man of sorrows, and acquainted with grief," then justice demanded atonement to be made for sin, which never could be made by the blood of beasts. Then, my dear sister in Jesus, how willingly did the Lord Jesus, the sinner's Friend, give himself up to the stroke of justice, and shed his precious blood to make atonement for sin. This is the only way revealed in the word of God that our souls can be justified or our sins blotted out, whatever men may invent. O what love and pity he has made manifest, in giving himself for his church and purchasing it with his own precious blood! We read of these things in the word of eternal truth. But, how ignorant were you and I, my dear friend, of our need of the precious blood and righteousness of the ever-blessed Jesus, until the Lord made known his electing grace, by quickening our poor dead and benighted souls, and convincing us of our sins. There was a time when you and I had no distress in our souls to know our personal interest in the Lord Jesus, to see and feel our undone state without him, to mourn after him, and to be satisfied with nothing but his blood and righteousness. The salvation of our souls as being taught us feelingly by the inward teachings of the Holy Spirit, is the only evidence

by which we can know our election and redemption by love and blood.

My dear young friend, let me give you a word of advice, as one who desires the welfare both of your soul and body. I can truly say that I know you are young and exposed to many temptations which are common to people in their youth. I hope that you will cry to the Lord for help and direction, that you may be guided by his holy word in all your concerns in this life; and if you should ever think of changing your situation from a single to a married state, let me entreat you, for your soul's sake, and for the truth's sake, to be very careful neither to keep company with, nor give yourself up to any carnal or unregenerated man; and if you have any natural respect for any one in particular, that you may be enabled to deny yourself, and break off from all natural connexions; for "what fellowship hath light with darkness, or what part hath he (or she). that believeth with an unbeliever?" And therefore, for conscience' sake, for the truth's sake, for your parents' sake, (who are dear children of God, and are blessing the Lord at times for what he has done for your soul,) and for the sake of all your spiritual friends, who wish you every good, both temporal and spiritual, I hope, my dear young friend, that you will not be offended because I have written to you these few things, for I can declare that I have written them in love to your soul, and by the conversation that we have had together I feel a spiritual union to you.

May the God of all grace perfect his strength in your weakness, keep you with his almighty power, "lift up the light of his counte-

nance upon you, and give you peace."

STEPHEN OFFER.

It is the true light which discovers the depths of the human heart; it is the omniscience of God that makes manifest the counsels, workings, conceptions, and productions of inbred corruptions; and it is the life of God that gives all our longings, cravings, hungerings, and

thirstings, after the provisions of Zion.—Huntington.

You know, if a man has his bones broken, he not only sees and feels, but ofttimes also hears what increases his grief; as that his wounds are incurable, that his bone is not rightly set, that there is danger of a gangrene, that he may be lost for want of looking to. These are the voices, the sayings, that haunt the house of one that has his bones broken. And a broken-hearted man knows what I mean by this; he hears that which makes his lips quiver, and at the noise of which, he seems to feel rottenness enter into his bones; he trembles in himself, and wishes that he may hear joy and gladness, that the bones, the heart, and spirit which God has broken may rejoice. (Heb. iii. 16.) He thinks he hears God say, the devil say, his conscience say, and all good men to whisper among themselves, saying, there is no help for him from God. Job heard this, David heard this, Haman heard this; and this is a common sound in the ears of the broken-hearted.—Bunyan.

## CORRESPONDENCE BETWEEN MR. BOSTON AND MR. DAVIDSON.

[The following correspondence between Mr. Boston the well-known author of "The Crook in the Lot," and "Man's Fourfold State," and Mr. Davidson, of Galashiels, has been given us by a friend, and will, we believe, be found instructive and edifying:—]

Dear Sir,- \* \* \* The best way that I know for keeping up religion in a hurry of business is to look on the business as a duty of the eighth command of our Sovereign Lord, Creator, and Redeemer, and so going about it in compliance with his will who has allotted to every man his station, and determined the duties of it; to make application to him ordinarily in your stated addresses to the throne of grace, for wisdom to guide your affairs with discretion, and for the success of them according to his promises there anent;\* and actually to go about them in dependence on the Lord. Thus, while you served your lawful purposes in the world, you would serve the Lord Christ; the which I put you in remembrance of, albeit you know, and, I doubt not, aim at the same. From the little experience that I have had of the management of human affairs, I can say there is communion with God to be had in the way of that management,-sweet lessons of dependence, experience of the accomplishment of promises, and even kind rebukes for heart-sins, sweeter than the world's smiles. Esau's face, with no traits of malice or revenge in it, was but a worldly good thing; yet Jacob saw it as though he had seen the face of God; for Jacob read there the answer of his prayers, and the success of his dependence on the Lord, upon the face of that little-worth man.

My wife kindly remembers you, and desires to be remembered by

you, as does, very dear Sir,

Yours, &c.,

September 25th, 1721.

T. BOSTON.

Very dear Sir,—When there is a keeping in any measure from a despising of the Lord's chastening, yet I find no small difficulty to bear off from the other rock, a fainting under his rebukes. Faith's views, that "it is the Lord," will prove quieting. A sight of his sovereignty, wisdom, righteousness, and faithfulness works up the soul into a holy acquiescence in and composure under the eternal decree, now revealed by the event. But, O how hard to believe a Father's love is with us under our trials, especially those of a complicated nature or that have some entangling in them; as it was with the disciples when our Lord came upon the water in a tempestuous night to their relief. They thought he was a spirit. So we look upon God as an enemy, when he comes to sanctify and save. The promise reconciles the roughness of a Father's hand with the sweetness of his voice, and love of his heart. He calls to his children in the darkest night, "It is I; be not afraid." Our disquiet-

<sup>\*</sup> Scotch for "concerning."

ness enters at the door of unbelief; for in every case, however trying, joy and peace accompany believing, and keep measures with it. That heroic grace performs surprising achievements under sharpest trials, as they stand registered in Heb. xi.; and whatever our trials are, the strength of the conflict lies between faith and unbelief; and as the balance sways towards the one or the other, so is the situation in other regards. All goes backward, and towards ruin, as unbelief prevails; for it carries its train along. And did not our gracious God stem the current from time to time, and be the lifter up of the head, we should infallibly sink beneath the stream. Nevertheless, upon the begun recovery of faith, matters are accordingly set to rights. is in this way that, in the Lord's strength, we are going out for his word, scattering the clouds, and making us to hear and give in to the voice of his rod. It is by faith the soul must be moulded into a serene composure of mind, and a kindly compliance with the Lord's heart-warming methods of providence. It is in this way of believing that we must take up with God alone for our Portion and great All; and seek to have all our losses and wants made up and supplied in him who has proclaimed himself as God all-sufficient.

Dear Sir, yours very affectionately,

March 25th, 1728.

H. DAVIDSON.

#### THE LORD IS GOOD.

My dear P., -Monday morning has arrived, and through mercy I am preserved, with some encouragement from these words, "He satisfieth the longing soul, and filleth the hungry soul with goodness." Such a soul is longing for something which is to be had only in and from Jesus Christ. It has an appetite, or it could not be longing; and it has life, or it could not long. It appears the soul is not feasting, but desiring; something keeps it back from receiving. It believes on Christ, or it could not long for him. The thing wanting is, a revealing of himself to the soul. "He How satisfying is his dear presence, because it influences the whole soul; it subdues the internal enemies, and causes those which are outward to be viewed as conquered; it produces a heavenly calm,—everything is right which before was wrong. It produces true repentance; it gives the soul a sight of its eternal interest in him; it shows him the true nature of his love; it removes all doubts and scruples from the mind; it seals home eternal redemption; in a word, as far as he is pleased to reveal himself, so far is the soul satisfied; because, quickened by God, it can be satisfied with nothing short of the enjoyment of God. But the full satisfaction of the soul is not till we see him as he is. David says, "I shall be satisfied when I awake with thy likeness." The longings which the soul has after the subduing of sin, will never fully be satisfied till we arrive where sin and the cause of sin cannot enter. Hart says,

> "Heaven is that holy happy place Where sin no more defiles,

Where God unveils his blissful face, And looks, and loves, and smiles."

His hungry and longing soul is said to be "filled with goodness:" not his own goodness, (I mean the creature's,) but God's goodness. Says poor old Jacob, "Surely goodness and mercy have followed me all the days of my life." He is full up to the present time; and. says David, "O how great is the goodness which thou hast laid up for them that fear thee," &c. And again, he is so full that he can see and say, "The goodness of God endureth continually;" and the prophet Zechariah says, "For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids." To be filled with his goodness humbles the And here we see how "good" he is to us in choosing us unto eternal life, in calling us when "dead in trespasses and sins," in having shown us the evils of our hearts, making known to us his everlasting love, in revealing mercy to the guilty, in bearing with our untoward conduct toward him since quickening our souls, in, from time to time in his own good way, reviving the work, in giving us support, and in granting us deliverance under and from the oppressive hand and hellish spite of Satan, which caused David to acknowledge, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Yea, and our path is so surrounded with his goodness, that when he shines into or upon our souls, we are ready to burst with his goodness; as he said to Moses, "I will cause all my goodness to pass before thee." If a little taste produces such a happy effect in the soul as to enable us to seek him in truth, what an overflowing of peace and love when he causes us to see it all! May God grant you to taste more and more thereof; and his name shall have all the glory.

I hope you are all well, and have been led to call on and wait for the God of Israel. "The vision is for an appointed time; though

tarry, wait for it."

Wishing you every blessing, I am, yours in truth, Brighton, Sept. 18th, 1820. W. S.

There is a resting on a frame that is noxious and hurtful. finding this sense of sin with those other things that attend it, wrought in them in some measure, begin to think that all is now well, that is, all that is of them required. They will endeavor to make a false comfort from such arguments as they can take from their trouble; they think this is a ground of peace, that they have not peace. Here some take up before conversion, and it proves their ruin. Because they are convinced of sin, and troubled about it, and burdened with it, they think it shall be well with them; but were not Cain, Saul, Esau, Ahab, Judas, convinced of sin, and burdened with it? Did this Did not the profit them? Did it interest them in the promises? wrath of God overtake them notwithstanding? So is it with many daily; they think their conviction is conversion, and that their sins are pardoned, because they have been troubled .- Owen.

#### FRAGMENTS OF A DEPARTED ONE.

What a thing it is that we are obliged to have these bitters here; but there is a need be for it, or we should not have them. O if we could be holy! But "when we would do good, evil is present with us." What a warfare it is,—flesh and spirit. It seems as if it will not leave us until "this mortality be swallowed up of life." am often thinking of the time when that will be the case with me; that it may be "light" at "even-tide," when he shall come in his glory. O my dear son, may he be all in all to every one of us. Never mind if all goes crooked here, if Jesus is ours; if we have but the everlasting arms underneath us at death, that will make amends for all. I have been rather stupid and dull, yet he enables me to praise him, to love him, and adore him, but not with that manifest sensible feeling of his love as I have had. Still I am enabled to hope in his mercy, and "though it tarry, wait for it." I know "whom the Lord loveth he chasteneth." I know it is all right; blessed be his name, we will praise him.

Belgrave Lodge, Jan. 4th, 1849.

My dear Children,—\* \* \* What a God of love and mercy have we, keeping "mercy for thousands, forgiving iniquity, transgressions, and sins." May this keeping of mercy be realised and enjoyed to all my dear family. O what mercy there is in store! What a glorious passage of Scripture this is to support the minds of parents! It has been much on my mind on account of the rising families. May this mercy be in keeping for them, my dear children and children's children. O my dears, there is nothing like the gospel of Christ! I trust it is my daily support. Everything here seems to be trifling when compared with eternity. What a mercy of mercies that such poor ungrateful worms should have a hope in all the promises of the gospel. Let it bear us up under all the storms of life. Let us praise, love, and adore him: "He is the king of glory." The Lord's people are his portion; Jacob is the lot of his inheritance. How merciful is he, conducting the children of Israel all through their journeyings, notwithstanding all their rebellion. I have been reading of the children of Israel from their going into Egypt and then entering into the land of Canaan. What a display of the greatness of God, and his goodness, and the same to us! O the heights and depths of the love of God! Praise him; his mercies endure for ever! I love to praise him now; but how different will it be when I have dropped off this tottering tobernacle. What a body of sin and death it is; nothing but the finished death of Jesus can atone for my sin. He is all and in all, adapted to my case, just such a Saviour as I need. I desire to resign all to him, soul and body, and all my dear, dear children. I have found him a God hearing and answering prayer, faithful in all his promises.

I have written these lines with much feeling. I think the Spirit's influence indited them, although through such a mean unworthy worm.

#### OBITUARY.

#### ELIZABETH TOPP.

(Continued from page 287.)

My dear mother having spent some years, with but little intermission, of sweet union with the Lord, she was now to be led about in the great and terrible wilderness, and instructed in the hard and rugged, strait and narrow path to glory. She was soon to be "weaned from the milk," and learn doctrine in the fires of tribula-She had daily a weighty cross to take up. She had to suffer for and with her suffering Lord and Saviour, it being her unhappy lot to be "unequally yoked." This cross she had to carry until the She knew what it was for the husband to be day of her death. against the wife, "The father divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law. and the daughter-in-law against her mother-in-law;" to "endure hardness, as a good soldier of Jesus Christ;" to go without the camp, and bear reproach for the name of Jesus; to be hated, cursed, ridiculed, set at nought by the world and professors; to pass through floods and flames, through fire and water, through pits, gins, traps, and snares, to come "into a wealthy place." But the Lord was at times near and dear to her soul; he sent her help from the sanctuary, and strengthened her out of Zion. He enabled her to endure and suffer all things for his blessed sake; to stand in the day of battle; to "fight the good fight of faith," and "lay hold of the hope set before her;" to press on and press through every trouble, affliction, and sorrow, having a sight by faith of the end of her race, the salvation of her soul, a kingdom of rest and happiness, an "eternal weight of glory," beyond the valley of the shadow of death, where her weary soul would often long to be.

These blessed prospects used often to cheer up her sinking soul in her days and hours of conflict, and encourage her to hope against hope, and still pursue the narrow path, and as Hart says, "fight with hell by faith." She also now and then picked up some crumbs from the gospel-table, as supplies came to speak at the little chapel in the name of the Lord; but though she was often revived and strengthened under their ministry, yet these gracious men did not enter so fully into her experience and path as she could wish, nor describe her daily conflicts as some in after years. But the Lord, in his good time, raised up a faithful, exercised, and deeply-taught servant, and thrust him forth into his vineyard, and his first sermon was especially blessed to the soul of my departed mother. It being a fast day, his text was, "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast." (Mark ii. 19.) The Lord the Spirit led him into the text, and enabled him to trace out her path. He was led into the very spots and places were her soul had been, and preached with unction, savor, and power, which melted her soul down into thanksgiving and praise, so that from that time the Lord made

him manifest, in her conscience, to be one of the few set apart from everlasting for the ministry. And then a sweet union began between them that never was broken by death, but which she took to heaven with her. For many years his ministry was generally blest to her; and, as I have many times heard her say, she generally felt a spirit of prayer on his behalf when he was expected to come amongst the little few to speak in the name of the Lord.

My mother having sat down to the table for some time past. through the instrumentality of Mr. D., the church was now about to be formed into a Baptist church. Mr. D. having felt some sweet communion with my mother, he felt desirous of hearing a little of the good hand of the Lord upon her soul through the wilderness; they therefore met at a friend's house with some other of the friends to hear a little of the path that she had travelled. And the Lord blessed her with the opening of her heart and lips before them, shone on her past experience, gave her a sight of the path that she had travelled, and enabled her to tell out a little of the wormwood and gall, bondage and soul-travail that she labored under for so many years when under the law, and the blessed deliverance that she felt when she obtained mercy and pardon, and their effects; also of the daily conflicts and exercises she had since felt in the tribulative path to glory; and of the many helps and testimonies that the Lord had sealed home to her heart in times of her deepest distresses; the hearing of which led Mr. D. to exclaim, at parting, "You have been a preacher to me this evening."

Soon after, my mother and her favored daughters came forth and followed their Lord through the ordinance of believers' baptism; and it was a favored day to the redeemed soul of my dear mother. These words were blessed to her with immortal power, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.) She also felt the answer of a good conscience and much sweet nearness to the Lord; and I have often heard her say that for some time she felt herself a new creature, her soul being lifted above the sorrows of the way, and the things of this mortal state were kept under her feet. What delight she now took in the ways of Zion, and in going to the house of the Lord in company with the children of God, and in conversing with them by the fireside!

It would be too tedious to mention the many times the Lord favored her soul in those days that seem to come fresh to my mind; but a few I cannot forbear. She spent two of the most blessed Lord's Days on earth under the ministry of the late Mr. Gadsby, at Devizes. These days she used to call "feast days." I have often heard her speak of these blessed days, and of having heard Mr. G. from the words, "Look upon Zion, the city of our solemnities," the first Lord's Day. She spent another favored Lord's Day on the 16th of September, 1835, being the day on which Mr. P. was baptized by Mr. W., at Allington. This was a day to be remembered by my mother as long as she was in this vale of tears. The preaching and the ordinance also were especially blessed to her soul.

The Lord also was pleased to call forth another of her daughters under the ministry of Mr. D., and she came forward with a gracious experience, and soon followed her Lord through his despised commands. This also was a day of thanksgiving with my mother, and yet this very day Satan was permitted to stir up wrath and enmity against her righteous soul. But the Lord held her up with the right hand of his righteousness, and gave her strength to bear it patiently. But she was daily led to see that the paschal lamb must be eaten with bitter herbs; that the cross was the only way to the crown, and must be daily taken up, and the way to heaven must be still a path of tribulation, often repeating these words, "Through much tribulation we must enter the kingdom;" and

"The Christian man is never long at ease; When one trouble is over, another doth him seize."

She used often to search her Bible to trace out the path of the saints of old and compare it with her own experience, and read particularly the book of Job and Lamentations of Jeremiah; of the three Hebrews in the fiery furnace; Daniel in the lions' den; the apostles and prophets, how they wandered about in sheep skins and goat skins, destitute, afflicted, tormented, and hid in dens and caves of the earth, "of whom the world was not worthy." She often read of the tribulation, sufferings, and death of Jesus; in the manger at Bethlehem, at the lonely mountain, and with his disciples hated and persecuted, "a man of sorrows, and acquainted with grief;" betrayed by Judas, crowned with thorns, at the judgment hall, and led away to the cross and there crucified and slain. The three last chapters of Matthew were her favorites, and she read them in a most weighty, solemn manner. Thus she used to read and meditate on these things, and say, "Well, I have not got one trouble but the Lord sees it best for me to have it; if it were right for him to alter it, he would." Thus she sometimes cheered up in the midst of her sorrows, and would say that every trouble was one the less, and that what she passed through yesterday she should pass through no more. At other times, when her cross had been heavy for days together, and she felt unable to bear up in the thorny paths she had to travel, she used to sink down in her feelings and weep bitterly, and say, "What have I done, that my blessed Lord should suffer me to be so tried?" the Lord was still with her in the furnace, and she was brought forth again and again; and though her external path through the wilderness was strewed with many bitter sorrows, yet a good hope through grace still remained in her soul; and an eternity of praise being at times opened up to her aching heart, would make her go on her way rejoicing and weeping to the praise of the mercy that she had found. The ministry of Mr. D. was still very profitable to her, and many times has she returned from chapel with her soul delivered and established in the truth; and when any other of the Lord's servants have been near, and she has been privileged to hear them, it was generally a favored time with her soul, and her general saying afterwards has been, "Well, if they are right, I am right; and if they are wrong, I am wrong;" they having been led so sweetly into her path.

My mother having, a short time before her death, heard Mr. G. exceedingly well, she could not forbear coming to my home to speak of the goodness of the Lord towards her, in the sermon being blessed to ber soul. She also told friend G. a little of her deep and sore conflicts; and he, having heard her very attentively, looked at her and smiled, and said, "Well, mother, you are a favored woman, and privileged indeed. A few more troubles and conflicts for you and the scene will be over; a few more battles for you to fight, and the victory will be yours for ever." And, looking round upon some of her children who feared the Lord, he added, "You are wonderfully favored. Bless the Lord. Blessings for ever be unto him!"

Another time, as she was going into the chapel, having been sunk in sorrow, the deacon was giving out the hymn, and repeated these

words.

"Unnumbered years of bliss, I to my sheep will give."

The words dropped with such power on her soul, that she feared she should have fallen before she got to her seat, under the weight and glory of them; and after she had sat down, they sounded over and over again, and caused blessed feelings. She said to herself, "What is our life in this mortal state, and all that we have to pass through, compared to the 'unnumbered years of bliss' that these sheep will have to enjoy when they reach their blessed home?" Thus the Lord often put forth his blessed hand and revived his own work on the soul of my dear mother.

But to come to her last days on earth. Here I feel that I must write a word for the glory of the Lord, in her external life and conduct, but I would desire to exalt the grace of the Lord in her, and not my poor mother's human nature. She daily felt her base origin, and the "exceeding sinfulness of sin," the plague of her heart, and the various workings of a corrupt body of death, with the utter ruin of all help in herself, feeling the chief of sinners and less than the least of all the saints. As a wife, it was her delight to provide for and make her husband comfortable, and to obey him in all things, as became a woman professing godliness. As a mother, it was her desire to bring up her children in the fear of the Lord and under the sound of experimental truth, to set them a good example, and to keep them from evil actions, as much as lay in her power, often reading portions of Scripture by her fireside and expounding it to them, endeavoring to draw their minds from the vice and vanities of the world to the solemn things of eternity. After approaching a throne of grace for them, I have many times heard her say that she scarcely ever bowed her knees before the Lord but her dear children came forcibly into her mind. And here I would desire to exhort believing parents who have children, to follow her example, that the Lord may bless them with praying hearts for their offspring. Though you cannot tell when the Lord may answer your cries, (it may be when you are in your graves,) as a good man once said, "Cry on; they are not in hell yet." My dear mother well knew that she could not put her children into the covenant if they had

not been there from everlasting, yet she also knew that the Lord would be inquired of to bring these things to pass. As Mr. P. says, "He who has predestinated ends has predestinated means;" so, being found in the way, there is a "Who can tell" but that the Lord may meet with you in the way? So, stand in the way and see. If the blind man had not been in the way, he would not have received his sight. The Lord gave my mother twelve living children, four of whom died in infancy and childhood, of whom she had not a doubt they were in glory; four she left behind on their road there; with others at times flocking around the gospel fold. Therefore, let the crown be put upon the head of her sovereign Lord, and let mortal worms put their mouths in the dust, and be still and know that the Lord is God, doing as he pleases in the armies of heaven and amongst the inhabitants of the earth.

As a member of a gospel church and a mother in Israel, my dear mother stood in the field of conflict for many years a witness for truth, and kept in the fear of the Lord with a tender conscience. N one could bring anything against her external conduct for the space of 50 years. Infidels, hypocrites, and enemies to truth, who knew her in life, were constrained to say, when they heard of her death, that if there were a good place to go to, she had gone there. And many who have persecuted her, have sent for her when they were on their death-bed, believing that she was a woman right for eternity, and one who would not flatter them. She was indeed a peacemaker in the family and in the church, and would bear her daily cross patiently. I have heard her cursed and abused all night long, and yet she has borne it all patiently, and not returned a word, but shown the greatest kindness immediately after; so, when they have smitten her on the one cheek, through grace she has been enabled to turn the other also; and when they have taken away her coat, she shunned not to let them have her cloak also. She was also enabled to love her enemies, and to pray for them that despitefully used her, so fulfilling the law of Jesus, and for many years "ran with patience the race set before her."

During the last few years that my mother lived, I am sorry to say vital godliness seemed rather on the decline in her soul. She was also left, in the weakness of human nature, to go with her husband at times where the truth was not preached in its purity, when we have been destitute of one to speak in the name of the Lord, and thus gathered much dross with the precious gold in her soul, which

the Lord burnt up and destroyed on her death-bed.

