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THE  
GOSPEL STANDARD,

OR

FEEBLE CHRISTIAN'S SUPPORT.

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VOL. XIII. 1847.

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# THE GOSPEL STANDARD,

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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### AN ADDRESS TO OUR READERS.

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VARIETY and originality can hardly be expected in every Annual Address, which at this season we send forth as our New Year's greeting to our numerous readers. The principles for which we contend, the line of doctrinal and experimental truth which we maintain, and the motives by which we are biassed in conducting the *Gospel Standard*, must be sufficiently known not to need any detailed explanation. If, after a monthly publication of more than eleven years, our principles now required an explanation to be known, such a circumstance would in itself alone be a charge against us fatal to all honesty or even credit on the part of its Conductors.

We have never yet hoisted two flags, we have never worn a mottled garment of linsey-woolsey fabric, we have never sown our field with mingled grain, nor ploughed with an ox and an ass together. (Lev. xix. 19; Deut. xxii. 10.) We have heard of preachers so adroit in wrapping up their sentiments, that the Calvinistic part of their congregation considered them to be sound Calvinists, whilst the Arminian portion believed they had been duly run into the approved mould of John Wesley. Nay, we believe there are few

towns in this kingdom which could not furnish one or more specimens of ministers so accommodating as to hold forth free grace in the morning, and free will in the evening; so that, but for the same face, voice, and general appearance, a stranger who attended both services, might think that two different preachers occupied the same pulpit.

Such duplicity and double dealing are not justly chargeable at our door. Our trumpet may give but a feeble tone, some of its notes may not rise so high or sink so low, its keys may not be so numerous or so nicely fitted, the fingers may be more tremulous, and the breath less full and sustained than we could wish, yet it cannot be justly said not to give a certain sound. Whatever be the faults, deficiencies, errors, imperfections, shortcomings, and infirmities of our periodical, (and in all these points, as attaching to all human words and works, we are willing, as far as they are discovered to our conscience, to plead guilty,) *cautious concealment* of our views in divine things cannot, we believe, be justly laid to the charge of the *Gospel Standard*. We have never yet babbled a mingled dialect, half in the speech of Ashdod and half in the Jews' language; (Nehem. xiii. 24;) and it is our desire, if the Lord graciously enable, ever to speak the pure language of Canaan.

What we feel that we chiefly want is, more depth and power, more savour and unction, more variety and originality. We would not, if we had our will, have one unfruitful, unprofitable page. All should resemble what we read of the bride, "Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them." (Song vi. 6.) But it is, perhaps, rarely considered by our Readers, how much we are in this matter, humanly speaking, dependent upon our Correspondents. The power of selection or rejection out of a numerous pile of communications, is almost the only thing strictly and perpetually connected with our Editorial office. It may be sometimes complained, that *this* piece is confused and unconnected, or *that* communication dry and unsavoury. A Letter may be objected to as poor and meagre, or an Obituary be thrown down upon the table with a yawn and an expression of astonishment, "How could the Editors insert such a superficial piece as that?"

Admitted, freely admitted. We do not object to, nor quarrel with the complaint. It has probably passed our own lips before it ever escaped yours, complaining Reader. We would gladly remedy the defect. Can you assist us to do so? Suppose you, who see so many

faults in the *Standard*, were to favour us with a savoury, unctuous piece of your own. Of course, it would be free from all the defects that you freely censure in other communications. The doctrine would be sound and unexceptionable, the experience deep and savoury, the language powerful and expressive, the arrangement distinct and clear, and the whole a masterpiece of divine eloquence. There are some men, and good men too, who never speak of others but in the language of censure and complaint. They have eyes of eagles to see the bad, and eyes of moles to perceive the good. In this they resemble people whom one sometimes meets with in the world, whose eyes seem formed to see hidden defects at a glance, but to overlook the most striking beauties. Show such persons a large and costly mirror, "Ah! but don't you see," they reply, "that speck in the corner, or that fly-dirt just in the centre?" So it is with these good men, whom one is generally for peace sake obliged to love at a distance. Let them hear a minister of truth. Their ears are open to hear, and their memory retentive to retain, the least word that sounds amiss; and if they cannot find an awry expression, they will twist any that varies from a right line to make it crooked. Their ears, like sieves, let all the sound grain fall through to retain the chaff. A sneer, a slander, a lie against a good man, their memories are of wax to receive, and of stone to retain. Tell them of any action in which others see the grace of God, they are ready in a moment to put it down to some carnal, selfish motive; show them a person to whom his ministry has been blessed, "ifs" and "buts" fall from their lips like leaves in Autumn. Such men are never satisfied but with their own doings and performances; and apart from the exquisite gratification derived from the contemplation of self under all its varied hues and admired shapes,

" Their only pleasure is to be displeased."

Such objectors and such complainers, it is hopeless to attempt to satisfy or please. They must still go on grumbling and complaining through life, attempting (vain attempt!) to set themselves up on the downfall of others, congratulating themselves upon their freedom from all speck or blemish, and in the pride of their hearts thanking God that they are not as other men,—nor even as this *Standard*.

But whilst we are hopeless to satisfy such as these,—whose greatest disappointment is, *first*, to have nothing to find fault with, and *secondly*, to get no one to listen to their complaints,—we desire ever to lend a listening ear to those, who, in the spirit of the gospel, may

point out errors or defects in our periodical, or in our management of it. And when these errors are pointed out, not in a spirit of censoriousness and angry rebuke, but in meekness, tenderness, and affection, we hope we may acknowledge whatever our conscience condemns as amiss, and as far as lies in our power correct or avoid them for the future. Whatever is not imbued with the spirit of the gospel, and not spoken in love, will but lead to contention and vain jangling. Strife, personalities, and a wrangling spirit we ever wish to avoid, knowing they are no part of that wisdom which is from above; nor is it our desire to expose and point out the infirmities and failings of good men, lest we touch the apple of God's eye. "Hatred stirreth up strife, but love covereth a multitude of sins." And we would rather be companions with Shem and Japheth, and inheritors with them of the blessing, than imitate the conduct of Ham.

Our circulation continues to increase; and were there no other motive, this would almost keep us at our post. As far as we know ourselves, our motives in continuing to conduct the *Gospel Standard* are for the glory of God and the good of his people. We derive from it little else but toilsome labour, anxiety of mind, obloquy from enemies, and sometimes reproach and censure from professed friends. Our only reward is the belief that the Lord has blessed, and continues to bless, our pages to the souls of his dear family.

We have no other aim, we seek no other reward but this; and it is a sense of this in our conscience which enables us still to persevere in a toilsome, anxious, invidious task, whence we have reaped, for the most part, little else but things painful to the flesh. These things, however, we may in our right mind consider to be favourable marks, and to show that the *Standard* is a living work. Were there no enemies to oppose it, no slanderers to revile it, were there no trials connected with the Editorship, did it like a gallant, well-trimmed bark float down the stream of general approbation without an adverse breath to stop its course, well might we suspect it was not owned and blessed by the Spirit, well might we fear lest it were not a witness for God and his truth.

It is with books as with ministers; "Woe unto you when all men speak well of you." Every work, as well as every preacher, that opposes the kingdom of darkness will be, must be, hated and opposed by the Prince of darkness. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. v. 11.)



But it may be said, "Yes, but some good men have spoken against the *Standard*." Is that anything new? Luther spoke against Calvin, and called him a devil. Did this prove Calvin such? Huntington cut off Brook as a hypocrite. Did this make Brook one? The Corinthians doubted Paul's call to the ministry, so that he had reason to say, "If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord." (1 Cor. ix. 2.) Did their doubts and suspicions prove Paul was not an apostle of Jesus Christ? The Galatians would once have plucked out their eyes and given them to Paul, and then turned and forsook him. Did this prove there was any change in him as regards divine things? What minister of Jesus Christ has not seen warm friends become bitter foes? What gospel church has not found its greatest troubles arise from the perverseness and frowardness of those whom they could not cut off as altogether destitute of grace? Who wounded most our dear departed friend Gadsby, and, as the poor old man said, well nigh broke his heart? Some whom, with all their treatment of him, he still believed were partakers of grace. Hart has expressed to the life the path of the Christian,

"From sinner and from saint  
He meets with many a blow."

What spiritual reader of our pages cannot from his own painful experience say, "This witness is true?"

But is there no profit springing to us out of these things? Yes; much every way. We are thus taught several important lessons—lessons to be learnt in no other school.

1. *We learn to avoid everything which may afford just cause for censure.* Snarling detractors will have their bark; and like dogs that bay the moon, will bay the louder the more brightly that she shines. May we, like the silver queen of night, still hold on our calm way, unmindful of the howlings beneath; and may clouds and darkness never dim our face to please those whose enmity nothing could appease but our total eclipse, or our being for ever blotted out. These we must leave to bark on till hoarse or weary, but just cause of censure we hope, if pointed out, to correct or avoid.

2. *We learn to cease from man, and not to desire or expect the applause of the creature.*

Few snares are more subtle or more strong, few baits more suitable to the pride and vanity of the human heart, than applause.

Many whom the cold and wintry wind of persecution strengthened and invigorated "to contend earnestly for the faith once delivered to the saints," have become dissolved into weakness and cowardice by the soft breezes and warm gales of popular approbation. An unpruned vine bears worthless fruit; an unchastised Christ settles upon his lees. Let the *Standard* become uncondemned and unattacked. Will it differ from the unpruned vine, or the uncorrected child? It may crimp our flesh, it may mortify our pride, it may wound our feelings, to be censured; but if it do us no greater injury than to prune in those luxuriant shoots that are straggling loose and wide in quest of human props, we must not complain. Our readers will not, if thereby we bring forth more fruit.

3. *We are led to examine more closely the motives by which we are influenced in continuing to edit the Standard.*

It is not necessary, nor perhaps would it be expedient, to enter into the circumstances of our connexion with the *Standard*. Suffice it to say, that we did not originate the Periodical, were not the original Editors, never sought nor desired our present position, but were gradually led on till, at length, we consented to undertake its united and entire management.

What room is there then, or what occasion have we given for the imputation of carnal and corrupt motives? Does *money* sway us? It cannot; for we derive no pecuniary profit from the *Standard*. Its profits belong wholly to the publisher. Does *popularity* move us? It cannot; for our names are unknown, or supposed to be unknown, and shrouded under the anonymous Editorial "We." Does the *love of influence and power* act upon us? It cannot; for what little influence we have, we can honestly say, has been invariably exerted, not to advance ourselves or the spread of our publication, but for the truth of God. If then we are clear from these three grand ruling motives which influence man's carnal heart, what right has any man or any set of men to impute corrupt motives to us? Are our detractors equally free? You who spy out motes in *our eyes*, are there no beams in *your own*? Is there no envy, jealousy, or enmity at work in *your heart*? Are *your motives* wholly pure and spiritual? Does not our wide circulation, our influence, our contention for the truth, our separate and uncompromising posture, make you a little, a little, jealous at times? You, who have so narrowly spied us, and turned over every number as a banker's clerk a bank-note to find a forgery, or an Old Bailey lawyer an indictment to detect a flaw; you, who, when you have found a mistake or an

oversight in the *Standard*, run about with it all over the country as if you had won a prize in the lottery,—turn your eyes inward. You have strained them long enough with looking at others; a little self-examination may do you no harm. Is there no secret enmity at work? Is the skin of your gall-bladder unbroken? Has not a tiny drop oozed out now and then when your eyes have lighted on our red cover? We have our weaknesses. Have you none? We often trip and stumble. Do you always walk upright? You who would stone the *Standard* to death for adultery, are you without sin? It will be your mercy, and it will be ours, if, when we examine our respective motives, we find they are such as will bear the balance of the sanctuary.

4. *We learn to have our eye more single to God's glory and his people's good.*

Long ago would we have given up the toilsome, anxious, and invincible task of editing the *Standard*, if we could do so with a good conscience. Few know into what secret and dark corners it penetrates, or the amount of good effected by it. It circulates, we believe, nearly 9000 copies monthly, and these are spread far and wide over the face of the land. Suppose that we, from sheer weariness, or to escape the scourge of the tongue, were to do what we have longed for as the hireling for the shadow,—abandon our post as Editors. Are we certain that its present spiritual and experimental tone would be maintained were it to fall into the hands of others? We have our faults and deficiencies. Might not fresh Editors, avoiding perhaps ours, run into equal or greater? Our motives are in the main the glory of God and the good of his people. To say that other motives do not intrude would be to say we are not men. God has intrusted the ministrations of his word not to angels but to mortals; and when we find perfect ministers we shall be on the look out for perfect Editors.

Here then we take our stand. Paul's experience is in a measure ours: "By honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. vi. 8—10.)

And may we not add, O ye spiritual readers of the *Gospel Standard*? "Our mouth is open unto you; our heart is enlarged." And therefore extend to us your kind indulgence for this lengthened Address.

THE EDITORS.

## BELIEVERS ARE UNDER GRACE.

“ For sin shall not have dominion over you: for ye are not under the law, but under grace.” (Rom. vi. 14.)

In the preceding chapter, the Holy Spirit by Paul most clearly sets forth the state of all the human race in Adam as their natural head, and the state of all redeemed believers in Christ as their spiritual Head. It is there represented that sin entered the world by Adam, and death by sin; and death passed upon all men, for all men sinned in Adam their natural human head, the guilt of his sin being imputed to them as his members and as being in him; and the corruption of his fallen and depraved nature imparted to them as proceeding from him in his fallen state. Thus, by *one* offence, and the offence of *one*, “ judgment came upon all men to condemnation;” and all flesh is become corrupt and dead in sin, through natural generation, down from Adam’s fallen and corrupt nature; for he “ begat a son in his own likeness, after his own image,” (Gen. v. 3,) which was then fallen and corrupt.

The same chapter represents the rich grace and free gift of God to his elect in Christ; that after many offences, and notwithstanding their guilt and corruption in and through Adam, they are freely justified by the blood and righteousness of Jesus Christ being imputed to their account, they being his spiritual members, and elected by God the Father in him. Thus it is that, as the whole world became sinners by one man, so by the obedience of One many (all believers) are made righteous; that, as sin reigned unto death through Adam, grace might also reign unto life eternal by our Lord Jesus Christ.

This rich grace being stated, it is then asked, “ Shall we continue in sin that grace may abound?” And to show that believers shall not live in sin, the subject is reasoned out till it comes to the text at the head of this paper, where it is stated, “ Sin shall not have dominion” over believers, because they are not under the law, but under grace.

In giving a few thoughts on these words I shall notice,

I. *The persons here intended*, who are “ not under the law, but under grace.”

1. It can only be the false charity and self-love (which is idolatry) of Arminians, and the blind ignorance of legal bondage, which would assert that the language of this verse belongs to any person, or to all the world, indiscriminately. The pronouns *you* and *ye*, in the text, at once settle that the words are spoken to a particular class of persons, and not to any one indefinitely. Nothing is clearer than that the Epistles of the New Testament were addressed to particular persons therein named: so we read, that this Epistle is written “ to all that be in Rome, beloved of God, called to be saints.” (i. 7.) The pronouns *you* and *ye* in the text, then, relate to all the

*beloved of God, called to be saints.* But who are these "beloved" and "called" ones? God's "beloved" people are those whom he elected in Christ before the foundation of the world; and he elected them in Christ, not from any foreseen goodness in them different from the rest of mankind, or from any other consideration belonging to them, but from the sovereignty of his mere good pleasure, and the act of his own pure and matchless love, to the praise of the glory of his grace through a never-ending eternity.

This love is everlasting; "I have loved thee with an everlasting love." (Jer. xxxi. 3.) The dimensions of this love "passeth knowledge." (Eph. iii. 19.) This love is in Christ; nor shall anything in existence separate believers from it. (Rom. viii. 39.) It loves believers as Christ is loved. (John xvii. 23.) It is beforehand with believers, and is the cause of their love to God; "We love him, because he first loved us." (1 John iv. 19.)

The strength of this love is manifested and proved by the coming and sacrifice of Christ: "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him." (1 John iv. 9.)

This love is immutable: "Having loved his own which were in the world, he loved them unto the end." (John xiii. 1.)

This love bears with all their evil manners in this wilderness of sin and life of infirmities. It checks their presumption, reproves them for sin, reveals their transgressions, pours a spirit of contrition, confession, and supplication into their hearts, and pardons iniquity thus felt and lamented over. (Ps. cvii.; Hosea xiv.; Jer. xxxi. 18—21.)

This love keeps them by power, through faith, unto eternal glory, (1 Pet. i. 5,) and will present them to God "a glorious church, not having spot, or wrinkle, or any such thing." (Eph. v. 27.)

But this "beloved" people are known and manifested by their *calling*, for they are called to be saints by the life-giving energy of the Holy Ghost; called with a holy, a high, and a heavenly calling out of a life in sin, out of Satan's kingdom of darkness into the kingdom of God's dear Son and his marvellous light; called to the obedience of the gospel; and obedience to the gospel begins with a believing sense of sin felt in the conscience from the quickening power of the Spirit. The soul, thus quickened into life, truly feels he is a guilty, polluted sinner in the eye of God's holy law. He carries about with him the inward witness that he needs pardon and reconciliation with God, and meetness for heaven; and while he feels the necessity of this, he increasingly feels his utter inability to obtain or perform these things of himself. This prepares and opens his heart for the reception of Christ as revealed in the gospel, when the Spirit therein discovers him with light and power to the heart.

2. The persons in our text, "by patient continuance in well-doing, seek for glory, and honour, and immortality." (Rom. ii. 7.) The tried people of God often fear they have not any real patience, and that they really do not continue in well-doing; but they certainly do. Patience is tried, and their well-doing often appears to them poor

doing, notwithstanding, their patience occasionally appears. Abraham's faith and patience were doubtless sorely tried, after the promise of Isaac was first given, though at the time it was given to him he felt it imputed to him for righteousness. It was about twenty-five years from the giving of the promise to the birth of Isaac. Days, weeks, months, and years passed away; old age crept upon Abraham and Sarah, but no Isaac appeared. Ishmael, the son of the bond-woman, was born after the flesh fourteen years before Isaac; but the child of promise must be waited for, hoped for, longed for, that faith may be tried and patience exercised. And not till nature utterly fails is the promise accomplished, and the work of patience perfected in the fulfilment of the promise.

Tribulation, afflictions, and hope deferred, in the hands of God both try and work patience. They exercise the heart, till natural or fleshly patience gives way, when fretfulness, rebellion, fear, and despondency work, till there appears scarcely a grain of patience or a particle of good in the heart. The poor, confused, and fretting sinner knows not what to do; and if he did know, he has no power to do any thing, but fall down in helplessness, sinking and desponding, groaning and sighing over his guilt and helplessness. He has looked on every side, but refuge has failed him. He feels no good in his flesh, and God far from him; and in this state he is ready to lift up his voice and weep bitterly in the grief of his soul, while his heart is saying, "My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul." (Job x. 1.) But the end of all this is, the purging out of fleshly patience, the discovery of more sin and rebellion in the heart, the utter weakness of the creature, the sin and deceit of free-will and creature-righteousness, and the absolute necessity of supernatural religion revealed in the heart. Underneath all this there is a spark of true patience which now and then appears, saying, "Though he slay me, yet will I trust in him;" "When he hath tried me, I shall come forth as gold." Thus patience endures till the promise comes. In this state of things God speaks with more or less power to the heart; he utterly stops the mouth, then calms fear, encourages hope, strengthens faith, moves to prayer, softens the heart, brings the promise near, opens its freeness and richness, places it so near that the heart cannot get away from it, opens the bowels of mercy, and dissolves the affections with unparalleled pity and kindness. Then the soul's captivity is turned as the streams of the south. He now learns how "tribulation worketh patience," and also that he "hath need of patience" to "continue in well-doing." He continues in the faith once delivered to the saints. He may, and too often does, draw back and slide back, but not unto perdition. With all his sins and falls he never comes to this: "They went back and walked no more with him." No! To whom can he go? Jesus has the words of eternal life, and he keeps, by the unction that dwelleth in him, the word of Jesus, which abides in him and endures to the end. He continues in the path of tribulation, and that is well-doing, for that lies in the way to heaven. He continues, from time to time, to taste the

peace of God, which passeth knowledge. He continues to enjoy the rich consolations and heart-gladdening joys of the blessed gospel of the Lord Jesus. He continues to be favoured with the sweet bedewings and anointings of the blessed Spirit, solemnising his carnal and barren heart. He continues to be kept by the power of God through every snare and danger: in all his temptations and trials the Lord, by some means, makes a way for him, if it be even in a pathless wilderness and in the midst of a sea of troubles. He brings light out of darkness, sweets out of crosses, gains out of losses, food out of the devourer, ease out of pains, joy out of sorrow, the beaming of life out of the very shadow of death, and reveals his blessed presence and love to the heart, through a sense of his absence and his displeasure at sin. Bless his holy name, his ways are in the deep. He is "glorious in holiness, fearful in praises, doing wonders." He gives water in the wilderness, and rivers in the desert, to give drink to his people, his chosen. He finds his people in a barren desert, and there he clothes them with the robe of righteousness and shoes of peace, which are ever new, and wax not old, nor cause the foot to swell. He justifies the guilty, sanctifies the ungodly, pardons the condemned, saves the lost, bears with the rebellious, loves sensible sinners, and kisses penitent ones with heart-melting embraces. Who then is a god like unto our God, who pardoneth iniquity and healeth diseases?

The believer continues in the well-doing of baptism and the Lord's supper, and church-fellowship; and continues, as ability and opportunity permit, to administer of his substance to the necessity of the saints. He continues in a life and conversation of righteousness, according to the gospel.

3. The persons in the text know the plague of the heart, how that when they would do good evil is present with them; they know the distressing load of a corrupt body of sin and death, as expressed by Paul in the seventh chapter of this Epistle. They know the intercession of the Spirit "with groanings that cannot be uttered." And sooner or later they experience "the spirit of adoption" in their hearts, crying Abba Father, delivering them from the spirit of bondage and fear. Such are some of the marks of the persons meant in the text.

JABEZ.

*(To be concluded in our next.)*

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## THE SON OF GOD AND HIS LOVE.

By J. RUSK.

"The Son of God, who loved me, and gave himself for me." (Gal. ii. 20.)

It is certainly a work that Satan ever labours hard at, to get man to err at the fountain head. We are all prone to depart from the Lord; and may therefore well adopt the language of the Psalmist, "Who can understand his errors?" Truly none can. But such errors are errors in practice; and though God's dear family may for

a time be drawn aside through the cunning and craft of wicked and designing men, who lie in wait to deceive; yet they shall in God's own time be brought back again, for a *damnable* error never can work effectually in any but those that perish. God's own family never can perish. Hence it is they have such promises as these: "Those that erred in spirit shall come to understanding, and they that murmured shall learn doctrine;" "If they drink any deadly thing, it shall not hurt them."

I believe the day in which we live is a very awful day indeed; for damnable errors of all kinds abound, and there is a great departing from the faith. Now, Satan's craft lies in wrapping up these errors with much sound truth, to make the bad go down. Hence it is well known that many preachers who are afterwards heterodox,\* come out at first orthodox.† This bane, Satan having fixed it deep in their hearts, is never brought out till they get a good foot-hold,—that is, are looked up to as great men, and have much influence over their congregation; then it is that it comes out. But blessed be our God that he ever will keep and preserve his own people, though they may be sadly hurt for a time. The deity of the Son of God is an essential article of faith, against which Satan works hard in this our day; for he well knows that, if you and I trust in Christ as any thing short of the omnipotent Jehovah, all such trust or confidence is vain. Then he tries to pervert the Scripture, and to get us to reason about it. He wishes us not to believe any thing unless we can comprehend it; whereas, we know that God and godliness are a mystery. But a mystery explained is a mystery destroyed, so that it well becomes us to say with the poet,

"Where reason fails with all her powers,  
There faith prevails and love adores."

Paul says, "Without controversy, great is the mystery of godliness, God manifest in the flesh." Satan has a desperate enmity against the second Person in the glorious Trinity, because he was manifest in the flesh to destroy his works, and because he has completely conquered him with all his infernal crew.

Paul, in the Epistle to the Galatians, opposes those false teachers whom the devil had raised up and sent out against the truth, endeavouring to set the law of Moses before them as their rule of life, to bring the old yoke upon their necks. But this mighty champion for truth withstands them boldly under the Spirit's influence, and declares plainly, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." The apostle well knew how their leaven would work; although so well dressed up by Satan, he knew that the law was not divided, but that precept and penalty go together, and therefore he tells them, (iii. 10,) "As many as are of the works of the law are under the curse." However, these ministers of Satan had so influenced the Galatians, that they viewed Paul as their enemy for telling them the truth. But the apostle

\* Unsound in the truth.

† Sound in the truth.



well knew by experience what he advanced, and of what use the law had been to him, which he tells them in the verse preceding our text, where he says, "For I through the law am dead to the law, that I might live unto God." By which he means that God had enlightened his mind to see, and quickened his soul to feel, the law in its spirituality; so that he no longer could go on saying that "touching the righteousness of the law he was blameless;" but that the carnal mind is enmity against God, and not subject to the law of God, and that he was "carnal, sold under sin." Thus when God's holy law was applied to Paul's conscience, it brought him in guilty, and he died to all hope from a covenant of dead works. Thus he became dead to the law. He goes on to say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Having come to the words of our text, we will, as the Lord shall assist us, prove,

I. *That the Son of God is God the Son, and that the Sonship of Christ is the Godhead of Christ*, which I hope to make very clear from holy Writ.

II. *We will treat of the love of the Son of God, and how it is to be known*, for Paul says, "He loved me."

III. *We will enter a little (for it is but little that we can) into the latter part*, "And gave himself for me."

<sup>7</sup> The reason of my handling this subject is as follows. Very lately, being asked to go to hear a man whom I had heard some years ago, I went, but it was reluctantly, for I had been told by some that he held an error, but other good people said he did not. So I went once, and heard no error as I could perceive. I felt a liking to the man, and thought it might be a false report. A few Sundays after I felt inclined to go again at night. I was afraid of getting into any error, and therefore earnestly besought the Lord that if the man was a good man and sent of him to preach, I might receive him. I also pleaded many promises that are made, which should attend the word of a sent minister of Christ. Yes, and I felt liberty in it. And I prayed that, if he were not sent of God I might reject him. In his discourse the minister said as follows: "Jesus Christ is not the Son of God as it respects his *divine* nature; only as it respects his *human* nature, or his *incarnation*;" and he urged this warmly. Thus God answered my prayer, and I found the report of his holding an error to be true. Since this, the deity of the Son of God has been working much on my mind, and as for what some people advance, namely, that it is not an essential error, this will not do. I believe it to be a far more dangerous error than many are aware of, and a damnable error if lived and died in. John tells us that no lie is of the truth, and he that

loveth and maketh a lie shall have his part in the lake that burneth with fire and brimstone, which is the second death. But you may say, "What particular error is there, of a damnable nature, in believing that Jesus Christ is only the Son of God by his incarnation, if I believe at the same time that, as it respects his divine nature, he is God?" To this I answer, that it is denying the trinity of Godhead, and bringing in *four*, or a quaternity. This is plain to me, for deity is ascribed to the Son of God all through Holy Writ. Hence you find as follows: "But unto the Son he (that is the Father,) saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." (Heb. i. 8.) Now, here essential deity is ascribed to the Son of God. But say you, "I do not believe this, for I believe that by God, in this and other texts, we are to understand a God by office, or inferior to the Father and the Spirit." Well, but if this is the case he himself must perish at last, for "Thus saith the Lord, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." (Jer. x. 11.) But Paul tells us that the Son of God laid the foundations of the earth, and the heavens are the works of his hands; they shall perish, but he remaineth. (Heb. i. 10; Col. i. 13—19.) Thus, then, the Son of God must be a divine Person; and if you bring in three persons more, you (as before observed) deny the trinity of God, and make Godhead a quaternity. Is it so, or is it not? Certainly it is.

But again: If the Son of God is not God the Son, the angels at his incarnation were idolaters, for they all worshipped him. Hence we read, "When he bringeth his First Begotten into the world, he saith, And let all the angels of God worship him." Whereas we all know that divine worship only belongs to God. In the Revelation, after the angel had been talking to John, and telling him what to write, it is said that John fell at his feet to worship him. But the angel said, "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God." (Rev. xix. 9, 10.) But divine worship is always ascribed to the Son of God—at his birth, in his life upon the earth, and to all eternity. Hence we find in his life, that when he said to the blind man, "Dost thou believe on the Son of God? He answered, Who is he Lord, that I might believe? And Jesus said, Thou hast both seen and heard him, and it is he that talketh with thee. And he said, Lord, I believe," and he worshipped him. But if Jesus Christ, as the Son of God had not been God the Son, would he have suffered him so to do? No! He would have told him to worship God, as the angel said to John. In heaven it is said, that with a loud voice they sing, "Worthy is the *Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the *Lamb*, for ever and ever!" Thus, as it respects his incarnation, he is God the

Son, and is, and was worshipped at his birth, while on earth, in glory, and to all eternity.

But again : We have no foundation to build upon but the Son of God ; and if he is only the Son of God by his incarnation, you and I are to this day building upon a foundation that cannot stand fast, but must give way, namely, a *created Saviour*. "But why?" I answer, We lay all our weight upon the Son of God ; take it from our Lord's own mouth : "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples saying, Whom do men say that I, the Son of Man, am ? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am ; and Simon Peter answered and said, Thou art the Christ, the Son of the living God ! And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven ; and I say unto thee, that thou art Peter, and upon this rock (this Son of the living God that my Father hath revealed to thee) I will build my church, and the gates of hell shall not prevail against it." (Matt. xvi. 13—18.) Thus we prove the Son of God to be the only foundation to bear the weight of all the church of God, and that the gates of hell, or all the craft, policy, and cunning councils of devils, never can prevail against the foundation, or against the superstructure.