In the month of June, 1852, my mother went into the county of Dorset, her eldest son having lost his wife by death. Living at an inn in the town of Dorchester during her stay there, she felt many cutting rebukes of conscience. No place of truth was to be found on the Lord's Day, nor a living soul that she could speak with. She stayed with her son nearly eight months. During this time the Lord began to lay his afflicting hand upon her tabernacle, and brought her down, to appearance, near the grave. Many times did she cry to the Lord that he would restore her and give her strength

to return home; and the Lord heard the voice of her supplication, for she returned home in the following February. After her return, her affliction increased, and she was confined to her bed. She continued to get worse, till death began to appear in her view, and she now solemnly reflected as to how matters stood between the Lord and her soul. She read and meditated much upon Rev. i., ii., and iii., particularly where the favored apostle was as the mouth of the Lord reproving the churches; and she felt that the Lord had somewhat to say against her. The Lord now began to put her soul into his furnace in Zion, and all her religion from beginning to end, to burn up her dross and tin with the fire of Jerusalem, that her soul might come forth in his own time to offer unto the Lord an offering in righteousness. Never shall I forget the anguish of her soul. For nearly two months every evidence and testimony that she had experienced in past years appeared to her view to be all lost, for she had scarcely a gleam of hope for weeks together,-nothing but clouds and darkness, waves and billows, storms and tempests, beating almost continually against her feeble soul; the howlings and the roarings of the enemy and beasts of prey declaring that the Lord had for ever forsaken her; and all the cutting passages of Scripture were preached to her conscience, cutting her up in her feelings root and branch. She was getting worse every day in body, and death was staring her in the face, eternity opening before her, and all hope of ever being saved seemed despaired of. Thus her days were spent in sighs, and groans, and bitter weepings; and the thought of being separated from the children of God cut her through and through. Yet her soul was going out after the Lord at times day and night; and though with Jonah she felt as if she were cast out of his sight, yet her heart, soul, and affections were almost continually bursting forth with anxious cries and looks towards his holy temple, saying with Job, "O that I knew where I might find him! Behold, I go forward, but he is not there; and backward, but I cannot perceive him." She could not trace the least mark of his footsteps. Clouds of darkness appeared to cover the face of his With Jeremiah she had seen affliction by the rod of his wrath: "He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed me with gall and travel. Also when I cry and shout, he shutteth out my prayer." (Lam. iii. 2-5, 8.) So that her cries returned into her own bosom. My mother having sent many times for me. I went into her room, and witnessed her pitiful case; but when I first saw her, I seemed dumb. And those who did attempt to comfort her failed, for the Lord was pleased to leave her for a time to walk her darkest path alone. I could not help telling her that there was a needs-be for her to be brought into that spot, and that I could see the glory of the Lord shine in his teaching her thus. This was Lord's Day, and a report was spread over the town that a Dissenting minister was going over to the Church of England. I

said to her, "Now, mother, you have many times of late forsaken the little few on Lord's Day evenings, and have gone and heard error preached from that man; and have I not many times testified against him to you, and told you that the Lord would surely visit you with his chastising hand for these things? Now, mother, which of us was on the right side?" She replied, "I knew it was very wrong; and though I went, it was only to keep quietness; I never liked their stuff. Nothing but grace will do; nothing but sovereign grace! O I fear that I shall never be saved! My hope seems to have perished before the Lord. O that I could feel the least hope that I shall not be a castaway at the last! All my religion is gone, and everything appears dark, dismal, and gloomy. If I try to draw near to him, he frowns me away. I can see nothing but clouds and darkness, and a fearful looking-for of worse to come. All the sweet things that I experienced years ago seem to be gone for ever; and when I look around me, and see my dear children, I cannot but weep." I said, "Well, my dear mother, the Lord has now put your soul into the furnace, to burn up your dross, and when it is consumed, you will come forth as gold. Not a grain of the precious things that you have experienced so blessedly for so many years will be lost in the fire. The same Lord that was with the Hebrews in the natural fiery furnace, and delivered them, will also be with you in the spiritual furnace, and in his own time will deliver you, and you will live to praise and adore him." She replied, "O my child, if I were in your place I should not be afraid of death; but I fear that I shall be lost, and the thought of being separated from my dear children pierces me through." I said, "Well, mother, if you are lost, I shall be lost, and the Bible will prove to be nothing but a counterfeit; and all the gracious men, servants of the Lord, whom you have for so many years loved and esteemed, will prove to be wrong. But the Bible is true; your soul has proved its blessed realities hundreds of times; and the testimonies that you have received from the lips of the servants of the Lord remain the same truths. Nor can all your darkness, hard thoughts of the Lord, temptations, labor, and sorrow, ever alter it. Your soul has not sunk so low as mine when the Lord laid his severe afflicting hand on my late beloved wife. My soul had sunk so low that for a time I gave up prayer, and felt enmity and hatred against his holy Majesty all the day long, with awful curses working in my heart; but I have found mercy, and have been delivered in his own time. Your precious soul is going out after him in longings and pantings: 'And shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily." She said, "O that I could believe that he will appear for me! I believe that I did wrong in going to Dorchester, and perhaps that is the cause of my being in so much darkness. Many times while I was there I have gone up stairs and begged the Lord that I might not be a partaker of their sins." About this time friend D. called to see her, and, after conversing awhile with him, she told him that she feared it was wrong in the sight of the

Lord in her leaving home so long, and staying where there was so much wickedness. The reply and conversation of Mr. D. was a comfort to her mind. In prayer friend D. entreated the Lord that she might pass through the river, telling the triumphs of her King; and frequently afterwards she repeated the words, "O that I may pass the river, telling the triumphs of my King!" She still continued to get worse in both body and mind; and one dark night of sorrow, lamentation and mourning appeared to be almost her continual employment.

Lord's Day having again returned, a few friends called to see her. On being asked how she was, she answered, "O I want to be landed on Canaan's happy shore, and then I shall be better!" She desired an interest in the prayers of the Lord's children, adding, "'The prayers of a righteous man availeth much.' O that the Lord would appear for my soul, that I may not be left to die in darkness." Having felt a little nearness to the Lord the night before, she said, "I want my blessed Lord to come again. He did come to me last night, but he did not stay. I want him to come and abide with me. I do not want him to come and then leave me so long, but I want him to come again and again." A friend replied, "Mother, I believe that the time is drawing near when you will be with him for ever, and then you will have no more cause to complain of his going and returning."

(To be concluded in our next.)

Too many deceive themselves with a presumption of faith in the promises of God, as to things future and eternal; but if they are brought into any temporal trial, they seem utter strangers to the life of faith. It was not so with Abraham; his faith acted itself uniformly with respect to the providences as well as the promises of God.—Owen.

It is no easy lesson to say, from the heart, "Not unto us, O Lord, not unto us!" Self-righteousness cleaves to us as naturally and as closely as our skins; nor can any power, but that of an Almighty hand, flay us of it. I remember an instance, full to the point, and which I give, on the authority of a clergyman, now living, and eminent above many for his labors and usefulness. This worthy person assured me, a year or two since, that he once visited a criminal, who was under sentence of death for a capital offence, I think for murder. My friend endeavored to set before him the evil he had done, and to convince him that he was lost and ruined, unless Christ saved him by his blood, righteousness, and grace. "I am not much concerned about that," answered the self-righteous malefactor. "I have not, to be sure, led so good a life as some have; but I am certain that many have gone to Tyburn who were much worse men than myself." So you see, a murderer may go to the gallows trusting in his own righteousness! And you and I should have gone to hell, trusting in our own righteousness, if Christ had ot stopped us by the way.—Toplady.

### REVIEW.

Apocalyptic Sketches. By Dr. Cumming. First Series. London:

Hall and Virtue. Price 9s.
Signs of the Times. The Moslem and his End; the Christian and his Hope. By Dr. Cumming. London: Hall and Virtue. Price 1s. 6d.

The Coming Struggle among the Nations of the Earth. London: Houlston and Stoneman, Price 6d.

(Continued from page 261.)

The Fall of Babylon is, as regards the Church, undoubtedly the most important incident of the Seventh Vial. By the most important we do not mean the most terrific; but that which is pregnant with the most eventful consequences. The incidents that we have already considered, though in themselves most terrible and severe, affect the Church mainly from her position in, and connection with the world. The vial of wrath is not poured out upon her, but its sprinklings reach her much in the same way as the famine prophesied by Agabus reached the brethren which dwelt in Judea. (Acts xi. 28-30.) On the other hand, the fall of Babylon is the deliverance of the Church; and the same hand which sweeps into destruction that tricked out harlot who has usurped her place and called herself the spouse of the Lamb, raises up from the dust prostrate and desolate Zion. For this reason, as well as from the great importance of the event, though an incident of the Seventh Vial, it is made the subject of a distinct and isolated narrative.

On a subject so difficult, and, as being unfulfilled, at present necessarily so obscure, we offer our thoughts with considerable hesitation; and, at the utmost, can only give a faint and feeble sketch of the more marked and determinate features of the character and end of that wonderful "mystery, Babylon the great, the mother of harlots and abominations of the earth."

Our first point must be to settle who or what is designated by the prophetic pen which in Rev. xvii. and xviii. has drawn her character with such force and decision. Until that question be determined with some degree of probability, we cannot advance one step in opening up her history and end. To this point, therefore, we shall first call the attention of our readers; and as the Scripture here is particularly full and precise, we request them carefully to compare our views with the word of God, that they may be satisfied for themselves whether our statements accord with it or not.

The soundest and best interpreters have all concurred in declaring their opinion that by Babylon is meant the Church of Rome. readers, therefore, will be surprised to learn that there is a modern school of prophecy, chiefly among the Plymouth Brethren, which denies the truth of this interpretation, and refers the predictions concerning Babylon in the Old Testament and the New to a city which they believe is to be literally built on the banks of the Euphrates, on the very site of ancient Babylon. We shall, therefore, devote a larger space than we should otherwise have deemed necessary, to show how completely the description of Babylon in the Revelation coincides with the character of the Romish Apostasy.

Three things seem to form main elements whereby to decide this point,—her name, her character, her seat. Her name is "Babylon;" her character, "the great Whore;" her seat, "a scarlet-colored Beast, full of names of blasphemy, having seven heads and ten horns."

1. First, then, as to the meaning of her name, which we may be sure is highly significant. Her name is "Babylon." This is merely the Greek form of the word Babel, that being the Hebrew expression all through the Old Testament where our translators, following the Septuagint, have adopted the word Babylon. The meaning and origin of the name are both given us in the inspired word of truth. The founding of that great monarchy which fixed its metropolis on the river Euphrates, is the first great recorded event after the floodthe first daring act of rebellion of Nimrod, the mighty hunter; for "the beginning of his kingdom was Babel;" (Gen. x. 10;) and it was probably at his instigation that the tower of Babel was built.\* Whatever name he gave to his slime-built city, it matters not; God himself gave it a name which reaches from the flood to the day of judgment; for by confounding their language and scattering them abroad, he for ever stamped upon the rising city its mystical name as emblematic of that which his soul abhorreth. When the Lord would mark a heinous crime, he calls it "confusion;" (Lev. xx. 12;) and this is the name with which he has branded literal and mystical Babylon, for the word literally means "confusion," according to the Lord's own testimony: "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi. 9.)

Into the history of that mighty city on the banks of the Euphrates, which was thence called Babylon, we need not enter. Suffice it to say, that it is used in the Revelation as a typical name, and as embodying the characteristics of a particular corruption and of a system of confusion which, in proportion to its power and prevalence, has disordered kingdoms, churches, and families for ages and generations.

<sup>\*</sup> Such is the testimony of Josephus:

<sup>&</sup>quot;It was Nimrod who excited them to such an affront and contempt of God, (in building the tower.) He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it were through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into constant dependence upon his power. Now the multitude was very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower."

2. The next thing to be determined is her character. This is most descriptive, and to our mind stamps certainty on her person. She is called "the great whore that sitteth upon many waters"—a shameless, abandoned, dissolute harlot, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." (Rev. xvii. 2.)

The symbols of Scripture, it should be borne in mind, are for the most part precise and determinate. "The church of the first-born, whose names are written in heaven," being the bride of Christ, a church in the Scripture, whether true or false, is represented under the symbol of a woman. The Song of Solomon, Ps. xlv., Isa. liv., Ephes. v. 25–32, Rev. xii., xix., and, indeed, innumerable passages, prove this true of the real Church. An adulterous wife, and especially one who abandons her husband for a variety of lovers, is, therefore, the scriptural symbol for a false or degenerate church. We need not multiply quotations to prove this. There are two chapters in Ezekiel (xvi. and xxiii.) which have drawn out the symbol in language most emphatic and determinate. There can, therefore, be no doubt that the harlot described in Rev. xvii. represents a false and apostate church. So far our way is clear.

Her dress is also described in unison with this character: "And the woman was arrayed in purple and scarlet celour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. xvii. 4.) The gaudy dress, and especially "the purple and scarlet," the favorite colour, made from the Tyrian dye, of the Roman ladies in ancient times, marks her degraded profession; and "the golden cup" probably represents those philtres and drinks with which abandoned women in those days beguiled their

lovers.

But besides her dissolute, abandoned profligacy, another mark is stamped upon her: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." (Rev. xvii. 6.) Lost herself to all restraint or shame, she is maddened with enmity against those who fear God and abhor her deeds of wickedness; and nothing will satisfy her murderous heart but draughts of their blood, which she drinks till her brain is fired and her limbs

stagger.

Let no false delicacy prevent us dwelling on these features. Language less emphatic would be too weak to express God's abhorrence of the crimes of the mystic Babylon. Is there any sight in nature more disgusting to a mind possessed even of ordinary right feelings than a drunken harlot, swearing, brawling, and staggering in the public street? But suppose you were to see that abandoned wretch attack a child of God, say, some quiet, delicate female, strike a dagger into her heart, and with mad joy, like the French women in the first revolution, drink a cup full of her warm life-blood, trampling her corpse meanwhile in the gutter, what bounds could there be to

your grief and horror? Yet this is God's figure to describe the woman in the Revelation.

Before we advance further, let us pause to examine these marks. They will help us to tread all the more firmly in the path of interpretation. Looking up the stream of history, especially the history of the Christian Church, what prominent object meets our eye which at all tallies with this description? What but the Church of Rome agrees with the characters given even to the minutest particular? What a volume of history is contained in her very name! system is a system of confusion from whatever side we view it. As a religious system, if it is not prostituting the word to apply such a term to it, all is a confused heap. True doctrines and false doctrines, the word of God and the traditions of men, the merits of Christ and the mediation of the Virgin Mary, texts of Scripture and decrees of Popes and councils, flaming zeal for piety and religion, and absolving murderers at the foot of the gallows, the name of the spouse of Jesus and the reality of a filthy harlot—what confusion is here! Who has ever read a Papal Bull, or a Pastoral Letter from the Irish Catholic bishops, without being alternately amused and disgusted with the frothy bombast, the pompous, inflated language, full of sound and fury meaning nothing, the misapplied texts of Scripture, the pious lamentations over the increase of heresy, and the denunciations of all who do not burn incense to the immaculate spouse of Christ. Here we have Rome's ancient thunders which shools monarchs, but-minus the lightning which struck them from their thrones; the howling of the caged tiger who would wade in blood, as on the day of St. Bartholomew, but cannot get through the bars. No wonder that her notes are a little confused behind her barriers. How, too, she has confounded all laws, human and divine, setting up her decrees above the word of God and the institutions of man; and what confusion she has ever worked, and is still working, wherever she exists. Is there a government in Europe free from her intrigues and machinations? What confusion she introduced into this country about four years ago, cutting up England into bishoprics as coolly as if we had be ought absolution on our bended knees for our long-standing heresy! Look again at Ireland-what she is now, and has been for centuries. Who understands the Irish character? It seems as if a drop, and a large drop too, of perverseness ran in the Irish blood. This cannot be, as some have thought, the effect of blood and race, the Celtic element in the Irish constitution; but the product of Popery at work upon him for ages, and thus engrained into his very nature. Get him away from his priest as in the United States, and the Irishman is a different being, or, at least, his children are. But Popery, acting through the priest, has so confused his judgment, perverted his moral sense, and distorted his natural views of right and wrong, that to beat to death a Protestant farmer or shoot down an English landlord, is in his eyes no crime. And even in cultivated minds, as has been remarked of the late perverts to Popery, men of education and high moral feeling no sooner drink of her cup than they become

debased and degraded, losing all their perceptions of truth and honor,\* and sinking into vulgar abusive brawlers. Given up to judicial blindness, they receive with doting credulity the lying miracles which sober-minded Catholics smile at; and forgetting all the claims which their native country has upon their allegiance, would sell her into Popish slavery, and as long as she were Catholic, would not care that she ceased to be free.

But we must not dwell too long upon her name, and all that her name imports. Her character is drawn in the Revelation as with a ray of light. As the price of a virtuous woman is far above rubies, so the opposite is the object of universal detestation and contempt. And this is that with which God has branded the mystic Babylon. A harlot is, as we have shown before, the scriptural symbol of a false or degenerate church. Thus, in Ezek. xxiii., the false church of Samaria, under the name of Aholah, and the degenerate church of Jerusalem, under the name of Aholibah, are both depicted under that character. Into the fitness and propriety of the figure we need not enter. The main features are drawn out in the most emphatic language in Ezek. xvi., Hosea ii., and elsewhere, and they embody the leading idea of the spouse of God departing from him, and forming a promiscuous, adulterous intercourse with the world for the sake of her own interest. Now this is an exact description of the Romish Church. Both Scripture and history concur in representing "the faith" of the primitive Roman Church as "spoken of throughout the whole world." First in position, as the great metropolis of the Roman empire; first in persecution and suffering, as under the immediate eye of Nero and his successors; first in influence, as the leading church of the Christian assemblies; and first in faith, as needing, from being the foremost in the fight, the largest share of that heavenly grace; the church at Rome seemed, in primitive times, to occupy the nearest position to Christ in outward manifestation. But this position, which drew to her the hearts and obedience of her sister-churches. as time sped on and gave her worldly power and dignity, she awfully abused, and turned her spiritual influence into an engine of worldly exaltation. Thus it is said of her, that "the kings of the earth committed fornication with her"-meaning thereby, that a worldly connection was formed between her and them, they availing themselves of her religious influence to secure their dignities and thrones, and she lending them her moral support in exchange for their carnal protection. It is not said that she committed fornication with "the inhabitants of the earth." No; she reserved her favors for the high and mighty; but she made the rest "drunk with the wine of her fornication." By this we understand her doctrines, and chiefly her idolatrous practices in the worship of the mass, of

<sup>\*</sup> How striking is the testimony to this point of the present Bishop of Oxford, a man who knows, or ought to know them well, his own brothers, if not himself, being pretty deeply tainted with the same disease. "Who needs to be told that Romanism is a system which so saps honesty in men's minds that there is nothing dishonest which is not thought holy?"

the Virgin Mary, and images of the saints. All her leading doctrines, and all her ceremonies, if carefully examined and analysed, would be found intended and calculated to drug the conscience, intoxicate the mind, and entangle the affections. Confession, absolution, the merits and miracles of the saints, the virtue of celibacy, and the efficacy of the hair shirt and the scourge, all stupify the conscience if ever alarmed and distressed; her gaudy ceremonial, with the soft strains of music floating in the air, the subdued light through the painted windows, and the smell of incense stealing over the brain, addressing themselves to every sense, lull them into that trance-like state of dreamy nothingness, a larger measure of which is the opium eater's elysium; and the continued administration of these philtres and love-potions gradually beguiles the affections till husband, wife, children, relations, property, with the nearest and dearest ties of life, all seem insufficient to yield up as offerings to this insatiate idol of the heart. But besides this more refined species of drunken fanaticism, she sanctions the actual worship of images. Than this nothing is more intoxicating. Idolatry has on the human mind an influence of a peculiar nature; perhaps the words "drunken lust" convey the idea most accurately. This is most emphatically seen in the mad revels of Juggernaut; but Popish countries exhibit scenes almost as characteristic of this wild ungovernable enthusiasm. doctrine intoxicates the mind and the image engages the carnal affections. Thus the belief in the mediation of the Virgin Mary, intoxicating the judgment, confuses all views of Christ as the only Mediator, and the visible representation of her form draws out the idolatrous love of the heart toward her as an object of sensuous worship.

Her dress is as characteristic as her name and conduct: "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. xvii. 4.) Who is ignorant of the gorgeous dresses, and especially the purple and scarlet, in which the Popish ecclesiastics are decked out at their grand theatrical shows? It would seem as if, stricken by a judicial blindness, those proud prelates did not see themselves thus marked out by the hand of God for destruction. "Gold, and precious stones, and pearls"—these and kindred ornaments which dazzle the eye, feed the senses, and allure the carnal mind, thus drawing away the heart from everything gracious and spiritual to enamor it of glitter and show, are the especial arts of this apostate church. Man having lost all knowledge of God, and being sunk in carnality and death, can never worship Him in spirit and truth till regenerated by a divine power. He, therefore, doats on a religion that charms and feeds the senses. All these baits the Romish Church has pressed into her service. Music, painting, architecture,—and who can sing like Italian musicians, who paint like Raphael and Correggio, who build like Catholic architects?—are all used to seduce the mind into something rapturous and ecstatic, or solemn and soothing; all which feelings, as being distinct from and elevated above our usual common-place thoughts and sensations, wear

the air of devotion and religion. This is "the golden cup full of abominations" whereby the natural mind is drugged into a misty. dreamy fanaticism, and, intoxicated with new and pleasing sensations, fancies itself on the very borders of heaven when it is wandering confused amidst the mists of hell.\* Here lies the main strength of Popery,-that it is adapted not only to the lowest, but the highest tastes of our carnal mind. It suits poor Pat in his cabin, who in the priest sees his mediator, and in the mass his god: it suits the refined man of taste, whose eyes and ears it charms with its pictures, buildings, and requiems; it suits the common mass, who love a religion which does not require anything spiritual, but to have their senses fed by outward show; and it suits the religiously disposed, by giving them plenty of fasts and feasts, almsdeeds and prayers, absolving their consciences when uneasy, and elevating them sometimes into a dream-land of devotion, where they fancy themselves the greatest saints on earth.

But her character would not be complete without one additional feature that stamps her, if possible, with deeper dye: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration." (Rev. xvii. 6.) Well might holy John wonder with great astonishment, as the word literally means, to see this base wretch drunken with the blood of saints and martyrs. How true, how forcible the expression, "drunken with blood!" History teems with instances of the maddening effect of blood on the human mind, especially when shed by the hand of fanatic persecutors. Alike unfathomable and unspeakable are the depths of cruelty and ferocity in the heart of man; and when these depths are stirred up by the innate enmity of the carnal mind against the saints of God, a frenzy bursts forth which, but for the restraining providence of the Most High, would not leave Christ one member on earth. This persecuting spirit is in the heart of every man; but Rome alone has reduced it into a system. Witness her crusades against the Waldenses and Albigenses, the dungeons of the Inquisition, with their infernal apparatus of racks and tortures, the Spanish auto-dafés, the fires of Smithfield, the massacre of St. Bartholomew, the Irish rebellions, and at the present day the ferocity of the Popish mobs against any who desert or oppose their creed. What torrents

"For Eve,
Intent now wholly on her task, nought else
Regarded; such delight till then, as seemed,
In fruit she never tasted, whether true
Or fancied so, through expectation high
Of knowledge; nor was Godhead from her thought,

That now
As with new wine intoxicated both
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the earth."—"Paradise Lost."

<sup>\*</sup> This Milton represents as the effect upon our first parents of eating the forbidden fruit:

of blood has this drunken harlot shed without scruple, remorse, or shame! When did she ever drop one tear over her victims, or what one word of repentance has she ever uttered for their blood, poured forth by her hands like water?

3. We have now to fix her seat. Two leading points determine

this with the greatest precision:

(1.) "She sitteth upon many waters." This is interpreted by the angel thus: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. xvii. 15.) What is the title which the Romish Church has so proudly arrogated to herself? Catholic. And what does Catholic mean? Universal; that is, a church not limited to one nation or country, but as wide as Christianity itself, embracing all nations as her rightful inheritance. What other church ever embraced so many peoples and countries, nations and tongues? Italy, France, Spain, Portugal, Austria, Bavaria, Belgium, great parts of Germany and Switzerland, Ireland at the present moment are, and in former times England and Scotland, and in fact the whole of Europe were subject to the see of Rome. Well might that false apostate church say, with the proud King of Assyria, "And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."

(2.) The next mark of her seat is still more determinate,—The woman sits on a beast having seven heads and ten horns. What is represented by the seven heads is thus explained by the angel: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." (Rev. xvii. 9.) That the city of Rome was situated on seven hills is known to every schoolboy. Poets and historians have alike sung and celebrated these seven hills, familiar as household words to the Roman people, and as well known to every citizen of ancient Rome as Holborn or And that even there the Strand to the inhabitant of London. might be something more determinate still,—a finishing stroke to decide the matter beyond all dispute or controversy, the angel adds, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. xvii. 18.) Observe the present tense, "which reigneth," now reigneth, at the very time when the angel speaks. What great city reigned over the kings of the earth when the Revelation was given (say A.D. 96) but Rome? The "kings of the earth," that is, those princes who were allowed to retain their crowns, were all subject to Rome, from the river Euphrates to the Grampian hills. They received her proconsuls, fed her armies, embraced her institutions, obeyed her laws, spoke her language, and paid her tribute.

We have dwelt long on this point because a new school of interpretation, as we have before hinted, has arisen which totally denies the applicability of Babylon to the Romish Church, and refers the fulfilment of this prophecy to a future Babylon, at present non-ex-

istent, but to be built literally on the river Euphrates.

That there are difficulties attending the predicted fall of the Apocalyptic Babylon—a point at which we have not yet arrived we fully admit; but that the characters we have traced out are most fully applicable to the Romish Church seems to us beyond the reach of controversy. To ignore the whole book of Revelation for near two thousand years, and seal it up to a distant day, when the Lord expressly gave it "to shew unto his servants things which must shortly come to pass," seems to us arbitrary and forced indeed. Is it consistent with the character of God and the usual strain of the prophetic word, to leave his church and people wholly in the dark as to the existence and nature of a system like that of Rome? The book of Revelation was the grand armoury from which Luther and the Reformers drew their weapons. There Luther learnt that Rome was Babylon and the Pope Antichrist; and when this flashed on his mind it cleared his conscience of a thousand scruples, nerved his arm to strike home, and, in fact, decided the Reforma-However the views of Luther and John Knox may be disregarded and set aside, it is most plain, from their writings and protests, that they interpreted the great Whore to signify the Papal Church, and it is equally evident that, but for this conviction, their right hands would have been paralysed. Knowing, as we now know from the history of the period, how slowly and hesitatingly the Reformers, and Luther in particular, advanced to the grand determining point, that the Romish Church was corrupt and apostate, they would never have ventured so far as to denounce it and separate from it, had they not had the light of the Revelation to guide them.

The fall of Babylon is so intimately and closely connected with the history of the Beast on which she sits, that the one cannot be considered without the other. As our views of the Beast are somewhat different from those generally entertained, we feel that we should not do justice to them unless drawn out at greater length than our present limits will admit. This, therefore, will, God willing, form the subject of

"And all the people did say, Amen. Men's souls were seized with a holy dread. They saw nothing less than Antichrist seated on the pontifical throne. This new idea, an idea that derived intense interest and power from the descriptions of the prophets, thus launched by Luther into the midst of the men of his age, inflicted the most terrible blow upon Rome. Faith in the word superseded that which the Church had till then engrossed; and the Pope's authority, after having so long been an object of popular adoration, now became an object of hatred and terror."—D'Aubigné's "History of the

Reformation."