(*To be continued.*)

## FAITH AND REASON.

How very contrary is faith to reason ! and in what different paths and to what different ends do they lead ! Reason is depraved, carnal, sensual, and devilish ; and it leads the man who is guided by it in a depraved, carnal, sensual, and devilish way to hell. Faith is pure, holy, and undefiled ; it leads the man who is guided by it in a pure, holy, and undefiled way, even Jesus, who is the Way, the Truth, and the Life ; and to a pure, holy, and undefiled end, which is the salvation of the soul not only from hell but to heaven, to the inheritance incorruptible, and undefiled, and that fadeth not away.

But faith opposes reason, and reason opposes faith. Then oh what a conflict there is within a Christian ! If faith reigns, reason will rage. O what sore cuts will a poor soul receive from it ! He will be ready to give up the ghost, fearing that he was never the possessor of true faith. But what struggling there will be ! Faith will be revived by the Holy Ghost, and reason will have such a thrust that it will for a time retreat. I know there is no peace between these two ; but when Jesus speaks by the Spirit, and brings a measure of power, and of confidence, and of godly humility into the soul, then reason must get behind out of sight. A poor soul afflicted within, in body, mind, circumstances, or what not, will feel a desire and a panting to be resigned, to lie submissive, and to say with all his heart, "God's will be done !" to stand still, to wait patiently, and to

do and suffer all the will of God. But reason will be busy walking to and fro, hither and thither, drawing plans, devising schemes, making projects, and concocting various measures,—now building towering castles and anon dismal dungeons, here rearing princely mansions and there miserable hovels, one minute lifting the mind up with pride and the next sinking it into despair. O how my poor soul has smarted through this Dagon! And then in matters of Revelation how it will oppose faith,—in the eternity of Jehovah, the union of the Three Persons in the Godhead, the eternal sonship of Christ, the personality of the Holy Ghost, unconditional election before time, and all the essential truths of the Bible; and O what strugglings against a faith's view of, hope in, and hold on Christ there will be in a quickened, regenerated man! Reason will try to dash a poor sinking sinner from looking to Christ, and coming to Christ filthy, empty, naked, leprous, helpless, undone, and lost! Reason will propose a preparation, a fitting, and a recommendation; and this just suits nature! But God will make the soul glad to come just as he is, with, "Lord, save, or I perish!" Reason dislikes this way, but faith approves it well. The religion of many church-members and preachers stands according to, and in the power of reason, or the wisdom of men. I believe that is one cause of our having so many Arians, Socinians, and Pre-existerians, who, professing themselves to be wonderfully wise, are manifest to those who have an unction from the Holy One to be the veriest fools. Their religion stands in the wisdom of men, and that is the road to hell. Their rock is not as our Rock. No; for theirs is another Jesus, and

"The Christ of God they dare despise,  
A God of reason suits them well."

But it is one thing to be tempted to believe a thing, and another thing to believe it; it is one thing to be pestered with infidelity, and another thing to be at home in it; it is one thing to be plagued and beset with reason, and another thing to seek its guidance and to caress it. All God's people are put into the fire, and the fire is made so hot that nothing but pure gold will stand. Then are burned up their hay, wood, and stubble, and they are brought to bless God for all his furnace work, and to feel that they would not have been without such trials for all the world. They become more jealous over their hearts, and are more earnest with the Lord to be kept from evil, that it may not grieve them, to have tender consciences and godly fear. Then it is in some measure made manifest that their faith does not stand in the wisdom of men, but in the power of God. The trial of faith is much more precious than gold which perisheth, though it be tried with fire. When a man is spiritually hungry he is glad of a crumb, and can bless God for a sip of consolation when he is really thirsty, and wonder and admire the grace of God, which looks upon such a wretch. Thus God has all the praise, flesh is mortified, pride is cast down, Satan is defeated, and as Bunyan says, there is a hanging day in Mansoul experimentally.

ANONYMOUS.

## THE EARLY EXPERIENCE OF MARTIN LUTHER.

In the beginning of the sixteenth century, a young man was entered into the University of Erfurth, a town of Germany. He was only eighteen years of age. The young student applied himself with diligence to the scholastic philosophy of the Middle Ages, and to the study of the ancient writers. He gained an intimate acquaintance with Cicero, Virgil, and other classic masterpieces of antiquity. He was not satisfied with merely learning their productions by heart; he seemed to dive into the thoughts of those authors, and endeavoured to imbibe their spirit. Blessed with a retentive memory, a vivid imagination, and great power of mind, he soon took the lead of the University, and became the wonder of its professors.

This student of eighteen was Martin Luther, the great Reformer of the sixteenth century.

Even at this time, though Luther's mind was all in darkness as to true religion, he did not prosecute his studies like other men. His object was not merely to cultivate his intellect. He was filled with serious thoughts, and his heart appeared to be directed heavenwards. He felt sensible of his dependence on God, and fervently invoked the divine blessing on his labours. With prayer, attendance at church, and application to his studies, he did not lose a minute in the day; but "To pray well," he would often say, "is the better half of study." Surely God was preparing him for his work, though Luther knew it not, and though he was at this time ignorant of the gospel even in the letter.

The young disciple would snatch some time from his studies that he might spend it in the library of the University. Books were rare in those days, and very expensive. One day, after having been two years at Erfurth, he opened book after book in the library to learn their writers' names. But one book attracted his attention. He had never seen it before; he never saw one like it. He read its title; it was rare and unknown. It was the Bible. Luther opened its pages to read, and lighted upon the account of Hannah and Samuel. His heart was full to overflowing, and he could scarcely contain for joy. The story of Samuel thrilled him with interest; he thought, "Oh that God would give me such a book!"

Again and again did he return to pore over his treasure. Again and again did he read it with astonishment and joy. The first glimmerings of a glorious light had broken in upon Luther's mind, and it must shine brighter and brighter unto perfect day. A little leaven had been put into his conscience, and it must work on until it leaven the whole lump. Now comes the development of these principles in the reformer's mind and heart.

He falls ill through excess of labour, and recovers. He cuts a principal artery in his foot, and does not die. His friend Alexis is sent into the world of spirits, but Luther is not dead. The lightning flashes before him, and the bolt falls at his feet—surely now his hour is come?—no, he is preserved. All these dispensations operate

upon his sensitive mind, and eternal things are laid with weight on his conscience.

Luther's parents intended him for the law; but God was preparing him for his ministry. And so heavily did his spiritual condition press upon his mind, that he determined upon giving himself up entirely to religion, by entering on a monastic life. He was eminently successful in the law—had already become a distinguished doctor; his father would not consent to his forsaking his profession, and insisted upon his going on to further honours and greater success; his friends in astonishment asked if so eminent a genius must hide himself in a monastery, and suffer a partial death. But no matter; regardless of all persuasions, or threats, honours, or dishonours, he is compelled to give himself over to religion. He entered the convent at Erfurth—he became an Augustinian monk.

Here did the learned doctor become the meanest of the brethren. He was at once door-keeper, sexton, and menial servant of the cloister; and when his day's work was finished, he would be commanded by the friars to take his wallet and go into the city to beg. And often at these times he would go as a mendicant to the houses of persons who had formerly been his friends, and even his inferiors. But what did it matter to Luther, while he thought himself with God? How gradually did the work of the Lord progress in his soul! He was still very far from the truth of religion, but every day he was getting nearer and nearer.

Very soon, however, the prior of the convent freed Martin from his humiliating duties, and then he returned with new ardour to his studies. He now began to read the works of the Fathers, especially those of Augustine. His favourite books were Augustine on the Psalms, and on the Letter and the Spirit. He was particularly struck by that doctor's sentiments on the corruption of man's will and on divine grace. In his own experience did Luther feel the reality of that corruption, and the necessity for that grace.

But Luther loved above all things to draw wisdom from the word of God. He found a Bible in the convent, but it was chained; and to this chained Bible he would continually resort. Though as yet he was ignorant of its meaning, it was his most delightful study. He would meditate for hours on a single text; he would commit whole passages from the prophets to memory. His ardent desire was, to have a perfect knowledge of God's will, and to grow up in the fear of his name.

Luther sought after holiness. He wished to be free from sin in its guilt and power. He wanted past sin to be expiated, and future sin to be prevented. He wanted a righteousness that he might be acceptable to God, *but he fancied he must do something of this for himself.* He acted according to the light he had, which in these things was little removed from very darkness.

Burning with desire after holiness, Luther became a rigorous ascetic. He crucified his flesh by fastings, mortifications, and watchings. He imprisoned himself within his cell, and combated unceasingly with his wicked thoughts and lustful inclinations, a

little bread and a small herring being his only food. Hear what he afterwards said of himself in a letter to Duke George of Saxony: "I was indeed a pious monk, and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it. Of this, all the friars who have known me can testify. If it had continued much longer I should have carried my mortifications even to death, by means of my watchings, prayers, reading, and other labours."

But Luther could not find rest for his soul. His monkish performances could not chase away sin. He had still a great want in his heart—he wished to have assurance of his salvation. Freedom from guilt was essential to salvation, but how could he free himself? Without holiness he could never see God, but within and without he was all unholy—full of sin and impurity. Luther was on the very borders of despair. He was learning a great lesson. He had got very far into an acquaintance with his own heart.

The monks and priests about him tried to encourage him in his attempts to satisfy God with his "meritorious" works. "But what works," thought he, "can come from a heart like mine? How can I stand before the holiness of my Judge with works polluted in their very source?" "I saw," said he afterwards, "that I was a great sinner in the eyes of God, and I did not think it possible for me to propitiate him by my own merits."

Unable to comprehend Luther's feelings, the friars reproached him for his silence and gloominess. He was present with them in his body, but his mind was far from them. One day, while the priest was reading the account of the dumb man with a devil, Luther cried out, "It is not I—it is not I," as though he himself had been pronounced to have a devil because he was so dumb and gloomy. Indeed the monks themselves used sometimes to think he really had intercourse with Satan.

But a still greater discovery of the worthlessness of works in the matter of salvation was about to be made to Luther. He had found his monkish piety to be useless, and almost as so much sin. He was now to learn that even his becoming a monk was of no avail with God. "While I was yet a monk," he says, "I no sooner felt assailed by any temptation than I cried out, 'I am lost!' Immediately I had recourse to a thousand methods to stifle the cries of my conscience. I went every day to confession, but that was of no use to me. Thus bowed down by sorrow, I tortured myself by the multitude of my thoughts. 'Look,' exclaimed I, 'thou art still envious, impatient, passionate! It profiteth thee nothing. O wretched man, to have entered this sacred order.' Here was a discovery. Before, Luther thought he profited by entering a monastery, if only in a little degree; but now he finds that even that fails him—he is no better for being a monk. He entered a convent thinking to be with God; but in the convent he feels himself to be worse and worse, and farther than ever from the Lord.

About this time the convent at Erfurth was visited by the vicar-

general of the district. This man was John Staupitz. He also appears to have been taught of God. He had studied the Bible as well as Luther; and had also learned from experience the utter impossibility of being saved by works. But he had got beyond Luther—he had been led to Christ. Still his bones might have been counted, so assiduous had he been in study, fastings, and prolonged vigils.

When the monks were gathered together, the eye of Staupitz fixed itself on Luther. The vicar-general felt himself drawn to the young brother. And when he learned how the young monk had been brought to enter the monastery, his sympathy with him was increased. Luther was timid in the presence of Staupitz, with respect and fear for his exalted rank in the order. But the vicar-general approached him with affection, and endeavoured to inspire him with confidence. Luther had at length found a man to give him counsel.

One day, as they were gathered together at table, Staupitz said, "Why are you so sad, brother Martin?"

"Ah!" replied he, with a sigh, "I do not know what will become of me."

"These temptations," added Staupitz, "are more necessary to you than eating and drinking."

Such conversations did not stop here. "It is in vain," says Luther to Staupitz, "that I make promises to God; sin is ever the strongest."

"O! my friend," replies the vicar-general, "more than a thousand times have I sworn to our holy God to live piously, and I have never kept my vows. Now I swear no longer, for I cannot keep my solemn promises. If God will not be merciful to me for the love of Christ, and grant me a happy departure when I quit this world, I shall never, with the aid of all my vows and all my good works, be able to stand before him. I must perish."

Luther is terrified at the idea of Divine Justice, and lays open his fears to his friend. He is alarmed at the holiness and majesty of God. Staupitz knows where he found peace to his own soul, and he will point it out to the young monk. He says, "Why do you torment yourself with all these speculations and these high thoughts? Look to the wounds of Jesus Christ, to the blood that he has shed for you. Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in him—in the righteousness of his life, in the atonement of his death. Do not shrink back; God is not angry with you, it is you who are angry with God. Listen to the Son of God. He became man to give you the assurance of divine favour. He says to you, 'Ye are my sheep; ye hear my voice; no man shall pluck you out of my hand.'"

This does not satisfy the young monk. He objects, "How can I dare believe in the favour of God so long as there is no real conversion in me? I must be changed before he will accept me."

Staupitz tells him there cannot be a real conversion so long as he fears God as a severe Judge.



Luther asks, "What will you say, then, to so many consciences to which a thousand insupportable tasks are prescribed in order that they may gain heaven?"

Then how astonished he is to hear the vicar-general reply! "There is no real repentance except that which begins with the love of God and of righteousness. What others imagine to be the end and accomplishment of repentance is, on the contrary, only its beginning. In order that you may be filled with the love of what is good, you must first be filled with love for God. If you desire to be converted, do not be curious about all these mortifications and all these tortures. Love Him who first loved you!"

Luther is astounded—he listens and listens again. "It is Jesus Christ," he thinks, "yes, it is Jesus Christ who so wonderfully consoles me by these sweet and healing words. They are become to me an agreeable pastime, and the sweetest of recreations. All the passages of Scripture that used to alarm me, seem now to run to me from every part—to smile and sport around me. Hitherto," he exclaimed, "although I carefully dissembled the state of my soul before God, and endeavoured to express towards him a love which was a mere constraint and fiction, there was no expression in Scripture so bitter to me as that of *repentance*; but now there is none so sweet or more acceptable. Oh! how delightful are all God's precepts when we read them, not only in books, but also in our Saviour's precious wounds!"

Yet even after this Luther would at times fall into despondency. "O my sin! my sin! my sin!" he cried out one day to the vicar-general.

"Well," replied Staupitz, "would you only be a sinner in appearance, and have also a Saviour only in appearance? Know that Jesus Christ is the Saviour even of those who are great, real sinners, and deserving of utter condemnation."

Luther now became agitated in his mind concerning the doctrines of grace. He was hitherto a devout son of the church of Rome, and believed nearly all her trumpery. But now, having had the veil of delusion in some measure torn from his heart concerning the salvation of the soul, he must be brought to see how utterly apostate that church was in doctrine. In his ardency of spirit, Luther tries to penetrate the mysteries of Divine Sovereignty. He would wish to see the invisible—to comprehend the incomprehensible. But Staupitz checked him here, and would have him seek for a knowledge of all mysteries in the Lord Jesus Christ.

The vicar-general presented Luther with a Bible. Oh the joy of the poor monk's heart when he received that treasure! Now he studies the Scriptures more than ever; he attends to nothing else, except the writings of Augustine. All he reads is as seed sown in his heart. Staupitz departs from Erfurth, and Luther is another man.

How wonderfully did God act in sending Luther so suitable a vicar-general! What a blessing was that visitation made to the young friar! Though Staupitz himself was still imbued with a

good deal of the spirit of Rome, what a burning and a shining light to exist in the days of the Papacy's grossest darkness! Surely God will never leave himself without a witness.

But the work was to go on further. Luther was taken ill. His anxiety of soul had nearly paralysed his body. Again were all his fears upon him—again was he disturbed with thoughts of his sinfulness and the holiness of God. And this time the Lord blessed the words of a poor, ignorant monk to Luther's soul. The poor friar led the reformer's mind to his *credo*, and pronounced the words, "I believe in the forgiveness of sins." These words gave great consolation to Luther's heart; and ere long he repeated to himself on his bed of sickness, "I believe in the forgiveness of sins."

"Ah!" says the monk, "you must believe not only in the forgiveness of David's and of Peter's sins, for this even the devils believe. It is God's command that we believe *our own* sins are forgiven us. The testimony of the Holy Ghost in thy heart is this: '*Thy* sins are forgiven thee.'"

From this moment had Luther joy. He had been enabled to receive the word of grace. He had been made to disclaim all merit of salvation, and to confide wholly in the Lord Jesus Christ. Now was the death-blow given to Popery in the reformer's heart. Luther had now no need of the church of Rome, though he saw it not; he had been saved by God himself.

The reformer had been two years a monk, and was about to be ordained a priest.

A. B. C.

[The writer of the above piece confesses himself indebted to Vol. I. of D'Aubigne's *History of the Reformation*, for the incidents and conversations he has introduced.]

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### THY TESTIMONIES ARE VERY SURE.

My dear Friend,—If I may be considered as at all belonging to the family of Zion, I think I may justly say that I belong to that particular portion of it whose chief characteristics are fearfulness and faintheartedness. My desire is to be kept in a very low place, and to occupy "the lowest seat," rather than to be deceived into a mere fanciful religion, or a knowledge of high things, without being made experimentally and blessedly acquainted with them by the sweet revelations of the Holy Spirit to my soul; for I find that everything short of a heartfelt participation in "the things which belong unto Jesus" will leave me lacking of the "one thing needful." Moreover, I am made daily and hourly to feel that the kingdom of God in word only does not yield me any sterling or substantial satisfaction, which forces me the more earnestly to long for an enjoyment of that blessed kingdom to be manifestively set up in my soul in power.

But as I just now observed, I am filled with fearfulness.

1. That my desire is not sufficiently sincere.
2. That it does not flow from a sufficiently deep and sensible acquaintance with my own vileness, littleness, unworthiness, and foolishness.
3. That I do not pray for a manifested salvation as if I really and truly felt it to be the only thing that can satisfy my soul.
4. That I may have been deceived, and that my first step in the divine life may have been a false one; and if so, then I am become one of that company against whom has gone out the denunciation of "thieves and robbers."
5. That it may have been nothing more than a few sparks of false fire, kindled, fed, and fostered by a deceived heart; and that I may justly anticipate that my ultimate destiny will be to "lie down in sorrow."

In opposition to these fears and suspicions, I have sometimes a small measure of hope that the kingdom of the Lord, which is to endure for ever, has been begun; for I can very clearly remember the day, the time, the place, and the circumstance, when, where, and how those words fell upon my heart, separating me at once from a crowd of ungodly people with whom I had been mixing up: "Verily, verily, I say unto thee, except a man be born again, he cannot enter into the kingdom of heaven." And I well recollect the time and place, when, if I am not greatly deceived, after enduring many painful feelings, having my soul filled with the terrors of hell, the fear of death, and the avenging eye of justice blazing through a broken law, I was freed from all my grief, heaviness, fears, terrors, horrors, darkness, despondency, and guilt, by the shining in of one sweet gleam of light, which set me at ease, and begot in me a desire to depart and be with the Lord, as I then felt a sweet and delightful assurance (for the moment it lasted) that I should one day be with him, to behold him as he is, and to be like him. Since then, however, I have been the subject of many distracting fears as to its reality, and whether it came down from heaven; for it has often been suggested to me that it was the devil who appeared as an angel of light to deceive me into the notion, that "I was a vessel of mercy afore prepared unto glory."

Notwithstanding, however, the many and painful buffetings I have been exercised with, both as to that and other sweet moments I have been at times (though rarely) favoured with, I cannot quite relinquish the hope that they were "from above;" and though I have had often to lament my many shortcomings, my unbelief, worldliness, carnality, proneness to evil, and many infirmities, as well also my legality, self-sufficiency, pride, and manifold departures from the Lord in thought, feeling, desire, word, and deed; notwithstanding all these evils and infirmities, which are a source of daily lamentation, wretchedness, grief, and sorrow, I cannot give up my hope. I have designed to relinquish all thought, care, anxiety, and concern about divine things, but cannot; and I can truly and sincerely affirm, that there are times when I *would* not for all the world calls good or great. I feel that I cannot give it up, for, even in my

heaviest moments, I trust that there is a little good in me towards the Lord God of Israel, even if it be only in desire.

“ Marks of grace I cannot show,  
All polluted is my breast;  
Yet I weary am I know,  
And the weary long for rest.”

I long ardently, earnestly, and anxiously for an enjoyment of the sweet and soul-refreshing repose, of which the church speaks in Solomon's Song: “ I sat down under his shadow with great delight.” And I cannot give it up, because I trust that I am not altogether destitute of some divine testimonies. It is written, “ Thy testimonies are very sure.”

1. I have had a *sin-convincing* testimony which I thought was very sure, *i. e.* “ The thought of foolishness is sin ;” “ He that offends in one point is guilty of all ;” and “ The soul that sinneth it shall die.”

2. I have had an *encouraging* testimony, which was, “ It is good for a man both to hope and quietly wait for the salvation of the Lord.”

3. I have had (I trust) a *delivering* testimony, “ The blood of Jesus Christ cleanseth from all sin.”

4. I am not a stranger to a *reproving* testimony, “ Let him reprove me, and I will esteem it as an excellent oil.” I have been reproved for my deadness in prayer, and in all the services of the sanctuary; for my want of devotion to God, and decision for his truth and holy and reverend name; for my many vain and foolish thoughts, expressions, and worldly conversations; for my hard feelings against an offending brother or sister; and for my lukewarmness and apathy towards “ things pertaining to the life to come.”

5. I have also known the happiness of receiving a *restoring* testimony; “ I will heal their backslidings,” and “ love them freely.”

6. I have had a *reviving* testimony when sunk very low, and almost into despair, through being unable to trace or discover any mark indicative of spiritual life.

Now, these testimonies I have found to be “ very sure,” inasmuch as they were “ sure” to effect the work they were divinely appointed to do. Now, although I have been favoured with these testimonies, I cannot rest on them or in them, but feel daily more and more of my need to rest on and in a higher, safer, stronger, and more permanent Resting-place. I see that on nothing short of the “munition of rocks” can I rest the weighty and important concerns of my immortal soul; that everything else is fleeting, failing, and withering away, and that He alone is the sure place of repose, refuge, and rest, who is “ the same yesterday, to-day, and for ever.”

My paper being full, I must forbear making any further remarks at this time. I have just penned down what I have felt, known, and experienced, in which I trust you will be able to discover whether the “ secret of the Lord” is with me or not.

I remain, my dear Friend,

Yours sincerely in the truth,

Warrington, October 15th, 1840.

S. S.

## THIS IS THE WAY ; WALK YE IN IT.

Dear Friend,—I am still constrained to hang upon a full, free, finished, and everlasting salvation, though it is often with trembling. In truth, I have nothing else to trust in or hang upon (nor do I want anything else) but that salvation which was settled by the eternal Three-in-One before time began, in the everlasting purposes of love, grace, and faithfulness in Christ, and executed by him in the fulness of time ; as it is written, “Lo, I come, in the volume of the book it is written of me, to do thy will, O God !” “Thy law is within my heart.” “By the which will we are sanctified.” True it is, the whole church were sanctified, or set apart, by God the Father, when he, by an act of inconceivable grace, chose them in Christ, and blessed them with all spiritual blessings in him before all time. O precious salvation ! “But the bliss of it is known to us by tasting.” And what shall we say, as feeling inwardly persuaded at times that we have some solid scriptural and experimental reasons to believe that the Lord hath blessed us with that hope of which he is the Author and Finisher, that rests solely on the Person, blood, and merits of the Lord Jesus Christ, and waits as it is drawn forth into exercise at the footstool of mercy for the fulfilment of the promise ? And though sometimes darkness, sin, guilt, temptation, and Satan, meet the soul when it attempts to call upon God, and the Accuser will go just as far to accuse and distress the soul as the Lord suffers him, while, it may be, hope seems almost gone, and the soul trembles before the Lord lest it should be a castaway at last ? But hope is fixed, faith is fixed, love is fixed, trusting in the Lord. He knows there is no salvation in any other. This he is at a point about, for it has been demonstrated with power in the conscience of that person who has by the Holy Ghost been led to Sinai, and who has heard God speaking out of the thick darkness. Here it is that the Lord in sovereign mercy cuts down all the carnal, fleshly, self-righteous hopes and doings of a sinner ; yes, he feels by painful experience that he is in quite as deplorable a state as the infant spoken of by Ezekiel ; and now, “Save, Lord, or I perish !” issues from his throbbing breast, as brought forth by felt inward necessity.

Thus the Lord makes a way for his great salvation to be manifested in the conscience ; and such are made his witnesses indeed and in truth. They have the testimony of the Spirit within ; and this, with his word in the letter thereof, as read under the bedewing influences of the Holy Ghost, most sweetly harmonise in the soul when the salvation of the Lord is manifested with divine power in the conscience. O ! when the blood of Christ is applied to the conscience, and his righteousness is brought nigh and put upon the soul, and the blessed Spirit makes him inwardly feel and rejoice in the unspeakably precious truth, that he is cleansed and pardoned by the former, and freely justified from all things by the latter, from which he could not be by the law of Moses, none but those who

have been brought as lepers indeed by the blessed Spirit to Jesus the Mediator, and to the blood of sprinkling, know its unspeakably precious power and effects. O this is the blood that, when brought by divine power into the conscience, removes guilt and condemnation, silences all the claims of law and justice, and causes Satan to fly before it. Joy and peace unspeakable flow into the soul, and it is lost in holy amazement at the infinite love, grace, and condescension of Israel's Three-One God, that he should stoop so low to ransom and bring them nigh even to himself, aye, into some sweet experimental knowledge of himself as a sin-pardoning, guilt-removing, and soul-justifying God in and through Christ, sealing his loving-kindness in the heart, and binding up the testimony by a little of the precious power of the Holy Ghost. Here a poor sinner is indulged to know something of communion and fellowship with a covenant God in Christ, and of its soul-humbling, sin-subduing effects; he is hereby crucified to the world, and the world unto him. Communion and fellowship with the Lord Jesus Christ, at his feet, in his word, and in meditation, is what he wants; nor is he for a time (as the Lord sees good) denied this precious privilege.

My soul has longed to depart, when in this spot, and be with Christ. But no, I must stop and learn a little of the deceitfulness of my depraved heart, and groan under it, too, again and again; and prove, too, something of the subtlety, craft, and power of Satan's insinuations and temptations in times of soul darkness. O! when the Lord is pleased to withhold the light of his countenance, when the power of the blessed Spirit is not put forth in the soul so as to keep Satan at a distance, and to keep the soul nigh unto God, with some sweet confidence in his mercy; O! when a cloud comes between God and the soul, and it cannot see its way, and beginning to sink in its feelings, doubts and fears arise, Satan then will use all his subtlety and power, as far as he is suffered. But the Lord reigneth, and blessed be his name! He hath so overruled these things in and for the good of my soul, that he hath caused me to lie at his feet, sometimes pouring my complaint in groanings that I could not utter; and sometimes he has secretly communicated a little power to my fainting soul, so that I have been enabled to put him to his word. And O! when power is given to a poor soul to plead with God, so that it cannot let him go, it is a token for good indeed, that he shall have the desires of his heart, as far as they are in accordance with the will of the Lord; and the poor soul proves, by feeling and vital testimony, that where the word of a king is there is power. O yes! King Jesus still speaks with authority in and to the hearts of his people by the power of the Holy Ghost, and the devils still tremble before him.

But I am forgetting that I have almost scribbled to the end of my paper. I had no thought, when I sat down to write to you, of going back to the outset; my mind and feelings seemed brought to trace the dealings of the Lord with me latterly, and I was going to try to tell you a little of it. But as soon as I took up the pen to write, all was gone, I had nothing to say, and felt necessitated

to tell the Lord so, and ask him to give me a word to say in his fear. With respect to present feelings and exercises with things within and without, I am often bowed down and perplexed, and have many times tried to unbosom my soul before the Lord, and could not—have gone sighing to my employment, and sometimes have not known what I have been doing. Nevertheless, the Lord has at times made his word sweet to my soul. How sweet the word of the Lord is when he is pleased to bring it into the heart with a little sweetness and power! Then the soul sings again feelingly, "His mercy endureth for ever!" Thus you will perceive I can walk in humility and godly fear only as the Lord is pleased to hold up my goings in his paths.

Grace, mercy, and peace be with you and all the living family of faith!

Bedworth, June, 1844.

W. L.

### THE HEAVENLY PILOT.

Dear Brother in the Lord Jesus,—Your kind communication of Christian sympathy towards me in my present affliction, while it warmed my heart, also detected my infancy in divine things; and to frame an answer I feel not at all able. Oh! the barren and unfeeling heart within! Its hardness and deceitfulness oftentimes stare me in the face, when light shines through the life and on the pathway of a fellow-traveller like yourself.

I know if the Holy Ghost had not rescued my soul from a mere profession of chapel-going, that I should have been called by many a very pious young man, and what not. Yet now being delivered from the delusion of creature-doing, I find the religion of Jesus a secret known only to a few poor, helpless, naked, and lost sinners,—a treasure of knowledge transcendently excellent, a warfare in which spiritual weapons are given to fight in the strength of Omnipotence, a feast of fat things, and a matter of espousal between the soul and the Lord Jesus; its consummation determined on when every elect member of his glorious body will openly, personally, and mutually, share in the everlasting flow of Jehovah's love in Christ the Beloved, in whom we are accepted; and the pledge of our sure acceptance is the secret of the Lord that is with them that fear him. I often think what a mercy it is when we are in any measure uneasy in soul matters; for if we only had the hope of the majority of so called Christians, without soul trouble, through the work of the Holy Ghost, we should resemble the man that built his house upon the sand, and like him we should perish in our own deceivings.

I was without any particular outward trouble since leaving you till last night, and then a storm came on; but through the billows and wind that arose my Pilot steered my poor bark, and I was not wrecked, but braced up in the nerves of a renewed and happy mind. For a moment or two I continued to live it all out.

How it is I know not, and how it will be, is a greater mystery; still my body is greatly enfeebled, and the mind all abroad, my memory and understanding in divine things locked up, and the key lost to sight; but faith sees it hanging at the Lord's girdle, and prayer will fetch it down. Oh! blessed privilege this, which the work of faith with divine power effects for the lost sheep of the house of Israel!