<sup>\* &</sup>quot;A Roman theologian, called Ambrose Catharin, had written against him. 'I will stir the bile of this Italian beast,' said Luther, and he kept his word. In his reply he proved, by the revelations made to Daniel and St. John, by St. Paul's Epistles, and those of St. Peter and St. Jude, that the kingdom of Antichrist, foretold and described in the Bible, was the Popedom. 'I know for certain,' says he, in conclusion, 'that our Lord Jesus Christ lives and reigns. In the strength of this faith I should not fear many thousand popes. May God visit us at last according to his infinite power, and make to shine forth the day of his Son's glorious coming, in which he will destroy that wicked one. And let all the people say, Amen.'

our next, and we hope concluding number on this subject. We cannot, however, forbear adding our persuasion that little fear need be entertained of the revival and reign of Popery. Her days of power and supremacy, we believe, are gone by, never to return. Before she expires she may manifest convulsive movements, which, like those of a dying enemy, may alarm the timid, as if indicative of returning strength. But the Popery of the Middle Ages, the day when Rome's proud prelates trode on the necks of emperors and made kings hold their stirrups, is gone never to return; and we believe that we shall no more see Pope or prelate at the head of English councils than we shall see mail-clad knights leading armies in the field, or Kentish yeomanry deciding battles with bows and arrows, as at Cressy and Agincourt. A few hungry curates or pompous archdeacons may button up their waistcoats and lengthen their coat tails, may teach the parish children to chant the responses. and may date their letters from the feast of St. Swithin, or the vigil of St. Barnabas; but the sound sense of the country laughs at them, and men in our day who have any force of mind so as to influence public opinion, which in fact governs the country, will never put their necks under the foot of a shaven priest, whether at Rome or Westminster. In our view, the doom of Rome is as much written as the doom of Babylon on the walls of Belshazzar's palace. It is written in the word of God, in the signs of the times, and in the opinion of all reflecting men; and that doom never can be re-

But though we have no fear of Popery ever regaining her ancient seat, at least under its ancient or even present form, we confess we have our apprehensions from another quarter, for we see, if we misinterpret not the prophetic scroll, looming in the dim and distant horizon, a power more fearful than Popery ever was, or from its nature ever could be. Popery suited the Middle Ages. Superstition then held sway over the minds of men, locked up in darkness and ignorance. But the printing press has dispelled superstition and brought in—what? A monster as much more formidable than Popery as knowledge is stronger than ignorance. That monster is Infidelity, and what we have to fear is not the Popish, but the Infidel Antichrist.

But our views upon this point we must defer to a following number.

Another sign of a broken heart, is a crying, a crying out. Pain you know will make one cry. Go to them that have upon them the anguish of broken bones, and see if they do not cry; anguish makes them cry. This, this is that which quickly follows, if once your heart be broken, and your spirit indeed made contrite.—Bunyan.

The love of Christ is no hypocrite. I grant some can for a time put a fair face on it, when Christ is absent; but most of the saints then look as a bird fallen from the raven, as a lamb fallen out of a lion's mouth, as one too soon out of bed in the morning. O sick of love! O show him! I charge you tell him, watchmen, daughters of Jerusalem, that I am sick of love.—Rutherford.

#### POETRY.

#### THE OMNIPOTENT GOVERNOR.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wouderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—(Isa.ix.0.)

What can't Jehovah do?
What can't his power perform?
The government his shoulder bears;
But this I slowly learn.

He surely does control
The woes with which I'm press'd;
Regards the breathings of my soul,
When I his aid request.

O were it not that I
Could flee unto his throne,
When tribulation's waves run high,
I were a wretch undone.

But to his praise I sing, Though oft the tempests toss; They only to his footstool fling, And I sustain no loss.

Ah! when the storms begin, What groundless fears arise;

My confidences buried scem,
And lost my former joys.
But better than my fears,
I do the sequel find;
And though I often sow in tears,
My Friend continues kind.
When he commands a calm,
I smile on what is past,
Would never feel the like again,
But firm my anchor cast.
The power belongs to thee;
I daily prove it true;
O make it manifest in me,
For I can nothing do.

Thou hast delivered me, When fill'd with sore distrust; Thou dost deliver still, I see, And wilt, I humbly trust.

If the law do not justify and give life, much less do works justify. For when Paul says that, "the law giveth not life," his meaning is, that works also do not give life.—Luther.

In canvassing this momentous truth, let us begin where God himself began, namely, with election. To whom are we indebted for that first of all spiritual blessings? Pride says, "To me;" self-righteousness says, "To me;" man's unconverted will says, "To me." But faith joins with God's word in saying, "Not unto us, O Lord, not unto us, but unto thy name" be the whole glory of thy electing love ascribed. Thou didst not choose us on supposition of our first choosing thee, but through the victorious operation of thy mighty Spirit, we choose thee for our Portion and our God, in consequence of thy having first and freely chosen us to be thy people.—Toplady.

It is no truth of God that some teach, that the justified in Christ are of duty always tied to one and the same constant act of rejoicing, without any mixture of sadness and sorrow. For so they cannot obey and follow the various impressions of the Lord's absence and presence, of Christ's sea-ebbing and flowing, of his shining and smiling, and his lowering and frowning. The faith of a justified condition does not root out all affections. If there be sin remaining in the justified, there is place of sadness, for fear, for sorrow; for the scum of affections is removed by Christ, not the affections themselves. It is a just and an innocent sorrow, to be grieved at that which grieves the Holy Spirit; and when the lion roars, all the beasts of the field are afraid. Grace makes not Job a stock, nor Christ a man who cannot weep.—Rutherford.

#### THE

## GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 9; Rom. xi. 7; Acts vin. 37, 38; Matt. xxviii. 19.

## No. 227. NOVEMBER, 1854. Vol. XX.

# A LETTER TO A FRIEND, BY THE LATE MR. GOULDING.

My dearly beloved, but above all beloved of God and called to be

a saint, peace be multiplied. Amen.

Yours came duly to hand, and Zoar (little one) truly was its name; but whether long or short, I am always glad to hear from you, and to hear of your prosperity never fails to give me much pleasure. I have, God willing, some work before me, and therefore I shall not spend much time in introduction, but come to it at once, and it is intended to be chiefly on the 49th Psalm. In the first place I will endeavor to shortly paraphrase the psalm, and then dwell particularly upon one verse of it.

In the 1st place David calls upon all to be attentive, verses 1 and 2: "Hear this, all ye people; give ear, all ye inhabitants of the

world; both low and high, rich and poor, together."

Then, in the 2nd place, he gives us an introduction to something particular that he is going to say, in verses 3 and 4, thus: "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. I will incline mine ear to a parable; I will open my dark saying upon the harp."

And this parable and this dark saying he puts forth in the 3rd place, in verse 5; thus: "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" This is the parable; this is the dark saying which he puts forth upon

the harp.

Then in the 4th place, he goes on to give a wonderful account of a covetous worldling, whose happiness lies in the pleasure and wealth of this world, from verse 6: "They that trust in their wealth and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; that he should still live for ever, and not see corruption." Then in verse 11 he tells us what their thoughts are: "Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names." This is their honor and glory; but, continues he, "Nevertheless, man being in (this) honor abideth not; (long in it, death overtakes him;) he is like the beasts that perish;" that is, he dies as destitute of hope of heaven as a beast does, and as earthly honors

and riches are their honor, so "This their way is their folly; yet their posterity approve their sayings," justify them in their conduct, speak of the same things, follow them in the same way, and seek after the same honor. "Selah!"

Then, in the 5th place, we have the end of these set forth in verse 14: "Like sheep they are laid in the grave; death shall feed on them;" both soul and body shall be subject to it. And in the 19th verse it is declared, that "he shall go to the generation of his fathers; they shall never see light;" and if so, then they shall go into everlasting darkness; their beauty shall consume in the grave Then he sets forth the blessed state of the from their dwelling. righteous, and how far they excel the wicked in riches, honor, and glory: "The apright shall have dominion over them in the morning;" by which is to be understood, that the upright here mean all that are in time brought to believe in the Lord Jesus Christ and to love "The upright," says the spouse of Christ, "love thee;" and all that die in this state in faith and in the favor of God, they shall be raised from the dead a thousand years before the wicked. Blessed and holy is he that has part in the first resurrection, for on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, and this thousand years' reign with Christ is the dominion or reign of the upright here spoken of, as we have it confirmed by the time when the wicked are raised: "But the rest of the dead (that is, the wicked dead) lived not again until the thousand years were finished." When this world shall be burnt up and the wicked in it, it is called midnight: "At midnight there was a cry made, Behold, the bridegroom cometh." And when Christ and all his people enter into the new earth, (the marriage chamber,) that is morning, the morning of a thousand years day. And in this morning it is that the upright in Christ shall have dominion over the wicked.

Again, 6thly, after David had compared the state of the righteous and the wicked, then, in verse, 15 we have him rejoicing in hope of the glory of God: "But God will redeem my soul from the power of the grave; for he shall receive me. Selah." That is, I shall, at death, escape the damnation of hell, and be received into everlasting glory as one of the trophies of Christ's victory, as the purchase of his blood, when, as in the 20th verse, "Man that is in (earthly) honor, (and not possessed of that honor that comes from God only, viz., that of the adoption of sons,) and understandeth not, (has no understanding of the state of his soul, of Christ Jesus, of the everlasting love of God, of the pardon of sin, of the justification of his person, of the faith of God's elect, or "a good hope through grace," every one that is destitute of the understanding or knowledge of these things,) is like the beasts that perish;" not that he at death is annihilated as beasts are, for the soul is an immortal principle, and shall for ever exist either in happiness or misery; but the meaning is, as observed before, he shall die without hope, and shall be for ever banished and separated from the presence of God, which will be finally done in the great day of judgment under this sentence,

"Go, ye cursed, into everlasting burnings, prepared for the devil and his angels." This is the end of all them that lay up for themselves treasure on earth, while they are destitute of the true riches or are not rich towards God. And this brings to my mind an account I heard of a person a little while ago. He was so miserable he would hardly allow himself the bare necessaries of life; his soul was set upon getting money, and having been some time ill, a few days bebefore his death the woman at whose house he lodged asked him how he did? to which he replied, "I am very ill." Says she, "I hope God will be pleased to make a change one way or other." To which his answer was, "Aye, but what a sad thing it is to die, to be taken away out of this world just when a person is establishing a business." He had scraped together about £1,000 or £1,400, and you see when this was accomplished, he then went to "the generation of his fathers," never to see light. O how exactly was the description of the Psalmist fulfilled in this person, who was a countryman of ours, and died thus very lately! O the deceitfulness of riches! They promised him much happiness; but as soon as he lift up his eyes in hell, like the rich man in the gospel, then he would see how they had deceived him. O blessed be God for giving us a better treasure, a treasure in the heavens, "where neither moth nor rust doth corrupt, where thieves cannot break through nor steal," and which we ever continue the owners of! All other treasure but this makes itself wings and flies away to others. O blessed be God for Jesus Christ and all his saving benefits! But now I return to the 5th verse of this psalm, which has puzzled many, and by God's help I will endeavor to set it before you as clearly as I can. I have often had this come into my mind, but never so as to treat upon it until now; the words are, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" I shall therefore treat upon these words under three different heads, viz.:

- I. What David here means by "the iniquity of my heels."
- II. What it is to be compassed about with these, and show that it is an evil day.
- III. That though this be an evil day when the iniquity of a person's heels compass him about, yet there are no just grounds to be afraid, as David declares, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?"
- I. First, then, what David means when he says, "the iniquity of my heels." This verse wonderfully puzzled and perplexed Mr. J. Hervey, as we see in his sixth dialogue, between Theron and Aspasia. There he is representing Aspasia's paying a visit to Theron, who had a son named Eugene. Theron, having occasion to withdraw for a little time, Aspasia and Eugene began to amuse themselves with some curious paintings. After viewing many, they at last come to one representing Saul's coming upon David in the wilderness of Maon, with the wings of his army, almost entirely surrounding him and his 600 men; for so critical at that time was his

situation, that while Saul and his men were on one side of the mount, David and his men were on the other. But as God is a God of truth and faithful to his promise, he ordered matters so as, just at this critical juncture, to cause messengers to arrive with this message to Saul, saying, "Haste thee and come, for the Philistines have invaded the land; wherefore Saul returned from pursuing after. David." Thus was the Lord's salvation displayed towards his servant David in the time of the greatest extremity. And here we evidently behold that the hearts of all are in God's hand, and that he turns them whithersoever he pleases; that he is infinite in wisdom and almighty in power. But to return. Mr. Hervey, upon the wings of Saul's army compassing David about, brings in a note about this 5th verse, and I shall give it verbatim:

"To this or some such incident may be applied a passage in the Psalms. which in our translation is very obscure, has scarce any sense, or, if any, a very unjustifiable one, 'Wherefore should I fear in the days of evil, when the wickedness of my heels compasseth me about?' (Ps. xlix. 5.) Wherefore the reason is very apparent; when wickedness cleaves to a person's heels, or habitually attends his goings, it raises an army of terrors; it unsheaths the sword of divine vengeance, and levels at his guilty head every threatening in the book of God. Surely, then, another translation should be given to the words and a different turn to the sense; and another translation the words will bear, a different sense the connexion demands: 'Wherefore should I fear, when wickedness compasseth me about as at mine heels?' This is a free-spirited interrogation. This implies a great and edifying truth; from this also the verse not only appears with propriety, but with beauty. When wickedness or the wicked attempts of wicked men compassing about surround me, threaten me on every side, nay, when they are upon my heels, just upon the point to overwhelm and crush me, so that danger seems both inevitable and imminent, yet even then, having God's almighty power and inviolable faithfulness for my protection, wherefore should I be alarmed? No. Confiding in such a Safeguard, I will bid defiance to my enemies and bid adieu to my fears."-Dialogue VI., page 215, sixth edition.

Now in the first part of this note I can by no means agree with Mr. H., that, according to our translation, it refers to habitual sinning; neither do I think that a new translation is requisite to understand the real meaning; neither do I think a new translation requisite to take away actual sin being attached to it. Actual sin is not meant. I do not believe at this time that David was a graceless man; that he was in his sin, destitute of pardon, and free from righteousness. Had he been in such a state, he would have been under the curse and wrath of God and exposed to eternal death, and then there must have been abundant cause to have been afraid. No. I look upon it, that when he uttered these words he was accepted in Christ the Beloved; that he was under the blessing of pardon; that he was in a justified state; that his conscience was purged from guilt by the blood of Christ; that he was delivered from vindictive wrath, from under the curse of a broken law; that he was "passed from death unto life;" and that his body was a temple of the Holy Ghost. And were this not his state, how were it possible he could "rejoice in hope of the glory of God?" as he does in the 15th verse, when he says, "But God will redeem my soul from the power of the grave, for he shall receive me. Selah." Here we see he was in the

full assurance of faith and hope of eternal glory. But before ever this can be the case, the conscience must be purged from guilt, pardon must be proclaimed, righteousness must be imputed and applied, Christ with all his saving benefits must be received; and when this is the case, Christ is formed in the heart the hope of glory, but never till then; and so says the apostle Paul, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. v. 1, 2.) Here we see, before any person can "rejoice in hope of the glory of God," they must be in a state of grace; and as David did thus rejoice, so he was in a state of grace; and if so, habitual sin was not with him,—the reigning power of it was destroyed. The love of sin was cast out of his heart, and the love of God was shed abroad in it. This "iniquity of the heels," therefore, cannot mean habitual sin.

Again, further. The second part of this note sets it forth in the new translation, "Wherefore should I fear in the days of evil, when wickedness compasseth me about as at mine heels?" and then goes on to prove that with this turn it is beautifully representative of wicked men compassing him about. It is very well in this sense, for he speaks of them often as compassing him about. Ps. xvii. 11, speaking of the wicked, he says, "They have now compassed us in our steps." Again he says, "Many bulls have compassed me," (this means wicked men.) (Ps. xxii. 12.) Also, in verse 16, "For dogs have compassed me; the assembly of the wicked have enclosed me." And putting all these together, when faith was in exercise he could triumph over them all, for, says he, "Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident;" (Ps. xxvii. 3;) as much as to say, in the words of the text, and agreeable to Mr. H.'s definition in the latter part of the note, "Wherefore should I fear in the days of evil, when the iniquity of my heels, or iniquity as at my heels, shall compass me about?" True, he had no just cause to fear such enemies as these; but fear from these did come upon him at times when faith was out of exercise. Hence we have him, soon after his deliverance from Saul at the wilderness of Maon. declaring, "I shall one day perish by the hand of Saul." This fear he had, we see, but he had no cause for it; for as God had declared that he should be king over Israel, he was as sure of it then as if he were already on the throne. And hence again, when faith was in exercise upon God's promise, he then hated himself on account of his infidelity and his groundless fears, as we do, and, to the Lord's honor, declares at one place the assurance of succeeding to the throne of Israel only from God's promise; thus, "God hath spoken in his holiness; I will rejoice, (in hope of possession,) I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim is also the strength of mine head; Judah is my law-giver; Moab is my wash-pot; over Edom will I cast out my shoe. Philistia, triumph thou because of me." Thus he rejoiced in hope of a promise of possession and into possession. When

the time of the promise was up, he came to it; and as he had this promise, and God was thus on his side, thus for him, who could be against him? None could defeat God's promise; therefore, when fears came upon him from the wrath and power of his enemies, it was without cause; infidelity was the root of them all. Therefore, when faith was strong, he might well express his surprise and disallow of them all, in the words of the text, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" But still, I do not think this is the best sense of the Psalmist's meaning; by no means. He says he will "incline his ear to a parable," that he will "utter his dark saying" upon his harp; and I believe his "parable" and his "dark saying" do not mean actual transgression, for there is always cause enough to be afraid of it; nor habitually sinning in an ungodly state; for it is clear when he spoke this he was not in such a state, nor so much the wicked's compassing the righteous about. I do not think that any of these things mean, strictly speaking, what David sets forth by the sin-

gular expression of "iniquity of my heels."

But then, what do I understand by it? I will tell you. I believe this "iniquity of the heels" means that body of sin and death, or that old man, or that original corruption that is permitted to oppose every branch of God's good work of grace in the soul, which dwells in every chosen vessel all the while he continues in this world; and I believe that this inbred corruption, which continually wars with and struggles against the principle of grace planted in the hearts of all the elect, is called the "iniquity of the heels," in opposition to, and to distinguish it from, unpardoned guilt and sin in the conscience, and from the desperate sinfulness that reigns and rules in every ungodly sinner's heart; and by calling it the "iniquity of the heels" it is to show that though it will follow us in every branch of duty, cleave to us in every means, perplex and trouble us at every turn, when we are pressing forward with diligence in the heavenly race, yet shall never bring us under the vindictive wrath of God again.—never under the curse of the law, never into a state of death or condemnation; and it is to let us know that our old man was crucified with Christ, and that upon the cross he bore in his own body not only our actual transgressions, but also the weight of original sin, and so by his crucifixion and death made an end of all sin; for the whole body of sin was destroyed by the circumcision and meritorious death of Christ. Hence his human nature is expressly called a heel which was bruised: "I will put enmity between thy seed and her seed; it shall (that is, Christ the promised seed) bruise thy head, and thou shalt bruise his (that is the devil's) heel." Now, this takes in the dreadful sufferings that Christ as man waded through in both soul and body. Sin was the cause of it all, and all sin is of the devil; and it was the devil that worked in and stirred up the scribes and pharisees to exercise such cruelties upon his body and also his spotless soul, by the imputation of our sin, and God's wrath was exposed to all the rage and malice of devils. "My soul," says he, "is exceeding sorrowful, even unto death." The Father also

hid his face, which made him cry out, "My God, my God, why hast thou forsaken me?" But after this dreadful conflict was over, and he was put to death in the flesh, then, by this bruising his heel, not only the guilt of sin was purged from all God's elect which came upon them by actual transgression, but also that held forth by David under the phrase of the "iniquity of the heels," or original sin, or that corruption of nature, in all them called by grace and to be called, and which, with the principle of grace implanted in the believer's heart, was a continual warfare. This is the "iniquity of the heels," I humbly conceive, and is the same that so dreadfully exercised Paul, as we read in Rom. vii., when he says, "For that which I do I allow not; for what I would, that I do not; but what I hate, that I do." "I find, then," says he, "a law, that, when I would do good, evil is present with me; for I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" this Paul's body of death which he carried about with him was just the same as David calls the "iniquity of his heels compassing him about," and the same as he elsewhere calls a running sore, "My sore ran in the night, and ceased not; my soul refused to be comforted." Also the same as he means when he says, "My loins are filled with a loathsome disease;" and the same as what Solomon calls the "plague of the heart." "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?"

(To be concluded in our next.)

It is enough to fill the soul of any man with horror and amazement, to consider the ways and ends of most of them that are entrusted with this world's goods. Is it not evident, that all their lives they seem industriously to take care that they may perish eternally?—Owen.

Once being at an honest woman's house, I, after some pause, asked her how she did? She said, "Very badly." I asked her if she was sick? She answered, "No." "What then?" said I, "are any of your children ill?" She told me no. "What," said I, "is your husband amiss, or do you go back in the world?" "No, no," said she, "but I am afraid I shall not be saved;" and broke out with a heavy heart, saying, "Ah, goodman Bunyan, Christ and a pitcher! If I had Christ, though I went and begged my bread with a pitcher, it would be better with me than I think it is now." This woman had her heart broken; this woman wanted Christ; this woman was concerned for her soul. There are but few women, rich women, that count Christ and a pitcher better than the world, their pride and pleasures. This woman's cries are worthy to be recorded; it was a cry that carried in it not only a sense of the want, but also of the worth of Christ. This cry, "Christ and a pitcher," made a melodious noise in the ears of the yery angels.—Bunyan.

### HOPE STILL IN GOD.

Dear Friend,—I take the liberty to write these few lines to you, as my mind has been much exercised at different times about writing to you or to Mr. C., to tell you a little of the feelings I have been the subject of. When I came before you I was in a very dead, unfeeling state of soul but I do hope the Lord kept me honest, so as not to speak of things that I had not really felt and known in my soul. After I got home that night, I began to sink very low, and Satan seemed to tempt me to believe that I was a deceived character, and that it was already made manifest to some of the Lord's people, and would very soon be to all. O I thought I should never come to A—— to chapel any more; and I was very much tried about going to the prayer meeting on the Tuesday evening, for it seemed to me to be a most dreadful thing to be a Christian by profession and not in reality.

I well recollect once sitting in the chapel on a church meeting night, and seeing all the members of the church go into the vestry; and when the last went in, they shut the door. This passage of Scripture immediately struck me very forcibly, "And they that were ready went in with him to the marriage, and the door was shut." O what a solemn feeling I had! O, I thought, if it should be the case with me, and I should be one amongst the thrust out! How I wept and cried, and begged of the dear Lord that he would make me a Christian indeed, whatever it might cost me! I mentioned the case afterwards to my dear sister-in-law, and she said. "Perhaps you ought to have been there instead of me." I admired the grace that was in her in esteeming others better than herself. But when Tuesday night came for our prayer meeting, O what a struggle I had! How to go or how to stay away, I knew not. has been a great trial to me many times to get there; but sometimes when most tried I have found the season most sweet. But not so at that time; all was darkness and gloominess. lower and lower in my soul's feeling, so that I had almost got into that very feeling which I so much dreaded, utter despair. I had but the least gleam of hope that there was any mercy for me, or any salvation provided for me. I remained in that dreadful state until Thursday morning, laboring under the temptation to give it all up, until between 7 and 8 o'clock. I was then led to look back a little on past favors and mercies. All at once this precious verse came with power to my soul:

> "That soul that on Jesus has lean'd for repose, I will not, I will not desert to his foes; That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake."

O what a change this made in my feelings! The enemy began to try me again by saying, that was not Scripture; it was only a verse of a hymn; and I began to beg of the Lord to give me some word out of his own book of truth. And blessed be his holy name, these words came with such sweetness and power, "Who is this that

cometh up out of the wilderness leaning on her beloved?" After this the enemy left me; and O what a sweet time I had in the barn where I was at work! I firmly believe I never shall forget it.

Before this I did not want to see any of the Lord's people, much less to speak to them; but now I longed to see them. I called on one whom I love and esteem, Mrs. S., as I went home to breakfast. and told her what had taken place. Dear woman, she seemed very pleased to hear it. She said she could almost tell my feelings. the prayer meeting the next Saturday I was brought to question the reality of it; but on the next morning, being the last Sunday in May, Mr. T. was led to take these words for his text, "Wherefore, gird up the loins of your mind; be soher, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Never before did I have any text come home to my soul with such power and savor. Every word seemed to be spoken to me as much as if there had been no one else in the chapel; and the sermon seemed all for me. O how it did "gird up the loins" of my mind, and enable me to "hope still in God," who is, I humbly trust, "the health of my countenance, and my God."

I must conclude, wishing you and your brother deacon grace and wisdom from above, to guide and direct you in every part of the office you fill. I trust I can say from my heart, I hope the Lord's blessing may rest upon you as a church, and upon your pastor. May his "bow still abide in strength." May the Lord still encourage him in the work of the ministry, by giving him more seals to his

ministry and souls for his hire.

Dorchester, Sept. 23rd, 1852.

J. T.

I hope to hear that you get worse and worse; sick, sorry, languishing, faint, tired, weary, and determined to give all up; sick at heart, and dying for love; for, when our strength is all gone, when sick indeed, and wretched, then we shall hear the voice of the Son of God and live.—Huntington.

Free will has carried many a man to Tyburn, and, it is to be feared from Tyburn to hell; but it never yet carried a single soul to holiness and heaven. "O Israel, thou hast destroyed thyself;" free will can do that for us; "but in me," says God, "is thy help." free grace must be our refuge and our shelter from our own free will; or it were good for the best of us that we had never been born.— Toplady.

Go to the table of the Lord. If you cannot rejoice, go and mourn Go and "mourn that Saviour, whom by your sins you have pierced;" (Zech. xii. 10;) go and lament the breaches of that covenant which you have there so often confirmed. Christ may perhaps "make himself known unto you in the breaking of bread," (Luke xxiv. 35,) and you may find to your surprise, that he has been near you when you imagined he was at the greatest distance from you; near you when you thought you were cast out from his presence.— Doddridge.

### OBITUARY.

## ELIZABETH TOPP. (Concluded from page 315.)

On April the 10th, my mother was in great distress of soul. She When I entered her room, her heart was full of sent twice for me. sorrow, so that I felt it a trial to see her. She looked up at me with tears running down her face, and said, "My dear child, you lienear my heart; will you not come and see me during the little time that I am with you?" I asked her how she was in her mind? She went bitterly, and said, "Very dark and gloomy. I am afraid that I shall be lost, after all; for it is said, 'He that endureth to the end shall be saved;' and I am afraid that I have been all my lifetime deluded, and shall perish at last." I said, "No, my dear mother. your soul is bound up in the bundle of life, and never can be lost. Satan and unbelief may tell you it can, and cast all this dismal gloom over your past experience, and hide every evidence and landmark from your view, but, with Job, your life is preserved, and your soul can never perish, for your blessed Lord is of one eternal mind; and not Satan or all his agents can ever turn him. Here shines the doctrine of election and the final perseverance of the saints most blessedly,—once under the righteous favor of the Lord, you are under his favor for ever; once washed in the blood of the Lamb, you are for ever clean. He gives unto his sheep eternal life, and they shall never perish; for they are engraven on the palm of his hands; and their walls are continually before him. Your blessed Lord Jesus has fought your battle and got to himself the victory. When he breathed forth his precious soul upon the cross, the work of redemption was for ever completed; and it was completed for you, mother; for it was done for ever." She asked, "Do you believe so, my dear child?" and again burst into tears. I added, "Yes; you have known what it has been to experience a change many years ago, and to walk much under your Saviour's countenance." She replied, "Yes; and before I was delivered, many times have I gone out in the garden late at night, and looked all around, afraid to go to my bed, afraid that it would be the last light that I should be spared to see; and when I was delivered, what a change I felt! Promise after promise came with such sweetness and power into my soul, that I felt the whole Bible was mine." I answered, "The same Lord that appeared for you then and numbers of times since will appear for you again; the same hand that brought you through all your troubles, afflictions, and sorrows, will lead you safely through the waters of Jordan and land you safe in glory." She asked, "Do you think he will, my child?" I replied, "Yes, my dear mother; as the Lord liveth, so surely will he appear again for you. You will see your signs again; you will feel your feet fixed upon the rock; and the day will come when you will have cause to bless the Lord for passing through these many weeks of darkness. When your soul arrives in glory, you will have more cause to praise and adore the arm that brought you there. But while here, you must still have a part with Jesus in

his temptations; you must drink of the cup that your Saviour drank of, and be baptized, in a measure, with the baptism that he was baptized with." She replied, "Yes; but I still fear that it was wrong in my staying away from the truth and the people of God so long, and that the Lord is angry with me." I said, "Well, I have thought that it was wrong, and it may have been some of the cause; but we read of Ephraim being 'joined to idols,' and with him you seem to have been left alone for a time; but the time is come when you can say with Ephraim, 'What have I to do any more with idols? You are now brought, with him, to mourn, grieve, and lament over your past days of departures from your Lord and his blessed ordinances. But hear the blessed words of the Lord to all his repenting Ephraims, 'My dear son, is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.'" She replied, "These are sweet encouraging words. O that the Lord would seal them home to my heart? These things do encourage me to hope that the blessed Lord will appear for me." "Yes, my mother," I said; "the Lord will surely appear for you. You have often told me in days past, when my soul has been sunk in sorrow, that it was darkest and coldest before the break of day; and as you have many times experienced it in your soul in years gone by, so you will again, through this severe furnace of affliction, find, when all your dross is consumed, your soul will soar the higher. Jesus, his blood and righteousness, his sufferings, cross, and death, will be more endeared to you. You will be led more to praise and adore the riches of that grace that has reached you, and the merciful kindness of the Lord that has upheld you under all your sinkings and conflicts with Satan; so that you will be led to see that nothing strange has happened to you, but that it has been a right way to a city of habitation. Many of the Lord's children have travelled this dark path before you." She replied, "Yes, dear Ann was in darkness, and the Lord appeared for her; and O that the blessed Lord may appear for me, that I may pass the river telling the triumphs of my king!" I answered, "Yes, mother, he will soon appear for you; for you are one of the very characters that he came into the world to seek and to save."

The following night was a blessed night to her. The next day, being Lord's Day, I asked her how she was? She replied, "O I have had a blessed night, and passage after passage of Scripture has flowed into my mind with such sweetness that I have not slept all night; so that, when all around me was silent, I enjoyed the sweetest communion with the dear Lord; and these two passages were particularly sweet to my soul, 'The eternal God is thy refuge, and underneath are the everlasting arms,' and, 'The name of the Lord is a strong tower; the rightcous runneth into it, and is safe." She added again, "The rightcous runneth into it, and is safe." I said, "Bless the Lord, Did I not tell you that he would soon appear for you?" She replied, "Yes;" and burst into tears of joy, and said, "He has appeared, and I can now give up all my

children into his blessed hands. The Lord has given me some good children. They are not all, as yet, called by grace; but I can leave them in his hands, and hope that I shall soon enter my blessed home. I envy dear Ann; she has passed the river and entered into rest: but I have it to pass." I said, "The same Lord that led her through the valley of the shadow of death, will lead you through." answered, "Yes; 'The name of the Lord is a strong tower; the righteous runneth into it, and is safe;' and 'Underneath are the everlasting arms.' How can we sink? we cannot; for the Lord 'abideth faithful.'" I replied, "No; our souls can never be lost, or the Scriptures can never be fulfilled. Hypocrites and apostates may fall away; but all the Lord's tried, exercised, and afflicted family will arrive safe in glory, for where the blessed Head is, the members must be. 'There shall not a hoof be left behind;' for should there be one stone missing, the building of mercy would not be complete."

For several days she was a little revived and strengthened in her soul; but still she felt darkness at times; and her fears came on again. After she had waded through a few more days of darkness, (though at times she felt a little glimmering ray of light,) the Lord, in the riches of his grace, sent these words into her soul with divine power, and with them chased away all her darkness, doubts, and fears, and set her feet experimentally upon the Rock of Ages:

"The Lord my Shepherd is, My needs he will supply;"

and, "Christ is mine, and I am his; what can I want beside?" When I entered her room, she gazed earnestly at me and with such a heavenly look, and said, "Christ is mine, and I am his; what can I want beside?" and burst into tears, and said again, "He is mine! he is mine!" and "What can I want beside? All my gloomy, dismal fears of death are removed and gone, all the dark clouds that have hung over my soul for so many weeks are removed; the Lord has done it; and he is my Lord. I did not think that I should find it as you and Mr. D. told me I should; but it is so. It seemed as if all that part of the room was nothing but one dark cloud, and hid all my past experience from my view, and there was nothing before me but a fearful looking-for of death, with continual gloom. But now all this is removed. My Lord has done it. O bless him, bless him, my soul! for the Lord has healed and restored my soul." She then desired me to read some of the psalms of David. so; and she felt a sweet union with David, and exclaimed, "What precious language! I now long to pass my change. I long to reach my home. I long to reach Zion's hill, and be for ever at rest. what a mercy that the Lord should have ever looked upon me! I could not believe that I should experience this blessed change;" and she wept with gratitude and praise, and repeated again, "The Lord my Shepherd is," &c.; "Christ is mine and I am his; what can I want besides?" and as friend D. told me, the Lord had nothing better to give. I said, "O mother, you are privileged above thousands upon thousands. You are bordering on your eternal home;

and what a blessing to have a nearness of it in your soul." She replied, "Yes; and what a mercy that all my fears of death and the sting of it are removed? and now, instead of frowns, he smiles upon me."

She was exceedingly ill day after day, yet her soul was kept in a sweet calm and blessed state, longing for the days and hours to pass away that the time might come to leave her suffering body. Sometimes she would say, "I wonder how many more weeks it will be. When will the Lord come and release me out of my afflictions? When will the Lord come and call me? How many more days will pass away before I reach my home?" And sometimes she would look at her arms and seem pleased to find them wasting so fast, saying, "I cannot remain long." This verse was very precious to her.

"With Christ in view may I go on, Nor death nor danger fear; The battle's fought, the victory won, And I the prize shall share."

Thus all her fears of death were removed and for ever put away. Satan, with all his fiery darts and fierce temptations, was driven into the bottomless pit; the roaring lions and beasts of prey that for so many weeks had howled around her camp were all driven away; the sun had arisen and shone into her heart, and melted her soul into thanksgiving and praise; the clouds and mist that had long lain around the goodly land and hid every evidence and landmark from her view, were all chased away; the winter was passed, and the spring time was come; and by faith she saw the immortal gates opened into the holy city, and her redeemed soul on the borders of it, clothed with the wedding garment, waiting to enter in. Never shall I forget when I entered her room on the morning of May 17th, when she looked up at me with her eyes sparkling with love, praise, and thanksgiving, and said, "O I have a beautiful prospect before me! For two days these blessed words have been on my mind with power, 'Open ye the gates, that the righteous nation that keepeth the truth may enter in.' O what I have seen and felt under these words, and with what power have they been spoken to my heart! 'Open ye the gates.' And this morning I have seen them opened, and have had a sight by faith into the holy city; and it shines and is paved with gold. No tongue can ever express what I have seen and felt this morning. I long to enter in. O that my time were come! I wonder how long it will be; not many more days. I hope that I shall not live through this week. I long to go home to see my Lord, and to be released from this poor suffering body.

"I soon shall pass the gloomy vale, And reach fair Zion's hill."

I said, "My dear mother, this is a blessed Whitsuntide to you, and you will soon enter into the full possession of the glory that your soul has had a taste of." She replied, "Yes." I continued, "A few more days at most will put an end to all your sufferings,

and an eternity of praise will for ever be the blessed employment of your ransomed soul." She answered, "Yes;" and burst into tears. I said, "You have passed through a scene of trouble in this vale of tears; and you have dreaded to live to see this day, because of the noise and bustle of the ungodly around you, who rejoice in their sin and wickedness. And O to see the goodness of the Lord in appearing for you in such a marvellous way? Will you not have abundant cause to crown him Lord of all for ever?" replied, "Yes. O if my life were written, what a book it would be! What troubles I have passed through! But the Lord has supported me under them and brought me through; and how wonderfully good has the Lord been to me! How he has heard my cries and answered my poor petitions, even from my childhood; 'When my father and mother forsook me, then the Lord took me up;' and he has led me about in the wilderness and instructed me, and not one trouble has been too many. O the blessedness to look back many years, and see how wonderfully the Lord has appeared in my greatest times of need, and how I have enjoyed the presence of the Lord, and have been enabled to wrestle with him in prayer hundreds of times, that my dear infants who lay near my heart, might in his good time be called by his grace and prove to be vessels of mercy; and though the Lord was not pleased to remove the weighty cross that I had to carry through my partner in life, yet he has given me some good children, who have never caused me any trouble, but many times have been a sweet comfort to me in my darkest moments." I said, "O mother, we can ascribe all the glory to the Lord, for he is worthy to be praised and adored; he has done all the work of our soul's salvation; and to his blessed self alone is all the glory due." She replied, "Yes, it is all of his sovereign grace; all of the goodness of the Lord." I said, "O the blessedness to be in a justified state, waiting for the last enemy to be destroyed! You are now bordering near the river. The blessed Lord Jesus has gone before you and trodden out the path; and as you have for many years been enabled to take up your cross and follow him through evil and good report, and with him have suffered persecution, reproach, and shame, and have continued with him in his. temptation, so you now must follow him through the waters of Jordan, and there leave your mortal part behind." She replied, "Yes."

Being exceedingly ill, and crying out under her piercing sufferings, I said, "What are all your sufferings compared with the sufferings of Jesus in the garden? There was not one that would watch with him even for a few moments. At the judgment hall, see him crowned with thorns, and led away to the cross and crucified, with all the sins of his people laid upon his holy soul in flames of wrath." She replied, "Mine are as nothing when compared with his. I have my dear children around me to sympathise with and comfort me, and they can rejoice with me because the Lord has appeared for my soul, taken away the sting of death, and removed all the dismal things that I have labored under so long. O that I was freed from this suffering body, to be for ever with Christ, to bless him and praise

him, without interruption! I often think of Edmund Mead and your dear wife, his sister, how they longed after him. But now they are freed from all their sufferings, and are with him casting their crowns at his feet. O that my time were come also, that I might enter my blessed home! How slowly do the hours pass away!" I said, "O mother, what is our life at the longest, compared to eternity, or 'these light afflictions, which are but for a moment,' when compared to an endless eternity of unutterable glories that await She answered, "Nothing but drops to the ocean. to wait patiently until my change comes. It seems too much, that such a poor mortal as I should have any part with Jesus. greater part of my illness I feared and dreaded the thought of death, because my soul was surrounded with such darkness; but now my blessed Lord has appeared and chased it all away, I want to praise him more." Afterwards she said, "I hope the Lord will keep the little few together as a church and incline their hearts to meet together from time to time. That is the place where the presence of the Lord has been many times enjoyed in my soul. Often have I gone into that little chapel with my mind bowed down with trouble upon trouble, and then the Lord has appeared for me; and it has been my desire for many years, if there should be anything said at my funeral, that that text should be spoken from where it is written, 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

My mother continued to get worse, so that her days were hastening to an end; yet the Lord was still precious to her soul. May 22nd was the last Lord's Day that she spent on earth. I sat with her a little time, and asked her how she felt in her mind? She answered, "Very blessed." But being so ill, all conversation with her made her worse. Yet she felt a close union with all the friends whom she believed to be the Lord's children, and desired to see them.

On the Monday and Tuesday following, she continued much in the same state of suffering, and was still longing and waiting for the last enemy to arrive to take down her sinking, tottering tabernacle, to let her soul into the presence of Jesus, at times saying, "When will he come? when will my blessed Lord come for me? 'Open ye the gates, that the righteous nation that keepeth the truth may enter in.' The gates are opened; my blessed Saviour has opened them; and I shall soon be with him; it will not be many more days."

On May the 25th, she was much worse, and appeared to be dying, but her mind still continued in the same blessed state,—no doubts or fears of death or temptations; all were gone and shut out of her soul for ever. I said to her, "Well, mother, you are now going into the river. You will soon put off your mortality for ever, that will be the glory of it; for could we take these bodies of death to heaven with us in their fallen state, they would be a trouble to us; therefore it is needful for them to be left behind, to go into the grave, to lose their corruption till the resurrection morning, when they will be

raised again and fashioned like unto the glorified body of Jesus, and be reunited with our souls again." She answered, "Yes. And

what a blessed morning will the resurrection morning be!"

On the evening of Thursday, two days before her death, her soul had another precious visit, and appeared something like the apostle's, to be caught up from her body and placed on the borders of immortal glory. But I do not feel at liberty to mention her expressions at this time, as the infinite glories of the Lord overpowered the faculties of poor sinking nature. Several times afterwards she repeated, "I want another visit from the Shining One."

Friday, the last day that she lived, was a day of great suffering, and all the day she appeared to be fast sinking into the hands of death. But her soul was in a sweet calm and blessed state. The greater part of her children sat around her bed during the day, four of whom she had reason to hope, were made partakers of the rich, free, distinguishing grace of God; and though she had a real love and regard for all her children, yet she had a special and particular regard for those who were made manifest in her conscience to be trophies of her Saviour's victory. Although she was as ill as a mortal could be and live, yet she still had the same affection for her children in her last days, and would often look around with eyes beaming with maternal love from child to child, and say, "My dear children; the Lord has given me some good children." At another time she said, "I fear that I shall tire you out, because I am so long dying."

In the evening of this day it was distressing to be with her, as she could scarcely breathe for fear of being choked with phlegm. Her favored daughter said, "Now, mother, nothing but the real truth will do to die by; all false props will give way in the hour of death." She answered, "Yes. I want another visit from the Shining One." One of my sisters desiring her to take something to eat, she replied, "I do not think that I shall eat or drink any more till I sit down in the kingdom of God." Having left her for a short time, when I entered her room she looked earnestly at me, and said, "My dear child," and held out her hand. I went near her, and said, "My dear mother, you have been a good mother to me, and I shall miss you." She answered, "Yes, and would be again; and if it had been the Lord's will, I should have liked to live a few years longer for your sake; but you cannot wish me to stay with you now." I replied, "No, my dear mother, I cannot. Our loss will be your eternal gain; you are going to a far better world, where there will be no more sickness, pain, nor sufferings; all will be soon for ever put to an end, and I hope to follow you. We have been taught in a measure the same things, travelled together in the same path, and have the same crown of glory in view." She replied, "Yes, and that will be far better than living in this poor troublesome world." I said, "You will soon be with dear Ann. She told you that you would soon follow after; and you are the first of us to travel the path. You will soon be with her, to sing the same song." She replied, "Yes; the sooner the better." I said, "You have passed through a world of sorrows, but they will soon be for ever ended."

She answered, "Yes, for ever." I then asked her if she felt any of the gloom or darkness that she had felt in past days? She replied, "No; it is all removed and gone into the land of forgetfulness." I then asked her if her mind was still happy? She replied, "Yes."

She now became much worse, and all conversation with her was now over, as death, with its iron grasp, was seizing on the vitals of nature and drinking up the streams of life. Her favored daughter and myself left her a few hours, but were soon called by her desire. When we entered her room, she was held up in bed, laboring for Unable to speak at the sight, my sister burst into tears, and was obliged to withdraw; but the tender eye of my mother was fixed upon her, and watching her out of the room, she seemed grieved that her favored child was not able to stay with her in her last moments. I sat down with her to witness the closing scene. She fixed her eyes upon me and tried to speak, but was unable. She then held out her poor trembling hand towards me. I went near, and said, "My dear mother, your sufferings will soon be over, and you will be for ever with Christ." She tried to answer me, but could not. Her children being around her, she cast her eyes from child to child, and tried to speak, but could not, as her end was near.

She had several times expressed a desire that she might not be choked at the last with the phlegm, if the Lord's will; and though she had suffered much from it for several days and nights, yet the . Lord was pleased to remove it entirely several hours before her death. My sister having desired her in the evening before her death, to give us a sign, by lifting up her hand at the last if unable to speak and the Lord was still precious, I sat longing to see the goodness of the Lord in her last moments; but her eyes became weak and dim, and she appeared unable to move up her hands any more, as her last breath was near. But the Lord was also near. She opened her eyes, held up her hand, looking earnestly at me, and laid it down, and never moved afterwards. Without a sigh, struggle, or groan, she easily breathed forth her redeemed soul into the hands of her Lord and Saviour, and landed safely in glory, to behold for ever the sweet face of Jesus without a veil of flesh, having left all her sufferings, sins, sorrows, cares, and woes behind; no more to groan under a body of death, no more to hear the noise of archers, the roarings of the enemy, and beasts of prey; no more to be hated and persecuted for the name of Jesus, her soul having entered upon an immortal state, to drink larger draughts at the fountain-head of the river of life, and for ever swim in the boundless, fathomless ocean of the immortal love of the ever-blessed Three-in-One Jehovah through a never-ending eternity.

Thus died and fell asleep in Jesus my dear mother, Elizabeth Topp, on the morning of May the 28th, 1853, in the 70th year of her age. Her mortal remains were committed to the grave adjoining the little chapel on the following Tuesday, as "a shock of corn fully ripe," where her mortal dust rests in hope of a blessed resur-

rection at the last great day.

Market Lavington, Wilts.

#### REVIEW.

### Apocalyptic Sketches, by Dr. Cromming, &c. &c.

(Concluded from page 325.)

In our examination of the deep and mysterious subject to which we have in our late Reviews called the attention of our readers, we have been desirous to avoid two things,—first, slavishly treading in the footsteps of commentators and interpreters; and, secondly, falling into novelty and fancifulness of interpretation. We have examined the subject for ourselves, as far as our time and ability have permitted, and therefore ask our readers to do the same. If our views, either materially or even partially, differ from what they have been accustomed to entertain,—formed, perhaps, not from independent examination and reflection, but from a servile adherence to some favorite author,—let them not thence hastily conclude that we are totally wrong, and reject our conclusions with angry contempt, but let them calmly and carefully weigh our words with the Scripture, and see how far our explanation accords with that inspired and infallible record.

In our last Number we pointed out a distinction between the Woman and the Beast on which she sat. This distinction we consider of very great importance, and the main clue to the right interpretation of the whole. To this point, therefore, we shall first draw the attention of our readers; and this the more readily, as affording us an opportunity of dropping a few remarks on the symbolic language of Scripture.

It has pleased God in his holy word to make much use of sym-By the word symbols (we write here for the benefit of our less educated readers) we mean certain well-marked, determinate figures. employed by the Holy Spirit as emblems or types to convey a definite meaning. Thus, the Bow in the Cloud was a symbol to Noah. the heavenly Ladder to Jacob, the Kine and the Ears of Corn to Pharaoh, and through him to Joseph, the burning Bush to Moses, and the Great Image to Nebuchadnezzar. But especially to the prophets were these symbols shown as emblematic of coming events: as, for instance, the Almond Tree and the Seething Pot to Jeremiah, the Living Creatures and the Roll to Ezekiel, and the Beasts to Daniel. These symbols, it is especially to be observed, have for the most part a uniform and determinate meaning. This is not only consistent with the authoritative character of God's teaching in his word of truth, but arises from the very necessity of the case; for were these figures indeterminate in meaning, or susceptible of various applications, they would, like ambiguous words, leave us in continual doubt as to their intended signification.

These remarks may prepare us to enter more clearly into the two symbols which are set before us in Rev. xvii., and with the further consideration of which we resume our subject.

In the opening of that chapter, a Woman is brought before our eves as sitting upon a Beast. Observe first, the distinction of these two symbols, and keep them in your mind as separate as you can,as fully and widely distinct as a man on horseback from the animal which he bestrides. This distinctness of view will much help you to travel on with us through this difficult subject. And observe next, that neither of these symbols is a new one, employed for the first time in the Revelation, but that both of them are figures previously employed in the Scriptures, and each with its distinct, determinate signification; the meaning of each having been previously so clearly fixed that it cannot admit of a shadow of a doubt. Woman, as we have already shown, represents a degenerate, backsliding, or apostate church. Of this there can be no question, as there is no scriptural symbol more determinate, the degenerate church in Jerusalem and the apostate church in Samaria being both represented by the figure of a harlot in Jeremiah, (iii.,) Ezekiel, (xxiii.,) and Hosea (i., ii.)

The Beast, then, on which the Woman sits must be as distinct a symbol as the Woman herself, and the two figures must be kept per-

fectly separate, or confusion must be the necessary result.

Now, where must we look for the key to the symbol of the Beast? Evidently to the book of Daniel, to whom the four Beasts were first shown in vision. And when we consider that the fourth Beast which Daniel saw had ten horns, and that these ten horns were explained by the angel to signify ten kings, (Dan. vii. 24,) in both which points it exactly tallies with the Beast before us, (Rev. xvii. 3-12,) we have the strongest grounds for believing not only that the symbol means the same thing, but that the two Beasts themselves are identical.

To this point we now, then, address ourselves; and, treading on this firm scriptural ground, shall endeavor to show what is represented by the seven-headed, ten-horned Beast on which the Woman sits, and which, if for a time her prop, eventually becomes her downfall.

By referring to Daniel's vision of the four great Beasts, (Dan. vii.,) we obtain this fundamental position, that a Beast symbolically represents a Civil Power; for the four great Powers which in succession ruled the world, the Assyrian, Persian, Greek, and Roman empires, are symbolised by these four Beasts. As founding their empires in cruelty and violence, destroying myriads of human beings with the same insatiate thirst for carnage as a lion or a tiger falls on its prey, a ravenous Beast aptly represents one of those ancient conquerors whose delight and glory were to pour forth human blood like water.\* Of these four Beasts the last is that with which our business lies; and this beyond all doubt and controversy symbolises the Roman empire. Now it is most plain from Dan. vii. 9-14 and

<sup>\*</sup> The sculptures lately brought from Nineveh, which represent little else but war and conquest as carried on by the kings of Assyria in the most destructive form, are remarkable monuments to confirm the meaning of this scriptural symbol,

23-27 that this Beast was to continue in existence till "the judgment is set and the books opened;" in other words, till the second coming of the Lord Jesus. The Beast is therefore now in exist-And where are we to look for it but to the Roman civil empire?

Thus far have we trodden on safe and firm ground, and having obtained this clear footing, must keep on this highway and not be drawn from it by any dancing will-o'-the-wisp of fancy, lest we fall into the bog of error. We are now prepared for a closer examination of the apocalyptic Beast on which the Woman sits. marked features are, that he has "seven heads and ten horns." are left in no uncertainty as to the meaning of either of these marks, the angel having explained them both.

The signification of the seven heads is thus given: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth

into perdition." (Rev. xvii. 9-11.)