But I must close, desiring to be kindly remembered to your dear wife and children, and to any of the brethren in our most holy faith. Believe me in the bonds of covenant love, yours truly,

Deal, May 10th, 1846.

J. R.

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### POWER BELONGETH UNTO GOD.

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To my much esteemed Friends for the truth sake, although I feel myself utterly unworthy to be called a friend by them, feeling more fit to be kept in solitude than to have converse with any one of the quickened family of God, lest by any means they should drink into the same spirit. The others plainly tell me, the less I speak about what they call error, but what I call eternal realities, the better. Alas! "truth is fallen in the streets, and equity cannot enter."

What changeable creatures we are! At times we have a little warmth in our souls, feeling the love and blood of Christ, so that our hearts in a measure are broken, and we are enabled to lie at the foot of the cross, press it to us, and say from the bottom of our hearts, "Father, thy will be done!" But how soon is this changed, and we feel the chilly damps of death! Our hearts become quite cold and hard, and altogether in a kind of a stupor, so that we seem not to press forward to where Jesus is, having no breezes to waft us thither. The sensible drawings of his love seem to be suspended, and we seem to lie on the ocean of life in a becalmed state; so that rather than make for the harbour of rest, we drift farther away by the ebb tide! Well might the poet say,

" More the treacherous calm I dread  
Than tempests bursting o'er my head,"

knowing full well that in those becalmed states there was very little going out of heart and affection after the Lord; while, on the other hand, when things pressed with grievous weight upon his soul, necessity compelled him to cry unto the Lord for deliverance, and in this manner brought him near to the Lord of life and glory at a throne of grace.

It is written of Israel of old, that when they were at rest from their enemies round about, they soon forgot their God; but when they were in trouble they cried unto him, and he heard and answered their cry by delivering them. Afflictions our flesh does not like, and so said the Holy Ghost by the Apostle, "That for the present they were not joyous, but grievous." But when the soul is led through them, and the Sun of Righteousness has arisen with his benign influence upon the soul, thereby giving a light to the soul to see light in God's light, the other part of the sentence is



then understood, "But afterwards they yield the peaceable fruits of righteousness to them that are exercised thereby."

How little going out of heart to the Lord do we find when in those becalmed states, and what a going out of heart and affections after the world! What an enticing bait it holds out, and how soon our unwary feet are taken in the snare, yea, and entangled fast, before we know it! We seem, indeed, to take but little notice until a time of trial comes, until we are brought to the bar of judgment in this life by the quickening influence of the Holy Spirit, and the light of truth once more shines in. And blessed be God it is so, that we should not be condemned with the world hereafter.

I know not how it has been with you lately; but I can assure you such a treacherous calm has pervaded my soul since I last wrote, that I have hardly known what to make of myself. Such a deadness has come over my soul, such a feeling of unconcernedness, and as though I must be altogether a stench in God's nostrils, and was unfit for the company of his children, could I have had it, lest they should be infected by me, and drink into the same spirit with which I was possessed. These things seem hard to be reconciled by me with being a true follower of the Lamb. It has indeed been a sad change to me. I pray God there may soon be a change, that I may feel his presence with me. I seem to be as the poet hath it in these two lines:

"What a motley wretch am I!  
Full of inconsistency."

When at Jersey, I searched the place to see if there was any certain sound, but could find none; and the effect it had upon me was such that I felt I could have wept. I never felt the like before. And since I have been here, I have looked about to see if I could find anything. One man went on doctrinally very straight for a time, but that was all. Another I was a *little* interested with, I hope I shall hear him again; as it was, at the time I felt no power with the word; but this I must leave at present.

But of what use is all the talk, unless the power is there? Power is what I want; a power under God's most holy word both read and preached, so that it may have an abiding-place in my soul. I want power, too, in prayer, not only to pour out my soul's complaint before the Lord, but, like Jacob, to prevail also, and obtain the blessing; which power seems to be very much withheld. Prayer is much talked of, but this test of its being indited by the Spirit is but little looked at. However, it is a sign I feel unable at times to rest without, that God does hear my cry by giving answers of peace.

The worst of it seems to be that, at times I *do* seem to rest satisfied without it. "Having a form of godliness, but denying the power," say the Scriptures; and one would think that if we were possessed of any true spiritual life, such a passage at these times would cut us keenly, and cause us to search and try our ways, and to know how we came into them, for many of them are ways that are not good. How often do we make great mistakes in respect of our spiritual estate, and put natural feelings for spiritual ones; and until the time of trial comes, we are not aware of it. Well may we,

when in our senses, bless God for a time of trial. We put blessings for curses and curses for blessings, bitter for sweet and sweet for bitter, and forget that truth which the poet speaks,

“ Trials make the promise sweet,  
Trials give new life to prayer;  
Trials bring me to his feet,  
Lay me low and keep me there.”

But cowardly flesh does not like it, and starts aside; the cross it cannot bear; the way of self-denial does not please it. When things go on smoothly it will then do very well for it, but the spirit is starved.

What danger there is on every hand, even in prayer, lest we be left to ourselves! And what a mercy to us-ward it is, that God in his mercy is like himself, always the same: “My loving-kindness will I not take from them, nor suffer my mercy to fail.” May you be blessed with real blessings.

Yours in gospel bonds,

Guernsey, September 14th, 1846.

J. O.

### INQUIRY.

Messrs. Editors,—I desire simply to ask a favour of you through the *Gospel Standard*. Do you think it unbecoming the children of God to thank him for temporal mercies? For there is one in this place who thinks we are quite wrong to pray for such things in public meetings. But when the dear Lord favours me with a temporal promise, and says, “Thy bread shall be given, and water shall be sure,” and gives me precious faith to believe it, I can no more help thanking God for these temporal mercies than I could when he first proclaimed liberty to my captive soul,—when he spake with almighty power to my heart, “Thou has redeemed my soul from death, mine eyes from tears, and my feet from falling.” This is fourteen years ago; and I have had such conspicuous answers to my poor feeble prayers from the Lord, as the God of Providence as well as the God of Grace, that I cannot help thanking him for temporal things.

If you think it worth your trouble, an answer to this will greatly oblige,

Yours affectionately in the Bonds of the Gospel,

Sept. 16, 1846.

J. L.

### ANSWER.

Two questions seem mixed in the above Inquiry.

1. Is it right to *ask* God for temporal mercies? 2. Is it right to *thank* him for temporal mercies when received? Scripture and experience must decide these questions; and to our mind they clearly do so in the affirmative.

When David was driven from Jerusalem through the rebellion of his son Absalom, he was alarmed at the tidings which were brought him, that Ahitophel had joined the conspiracy against him. But he cried to the Lord, “O Lord, I pray thee, turn the counsel of Ahitophel into foolishness.” (2 Sam. xv. 31.) Was not this a prayer

for a temporal mercy ; and did not the Lord hear and answer the prayer in a most signal and marked manner ?

Again, did not Jacob pray for a temporal mercy when he cried to the Lord ? “ Deliver me, I pray thee, from the hand of my brother, from the hand of Esau : for I fear him lest he will come and smite me, and the mother with the children.” (Gen. xxxii. 11.) And did not the Lord hear his prayer, and give him the deliverance that he asked of him ?

Other instances may be found in the case of Moses at the Red Sea, (Exod. xiv. 15,) of Hannah, (1 Sam. i. 11,) of Elijah, (1 Kings xviii. 42—45,) of Jehoshaphat, (2 Chron. xx.,) of Nehemiah, (ii. 4.) In fact, the Scriptures are full of prayers for temporal mercies, and abundantly record temporal deliverances.

If it should be objected that our instances are from the Old Testament, under what was, in a measure, a temporal and carnal dispensation, we will quote, as an example from the New Testament, that of the church at Jerusalem praying for Peter's deliverance when in prison. (Acts xii. 5.) Was not this a prayer for a temporal deliverance ? and did not the Lord signally answer it by sending his angel to set Peter free ?

But *precept* and *promise* are alike in favour of prayer and thanksgiving for temporal mercies. The *precept* runs, “ Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” (Phil. iv. 6.) “ Every thing ” is a very comprehensive expression, and must embrace temporal as well as spiritual necessities. Nay, the word of caution that precedes it, “ Be careful for (or literally, ‘ anxious about ’) nothing,” evidently shows that the apostle had his eye upon those temporal cares and anxieties which so often distract the mind of God's people, and which the Lord himself had warned them against. (Matt. vi. 25, 34.)\* Look at the length and breadth of the precept quoted : “ In every thing by prayer and supplication,” &c. Is not this abundant warrant for a child of God to go to the throne of grace with everything that burdens his mind ? And though we cannot for a moment compare temporal wants with spiritual wants, temporal trials with spiritual trials, or temporal mercies with spiritual mercies, yet we are fully warranted in saying, that a child of God is welcome to the throne of mercy with *all* his trials, temporal as well as spiritual. Say that a child of God has a large family, is out of work, has no money to pay his rent or discharge debts incurred, not through extravagance, but really to keep body and soul together,—to tell such a poor, burdened, distracted creature, that he has no warrant to ask God for temporal mercies, is to strike the dying dead. He is compelled to cry to the Lord, whether he will or not, for he has no other help or refuge to flee unto.

But *promise* runs in the same channel as *precept*, “ Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.” (Psalm l. 15.) “ But my God shall supply all your need according

\* The words “ Take no thought,” so much used by the Lord in the above passage, is exactly the same in the original as “ Be careful.” (Phil. iv. 6.)

to his riches in glory by Christ Jesus." (Philip. iv. 19.) There is no limitation in these promises to spiritual things. It does not read "In the day of spiritual trouble," nor "All your spiritual need." Whatever be "the day of trouble," temporal or spiritual; whatever be the "need," whether of body or soul, a full, clear, decisive warrant is given in the word of God, that he will deliver out of the one, and supply all the other.

But what little must the objector to prayer and thanksgiving for temporal mercies know experimentally of a God of *providence!* How admirably he must cut and carve his own temporal path! How amply sufficient for his own protection and guidance through the thorny anxieties that distract so many of God's family! How deep his wisdom, how great his strength, how infallible his plans and purposes! How thanklessly too must he receive all temporal favours! Health he must consider as due to his excellent constitution; for food he must thank the plough, and for clothing the loom. He, of course, never begs a blessing at meals; never at night asks the Lord for sleep and preservation from temporal perils; and in the morning never thanks him for his kind and watchful care during the night. He has enough to do to congratulate himself on his own carefulness. His morning sacrifice is to his own net, and his evening incense to his own drag. Huntington's "Bank of Faith" he must burn; and Warburton's experience of temporal deliverances he must cut out from the "Mercies of a Covenant God." No sun of providence gilds his path; no sweet emotions of gratitude for temporal mercies thrill in his bosom. In all temporal matters he says, with the fool, in his heart, "There is no God."

How far in public, such as at prayer meetings, it may be desirable to dwell much upon temporal mercies, may be a question. Many a child of God, who is really in temporal trials, is mute then, lest he seem begging of men. Thanksgivings seem best suited to privacy and solitude. But there will be times and seasons when these things will be introduced, from the weight with which they press upon the heart; and who dare say, with all the mass of evidence so conspicuous in God's word, that such prayers and thanks are carnal? At any rate, the example that we have brought forward of the church praying publicly for Peter's deliverance from prison fully warrants petitions for temporal mercies when the Lord's people meet together for the worship of God, should it be laid upon the heart and conscience of any poor child of his.

We feel that we have drawn out these observations to an unnecessary length, and spent too much time and space upon a subject so plain and palpable. Still it may seem advisable, when such inquiries are made as we have here attempted to answer, to reply to them as fully and as clearly as we can, even at the risk, occasionally, of needless and wearisome prolixity.—Eds.

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The Lord giveth grace that he may give grace, and we are to receive grace that we may receive grace; grace is the only reward of grace.—*Rutherford.*

# THE GOSPEL STANDARD,

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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### PRAYER; WHY IT IS FERVENT—SOME OF ITS CHARACTERISTICS.—BY RUTHERFORD.

"She cried." (Matt. xv. 22.) The poor woman prayed (as we say) with good will, with a bent of affection. Why is crying used in praying? Had it not been more modesty to speak to this soul-redeeming Saviour, who heareth sometimes before we pray, than to cry out and shout?—for the disciples do after complain that "she crieth so after them." Was Christ so difficult to be entreated?

The reasons of crying are,

1. Want cannot blush. The pinching necessity of the saints is not tied to the law of modesty. Hunger cannot be ashamed. "I mourn in my complaint, and make a noise," saith David; (Psal. lv. 2;) and Hezekiah, "Like a crane, or a swallow, so did I chatter; I did mourn as a dove." (Isa. xxxviii. 14.) "I went mourning without the sun; I stood up, and I cried in the congregation." (Job xxx. 28.)

2. Though God hear prayer only as prayer offered in Christ, not because it is very fervent; yet fervour is a heavenly ingredient in prayer. An arrow drawn with full strength hath a speedier issue; therefore, the prayers of the saints are expressed by crying in Scripture. "O my God, I cry by day, and thou hearest not." (Psal. xxii. 2.) "At noon will I pray, and cry aloud." (Psal. lv. 17.) "In my distress I cried to the Lord." (Psal. xviii. 6.) "Unto thee have I cried, O Lord." (Psal. lxxxviii. 13.) "Out of the depths have I cried." (Psal. cxxx. 1.) "Out of the belly of hell I cried." (Jon. ii. 2.) "Unto thee will I cry, O Lord, my rock."

(Psal. xxviii. 1.) Yea, it goeth to somewhat more than crying: "I cry out of wrong, but am not heard." (Job xix. 7.) "Also when I cry and shout, he shutteth out my prayer." (Lam. iii. 8.) He who may teach us all to pray, sweet Jesus, "in the days of his flesh offered up prayers and supplication, with strong crying and tears." (Heb. v. 7.) He prayed with war-shouts.

3. And these prayers are so prevalent, that God answereth them: "This poor man cried, and the Lord heard, and saved him from all his fears." (Psal. xxxiv. 6.) "My cry came before him, even to his ears." (Psal. xviii. 6.) The cry addeth wings to the prayer, as a speedy post sent to Court upon life and death: "Our fathers cried unto thee, and were delivered." (Psal. xxii. 5.) "The righteous cry, and the Lord heareth." (Psal. xxxiv. 17.) We all know the parable of the poor widow and the unrighteous judge; if the oppressed be not delivered, Christ, and his Father, and heaven shall hear of it. Hence,

4. Importunity in praying, "I will not let thee go (saith Jacob to his Lord) except thou bless me." So James calleth it, (chap. v. 16.) "Prayer possessed with spirit," but a good spirit; prayer steeled with fervour of spirit;—so fervent, that David is like the post, who layeth by three horses as breathless—his heart, his throat, his eyes: "I am weary of my crying, my throat is dried, mine eyes fail, while I wait for my God." (Psal. lxxix. 3.)

5. There is violence offered to God in fervent prayer. (Exod. xxxii. 10.) Moses is answered, when he is wrestling with God by prayer for the people, "Now, therefore, let me alone, that my anger may wax hot against them." "Let me alone," is a word of putting violent hands on any. There be bones and sinews in such prayers; by them the King is held in his galleries. (Cant. vii. 5.)

*Objection.* 1. But if so be that prayers must be fervent, even to vocal crying and shouting, then I cannot pray, who am often so confounded that I cannot speak one word.

*Answer.* So was the servant of God, in a spiritual kind of praying, in uttering Psal. lxxvii, when he saith, verse 4, "Thou holdest mine eyes waking; I am so troubled, that I cannot speak." Yea, groaning goeth for praying to God: "The Lord looked down from heaven, to hear the groaning of the prisoner." (Psal. cii. 20.) The Spirit intercedeth for us with sighs that none can speak. (Rom. viii. 26.) Faith doth sigh prayers to heaven; Christ receiveth sighs in his censer, for prayer. Words are but the body, the garment, the outside of prayer; sighs are nearer the heart-work. A dumb beggar getteth an alms at Christ's gates, even by making signs, when his tongue cannot plead for him; and the rather, because he is dumb.

*Object.* 2. I have not so much as a voice to utter to God; and Christ saith, "Cause me to hear thy voice." (Cant. ii. 14.)

*Ans.* Yea, but some other thing hath a voice beside the tongue: "The Lord hath heard the voice of my weeping." (Psal. vi. 8.)

Tears have a tongue, and grammar, and language, that our Father knoweth. Babes have no prayers for the breast, but weeping; the mother can read hunger in weeping.

*Object.* 3. But I am often so as I cannot weep: weeping is peculiar to a man as laughing is, and spiritual weeping is peculiar to the renewed man.

*Ans.* Vehemency of affection doth often move weeping, so as it is but spilt weeping that we can attain: hence, Hezekiah can but "chatter as a crane, and swallow, and mourn as a dove." (Isa. xxxviii. 14.) Sorrow keepeth not always the road-way; weeping is but the scabbard of sorrow, and there is often more sorrow where there is little or no weeping; there is most of fire, where there is least smoke.

*Object.* 4. But I have neither weeping one way nor other, ordinary nor marred.

*Ans.* Looking up to heaven, lifting up of the eyes, goeth for prayer also in God's books. "My prayer will I direct to thee, and I will look up." (Psal. v. 3.) "Mine eyes fail with looking upward." (Isaiah xxxviii. 14.) Because,

1. Prayer is a pouring out of the soul to God, and faith will come out of the eye, in lieu of another door: often affections break out at the window, when the door is closed; as smoke venteth at the window, when the chimney refuseth passage. Stephen looked up to heaven. (Acts vii. 55.) He sent a post; a greedy, pitiful, and hungry look up to Christ, out at the window, at the nearest passage, to tell that a poor friend was coming up to him.

2. I would wish no more, if I were in hell, but to send a long look up to heaven. There be many love-looks of the saints, lying up before the throne, in the bosom of Christ. The twinkling of thy eyes in prayer are not lost to Christ; else Stephen's look, David's look, should not be registered so many hundred years in Christ's written Testament.

*Object.* 5. Alas! I have no eyes to look up. The publican, (Luke xviii.) looked down to the earth. And what senses spiritual have I to send after Christ?

*Ans.* There is life going in and out at thy nostrils. Breathing is praying, and is taken of our hand as crying in prayer. "Thou hast heard my voice; hide not thy ear at my breathing, at my cry." (Lam. iii. 56.)

*Object.* 6. I have but a hard heart to offer to God in prayer; and what can I say then, wanting all praying disposition?

*Ans.* 1. Therefore, pray that you may pray.

2. The very aspect, and naked presence of a troubled spirit, when there is a little vocal praying, is acceptable to God; or, if an overwhelmed heart refuseth to come, it is best to go and tell Christ, and request him to come and fetch the heart himself.

3. Little of day-light cometh before the sun; the best half of it is under ground. "We ourselves groan within ourselves."

(Rom. viii. 23.) All is here transacted in our own heart." The soul crieth, "Oh! when will my Father come, and fetch his children? When shall the spouse lie in her Husband's bosom?"

4. If Christ's eye but look on a hard heart, it will melt it.

5. I show here the smallest of prayer in which the life and essence of prayer may breathe and live. Now, prayer being a pouring out of the soul to God, much of the affections of love, desire, longing, joy, faith, sorrow, fear, boldness, comes along with prayer out to God, and the heart is put in Christ's bosom. And it is neither up nor down to the essence of sincere praying, whether the soul come out in words, in groans, or in long looks, or in sighing, or in pouring out tears to God, (Job xvi. 20,) or in breathing.

*Object.* 7. What shall be done with half-praying, and words without sense?

*Ans.* This is the woman of Canaan's case. Piscator\* observeth an ellipsis (or omission) of the particle *gar*, because, or for: "Have mercy on me, my daughter is vexed:" she should have said, "*because* my daughter is vexed:" but the mind is hasty, that she lets slip words. So are broken prayers set down in Scripture as prayers. So "I love, because the Lord hath heard my voice." (Psal. cxvi. 1.) There is nothing in the Hebrew but one word (*Ahabti*) "I love;" but he showeth not whom he loveth. It is a broken word, because, as Ambrose saith, he loved the most desirable thing. "I love, (he would say,) but its centre and end is only God." "My soul is sore vexed, but thou, O Lord, how long?" (Psal. vi. 3). That is a broken speech, also. "For my love they were mine enemies; but I give myself unto prayer."† (Psal. cix. 4.)

The reasons of broken prayers are often,

1. The hastiness of the affections; not the hastiness always of unbelief, (Isa. xxviii. 16,) but often of faith. (2 Pet. iii. 12.) Love and longing for Christ have eagles' wings; and love flieth, when words do but creep as a snail.

2. It cometh from a deliquium‡ in the affections (they are broken as a too high-bended bow) that there is a swooning and deliquium of words. Every part of a supplication to a prince is not a supplication; a poor man out of fear may speak nonsense, and broken words that cannot be understood by the prince; but nonsense in prayer, when sorrow, blackness, and a dark overwhelmed spirit dictate words, is well known in, and have a good sense to God. Therefore, to speak figuratively, prayer being God's fire, as every part of fire is fire, so here, every broken parcel of prayer is prayer. So the prodigal son forgot the half of his prayers; he resolved to say, "Make me as one of thy hired servants;" (Luke xv. 19;) but

\* Piscator is a well-known commentator on the Scriptures; and his meaning, as here quoted by Rutherford, is, that in the earnestness of her cry, the woman of Canaan (Matt. xv. 22) omitted the particle "for," or "because," and said, "Have mercy on me, my daughter is vexed;" where a more formal and orderly petition would have been, "Have mercy on me, *for* my daughter is vexed."

† In the Hebrew it is *vaani tephillah* (at ego oratio); "but I—prayer;" or, I was all prayer; as if I, in soul and body, had been made of prayer.

‡ A fainting.



(verse 21) he prayeth no such thing; and yet, "his father fell on his neck, and kissed him."

A plant is a tree in the future; an infant, a man; seeds of saving grace are saving grace; prayer is often in the bowels and womb of a sigh; though it come not out, yet God heareth it as a prayer. "And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. viii. 27.) "Lord, thou hast heard the desire of the humble." (Psal. x. 17.) Desires have no sound with men, so as they come to the ear; but with God they have a sound, as prayers have. Then when others cannot know what a groan meaneth, God knoweth what is under the lap of a sigh, because his Spirit made the sigh: he first made the prayer, as an Intercessor, and then, as God he heareth it; he is within praying, and without hearing.

*Object.* 8. But, are all my cryings in prayer, works of the Spirit?

*Ans.* The flesh may come in and join in prayer, and some things may be said in haste, not in faith, as in that prayer: "Hath God forgotten to be gracious?" (Psal. lxxvii. 9). Nor is that of Jeremiah to be put in Christ's golden censer, to be presented to the Father: "Wilt thou be altogether to me as a liar, and as waters that fail?" (Jer. xv. 18). Nor that of Job, (xiii. 24.) "Wherefore holdest thou me for thine enemy?" Christ rejecteth those things in prayer that are essentially ill; but he washeth the prayer, and causeth the Father to accept it.

There be so many other things that are a pouring out of the soul in prayer; as groaning, sighing, looking up to heaven, breathing, weeping; that it cannot be imagined how far short printed and read prayers come of vehement praying: for you cannot put sighs, groans, tears, breathing, and such heart-messengers, down in a printed book; nor can paper and ink lay your heart, in all its sweet affections, out before God. The service-book,\* then, must be toothless and spiritless talk.

[Some of the expressions in the above extract may appear rough and uncouth, and to some of our readers, perhaps, scarcely intelligible; but we preferred to leave instead of cancelling or altering them, as, to our mind, there is so much force in them.—EDS.]

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## THE SON OF GOD AND HIS LOVE.

By J. RUSK.

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"The Son of God, who loved me, and gave himself for me." (Gal. ii. 20.)

(Continued from page 15.)

Again; the Son of God is a *Rock*; but if he is only the Son of God in his human nature, how can he be a *Rock*? for David says, "Who is God, save the Lord? or who is a *Rock*, save our God?" (Psalm xviii. 31.) Now, if our God is the only *Rock*, and this *Rock*

\* The Book of Common Prayer.

is the Son of the living God, then he is God the Son, not the Son of God by incarnation only, but by essential deity.

*Eternal life attends the voice of the Son of God*, both in quickening all his elect family in this world, and in raising up both elect and reprobate at the general resurrection.

1. In quickening the elect; "Verily, verily, I say unto you, the hour is come, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." (John v. 25.) Now, it is astonishing to me, that eternal life can ever come into a soul dead in trespasses and sin, and yet the Person that speaks this life home to the soul be only a creature; for if he is not the Almighty Jehovah as it respects his incarnation—that is, Jehovah the Son, that assumed human nature—he can be no more than a creature, consequently cannot be God.

2. Not only in time are the souls of the elect quickened by Jehovah Jesus, but in the great day of the general resurrection will all the bodies, both of saints and sinners, be quickened by him; "For as the Father hath life in himself, so hath he given to the Son to have life in himself."

Well, then, this same Son of God is declared also to be *the Son of Man*; and that is the reason why our Lord speaks of himself as inferior to the Father. It is wholly owing to the assumption of our nature, therefore *given* the Son to have life; I say *given*, that takes his human nature in; and *Son of God*, that takes in his divine nature. To talk of giving life to the Son, yet set aside his human nature, is absurd; and to talk of eternal life coming from the voice of a creature is also absurd; but if we join both together, there is the sweetest harmony. It will not do to believe there are two persons and two natures in Christ, but two natures in one Person—God and man in one Christ, even God with us. Those who would make a separation here deny a trinity in God, bringing in a quaternity.

But the Saviour goes on to say, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice (that is, of the Son of God, which you may see in the preceding verse) and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." (John v. 26—29.) Now, must not the very devil be in the man who says that by Son of God here we are to understand the human nature of Christ, and not his divine nature united with the human, seeing that by his voice he quickens the souls of all the elect in time, and in the general resurrection will quicken the bodies of all the human race? I say that such are in a damnable error, and if they live and die in it, they will perish. But as such will be ready to raise every objection they can, they may say that God the Father gave this power to the human nature, which is the Son of God. I say it is false, for this power lay in his own divine nature. Hence he said to the Jews, "Destroy this temple, and in three days I will raise it up." That *I* was his divine nature, and no power merely

given to his humanity. Where it speaks in Scripture of power given, it is only to show us how highly our nature is exalted, to be united with the Son of God; as in this text, "And hath given him power over all flesh, that he should give eternal life to as many as thou hast given him." In this text, understand, appears the indissoluble union of the two natures. Hence our Lord, when speaking of laying down his life, says as follows: "I have power to lay it down, and I have power to take it up again; this commandment (but not the power, as Mr. H. well observed) I have received of my Father."

From what has been said, then, we may draw this inference: that whenever we read of power given to the Son of God, or of any thing else that makes him inferior to the Father, it only means as it respects his human nature; but when it speaks of his having power of himself, it means his divine nature. Do not forget, however, that they are and ever will be in union with each other; as, for instance, "My Father is greater than I," than his human nature. "I and my Father are One;" there is his divine nature. "And the Word was made flesh;" there is the union of both. Blessed be God for the gift of his Spirit, who leads us into all truth! Paul tells us, that Jesus Christ our Lord, which was made of the seed of David according to the flesh, is declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. (Rom. i. 3, 4.)

But again. He is declared to be *the Son of the Father in truth and love.* (2 John 3.) Now, if Jesus Christ be only the Son of God by human nature, how can he be his Son in truth and love? for human nature, however holy, however exalted, however invested with truth and love, never can be on a level with deity. By no means. But Jesus Christ is the express image of the Father; and is his only-begotten Son.

1. In *truth.* Take it from his own mouth: "I am the Way, the Truth, and the Life;" take it also from Moses, who believed him to be the Son of the Father in truth: "Because I will publish the name of the Lord, ascribe ye greatness unto our God; he is the Rock." Who? Why, the Lord Christ, as Paul says, "The Israelites drank of the rock that followed them, and that rock was Christ;" will any thing short of deity do for a Rock? No. "Who is a Rock save our God?" Is the Son of God a Rock? Yes! So Christ tells Peter. Is his human nature the Son of God or God the Son? No! but his divine nature in union with the human. This is God the Son, the Truth, the Rock of Ages upon which Jehovah Jesus builds his church. Well, he is the Rock, his work is perfect, all his ways are judgment; "a God of truth, (do not forget that,) a God of truth, and without iniquity, just and right is he." (Deut. xxxii. 3, 4.) With this agrees the apostle John, when he says, "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true." Who is this? Why, the Son of the Father in truth, even his Son

Jesus Christ. This Son is the true God and eternal life; and, as though he should say, Deny this, and you set up an idol; "Little children, keep yourselves from idols." (1 John v. 21.)

2. But Christ is also the Son of God in *love*. The Father's love is unchangeable, sovereign, and everlasting; and so is God the Son.

1. Unchangeable; "I am God, and change not, therefore ye sons of Jacob are not consumed." Thus God is unchangeable in his love, which secures all the elect (but no other) from his wrath; which love and wrath are peculiar to God, and to God alone, in his manifestations of it, either in love to the elect or wrath to the reprobate. Paul tells us in our text, that the Son of God loved him; and many waters shall try the love of the Son, but never shall quench it. Before the world was made his delights were with the sons of men; and for the joy of having them all with him in eternity he endured the cross, despising the shame. And the wrath of the Saviour will be as great to all that despise and reject him; hence David says, "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." It is all fixed, and ever will remain so. Nothing can change him from the objects he loves to love other objects. No! "Having loved his own that were in the world, he loved them to the end." What is meant by the end? Why, his love is so great that he will change their vile bodies, and fashion them like to his own glorious body; so that a spiritual body united to the soul, shall live and reign with him a thousand years in the new heaven and new earth, and then shall ultimate glory come. This is the end of the love of the Son of God.

2. It is *sovereign*, therefore no reason can be assigned why he should love some and hate others, only because he *would*. Verily, "he took not upon him the nature of angels;" no, nor the seed of the reprobate, but of Abraham. Christ loved the *church*. Paul was a chosen vessel, and says, "He loved *me*." The church of the First-born are the elect whose names are written in heaven.