It will be observed, that the seven heads are here explained as symbolical of two distinct things: 1. The local seat of the empire; 2. The different phases through which that empire passes. A few words on each of these points may be desirable to make the mind

and meaning of the Holy Spirit plain and clear.

- 1. The locality is most determinate; nor could it be more plainly or more accurately fixed had the angel pronounced and the beloved disciple written the word Rome. "The seven heads are the seven mountains on which the woman sits." London is not more clearly fixed as sitting on the Thames, or Paris on the Seine, than Rome as sitting on the seven hills. This is so precise, that we are absolutely tied down by the symbol to that interpretation; for the ancient Babylon, so far from having seven hills, had not even one; the whole country round about being one vast alluvial plain. This is the testimony not only of historians and travellers\* but of Holy Scripture: "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." (Gen. xi. 2.) "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." (Dan. iii. 1.) The city of Rome, then, as the seat and metropolis of the Roman empire, must be one meaning of the seven heads of the Beast.
- 2. But the angel gives another meaning of the same symbol: "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." (Rev. xvii. 10.) These words plainly indicate the

<sup>\*</sup> Herodotus, the ancient Greek historian who had personally visited it. thus describes it: "The city, situated in a great plain, was of a square form," Se.

different phases or forms of government in the headship of the Roman empire in a chronological series.

But here, we wish to observe, is a degree of difficulty and obscurity which may render our explanation less clear than we On this point, therefore, we offer our interpretacould wish. tion less decisively; but our readers shall have our thoughts upon it as far as we have examined and weighed the subject: "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (Rev. xvii. 10, 11.) The seven kings represent, not seven kingly individuals, seven distinct monarchs in succession, but seven different phases of government, yet all administering, though at different periods, one and the same empire. To bring this clearly before your mind, carefully examine the symbol; and in so doing figure to yourself a wild beast having seven heads growing out of its body. Now, of these heads one might droop, or sleep, or fall to the ground, or even "be wounded to death;" (Rev. xiii. 3;) one head after another might thus cease to act or live; and yet whilst one head remained, not only would the beast live, but that head would rule and guide the whole body. This last point demands especial attention, for it is the grand key to the right interpretation of the Beast. If we bear this, then, steadily in mind, we need not much trouble ourselves about the five fallen forms of government, for they have all completely passed away. We shall therefore merely observe that they seem best explained by kings, consuls, decemvirs, military tribunes, and triumvirs, all of whom were successively at the head of the Roman government before the time of John. "And one is," that is, the form subsisting in the time of John, viz., the imperial government, which lasted, at least in the Western empire, nominally till the deposition of Augustulus, A.D. 476, though it actually ceased 20 years before. "And the other is not yet come."

Fixing our eye, then, still on the same point, that the Beast represents the whole Roman empire, and the heads distinct and successive rulers, what power, may we ask, succeeded the Roman emperors so as to exercise an acknowledged authority? On no point do interpreters more widely differ than in their explanation of the seventh head. Dr. Cumming, following Mr. Elliot, who he believes "was guided by the Spirit of God" in proposing the interpretation, explains it as referring to the Roman Emperors' adopting the diadem instead of the laurel crown,—a distinction about as great as that, in the old epigram, between tweedle dum and tweedle dee. Bishop Newton inclines to the idea that it represents the Exarch of Ravenna; and Mr. Faber interprets it of the Empire of Napoleon Bonaparte. Our own view is that it represents the Papal government as exercising temporal sovereignty, which nominally rose about A.D. 800, but did not actually exist in any plenitude of power till 1278.

As we wish to deal fairly with the subject, we admit one difficulty in the way of this interpretation. "And when he cometh, he must

continue a short space." This seems hardly applicable to the Papal civil government which continued many years, and to a certain extent exists even still. But we must carefully bear in mind the distinction already drawn between the civil and ecclesiastical Papal government. The civil power, except over a small part of Italy, did not last long, and was never very quietly submitted to, and as an earthly monarch acting with weight in the affairs of Europe, the Pope has never had any influence since Charles V., more than 300 years ago, marched an army into Italy, which took Rome by storm and shut up the Pope prisoner in his own castle of St. Angelo. This head, then, though still worn by the Beast, may be considered as asleep or drooping; and viewed as thus paralysed for several hundred years, the seventh head may be regarded as having continued in its vigor as a head but "for a little space." It is, we may observe by the way, only because the seventh head hangs thus drooping on the ground, that the Beast allows the Woman to ride upon it. The Beast, therefore, is now asleep; but when the seventh head drops off, and the eighth starts up in its place, the Woman will at once be shaken off and the Beast rise up in dreadful power and fury.

But besides this view of the subject we may add, that in the eyes of the Lord, with whom a thousand years are but as one day, the longest time of Rome's existence, even were we to extend the date of her temporal dominion, is but "a little space;" and we have an almost parallel expression (Rev. vi. 11) where, in answer to the cry of the souls under the altar, it was said, "They should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." But that "little season" has stretched from that time to this, and will stretch on till the last saint shall yield up his breath to the persecuting stroke.

But we now come to a further, and, as we understand it, a future phase of the government of the Beast: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (Rev. xvii. 11.) The word to be supplied after "eighth," as required by the laws of the Greek language, is "king;" we therefore read it thus in full, "And the beast that was, and is not, even he is the eighth king." Now if our view of the seventh head be correct, and that it signifies the civil Papal power, then the eighth head as king has not yet appeared, for the Pope still exists, at least in name, as a civil prince.

To this point, then, let us now bend our attention, for with the rise of this eighth head the fall of Babylon is connected. A part of the description of the Beast, for we do not wish to blink any difficulty, is confessedly obscure. It consists in his being described as the beast "that was, and is not, and yet is;" and again as the beast "that was, and is not." To us the words seem mainly to imply the changing, versatile character of the Beast as a whole, for it is of the Beast as a whole that the words are spoken. It is almost as if we should say of a fickle, changeable man, "We hardly know what he is, for he is not to-day what he was yesterday, and yet with

all that he is not another, but the same individual." So the Beast, viewed under all its phases, changes, and revolutions of government, as a whole, is not what it was, and yet is. It was first Pagan, then nominally Christian, and yet really Pagan; for the Romish Church not only borrowed Pagan rites, but the Italian peasantry to this day are but Pagans in sentiment and worship. Or adopting our view that the eighth head represents the Infidel Antichrist, "it was" professedly infidel in its original state, "is not" infidel nominally in its present state, "and yet is" so in its actual state. If, then, our view be correct, the eighth head or king still to come, will be the Infidel Antichrist to whom allusion was made in our last Number.

We are thus brought to a closer and fuller examination of the last head of the Beast. The other seven have dropped off or fallen to the ground, and therefore, as inert or useless, are prophetically viewed as non-existent. The whole intellect and strength of the Beast are now, therefore, concentrated in the eighth head, which grows out from, and takes the place of, the fallen seven; and on this head stand ten crowned horns, representing ten kings, which are the weapons of the Beast. Now let us fairly ask the question, Has this eighth head yet appeared? If so, where, and who or what is he? Can he be the Pope, poor old Pius IX., who four or five years ago had to run away from Rome in the disguise of a livery servant? A fox or a jackal would be a better symbol for Pio Nono slipping out of Rome by night than a terrific beast with ten horns on his head. It is, then, to our mind perfectly absurd to make the temporal power of the Pope represented by the eighth head, when he never possessed more than a few square miles of territory, and is now but the shadow of a name. And now we see the necessity and advantage of keeping the two symbols perfectly distinct; for by confounding them together, as most interpreters have done, and as necessarily must be done if we view the eighth head of the Beast, and consequently the Beast itself, as representing the civil power of the Pope, and the Woman as symbolising his ecclesiastical power, we make nothing but confusion.

Consider also another point, which, we think, will strongly show the absurdity of representing the eighth head as the temporal power of the Pope, which is Dr. Gill's view, and, we believe, the usually received interpretation. The eighth head evidently uses the ten kings to destroy the great Whore. The Woman, beyond all controversy, represents Popery. Now look at the absurdity involved in making the eighth head to represent the Pope's temporal power; for as the eighth head destroys the Woman, it makes the Pope in his temporal capacity destroy the Pope in his ecclesiastical capacity; that is, in other words, it makes the Pope burn the Pope,—a rather improbable, not to say impossible catastrophe! And after the Pope has burnt the Pope, and thus destroyed all his power, he has strength enough, as the head of Europe, to make war with the Lamb! For the Beast is to continue, it must be observed, in full power till the coming of Christ, and is bold enough to make war against him until he is defeated in the great battle of Armageddon, where he is taken

and cast alive into a fire burning with brimstone. (Rev. xix.) Will the poor old Pope, just strong enough to mumble his Ave Marias, have spirit and courage to do this, when, as a temporal prince, he is now only held on his throne by French bayonets? Why, long before this, the ten kings will have burnt the great Whore, and made a clean sweep of the Pope and all his crew.

If, then, our interpretation be correct, this last head is still to appear, and will come under a form precisely suited to the spirit of the age and the character of the times. As Popery is the product of an age of superstition and ignorance, so Infidelity is the fruit of an age of science and intellect. To bring the discoveries of science to bear upon the Bible, and by that means overthrow a belief in revelation, is Satan's last masterpiece; and as the Pope has done his work, and is now worn out, and the age requires a head to lead it on in another direction more suitable to its spirit and aspirations, the devil will very quietly drop the Pope to employ a completely different instrument; for it is "the dragon," we read, who gives "the beast his power, and his seat, and his great authority."

Whether this be an individual or a power we will not attempt to decide. The analogy of the other heads, which were not individuals but forms of government, would lead us to infer that the eighth head would be also a system rather than a person; but the short time during which it would appear that he will exist, and various passages of Scripture which seem to invest him with marks peculiarly characteristic of an individual, incline us to favor the view that he will be a king, who will put himself or be put at the head of

the infidel opposition to Christ.

Men are trembling at Popery, and anticipating with sinking hearts the near approach of that day when it will ascend the throne and rule supreme in the senate. Satan is thus, we fear, putting the church on a false scent and diverting her from the real source of danger. For what is Popery? A decayed, worn-out system, which, with its monkish ideas, priestly assumptions, and infallible dogmas, is utterly opposed to the spirit of the age. few intriguing politicians or restless priests may make a bluster about the claims of the Catholic Church; a new chapel or cathedral may start up here and there, and timid people, from these and similar symptoms, may fancy Popery is coming in like the Holmfirth flood, to drown us all in a night. But we may apply to these loud brawlers Burke's striking figure of the restless Jacobins in his day: "Because a few noisy grasshoppers make the air ring with their importunate chink whilst a thousand noble oxen chew the cud in silence in the shade, are the grasshoppers the only tenants of the field?" We do not say that Popery may not again rise to some height, though our belief is that it will not; but this we do say, that it cannot become a persecuting power, unless there be a

<sup>\*</sup> As we quote from memory only a passage not seen for years, we may be incorrect in a few words, but we are pretty certain of the general language.

complete revolution in public feeling, and the present tone of thought and tendency of things be completely changed. What men are now everywhere crying out for is light, progress, advance in every branch of human intellect and investigation. Science, mathematical and mechanical, is everywhere making the most rapid strides, and revolutionising not only the material interests of the world. such as trade and commerce, but stirring to the lowest depths the very minds and opinions of men. New ideas shoot through Europe with the velocity of the electric telegraph, and become through the press part and parcel of the minds of thousands. Now is it likely that an antiquated system like Popery, which from its very nature is necessarily opposed to all progress of intellectual thought, and whose grand aim still is, as it ever has been, to chain the human mind to the Pope's footstool, can again be the dominant power in England? Because a few monks creep about Birmingham, or we see sometimes a priest at a railway station, are we to be frightened to death at "the alarming increase of Popery?" What influence has it on the public mind, without which, in this country, a great movement is impossible? What large public meetings has it had to speed its progress? How many thousand petitions in its favor have been carried up to the throne? What multitudes are anxiously watching its daily advance to posts of honor and influence? No great revolution ever took place in this country without these accompanying symptoms; and not one of these proclaims the accession of Popery to power.

But take a few tests to show whether Popery has any place in the heart of the people of England. The Pope is assembling a council of bishops at Rome to settle the point of the Immaculate Conception of the Virgin Mary; that is, to decide authoritatively and infallibly whether the Virgin was conceived without sin or not. As the increasing tendency of the Papal Church is to exalt more and more the Virgin Mary to a level with the Son of God, no doubt it will be decided she was, like him, conceived without sin; and there will come out a Papal bull declaring her equality in this respect with the Lord Jesus Christ, and damning to hell all the heretics who deny it. But what in the world do the millions of England care about the immaculate conception of the Virgin Mary? A line from the Crimea stirs the hearts of myriads. Will a line from Rome announcing the decision by infallible authority of the immaculate conception make men's hearts beat like a telegraphic despatch from Sebastopol? Take another test whether Poperv is increasing in numbers or interest. Go into a large assemblage of workmen, say, a factory in the manufacturing districts, and endeavor to ascertain how many Roman Catholics there are in it. Except a few poor ignorant Irishmen whom we may count as mere ciphers, how many intelligent mechanics will you find professing Popery from an earnest, deliberate conviction of its truth? And of these how many are recent converts? Will you find one in twenty, we might say, one in a hundred, who, according to the standard of their own books, is a zealous, earnest, devoted Catholic? Next, try

how many infidels and Socialists there are? Will not these outnumber the Catholics—may we not add, professing Christians?—in an alarming proportion? Or take another test. Look at Ireland, the great strong-hold of Popery in these islands. Is Popery increasing there? Why, it is gradually dying out from the flight to America of thousands of the most bigoted part of the Catholic population, and the growth of Protestantism in the west, so that it is said the priests in some parts are reduced to nearly half in number and all but starved for want of support.

But our arguments will perhaps fail to convince many of our readers, and it will be replied, "Dr. Gill and Mr. Huntington both believed that Popery would be again in the ascendant and slay the Witnesses; and it is very presumptuous in you to set up your judgment against these great and good men." It would be so, we allow, in most points of doctrine, experience, or practice, nor is it likely we should do so, as for the most part we see eye to eye with them; but the interpretation of prophecy is quite another matter, on which Christians may differ without prejudice to their faith in fundamental points. These great men had but the word of God to guide them as well as ourselves, and unless especially inspired, which we have no reason to believe they were, could only obtain the mind of the Spirit by comparing scripture with scripture. There certainly are passages which speak of a great persecution of the saints previous to the grand winding up of all things; and as these good men in common with most interpreters, applied what is said of the Beast to Popery, it followed, according to their views, that it must arise to some dominant height to enable it to do so. They were well persuaded that the Witnesses were not yet slain; and as the only persecuting power they knew of was Popery, they of course concluded that by the same blood-stained hands which had kindled the fires of Smithfield would the Witnesses fall. But might not these great and good men have been mistaken on this point, and referred to Popery what really belongs to Infidelity? We agree with them that the Witnesses are not yet slain; but we do not believe that Pope or prelate will slay them, but a more cruel and inveterate adversary.

But as this is an important matter, and we wish to make our views as clear as we can, let us bring forward one or two more arguments in their favor. We wish no one to adopt our views who is not convinced by our arguments, for assertions without arguments are worthless; and if our reasoning be sound and scriptural, it will carry weight with it to all unprejudiced minds whether our conclusions be fully received or not. Mr. Huntington fixed the year 1866 as the date of the destruction of Popery. It might perhaps, he thought, be earlier, but it would not outrun that time. Now no one has a higher opinion of Mr. Huntington than ourselves, and on points of personal experience he was indeed a master of Israel. But he acknowledges in his "Bank of Faith" that he had "bookish fits," and we are inclined to think that in the matter of prophecy he studied books too much and got misled by them. It was from his books he learnt that Phocas gave the Pope the title of Universal Bishop,

about 606, and he therefore fixed that as the date of the rise of the Papal power. As, then, it was to last but 1260 years, it followed as a matter of course that it will come to an end in 1866. But fixing dates is dangerous work for an interpreter of prophecy. Mede, the great commentator on the Revelation, fixed on the year 456 as the commencement of the 1260 years, and therefore 1716 as the date of their end; and Mr. Huntington may be as much out in his calculations as he. According to Mr. Huntington's view then, there are but 12 years to run before the date thus fixed is out; and as the time of persecution is to last three years and a half,—that being the period of the civil death of the Witnesses, -according to this view, Popery will in eight years and a half be the dominant religion in this country, and not only dominant, but invested with such unprecedented power of public authority, as to kill by a civil, if not literal death, all the witnesses for God and truth in the land. But unless there be a thorough revolution in the very framework of society, this it cannot do unless the Queen, both Houses of Parliament, the public press, the aristocracy of the land, and the middle and working classes all become Roman Catholic. Now, looking back to the last nine years, we may well ask those who cling to this view, what progress has Popery made to warrant the belief that in nine years more it will close all the churches and chapels of the land and rule with triumphant sway from John-o'-Groat's to the Land's-end? Common sense, which we must not wholly discard in these matters, tells us the thing is impossible, unless a change take place in the public mind of which there is at present not the slightest symptom.

But it will be replied, for some are very slow to give-way when the views of a favorite author are disputed, "Had not Dr. Gill and Mr. Huntington some strong scriptural grounds for their belief; and do you not know that the Scriptures cannot be broken? What, then, are your suppositions and reasonings worth when the Scriptures contradict them?" Ah! that is the question. Our views do not contradict the Scriptures, for upon them they are based. They may, perhaps, contradict your views of the subject, or your interpretation of the Scriptures: but have you ever closely and deeply examined the word of God on this point, or are you merely adopting the opinions of others without investigating their truth? Never mind mere assertions, ours or anybody else's; but examine our arguments, and if they are sound and scriptural, be honest enough to lay your mind open to them. But just indulge us with another supposition. Suppose, that the Scriptures which speak of the persecution of the saints, the slaying of the Witnesses, and the dominion of some great antichristian power, do not refer to Popery at all, but to a power which will itself destroy Popery; and suppose that the eighth head of the Beast represents this infidel power, which will be Satan's last attempt against the saints of the Most High. This is not setting up our reasoning against the Scriptures, but believing them as fully as Mr. Huntington did, only not interpreting them exactly in the same way.

But as among those who came to the help of David there were "men who had understanding of the times," (1 Chron. xii. 32,) let us be allowed once more to draw attention to them. Popery is worn out; but is Infidelity dead and buried? Look at the increase of infidel publications, and if not the infidel profession the infidel lives of millions. What are the multitudes in France, Germany, and even in our more favored land? Is not their character "without God in the world?" Now, we can easily understand how these multitudes may, as by one impulse, cast off the very name and profession of Christianity. In the first French Revolution this was done by the whole nation, and we have therefore an instance to the point. And this is certainly much more intelligible and probable, not to say agreeable to the prophetic Scriptures, than that these multitudes should all become, in a few years, devout and devoted Catholics, and put their necks under the feet of monks and priests.

Thus the spirit of the age and the aspect of the times concur with Scripture, or at least with our view of it, in proclaiming the rise of an antichristian power under an infidel form. Do we not often hear of "the coming man," of "the good times that are coming," and similar expressions, as if the world stood on tiptoe, expecting the advent of some individual or power to embody the aspirations of the masses to realise some change from the present system? And can we not easily conceive how some individual of eminent abilities and lofty rank might seduce the masses to rally under his banner as their deliverer from the galling chains under which they groan? Are any of these aspirations directed for the return of Popery and to have a government of monks and friars? What the masses want is not religion under any form, but the largest share they can possibly get of earthly pleasure and happiness. "Away with all religion," is rather their cry, than, "Come, Priest, and reign over us." \*

How closely, too, is all this connected with the earthquake of the Seventh Seal; and how we seem to see emerging out of this troubled sea some mighty conqueror who, like Bonaparte, will proclaim himself not the child and the champion of the Revolution, but the child and champion of Infidelity. The mine is dug, the train is laid, and the match ready for the explosion. France, Germany, Italy, are all ready to rise at the wild shout of liberty; and can we not well believe that after the earthquake under the Seventh Vial, when all Europe will be convulsed to its very foundations, and when the threatened Northern invasion shall have swept away the three temporary kingdoms into which it will at first be divided, there will be room for an infidel power to assume the headship and have his ten satellite kings, as Napoleon was attended by his at the Congress of Erfurt? Will men then want to put themselves under an old withered priest, and

<sup>\*</sup> We should much like, if space admitted, to show how the infidel part of the Romish priesthood, shadowed forth by the lamb-like Beast, (Rev. xiii. 11,) and called "the false prophet," (Rev. xvi. 13, xix. 20,) will help forward this infidel movement, and as now they lend all their power to the Pope, will lend all their power to the Beast. But we must content ourselves with merely throwing out the hint.

to kiss the Pope's toe as the vicegerent of God on earth? No; the wild multitudes will want neither monk to confess them nor Pope to absolve them, but a bold leader, ready to sweep away all restraints that keep them from their lusts.

This eighth head,—and bear in mind that this head as concentrating in itself all the intellect and force of the Beast, is in fact the Beast itself,-will rule with absolute sway the whole Roman empire, and with it, we fear, our own beloved country. and metropolis, though we speak here with some hesitation, we are inclined to think will be Rome, that being almost fixed by the terms of the prophecy. To him will be given universal, perhaps idolatrous, worship, by all but the people of God: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. xiii. 8.) Dreadful will be his reign though short, and universal will be his sway, for "power is given him over all kindred, and tongues, and nations." The saints he will cruelly persecute, and kill by civil or literal death all that will not worship his image. But before this he will, by means of his satellite kings, have put an end to the great Whore; for to him will the ten kings give their power and their strength, for they have one mind: "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

(Rev. xvii. 17.)

How Mr. Huntington could bring himself to believe that these ten kings would be converted characters, does indeed astonish us; for the whole drift of the prophecy, we have not the slightest hesitation in saying, is opposed point blank to such a conclusion. any of our readers are staggered by our words, we simply say to them, Do not be blinded by human authority, but read the passage and judge of it for yourselves: "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them." Now, is not the Beast an enemy of God and his Christ? And can those be converted characters, children of God, and partakers of his grace, who give their power and strength to the deadly foe of the Lamb, and who, in firm alliance with the Beast, make war upon Christ, saying, in the language of Ps. ii. 3, "Let us break his bands asunder, and cast away his cords from us?" So far from being on the side of Jesus, which they would be if vessels of mercy and called by grace, they make desperate war with the Lamb, in firm alliance with the Beast, whose willing instruments they are. Look, too, at the symbol, which is completely destroyed by adopting the view that the ten kings are gracious characters. The horns of an animal are constituent parts of his body, the weapons which it employs to toss and gore the objects of its fury. What the Beast, then, is, so are they; and, in our view, we might as well make out the Beast to be a child of God as the ten horns on his head to be followers of the See, again, in what different language and with what distinct contrast the angel speaks of Christ's followers: "They that

are with him," as opposed to those that are against him, "are called," which the kings are not, "and chosen," which the kings are not, "and faithful," which the kings are not.

The passage which most probably inclined Mr. Huntington to make them out to be gracious characters is where it is said that "God hath put it in their hearts to fulfil his will." But this language is sometimes used in Scripture to express how men, as instruments in God's hand, fulfil his secret will without any desire to obey his revealed will. Thus we read, "He turned the heart of the Egyptians to hate his people, and to deal subtilly with his servants." (Ps. cv. 25.) The Holy Spirit does not by that mean that God actually infused hatred and deceit into their hearts, but that he left them to their own inclinations, by doing which they performed his secret will, the issue of the whole being that his people came up out of Egypt. So as it is God's will that the great Whore should be burnt with fire, and that these ten kings should all join in making the bonfire and tying her to the stake, it is said that he has put it into their hearts to fulfil his will, that is, his secret mind and fixed purpose and decree.

There cannot, then, be any doubt, at least there is none in our own mind, that the ten horns or kings are strict and firm allies of the Beast, and as such are involved in his rebellion and his ruin. Assuming that they represent the ten leading powers of the Roman empire in its renewed form, under the headship of the Beast, it is an idle dream to fancy they will be savingly converted to God, and is opposed not only to the Scripture, but to all precedent and all probability. When were ten kings ten gracious characters? Such a sight never was seen in the world's history. God indeed uses them as his agents and instruments to burn the great Whore; but so he did the Assyrian and Roman armies to destroy Jerusalem. The Assyrian was "the rod of God's anger and his indignation was the staff in his hand;" but when the Lord had by him "performed his whole work upon Mount Zion and on Jerusalem, he punished the fruit of the stout heart of the king of Assyria, and the glory of his high looks." (Isa. x. 5-12.) So it will be with these ten kings. They will do God's will in following their own. His will

<sup>\*</sup> We do not wish to bore our readers with learned criticism, yet we can hardly help remarking that there are three distinct words rendered "will," in the New Testament. One means the wish of God, that is, what God wishes or desires to be done; the second, the counsel of God, that is, what God has deliberated upon in his own eternal mind as fit to be done; and the third, the purpose of God, that is, what God has decreed to be done. The first is used most frequently, as Matt. vi. 10, xviii. 14, John iv. 34, &c.; the second occurs Acts xiii. 36, Rom.ix. 19, but is generally translated "counsel," or "purpose," (Luke vii. 30, Acts ii. 23;) and the third is only rendered "will" in the passage before us, being elsewhere always translated "mind," "judgment," or "purpose." (Acts xx. 3, 1 Cor. i. 10, Philem. 14.) A literal rendering of the passage, therefore, may not be amiss here; as we think the authorised translation is not as happy as usual: "For God hath given into their hearts to do bis purpose and to do one purpose." The word here rendered the will of God means rather "the mind" or "purpose" of God; and is generally so rendered in our translation.

is to destroy the great Whore; and they will execute this will, not moved to it by grace, but by their own indignation against her. This, however, will not save them from rebellion and destruction, for as "the beast and the kings of the earth (that is, the ten kings) are gathered together to make war against the Lamb," ruin falls upon both, with this difference, that the Beast "is cast alive into the lake of fire" and the kings perish with the sword. (Rev. xix. 19.)