3. It is *everlasting*, therefore he says, "They shall sit with me on my throne;" and again, "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. 21.) "I in them and thou in me, that they may be made perfect in one, (and charity is the bond of all perfectness,) and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." (23.) In all this we may clearly see the oneness of love, all wrapped up together—the Father and Son—to all the chosen family. It is, therefore, an everlasting love, and he is the Son of the Father in truth and love.

Moreover, it is worth your while to take particular notice of the latter part of Romans viii. Thereby what Paul applies to the Son of God in verse 32, he in verse 35 applies to Christ, and in verse 39 to the love of God; "He that spared not his own Son, but delivered him up for us all." What love there was, then, in the Son,

thus to be delivered up! but who is the Son of God? Why, Christ; and therefore, "Who shall separate us from the love of Christ?" But is it of so great importance to be separated from his love? Yes, for it is the love of God; therefore Paul adds, "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (verse 37.) "Nay, in all these things we are more than conquerors through him (Christ, or God the Son) 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." Observe, he first speaks of the fruitless attempts that will be made to separate us from the love of the Son, or Christ; but to show us that it is all the same love as the Father's, he, in verse 39, declares that nothing shall separate us from the love of God which is in Christ Jesus. Thus he is the Son of the Father in truth and love.

(*To be continued.*)

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## BELIEVERS ARE UNDER GRACE.

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"For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 14.)

(*Continued from page 11.*)

### II. *In what sense these persons are not under the law.*

1. This law which the believer is not under, is the law of works, which gendereth to bondage, works wrath, and condemns the guilty to death. It is the killing letter and flaming sword against the transgressor. It knows nothing of pardon, grace, forbearance, or life-giving power. It is a strict and faithful covenant of conditions. But the believer is asserted in the text *not to be under this law.*

He is not under it as a *covenant of works.* To be under the law is to be subject to it, bound to its requirements and conditions; and as a covenant it ties those who are under it to perform its requirements, or be cursed if they fail to do so. Hence it is that "as many as are under the works of the law are under the curse;" for it is written, "Cursed is every one that continueth not in all things written in the book of the law to do them;" "And whatsoever the law saith, it saith to them that are under the law." Now, by nature the whole human race are under it, but believers are not under it; for they are distinctly declared to be delivered from under it by the body of Christ.

The Apostle, in the seventh chapter of this Epistle, represents believers as delivered from the covenant of works, under the figure of the dissolution of the marriage tie; that as death dissolves that union and tie, so believers are dead to the law by the body of Christ; their tie and union to it is dissolved by Christ. But "the law hath dominion over a man as long as *he liveth*;" that is, as long as the man is alive to the law, and thinks he can keep the law and obtain

heaven by his obedience and righteousness to the law. But when the law is applied to the heart by the quickening power of the Spirit, sin revives in the conscience, and the man dies to all hope of heaven by his own works, and to all hope of being able to keep the law. Now he is delivered from the law, *he being dead to it*, as it is written, "But now we are delivered from the law, that being dead (or, we being dead to that, margin) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (Rom. vii. 6.) Thus the believer's tie to the law is dissolved.

Hagar, the bondwoman, was an allegory of the covenant of works, which generates bondage, and the children of which are to be cast out, because the servant abideth not in the house for ever; for he neither can nor does keep the law. It will therefore cast him out and curse him, if he die under it. But believers are not children of this "bondwoman, but of the free." Believers being the sons of God in Christ Jesus, "walk in the Spirit," "walk after the Spirit," "are led by the Spirit of God;" and if they are led by the Spirit of God, will he lead them under the law of works as a covenant? "But if ye be led by the Spirit, ye are *not under the law*." (Gal. v. 18.) Whoever, then, is led by the Spirit is not under the law of works.

2. Being delivered from the law as a covenant, they are consequently delivered from its *condemnation*; for "whatsoever the law saith, it saith to them who are under the law;" but it hath nothing to say to those who are not under it. "There is, therefore, now no condemnation to them who are in Christ Jesus." "Whom shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life." (John v. 24.) Thus believers are delivered from the guilt and condemnation of the law.

3. Being delivered from the law's condemnation, they are delivered from its *curse*. The curse of the law is the execution of its punishment upon the guilty—to be punished with torment from the fiery wrath of God against sin, which is the transgression of his holy law. Now, all believers are for ever delivered from this. O solemn and blessed thought! "Whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thes. i. 10.) "We shall be saved from wrath through him." (Rom. v. 9.) "We shall be saved by his life." "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thes. v. 9.) "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4. 5.) Thus believers are for ever delivered from under the law as a covenant, from under its *condemnation*, and from under its *curse*.

4. They are also delivered from under it *as a rule of life and obedience*. Some, from ignorance and prejudice, assert that the law in the hands of Christ is a rule of life to believers; but "the law in the hands of Christ" is a mere human distinction. There is no such statement or distinction to be found in the New Testament. The law in the hands of Christ can only be there as he is the eternal God and Judge of the quick and the dead, as a rule of judgment to try and condemn the wicked. This would indeed be a strange rule of life for the redeemed, quickened, and saved people of God. It dishonours both law and gospel, to say the law is the believer's rule of life. It dishonours the law's inflexible and rigorous justice and holiness. It dishonours the gospel as a perfect and sufficient rule for believers; and it is placing believers under the yoke of bondage, when God has declared they are not to be entangled with it again. It is sending them to Hagar, the mother of bondage, for instruction and a rule of liberty and freedom, when they are already children of the free woman. It is sending them to the fiery mount of blackness and darkness, and to the killing letter, for a rule of direction and power to walk in that rule. Can that which makes transgression to be sin, which kills for sin, which works bondage and wrath, which condemns and curses for every disobedience, which will by no means clear the guilty, which cannot pardon the least offence, and gives no power to obey—can such a law, I say, be a rule of obedience to the living children of the free woman? Let the children of the bond-woman,—who talk without doing, and reason and theorise without acting,—take it for their rule if they choose, until it harden their hearts and blind their eyes, as it did the Pharisees in Christ's day, who were utterly ignorant of its spirituality. But let the children of God, who make a conscience of sin, take the law of liberty for their rule; let them look into that rule, and they shall be blessed in their deed; (James i. 25;) let them take "the law of the Spirit of life" for their rule of life; for God has declared, that as many as walk according to this rule peace shall be on them. (Gal. vi. 16.) Believers are led by the Spirit; (Rom. viii. 14;) and if they are led by the Spirit, they are not under the law. (Gal. v. 18.) No, not in any sense, for they are translated out of the kingdom of both Satan and Moses, into the kingdom of God's dear Son, and of course are under his law, in his gospel, as a rule of life in all things.

But why so anxious for the law as a rule of life for Christians? Is it because they are afraid if they do not take it for a rule they shall not lead a holy and righteous life? Why, what holy commandment or prohibition does the law contain that the gospel does not contain? Does the first commandment forbid all gods but the one true God? The gospel says, "To us there is but one God." Does the second forbid idolatry? The gospel says, "Neither be idolaters, as were some of them." Does the third forbid profane swearing? The gospel says, "Swear not all." Does the fourth command the sabbath day to be kept holy? The gospel says, the Lord rose on "the first day of the week," and the disciples assembled on the first day of the week, and Jesus entered and "stood in the midst of them, and

said, Peace be unto you ;" on the first day of the week the disciples met together to break bread ; (Acts xx. 7 ; ) and John was " in the Spirit on the Lord's day." Does the fifth command to honour father and mother ? The gospel says, " Children, obey your parents in the Lord." Does the sixth forbid murder ? The gospel says, " Let none of you suffer as a murderer." Does the seventh forbid adultery ? The gospel says, " Flee fornication ; whoremongers and adulterers God will judge." Does the eighth forbid stealing ? The gospel says, " Let him that stole steal no more." Does the ninth forbid to bear false witness against a man's neighbour ? The gospel says, " Putting away lying, speak every man truth with his neighbour ;" " Lie not one to another." Does the tenth forbid covetousness ? The gospel says, " But covetousness ; let it not be once named among you ;" " Let your conversation be without covetousness." Thus, there is not a moral precept commanded or forbidden by the law but we have it in the gospel, and more explicitly and repeatedly too. Besides this, the gospel names many things which the letter of the law does not ; such as, avoiding " filthiness, foolish talking, or jesting ;" " Abstain from all appearance of evil ;" " Let your conversation be honest among the Gentiles," &c.

The glorious gospel is the believer's entire and perfect rule. It is the law of King Jesus as King in Zion, by which he governs his people. It is a perfect rule of moral life for master and servant, for husband and wife, parents and children, for public and private life, for church discipline and order, for ministers, deacons, and people, for the conduct of one brother towards another, for church communion and worship, for baptism and the Lord's Supper. Thus the gospel is a most blessed and perfect rule in all things for the people of God, entire, wanting nothing. And blessed is the man that looketh into it, and continueth therein, for he shall surely be blessed in his deed. " Blessed is the man whose delight is in this law of the Lord, and who doth meditate in it day and night : he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." (Psalm i.) Show me a meek and humble believer walking under the blessed Spirit's leading and teaching in the gospel as a rule, and I will show you one that far outshines in true righteousness the legal Pharisee, strutting in his peacock-righteousness under the law of works as a rule. I am quite sure those who believe the law to be the believer's rule, have never seen the glory and beauty that shine in the glorious gospel of Jesus, as the perfection of beauty and holiness ; nor can they properly understand the glorious relationship there exists in the covenant of grace between Christ and his church.

### III. The persons in the text are said to be *under grace*.

1. Grace is the free, sovereign, and unmerited favour of God. To be under this is to be savingly interested in it, a vital partaker of it, related to God by it, and invested with all the inestimable and immortal blessings of promises, gifts, matchless love, and kindnesses, which its covenant contains.



Believers, then, are under grace as a *covenant*. The covenant of grace is the free favour of God the Father, God the Son, and God the Holy Ghost, entering into agreement to save and glorify elect sinners on the ground of free, unmerited, and unconditional electing, redeeming, regenerating, and glorifying favour. To be under this covenant is diametrically opposite to being under the covenant of works. The law of works is purely conditional; the covenant of grace is purely of free favour, absolute and immutable promises, and unconditional gifts and blessings, wholly independent of any conditions whatever on the creature's part: this is what makes the gospel excel the law in glory. It saves the lost, the ruined, the guilty, the filthy, the utterly unworthy, and the helpless, sovereignly, freely, absolutely, unconditionally, and for ever. It is this free and invincible grace of "the kingdom which cannot be moved," which makes the sensibly perishing sinner's heart sing for joy, when the Spirit confers upon him its glory and riches.

The Scriptures always represent grace and free mercy independent of works. How clearly is this set forth in the following verses! "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" (Rom. iv. 4, 5;) "Even so, then, at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work." (Rom. xi. 5, 6.)

2. The loving-kindness of grace betroths and marries elect sinners to Christ, as their spiritual grace-covenant Head. Under the ministration of this grace, the blessed Spirit gives the elect sinner divine life and feeling to know his pollution and guilt by nature. In that day he is in faith and feeling "cast out in the open field to the loathing of his person," polluted in his blood; and when no eye pities, and when no hand washes and swaddles him, the God of all grace passes by, and says to his heart, "Live!" and gives faith to hear it, believe it, and receive it; and under the nurture and alluring kindness of grace the sinner grows, buds, waxes great, is adorned with excellent ornaments, and fashioned in beautiful form, when Jesus spreads his skirt of righteousness over the sinner, hides his nakedness, and enters into the marriage covenant with him. (Ezek. xvi. 4—8.)

This marriage betrothed in the day of the sinner's espousals is done in righteousness, in judgment, in loving-kindness, in faithfulness, and for ever. And the beasts and creeping things of sin in his flesh are quiet; the flying fowls of temptations are still; the bow, and sword, and battle of a broken and fiery law are at peace, and the disquieted and troubled conscience lies down safely, and the precious gospel yields corn, and wine, and oil, while the Spirit secretly whispers, "Thou art my people!" and the believing heart responds, "Thou art my God!" (Hosea ii. 18—23.)

3. Grace constantly watches over believers through life, preserves them when they know it not, keeps them from living in the sinks of iniquity in the world, and if they fall, restores them to a sense of their sin, the pardon of it, and the joys of God's salvation. "He keepeth the feet of his saints;" keeps them from swallowing the deadly deceiving heresies amongst professors of religion. He keeps them from being content under a dead and letter ministry, and from being satisfied with natural religion and a mere head-knowledge of the gospel; keeps them sensible of their utter ruin, of their daily need of the Lord Jesus as all in all to them; of their perfect helplessness in divine things without the Spirit. Thus grace works in them a necessity and cry for the Lord to work in them to will and to do of his good pleasure.

4. Grace at times sweetly weans them from self, sin, and this life, by afflictions. It stamps upon the heart a believing sense of the utter vanity and worthlessness of all short of God and glory; and inspires the heart to long for and hope for the glorious appearing of our Lord Jesus Christ. There is a desire in the heart to live according to the will of God here below, and that when he hath done the will of God he may receive the promises.

Preston, January, 1847.

JABEZ.

*(To be concluded in our next.)*

[We regret having announced in our last that the above piece would be concluded in the present No., as we now find a portion of it must stand over until March.]

## DIFFICULTY AND SWEETNESS OF GOD'S WILL.

Never scarce in all my life did I, under God the Spirit, labour under a doctrine of Scripture more than the one just below. If you observe, therein is included all that is or ever was known of experienced Christianity since the creation of the world. Therein you will observe lukewarmness, and rebellion, and all manner of things, good and bad, equally cut at or supported. The text is this: "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." (Col. iv. 12.)

From this text I gather what has stunned me many a time, namely, that God has a will. And that Will also embraces the minutest circumstance of our lives, both of bitters and sweets, joys and sorrows. If five sparrows are sold for two farthings, and, as we are assured, are not forgotten by the Heavenly Father; if the very hairs of our head are all numbered; if every idle word and every secret thought is taken into account; I gather from this that the Infinite God is no careless Looker-on, observing and regulating the affairs of the sons of men.

The stature is fixed; the number of our days is appointed, also the boundaries of our habitations;—our days of sorrow and joy, our sinkings and risings, our pleasures and pains. And are all these,

even to the least, the smallest circumstances, appointed executively or permissively of God, even to the most exact and nice degree? Is it all weighed out unalterably by Him by whom "actions (not notions) are weighed?" O tremendous "deep!"

I have been long convinced of the folly of striving against God. I believe I pass a good part of my time in communion with God, the Appointer of all things executively or permissively? And how do I pass that time in communion? In dictating? No. I know God has a will, as Epaphras says. My employment in the communion with God is, to find out by the Holy Spirit's goings experimentally in my soul, what that will is? Thus, Enoch, Abraham, and Noah "walked" with God. People walking always together are likely to know a good deal of one another. How certain I am that I shall have all the trouble I am to have! How this makes me cleave with purpose of heart to God! "I have stuck unto thy testimonies." Epaphras labours fervently for all the will of God to be done in us. O the terrible deep!

I have known the time when I have been brimful of trouble, my heart almost fit to break. And yet I durst not lift up my little finger to alter anything without God. And I have found that God can alter things better than I can. How he can speak to men (and to me too) out of the whirlwind, or melt them sweetly in the sunshine, to mould them to his secret will!

O how my soul trembles with adoration before Him! Now those who tremble at his threatenings, and those who tremble with delight at his consolations; those who tremble at their own ignorance and a sense of God's superior wisdom, at their own infinitely less than littleness, (for we are five hundred or ten thousand talents terribly in debt!) and at God's unsearchable greatness; those tremblers thus, these are the men, that living so near God get acquainted by secret revelation (in accordance with Scripture) as to what God's will is.

Epaphras laboured fervently to this end in his prayers. As Hart says, "Accomplish in me all thy will."

But it may be objected, if none besides we are elected, bought with a price, and redeemed thus in particular redemption, that it is a needs-be we must fall into all the sin we are redeemed from. But does that encourage me in sin? Just the reverse. I know I shall have the rod for my sin. I know it killed the Beloved Redeemer. Thus love and fear make me watch, fight, groan, wrestle, and struggle unto blood against sin, and die, in Christ, to it, in evangelical crucifixion and mortification thereto; insomuch so, that Arminians who trust less or more to their own righteousness, and bitterly reject Christ's righteousness imputed by gift as the only possible foundation and salvation; these Arminians, I have long perceived, with their wretched self-righteousness, have not a fiftieth part of the tenderness of conscience that I feel.

Epaphras's fervent labouring certainly embraces both the sorrows and joys we are predestinated to go through, before we launch out of time into the next world.

Epaphras's fervent labouring in his prayers embraces all things

that the elect have to go through, and must go through, in the time-state of this present world. And who is sufficient for these things? Excruciating bitters and insupportable sweets; "Stay me with flagons; comfort me with apples; for I am sick of love;" and "rivers of tears running down one's eyes" spiritually, because of insupportable troubles: every-day trouble less or more: all is included: as is also every-day comfort more or less; which quickened souls must go through, in their being God's "workmanship." All, all the wondrous catalogue is included in the wondrous grasp of Epaphras's ample prayer!

And who, I ask again, is sufficient for these things? God "will spue" (vulgar word for our refined hypocrisy!) lukewarm Christians out of his mouth. (Rev. iii. 16.) He will fill backsliders with their own ways. He will keep rebels in a dry land. He will let foolish virgins and wise ones slumber together in professedly experimental churches, for some deep purpose. He will maul the head of pride. He will work contrition, poorness, and trembling, into the souls of his people.

And herein let me make a remark or two. Contrition, poverty, and trembling, which spiritually our first Adam's nature huffs at, are in the sight of God of great price. God will "look" at them. When, alas! the brightest mere knowledge shall pass away as of not the slightest account with God, like the idle noise of a jingling bell or a sounding cymbal.

O the glories, beauties, and grace of ripening to stand complete and perfect in all (the whole of) the will of God! O the labour, continuing, and fervency to this wonderful end! The text says, Epaphras was "always" at it, at this prayer. "Thy will be done" is the A and Z of the alphabet. All his modes, &c., in "prayers," he was thus enabled to drive to this end. And O the immortal sweetness of success and triumph herein, in which severity and comeliness shine! He himself was winning the prize, and travailing for it for others of the elect.

Now, any one "saluting" saints with this doctrine is not well received by many. Here were no perversive loopholes for rebellion, carnality, worldliness, free-will, self-righteousness, or antinomianism. Here, like racers running a race, as Paul says, we are reminded that many run in a race who are never to win. Here a saint is cautioned to cleanse his way by taking heed thereto according to God's word. Here the noble Epaphras cautions any one to see whether any part at all of God's word is against him. "All the will of God." Crucifixion, and making dead, or mortifying, to the world and the flesh, as well as salvation by grace without works, ("the body is of Christ,") and keeping ourselves from idols, and being crucified to the flesh and the world, thus in a victory and triumph over inordinate affections, &c.; these and such like are the glorious effects. Glorious! For destitute of oil, the foolish virgins, (sound in every thing but the secret life of God in Christ within,) I say these foolish virgins have neither the body actual nor the effects, and it is to be feared they are among us in rightly constituted experimental churches. What

is to become of the brains of the notional Calvinist? the false fire of the Arminian? in all their shades, splits, divisions, and denominations? But I must leave them as ripening for the knife of final slaughter, and drop a few words more to those who are planted and ripening as really elect in God's garden.

You may see by Epaphras's prayer that God intends to realize in you the drift of what is written in Scripture. Now I ask you plainly, can you see your character as in a looking-glass in Scripture, as there written of the saints, by the hand of God himself? I shall conclude with this, that "God is not mocked." And, ask your conscience, reader. And the beginning, middle, and end of religion shall be gradually and finally fulfilled in the elect of God, as Epaphras prayed for, and as Scripture sets forth; while all prating fools, as Solomon calls them, and notional, and stony-ground, and thorny-ground hearers, as the Lord calls them; yes, those even who are thus possessed of, even as Dr. Goodwin justly calls it, the shallow enlightenings of the Holy Ghost, (short of the exceeding greatness of his power, which latter is confined to the elect alone;) all those, I say, mentioned in Hebrews vi. 5, 6, x. 26, are not included at all in Epaphras's prayer as above; for it would have been better for those not to have known the way of Christ in the shallow enlightenings of the Spirit, who have lamps burning with outward apparent consistency, and who never get at all in wars, changes, and victories, to the marrow hinted at in Epaphras's prayer.

Abingdon.

I. K.

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## I WAS BROUGHT LOW AND HE HELPED ME.

IN A SERIES OF FOUR LETTERS.

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### I.

My dear Friend,—You will be surprised to receive a letter from me dated hence; but I have been induced to come here for the benefit of my health; and I am thankful to say that the means employed have been in a measure blessed to that end. \* \* \*

Last Lord's day was a heavy day for me. I took a walk upon the hill, and thought to sit down and read my Bible with pleasure alone by myself; but alas! such a stupor and indifference came over me that made me as miserable as I could well be. I thought that surely I had not a grain of real religion in my heart, yet seemed unable to cry or sigh after it. O what a condition it brought me into all that day! The Bishop of L.— was preaching in Malvern at the same time, and I could not go to hear him. And now what was my condition? No better than his. Surely, I said, I shall have greater condemnation in a future day than he. I thought of many of the Lord's people who had not made a profession half the years I had, who had enjoyed far deeper and more abiding views of his love than I. O how I abhorred myself,

hated myself, mourned over my wretchedness, and groaned out my soul as well as I could, no eye seeing me! Yet it did not seem to me at the time that I was seeking after God as the only Object to make me now, as well as eternally, happy.

Whilst I was sitting thus solitary alone, three ladies and a gentleman came along, and the man looking at me said, "Do you know the Lord?" I stayed a moment, and said, "I trust I know something of myself, of my utter ruin, and what a helpless, guilty, shameful sinner I am; not that I live in sin, but my heart is a cage full of unclean birds; and I was just now groaning under it." The man stared, called out to the ladies, and said, "Here is one of the Lord's children." They came back, and began to hold out their hands; but I said, "Do not mistake me; I am living to prove this world to be a wilderness, and it is my wicked heart which causes the world and the things that are in it, to be that which God has said—full of wickedness. Has the Lord," I asked, "ever applied his holy law to your consciences? because I believe all the Lord's children pass under the bond of the law before they are manifested as the Lord's. Talking about being the Lord's is an easy thing when trouble is at a distance; but," I said; "there is a deal of difference between talking and feeling, faith and presumption. Perhaps another day you may know what unbelief and pressing difficulties are when they come upon you, and your fair hopes may then fade." I told them I had just been reading Job x. Somehow or other it quite set my tongue at liberty to talk to these persons; and I found out afterwards that they were all "Brethren," They invited me very strongly to come to their gathering at Malvern, as, they said, "there were many Christians now in the village." But I told them I was forced, like Hezekiah, to turn my face to the wall and look away from every natural help, and cry to Him who alone could deliver and preserve me from the things which I feared were coming upon me.

Malvern, Sept. 9, 1846.

J. P.

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## II.

My dear Friend,—As we are about to leave this place for home to-morrow, if spared, I cannot suffer the day to pass over without informing you of a little of the Lord's goodness and mercy to my soul since I have been here. He has sweetly condescended to fulfil one of his most gracious promises in me, a poor guilty worm, in hearing the cry of the poor and needy; and base and corrupt as I am, the Lord has been a very present help to me in time of trouble.

The two first weeks I was here, none but God himself and my own soul know the gloomy forebodings of my mind, feeling so poorly, fearing the Lord was bringing down my tabernacle into the dust, and thinking perhaps it might not be long before it crumbled there. A deep sense of my want of clearer evidences of a work of grace upon my soul, added greatly to the burdens and exercises of my troubled heart. I could see that almost every one around me appeared to be happy and cheerful, and all seeking their own, but not the things

that are Christ's, whilst I could enjoy nothing. I tried to go sighing and groaning along, through the darkness of my mind, for the want of the blessed Comforter. I do not wish to bind and burden your mind with one half of the thoughts and anxieties that harassed me ; yet I know well, that you are not a stranger to these burdens and exercises of heart, because you have been passing through them for many years, and therefore can bear with me. I am sure there is nothing like trouble to teach us feelingly to sympathise with the Lord's poor and afflicted people. At times, since I have been here, I have in sincerity felt willing to lose everything that was dear to me and desirable to the flesh, provided the Lord would be pleased to reveal himself to my soul, and bless me with his presence and smiles. I have also thought that I could give up everything for one moment's enjoyment of him, and yet had no power whatever given me to lay hold of him. Sometimes for a day or two, I have been favoured with a little access to the mercy-seat in prayer, and seemed a little able to pour out my complaints before the Lord, that he would be pleased to undertake for me ; but no sooner have I risen from my knees than I have returned to my own place, and found to my sorrow that in my flesh dwelleth no good thing. I have tried sometimes to content myself with what the all-wise Jehovah had designed for me, and leave my burdens and difficulties with him ; but have found I could not do the things that I would. I really felt at times as if I must go to hell. And O, what shrinkings from death did I feel and pass through ! I could not persuade myself that there was no eternity, for I knew there was one ; and if Jesus had not shed his precious blood for me, if I were not accepted in him, I sensibly felt that I could not escape the damnation of hell. I could do nothing, had nothing to cleave to but his atonement, and yet from that I could get no comfort. I tried to look back upon a testimony which I thought had relieved my mind in May last, that " it would be well with me in the end." But nothing from this could satisfy me that I was not a deceived character even then. I felt there was nothing for my guilty and polluted soul to rest the sole of its foot upon. Last Lord's day, in particular, was a gloomy and heavy day with me ; completely shut up in the fetters of unbelief, I could not read the word of God without viewing the Saviour of the lost as my angry Judge to destroy, instead of to save all that come unto God by him.

I think of all places I was ever in, this is one of the darkest corners of the earth ; and therefore, as to going anywhere in these parts to hear anything like truth preached, it was quite out of the question. Before I went to bed in the evening, I read the 88th Psalm, and saw my own feelings there described, but still could get no comfort from it whatever. At the bedside I tried to entreat the Lord to manifest himself to me if it was his blessed will, and still had not sufficient faith to believe he would. After I had been in bed about an hour, such a violent pain seized me in the lower part of my bowels, that I surely thought it was inflammation, and die I must. The agony of my body and soul I can never describe, and I feared I

should sink under its power. I lay in this condition for about two hours, begging and praying the Lord to spare me, and not to take me out of the world without some hope of my interest in his mercy. I also begged and entreated the Lord to give me strength, to enable me to bear the pain without disturbing the whole house, and that he would be pleased just to give me some little encouragement to hope in his name. "O Lord, I am oppressed, undertake for me! O do not take me out of the world without appearing for me. O Lord, how can I die unless thou art with me? Do speak one word to my soul's comfort; do enter my heart with some portion of thy own word to cause me to hope in thy dear Son Jesus!" I really thought and believed that I was taken for death; and O! the restlessness, and fearful forebodings of what was coming upon me, I dare not utter. No stay or help whatever was there, but I must turn my face to the wall, and look away from everything and every one; and I said, "O Lord, have mercy on my soul; undertake for me, or I must die eternally, without hope." I was nearly in despair, when the Lord condescended to apply these soft and sweet words to my heart: "'I will never leave thee nor forsake thee.'

'Tis well with thee while life endures,  
And well when called to die.'

"O my blessed Lord," I said, "thou hast delivered my soul from the lowest pit; thou hast heard the cry of the prisoner, and hast preserved him that was appointed to die." My heart began to melt with contrition, love, and gratitude. A flood of tears began running down my face almost in torrents. If these could not have flowed, my heart seemed as if it would have burst in my body. "O Lord," I said, "thou art my God, and I will praise thee. What shall I render unto thee, O Lord; for having revealed such great love to my soul, as to assure me thou wilt never leave me nor forsake me? The Lord is my God; he has promised me never to leave me." O the love and praise which my soul was again filled with! These words then dropped into my soul with such sweetness that I never can describe to any one: "If the Son make you free, then are ye free indeed." "O my blessed, glorious Jesus!" I cried, "through thy precious suffering, through thy glorious holiness and matchless righteousness, I, a poor, guilty, filthy, vile, base, hell-deserving sinner, am made to be all fair and glorious in thy sight." I felt myself to be holy in *his* holiness, and righteous in *his* righteousness. O the vital faith, and the love I had in this most precious Jesus! I did forget my poverty, and remembered my misery no more. "O, blessed Saviour, I do not deserve it—I do not deserve it," I kept saying. "O let me never sin against thee any more!"

'Jesus, thou art my chiefest good,  
For thou hast saved me by thy blood;  
Such a cost can ne'er be lost!'"

O the humblings of my soul under his mighty hand which I then felt! I could enter most fully into those words of the blessed Lord: "Ye shall know the truth, and the truth shall make you free; and if the Son make you free, then are ye free indeed."



This was what my soul had been groaning for under my cruel bondage, and this was the only thing that would do for one under my racked and tortured feelings. I knew what bondage indeed was, but did not find it so easy a thing to get at freedom indeed, till this sweet application of it entered my heart by the blessed testimony and witness of God's most blessed and Holy Spirit.

After a time my wife came down into my room, fearing how it was with me, asking me how I was now. At first I could not speak for tears. At last I said, "It is all right now between God and my soul; the Lord has sweetly assured me 'that he will never leave me nor forsake me.' Oh, think of the love of the Lord Jesus to me, a poor sinner! It is like the dew of Hermon, even life for evermore. O," I said, "what sweet company I have had this night! It will be a night ever to be remembered." We sat and wept together. "Never till now," I said, "could I say these words, 'My Lord and my God;' but now I can say most feelingly, 'My Jesus has done all things well.'" The pain had greatly abated, and here I lay all night without any sleep whatever. After thanking and blessing God for what he had done for my soul that night at Malvern, I said, "Blessed Lord, thou knowest this is what I have been waiting for at times these last seventeen years, and to think it should have come at this unexpected time, it seems too great a mercy and favour." Indeed, it came into my mind in the night, that it was just that day seventeen years that I was baptized, viz. September 20th, 1829.

My dear friend, I know you feel a concern for my eternal welfare, and will be pleased to hear what the Lord has done for me. May the Lord keep me from ever getting entangled with the world, so as to cause my dear Redeemer to hide his face from me again. I was going to tell you that at a quarter before six, the servant came into my room. I said to him, trying to avoid his seeing my face, "I have been very bad to-night with a pain in the lower part of my bowels." After hesitating about a minute (the words came out before I was hardly aware whom I was speaking to) I said, "but if I had died I should have gone to heaven. The Lord has told me so to-night; but it is what I have been praying to know for the last seventeen years." What reply the man made I really do not know, for I was so deaf at the time that I could scarcely hear anything at all; but this morning the man said to me, "I am very sorry to hear you are going away so soon. I thought so very much of you that morning; your face was so swollen, that if I had seen master, I should have told him of it." I replied by asking him what my sufferings that night were, compared to suffering in eternity? The poor fellow seemed to have a natural feeling, if nothing else. All the day, Monday, I scarcely dared to speak of it, my body was so weak from the feelings altogether.

May the Father of mercies and God of all grace bless your soul and mine with the light of his countenance again and again! With much love and affection, I am, my dear friend, yours affectionately,

Malvern, September 25th, 1840.

J. P.

## III.

My dear Friend,—I had heard of the Lord's merciful and gracious dealings with your soul on the 20th, but I did not see the account till Saturday last. It did my soul good to read it. It drew tears from my eyes, and caused me to bless God for his goodness and mercy towards you. Many things that you particularly mention I could understand, from the blessed feelings I had when the Lord delivered my soul in January, 1843. You were brought low, and the Lord in mercy delivered you. You could truly say, "I will be glad and rejoice in thy mercy, for thou hast considered my trouble. Thou hast known my soul in adversities; and hast not shut me up in the hand of the enemy. Thou hast set my feet in a large room." And also you could join with David in singing, "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness, to the end that my tongue might sing praise to thee, and not be silent."

What a change of feelings you experienced from the state you were in on the 6th, when the Lord turned your captivity and set your soul at happy liberty on the 20th! In your letter to me on the 9th of September you gave me a very mournful account of your state. I felt for you, and hoped some good would come out of it; at the same time I considered you in a better and more hopeful state than the Plymouth Brethren that came to talk to you, and were on such good terms with themselves. They were poor comforters; they did not understand your case any better than Job's friends did his. You will recollect sitting heavily burdened talking with them, reading the 10th chapter of Job, and thinking you had no more religion than the dark and ignorant Bishop of L— preaching at Malvern; and you will recollect the Lord's bringing you out of such a dungeon, and putting a new song into your mouth, which is praise to his name:

"Now will I tell to sinners round  
What a dear Saviour I have found."

"My soul shall make her boast in the Lord; the humble shall hear thereof and be glad;" and "Magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." When the Lord so favours and blesses the soul as to break the heart with his manifested loving-kindness, if one so favoured and blessed did not praise his name, the very stones would cry out.

"Law and terrors do but harden  
All the while they work alone;  
But a sense of blood-bought pardon  
Soon dissolves a heart of stone."

When the heart is dissolved with that precious love, how the tears do flow! I was surprised. I never shed so many before or since, at one time. As you tried to hide your face from the man in the morning, I remember that I tried to hide my face from

—— at breakfast time. How a soul in that enjoyment can understand what Paul says! "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." When the soul is enjoying the sweet deliverance, how right all things are! There is no complaining against God about what you have passed through, nor is there any fretting about the future; all is right then; as you say, "'My Jesus has done all things well.' Truly I am thy servant, thou hast loosed my bonds." Oh, how blessed it is to sing! "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thy iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies."

You, like myself, had to wait many years for the time of Jubilee, and before you were favoured to behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. I used to be much exercised in my mind about my state before God, though he had blessed my soul at times, and had given me several seals to my ministry to encourage me in all my trials and difficulties; yet at the same time I was wanting better testimonies than I had, to say the Lord's Prayer. I used to fear I should not be in heaven without some greater blessing. "Our Father" was too great language for me to use; but how I could say it, when the Lord blessed my soul! Though we have waited long, yet God's word is true, for the vision is yet for an appointed time, but "at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry." You could never understand some of Hart's sweet hymns as you can now, such as—

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

"When Jesus with his mighty love  
Visits my troubled breast."

If the devil or any one tries to reason you out of the Lord's gracious dealings with you, if they say your blessing is not from the Lord, and make you believe it, they cannot make you believe that you have not had a great change of feelings. You are sure from your feelings, if there be not a revelation of God's mercy to your tried and cast-down soul, there has been a great revolution in your mind. You may live to learn what Hart means in a hymn where he speaks of Satan representing the deliverance as fancied, forged, or vain. And may you also know that

"Jesus disproves the lie,  
And kindly makes it o'er again."

You will find, in reading the deliverances of the Lord's people, that you can understand them now, and can observe things that you never did before, as well as various parts of God's word; "As in water face answereth to face, so does the heart of man to man." It is "what 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 God hath revealed them to us by his Spirit." What mercies and blessings are like spiritual blessings ?

" What is honour, wealth, or mirth,  
To this well-grounded peace ?  
What are all the goods of earth  
To such a gift as this ?"

A full assurance of our interest in the covenant of grace, and a knowledge of salvation through the pardon of our sins, do not lead to licentiousness. Such faith works by love, purifies the heart, and overcomes the world. This faith brings glory to God, and causes the blessed partakers of it to bring forth fruits to the praise of God's name ; so that they are manifested as having power given to come out and be separate, and to hold the world cheap, with all its luxuries, ornaments, and flesh-pleasing delights ; for in the sweet enjoyment of the Lord's presence, a child of God can say, " One day in the Lord's courts is better than a thousand in worldly pleasures." And he knows that under these blessed feelings he can honestly say,

" Let worldly minds the world pursue,  
It has no charms for me ;  
I once admired its trifles too,  
But grace has set me free."

Nevertheless, we have all to know that the day of adversity is set over against the day of prosperity. And after these rejoicing times there will be sorrowful and mournful times, to keep down pride, and to make us know that it is grace that makes the difference, that God may have all the praise. I could imagine you sitting alone on the hill near Malvern, reading Job x., and the 356th hymn in Gadsby's Selection, on the 6th. And I could imagine you reading the 116th Psalm, and singing the 213th hymn, on the 21st.

" Salvation, O the joyful sound !"

I hope you will have a long jubilee, and that you may not be robbed ; but what with an evil heart, and the world with all its cares and snares, together with the devil's craft and malice, you will find that true :

" I miss the presence of my Friend,  
Like one whose comfort's gone."

But those whom Christ loves he loves unto the end, and those whom he has called he will keep and bring safe to glory.

" God moves in a mysterious way  
His wonders to perform ;  
He plants his footsteps in the sea,  
And rides upon the storm."

I consider that you live in a favoured neighbourhood for truth, and have heard a great deal of preaching for the last twenty years ; yet you have had no special deliverance like that before. You had, under friend P—, a blessed help in your low state, but all fear was not cast out by that perfect love ; but you were to go to Malvern, and the Lord was to meet you there, and specially bless your soul. You were truly in a dark corner of the earth. There is scarcely a minister of truth to be found in Worcestershire, and the

adjoining counties of Herefordshire and Shropshire; and I should think very few indeed in the three counties have ever heard of a law work and a deliverance, and special manifestations and revelations to poor sinners' souls. They would call the blessed visit that you enjoyed, enthusiasm. But the saints of old knew what it was to have faith that made Christ precious, and to have joy unspeakable and full of glory. "The secret of the Lord is with them that fear him, and he will show them his covenant." "Where there is no vision the people perish." When the apostle John writes of what he has felt, and handled, and was manifested to him, he says, "These things write we unto you, that your joy may be full."

"Sinners can say, and none but they,  
How precious is the Saviour!"

I am glad to hear that you are better. "Beloved, I wish above all things that you mayest prosper and be in health, even as thy soul prospereth."

When my soul was delivered I remembered you in your bonds, and also your neighbour R— B—. You were both at that time in a very low place. God has delivered you, may he deliver poor R—'s soul. It does my soul good to hear of the Lord's delivering poor distressed souls out of bondage into the sweet liberty of the blessed gospel.

Give my love to your wife, Mr. T., poor R., and any inquiring friends. Some will be glad and some will be provoked to jealousy, and may some be led to pray that the Lord may specially bless them.

Yours in the best of bonds,

Manchester, Oct. 12, 1846.

W. T.

#### IV.

My dear Friend,—I should have written to you before this, but as you were from home I did not know your direction at Manchester, or I should have sent to you above all others, because I know you would be pleased to hear such good tidings from one whose soul has been in such depths of distress for so long a time as mine has been. I can assure you, my feelings towards yourself at the time of the Lord's blessing my soul, were much love and affection. When I read the contents of your letter, dated October the 12th, it quite revived the feelings that my soul enjoyed on the night of September 20th. Ah, my dear friend, you know what it is to have your soul sweetly blessed, melted, and crumbled with love and gratitude; and for the tears to flow down sweetly under the feeling of your soul's interest in the love, blood, and righteousness of the Lord Jesus Christ. You and I can now feelingly say, "Come, all ye that fear God, and we will tell you what God has done for our souls." We have been enabled to say with our hearts, like David, "Bless the Lord, O my soul, and all that is within me, bless his holy name." We have had something put *within* us to bless his precious name; we can testify that it is through fire and water into

a wealthy place. O what a blessed time it was with me that night in my bedchamber at Malvern! I scarcely dare to think of it even now at times without shedding tears. It was such a change that I cannot describe,—from my sorrow, trouble, and anguish, to joy and peace in believing. O how easy I felt it to believe when the dear and precious Lord spoke so plainly and sweetly to my poor soul! “I will never leave thee nor forsake thee.” O dear T., it will be well with us in life and death. I wish we could have been a witness of each other’s joy, after that faith which came into our souls to free us from that gulf and pit where we were sunk before the blessing came. O what a complete and full possession of our hearts it seemed to take, when the blessing came down in all its power and blessedness to our souls! I cannot but say, and dare not deny it, that the dear Lord gave me a most blessed and sweet assurance of my soul’s interest in his great salvation; and my soul has tasted, and handled, and felt the freedom that salvation brought into my captive soul; and I felt free from the curse of that condemning law under which I had been held so long.

I can say that my soul now has had a fellow-feeling with yours in your deliverance in January 1843; but in what a hard way we had to go for the blessing before it came in all its fulness and beauty! and, as you say, I must needs go to Malvern,—to that desolate, dark, and destitute place, and there sink down into such a spot, where I could find no standing, and then to be brought down with such hard labour, till I was constrained to fall down in soul-feeling, and cry unto the Lord in my trouble. And bless his dear and precious name, he kept me crying till he delivered my soul, and my darkness fled, and my bonds were broken. My poor soul had enough that night, and I hope it may be something for me to feed upon for many days, if spared. Is anything too hard for the Lord? No, my dear friend; you and I have proved it so to our satisfaction. May he be pleased to bless us with more of his manifested mercy and grace, as we journey along through the wilderness!

I often seem to be lost in astonishment, to think of the many years my soul has been looking, watching, and waiting for deliverance to be brought down into my conscience, under the preaching of the word; but it was not to come that way. I have many times been a little revived and encouraged under hearing it, and once when I heard our friend P., I really thought the blessing was then coming. “My God shall supply all your needs according to his riches in glory, by Christ Jesus.” Here he preached the very exercise and travail of my soul all throughout, and my heart was melted and broken down amazingly under that sermon; yet my captivity returned upon me soon after, but not so severely, till I was down in that isolated spot, Malvern. Here it was the Lord again brought down my soul into the depth of distress; and O the cries and groans which there went up out of my soul to him, to speak but one word for my relief!

The bondage I was kept in respecting my future state, no tongue can express. The last night never can be forgotten by me! O the

dreadful and violent pain that I endured, without any evidence that the Lord would ever appear for me! and to die (which I verily believed I must) was intolerable, without any promise, or anything of the kind to satisfy my soul. Everything appeared against me. Away from home; going to die without any hope; kept in darkness, and under such fears lest I should disturb the whole house with my bitter cries for the Lord to have mercy upon my soul. Really my soul quite groaned out under the feelings of my state. And just as I had turned round on the bed, with my face close to the wall of the room, and trying to beg once more, the Lord spoke these words home into my heart with such life, power, and sweetness: "I will never leave thee nor forsake thee." And my soul answered, "Dear Lord, and wilt thou not?" and the words came,

"My grace shall to the end,  
Stronger and brighter shine."

"My God shall supply all thy need;" and after that, "If the Son make you *free*, then are ye free indeed." O, the enjoyment, fellowship, and communion I was favoured with that memorable night with the Lord Jesus Christ, as suffering for me! What endearing language seemed to come up out of my heart, to the Father, Son, and blessed Spirit! "Dear Lord," I said, "thou hast delivered my poor soul from going down to the pit. What shall I render unto thee, O Lord? O, let me never sin against thee any more!" How much I felt of the Lord's discriminating and sovereign mercy to me! In the next room, close to mine, there was an old gentleman snoring aloud, so insensible of what was going on between the Lord and my soul, that I could not but feel what a special favour it was the Lord should condescend to visit me in such a way. All my soul and delight was taken up with feeling the presence of the King of Kings, and Lord of Lords. I have not written to an individual besides our dear and mutual friend, P—, believing he would forward the letter\* to you. The Lord has dealt very graciously with me, and I hope he will have the praise. O the boundless patience of our God! I trust not to be of the number of those souls who spend their time in luxury, rioting, or drunkenness; yet I feel I am still in a wilderness world, exposed to temptations, and I seem to feel more than I did before as to outward things. I cannot say but that Satan has hurled some of his darts to make me disbelieve the testimony of the Lord's goodness to me at Malvern; but still I cannot doubt it for any long time together, though he has confused my poor mind many times upon it. I must say I have been sharply tried since I have been at home on many things; but this we shall talk over when we meet.

Hoping the Lord will bless you in your own soul, and give you a blessing. Believe me,

Yours affectionately,

Allington, October, 1846.

J. P.

\* This is the letter marked II. in the above series.

## EDITORS' REVIEW.

"*What saith the Scripture,*" concerning Water Baptism. *In Reply to Mr. John Vinall, Minister of Jirch Chapel, Cliffe, Lewes. By William Tant, Minister of Jirch Chapel, Robert Street, Brighton.*—Paul, London; Francis, Brighton.

*The Rescue of Mr. John Vinall and his Publication on Baptisms, administered by himself, and by the Martyr, John Philpot, from the cruel Smittings, Reproaches, and Curses of Anabaptists; and an Exposition and Refutation of Mr. William Tant's Publication, and Doctrines of Anabaptism, by Edmund Greenfield.*—Palmer and Son, London.

Few subjects have produced more strife and contention in the church of God, and on few points have more warmth and bitterness been displayed, than upon the ordinance of baptism. And we are bound to say, that in this controversy, if the advocates of believers' baptism have shown more zeal, its opponents have certainly displayed more bitterness. This circumstance would of itself almost seem to point out on which side truth lies. The doctrine of election we may adduce as a parallel example. On which side has been shown the greater bitterness, the Calvinistic, or the Arminian? If the Calvinists have defended the doctrine of election with warmth and zeal, it is undeniable that the Arminians have attacked it with wrath and bitterness. The whole contest of truth against error affords similar instances; and, indeed, it lies in the very nature of things. Truth is of an aggressive nature. It attacks the strongholds of error, and that with boldness, warmth, and zeal. It was thus that the gospel, in the first days of its promulgation, assailed the strongholds of Paganism; and it was thus that Luther and his associates, in the times of the Reformation, attacked the citadels of Popery. On the other hand, truth stirs up the enmity of the carnal mind; and this enmity is vented in bitterness and wrath. Thus, upon approaching a controversy, before we examine on which side truth lies, a strong presumption may be drawn in favour of that side which shows warmth and zeal, and against that side where anger and bitterness have been displayed.

A warm controversy, it appears, has lately sprung up in the Town of Brighton upon the subject of baptism; and we are greatly mistaken if the usual symptoms to which we have alluded have not discovered themselves—zeal and warmth on the part of its advocates, and bitterness and enmity on the part of its opponents.

It appears that Mr. Vinall has published a small tract, written by Archdeacon Philpot, one of the martyrs in the times of bloody Queen Mary, in favour of infant baptism. This has drawn from the pen of Mr. Tant, a Baptist minister at Brighton, the little pamphlet at the head of this present article.



Mr. Edmund Greenfield, a warm advocate for infant baptism,\* considering his brother Vinall hardly dealt with by Mr. Tant, has come to the rescue in the work, the title of which we have also given above.

The line we mean to adopt is, first to give our thoughts upon these pamphlets, and then offer a few remarks on the subject of the controversy itself.

We will, therefore, make two or three extracts from Mr. Tant's little work, which will show its nature and tendency. The first contains some good remarks upon John Philpot the martyr :

"It appears from Milner's edition of Fox's Martyrology, that in the year 1554-5, John Philpot, of blessed memory for the intrepid manner in which, as a good soldier of Jesus Christ, he acquitted himself both before his unjust judges and at the stake in Smithfield, did, while in prison, write to a fellow prisoner (confined at the same time in Newgate,) upon the subject of 'infant Baptism.' It is this letter Mr. Vinall has had printed, and it is to this letter the following remarks apply.

"'The memory of the just is blessed,' (Prov. x, 7,) not because of their creature infirmities, nor because of their creature excellencies, but because of the goodness and power, the mercy and grace, of the Lord God of Israel, which was, is, and ever will be made manifest in them. This is the case with John Philpot, 'that glorious martyr, whose death,' as the martyrologist expresses it, 'was the last scene of blood that closed the dark tragedy of the year 1555.' We love him in the Lord—we feel that he triumphed by grace—and that how dark soever might be his views on baptism, he is where all those are whose song is, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever. Amen.'

"Nevertheless, we feel that the word of God is of greater importance than John Philpot, and that the Lord will magnify his word above all other things. Besides, it is well known that the sixteenth century was an era when, though blessed men of God made their appearance, not only in England, but throughout Europe, yet, Anti-Christian Rome, which had for many centuries preceding, by her superstitions and abominations, held nearly the whole world under her influence, caused even such men as Philpot, who emerged from her bosom, to smell of her enchantments. Nor can we be surprised that there should appear confusion in any of his writings, especially upon the matter of baptism, when it is borne in mind the superstition and bigotry which surrounded him, even among the most learned of his contemporaries. The wonder is, that grace should cause him to shine so brightly amidst the dense darkness which prevailed, and that precious mercy should have given him such stability of soul amidst the dreadful cruelties he underwent. A sober-minded man would, therefore, have lost sight of his deficiencies in the view of that rich grace which reigned in him 'through righteousness unto eternal life;' and, casting the mantle of charity over all that he said upon the subject of 'Infant Baptism,' have brought forward his name only to exalt—to admire—and to draw encouragement from the faithfulness, the loving-kindness, and the almighty sufficiency of God, who enabled his servant to seal the truth with his blood. But this is not why Mr. Vinall has made mention of him, but his object in so doing is to give weight and importance to the doctrine of 'Infant Baptism;' that as he was and is himself unable to defend this tenet, either from his own logical powers or from the Scriptures of truth, he might, by associating himself with this good man, give to the public at least a specious appearance that 'Infant Baptism' is right."

Nothing can be more evident than that the Reformers were but partially enlightened into the truth as it is in Jesus. Emerging

\* We use the expression "infant baptism," not because we admit the sprinkling of a child to be baptism, but in the usual, popular sense of the term.

out of the thick darkness of Popery, it was to be expected that in many points their views should be unsound and obscure.

Luther's obstinate defence of "consubstantiation,"\* and Calvin's consenting to the burning of Servetus as a heretic, are plain proofs that in many points the early Reformers were ignorant or mistaken. How absurd, then, must it be to attach any particular weight to their doctrines or writings! Their endurance of martyrdom showed, indeed, their sincerity; but we must bring to the word of God their views and writings, just as much as if they had not given their bodies to be burned.

Besides which, it is to be borne in mind that Archdeacon Philpot was not burned for defending infant baptism, in which he was fully agreed with the papists, but for denying transubstantiation, and other doctrines of the Romish Church.

Mr. Tant has made extracts from John Philpot's work, and appended an answer to each argument there brought forward. He afterwards gives the following well-digested summary of the martyr's arguments and of his own answers:

"I have now waded through all the arguments advanced by Philpot, the Martyr and Archdeacon of Winchester, in favour of Infant Baptism, which arguments are—that we listen with implicit attention and submit to all the Primitive Church teaches—that the Primitive Church are 'the Doctors who wrote thereof,'—that Infant Baptism is of more antiquity than Roman Catholicism—that it has its beginnings from God's word—that, inasmuch as God has included *some* children in the covenant of grace, *all* children should be baptized; or that God having included all children in the embraces of his love, all ought to be baptized—that God promiseth to be the God of all who do profess him—that he also promiseth grace and the remission of sins to all Abraham's seed after the flesh—that, therefore, circumcision was a sign of sanctification, as well in children as in men—that Jesus Christ will have all children come to him, and declares it is not the will of his Father that one little child shall perish—that the Lord having given children the thing signified, we have no right to withhold the sign—that the Lord commanded all nations to be baptized; and inasmuch as children form a part of a nation, therefore they are commanded to be baptized—that God accounts children among the faithful—that, though Peter could not refuse to baptize those persons in whom he saw the Holy Ghost, yet he did baptize infants—that baptism is come in the room of circumcision—that as children were circumcised, so ought children to be baptized—that the Apostles did temperate all their doings to the shadows of the Old Testament—that, though children and women be not expressed, they are always comprehended and understood in the same—that the Apostles baptized whole families, among whom children must have been counted the dearest part—that 'household' is taken for man, woman, and child—that ancient writers prove that Infant Baptism was practised from the time of the Apostles—and, finally, that believing husbands sanctify their unbelieving wives, and (*vice versa*) thereby sanctify their offspring."

These arguments contain, we believe, pretty well the pith and marrow of all that has ever been advanced in favour of infant

\* By consubstantiation, Luther meant, that the flesh and blood of Christ were *actually* (not *spiritually*) present in the bread and wine at the Lord's Supper. His own words are, "In the same way as iron and fire, which, however, are two distinct substances, are blended together in a furnace, so that in each of its parts there is at once iron and fire; in the same way, and, *à fortiori*, the glorified body of Christ exists in all the parts of the bread." "Christ is substantially in the sacrament such as he was born of the virgin." "Christ's body is in the bread, as a sword in the scabbard, or as the Holy Ghost in the dove."

baptism. If, therefore, Mr. Tant could overthrow them, it would do much to settle the controversy in the minds of those who abide by the word of God as their rule and guide, and esteem of little value the mere traditions of men. This Mr. T. has endeavoured to do first in detail, and secondly in the following summary.

“In opposition to this chain of reasoning, I have shown that the Primitive Church, so called by Philpot, is a part of the mystery of the beast to whom we cannot submit—that Infant Baptism cannot be traced to the days of the Apostles—that the word of God does not mention *Infant Baptism*—that God has not included all children in his covenant—that while in his purpose, secret to us, he has a right to bless whom he will, we have no right to administer baptism to them without his express command—that God does not promise to be the God of all who do profess him—that he did not promise grace and the remission of sins to all Abraham’s seed after the flesh—that circumcision was practised irrespective of sanctification, either in parents or children, and could not, therefore, be a sign of spiritual sanctification, though it was a mark of national separation, and did in the mystery point out Jesus Christ cut off, but not for himself—that Jesus Christ will have some, but not all naturally little children, to come unto him—that the ‘little ones’ it is not the will of his Father that one should perish, are spiritual little ones—that the Lord commanded the gospel to be *preached* to all nations, but did not command that *all nations* be baptized—that the Scriptures do not call children ‘faithful’—that no proof can be given that Peter and the other Apostles baptized any but those in whom they thought the Holy Ghost was—that the assertion, ‘Baptism is come in the room of circumcision,’ is but a *threadbare* assertion, having no weight, because having no Scripture evidence for it—that the Apostles did not attempt all their doings to the shadows of the Old Testament, for if so, why cease to assemble for public worship on the seventh day of the week, and do so on the first?—that children and women are not always included when men only are mentioned—that to be correct in our conclusions we must study the *context*, the *analogy*, and plain *matter-of-fact*—that these three things are neglected by Philpot in his interpretation of Scripture—that by such a course the veriest absurdities can creep into the church militant—that the Apostles did not baptize ‘*whole families*’ though they baptized ‘*households*’—that ancient writers cannot trace Infant Baptism beyond the commencement of the third century—and, finally, that no spiritual benefit can arise from a man’s descent from spiritual parents, for the Scripture tells us that those who know the grace of God in truth, are ‘*born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*’

“And now, reader, whether it be right to hearken unto men more than unto God, judge thou. ‘To the word and to the testimony; if they speak not according to this word, it is because there is no light in them.’ (Isaiah viii. 20.)”

This we consider a clear and able summary of the arguments, whereby the assertions (for they are but assertions) contained in John Philpot’s book may be met, and they seem well worthy of the consideration and examination of those with whom the name of the martyr and the authority of Mr. Vinal may weigh more than “What saith the Scripture?” Too many even of the Lord’s people are led like droves of sheep; and, instead of searching the Scriptures, like the noble Bereans, and seeking wisdom from Him who giveth liberally and upbraideth not, they hide themselves, like nestling birds, under the wing of a good man, or, at the first sound of controversy, like timid children, run under their mother’s apron. Some are afraid of the truth, others hate it, and others dare not take up the cross connected with a bold profession of it; and all these are glad to shelter their self-interest or their cowardice under the broad shade of some good man. If such authority, apart from God’s revealed will and word, could sanction conduct, the drunkard

might plead the example of Noah, the adulterer that of David, the idolater that of Solomon, the swearer that of Peter. All these pleas we at once reject, because their unscriptural nature is at once evident. But the argument drawn from authority and the example of good men, is just as available in these flagrant instances as in that of implicitly following John Philpot, John Vinall, or Edmund Greenfield. John Philpot's faith, or John Vinall's, will not do for us to die by; and why should it do for us to live by? The Lord enable all who fear his name to cease from man, and to look to Him alone for heavenly instruction.

Some of Mr. Tant's answers to John Philpot's arguments we consider well and ably reasoned out; others are almost too brief, and the argument rather hinted at than clearly brought out. But, of course, in a small pamphlet, brevity was requisite; and, in fact, pages are sometimes necessary to reply to arguments couched in one or two sentences.

As a specimen of the arguments which the opponents of baptism advance against the immersion of believers, Mr. Tant quotes a passage from a work of Mr. Irons, "Jazer Vindicated," which Mr. T. answers, we think, very pertinently:

"He (the eunuch) was on a journey, and had no idea of being baptized when he left his home. We cannot, therefore, imagine that he was furnished with the black gown, the lead weights, the dressing room, and the rest of the apparatus in modern use.' I know these words are unworthy of our notice, unbecoming a man of sense, and very indecorous in a gospel minister; but, as I have my eye upon them, I would say that Mr. Irons well knows that the easterns had not such refined ideas of decency and delicacy as we have in the western hemisphere, and were more accustomed to bathing, &c.; and as the black gown, the leads, and the dressing-room are not essentials, but only appendages of the ordinance, such remarks touch not the point in hand. I might as well say Mr. Irons is not a servant of Jesus Christ, because he perfumes his clothes strongly, wears a silk gown, gold rings, and other embellishments, and calls himself 'the Rev. Joseph Irons.' But I know better than to say so. These I attribute to creature infirmity. I wish also to say, what Mr. Irons overlooks, that the eunuch was a man 'of great authority under Candace, Queen of the Ethiopians, and had the charge of all her treasure.' He was, as we should say in England, either 'Lord Chamberlain,' or 'First Lord of the Treasury.' And would he go all the way from Ethiopia to Jerusalem without a change of raiment? Besides, the Orientals dressed more lightly than we do. Oh, what weakness men display when fighting against God!"

Certainly, we might as much expect to see Philip wearing a black gown and lead weights, as to meet the Rev. Joseph Irons in the desert, sprinkling a child in a silk gown and with gold rings. Such arguments, besides their absurdity, cut both ways.

There is nothing, to our mind, very striking or very original in Mr. Tant's work. Its chief value appears to be in the answers, for the most part sound and well reasoned out, which it furnishes to the arguments contained in Martyr Philpot's book.

For this purpose it was probably written, its design being apparently to furnish a reply for those upon the spot who might not be able themselves to overthrow the arguments contained in John Philpot's work.

But our limits warn us that we must defer the remainder of our Review to a future Number.

(To be continued.)

# THE GOSPEL STANDARD,

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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### BELIEVERS ARE UNDER GRACE.

“For sin shall not have dominion over you: for ye are not under the law, but under grace.” (Rom. vi. 14.)

(Concluded from page 46.)

#### IV. *How sin has not dominion over believers.*

Now, I say, that over believers thus living under the reign of grace, sin shall not have dominion, or lordly authority, or reigning power.

1. The text does not say sin shall not exist in you, or sin shall not riot and rage in you, or sin shall not overtake, and at times overcome you. No; such an assertion might suit an Arminian Pharisee, who dreams of fleshly perfection; but it would neither agree with the Scriptures, nor with a gracious experience. When the blessed Spirit by Paul penned the text, he well knew the nature of sin, the sinner, and the saint, and the meaning of his own truth. The word *dominion* was, therefore, not put down unthinkingly or without design: it was used purposely, to express accurately a certain truth. The Scriptures declare sin to be the transgression of the law, and man to be a sinner, for “all have sinned, and come short of the glory of God.” The whole human race by nature is guilty, and utterly corrupted and depraved before God. “The whole world lieth in wickedness,” dead in sin, bound up in the bond of iniquity, under the power of Satan, and entire *dominion* of sin. Sin, therefore, reigns or has *dominion* in the heart, and over the affections and lives of men in their natural, unregenerated state; but grace, when it enters the hearts of redeemed sinners, dethrones the *reign-*

*ing dominion* of sin ; yet it does not destroy the in-being, rebellious, and opposing motions of sin. The entrance of grace into the heart *subdues* the kingly power and governing authority of sin, but it stirs up the enmity and conflicting opposition of sin to the reign of grace. Hence there are in every believer, to the end of his earthly days, two natures — grace and sin, the new man and the old ; and these are in nature and operation utterly opposed to each other : “ The flesh lusteth against the Spirit, and the Spirit against the flesh ; ” “ The company of two armies in the Shulamite.” But sin, though it riots and rages, and, like the Canaanites with iron chariots, still remains in the land, shall not hold the reigns of government in absolute power over the believer. “ The elder shall serve the younger ; ” and though the elder may at times appear to be the stronger, and have the ruling power, and cause great fear, guilt, and distress, yet the younger shall prevail. God may be overcome, but he shall overcome at last. Sin shall not have dominion, because grace shall reign.