But we have wandered from our point, which was to show the fall of Babylon, and how it is connected with the reign of the Beast.

As far as we can gather up the meaning of the prophecy, it will be thus; and here we have the history of the past to guide us. Popery will oppose the schemes of the Infidel Antichrist to exalt himself to great power and authority; for to consent to them would be to sign her own death warrant. Her opposition provokes the European powers who are in strict alliance with the Beast, and who participate in his schemes as hoping to participate in his glory, and they hating, as upon infidel principles they must needs do, her hypocritical pretensions to be the spouse of Christ, while they see how she prostitutes everything that is holy to obtain earthly power, fall upon her, strip her of all her possessions, and burn her flesh with fire; in other words, put a thorough end to her. And thus Babylon falls to rise no more. This is the FALL of BABYLON, and will probably take place soon after the rise of the Beast and the consolidation of his power, through the accession of the ten kings. very heaven, with the holy apostles and prophets, will then rejoice over her, for God hath avenged them on her.

Here, then, we lay down our pen, and close our prophetical inquiries; for, though there are still several points of much interest to elucidate, such as the probable series of these events, their connexion with other prophecies in the sacred Volume, the final ruin of the Beast, &c., yet as the discussion of these points might draw us on controversial and debateable ground, we think it best here to bring the subject to a close.

None but those who have carefully examined the subject know its inherent difficulties, and how obscure many points necessarily must be till the whole mystic tissue is unravelled. We cannot close, however, without remarking that Dr. Cumming's works on the subject are, in our judgment, very superficial; that there are in them few or no traces of original and independent reflection; that he is, for the most part, a servile follower of Mr. Elliot, and has sought to popularise the subject by the charms of a tawdry eloquence, without any real weight, depth, or solidity.

We owe a great debt to our readers in having trespassed so much on their time and attention, but hope we may not have written utterly in vain, and think we may almost promise them not so to offend again.

### POETRY.

### THE HARBOR OF THE SAINT'S REPOSE.

My dearest, my beloved Lord, O grant me this request, The sum of all my soul's desire,— To lean upon thy breast.

While myriads seek their whole delight In fleeting things at best, My favor'd soul is blest to lean On thy unchanging breast,

How sweet, when by constraining love 'Tis not the imperial monarch's throne, At thy dear feet I'm blest! But oft thou bidst me come up higher But all my utmost thoughts would crave, And lean upon thy breast. Greenwich.

Nor yet the noble crest, To lean upon thy breast. M. D.

#### JESUS REAPPEARING.

The Sun had gone down and had left me in darkness, As cheerless and gloomy as midnight to prove; My spirit still fainting, and longing, and looking, To see my dear Jesus and feast on his love.

I feared former comforts might prove a delusion, Not born of the Spirit, and carnal their end; Yet ventured once more, 'midst distress and confusion, To seek my Beloved, and hope him my friend.

I cried, "Speak, O speak, to my languishing spirit; Prolong not a silence so death-like to me; Apply to my heart thy all-prevalent merit, And help me, dear Jesus, to triumph in thee.

"I'm helpless and vile, nor a moment would venture To seek or expect any other retreat; My heart is with thee, all my hopes in thee centre. And if I must perish, I'll die at thy feet."

To prove himself gracious, no longer he waited, But strengthened my faith on his promise to rest, Said he, "Though I try thee, my love's not abated, I'm Jesus, the faithful, and thou shalt be blest.

"To show that my counsel's above all mutation, Behold, I have deign'd to confirm by an oath, That those who have fled to my wounds for salvation, Might strong consolation experience by both."

Here, Lord, let me live in the prospect of sorrow, Recline on the bosom of Covenant Love, Committing to thee all the cares of to-morrow, Rejoicing in hope of the glory above.

Should death be at hand, then I'll fear not undressing, But cheerfully throw off my garments of clay; To yield up my breath is a covenant blessing, Since Jesus to glory through death led the way.

Peterborough.

A. S.

Christ, enjoyed by faith, trails after him death, life, the world, things present, and things to come. If God give you Christ, in the same charter all things are yours, "because ye are Christ's, and Christ is God's." (1 Cor. iii. 23.)—Rutherford.

#### THE

## GOSPEL STANDARD.

MATT. v. 6; 2 Tim. i. 0; Rom. xi. 7; Acts viii. 37, 38; Matt. xxviii. 19.

## No. 228. DECEMBER, 1854. Vol. XX.

# A LETTER TO A FRIEND BY THE LATE MR. GOULDING.

(Concluded from page 333.)

Thus, having set before you what I humbly conceive to be meant by the iniquity of a believer's heels, viz., inbred corruption, I come, II. To treat of what it is to be "compassed about" with this, and

to show that it is an evil day when this is the case.

Now, for the iniquity of our heels to compass us about, is for it to fight against us, to oppose and resist us. When Paul says, "When I would do good, evil is present with me," he was compassed about by the iniquity of his heels; and in Heb. v. 1, he speaks of it thus, "For every high priest taken from among men # things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." David himself speaks of the iniquity of his heels by the name "infirmity," which he found to compass him about; and only mind what he says, "I cried unto God with my voice, even unto God with my voice, and he gave ear unto me. In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not; my soul refused to be comforted." Only see what a corrupt spring spread forth from this sore: "I remembered God, and was troubled; I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking. I am so troubled that I cannot speak. I have considered the days of old, the years of ancient I call to remembrance my song in the night. I commune with mine own heart, and my spirit made diligent search." Now mind what infidelity, a part of the iniquity of David's heels, says. "Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah." No, no; all was right on the side of God. It was David that was wrong, and he confesses that what he had said was not true: "And I said, This is my infirmity; but I will remember the years of the right hand of the Most High." (Ps. lxxxvii.) Thus David was compassed about with the iniquity of his heels, and so are all God's children more or less,-Paul's old man and the new man, corruption and grace; and these

in all God's family war a continual warfare. The new man is faith. hope, love, joy, peace, righteousness, life, light, meekness, godly sorrow, holiness. The old man is infidelity, despair, enmity, wrath, misery, sin, death, darkness, rebellion, hardness of heart, and uncleanness. Whenever the blessed Spirit is pleased to operate upon the new man, then every member of him receives life, power, and motion; every grace then is in exercise; faith is strong; hope is at work either upon pardon or glory; love enlarges the heart; "joy unspeakable and full of glory" springs up; "peace which passeth all understanding" reigns in the conscience; our justification shines clear, for not one accuser is to be found in the court; life abounds in the soul; we are all fervor and earnestness; the light of life blazes out, and we can see clearly that we are "passed from death unto life," that we shall no more come into condemnation, and that the same light now in us shall be turned into perfect day; meekness is sweetly felt, and resignation and filial fear enjoyed; godly sorrow, from a sense of pardoning love, flows out, and true holiness then adorns the soul. This is the new man raised up in the believer, which God has promised to strengthen day by day. But no sooner does the blessed Spirit withdraw his influence, than directly we are compassed about by the iniquity of our heels, or by the old man. The devil works in him and by him, and instead of faith, we find infidelity; instead of hope, despair; instead of love, enmity; instead joy and peace, evil tempers, attended with misery and anger; instead of liberty, bondage; instead of life, deadness of soul; instead of light, darkness; instead of meekness, rebellion; instead of godly sorrow, hardness of heart; instead of the image of God appearing in righteousness and true holiness, there appears about us nothing but sin and corruption.

Thus, therefore, when the corruption of our old nature is permitted to make inroads upon us, and we find something of its influence in every faculty of the soul and in every member of the body, then does the iniquity of our heels compass us about, and we can see enough in David, (as well as in ourselves,) though he was a man after God's own heart. When the corruption of our nature is permitted to work, then we are compassed about with the iniquity of our heels; and when the grace of God is revived, then the Lord compasses us about with songs of deliverance; and we shall certainly be compassed about both these ways all through our journey. the day of adversity the one; it is the day of prosperity the other. And do you not find this? Do not you sometimes find an evil heart of unbelief? Do not you sometimes experience hardness of heart? Is there not at times such a thing to be found in you as enmity? Does your soul never cleave to the dust? And is this prayer never in your heart and in your mouth, "Lord, quicken thou me according to thy word?" At other times, something like murmuring and complaining? Do not you also frequently get into darkness,—into a cold, lukewarm, lifeless state? Are you not sometimes filled with confusion, so that you can make no judgment of your goings; and amidst all this evil leaven, are ready to cast away all

your confidence, and at times to mutter such perverseness as that of David's, "I shall one day perish by the hand of Saul?" or with Jonah, "I do well to be angry, even unto death?" or with Moses, "If thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness?" or with Jeremiah, "Wilt thou be altogether unto me as a liar, and as waters that fail?" or with Thomas, "I will not believe?" "O yes," say you, "God knows I have enough of this rubbish with me." Again, further. Do you never find worldly things crowd into your mind when you would wish to pay particular attention to a sermon preached? ungodly thoughts hurled through your mind when you would be diligent at a throne of grace? great wanderings of soul, when in meditation you could wish to have your mind stayed upon God? "Yes," say you, "these things do cleave to me and trouble me not a little; but I hate them all, and believe the devil to be the author of them, and not Well, then, this is just what Paul found when he would do good. Mind, only "when he would do good, evil was present with him;" and this is just what David talks about. It is the iniquity of your heels, you may depend upon it, that does thus compass you about. But then there are times when you find every member of the new man in motion, when faith, hope, love, joy, peace, meekness, patience, &c. &c., all abound. "Yes," say you, "I must say I do at times enjoy something of these things; but then the time is so short; I should like more of it." Yes, and so would others besides you; these are only foretastes or earnests of what we shall have at the end of our race; and these precious refreshings from the Lord's presence are to encourage us to run the race set before us, and to keep us from fainting in our minds through our manifold temptations; while the bitter herbs are to keep in memory our base original, to keep us thankful to God for his great salvation, and to keep us from being lifted up with pride and from all vain-glory. When the iniquity of our heels compasses us about, it is called an evil day; and so it is. Is it not a day of trouble and distress? it not a day of mourning and perplexity? Is not the Lord's blessed face hid? Is not the light of his countenance withdrawn? Does" not the Holy Spirit suspend his comforting influence? Yes, verily, this is the case; and when the Sun of righteousness withdraws his shining, then comes the devil. We have his temptations; he is always devising something and some way to distress us; then appears "the sin that doth so easily beset us;" and the devil knowing what they are, and which we are most prone to, lays siege against us with all his power on that quarter. Though he knows he cannot get our souls into the same condemnation with himself, yet if he ever enjoys any happiness, it is when we are in distress and misery; and by his evil suggestions, violent assaults, fiery darts, and cruel buffetings, he does and is permitted at times exceedingly to disquiet and distress us. All these things coming upon us when the light of the Lord's countenance is withdrawn, it is verily an evil day with us, though at such times the presence of God is wonderfully with us, in supporting, in succoring, and strengthening us; for were he

not to strengthen us when in the furnace of affliction and temptation, the devil would prevail, sin would overcome us, and we should be hurried on post-haste into destruction and perdition. It is by God's strength being put forth in our weakness that we are enabled to overcome the devil and the sin of our nature; our strength is not in us, but in God: "Verily shall one say, In the Lord have I strength." When night comes, then comes forth the devil, and all the corruption of our hearts are alive. When Christ arises and shines again, then it is day; then the sun is up and shines upon the soul, and then the devil and corruption are lost in the sun's rays; but when the sun withdraws, we have them all again, they being only departed for a season, not for ever. Just so David found it, when he says, "Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. goeth forth unto his work and to his labor until the evening. Lord, how manifold are thy works! In wisdom hast thou made them all." (Ps. civ. 20-24.) These lions and this darkness, or the evil beasts creeping forth and departing in the day and coming forth in the night, beautifully represent those changes that believers experience between the working of grace and that of corruption.

I would just note a word or two on the 21st verse; the spiritual meaning of it I take to be this: The "young lions" mean devils; "roaring after their prey," is their seeking the destruction of the children of men, as we have it by James, "The devil, as a roaring lion, goeth about seeking whom he may devour;" "and;" says the Psalmist, "They seek their meat from God;" and James says they can do nothing but by divine permission. They go about seeking whom they may, and not whom they will devour. And all that die in their sins, that are not of the household of faith, they are the meat of those lions; they are the prey of devils, and hence they get nothing for their portion but what the Lord is pleased to give them. Those whom he leaves to perish in their corruption the devil gets; and hence the salvation of the elect is declared to be a spoil or a prey taken from the devil. "I will," says God the Father to his Son, "divide him a portion with the great;" i. e., Christ shall have some of the subjects of every king, prince, and potentate; "and he shall divide the spoil with the strong;" i. e., the devil shall not run away with all the human race. Christ shall have a part of them; all whom he conquers, subdues, and takes out of the devil's hands by his sword and by his bow; and thus he casts out the strong. man armed and divides the spoil.

Well, having shown what it is for the iniquity of a person's heels to compass him about, and that such a day is an evil day, I come now,

III. To show that, though it be an evil day when the iniquity of a person's heels compasses him about, yet there is no just ground to be afraid, and that every believer, with David, may say, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?"

There is no just cause for fear on this account. It shall never prove the ruin of any chosen vessel. The few Canaanites in the mountains were never driven out, but were left to try and prove And so is the corruption of our nature. God is pleased to suffer this, and cause it to work together for our good and his glory; and this is necessary for our growth in grace, knowledge, and understanding. Were the sun to shine all the year round, there would soon be a famine, the earth could bring forth nothing, nor anything exist. Frost, snow, and showers are as useful in their times as the rays of the sun; all these changes are as absolutely necessary to agree with in nature. And so are changes in a sinner's heart for a growth in grace; and these different changes are marks and badges of God's elect, for they that have no changes, fear not God; they are destitute of saving knowledge and experimental understanding; and though corruption is permitted to fight in and war against us, we need not be afraid of it, seeing grace shall reign, and sin shall not have dominion. This can never bring us under the wrath of God. It can never finally exclude us from God's favor; it can never destroy God's covenant; it can never separate us from Christ; it can never bring us into a state of condemnation before God; and therefore, why should we be afraid of it? Paul, in the midst of all its violent workings, could rejoice in Christ's victory over it; says he, "I thank my God, through Jesus Christ, who giveth us the victory." And how did his faith operate upon God's everlasting love? "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 35, 37-39.) And God has been pleased so to secure the final perseverance of the saints, that they never could, never did, nor ever shall fall finally away from grace. It is impossible; for God must cease to be God before any chosen vestel shall fall into the pit of hell.

Only let us see how "everlasting" is interwoven with every branch of saving experience. Have I got the love of God shed abroad in my heart? "I have loved thee," says God, "with an everlasting love; therefore with lovingkindness have I drawn thee." Am I saved from the burden and guilt of sin and the wrath of God? We are "saved in Christ with an everlasting salvation." Am I in a justified state? "He shall make an end of sin, and bring in everlasting right-eousness." Have I experienced much joy springing from a sense of pardoning love? "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall for ever flee away." Has the Holy Ghost as a comforter operated upon my heart? It is "everlasting consolation." Have I been caused to pass under the rod of correction, and am I brought into the rod of

the covenant? "My covenant," says God, "I will not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David." And says David. "He hath made with me an everlasting covenant, ordered in all things. and sure." Have I got light first to see that of all sinners I am the chief, and that in the Lord Jesus Christ I am a sinner saved? "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee." Have I got that precious faith that purifies the heart, that works by love to God, his word, his people, and his way? "Simon, I have prayed for thee that thy faith fail not;" and the end of faith is the salvation of the soul. Have I got the experience of that "peace that passeth all understanding," which is the fruit and effect of justification by Christ's righteousness? "Mark the perfect man. and behold the upright; the end of that man is peace. The righteous perish, and no man layeth it to heart." Merciful men are taken away, none considering that the righteous are taken from the evil to come; they shall enter into peace; they shall rest in their beds. each one walking in that uprightness which they had of Christ Jesus. Am I brought to a heart-felt union with the Lord Jesus Christ, so that he is the only foundation of my hope? "Upon this rock I build my church, and the gates of hell shall not prevail against it." Have I got life in my soul? Do I "hunger and thirst after righteousness?" Is Christ crucified its only satisfying food? And is his blessed word my meditation and delight? "I give unto them (my sheep) eternal life; and they shall never perish, neither shall any pluck them out of my hands." Have I a good hope of spending an eternity with Christ in glory? Well, I shall not be disappointed of my hope, nor have my expectation cut off. "Where I am," says Christ, "there shall also my servant be." Am I blessed with the invaluable gift of the Holy Ghost as a Spirit of adoption, love, power, and a sound mind? "The water that I shall give him shall be in him a well of water, springing up to eternal life." "This spake he of the Spirit, which they that believe on him should receive." O what strong consolation is here to every heir of promise who has fle from the wrath of God, revealed in a broken law, to the Lord Jesus Christ, the only Refuge! Well may every justified soul say, (putting all these everlasting blessings together, though compassed about by a body of sin and death,) with David, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" What liars must those be that preach up falling from grace? How dishonorable to God, how destructive to the peace, happiness, and comfort of souls? How contrary to the whole word of God! There can be no such thing as everlasting love, everlasting salvation, everlasting righteousness, &c., if after all we may finally perish and be damned at last. And if one single soul for whom Christ died perished, then must all; for if his satisfaction was not sufficient for all, it was sufficient for none. redemption-price paid was not sufficient for the redemption of all the sheep given to Christ from everlasting, it was not sufficient for one; but that his satisfaction and the redemption-price paid was

sufficient to procure the salvation of all his elect, is clear, because on the third day he rose from the dead, and after 40 days ascended into the Holy of Holies, there to appear in the presence of God for us, as our Head, Representative, and Forerunner. And this is an invincible proof that the law was magnified and fulfilled; that justice was satisfied; that an offended God was appeased; that sin was done away, the devil and his works destroyed, and the kingdom of heaven secured to all believers, as is excellently set forth in some part of the Church of England's service, speaking of Christ, when he had overcome the sharpness of death, he "opened the kingdom of heaven to all believers;" and says he, "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Now this blessed will of God must be fulfilled, so that a believer cannot perish; for who has resisted the will of God so as to defeat him in his purposes? Yet the cursed errors of the Arminians naturally declare this. But then, if the free will and power of an Arminian,—the power of sin and Satan, can defeat the designs of God, then he is not almighty, consequently, there is no God, because there can be but one Supreme, one Almighty, one Omniscient, one First Cause of all things. O what a destructive scheme is this if preached to the extent of its natural tendency! is Atheism; it is Deism; it is devilism, and there it ends; for none but the devil himself is the author of such a system as this.

"Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" Had he said, "Wherefore should I fear in the days of evil, when the unpardoned sin of my conscience and the iniquity of my heart compass me about?" we might well tell him he had much cause to be afraid, because this separates between God and the soul. But the iniquity of our heels does not. The former is attended with the sting of guilt and the sting of death, but not the latter. Therefore, however it distresses us, there is no cause to fear it. It is not a criterion and mark of a reprobate, but of a believer in Christ Jesus; for the Shulamite, or Church of Christ, is, ever was, and ever will be, a company of two armies while militant. The "law in the members" will ever war against the "law of the mind." "The flesh lusteth against the spirit, and the spirit against the flesh," and "that which is born of the Spirit is spirit, and that which is born of the flesh is flesh." But wherefore should I fear this, though it be an evil day? It shall not ever continue. A bright day succeeds it, and some go into the Lord's presence to get satisfaction, and out of it to be exercised with the iniquity of our heels, to get an appetite; and this makes a great part of the path of tribulation, through which every soul must and shall walk that gains salvation to the kingdom. There is no

escaping it. And so it is declared of all in glory, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;" and now they sing his praises. Though the old man was crucified with Christ, nevertheless he is not yet dead in us. Crucifixion is a lingering death, and this leprosy will never be parged out of the house till death come; then that will put an end to sin in the believer. The soul, when it quits the tabernacle, is immediately ranked among the "spirits of just men made perfect" in heaven; and though the body is appointed to see corruption, yet in the time appointed it shall be raised up in incorruption; it shall be fashioned like unto the glorious body of Christ; and when this is done, and the soul once more takes possession of it, then there shall be no more sin. no more warfare, the world, the flesh, or the devil; for immortality and eternal life shall be all in all. Seeing this is to be the case, "Wherefore should we fear in the days of evil, when the iniquity of our heels shall compass us about?" There is no cause for it whatever; though after our first love is over, and all our corruptions appear again, we are greatly afraid, and think some strange thing has happened to us, and are ready to cast off all our confidence. a little chequer-work, a little more experience of changes, and comparing what the word of God says about these things, we then begin to see it the way of the saints, the way to the kingdom; and by this exercise we become acquainted with Satan's decrees; get to be skilful in the word of righteousness, dexterous at handling the sword of the Spirit, and become expert and useful soldiers in the field of action under Christ's banner, the Captain of our salvation.

And thus I have endeavored to open up and set before you this "parable" of the Psalmist, and this his "dark saying," which he opened out upon his harp; and as far as consistent with the Lord's mind and will, may his blessing attend it. And may he pardon and foreive all that is amiss, for Christ's sake. Amen.

I thank you kindly for the extract you sent me, as it is a report of a good work of grace begun,-no small matter of joy to me. What is said is well spoken, and to hear him complain of the plague of his heart is a very good sign; but if he expects to get quite rid of this and to meet with an even path, that has no rough places in it, I hope in God he will be mistaken, because there is no such way that leads to glory revealed in the Bible; and if he live a thousand years twice told, and all the time his path shines more and more, yet he will then see himself worse than now, and there will still be in existence the plague of the heart. Answer the letter according to the ability God has given you. Be particular in your inquiries about how he was brought to the knowledge of the truth; where he is favored, in this metropolis, of sitting under the sound of the everlasting gospel; if he can give you a "reason of the hope" that is in him; and an account of how this was wrought. Let me have the account when convenient, for which I shall be thankful; for every friend of the Bridegroom must rejoice greatly when any are brought

to peace and know his life-giving voice from that of all strangers. I am more particularly concerned to know about these things, seeing he and I used sometimes in company together work for the devil, in his service and drudgery. Pure gospel, in our day, is a rare thing. It is not a sound set of notions in our head only. No; the gospel is "the power of God unto salvation to every one that believeth;" therefore, where the gospel is, there is salvation. The gospel is the ministration of the Spirit; therefore, where the gospel is, there is the Holy Spirit. The gospel is the ministration of righteousness; therefore, where the gospel is, there justification unto life has taken place. Now where these things are, there is the pure gospel; and where these things are not, there is not the pure gospel; and if a preacher never was thus acquainted with the gospel, he never did nor ever can preach the gospel, because he knows nothing about it. Now, if he is brought under the preaching and into the enjoyment of the experience of such a pure gospel as this, then he is a son, and blessed with the same blessing of eternal life as his father Abraham was.

Respecting myself, I am, blessed be God, very well, passing along my journey according to the two principles of motion in me; but then I have this precious promise, "As thy days, so shall thy strength be." Hitherto I have found the Lord both faithful and true to his promise; and having obtained help, power, and strength of him, I have been enabled to continue to this day; and as he is a God that rests in his love and never changes in his purposes or swerves from the promises that he has made, so I hope and expect, according to his promise, that he will never leave me nor forsake me; that at the end of my race, though heart and flesh both fail, even then he will be the strength of my heart and my Portion for ever; and that when death comes, through the might of his power every enemy shall be as still as a stone until I pass over Jordan into the promised land to the heavenly country.

Mr. H. has been again very ill, and laid aside from preaching some time, but blessed be God a little more strength is communicated, and he preached on Sunday, in Hertfordshire. I verily believe the time of his departure is at hand; but he has "fought a good fight," and I am sure he will "finish his course with joy," and that he will "receive a crown of righteousness, which the Lord the righteous judge shall give him in that day." O that we may thus finish our race, that our end may be peace, that no saving blessing may be wanting, but that we may be found of the number of the wise virgins; and that when even death comes, our lamps may be trimmed, our lights burning brightly, fed and supplied by the oil and unction of the Holy Ghost; then we shall quit this tabernacle with loud hosannas to the King of kings, and for ever join in with those who never fail to sing the wonders of redeeming love. That this may be one delightful theme both while in time and to all eternity, is and shall be the prayer of,

Dear William, your servant for Christ's sake,

London, May 1st, 1800.

CHRISTOPHER GOULDING.

# A LETTER BY MR. HUNTINGTON TO MISS MORTON.

Dear Madam,—By the contents of your last, you are still in your "grave clothes," and your "head bound about with a napkin;" but ere it be long, Jesus will say of you as he once did of Lazarus,

"Loose her, and let her go."

As your convictions are still alive, and attended with prayer to God, it is clear that they are both from the Spirit of God, for "the hypocrite will not always call upon God," nor will he cry even when God binds him. I am persuaded your present sorrow is a sorrowing unto repentance, "a godly sorrow," that I trust will end in that repentance "that needeth not to be repented of." If I saw nothing of this about you, I could have no ground of hope for you; for if God rebuke and chasten all whom he loves, and "scourgeth every son whom he receiveth," what ground of hope could I have for you, who are an apostate, if you should go without chastisement? I must conclude from Scripture that you are "a bastard," and not a child; "for what son is he whom the father chasteneth not?" Your present sorrow is the ground of my joy with respect to you; for although I am sensibly touched with your present distress, yet I rejoice in the prospect of a future deliverance. God will not bring to the birth and not cause to bring forth. This being the faithful promise, I say as Paul did, "For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?" I am fully persuaded that God will deliver you with an outstretched arm; but there is a time for every purpose, and the times and seasons are in God's hands. It is enough for us that he has promised: "They shall not be ashamed that wait for him." God has not dealt with you after your sin, nor rewarded you according to your ini-"Wherefore doth a living man complain, a man for the punishment of his sin?"