2. The word *dominion* implies lordly and governing authority, as a lordly master rules and compels his servant to do as he pleases so long as his servant is under him. Sin dwells in believers as a tormenting and plaguing, but subdued enemy ; it shall not have dominion over believers, for they are not under it as their lord and master. And this, 1. Because Christ by his death crucified the entire body of sin, (the sins of the whole church of God,) and destroyed it ; “ Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” “ Sin ” is, therefore, “ condemned in the flesh,” “ nailed to his cross,” “ crucified,” “ slain,” “ destroyed,” “ made an end of,” removed “ as far as the east is from the west,” and “ cast into the depths of the sea,” to be remembered no more for ever. And this blessed gospel truth, when in any little measure believed in under the anointing of the Spirit, frees the mind and affections from the lording dominion of sin, and the terror of its guilt. And because God has crucified sin by the death of Christ in his own sight, he has ordained that it shall not be the lord and master of his elect. 2. Because “ he that is dead is freed from sin.” Sin is not only crucified by Christ’s death, but believers are also crucified and dead : “ Ye are dead, and your life is hid with Christ in God.” The law, in the hand of the Spirit, is the killing letter in a quickened conscience. When the commandment convicts with power, usually the sinner runs to it to endeavour to satisfy and keep it, and strives by prayer and watchfulness to be holy, working up holy meditations, heavenly affections, and a spiritual frame of mind, watching thought, word, and deed, using every effort to become perfectly holy and fit for heaven : thus aiming at peace of conscience, and satisfaction to the law. But law or conscience is not thus to be satisfied, for in all these holy doings there are short-comings, infirmities, and sins, which renew guilt, pierce with remorse, and work despondency, until the poor sinner at length dies to all hope of heaven and holiness by the

works of the law. Thus through the law the quickened sinner becomes dead to the law. Sin in him and the commandment against him kill him, and he dies. Christ, after this, is revealed to him as the end of the law for righteousness and the atonement for sin, and on him his desires are now fixed. Thus, being dead by the guilt of sin and condemnation of the law, and alive to Christ in desire and affections, sin loses its commanding power and authority over the heart and affections.

3. But as the entrance of grace into the heart in life and light, manifests and gives a sensible feeling of guilt and sin, the poor sinner for some time feels as if sin really does reign, and fears there is no grace in his heart. But grace discovers sin, and grace gives the feeling want of grace, and the real need of grace, and the sincere desire of grace; and grace works the grace of prayer crying for grace, and grace conquering the dominion of sin gives a sense of the inbeing and rebellious motions of sin. When sin reigns, the man is led captive by the devil at his will; but when grace commences its reign, there is a struggle and a conflict, and the wounds of guilt, the gnawing of want, and sinking of fears and doubts, are painfully felt; but these are marks of life, and evidences of the commencing reign of grace in the soul.

But if grace always reigns in the believer, how is it sin sometimes overcomes him so that he falls a prey to it for a season? When sin overcomes him does it not reign? No. The poor guilty backslider feels as if sin really reigned, and fears it will do so; and when he reads, "Sin shall not have dominion over you," his heart sinks within him, because he feels the power of sin so strong that he cannot believe grace reigns in him. He therefore feels the power of sin a mark against him; but still sin does not reign; grace ultimately overcomes sin, subdues it, pardons it, and glorifies God. Noah was a righteous man, and "found grace in the eyes of the Lord." He was overtaken with wine; but this sin did not reign—grace pardoned it, nor did he live in the habit of it. Sarah was a holy woman who trusted in God, but when the Lord promised the birth of Isaac, unbelief within her laughed, and when accused of it she denied it, thus adding lying to unbelief; but these sins did not reign, grace reproved them with "Nay, but thou didst laugh." But sin, though it does not reign, must be chastened; and as unbelief within mocked the promise of God, the bond child without must mock the child of promise, and provoke Sarah to grief. Moses, the servant of God, sinned in unbelief and free-will in smiting the rock in the wilderness, but the fear of the Lord was still in his heart, and in prayer to God he prevailed, grace pardoned sin and took him to glory, for he appears in glory on the mount with Christ. But because of this sin he could not lead the children of Israel into Canaan. David was a man after God's own heart, but David had the law of sin still dwelling in his members, which more than once grievously overtook him. In the matter of Uriah's wife, he commits the four-fold sin of adultery, deceit, making Uriah drunk, and murdering

him in battle. Here sin would appear to reign; still it does not. Heinous and displeasing to the Lord as this really was, grace reigns—grace sends Nathan to David with the message of conviction; grace gives him an ear to hear it and a heart to feel it; grace works true penitence and godly sorrow for it, and causes his heart to flow out in the most sweet and pathetic strains of grief, confession, and prayer for pardon and the joys of salvation. It is to be seen in the fifty-first Psalm. Ephraim was so guilty of idolatry that God said of him, “Ephraim is joined to idols; let him alone.” But sin had not dominion: grace chastened him, and gave him sense to know he was chastened, (for he was once like a silly dove without heart,) and caused him to bemoan himself, to repent and pray; grace called him a dear and pleasant child, and in mercy remembered him. The sin of free-will and the denial of his Lord and Master with oaths, overtakes Peter, and threatens to reign, and for a while appears to have the dominion; but Christ prayed that his faith should not *fail*; and though it was overpowered it never *failed*. Grace convinced him of his sin, pardoned it, taught him the power of sin and Satan, and that he was delivered and kept from them both by the power of God. Thus in the best saints in all ages sin has made desperate attempts to have the dominion; but sin shall not have the dominion in saints, for they are under grace.

How clear is the contrast in those where sin really reigned! Korah and his company persisted in their sin till the earth opened her mouth and swallowed them up. Balaam, against light and warning, follows the covetousness of his heart till he is slain by the sword. Saul, notwithstanding his great gifts as a prophet, and profession of religion as a Hebrew, at last commits suicide. Sin reigns in the heart of Judas, though an apostle, till he goes out and hangs himself. Thus we see it is one thing for sin to exist and riot in a person, and altogether another thing for sin really to reign and have the dominion. The grand difference is this: where sin reigns, the person follows it, and is therefore led by it. But where sin exists and does not reign, the person follows the Spirit and the things of the Spirit, and is therefore led by the Spirit—sin will follow him, though he does not follow it. A person led by the Spirit will feel the law of sin in his members, and its motions and opposition to that which is good, as a plague and source of grief to him; but that which sin does he allows not; he does not view it lightly either in himself or in others. Though it dwells and moves in him, it is not his delight, but his grief and trouble; and this very grief on account of the motions of sin, is an evidence that sin does not reign. Where sin goes on unopposed, there it reigns; but where there is a godly sorrow for it, hatred of it as a filthy thing, and in the affections a disallowing of its motions, then it does not reign, nor shall it have dominion over the life and affections.

May the Lord the Spirit favour believing souls with believing and feeling views that they are not under the law, but under grace,—free, loving, pardoning, sovereign, saving, and reigning grace!



## THE SON OF GOD AND HIS LOVE.

BY J. RUSK.

“The Son of God, who loved me, and gave himself for me.” (Gal. ii. 20.)

(Continued from page 41.)

Again. If Jesus Christ be only the Son of God by incarnation, and not by essential deity, how is it that all honour is to be paid to him as equal with the Father and the Holy Ghost, when God declares, “My glory will I not give to another?” We all know that in his human nature he was not equal with his Father, for he says, “My Father is greater than I;” but the Son is equal with the Father, and therefore all men are to honour the Son even as they honour the Father. (John v. 23.) And this honour to him is to go on in this world and to all eternity. Therefore, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Rev. v. 12.)

If he be only the Son of God by incarnation, as some blasphemously assert, how is it that he is to judge the world as the Son of God, when God declares he is to be Judge himself? But Jesus Christ is the Son of God as it respects his divine nature, and will judge all men in both natures—two natures in one Person, and not two persons; hence you read, that “the Father judgeth no man, but hath committed all judgment to the Son.” (John v. 22.)

“Yes,” say our opponents, “this committing of judgment to the Son shows his inferiority, or that he is only the Son by incarnation.” But I say it shows the union of the two natures; and besides this, that they are inseparably connected. Hence Paul brings in his humanity, saying to the Athenians, that God the Father “hath appointed a day in the which he will judge the world by that Man whom he hath ordained.”

“Oh!” say our enemies, “that means that God the Father will use him as an instrument.” No! that never can be; for, as before observed, “the Father judgeth no man, but hath committed all judgment unto the Son;” and yet, according to the 50th Psalm, God is Judge himself; “Gather my saints together unto me, those that have made a covenant with me by sacrifice: and the heavens shall declare his righteousness, for God is Judge himself.” (Psalm l. 5, 6.) Thus this judgment is ascribed to the manhood and to the deity of Christ—two natures in one Person—the Son of God, or God the Son.

There appears something very striking in what the apostle Paul says when writing to the Hebrews; the words run thus: “Though he were a Son, yet learned he obedience by the things which he suffered.” (Heb. v. 8.) Why, is it any more than right of a son to be obedient to his father? And if Christ were only a Son by his incarnation, why does the apostle lay such a stress upon his Sonship—

“ Though he were a Son,” seeing, as Malachi says, it is right for a son to honour his father? The truth is this: “ Though he were a Son,” (equal with the Father, the second Person in the Trinity—God the Father’s fellow, as Zechariah expresses it—the Almighty, “ God over all blessed for ever more,”) “ though he were a Son,” (so high—deity itself—Jehovah,) yet, having taken our nature into union with his divine essence, having condescended, to stoop so low, he learned obedience. In this nature he stands as our Surety and our Law-Fulfiller.

Another text the apostle brings in, which is to the same effect; namely, “ Who, being in the form of God, (the form of God means every perfection that is in Jehovah, for God has no form or shape as man has, but is a Spirit,) thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Phil. ii. 6—8.) How clearly all these things prove to us that the Son of God is God the Son—two natures in one Person!

But again. At the crucifixion of our Lord, what dreadful work appeared! “ When the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?” Then “ Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom;” and the centurion said, “ Truly this man was the Son of God!” That is as though he should say, “ They have believed him to be only a man, but they are quite wrong; he is more than a creature—he is the Son of God—God the Son—a divine person—truly he is the Son of God.”

Again. The Jews well understood what the Saviour meant when he called himself the Son of God. They did not believe that he meant it by incarnation, nor yet by office; but they understood by it that he was equal with God the Father. Hence we read as follows: Jesus said, “ I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father, for which of those works do ye stone me? The Jews answered him saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.” (John x. 30—33.) Then in the 36th verse, “ Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?” I AM the Son of God. I AM here signifies Jehovah the Son. Jesus said to the Jews at another time, “ If ye believe not that I AM, ye shall die in your sins.” This was the same Person that told Moses in the days of old to say to the Israelites, that I AM had sent him unto them. (Exodus iii. 14.) “ Thus shalt thou say to the children of Israel: I AM hath sent me unto you.”

Further : Every perfection peculiar to Jehovah is ascribed to the Son of God, the same as to the Father and the Holy Ghost.

Is God the Father *omnipotent* ? So is the Son of God, God the Son. Hence "all power is given to him in heaven and on earth." By the word *given* to him, as before observed, understand the human nature ; and by *having* this power understand his Sonship—that he is God the Son, equal with the Father and Holy Ghost—the self-existent and the independent Jehovah, in possession of every perfection of deity itself. Never give this up, reader, to any mortal living.

*Omniscience* is ascribed to Jehovah the Son. Hence we find that after his ascension to glory, the apostles put up their petitions to the Lord Jesus Christ, in order that they might know which of the two, Barnabas or Matthias, he had chosen to take part in the ministry from which Judas by transgression fell. They prayed, "Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." (Acts i. 24.) But no creature, no demi-god, no God by office only, ever knew the hearts of all men ; no ! this is peculiar to God and God alone. In the days of his flesh we find that he knew all men's thoughts, those of the Pharisees as well as those of his disciples.

"But," say you, "he did not know the time of Jerusalem's destruction, for it is said 'of that day knoweth no man,—no, not the Son, but the Father only.'"

Yes ; but in this we must, as in other places, understand his human nature abstractedly spoken of ; for he is the Son here also, but then it is the Son of Man that we must understand. But as the Son of God he well knew all about it. Hence he says, "The day of vengeance is in mine heart, and the year of my redeemed is come." (Isa. lxxiii. 4). If the day was in his heart, he certainly well knew when destruction should come on the Jews, and his delivering hand also to his own people in redeeming them from Jewish persecution.

*Omnipresence* is ascribed to the Son of God, for he fills all space, and is every where at the same time. So when on earth he says, "No man hath ascended up to heaven, but he that hath come down from heaven, even the Son of Man, which is in heaven." Therefore he was in heaven at that very time, while speaking upon earth ; for he does not say the Son of Man which *will be* in heaven, but which *is*, in the present and not in the future tense. Now, his coming down from heaven was not by local motion, but by his assumption of our nature. When he sent his disciples to preach the gospel, he said, "Lo ! I am with you alway, even to the end of the world." This end is not come yet.

Again. It is clear that he, the Son of God, is the brightness of the Father's glory, and the "express image of his person, and upholds all things by the word of his power." The prophet Agur asked a question which has puzzled many, when he said, "Who hath ascended up to heaven, or descended ? Who hath gathered

the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?" (Prov. xxx. 4.) The Lord Jesus Christ, in the days of his flesh, asked the Pharisees the same question, and they thought they had an answer very pat; said he, "What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David, then, call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." (Matt. xxii. 42—46.) The truth was this: as man he was David's Offspring, but as God he was David's Root, that gave David existence. Hence he says in the Revelation, "I am the Root and Offspring of David, the bright and morning Star." He was David's God, and yet, by the assumption of human nature, David's Son, or the Son of Man.

I would humbly answer Agur's question by the words of the Psalmist Asaph, as follows: "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." (lxxxiii. 18.) This is the name of the Son of God, or God the Son; for he is "over all God blessed for evermore," "the Alpha and Omega, the First and the Last." (Rev. i. 11.) If the First, there can be none before him, and if the Last, none after him; and if Almighty, there can be none above him.

*(To be continued.)*

NOTES OF A SERMON PREACHED BY MR. GODWIN,  
ON LORD'S-DAY MORNING, DECEMBER 14, 1845,  
IN PROVIDENCE CHAPEL, EDEN-STREET, HAMPSTEAD-ROAD, LONDON.

*(Taken down in Shorthand.)*

"It is of the Lord's mercies that we are not consumed, because his compassions fail not." (Lamentations iii. 22.)

The living family of God are the only characters that feel a union of heart and soul with Jeremiah in the text of Scripture which I have read. They are the only characters that have ever felt the weight and power of mercy to enter into their heart and conscience in the very moment when they expected the sentence of death to be passed upon them, and to perish for ever and ever. There is nothing so sweet to a sensible, God-taught sinner's heart, as the entering into his inmost soul of God's mercy and truth by the operation of the Holy Ghost. It is all that such souls want in this life to support them, and carry them through all their difficulties, all their troubles, all their distress, and all their afflictions. They need no more to help them under all their reproaches, to support them in all their temptations, to deliver them from all their enemies, and to

uphold them for ever ; and nothing can really satisfy their hearts but a feeling sense of God's mercy, and his goodness dropping down into their souls.

But when the Lord's mercy, grace, and compassion are not felt by the quickened sinner, he fears that all he felt of them before was nothing but an excitement of the fleshly feelings of his mind, and not the constraining power of God's mercy entering into his heart and breaking him down under a sensible feeling of his hell-deservings, or melting him into a sense of the long-suffering mercy of God towards his soul. We find this to have been the case with the prophet Jeremiah. He says, in the 17th verse, "Thou hast removed my soul far off from peace ;" and goes on to say, "I forgot prosperity."

There may be a poor soul here this morning who is somewhat in this spot in soul-feeling and exercise. With the prophet, he feels himself removed "far off from peace ;" and in the feeling exercises of his mind, he is as though he had forgotten all the soul-prosperity that the Holy Ghost had ever communicated to his heart and conscience. When a soul is brought into this state, he cannot rest on mercy spoken of in the mere letter of God's word. He wants the divine substance to lay hold of his heart, that he may have life, power, and feeling, to lay hold of the mercy of the Lord. I believe Peter knew something of this when he spoke of the mercy of God, and said that "the Lord, who is abundant in mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead."

A living soul wants to experience an internal resurrection from the deadness into which he so often sinks. He appears at times to be bound and chained in these spots, and he feels as though neither mercy nor judgment would ever meet his case again. He can meet with no sinner that was ever left in such a hardened, unfeeling state as his. He forgets all past feelings, all past teachings, all past leadings, all past communications, all past testimonies, and all past meltings and humblings down at the feet of Jesus. He forgets the sweetness he once received from reading God's word, and the beauty he once saw in vital godliness and the mercy of the Lord. And the soul appears to be left for a time in that place where the church of old was, in "the land of forgetfulness." It would appear to him that he never had, and never can have any more, breakings down at the dear Lord's feet ; and he is brought to see that there must again be a divine application of God's mercy to his soul, to bring him out of that state, set him at liberty from his thralldom, and cause him to sing of mercy and of judgment.

Jeremiah said, in soul feeling, "My strength and my hope are perished from the Lord." Now, it is evident that all his spiritual strength and hope were swept away, so that he had no strength or hope feelingly to lay hold of the Lord. But the Lord was pleased in loving kindness to lead him back to remember his affliction ; so that Jeremiah's commencement in spiritual matters was in affliction, trouble, sorrow, and grief of soul. He tasted the bitterness of the wormwood and the gall. The bitterness and the poison of sin were

felt by the prophet, and the burden of it was heavy on his conscience. And the Lord being pleased to lead him on, he was enabled to say, "It is of the Lord's mercies that we are not consumed." Now, some in this congregation have, no doubt, been enabled in their hearts to adopt this language, both in secret and openly, before a heart-searching God.

*What are these mercies?* "It is of the Lord's mercies" that he has ever made his children acquainted with mercy. We find Jonah constrained to acknowledge this truth, to express in soul-feeling a sense of these mercies; for he says, "I know that thou art a merciful and gracious God, and slow to anger."

1. I desire to speak a little of the *long-suffering* mercy of God. All living souls are made witnesses for God in this long-suffering mercy; for the mercy of God was from everlasting in Jesus Christ to every quickened sinner in this congregation. Peter calls it "long-suffering to us-ward," God not being willing "that any should perish, but that all should come to repentance." This long-suffering mercy, therefore, is towards all that number, all the election of grace. So the long-suffering mercy of God is at a point here; and the poor child of God is led to see that it was towards him when in his sin and his blood, and while committing all the uncleanness that he is ashamed to bring to light. Yet he has been obliged to bring it before God, and to make confession of it from his very heart. And all this is evident to those who know the long-suffering mercy of the Lord.

Again. What does Peter say respecting it? He says, "The long-suffering mercy of God is salvation." Now, Peter was enabled by the Holy Ghost to enter into this mercy, and to see that it is salvation to every one who feels ready to perish, and is brought to lay hold of it as displayed in his soul, and revealed by the Spirit in his heart and conscience. What a mercy it is! If we take away this foundation of our soul's salvation, we take away every blessing that comes in every sense free, and as the sovereign gift of God.

It is set forth, again, as "waiting in the days of Noah." What did it wait for? It waited while the ark was being prepared. What was the ark prepared for? To preserve Noah, not only from destruction by the flood, but because he was interested in this long-suffering mercy, for he found grace in the eyes of the Lord. It is evident, then, that God's long-suffering mercy is the cause of a sinner's salvation; for "the mercy of the Lord is from everlasting upon them that fear him."

Those characters who are interested in this mercy are so bound up in it that nothing can separate them from it, and nothing can keep it back from them. Well might Jeremias say, then, "It is of the Lord's mercies that we are not consumed."

2. Again. It is not only long-suffering mercy, but the *communication of quickening mercy* in his long forbearance to poor sensible

sinner. It is only by the communication of this mercy that we know anything of God's forbearance. We may read of it in the word of God, but we know nothing of it in our feelings until made known to us by the Holy Ghost.

When quickening mercy touches the conscience of a sinner and enters his heart, he is quickened into life. This is quickening mercy. And sure I am that those who have felt it know that it brings the soul near to God in confessions. He is obliged to come and say, "My case is bad. I cannot draw near to God." It is only this mercy that can bring him near to God. And when he is brought to make confession of sin and guilt, he knows something about having his heart a little opened, and as though he were about to lay hold of delivering mercy. Now, when a soul is brought here, he cannot be satisfied without getting near to God. I never prayed in the Spirit in my life without the Lord's quickening mercy to bring me near to him.

But some may say, "How can you tell when your soul is brought near to God?"

Very easily. I feel a union with the Lord. I do not stammer then. I fear to offend him. I have such relenting of heart, and there is such an opening of the gates of mercy, that I feel myself near to God. So the prophet knew it to be, when he said, "Open ye the gates of righteousness, that the righteous nation which keepeth the truth may enter in."

People talk freely about coming to a throne of grace; but we can come only by and through this mercy. It is as the apostle says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." This is what the sinner wants. He comes to receive this. But only the election obtain it; the "rest" are blinded. Why is this? Because the "rest" never feel their need of it. What causes the elect to feel their need? Why, the teaching of the divine Spirit in their hearts. And what but mercy carries it into the heart, to convince and convert the soul? I believe my soul will be obliged to cry for this mercy as long as I live. "It is of the Lord's mercies that we are not consumed."

Is there a poor sinner here that, in feeling, is almost in black despair? It is justice and mercy that have brought thee there. It is mercy that has brought thee to tremble at thy sins, and to dread the terrible vengeance of God. Mercy moves thee forward to flee from the wrath to come, lest the earth should open her mouth and swallow thee up. If thou art in this state, poor sinner, as Jonah was in the whale's belly, thou hast got a little soul-experience. Jonah was obliged to say to God, "All thy waves and thy billows are gone over me;" yet was fain to acknowledge that not one rested on him. *All went over him.*

Poor soul, do you not think God's mercy can reach your case? Will he ever deny himself? What were the feelings of Moses when the Lord appeared to him in the burning bush? He wanted to turn aside and see this great sight. But when the Lord spoke to

him he was afraid, and hid his face. But God is the Lord, and changes not, therefore the sons of Jacob are not consumed. And do not think the Lord will leave thee to be consumed, poor sinner. "It is of the Lord's mercies that we are not consumed."

3. Further. There is not only quickening, but there is also *supporting* mercy. What an amazing mystery there is in mercy! For a poor soul to be brought in a troubled state of mind, expecting every moment to hear that sentence pronounced upon him: "Depart, ye cursed, into everlasting fire!"—to have the sentence of death in his conscience and the shadow of death on his eyelids, expecting every day and every hour to die and drop into hell, with the enemy sometimes almost prevailing against him—yet in all this to be supported! O what wonderful mercy! Let the soul be as weak as it may, the Lord supports the weak, and his almighty arm is under them, to save them from their guilt and misery. The tears and groanings of the weak enter the ears of the Lord.

The mercy of God supports them, also, when the soul tries to get his neck out of the yoke. But the yoke is put on them so securely that they cannot remove it. Why? That they may prove God's supporting mercy. Now, Jeremiah proved this mercy, therefore he said, "It is of the Lord's mercies that we are not consumed." So, poor souls, it is supporting mercy, and that often in an hour when thou appearest at the very brink of hell.

"But God's children have such troubles."

Was there ever a time when you can say this mercy did not support you, be your case what it might have been? Let poverty, or any circumstance in providence—let your soul be sunk as low as it ever can be,—was there ever a time when the mercy of God did not support you? May the Lord the Spirit lead your souls to examination, as Jeremiah was when he was led to look back and to see that there had been some gracious spots in his experience. Sure I am, if I have no experience to go back to, I have none to go forward with. I have no more than what has been revealed to my poor soul.

Some people talk about going forward, but they will be obliged to go back to that very spot where they were dead in trespasses and sins, and walking according to the course of this world. It is a great mercy to have something to go back to—to have an experimental knowledge of God's mercy to go back to.

Sure I am that man is one of the most helpless creatures that God has made; and yet how proud he is of his strength! I have often looked at the snails of the earth, and have seen that even they bring things nearer to perfection than man can. And, poor soul, if you are brought to this point—to feel your utter helplessness before God, you will never sink; for the Lord has said he will try his people, and though they feel as though they were perishing all the time they are in soul trouble, yet they never shall perish. So that "it is of the Lord's mercies that we are not consumed."



4. There are not only supporting mercies, but *delivering* mercies: and God's people will need these every time they are in trouble. At least, my soul does. I cannot get back, like Jeremiah, until God leads me back. And sometimes when I look back I see things which are not very bright, and all appears dark and gloomy. But the Lord's people do not like this. They want to look on what will afford them sweetness, strength, light, and life. They want to see how the Lord has led them all the way in the wilderness. It is evident that the Lord leads them back, or they could not look back. Be they in whatever spot they may, they can get neither back nor forward until the Lord lead them.

Now, it is a painful place to be in, to be as helpless in spiritual things as a little child. But this is necessary, for "except ye be converted, and become as little children, ye cannot enter the kingdom of heaven." I have no power to sigh spiritually in my soul until the Holy Ghost work it in me. I seem to want something to open my callous heart. For it is so callous that nothing can enter it or come from it but what the Holy Spirit of God causes to do so; when the Holy Ghost indites, it comes out, and nothing in my heart or in the world can prevent my spiritual sighs. It is God's power. It is the Holy Ghost in the soul making intercession with groanings that cannot be uttered. The poor child of God is brought into such spots of experience that he cannot well utter his feelings. But when he is able to give one groan, he seems to find something which he wanted. And when he is brought here, he feels a little of this delivering mercy. "It is of the Lord's mercies that we are not consumed."

Now, those little words *are not* will stand good as long as there is a vessel of mercy on the earth; "that we *are not* consumed." When I read the Bible before God taught me to read it for myself, I slipped over the little words, such as *are*, and *not*, and *we*; so, you see, I was then looking after the great things. But when a poor child of God is brought to glean after the reapers, he is obliged to gather little things together, such as "By grace are ye saved." "The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." And when the child of God is brought here, he sees that "it is of the Lord's mercies that we are not consumed."

When the Lord the Spirit put this mercy in my heart, and gave me a feeling sense of my need and a feeling assurance of my interest in this mercy, my soul was richer than all the rich men in the world.

As I came to chapel this morning, I was cut to the quick in seeing so many persons engaged in their business; and my soul was led to see and feel what it was that made me to differ from them, and to feel where I was before quickened into life, and what mercy had done for me; for I was before then a dreadful wretch for working on the Lord's day. Now, such as are led thus to look back and give praise unto God, are brought to hope in this mercy. So was Jeremiah; he says, "I recall to mind, there-

fore have I hope." It is evident to such as are brought here, that they are also brought to hope in God's mercy. They are brought, not only to see and feel this mercy, but to feel that which their hope hangs upon; and they feel that their hope cannot let this mercy go. Mercy is laid hold of by the anchor of their hope. And the Lord declares in his word that "he will fulfil the desire of them that fear him; he also will hear their cry and keep them." So the poor soul who is led to hope in this mercy will be led to feel a little of its sweetness.

Some may say, "O but we can hope that God is merciful."

Such is the language of every carnal man's heart. But the poor child of God must be brought to hope against hope, and to become as dust and ashes under a sense of his vileness. And when the Lord brings him out of this state, hope springs up in his heart. This occurred to me when the devil seemed to have his ends upon me. I was going to put an end to my misery here; for I had been in so awful a state, that I thought I should certainly be damned. I did not then understand that a soul must be brought into that state before he can experience deliverance. None of the preachers I ever heard described this state, or said that it was to go before a revelation of mercy. I thought I was a reprobate, and must surely die for ever. But when my plan for putting an end to my life was to be executed, the Lord brought me on my knees with "God be merciful to me a sinner!"

Never, during all that time, had I heard what it was for a sinner to be brought feelingly to know his state before God; nor did I know anything of being justified in the Lord Jesus Christ. Those who have known anything of a communication of truth to their souls, and have had cause to cry for mercy with the publican, will never wear out this prayer as long as there is a publican or a harlot on the earth. And Jesus said, that publicans and harlots should enter the kingdom before the unbelieving Jews, who said and did not.

But God's people cannot get rid of their fears. They want guilt removed from their consciences. The blood of Jesus must needs be applied to them, which cleanseth from all sin. "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

Now it is evident to those poor sinners who love these compassions, how great the compassion of the Lord Jesus is. In the 86th Psalm the writer appears to be led into them in their boundless depths. It is a child of God who seems so sweetly and blessedly led. I think if God would favour me with such mercy as he does some, perhaps it would make me prouder than I am now; for I am sure there never was one more proud and filthy than I am. Well, in the 86th Psalm it is written, that the Lord is "plenteous in mercy to all them that call upon" him. Now, see. It is only to those who call upon him. And in the 15th verse it is said the Lord is "full of compassion and gracious, long-suffering, and plenteous in mercy and truth." And the language of the soul in the verses following is, "O turn unto me, and have mercy upon me. Give

thy strength unto thy servant, and save the son of thine handmaid. Show me a token for good, that they which hate me may see it, and be ashamed, because the Lord hath holpen me and comforted me."