I found myself greatly disgusted at that musical instrument that I saw in your apartment; and by its being open, I judged that you had been playing on it. It is one of the devil's rattles, intended to keep a crying conscience quiet. He was one of the cursed race of Cain and the offspring of polygamy, that first invented those musical traps. Jubal was "the father of all such as handle the harp and organ." And Job says, they are the children of the wicked that "take the timbrel and harp, and rejoice at the sound of the organ." I know you have your answer ready from the Psalms, "Praise him with the sound of the trumpet, praise him with the psaltery and harp; praise him with the timbrel and dances; praise him with the stringed instruments and organs." Get you first David's faith and David's God, and then talk of David's joys and music. I believe King David's music to be typical of the melody of gospel times, under the government of Zion's everlasting King, "when joy and gladness should be found in the church, thanksgiving and the voice of melody." God commanded the use of "trumpets, rams' horns, and golden bells." The first was to alarm the nation in times of danger, to gather the military forces for war,

to proclaim a jubilee for slaves, and to call the tribes to their festi-The golden bells intermixed with pomegranates to be hung on the skirt of Aaron's vestment; the pomegranates typified the sweetness of divine love, and the golden bells prefigured the songs of rapturous souls when their hearts are influenced and enlarged by the Holy Ghost. The Jews were more taken with music than with their God, and therefore he gave them their fill of it, from a royal band in the plains of Dura, when they were invited to a strange dedication, and commanded, at the sound of the cornet, flute, &c., to worship the golden image that Nebuchadnezzar the king had set "Woe to them that are at ease in Zion; that put far away the evil day; that chant to the sound of the viol, and invent to themselves instruments of music, like David; but they are not grieved for the affliction of Joseph." You are sensible, Madam, that our spiritual Joseph has been grieved and afflicted in his cause and in his members by your apostasy. His command to you is, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." God has called you to lamentation for your Obey his voice, "lest thy harp be turned into everlasting mourning, and thy organ into the voice of them that weep."

I am obliged to come to you with a rod, whether I am inclined to it or not, you are so unstable. I have written sharply that I may know whether you are obedient in all things. Fear not; the Lord will shortly visit you with his great salvation; then you will find a better melody than that of bell wires, and the tender care and kind providence of God will appear in a thousand shapes and forms.

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." I shall only add my prayers, my hearty Amen, and refer you to a rapturous text, appointed to be read in future: "Yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." And subscribe myself,

Your willing servant to command in all godliness,

WILLIAM HUNTINGTON.

Faith in God, as to the accomplishing of the great promise, in sending his Son Jesus Christ to save us from our sins, is the great fundamental principle of our interest in, and profession of the gospel. There is nothing in the gospel that God himself, our Lord Jesus Christ, and the holy apostles, more insist upon than this—that God has fulfilled his promise in sending his Son into the world. On this one thing depends all religion, the truth of the Bible, and all our salvation. If it be not evident that God has accomplished his promise, the whole Bible may pass for a cunningly-devised fable; for it is all built upon this supposition, that God gave and has accomplished it; the first being the foundation of the Old Testament, and the latter of the New.—Owen.

# COPY OF A LETTER FROM A LADY IN ANSWER TO ONE FROM MR. J. KEYT.

Beloved Friend in the Lord, and highly favored of him who ascended up on high, and received gifts for men, yea, the rebellious also, or I could have no mercy,-He has graciously given you the pen of a ready writer and heavenly wisdom willing to speak a word in season to them that are weary. I beg your acceptance of many thanks for yours of yesterday, as for all your truly Christianlike spirit of brotherly kindness and concern about our better part. Under such anxiety of true hearty friendship, so very rare, you are rewarded sweetly in your own bosom by being favored with the Spirit of grace and supplication, promised to the household of David, with enlargement of heart to plead for others, dear to Jesus the Lord. He alone knowing all of them, and all things, and being very tender and mindful of such as are the most weak and tried in various ways, by his almighty, all-conquering grace and love, makes them willing to suffer whatever he appoints in this vale of tears and feeble mortal bodies; so that Christ Jesus, and he crucified, may be exalted and alone extolled, that all glory may be given to God and the Lamb as the only true and living God of all salvation unto the ends of the earth. Amen.

Your blessed petitions, dear brother, are a true copy of my own of late, baving been highly favored with nearness and access before the throne of grace, when my soul and body were bowed in holy fear and sweet reverential awe before the sacred Majesty and most holy revelation of the love of the adorable Trinity, with liberty to plead, "Abba, Father," that my soul might be drawn to Christ, his only begotten Son, more and more, and be conformed to his blessed image; that I might value Jesus more by communing with his blessed Spirit of all grace. When I got a sweet glimpse of his lovely soul-cheering face, the beauty of the Lord, then I could venture to call him "my Lord and my God," seeing and feeling all the adorable perfections of Deity shining in his works and Person. My soul exclaimed in ecstacy of wonder and admiration, "Thou art the King of glory," But he ascended in a cloud; and now I hope and desire to sit at his dear feet as a little child, to learn of him my daily, yea, hourly lessons of living by faith on his infinite fulness and freeness of grace to the chief of sinners.

The envious serpent is still carping and disputing with my helpless soul in self, and corruptions still striving for mastery, but grace must and will have the dominion. Glory be to God above, whose sovereign right it is to give and to call into exercise the holy troop which he plants in our hearts for our good and his own glory.

We are both tolerable at present in body, though weak and infirm. I feel my time will not be long here. So weary am I of sin and self and everything under the sun, so filled with snares is this evil world, and Satan with his children so vexatious, and murders at times being so prevalent, that I have been like Asaph of late, envious at the prosperity of the ungodly. "Verily," says he, "I have cleansed my

heart in vain," &c., whilst he was plagued all the day long; so blind and stupid is that awful, cursed sin of unbelief; I never felt it so horrible before,-God-dishonoring, soul-distressing, hateful, a bar to all that is good, and as such, the devil's darling, by which he seduces the whole world.

I must conclude, being weary from fever to-day, the intermitting complaint being still upon me. I have written very badly, but hope you will be able to make it out.

Ever thine in Jesus, affectionately,

Greenwich, July 22nd, 1835.

M. D.

## MERCY SHALL BE BUILT UP FOR EVER.

My dear Friend,—When I wrote the few lines in the first note, I felt such soul-union to you that I was obliged to write to you and tell you how precious the dear Lord was to my poor soul. But the enemy dared me to send it; and as the post had gone out, I could not that day. The next day I was so much tried and cast down in my poor soul, that I could not send the few lines. I entreated the dear Lord, if it were his will, that I might be permitted to write to you. I have many times, when the Lord has favored me, felt such a drawing toward you that I must write to you. O I do hope it is of the Lord!

I have been much exercised in mind. Many things have tried me, in myself and in others, particularly of that man whom Mr. G. spoke of,—how far one might go and after all miss the precious prize which numbers never seek and others seek in vain. O my very dear friend, how my poor soul goes begging and crying at times for his keeping power: "Hold thou me up, and I shall be safe." I tremble at the thought of being left to myself and the enemy of Ah! I know something of his dreadful power, and so does my dear friend, and I trust also of the preciousness of that dear Friend of sinners who overcame death and him that had the power of death, for our poor perishing souls.

I have been very low in my mind from Sept. 12th, on which I dated the first note, till Oct. 31st, when I was begging of the dear Lord once more to stoop so low as to look upon a poor guilty worm in a way of mercy; for I feared after all I was deceived. I have not been so long without some sweet intimation of his precious love to my poor soul since the dear Lord blessed me in my illness. Bless his dear and precious name, he delights in mercy: "Mercy shall be

built up for ever."

"Without thy sweet mercy I could not live here, Sin soon would reduce me to utter despair."

While begging, these words dropt into my heart: "He saved them for his name sake;" and "The name of the Lord is a strong tower; the righteous runneth into it and are safe." O his dear and precious name was above every name to my poor soul; it was "as ointment poured forth!" Bless his name.

On Nov. 2nd, our dear pastor spoke so sweetly of the consolations in Christ, that I felt sure I knew them feelingly in my poor soul, and I am sure there is none out of him. I feel a poor miserable, unhappy creature, if I cannot realise something of his sweet presence. O may the dear Lord keep me mourning over myself or over him.

I have had a sweet time, I hope, this week. When our dear minister came on Thursday I did not know how to speak to him for tears, which I tried to refrain from, for the enemy said, "Now he only looks upon you as a hypocrite; therefore he will not stay with you long;" and he did stay but a few minutes. But the dear Lord knows that the desire of my heart is to his dear and precious name, and to esteem his dear servants for his truth's sake and all his dear people. They are the "excellent of the earth" to me.

My much-loved friend, that your poor soul may be wet with the

dew of heaven, is the prayer of a poor worm,

E. S.

When you pray, let your words be few, your thoughts and feelings many, and above all, let them be deep. The less you speak, the better you pray. Few words and many thoughts bespeak the Christian. Many words and few thoughts bespeak the Pagan. Merely apparent and corporeal prayer is that murmuring of the lips, that outward babbling, performed without attention, which strikes the eyes and ears of men; but prayer in spirit and in truth, is the inward longing, the motion, and the sighs, which proceed from the depths of the heart. The former is the prayer of hypocrites and all who trust in themselves; the latter is the prayer of the children of God, who walk in his fear.—Luther.

O the pains which God has been at to save me, and the pains which I have been at to destroy myself! But he has partly gained, and I hope that he will completely gain the victory. I find reading tires me, walking tires me, riding tires me, but, were I once with Jesus above, fellowship with him will never tire; so shall we be for ever with the Lord. If doubting, disputing, and trampling on his kindness, could have made him change his love, it had never been continued to me. Though I have not been left to commit gross crimes, yet he knows the outrageous wickedness of my heart, such wickedness as would have provoked any but a God of infinite love to have cast me into hell. Yet, lo! instead of casting me there, he takes me into his bosom, and tells me, "I have loved thee with an everlasting love." And O how the Lord has borne and carried me! He has indeed given me my stripes, but never except when I richly deserved them. I was young when left by my parents, yet their instructions, accompanied with God's dealings, made such an impression on my heart, as, I hope, will continue with me to all eternity. I have served several masters, but none so kind as Christ. dealt with many honest men, but no creditor like Christ. ten thousand hearts, they should all be given to Christ, and had I ten thousand bodies, they should all be employed in laboring for his honor.—John Brown.

# CORRUPTION ESCAPED AND PROMISES GIVEN.

By John Rusk.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter i. 4.

In the beginning of this chapter, I cannot but remark (though much is spoken against it in our day, and they that preach so are called narrow contracted spirits,) yet I say I cannot but remark how narrow the apostle is in verse 1, when he says to them, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." Thus it is plain that though he was a servant and an apostle, yet he was so only to them that have obtained like precious faith. "Grace and peace be multiplied unto you," (or "grow in grace," as it mentions elsewhere,) "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

We may remark several things in these verses.

1. His name: "Simon Peter." It was the same man that denied his Lord and Master. This may be an encouragement to some who are greatly tried and tempted by Satan. I say it was the same Simon Peter.

2. His station: "A servant and an apostle." No meaner a title than his master, for he took upon him the form of a servant; thus the ministers of Christ are his servants. And an apostle is much the same, for it means a messenger sent to preach the gospel.

- 3. The characters he was sent to. It was to them that have obtained, not to them that are to obtain it, but to them who have obtained the same faith as he had, and through the same medium. "The righteousness of God and our Saviour Jesus Christ." And thus he goes on, as I have already mentioned, till he comes to the words of our text, which are these, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Now,
- I. We will take a little notice of the corruption that the people of God escape.
  - II. What it is to be a partaker of the divine nature.

III. Take notice of the promises.

IV. The Gift: "Whereby are given unto us," &c.

I. We will notice the corruption that the children of God escape. Now it does not mean corruption in the strictest sense, because the people of God have to wrestle with principalities and powers against the rulers of this world, and against spiritual wickednesses in high places; and Paul knew what this meant when he said, "O wretched man that I am! who shall deliver me from the body of this death?" For the people of God often fall into those corruptions; as a good

man once observed, "I am always afraid of the devil's flint and steel. because I carry tinder about me;" meaning his corrupt heart. God sometimes permits his people to be tempted, to humble them; for we are naturally so proud and so lifted up, that we should think we were independent beings. For instance, we will suppose a child of God to be left for a few weeks without any crosses or trials; temporal things go well; his business turns out profitable; everything seems, according to reason, on his side; he begins to think, "Well, I think I am not the worst in the world," and if the enemy can, he will endeavor to persuade him that God loves him because things go smoothly. But he is a liar, and was so from the beginning; for our Lord says, "In the world ye shall have tribulation." But when the Lord is pleased to afflict his people, and that to a great degree, it is not in a way of punishment, but it is for wise ends. In the first place, it is to humble them, as I have mentioned before. I have known the truth of what I have been asserting, for when things have gone well for a while, I have first neglected prayer, next the means, then reading the word of God and meditating upon it. And times which before I have set apart for this work, I neglected; thinking to myself I might make a good deal of money at my business, and I should be as Thus the devil has got me to such a pitch, that at last God has been pleased to let my corruptions rise, and the enemy to work on my depravity in such a manner, and conscience so to fulfil its office, that I have been glad, being brought down, to cry unto the Lord, humby begging him to subdue my corrupt nature, to restrain my covetousness, and to grant that I might love his ways more. From that I have been for looking at the Bible, to see if there were any in my case, and have wished to hear the gospel, hoping to find something for me, or else I have not been satisfied. People may talk as long as they dike about their duties, and about the moral law as a rule of life: I deny it all, and will venture to assert that God himself has the whole ruling of a Christian's life. But it not only humbles them, but it teaches them their own weakness, and the continual need they stand in of the Lord's help. We are ready to think we can do great things. How strong Peter thought himself, when he said, "Though all men forsake thee, yet will not I." But not long afterwards, he denied him with oaths and curses. And I make no doubt but Peter was one of those who rule their life by the law, till God showed him his own wickedness, and where his strength lay. It is for want of trials and temptations that many who, I really believe, are God's children, are so much for doing, and talking about what they ought to do, and ought to be, instead of entirely depending on the Lord Jesus Christ, who himself has declared that without him we can do nothing. The Lord had taught Paul his own weakness, and where his strength lay; for he says, "Unto me who am less than the least;" (there is his weakness;) "I can do all things through Christ which strengtheneth me;" (there is his strength;) and it is the work of the Holy Ghost to teach this; for he says, "All thy children shall be taught of the Lord." Thus God's afflictions are of service, both to humble us and to teach us our own weakness and where our strength

This however is not the corruption spoken of in the text; for it is plain that the people of God do not escape anything of what I have been mentioning. But it is necessary to mention what they do not, as well as what they do. Now, then, sin has not dominion over them; though they may be tempted at times, and their corruptions be very strong, yet it is not so strong as to make them commit murder. This they escape; they also escape the corruption of cursing and swearing; I mean making a practice of it. I say, they do not take a delight in offending their Lord; no, they escape this, for they hate sin; and the reason of their escaping these sins, is in consequence of a work of grace that God has begun on their hearts. their natures are exactly the same, but it is the nature of grace in the heart to subdue the corruption of our nature to a great degree; for when Paul wrote his epistle to the Romans, he says to them, "For I say through the grace," (mark that,) "through the grace given unto me, for a man not to think of himself more highly than he ought." (Rom. xii, 3.) Now, in consequence of this grace being given unto us, instead of thinking highly, we think soberly, or lowly, having low thoughts of ourselves. But again, when Paul was caught up to the third heaven, immediately after there was a messenger from Satan to buffet him. And what does God say when he besought him three times to remove it? Why he says, "My grace is sufficient for thee;" it is sufficient to support you under every trial and temptation you may meet with while passing through this vale of tears; for the Christian has to go through very heavy trials and very heavy temptations. And Peter was acquainted experimentally with what I am now speaking of, when he said, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory unto the appearing of Jesus Christ." (1 Pet. i. 7.) And in the verse preceding he calls it, "manifold temptations," and James calls it "divers temptations." Now, this is all of use, both for exalting the Saviour and debasing the sinner. But furthermore they escape base principles; though they may, and do, have much error in practice, yet they escape base or corrupt principles. Let them do whatever they may be enabled to do, Jesus Christ is the beginning and the end, the first and the last.

II. But having showed a few of the corruptions they escape, I proceed in the next place to show, What it is to be a partaker of the divine nature. Now, I think that to describe what the divine nature is without describing what man is, would be wrong. But then you will say, what is man? Why, man in his natural state is born in this world under the wrath of God and the curse of a broken law; hence it is that Solomon says, "There is a way which seemeth right, but the end thereof is the way of death." Now every man born, from Adam to the last, is an enemy born to God by wicked works; for the apostle says, "And such were some of you; but ye are washed," &c. And of himself he says, "Who was before a blasphemer, and a persecutor, and injurious;" and the Scripture further says, "God hath

included all under sin." But for all the Scripture is full of it, yet man is empty of the knowledge of it naturally; hence it is we hear so many crying up what a good heart they have got; and God says, "The imagination of man's heart is evil, only evil, and that continually." Now, which is to be believed? Why, "Let God be true, and every man a liar." But to describe a being made a partaker of the divine nature, I observe,

1. God is pleased to shine into a man's heart to quicken him to feel what he is by nature. This is done sometimes, by bringing home the law of God to his heart. Paul was brought in this manner; for he says, "I had not known sin except the law had said, Thou shalt not covet." But furthermore, we do not pretend to limit the Holy One of Israel, so as to say, he is always the same in this respect. No; but let it be observed, that there is not one soul brought to Jesus Christ, before he is made sensible, in some measure, of his lost and ruined estate by nature. No; for my Bible tells me, that "whom the Lord loveth he chasteneth, and scourgeth every son," (mark that,) "every son whom he receiveth." Now, if we are without chastening, of which all are partakers, "then are we bastards, and not sons." And again, "No man can come unto me, except the Father which hath sent me, draw him." "Every man, therefore, that has heard and learned of the Father, cometh unto me." But then, say you, "we hear many ministers invite all men to come to Christ, whether they feel their need or no." I do not doubt but you do; but if you are enabled to examine into their preaching, you will find that all they have themselves, is in their head; but as to an experimental knowledge of the truth, they are ignorant about it. But, say you, "they talk about faith and love, and that we are wretched sinners." I know they do. But come to insist upon the spirituality of the law, and declare to them that man is entirely helpless, however they may chatter about it, it is only what they have picked out of books; they know nothing of the power; for the Scripture says, "Out of the abundance of the heart, the mouth speaketh;" and, "Where the treasure is, there the heart will be also." And for me to be cast, tried, and condemned at the bar of my own conscience, and God's holy law, and to have a revelation of God's electing love in predestinating me to eternal life, to have the pardon of all my sins brought home to my heart, and not to speak of it, you may as well tell me it is dark night when the sun shines. For Christ says himself, "If these should hold their peace, the stones would immediately cry out."

But having shown and insisted upon, that all those ordained to eternal life, in one way or another, must be taught of God the

Father, I proceed to show,

2. That after he has taught them, they set to work as hard as they can. Some begin to try to keep the Lord's Day holy, and then they will strive and strive to keep from everything that they think is wrong. I have met with some of these myself; they would not go into an eating house to have refreshment on the Lord's Day upon any occasion whatever; and they have told me that they were always falling. It is very true what the hymn says,

"The more I strove against its power, I sinn'd and stumbled but the more; Till late I heard my Saviour say, 'Come hither, soul, I am the Way."

But this is not all; they will be very honest in their dealings; like Zaccheus, "If I have wronged any one by false accusation, I restore him fourfold." And thus they go on. Some will say, "Well, if I am honest, just, and upright, and God a merciful God, surely I shall get to heaven." Now, a man in a natural state may think of these things in a trifling way, but he will never work and labor, and strive and weary himself out, till God the Spirit has shined into his heart. Well, another scheme, and that is, "Jesus Christ died for sinners; and surely his death, and a due attention to the law as a rule of life, if this will not do, I do not know what will." Now I have been greatly harassed on this ground; for I used to think that God would make me so externally holy, that I should never feel the dreadful working of my corruptions any more. But all this will not do. Well, says God, "Have you got any other scheme?" Why, says the poor soul, "I will pray a good deal;" and thus he will pray and pray, but God does not answer his prayers, but leaves him to work out all his strength. Well, after he is wearied out, what with grappling with a broken law, and his resolutions and corruptions rising, and all his sins staring him in the face, then comes in a blessed text of Scripture; "A certain man had two debtors, the one owed five hundred pence, and the other fifty, and when they had nothing to pay," mark that, nothing to pay, "he frankly forgave them both." Now, you see how soon God can do it all for us; but he is determined to have it all of grace, and none of works. Thus the Lord, after letting us try all our strength, is pleased to bring us "by a way which we know not," &c. And this brings me to show you the way; for that is another part of the divine nature.

Jesus Christ is the Way, agreeable to the answer he himself made And what question does Thomas ask? Why, he says. How can we know the way? "Jesus saith unto him, I am the way;" and he adds, "the truth, and the life." Now the Father draws his children to his Son; for Christ says, "No man can come unto me except the Father which hath sent me, draw him," &c. You know that literally, the father gives his daughter, or the bride, to the bridegroom; and just so it is spiritually; for we read in Matthew's gospel, that a certain king made a marriage for his son. And Christ says, in John xvii., - seven times, I say, he mentions the Father's giving the church to him; and in Rev. xix. 7, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." But then, say you, "What has all this to do with us? How are we to know that we are belonging to him, that he is our Husband! I answer, If you are, as before observed, convinced of your lost estate by nature, after this you will feel the Father drawing you to his Son. Now, for instance, you are complaining of the dreadful sins you have committed against God, and groaning under the burden of them; well, God is pleased to work

faith in your hearts, and lead you to Christ. And what does faith do? Why, faith lays hold of him, and claims him as your own; and faith always works by love; and this is fleeing "for refuge to lay hold," (here faith is represented as a hand,) "of the hope set before us." As the Father says, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Thus, you see the Father draws us to Christ, and having faith given us, we lay hold on him; and ever after, if a cloud comes between him and us, do we set ourselves down contented? No. Hear what the church says, "By night, on my bed, I sought him whom my soul loveth; I sought him, but I found him not." Then she says, "I will rise now, and go about the city in the broadways, I will ask the watchmen;" and afterwards, "It was but a little that I passed from them, but I found him." I observe here, that we must pass by the ministers to come to Christ. But what did she do then? Why, held him, and would not let him go. O when the love of God is shed abroad in the heart, how do we see our union to the Lord Jesus Christ! it is, when the Holy Ghost shines upon his own work, that we know what Christ means when he says, "Believe ye not that I am in you, and you in me?" This is religion in the true sense. In short, all religion centres here; for what does Paul say? "Though I bestow all my goods, and though I have all faith, and have not charity," or love as a fruit of this union to the Saviour, "I am nothing." And furthermore, we also, as another part of the divine nature, know our election of God. What does Paul say? "Knowing, brethren beloved, your election of God." We know that whatever spiritual blessing we have in time is in consequence of our being predestinated to it; and Paul tells us this in Rom. viii. 30: "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

III. We have the promises of Christ to support us. This is mentioned in the text; they are called "exceeding great and precious." Why are they so named? Because we are exceeding great sinners; our sins extend to such an amazing length, height, and depth. But when a promise is brought home in season to our souls, this is being a partaker of the divine nature. I remember having the following promises brought home to my heart: "The Lord will perfect that which concerneth me;" "They that wait upon the Lord shall renew their strength," and the words, though not a promise, "Who have fled for refuge to lay hold upon the hope set before us;" and several more also, so that when I speak of these things, I speak of what I have tasted and handled of the word of life. Now, this is the case. And do you know anything of what I have been speaking? Why, no, say you, "It seems very strange to me. I always thought that if I depended upon Christ, and endeavored to attend to the law as near as I could, that is, to keep it as well as I was able, not to depend upon it, that I should go to heaven; but as for experiencing forgiveness of sins, and feeling a union to the Lord Jesus Christ, this I am quite ignorant of." Then if you are, as God liveth, you are at present

an enemy to God; and all you have is what you have learned by preachers, or out of the "Assembly's Catechism." This will not do when the bridegroom comes. Though you may go out to meet him with the wise virgins, yet he will say, "Depart, ye workers of iniquity, I never knew you."

I come now, having included my third particular with the second, to speak a little of,

IV. The Gift; and on this I shall be very brief. Here boasting is excluded. "By what law? of works? Nay, but by the law of faith." God is determined to have all the glory; and when we know what I have been speaking upon, we are as determined to give it him. Now, we are not to suppose that the promises here made are made to sinners from an absolute God; no, for if this were the case, what would become of his justice, to give all his promises to a certain number of people, and condemn the rest; and in the next place, what would become of his truth, when he says, "The soul that sinneth shall die," and, "Cursed is every one," &c. Now this would be at the expense of his justice and truth, and God will never display his mercy in this manner. "But," say you, "how do you know that?" Why, the Scriptures tell me that, "mercy and truth meet together, righteousness and peace kiss each other," &c.; and if they meet together, it plainly appears that they all harmonise together. This is plain. And furthermore, by what I have remarked on this head, it plainly appears that there must be a mediator; for if God can be just, and yet justify the ungodly, it is by one standing in their lawplace. This is plain as it respects the laws of our land. You know if I owe a hundred pounds, and am put in prison for it, and a friend of mine steps in and pays the money down, I am set free. Thus it was with the elect of God; the Father from all eternity set his love upon them, and before all worlds, or before the fall of man, secured them in Christ, Christ being willing to become Surety for them after they fell in Adam. The first promise was made to Adam, as the head of all the elect natural; though he that made the promise was the Head of them spiritually; as you read, "The first Adam was made a living soul; the second a quickening Spirit." And thus you see how this gift came about, as this first promise was given to Adam and all the elect that should proceed from his loins. And a glorious promise this is, because it contains all the other promises; for if you get the seed of the woman, or Christ, there is every promise in the word of God on your side. Hence says the Scripture, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." This is a promise given us. But what is the medium of our access to it? Paul tells us: "Having, therefore, brethren, boldness to enter into the holiest," that is, heaven, "by the blood of Jesus." Thus you see it is through Jesus we get this kingdom that is promised.

But again, eternal life is promised. But this comes through Christ. The gift of God is eternal life; but it is through Jesus Christ our Lord; that is the way. And so again as it respects our justification:

"The free gift came upon all men unto justification of life;" but the first part of the verse says, "it is by the righteousness of one." And that One, in Rom. v. 17, is Jesus Christ. And I might go on to many more gifts; but every one is through Jesus Christ. And now, if you have him, you have all I have been speaking about: "For God so loved the world that he gave his only begotten Son," &c. But then, say you, "What is it to have Christ?" Why, to have Christ, or a proof that you have him, is by these five things: 1. Faith: "For Christ dwells in the heart by faith." 2. A good hope of eternal happiness: "Christ in you the hope of glory." 3. Being passed from death unto life: "And he that hath the Son, hath life." 4. Love to the people of God: "By this we know that we have passed from death unto life, because we love the brethren;" and, as before said, "life is in the Son." 5. Hating sin and loving righteousness. What says Paul? "And if Christ be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness." And now, do you know anything of this gift, and of those gifts that are in him that I have been speaking of? Why, no, say you; You may as well speak Hebrew to me; for I always thought that if I believed on the Lord Jesus Christ in a common way, as is generally talked of, and had a decent life of morality, I should do very well. But I never felt anything of this union to Christ, or of a knowledge of the gift of the promise." Then, to be faithful, I must tell you that your religion is not worth a straw, and that it is God's work to make you sensibly acquainted with what I have been speaking about. But, if you say, "I do know something of the power," then give God the glory, for the work is all his. And may he enable you so to do; for it well becometh the just to be thankful.

May God add his blessing.

Why are you afraid of trouble? Do you suppose you can get to heaven without it? Why? Are you better than your forefathers were? In what way? Is your heart better? Is your conduct better? Are you more spiritually-minded? If you are not tried, how can you expect to come forth as gold.—W. T.

A heart rightly broken, truly contrite, is to God an excellent thing; for such a heart is set before all sacrifice, and yet sacrifices were the ordinances of God, and things that he commanded; but lo, a broken spirit is above them all; a contrite heart goes beyond them, yea, beyond them when all put together. Thou wilt not have

the one, thou wilt not despise the other.—Bunyan.

To sin, presuming on repentance and a future call, is such a devilisy motive, and carries such a cloven foot, as shows the case to be awfullh bad indeed. This was not Peter's case, nor yet David's. The most alarming thunder in the book of God is levelled at such horrible presumption. If any "bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst, (that is, sin to sin) the Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie, upon him." (Deut. xxix. 19, 20.)—Berridge.

## HEAVEN WILL MAKE AMENDS FOR ALL.

My dear Friend,—Since I wrote to you last we have been called to wade through deeper and deeper afflictions still. Kind friends have tried to sympathise and condole with us, but God only can comfort the heart in real trouble.

Death has snatched from our embrace our only son, after 11 days' illness. He was between 200 and 300 miles distance from us. Mrs. C. saw him alive, but I did not. He died the 20th of November last. Little did I think, the last time I saw him, I should see him no more until in his coffin. My heart is ready to break. Were I assured of meeting him above, my soul could rejoice, notwithstanding my disappointed hopes. But I must leave it. I desire to bow to Divine sovereignty. O, who can describe the feelings of a tender Christian parent, in such a case?

"I hop'd to see him called by grace, And made a witness, Lord, for thee; But now my child's in death's embrace; My pray'rs in vain, Lord, can it be? "Is he with that dear Friend I love, Or banish'd from him to despair? O could I, could I fully prove That we shall meet in glory there! "I cannot give thee up, and still, Amidst my sorrows while I weep, Would bow, my Lord, to thy dear will, And rest and feed among thy sheep. "Thy sov'reign right I own, and sing; Thy presence, (ah, how sweet!) I crave; Death in my conscience has no sting; O where's thy victory, boasting grave? " Myself and mine I'd give to thee, And be devoted to thy praise; I'd thy salvation live to see; I'd live and die in thine embrace."

These are the very feelings of my soul, and have flowed into my mind as fast as my pen could move.

In addition to our sorrows, we heard by a friend from Coventry, on Sabbath last, that my dearly respected friend and aged brother in Christ, Mr. Moss, of Desford, was dead and buried, which sudden and solemn news quite surprised me, as I had not heard of his being so much worse than usual as to be dangerous. I had been expecting the favor of a reply to my last for some time. But now he is gone, (if what I hear is true, as I believe it is;) his spirit is fled; his cares and sorrows are over; sin will grieve his soul no more for ever; a body of infirmities, sown in corruption, is laid to moulder in the grave, waiting there to rise in incorruption, in the likeness of Jesus, the Christ of God, his God and Friend, whom he loved and served, and whom I have heard him so sweetly speak and sing of on earth, and in whom, the nearer he seemed to be drawing towards the grave, the more he delighted.

What a blessed report! May not we say of him, "He was like a shock of corn fully ripe for the garner? a brand pluck from the fire?

a sinner saved by grace? a trophy of sovereign love and mercy? a star foreordained and prepared in Zion's furnace, by Zion's heavenly Refiner, to deck his Saviour's crown in his kingdom, and amidst his unveiled glories to sing his praise and dwell with him for ever?" Yes, yes. The sound now thrills through my soul, while I mourn our loss, with exceeding joy. But why should we mourn our loss? Our loss is his gain. And we have a precious Christ left us still, who is better and more precious far to us than friends or mines of gold, and life itself. O to feel him so, how blessed! Still, when so dear a friend is taken away from us, we cannot help but mourn; and the dear Lord allows us to do so, because he knows the feelings of our infirmities, "He remembereth that we are but dust." Blessed be his dear name for that; for what with men is often counted hypocritical, he takes well at our hands and comforts our hearts in return.

Oft have I contemplated with the sweetest pleasure, when the last) breath of a child of God is drawn, his sweet and sudden exchange, and the rapturous glories that burst upon him that instant, until I have scarcely known where I was, or what I have been doing. the blessedness of having an interest in Christ! "Blessed are the dead who die in the Lord; they rest from their labors, and their works (the effects of divine grace, as a witness for God and to the honor of his name) do follow."

"Rest, brother, rest, sweet thy repose; From all thy cares and sorrows rest; Here to obtain salvation, chose, Call'd, seal'd, and here made manifest.

"Rest in the grave, (there Jesus lay, And left a long, a sweet perfume,) Until the resurrection day; Thy spirit sings of Christ at home.

"Rest on the bosom of his love, And try to praise in highest strains; Amidst the wond'ring choir above, Thy God and Saviour, there he reigns.

"O what immortal joys thou felt, Soon as thy dying breath was flown! No more to sin, released from guilt, Perfect in love before the throne.

"Ah! who can wish my friend's return? Still let me weep, Lord, o'er his grave; Here on the brink I sing and mourn, And Jesus' lovely presence crave.

"No more we converse hold below, Concerning Jesus and his blood; The last grand secret, O to know, As thou dost now, beyond the flood!

"As fathers bow their heads and die, The children round thine altars weep; Repair the breach, and sanctify, Our brother Moss has fallen asleep.

"Farewell, dear aged saint, farewell, Thy theme I've sung on earth with joy; And hope to sing the same, and dwell With Christ my Lord, enthroned on high. "The war is o'er, the vict'ry's won, His laurels see on Canaan's shore; Through trials here to glory gone, Farewell till there, Lord, I adore."

O could I sing these sweet accents over my dear deceased child with so sweet a confidence! It would outweigh the loss of his bodily

presence, and rejoice my heart with joy unspeakable.

My dear aged sister in Christ, his widow, (of whom I have heard a good report; therefore I thus speak,) grieve not as they do who are without this blessed hope, "Thy Maker is thy Husband; the Lord of hosts is his name." Accept our kind love and sympathy in the bowels of our precious Christ Jesus. The Lord support you; may be provide, and his presence make up every loss. And you, my young friend and afflicted sister in Jesus, come, let us look down upon his last remains, and sing (if we can) with the blessed apostle, "These light afflictions which are but for a moment, are working out for us a far more exceeding and eternal weight of glory," &c.; and look upwards, and rejoice in hope. O the blessedness of being enabled to do so! How it has reconciled my mind to every loss, care, and trial; how it has humbled, and crumbled, and broken my heart, in solemn silence in the dust; how it has loosened me from the world, and bound my soul to Jesus; how it has lightened my every cross and removed my fears of death; how sweetly it has mingled the honey of the wood with the bitters that fill my cup of gall, and made me loathe the worldling's pleasures; and how it has taught me to "count" and sum up the matter with Paul, and behold "victory through the blood of the Lamb" sure at last!

> "O sweet effects of grace within, How sweet to feel its power; And when death puts an end to sin, Our troubles will be o'er!"

May the dear Lord comfort our hearts in the sweet assurance, sanctify our every bereavement, pain, affliction, cross, and trial, to our good, support and comfort us under them, and give us a triumphant deliverance out of them at last.

Mrs. C. and our only daughter are both very poorly; so I prove the trial of faith and the necessity of constant prayer and watching are still going on, but hope in the end faith will come forth as gold that is tried in the fire. And when will that be? In the strictest sense of the word when there is no dross, no sin, no corruption left; that very instant, in the twinkling of an eye, faith will be turned into sight and into full fruition above.

Ah, my dear sister, I cannot tell you how sweetly the thought comforts my heart. May it so comfort yours also amidst your many afflictions and sorrows, and make our souls still expand with love to our dear covenant God more and more, in all patience and holy submission at his dear sacred feet. Many weights hold us down; the ties of nature draw us back; the world tries to allure us; the troubles of the wilderness grieve us; sin and our own hearts annoy us; the smiles of worldlings harm us; afflictions and trials distress us; and the scoffings of mortals vex us. But heaven will make amends

for all. The Lord comfort our hearts with these words, and help us

to bear up and press forward with joy.

Let us hear from you soon. Our dear old pastor has been confined to the house for several weeks. We begin to think his labors are done. The Lord appear for us, and bless him in his latter days. He has been a faithful witness for God, and will enter into the joy of his Lord when his last breath is drawn.

Mrs. C. and our daughter are rather better to-day, but very poorly. I feel about as usual, through mercy,—a living miracle; (they who knew me 60 years ago will say so;) a miracle of grace from the year 1813, and an heir of glory, sealed, and panting for home, on the brink of the grave.

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

Accept our united and sincere love in Christ Jesus, and believe me, my dear friend and sister, and companion in the furnace of affliction, Yours affectionately in the Lord,

Bedworth, April 21st, 1854.

G. T. C.

## MY TREASURE IS THY PRECIOUS BLOOD.

My dear Brother,—I write these few lines to you to let you know how the Lord has been graciously pleased to visit my poor soul.

On Monday I was reading your letter in the "Standard," and it was laid with such weight on my mind that I had never known anything about the matter. O how it made me cry to the Lord for him to teach me how empty and vain everything appeared in the world compared to eternity, and what an aching void I felt that the world could not fill. At tea time on Tuesday I took the "Standard" again, and I cried and prayed. "Do, Lord," I said, " show me that I am not deceived. Do give me one sweet promise that I can rely on. Hast thou 'forgotten to be gracious?' wilt thou be 'favorable no more?'" And I hope the Lord answered with these words, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." O it seemed too much for me to "O," I said, "dear Lord, make it more plain; Lord, I am a poor sinful wretch, prone to everything that is evil." When these words came, " I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." My feelings were better felt than described. After they had a little abated, I came down stairs. When our dear pastor called to see me, I could not conceal my feelings, and answered him in such a confused way, that I should think he could make nothing out of what I said. But when I got by myself it seemed renewed, in some measure. I had hardly any rest all night for thinking and pondering over what I had been experiencing; and the next morning I was obliged to leave the breakfast and go and give vent to my feelings; and, as you say, it is like a spring, first up and then down! O the sweet feelings I have had to-day! I asked myself this question, Have I any doubt of my interest in Christ? No, I could have none.

These words were so sweet to me:

"O what is honor, wealth, or mirth, To this well-grounded peace? How poor are all the goods of earth, To such a gift as this!"

And again,

"My treasure is thy precious blood; Fix there, my heart, and for the rest, Under thy forming hands, my God, Give me that frame which thou think'st best."

O my dear friend, we know that these favors do not lead to licentiousness. I have been afraid of entering into conversation with any one about the world, for fear of my mind being drawn from the Lord. If the Lord intends to favor me thus I do not know, but my soul is at this present time like a watered garden. Truly I can say, "The Lord has known my soul in adversity. I was brought low, and he helped me."

Dear friend, I have made it a matter of prayer to the Lord about sending this letter, and I trust I have no other end in view than the strengthening and encouragement of your poor soul. Your letter was not penned in vain.

May the Lord bless you and keep you, is the prayer of Yours in the Lord,

May 9th, 1845.

J. W.

Real religion lies in communion with God; it is a secret between God, Father, Son, and Spirit, and the sinner's own conscience. It consists in being made nigh to God by the blood of Christ; in being reconciled to him by the power of the gospel, called the ministry of reconciliation; and in finding access to him by faith, and under the influence of the Spirit of grace.—Huntington.

These words were once sweetly impressed on my heart, "Where sin abounded, grace did much more abound." O how it delighted me to see God taking advantage of my great sinfulness, to show his great grace! O the sovereignty of God! I think he has used more means to subdue the enmity of my heart, and its rebellion, than he has used for a hundred beside. How astonishing, that God's Son should get gall and vinegar to drink when his thirst was great, and yet I should have wine when my thirst is by no means excessive! I long to drink of the new wine of my Father's kingdom, which will neither hurt head or heart. O that I had all the world around me, that I might tell them of Christ! Had I ten thousand tongues, and ten thousand hearts, and were I employing them all in the commendation of Christ, I could not do for his honor as he has deserved, considering his kindness to such a sinner.—John Brown.

# INQUIRIES.

Dear Sir,—If a candidate is proposed to a gospel church for baptism, and for certain reasons is not accepted by the church, is it consistent for a member or members to stalk it abroad to the world-lings, causing believers' baptism to be mentioned by them with a sneer?

I consider, for my part, that in the church as a body, these things ought to be kept secret, whether the candidate be approved or not. By giving your reply in the "Standard" you will oblige,

Yours truly,

A CONSTANT READER.

#### ANSWER.

There can be no doubt, at least there is none in our mind, that the conduct above mentioned is highly unbecoming and very reprehensible. Peculiar delicacy seems necessary where a candidate for baptism has for some cause not been accepted. His mind has been already deeply wounded by being rejected, or at least recommended to wait a little longer. It is most unkind, then, not to say unchristian, to add to his trouble by spreading abroad in the congregation the reasons of his non-acceptance, and thus stamping him perhaps for life with the open stigma of being a hypocrite. No one can tell how Satan may work on his mind, he being so cruel an adversary, what despairing feelings he may produce, or to what lengths he may drive the poor soul. If he be a child of God, the candidate has no need that his trouble should be aggravated; and if not, there is no cause of triumph, but rather of sorrow, that the church should be compelled to reject him.

As we believe that no right-thinking person can have a moment's hesitation on the subject, we should consider further words on the matter a mere waste of time, did not the circumstance afford us an opportunity of dropping a few remarks on some points nearly connected with it, and giving a friendly word of caution and admoni-

tion to the churches.

Members of churches should bear in mind that a church is a family, and that family matters should never be spoken of out of the family. It is not because a church is or need be ashamed of its transactions, that the strictest silence is necessary; but because the world and those who are without have no right to know what takes place in the bosom of the church. The world, we know, would only abuse such knowledge and make a handle of it against the church; and even in those who fear God, but are at present merely members of the congregation and not in church fellowship, there often is a jealous principle at work which would lead them to fall much into the same spirit. All such bit-by-bit information, and all such mere scraps of intelligence as may be picked up in this way, must necessarily be imperfect, the parties themselves being not present; and we all know what an ill use may be made of tags and rags of conversation, and such mere pieces and fragments of church news as may be caught up from flying whispers.

Suppose there be a dispute in the church upon some point, is the world to pronounce its judgment on a matter of which it knows really nothing beyond a few words which may have been incautiously dropped? Is the world to be our judge? Is its voice to be heard in church meetings and to be our sovereign umpire and arbiter? Cannot we govern ourselves, and need we submit our matters to the judgment of those who are not bound up with us in the same yoke of church fellowship? If every member of a Christian church at once indignantly disclaim the right of the world to judge in these matters, may we not at once say, "Why, then, give it the opportunity? You justly deny the right of the world to judge church matters; and yet every time you mention anything that takes place in the church to any one of those who are without, you make that person a judge of the circumstance mentioned before him."

This, then, is the point that we wish to bring before members of churches, for we often do things incautiously and unthinkingly which we would not do wilfully and considerately. They must never allow themselves on any occasion to drop a word, or even a hint, of church matters to any person not in church fellowship with them. Husbands and wives are here exposed to peculiar trials, and sometimes strong temptations, when one is a member of the church and the other is not. "My dear, it is a church matter," would be a short and should be a satisfactory answer to any attempt to learn what is going on in the church. But "my dear" will not always be content with such short and simple answers; and where the querist is the weaker vessel, she may be as uneasy to learn the secret as Eve or Delilah. And even where this tender tie does not bring its peculiar temptations, there may be a Christian friend in the congregation with whom union is felt, and to whom, as to a dear friend, church matters may be unwarily communicated. Parents, again, may incautiously drop words before children, or masters and mistresses. before servants, from which some idea, necessarily very imperfect, may be gathered of what is going on; and what is deficient in length or breadth may be largely pieced on to by surmise and suspicion. We therefore desire to impress it by way of caution on the minds of those members of churches who may read these remarks, that they should carefully avoid the slightest whisper about church matters except to members of the same church. All church matters should be considered church property, and that as the church meets with closed doors, so it should part with closed lips.

One word, however, more. We cannot forbear to add, that, in our judgment, no candidate should be allowed to come forward without such a previous thorough examination by the minister and appointed visitors as shall leave little doubt of his acceptance by the church, and that it is better for a candidate to be put back a hundred times by them than be rejected once by the church.

Dear Sir,—I was present at a church meeting, convened to consult each other on the propriety of further inviting a minister who had supplied the pulpit for five months previously. There were

16 members present. A proposition was put from the chair that the said minister should be invited for three months longer. Eight voted for the motion (including the chairman) and eight against the motion. The chairman then gave his second, and what he considers his right, a casting vote, and thus the motion was carried; and the minister stands on such an invitation. Has a chairman such a right?

An answer in your next publication would oblige,

Yours in the Gospel of Christ,

A. B.

### ANSWER.

Being in total ignorance both of the parties and the circumstances mentioned in the above inquiry beyond what is above stated, our Answer will at least have the advantage of impartiality, if it lack every other requisite.

Assuming, then, that the circumstances are correctly given, (for we must bear in mind that there are generally two sides to a question,) we may view the matter under two lights,—the letter and the spirit.

We are, of course, ignorant of the rules of the church; but as long as voting is practised,—and it is hard to see how it can be always dispensed with,—it is a case which should be provided for beforehand, and the church should know whether, where voices are equal, the chairman has a casting vote in addition to his own. If the church have such a rule, the chairman might, without violating church order, avail himself of it; and if there were no such rule, the analogy of other meetings, in which the chairman has usually a casting vote, might be alleged as a sufficient vindication of his conduct.

But law is one thing and gospel another. A man may act according to the strict letter, and so far be decidedly right, and yet may in so doing violate the spirit, and so be decidedly wrong. things are lawful for me," says the apostle, "but all things are not expedient." It is not well in churches which desire to walk in the fear of the Lord, that there should be any of this trial of strength, this close voting, this carrying matters by dint of a small majority. When such an important matter as inviting a minister for three months longer, after five months probation, with probably a view to a final settlement, was brought before the church, it was not well, we think, so to decide the matter. Even allowing the chairman had a right to the casting vote, it was rather a stretch of authority to avail himself of it. What would be the probable effect of this forced decision on the minds of the minority? likely to render them permanently discontented, prejudice them against the minister so forced on them, and alienate their affections from their fellow members. The victory would be dearly gained at such a price, and the chairman, if a gracious man, might have preferably accepted defeat. How uncomfortable a position, too, for the minister,-to be carried, as it were, thus into the pulpit, much as a successful candidate at an election for a member of Parliament. can hardly think he would thank the chairman for his casting vote; but would rather say, "O let me go, rather than be a source of strife. How can I preach peace when I have been the cause of war, and

recommend brotherly love and union when I only occupy the pulpit by the casting vote of the chairman, which I see has caused such division?"

But leaving this part of the subject, which is much of a private nature, we wish to drop a few hints which may be of more general importance. Our own view is, that there should be as little voting as possible in a church, there being no more fruitful source of strife and contention, and no more certain means of splitting it into parties.

For peace sake, therefore, it is eminently desirable that candidates should not be brought before the church concerning whose reception there may be a question, that ministers should not be invited to supply the pulpit who are not fully and generally received, and that matters should not be brought forward concerning which there is This, what we may perhaps call "preliminary likely to be dispute. wisdom," is indispensably necessary in those with whom mainly rests the government of the church, as the pastor and deacons, in order that a church may enjoy that choice blessing, inward harmony, union, and peace. There is a general complaint of strife and division in the churches, and we fear there is too much ground for the belief that the complaint is true. But we believe that much of this lamentable spirit may be traced up to the pastor and officers of the church. If they are not blessed with meekness and wisdom; if they are guided and actuated by a narrow or party spirit; if they seek not the profit of the church, but some miserable petty ends of their own; if they court the rich and respectable and despise the poor and needy; if they will not bend their will to the will of the church, but will attempt to rule with a rod of iron, imitating therein the false shepherds, (Ezek. xxxiv. 4,) they must be prepared for the almost certain consequences,—strife and ill-will. "He that ruleth over men," it was said to the sweet Psalmist of Israel by the Rock of Israel, "must be just, ruling in the fear of the Lord;" and where this is not the case, disunion must follow.

It does but ill become a Christian at any time to resent reproofs and admonitions; and least of all does it become him when the rebukes of his heavenly Father are upon him. He ought rather to seek admonitions at such a time as this, and voluntarily offer his wounds to be searched by a faithful and skilful hand.—Doddridge.

Christ often hears when he does not answer; yea, his not answering is an answer, and speaks thus, "Pray on, go on, and cry;" for the Lord holds his door fast bolted, not to keep out, but that you may knock and knock. Prayer is to God, worship; to us, often, it is but a servant upon mere necessity sent on a business. The father will cause his child to say over again what he once heard him say, because he delights to hear him speak; so God hears and lays by him an answer for Ephraim; "I have heard Ephraim bemoaning himself;" (Jer. xxxi. 18;) but Ephraim heard not, knew not, that God told all Ephraim's prayer over again behind his back.—Rutherford.

## POETRY.

ON CHRIST'S LOVE.

No tongue can tell the extent of Jesus' love, Though some are blest the sacred flame to feel. It calls the mind, and heart, and soul above, And is of grace the sweetest, firmest seal.

Its height and depth no saint can comprehend; Yet in its arms doth it embrace them all. Nor can all hell the least from Jesus rend, For in her mantle she wraps great and small,

Love bows its ear unto our feeble moan, As all our woes before the throne we lay; And though we there can only sigh and groan, Yet love will turn the darkest night to day.

Lord, grant this love may in my bosom burn, And let me view it gushing from thy side; And while I weep and love, adore and mourn, Lord Jesus, tell me thou for me hast died!

Then will my guilty fears all fly away, And death will lose its terror and its gloom; And in this wilderness, Lord, while I stay In thy dear bosom let me still find room.

And then at last, when thou for me shalt call, How gladly will I my last breath resign, To join with angels, saints, and martyrs all, With songs and hallelujahs all divine.

London.

J. W.

The same spirit of faith which teaches a man to cry earnestly, teaches him to wait patiently; for as it assures him the mercy is in the Lord's hand, so it assures him it will be given forth in the Lord's time.—John Mason.

Christians are sometimes foolishly apt to think that God will accommodate his unchangeable properties to their individual cases, in his dealings with them. They often have an inward thought secretly fostered in their hearts, that such are the peculiar circumstances of their case that God will wink at much in them and from them that his revealed will condemns, and this by the compromise of what they know to be his Divine attributes; but by a secret self-love and inward heart-tendency to Antinomianism, being blinded at such a time to a clear and spiritual view of what God is, the same yesterday, to-day, and for ever; being blinded to this by the mists raised in their minds and judgments by Satan, they so flatter themselves that in some particular measure they are such favorites with and so beloved by God, that come what may, except by gross and open sin they cannot greatly move him to displeasure. Believer, beware of this! and act always as under the power of the word and the eye of God, unchangeable, and unchanging from that word, and not as under a false estimate of God's regard, a delusion gendered in the corrupt heart by hankering after sin and the indulgence of self-love.

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