You see, then, these characters speak of the Lord as being full of compassion. Now, if he is *full* of compassion there is no room for a contrary feeling. But for whom is he full of compassion? For all those who call upon him through the Lord Jesus Christ.

The Lord Jesus has more than one kind of compassion. He had compassion on the multitude because they had been with him three days, and had eaten nothing. That was an external compassion, and he said they should not go away fasting, lest they should faint by the way. But the compassion he has towards his chosen people, to whom he is *full* of compassion, is such as he has not for the reprobate; it is for the ignorant and those who are out of the way.

This passage of Scripture has just entered into my heart with sweetness: "Who can have compassion on the ignorant, and on them that are out of the way." (Heb. v. 2.)

No one knows anything about these compassions but God's children. Men may be learned, but see how ignorant they are when God does not teach them. They have not wisdom to know the city of habitation.

The Lord is full of compassion to those who are "out of the way." How often we are out of the way! Satan then is nigh to us. Whenever the Lord has compassion on me, it is when I am out of the way in soul feeling; when shut up in darkness; and when I feel nothing but weakness, hardness, and unbelief. When out of the way at times, I almost doubt that the Lord has compassion on such as are so ignorant, hard hearted, and unthankful. And sure I am at such times, that "it is of the Lord's mercies that we are not consumed, and because his compassions fail not."

The Lord's compassions cannot fail, poor soul. Thy constancy may fail. O! when the Lord Jesus truly gives the soul a feeling of his sovereign, everlasting compassion—when it is communicated to the hearts of such as feel their ruin—can they not say, "It is 'because his compassions fail not?'" They say with David, "I love the Lord, because he hath heard the voice of my supplication."

In God's word it is said, that the Spirit shall "convince the world of sin, of righteousness, and of judgment." Why is this? "Because his compassions fail not."

Whatever you may feel, poor child of God, not one jot or tittle of the Lord's word can pass away; his "compassions fail not." He will never fail you. He will be with you, and help you, and keep you in all your ways. Is there a poor soul here that longs for a manifestation of this compassion to his soul? It will surely come to him in due time.

When I think of all my base conduct towards God, and feel the

dreadful workings and terrible sin of my evil heart, and when these things together have been boiling up against my best Friend, and then for this compassion to visit my poor soul, how it melts me down at his dear feet, and my soul cries, "Help me, O Lord my God!" I am there sometimes. It was my state when I started for chapel this morning.

How can a soul know that he is saved of the Lord's free mercy, if he never feel his heart interested in that mercy? If we never feel the filthy workings of our base hearts, we can never sing the song of electing love. That song will be never-ending. It will be sung unto "Him that hath loved us, and washed us" in his own most precious blood. It is indeed precious blood to those who have felt its cleansing virtue. It is blood that the saints shall sing of in notes higher than those of angels, for angels never sinned to need that blood. But sensible, law-condemned sinners will be brought to say, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

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TO MR. GODWIN.

Dear Sir,—Naming to Mr. P. when I saw him once, that I heard you last December (1845) at Eden Street, to my great comfort and consolation, and that I attempted to take down the sermon in shorthand, he, the next time he saw me, requested me to write it out so that it might appear in print, which I have endeavoured to do to the best of my ability; but, not being a practised reporter, I fear I have made some omissions.

Might I then beg it of you, as a favour, to peruse and correct it, or, if necessary, to write it out again, and send it either to the Editors of the *Standard*, or to Mr. P. himself, so that we may have it published?

I attempted to take your evening sermon, but not being able to get anywhere near you, some few words I could not distinctly hear; I fear, therefore, I shall not be able to make that out.

When I saw from the *Standard* you were again at Eden Street, my heart's desire for you was, that you might again feel and, from the abundance of your heart, speak of the Lord's mercies, and so comfort others with the comfort wherewith you yourself are comforted of God. What should we be, and where should we be, if it were not for these mercies; mercy in the beginning, mercy in the middle, and mercy in the end; mercy, I might say, every step, all our journey through; for the longer I live, the more I feel my need thereof, possessing, as I do, so corrupt and depraved a nature. What a mercy it is to us that the Lord is so full of tender mercies as to bear with our evil manners in the wilderness! And after such base backslidings, both in heart, lip, and life, that the Lord Most High shall call us to return, saying, "Return, O backsliding children, and I will heal your backslidings, for I am married unto you, saith the Lord." This, Hart says,

"Melts a heart of stone."

For some time before I heard you (Dec. 14, 1845) I had been in a most dreadful backsliding state; and while I was in town for a few days, I purchased *Francis Spira*, which increased my agony and despair. I then felt I envied all I saw in the streets, because I thought they had never known what I had, and therefore could not sin as I had done. I went to Zoar Chapel, but all seemed dark and dead; but as I was passing from place to place these words came to me: "Jesus, my Sanctuary, lives;" but as there was no power to deliver my soul, I put them from me. On the Lord's day morning I separated from my companions and went to Eden Street, with all my misery and despair, believing I was like the aforesaid *Francis Spira*. But when the hymn was given out, I was quite overcome, and melted down at the Lord's feet. The hymn was—

" Approach, my soul, the mercy seat,  
Where Jesus answers prayer;  
There humbly fall before his feet,  
For none can perish there."

I asked with a mental voice, "What, none?" And a voice answered again and again, "None can." And therefore I leave you to judge my feelings, and more especially when I heard you pray, and after that speak upon such a subject in the way and manner you did. Such a day of rest as that I have not had since, for I find the war is not at an end; the enemy, though slain, yet revives and fights again. O this enemy within the camp! And what deadly blows he aims, none knows but those who feel them. And how this will continually keep up the cry for mercy, you, like myself, it seems, are well aware. O what a mercy it is to be kept by an almighty power! What a mercy to have the inside kept in and hidden from the eyes of the world! Surely did they but see us as we see and feel ourselves to be, they would say we were fiends in human shape. And that God does not give me up to my own heart's lust, at times, is a wonder to me. But it is mercy, rich, free, sovereign mercy, thus to bear with our evil manners in the wilderness. What a death-blow these things are to free will, duty faith, and all the rest of the linsey-woolsey coverings! However the pride of our hearts may feel a cleaving to Sinai, yet, having this light of truth within, there we find no rest, no covert, no hiding-place; indeed, how can it be that we ever should? And blessed be God he will not let us.

By these things the so-much-talked-of holiness and *piety* are swept away; they appear what they really are, "filthy rags;" and a better covering is sighed and longed for, even the righteousness which is of God by faith, to be safe within the walls of the City of Refuge. When the Lord of his mercy sees fit to favour us poor worms with some manifestation of this mercy in our souls, we then know in a measure what true religion is, and how pleasant wisdom's ways are, and what peace there is found therein. What a wilderness this world appears! How paltry and mean are all its richest stores! Its gay delights and pleasures, all its pomp and grandeur, with every thing else that can be named, how insignificant they all

appear,—yea, less than nothing and vanity, when thus favoured! One glimpse of the smiles of a reconciled God in Christ outweighs them all. But how few and far between these precious visits are! They seem only like the little fertile spots in the great desert, and we seem only to find them, as we say, at the last pinch, when all seems lost and over with us, and we cry out in our souls, “Our hope is perished from the Lord.” But O this mercy, this rich, this free, this sovereign, eternal, everlasting, unchangeable mercy! How condescending is the Lord of all, who is eternally happy in himself, ever to let it reach the hearts of such base worms as we are! O for more of it! more, as Hart says,

“More frequent let thy visits be,  
Or let them longer last.  
I can do nothing without thee,  
Make haste, my God, make haste.”

And what can we do? Nothing but sin! nothing but sin!

That this mercy may still more and more be felt in our souls, that we may be kept from self and Satan's snares, and enabled to lean upon the almighty arm of our Beloved, and feel rest unto our souls, prays your sincere friend,

For the truth sake,

December 29, 1846.

J. O.

### UNTO YOU THAT BELIEVE HE IS PRECIOUS.

My dear Friend,—In a world of danger, affliction, and sorrow, permit me, a fellow companion in tribulation, to salute you in the Lord once more. May great grace rest upon you, upon me, and upon all who love our dear Redeemer in sincerity and in truth!

Beloved, how has it fared with you since we last met? It is written, “Then spake they often one to another, and the Lord hearkened and heard; and a book of remembrance was written and kept for those who hope in his mercy, and (even) thought upon his name.” Now, we are just the characters; therefore is my soul encouraged still, not only to think upon him, his life and death, his sufferings, his resurrection, his intercession, his faithfulness, and unchangeable covenant love and mercy; but to cast my whole body, with all its infirmities, afflictions, and sorrows, and my whole soul, with all its weight, sins, faith, and hopes on Him, the Rock of Ages, the sure Foundation Stone, the needy sinner's tried, almighty, faithful, everlasting Friend. On him I hang; in him I hope; in him I trust; of him I sing; with him I dwell; to him I go; from him I draw; on him I live; in him I hide; through him I ask and receive, gain access and victory, sing and shall still sing, until with him there above I rest, see his face, and sing his praise in sweeter strains, and sin no more.

O! what should I do without a precious Christ? But who can separate me from his love? Not life, nor death, nor sin, nor Satan, nor men, nor devils; for I feel my affections so entwined around

him, and his love so engraven on my heart, that I cannot fear we shall ever part. Still the sorrows of my heart are enlarged daily, because I cannot cease from sin, and because my sins often separate between me and my God, and break that sweet and solemn nearness of soul unto him, and secret liberty of converse with him, with which I am oftentimes favoured, and which I do esteem far sweeter than life with all its foolish vanities.

Ah, my dear friend, my soul groans to think of the numbers there are who hope to go to heaven when they die, and yet know nothing of these things. He, Christ, shall have the pre-eminence; but instead of this, the world has the pre-eminence in many hearts, which effects plainly show. Hence is the languishing state of Zion. Hence are the chastenings of the Lord increased. "My soul, come thou not into their secret," nor let thine honour be united with them. In this sad state I was too long with a witness, therefore can feel for them, but dare not be a confederate with them; for so false is my deceitful heart, that it would soon slide into that state again, were not the Lord to hold me back by his almighty power. And I could not expect him to do so, if I were to run into temptation wilfully; therefore my increasing cry as I press forward is, "Hold thou me up, and I shall be safe. Let thy grace be sufficient for me, and thy strength be made perfect in my weakness. Jesus, reveal thyself to me; quicken thou me; wash me in thy blood; pardon me; come and commune with me; comfort me; teach me by thy Spirit; unfold to me thy word and thy will, and give me grace to do thy will. Let my soul be full of wisdom, and light, and life, and peace, and joy from above. Spring up, O Fountain of love and mercy within a sinner's breast, with streams from Lebanon! 'Rise to all eternity.' Let all the bliss and blessedness that is in my best Beloved's heart, descend and flow into mine. Let me feel, and taste, and know, and enjoy the vast, the untold extent thereof, and have powers given by thee to proclaim through thy Zion the glorious tidings, and have grace to praise and glorify thy dear name for ever!"

These are part of the desires that constantly heave my throbbing breast. I feel but little desire to talk, and less for company, except it is for a few like my friend, with whom I can feel a union in spirit. Like Moses, I am slow of speech; like David, I am small and despised, but the Lord thinketh upon me. Like Christ my soul desires to be. Herein is a marvellous thing! The Gadarenes desired him to depart out of their coasts, and my heart and soul entreats him to let me be where he is, to behold his glory, to enjoy his love, and to sing his praise for ever!

This is the Stone which the builders in ancient days disallowed. And the builders in these latter days still disallow it; yet it is chosen of God and precious. And he is become the Head of the Corner, and my Sure Foundation too. On him, if any man shall build hay, wood, or stubble, it shall be utterly consumed. But my soul rests my eternal all upon him, and smiles at every storm.

This is the Nail fastened in a sure place by the Master of Assem-

blies. The Nail on whom hangs all the glory of his and our Father's house; on whom hangs the eternal salvation of all his redeemed; on whom hang all my hopes, my eternal wellbeing, my faith, my expectations, my desires, my life, my heaven, my all.

Fastened in a sure place, in the covenant engagements of the Three-One God of Israel ere time began or sin was known; bound by his love to leave his throne in glory, and be made flesh; to suffer, bleed, and die, Zion's Surety, in her room, place, and stead: to satisfy divine justice, and redeem her to God for ever; bound by his love to the horns of the altar, he offered himself up a willing and an acceptable Sacrifice to God, roasted to death by the flames of almighty and vindictive wrath, his Zion's due, that his redeemed, his bride, his chosen, his beloved fair one should live for ever, a sweet smelling savour to God in him. And that you and I amidst the blessed number should partake of the same blessedness divine! O how sure and firm! Hence hear him cry out, "How am I straitened till it (his work, his fiery baptism) be accomplished!" and at last "It is finished!" Even as the sure effects thereof, the Spirit has locked and fastened a precious Christ in my heart and thy heart, and engraved his love's impression deep within our breast, so that we feel bound to love, serve, obey, and glorify him below, in hope of reigning with him above; nor can sin, death, or hell ever erase that divine impression. Blessed be God for that!

By the Master of Assemblies is meant Jehovah himself, who delighteth to meet in the assemblies of his saints, and that to hear their prayers, answer his Spirit's cry within their sorrowful hearts, and comfort, and bless, and save to the uttermost all who come through his love's appointed way unto God. God dwelling in Christ, and Christ, by the power of his Spirit, dwelling in our hearts, the Hope of Glory, our divine Lord and Master, and we his servants! O blessed servitude, when his love inspires us to obey! I would live and die thus at his feet, and rather choose to be numbered with his praying poor, than to dwell among princes. But, says he, "Henceforth I call you not servants, but friends," implying that his service is perfect freedom. His children do not obey him as servants under the law, but as friends and helpers together in the gospel. The gospel is the believer's perfect law of liberty; not liberty to sin, but to love, serve, and obey the dear Lord Jesus, in hope of reigning with him above, with the expectation of what he has promised in the world, tribulation, but in Himself, peace. The peace of God enjoyed in the conscience fits the back for the burden, soothes the sorrows of the troubled breast, bends the most refractory will to divine sovereignty, makes the dumb to sing and the lame to leap as a hart, causes the disobedient to obey in love, and the obedient to melt, and weep, and crumble into nothing in love before him; it makes afflictions light, and death easy, and will live forever with its fair partner love, when faith and hope shall cease, and death will be swallowed up in victory!

My dear friend, bear with me a little, for the subject cheers my heart, animates my soul, and draws my whole affection towards



Christ and heaven. O how flimsy is the religion of the day, that knows nothing of these sweet and solemn realities! Thanks be to God for revealing to me this sacred vision, these blessed things; and separating me from the bulk of Britain's professors! I am willing to live alone, if I may but feed upon Christ, although mingled with bitter herbs. I am not alone or lonely when I am favoured to hold converse with him, "the King immortal, eternal, invisible." When favoured with a few moments respite at times from business, and secluded from mortal eye, I sink down in my chair as one dead, and close my eyes, and my spirit is fled above in search of Jesus, and craving of him to give me the desires of my heart. When interrupted, I am compelled again to bend my way downward with reluctance to the care of earthly things. Still my soul clings to Jesus and his cross, and hangs upon him still, and groans beneath my hard bondage and this weight of sin and guilt within, and prays for deliverance, and pardon, and mercy felt; and I long to drop into his arms and sin no more. Thus my days and hours slide away, and I am dissatisfied still. The more of Christ I know, and his pardoning blood and mercy I feel, the more I want to know, and feel, and taste, and enjoy. The more I have to do with this world and worldly things, the more do I feel sin working within me; the more I prove my own weakness, and the deceitfulness of my desperately wicked heart, and the more do I long for the rest prepared above. Yet I am obliged to have to do with the world, and feel more dissatisfied still if my mind at any time begins to feel rather more at ease than usual, lest a treacherous calm should benumb my powers, as heretofore, and bring down on my guilty head tenfold more trouble to be felt in the end. So I am troubled when I feel my load, and troubled when I feel it not; and had I hope only in this life, I should be of all creatures most miserable. But now are my faith and hope sunk in oaths, and promises, and blood, grounded upon ancient settlements of the eternal Three-One God,—Jehovah's immutable, everlasting love; the finished work of Immanuel; the sovereign, mighty, efficacious, and irresistible work and operation of God the Holy Ghost, felt here, indeed, within my heart; and his sweet and solemn assurance to me to carry on the work he has begun, and perfect it at last in glory eternal above.

O what a divine harmony of glorious truths is here! What a precious salvation is this! What a sure word of prophecy I have to take heed unto! What a safe, sure dwelling-place here! Enclosed in the arms of covenant love, I hide in the cleft, the bleeding, wounded side of Jesus, built on the Rock of Ages; and withal, the fulness of Him that filleth all in all for my supply; and all freely bestowed, all of grace, without money and without price. This, my friend, is the blessedness of it, or I should have missed the favour, and been lost at last for ever. O bless the Lord with me, for his mercy endureth for ever! His praise shall be sung through all generations! Let us magnify his dear and holy name together!

Thus far has my trembling haud moved on; nevertheless, it could not keep pace with the flowing desires of my heart. I hope

you will be able to understand me aright, and feel a solemn interest in what I have written, with me, that our communications may be in the Spirit profitable to each other, and redound to the glory of God.

May the Master of Assemblies, who fastened our Jesus as a Nail in a sure place, with the cords of everlasting, electing, sovereign, covenant love, and hung all our hopes and our salvation, and the whole glory of his Father's house upon him, from the cups even to the flagons; so hang all our hopes, and faith, and desires, and expectations; and the whole weight of our bodies, and souls, and sins, and sorrows, and infirmities, more and more firmly upon him; and enable us to feel our safety in him, Zion's Refuge; our standing upon him, the immovable Rock, Zion's sure foundation and everlasting Friend; and give us from and through him all needful supplies of grace while here, till crowned with glory above; and therewith consecrate all our powers to the endless honour of his dear, holy, and precious name, for his name and mercy sake!

Our kind remembrance to you and your spouse, in Christ Jesus, and love to all who love his dear name. Also my sincere thanks for every epistle. Still hanging on a precious Christ,

I remain, yours affectionately in the Lord,

Bedworth, November 21st, 1846.

G. T. C.

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### INQUIRY.

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Messrs. Editors,—Recently, when in company with a person with whom I am acquainted, we came upon the subject of love being a test of vitality in a man's religion. On this we are both agreed; but we are not agreed as to the length which a man may go in love to God and desires after spiritual things, without being a regenerated soul. One of us says, a man may love God, hate sin, desire holiness, and long for Christ's appearing in his soul, *as far as he knows anything of his feelings*, and yet the whole be a merely natural work. The writer believes that no man can do and feel these things at all unless he be regenerated; in proof of which he refers to the experience of David, John, Peter, and many passages in Holy Writ, such as the following: "Blessed are they that put their trust in me;" "We know that we have passed from death unto life, because we love the brethren;" "Thou knowest all things, thou knowest that I love thee" The writer, viewing these things as a distinction of important character, asks the opinion of the Editors, which he wishes them to give in as plain a way as possible, so that he and others may clearly understand them.

WILLIAM.

### ANSWER.

It appears to us that our inquirer and his friend, from their line of argument, are both wise enough on the above subject without farther information from us. When men get to making such delicate distinctions, and to splitting such fine and minute points on the deepest experimental subjects, there is reason to fear the next step will be "doting about questions and strifes of words, to no profit, but to the subverting of the hearers," and

not to "godly edifying, which is in faith." We love a decisive and distinct separation to be kept up betwixt a false and true experience, natural and spiritual feelings; but the natural mind and fleshly zeal may strain even this subject, as it does others, and draw too fine-spun distinctions—so fine indeed, that we shall not know when we have spiritual feelings and when not, nor how to understand the Scriptures when they speak. The Scriptures throughout keep up a line of separation betwixt the living and the dead, betwixt natural and spiritual experience, but they do not speak of it as our friends above appear to have been contending about it.

A natural man may admire and love God and his glory in his works of creation, as many philosophers do; the sluggard may desire and have not; the pharisee may desire creature holiness; and mere professors may have a desire of a head-knowledge of Christ's mysteries. But to say that a person may really "love God, hate sin, desire holiness, and long for Christ's appearing in his soul, and yet the whole be a merely natural work," is unwarrantable and contrary to true experience; nor do the Scriptures ever speak in such a way when separating the precious from the vile. What natural man ever gave evidence that he really possessed the above marks? We never read of the wicked loving God, hating sin, desiring holiness, and longing for Christ's appearing to his soul. But we read of David saying, "I love the Lord," "I hate every false way;" (Psalm cxvi. 1; cxix. 104;) and of Paul, "What I hate that do I;" (Rom. vii. 15;) and again of David, "I have longed for thy salvation, O Lord," "My soul longeth for the courts of the Lord." (Psalm cxix. 174; lxxxiv. 2.) We believe, then, where there really is love to God, hatred to sin, desires after holiness, and longing for Christ's appearing in the soul, that such experience is not merely natural work, but an evidence of true religion.—EDS.

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### EXTRACT.

BUNYAN'S VIEWS OF REPENTANCE, AS INTRODUCTORY OR SUPPLEMENTARY TO THOSE OF HUNTINGTON, (*in our December No.*)

I believe that effectual calling produceth repentance. For when a man hath heaven and hell before his eyes, (as he will have if he be under the power of effectual calling,) or when a man hath a revelation of the mercy and justice of God, with a heart-drawing invitation to lay hold on the tender forgiveness of sins; and being made also to behold the goodly beauty of holiness, it must needs be, that repentance appears and puts forth itself unto self-revenging acts, for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, "I came not to call the righteous, but sinners to repentance." For the effecting of which, the preaching of the word of the kingdom is most proper. "Repent ye, for the kingdom of heaven is at hand." (Matt. ii. 2.)

1. Repentance is a turning of the heart to God in Christ; a turning of it from sin, and the devil, and darkness, to the goodness, and grace, and holiness that is in Him. Wherefore they that of old are said to repent, are said to loathe and abhor themselves for all their abominations. "I abhor myself," said Job, "and repent in dust and ashes." (Ezek. vi. 9; xvi. 63; xx. 43; xxxvi. 31; Job xlii. 6.)

2. Godly repentance doth not only affect the soul with the loathsome nature of sin that is past, but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through

his being over-burthened with the care of the children of Israel, some unruly or sinful passions might show themselves in him, what saith he? "Kill me, I pray thee, out of hand, if I have found favour in thy sight, and let me not see my wretchedness." (Numb. xi. 15.)

See, also, how that which Paul calleth godly repentance wrought in the upright Corinthians: "Behold," saith he, "this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." (2 Cor. vii. 11.)—*Bunyan*.

[There is no real contradiction between the extract from Huntington upon repentance, which appeared in our December Number, and the above extract from John Bunyan. In fact, the Scriptures speak of two kinds of repentance, expressed in the original by two distinct words. *The first* is at the time that the soul is divinely quickened from a death in sin; and to this point the following scriptures: "Repent, and be baptized;" (Acts ii. 38.) "Repent, and be converted;" (Acts iii. 19.) "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31.) "Then hath God also to the Gentiles granted repentance unto life." (Acts xi. 18.) In all these passages, and there are many others to the same purport, "*repentance*" means "a change of mind," and that attended with sorrow on account of sin. This repentance Christ gives to all his people when he divinely quickens their souls from a death in trespasses and sins. This is the *repentance* spoken of in the above extract from Bunyan.

But there is *another* repentance, produced under a sense of pardoning mercy. This Peter felt when the Lord turned and looked upon him, and he went out and wept bitterly. This David felt when Nathan said to him, "The Lord hath put away thy sin;" and when he wrote Psalm li. This the Corinthians felt at the receipt of Paul's letter; and of which the Apostle gives us the description quoted above. It is of this *latter* repentance that Huntington speaks in his extract in the December Number; and thus there is no real difference between him and Bunyan as quoted above—each speaking of a different repentance.—*Eds.*]

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### EDITORS' REVIEW.

"*What saith the Scripture,*" concerning *Water Baptism*. In Reply to Mr. John Vinall, Minister of Jireh Chapel, Cliffe, Lewes. By William Tant, Minister of Jireh Chapel, Robert Street, Brighton. —Paul, London; Francis, Brighton.

*The Rescue of Mr. John Vinall and his Publication on Baptisms, administered by himself, and by the Martyr, John Philpot, from the cruel Smitings, Reproaches, and Curses of Anabaptists; and an Exposition and Refutation of Mr. William Tant's Publication, and Doctrines of Anabaptism, by Edmund Greenfield.*—Palmer and Son, London.

(Continued from page 64.)

But if Mr. Tant's work is not particularly striking or original, what shall we say of "The Rescue," by Mr. Edmund Greenfield? That certainly is *original*; for, excepting some similar works from the same pen, we have never read anything like it.

"None but himself can be his parallel!"

And as to *striking*, if by that word we mean hitting and slashing in all directions, it is one of the most striking books we ever read. Surely in this sense the following extract is most original and striking:—

“And ‘the Spirit of God and of glory,’ in my given measure; resting upon me, as without measure on our head, leader, and commander Jesus (see Joshua v. 13, 14; Isa. xi. 2, 5; and 1 Peter iv. 14), I found ‘the armour of righteousness on the right hand and on the left,’ (2 Cor. vi. 7,) whilst the Bible in my heart and hand, is to dip my pen into. This I found, and now find, is ‘the Lord’s sharp two-edged sword,’ to use in rescuing; for, in these days, we need not literal swords, or carnal weapons, as in past days. No, no; I have no sword but the Lord God’s ‘law and testimony,’ (Isa. viii. 20; Eph. vi. 17,) to cut and pierce the arrogant, cruel, false, sophistical, vain-glorious, invading Mr. Tant, and his Anabaptist bands; whilst the Lord God himself is my shield, and my exceeding great reward. (Gen. xv. 1; Rev. ii. 10.) The trumpet sounds, to arms, to arms! Hear ye, proud, boasting, Anabaptist hosts, old Edmund Greenfield is your antagonist; you have not forgotten his former sword cuts. Blessed be God, I am as sure of being your conqueror, by his strength, made perfect in my weakness, with the armies you defy, even as Abraham was of old, and others, to Moses and the prophets, to Paul and John, to Luther, Calvin, and others, to Huntington and Hawker; yes, I am certain of being conqueror, if I die in the battle field. (Rom. viii. 37; 2 Tim. iv. 6, 7, 8.) Disperse, ye bands; my sword at your hearts, because you have maliciously, wickedly, cruelly, and without a cause, stricken, smitten, and taken captive, mystically, my Christian brother and his publication; trampling him and it under your feet; and that’s not all. No, no; you are invading his Jireh Chapel, and Church Street Chapel, Brighton, whilst you, by your vile publication, and proud, boasting editorial, pretending to be Gospel ambassadors, you, like Goliath of old, alarm the two congregations, defying any of God’s Israel, in the Independent and Congregational churches to fight with you. Oh, what vain-glorious bands! And that is not all. No, no; for above all aforesaid, ‘after the working of Satan’ as a part of the beast, (Dan. vii. 23; Rev. xvii. 3,) you have said, and now say, in the covetousness and pride of your hearts, like Zebah and Zalmunna of old, ‘Let us take to ourselves the houses of God in possession.’ (Psalm lxxxiii. 11, 12.) But in the Lord’s counsel and strength, I say you shall not have the houses of God in possession! Stand back!—avaunt, vain bands! You are enemies to God, to his truth, his people, and his ordinances. I strike my first blow; take ye cuts of the Lord’s sharp two-edged sword, namely, “Except ye repent, ye shall all likewise perish.” (Luke xiii. 3.) Disperse, I say, ye cruel bands; you are like lions roaring for captured prey—like wolves in a flock of sheep—like dogs encompassing lambs, barking, to worry and weaken for devouring. I am in the Lord’s will and working, Mr. Tant, your antagonist, and ‘the Rescue’ for your captives. Get you, therefore, with your bands, into your own dens, and lay you down, around your water-idols, your human-invented cisterns, for, as ‘God liveth,’ if you venture, after my sword-cuts and rescue of my Christian brother and his, to rally, and raise new bands, ‘God shall likewise destroy thee for ever. He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.’ (Psalm lii. 5, 6, 7.) Mark this, ye people.”

The whole of this extract appears to us arrogant and vain-glorious to the last degree; but what can exceed in lofty assumption of divine authority the last sentence? Edmund Greenfield declaring, as an inspired prophet, that “as God liveth, if Mr. Tant ventures to rally after this denunciation, God shall likewise destroy him for ever,” surpasses all we ever heard or read. If controversy is to be decided by such inspired denunciations, the dispute is settled at once. All must bow to an inspired prophet, and Edmund Greenfield’s pamphlet must be of equal authority with the

Bible. One thing certainly strikes us, that the Apostle Paul never used such authoritative denunciations; and the only parallel that we can find is, the anathemas of the council of Trent, or the bulls of the Pope of Rome.

We do not wish to say anything severe or disrespectful of Mr. Edmund Greenfield, but we would ask any sober-minded man if a controversy like that upon baptism can be decided in so authoritative a manner. Admit that Mr. Tant has attacked Mr. Vinall unbecomingly, admit that he is in error upon the subject of the controversy, (neither of which admissions, and much less the last, we are disposed to grant,) language such as we have quoted is quite unjustifiable. It is as if he would frighten Mr. Tant into silence—as if he stood armed with the thunderbolts of the Almighty, and commanded him to recant or hold his peace under penalty of the heaviest malediction.

For it will be observed that these denunciations of divine wrath are hurled against Mr. Tant, not as an individual, not as holding damnable errors, nor as living an ungodly life—none of which accusations are brought forward, or even so much as hinted at—but as the advocate for believers' baptism against Mr. Vinall. They will, therefore, equally apply to all who preach, advocate, or practise the baptism of believers, and of believers alone, by immersion. Upon these, according to Edmund Greenfield, the heaviest curses rest; and if, in spite of his warnings and denunciations, they still continue to advocate what they believe to be true, and condemn what they believe to be false, God will destroy them for ever.

We confess to have little sympathy with those who thus put themselves in "God's stead," and, as if favoured with delegated authority, denounce his eternal displeasure against individuals. At any rate, we want the clearest evidence of their divine commission; and if we find their predictions unfulfilled, we have a scriptural warrant to reject not only their message, but themselves also. (Deut. xviii. 22.) But if their message be what the Lord has not spoken to them, and they speak lies in his name, (which we, as advocates for believers' baptism, are bound to believe Edmund Greenfield in the matter before us does,) in what a perilous, presumptuous spot must they stand!

The extract that we have quoted is but a specimen, as the same strain and spirit run through the whole pamphlet.

We hardly know which to wonder at most—Edmund Greenfield's confident arrogance in upholding his own views, or violent denunciation of his opponents.

As a proof of the first take the following specimens:

"Such is the general state and fearful position of Anabaptists; but alas, alas! William Tant of Brighton, ~~the~~ art of all immersion Anabaptists in that town, and all the world, in this nineteenth century, the one most vile and arrogant, "that imagineth evil against the Lord; a wicked counsellor—the Lord hath given a commandment concerning thee." (Nahum i. 11, 14.) The full mystery of which time will make manifest. I am not at present to publish the mystery further, but to conclude *The Rescue*, by declaring, that through my ministerial life, I am assured in the Holy One, by his unction and anointing, (1 John ii. 20, 27,

29,) that I shall be the antagonist, sword-cutter, wounder, and conqueror of Anabaptists; and the bruiser of their seducer, commander, and leader, Apollyon. (Gen. iii. 15; Isa. xlix. 25, 26; Rom. viii. 37; Rev. ii. 10, 11.)

"And, moreover, I shall be among the thousands of Jehovah Jesus' ministerial warriors in Zion against Anabaptists, and all the united forces of Apollyon, going on with Jehovah Jesus—our leader and commander, 'conquering, and to conquer,' (Rev. vi. 2,) taking spoils from the awful forces, namely, some of God's elect sons and daughters. And 'these spoils won in battles we are to dedicate to maintain the House of the Lord.' (1 Chron. xxvi. 27; Rev. xxi. 24, 26.) 'The Lord God is (our) Sun and Shield: the Lord will give grace and glory.' (Psalm lxxxiv. 11; Rev. xxii. 20, 21.)

"Fear not, little flocks of Independent and Congregational churches, with the national Protestant Church little flocks, for we are 'one body and one spirit;' (Eph. iv. 4;) and we are now, in the will and working of God, becoming more visibly uniting as 'one body and one spirit,' so the beast, of which the Anabaptists are a part, would, if possible, trample us under feet. (Dan. vii. 23; Rev. xvii. 3, 14.) Therefore, in my march and battle, in union with hundreds of the Lord's warriors upon earth, himself being the leader, commander, judge, law-giver, and king, (Joshua vi. 2, 4, 20,) we shall not only conquer, but take spoils. (Joshua vi. 22, 23; Rev. xvii. 14; xix. 6, 13, 16, 21.)"

"In reply to which, as the exposition and refutation of his doctrines of Anabaptism, and rescue of my Christian brother, and his, as promised in the title-page of this little book, in this, my sixth general head, I testify, in union with all the ministerial God-sent armies of Israel, whom William Tant, and his ancient and modern bands of Anabaptists defy, as did Goliath of Gath and his bands, defy the Israel of old, (1 Sam. xvii. 23, 26,) I will, in God's working, prove we are right, and they are wrong; and, with God's "sharp, two-edged, spiritual sword," in God's strength, I will cut off the sophistical, spiritual, influential head of the Anabaptist Goliath, and take away the reproach from Israel. (1 Sam. xvii. 26; Rev. ii. 10; xvii. 14.)"

Is not this most daring language—to say that "Apollyon (or the devil) is the seducer, commander, and leader" of the Baptists; and that Edmund Greenfield is "assured in the Holy One, by his unction and anointing, that he shall be their antagonist, sword-cutter, wounder, and conqueror?" What tampering is this with the most solemn and sacred subjects! Let this prophecy stand upon record. Edmund Greenfield has declared that he is "assured in the Holy One, by his unction and anointing," that he will conquer all the Baptists. What discredit and suspicion is a man throwing upon all his religion and experience by such declarations! for if he be deluded here, (as we are bound to believe Edmund Greenfield is.) how can we be assured that he is not deceived throughout? Thus such weapons really recoil with fearful force upon the head of those who employ them.

Let it be observed, too, that in another of the above extracts Edmund Greenfield identifies himself, and "the little flocks of independents and congregationalists," with "the national Protestant Church little flocks," and declares that they are now "becoming more visibly uniting, as one body and one spirit;" and let it be remarked, too, how he declares that the Baptists are "a part of the beast." See the tendency of error! It unites its professors with the corrupt, Anti-Christian, Parliamentary Church, now fast going over to Popery, and separates them from the lovers and followers of the truth.

We never remember to have read a controversy in which a writer applied such epithets to his antagonist, and tried to ride him down in so domineering a manner.

That we speak here not beyond the real state of the case, the following extracts will prove.

"My reply is, all this verbosity Mr. Tant publishes, is the greatest villany and falsehoods that the devil and an Anabaptist sophist could ever invent and publish."

"But Mr. Tant proceeds like 'a vile person speaking and publishing villany, and his heart works iniquity, to practise hypocrisy, and to utter error against the Lord.'"

"Verily I did not think that Mr. Tant was such a prating fool (as he is) that must fall, (Prov. ix. 8,) until I read his vile publication; and we notice at the bottom of the 17th page he says, 'I am indebted for these extracts to John A. Jones,' who I say is another prating fool that has fallen, and is a well-known maddened dog, and mystically drunken Anabaptist as ever was picked up out of a kennel. Oh, what a set of filthy dreamers!"

"And in reply to which, I say, pursuing Mr. Tant unto his page 39, head the 5th, that the devil never in any age of the world sent forth such an ignoramus, a prating fool for an Anabaptist preacher, editor, and publisher, as Mr. Tant. For if he ever had any wisdom, it now faileth him, and he saith to every one he is a fool. (Ecc. x. 3.)"

When to these violent denunciations of his opponent he adds the most fulsome laudation of himself, bringing forward his "us" and "we," and "my compendiums" continually, we shall be at little loss to believe that Edmund Greenfield had more to do with "The Rescue" than the Lord. Nor, indeed, do we think that either Mr. Vinall, or the cause in Church Street, Brighton, will derive much advantage from "The Rescue." It is overdone. Violence never yet aided the party that used it. It may, indeed, please and suit a few of similar temper and spirit. But it is so contrary to the spirit of the gospel, that, like the war-elephants of old, eventually it is found much more injurious than beneficial to the very party for whom or by whom it is employed.

But the question will naturally occur, by what warrant does Edmund Greenfield thus come to the Rescue? The motto on his title-page is "God delivereth and rescueth, Dan. vi. 27," but lo! and behold, Edmund Greenfield comes forward to the Rescue. Would it not have been better for this undaunted champion to have waited and stood by till his text was verified, for certainly text and sermon do not at all agree. "God rescueth," says the text; "Edmund Greenfield rescueth," says the sermon.

But seeing that he has thus come forward, we cannot in all fairness do less than permit him to give his own account of the matter.

"And, in the same will and working, the Lord God sent me, his rescue, in Mr. Vinall's case, my Christian brother—after much prayer, and especially after being inclined in the spirit of grace, supplications, and adoption—to pray all one night unto the Father, in and through Christ, whilst, in the spirit of my mind, I saw Mr. Vinall, and his publication, precious! and Mr. Tant and his publication vile! Then, early in the morning, after the night had been spent in prayer for wisdom and strength, in God's fear, to be 'the rescue and resouter' of my Christian brother and his, the Lord God sent me, as the following words directed, and, in his will and working, fitted me for the purpose, saying within



me, 'If thou take forth the precious from the vile, thou shalt be as my mouth. Do the work of an Evangelist; make full proof of thy ministry. Be thou faithful unto death, and I will give thee a crown of life.' Then did I feel (and I now feel) that the grace and influential power of the Lord God is the substance of the words spoken, and speaking in my soul upon my heart, 'the still small voice,' (1 Kings xix. 12,) a divine impression. by the written and ingrafted word. This all my brethren in the true ministry know, and all enjoy the blessing. (James i. 21; 1 John ii. 20; Rev. xvii. 14.)

"Well, having received the power and commission to be 'the Rescue,' and to write and publish it, I arose from my bed, in 'joy and rejoicing of mine heart;' (Jer. xv. 16;) and falling upon my knees before the glorious Father, apprehended by faith, although invisible to us, (Heb. xi. 27,) and praying in the Holy Ghost, with thanksgiving unto the Father, in and through Christ, as is my daily filial service; (Eph. iii. 14; 1 Thess. v. 16—18; Jude 20, 21;) then, arising from my knees, proceeding to my study, in order to write *The Rescue*. As I took up my pen, praying to God, these words spoke within me, 'Whatsoever thy hand findeth to do, do it with thy might.' (Eccles. ix. 10.) And my reply to the gracious Lord God was, and now is, 'Lord God, work all my works in me.' 'I delight to do thy will, O my God.' Such was, and is, my divine mission and commission, to be the rescue and rescuer of my Christian brother and his. (Gen. xiv. 14, 16.)"

What conclusion are we bound to draw from this statement? Certainly one of these two: 1. either that the Lord has specially inspired and sent Edmund Greenfield to overthrow believers' baptism, and deal out his "mystical sword-cuts" against the "Anabaptists," as he invidiously calls them; or, 2. that Edmund Greenfield is, *in this matter*, a deluded man.

Whatever revelations a man may assert he is favoured with, we are bidden by the inspired word of truth not to "believe every spirit, but to try the spirits whether they be of God." (1 John iv. 1.) We must bring them "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.) Timid believers may be frightened by the denunciations of divine judgments, but God, "who has magnified his word above all his name," will not allow his truth to be tampered with; and in such cases the denouncer stands in a more perilous spot than the denounced. "The curse causeless shall not come."

There are two weapons most easy of use, but which we have invariably observed those who fear God are very backward to employ, and the more so as they manifest more evidently a conscience made tender in his fear. These weapons are: 1. harsh and abusive language; and 2. declarations that God has inspired and sent them. The first is so contrary to the spirit of the gospel, and the other so nearly approaches the fearful ground of presumption, that we need not marvel if a tender conscience shrink from availing itself of them. We need scarcely observe that these are two of the three leading features of Edmund Greenfield's "Rescue"—the third being the prominence of the great "we" and "us."

Apart from these profuse denunciations, we cannot find that Edmund Greenfield has brought forward any sound or substantial arguments in favour of infant sprinkling.

His chief argument is, that it succeeded to the place of circumcision, and because under the Law infants were circum-

cised, therefore under the Gospel infants of believing parents are to be baptised.

But in the absence of all precept or example of baptising infants in the New Testament, what stress can be laid upon so flimsy and thread-bare an argument as this? The gospel is a new dispensation, a new covenant. It has therefore new institutions and ordinances adapted to its spiritual nature. The old covenant was one of type and figure, burdened with sacrifices, ceremonies, and institutions, carnal and national. Of these, circumcision was one, and imperative on all males on pain of death. Can the spiritual ordinance of baptism be compared for a moment with the carnal rite of circumcision, or can any analogy subsist between them? Is *that* national? is *that* imperative on pain of death? is *that*, of right, belonging to every Gentile, as circumcision to the Jew? Is there *one* passage in the New Testament which declares that baptism has succeeded into the room and place of circumcision? The more the subject is examined in the light of God's word, the less resemblance we believe will be found between them. Their institution, their nature, and their intent, all widely and irreconcilably differ. All arguments, therefore, drawn from any such fancied analogy, are without the shadow of a foundation. The old covenant, with all the legal shadows, has passed away; and, therefore, to go back to the old covenant as a pattern for institutions is utterly subversive of the gospel of Jesus Christ.

We think the question may be settled on very simple grounds, if the following premises are granted. Under the new covenant, which is no longer national like the old, the elect of God are alone partakers of its benefits and blessings, ordinances and institutions. (Rom. xi. 7; 1 Pet. i. 9.) These are admissible to the ordinances of the gospel only so far as they are divinely regenerated, and made partakers of faith and repentance. (John iii. 3, 5; Acts xx. 21; 2 Cor. vi. 15.) If these premises are true, what room is there for the admission of infants, incapable, from their age,\* of faith and repentance, to the ordinance of baptism? How strong on this point is the case of Philip and the eunuch! What said the eunuch to Philip? "See here is water, what doth hinder me to be baptized?" What was Philip's answer? "If thou believest with all thine heart, thou mayest." Is not faith here laid down in the strongest and clearest terms as a necessary requisite for baptism? Conceive a very supposable case. An infant in arms is brought to Philip to be baptised immediately after he had immersed the eunuch, would not the same question and answer be expected? But this the infant's age precludes. Are there, then, two rules for admission to baptism? Is it one while for penitents and believers, and another while for impenitents and unbelievers? The service of Christians is a reasonable service, (Rom. xii. 1,) a spiritual worship; (John iv. 24; 1 Pet. ii. 5;) and baptism is not a mere external washing—the putting away of the filth of the flesh, but the answer of a good conscience

\* We fully bear in mind the case of John the Baptist; but this was a miracle and not to be quoted as a general rule.

toward God. (1 Pet. iii. 21.) Can a babe render this reasonable (or rational) service, this spiritual worship, this answer of a good conscience?

Thus, by the very nature of the gospel, by the spirituality of its worship, by its very genius and spirit, infants are precluded from its ordinances. They require repentance which infants cannot feel, faith which they cannot experience, obedience which they cannot render. It is a prostitution of the gospel, a carnalising of its ordinances, a legalising of its divine and spiritual institutions, to bestow them upon the impenitent and unbelieving. Before, then, we can admit this prostitution of a spiritual ordinance, we must have the strongest, plainest, clearest precept or example. A supposition, an inference, will not suffice to establish so weighty a point. Were the spirit of the gospel favourable to the baptising of infants, there would be less demand for precept or instance; but the whole tendency of the gospel lying the other way, the strongest proof is requisite before we may bend it in the opposite side. A comparison may illustrate this. A king sends his ambassador to a foreign court with instructions how to act. Before he departs he learns the general mind of the sovereign. On his arrival at the foreign court, he is to shape his conduct according to his instructions; and should these not be clear and exact upon a certain point which may arise, he must act according to the *spirit* of his directions, where the precise *letter* is not sufficiently precise. The more closely he adheres to this, the more faithfully will he discharge his office; but he must not, he dare not, adopt a line of conduct opposite to the spirit of his instructions, even should circumstances arise where he is not specially commanded how to act. Apply this to the ambassadors of Christ. It is true that the Lord has not in so many words prohibited infant baptism; but the whole spirit of his instructions as contained in the New Testament is most decidedly against it. Let its advocates quote one single precept, or one single example of an infant being baptised in the New Testament. One will abundantly satisfy us. But till that one precept or one precedent shall be brought forward, we shall, the Lord helping, still continue to advocate believers' baptism and oppose infant sprinkling, even though Edmund Greenfield declare again and again, that "he is assured in the Holy One, by his unction and anointing, that he shall be the antagonist, sword-cutter, wounder, and conqueror of Anabaptists; and the bruiser of their seducer, commander, and leader, Apollyon."

We would gladly pursue our subject; but our limits warn us that we are writing a Review, not a Dissertation.

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## POETRY.

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"BECAUSE THEY HAVE NO CHANGES THEY FEAR NOT GOD."

How uneven's the path that the Christian must tread  
 How dark are the windings through which he is led!  
 Steep rocks intervene, and thorns block up the way  
 That leads from destruction to regions of day.

The wordling through time travels joyous and bright,  
 And drinks in his fill of all carnal delight;  
 The way he walks in is as smooth as 'tis broad;  
 But how awful's the place of his future abode!

How loudly he laughs at the poor child of God,  
 Who goes limping along on the strait narrow road,  
 Entreating for pardon and freedom from sin,  
 Assail'd from without and oppress'd from within,

Subjected to "changes" which grieve him full sore,  
 And in feeling forsaken, dejected, and poor,  
 Expecting one day he surely shall fall  
 By the hand of his hotly pursuing foe, Saul!

He carries his soul as it were in his hand,  
 And flees from the beasts that dwell in the land.  
 But in mercy his Saviour regardeth his cry,  
 Breaks into his soul, and his doubts and fears fly.

One moment his feet are entangled in mire,  
 The next his loud praises to heaven aspire.  
 So mysterious his case, he oft sinks into woe,  
 Yet feels a sweet peace which no worldling can know.

While his love is so warm and his faith is so strong,  
 No worldly affliction can hinder his song;  
 For the rough is made smooth, and the crooked made straight,  
 And in front of the ark proud Dagon lies flat.

All his idols are banish'd, or ground into dust,  
 And the Old Man of sin is condemn'd with his lust  
 To the death of the cross, that no more he may reign,  
 Or usurp the pure throne of King Jesus again.

While the Lord communes with him, his mountain stands strong;  
 But as earth's not his rest, his joys cannot last long;  
 So God leaves him to prove him, and back he returns,  
 "To his own mournful place," where his weakness he learns.

This Satan perceives, and he hastes with his sieve,  
 The soul with his cutting temptations to grieve;  
 And his evil suggestions too oft are believed,  
 Till the guile of the serpent through grace is perceived.

What a mercy! The wheat which God claims as his own,  
 Can never away by the Serpent be blown;  
 And the chaff which temptation's rough wind blows away,  
 Would never stand fire in the last trying day.

So nought's lost by the sifting, but rather some gains  
 The Christian receives, for his Saviour sustains  
 His soul 'neath the process, and tells him he'll never  
 Forsake him, but guide him and keep for ever.

At his own house his judgments do always begin,  
 In order to purge his redeem'd from their sin;  
 In Zion his furnace is kept to refine  
 His chosen, and fit them in glory to shine.

Though they're pilgrims and strangers while travelling below,  
 Yet their heart's oft so full as with love to o'erflow;  
 And the "well of pure water" that springs up within,  
 Allayeth their thirst, and subdueth their sin.

# THE GOSPEL STANDARD,

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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### THE SON OF GOD AND HIS LOVE.

By J. RUSK.

"The Son of God, who loved me, and gave himself for me." (Gal. ii. 20.)

*(Continued from page 72.)*

Furthermore, we are commanded to trust in the Son of God, and yet we are not to trust in any one but God. Say you, "Jesus Christ is only the Son of God by his incarnation, and there I fix my trust." Yes, and you are cursed of God for so doing; for "cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. xvii. 5.) But not so are those who trust in the Son of God, or God the Son; "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee." (Psalm ii. 7.) "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little;" and then, mind, that the Son of God is the proper Object of trust; "Blessed are all they that put their trust in him." In doing this they trust him as Jehovah; "Trust ye in the Lord (the Son) for ever, for in the Lord Jehovah is everlasting strength." (Isaiah xxvi. 4.) But we can neither know the Father nor the Son but by a revelation made to the heart from above, and therefore Christ says, "All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." (Matt. xi. 27.) It is the Father that reveals the Son, and the Son that reveals the Father; so that human wisdom can never understand God's word.

Again. It is out of the power of any mortal man, and ever was, to forgive us our sins. It is true the pope pretends to this power, but it is blasphemy; for as it is only against God we have all sinned, so none else can pardon us. "Who can forgive sins but God alone?" I answer, None. But the Lord Jesus Christ pardoned many when upon earth, and he is the same yesterday, and to-day, and for ever. He therefore sets our souls at liberty, both from the burden of sin and from our legal labour under the law. He puts upon us his easy yoke; "Come unto me, all ye that labour (under the influence of a legal spirit) and are heavy laden, (with the weight and burden of your sins,) and I (the Son of God) will give you rest." This, as Mr. Hart says, "is the Son to free;" and "if the Son make you free, then are ye free indeed." "The blood of Jesus Christ his Son cleanseth us from all sin." "Who is a liar but he that denieth that Jesus is the Christ? He is Anti-Christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." (1 John ii. 22, 23.)

Indeed, reader, it is a thing that never can be believed or confessed with the heart, that Jesus Christ is the Son of God equal with the Father, but by the elect of God under the influence of the Holy Ghost. Take this as a grand truth. Now let me prove this assertion. Then observe, "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit, and we have seen and do testify that the Father sent the Son to be the Saviour of the (elect) world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." (1 John iv. 13—15.) But we well know that Zion is his rest for ever; there he will dwell, having desired it, and nowhere else. So that none can believe and confess, except Zion, that Jesus Christ is the Son of God. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son." But, admitting things to be so, may we not keep company still with them, hoping they will alter in time and know better? No, we must not; but must separate from all such, for "if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (2 John 10, 11.)

Thus I have in a feeble way proved, according to God's word, that the Son of God is God the Son—Jehovah—a Divine Person, equal with the Father and the Holy Ghost.

There is another thing, also, that I wish not to pass by, which is, that whatever is ascribed to God is also fully ascribed to the Son of God—the Lord Jesus Christ. This shows the oneness there is in essential deity. As, for instance, we read that salvation is peculiar to God and to none else. Hence, David says, "He that is our God is the God of salvation." The church in Isaiah also breaks out saying, "Behold, God is my salvation." Now, this properly belongs to the Son also; "His name shall be called

Jesus, for he shall save his people from their sins." Thus, also, "He is a just God and a Saviour." (Isaiah xlv. 15—22.) "Verily thou art a God that hidest thyself, O God of Israel, the Saviour."

The brazen serpent which Moses made was a type of the Lord Jesus Christ; the Israelites that were bitten by the fiery flying serpents, were commanded to look at this serpent, and he that looked lived. This bite prefigured Satan biting the elect; "He that breaketh the hedge, a serpent shall bite him." The hedge is the fear of God. We never can be saved from this bite but by looking to the Son of God, and yet looking to any one but God is of no use; "Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else;" "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the Only Begotten Son of God." (John iii. 14—18.) Whoever denies these plain truths is no minister of Christ, but of Satan, let his gifts and abilities be whatever they may.

Again. The gospel is the gospel of God—it belongs to God alone. Hence, Paul tells the Thessalonians that he had preached unto them "the gospel of God," (1 Thess. ii. 9,) and elsewhere he calls it the "gospel of the ever-blessed God;" which gospel takes in this salvation, and therefore is called the "gospel of salvation," (Eph. i. 13,) which gospel is very extensive. It is called the "gospel of peace," the "gospel of the grace of God." Life and immortality are brought to light by it; it is the gospel of hope, of pardon, of righteousness, of power, of the Holy Ghost. These things, and many more, all belong to the gospel of God, and yet they belong to the Lord Jesus Christ. But they could not belong to him, were he not God—equal with the Father; nor would it be right to make no distinction. But in no part of Holy Writ will you find a difference made between the Father and the Son. Is the Father called the God of peace? The Son is the same; "He made this peace by the blood of his cross." He is the "Son given," "the Mighty God," "the Everlasting Father," "the Prince of Peace." Is the Father called the God of grace? "Now the God of all grace." Jesus Christ the Son of God is the same; hence John says, "The Word was made flesh and dwelt among us, and we beheld his glory as of the Only Begotten of the Father, full of grace and truth; and of his fulness have all we received, and grace for grace." (John i. 14, 16.) Do life and immortality belong to Deity? Truly, they belong to no other. "I give thee charge in the sight of God who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the

appearing of our Lord Jesus Christ; which in his times He shall show who is the blessed and only Potentate—the King of Kings and Lord of Lords—who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.” (1 Tim. vi. 13—16.) Now, if you are not stone blind you may see that the Person spoken of here is the Son of God; and all men are to honour the Son—honour this King of Kings and Lord of Lords; for the text says, “To whom be honour and power everlasting.”

Again. We are not to be moved away from the hope of the gospel. God is the only Object of hope, and therefore called the God of hope; “Now the God of hope fill you with all joy and peace in believing;”—and the Israelites are told to “set their hope in God.” But the Lord Jesus Christ is the Object of our hope—the Son of God, and therefore Paul calls him “that blessed hope” and the “great God;” “Looking for that blessed hope of the glorious appearance of the great God and our Saviour Jesus Christ.” (Titus ii. 13.)

Pardon of sins is a revelation of God's covenant in the gospel; and therefore when the apostles went forth to preach they were to preach remission of sins in the name of our Lord Jesus Christ. But no one can forgive sin, but God alone. It is against God we have all sinned, and God alone can pardon us. So that if the Son of God were not God the Son, he could not pardon a sinner. But while upon earth he pardoned Mary Magdalene and many others, and told them that the Son of Man had power upon earth to forgive sins. All these things prove his essential deity.

Righteousness also belongs to the everlasting gospel, hence Paul says, “I am not ashamed of the gospel of Christ, for therein is the righteousness of God revealed.” (Rom. i. 16, 17.) It was God and Man in one Christ that wrought this righteousness, and therefore the Author of it is called “Jehovah our Righteousness,” and it is unto and upon all that believe; and in this righteousness we shall shine to all eternity in the glory of our Father's kingdom. You see how many things belong to the gospel, called the gospel of God and the gospel of his Son, both in one chapter. “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.” (Rom. i. 1.) There the gospel is applied to God, and in verse ninth as follows: “For God is my witness, whom I serve with my spirit in the gospel of his Son;” thus it is applied to the Son of God. This teaches us, that whether it is called the gospel of God, the gospel of Christ, or the gospel of the Son, it is all one, and there is no difference.

I do not write these things expecting to convince persons who have imbibed error, but rather to establish those who have believed through grace. We will now dismiss this first head of our discourse, and proceed to the second general head.

*(To be continued.)*



## WHAT IS TRUE RELIGION ?

I. True Religion does not proceed from this world, for "the whole world lieth in wickedness;" "darkness covers the earth, and gross darkness the people."

The prince of darkness is the god of this world, and the spirit that now worketh in the children of disobedience. Satan is enmity itself to light, love, and all that is good; and the human heart by nature is no better. True religion, therefore, cannot proceed from this world.

True religion is not Hindooism, Buddhism, Druidism; the barbarous mythologies of ancient Egypt, Greece, or Rome; nor any other form of Paganism, ancient or modern. For all these are vanities and corrupt imaginations, contrary to natural light and all truth in the Scriptures. It is not Mahometanism, for the book of that religion, *The Koran*, shows it to be an immoral, superstitious, and bloodshedding religion; and the founder of it to be an ignorant, lying, blasphemous, and pretending impostor. It is not Popish Catholicism, for that religion is "the man of sin," "the mystery of iniquity," "the beast that ascendeth out of the bottomless pit," who openeth "his mouth in blasphemy against God, to blaspheme his name." (Rev. xi. 7, xiii. 6.) It is idolatry, lies, superstition, and in root and branch is utterly unscriptural, having always cherished in its bosom murderous persecution against the saints of God and excellent of the earth.

Nor is true religion a mere profession of what is called evangelical Christianity. For many profess Christianity who shall never possess it; "Many are called, but few chosen"—many are called into a profession, but few chosen to true religion. The preaching of the gospel gathers all sorts of men into a profession. This the Lord said it would do: "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (Matt. xiii. 47, 48.) Thus the gospel net in the preaching of it will gather all sorts of men, both bad and good, into a profession of religion. The bad or unclean fish are those without fins and scales, the good have them; "Whatsoever hath fins and scales in the waters, in the seas, and in the river, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you; they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins or scales in the waters, that shall be an abomination unto you." (Lev. xi. 9—12.) *Fins* and *scales*, which make clean or good fish, appear to be *faith* and *righteousness*. And every professor of religion without true faith and Christ's righteousness, shall be cast away at last as unclean.

When the king came in to see the marriage feast, there was a professor present who had not on the wedding garment, (Christ's righteousness,) but he was cast out—his profession of religion without that robe was useless. He heard the gospel, and went into a profession of it along with the good, but he had no *true religion*; yet he had the assurance to sit at the feast in his own robes, and without true faith. He must, however, have had some sort of head-knowledge faith to move him to go in to the feast. Thus a mere profession and acknowledgement of the gospel is not true religion.

Nor is the mere doing or attending to many things which are in themselves good, true religion. For Judas carried the bag and attended to the poor, Ananias gave part of his property to the cause of God, and Simon Magus was baptised. Nor is *universal charity* true religion. We are commanded to bless them that curse us—to pray for them that despitefully use us—and to love our enemies; but we are not to love *God's* enemies; nor those that hate his truth. We are not to bid any Anti-Christ God speed, nor receive them into our houses. (2 John 10, 11.)

The spirit of this religious age seems to be *universal charity*; but what is this charity worth, since it is at the expense of both doctrinal and experimental truth? It is surprising to see how rapidly almost all denominations, however different in name and profession, are uniting and becoming one in the most friendly and cordial manner. But this cordiality, fellowship, and good will, can only be natural and from the flesh, as some of these denominations are diametrically opposite in faith and creed, notwithstanding they all esteem each other *dear brethren*. Either their faith and creeds are of little value in their estimation, or their universal charity is a rotten delusion. We see Churchman and Dissenter, Baptist and Independent, Calvinist and Wesleyan, all uniting in the bond of universal charity; and yet all these profess to differ on many very important doctrines. Such universal charity cannot be true religion. But while I point out the inconsistency of such a bond of charity to the people of God that they may not be deceived with it, I would say, "Let them alone until the harvest," as doubtless the Lord has some wise end to answer in permitting it. ●

Nor is *moral philosophy* true religion. Another portion of the spirit of the age is *philosophical morality*. It is now almost universally fashionable with professed divines, philosophers, scientific men; and politicians. It cannot fail to be observed in the writings of the scientific, the weekly journals, and other periodicals. It is heard from the pulpit, at public lectures, and in public meetings. The nation, and the great portion of professors of religion in it, seem to have no other religion than this moral philosophy. They are content with it, and appear to aim at nothing higher. They consider it the soul of religion.

In addition to this, it is an age of great natural light on

scientific, political, and liberal subjects—it is an age of great human knowledge and general information. And all these things in their places are good, and may be useful; but here is the mistake and danger, men are dreaming that these things are religion. All these, however, may exist without a grain of true religion at the bottom. I believe there is more thorough infidelity and enmity to the Bible and its inspiration at the bottom of this moral philosophy and human wisdom than many are aware of.

Another feature in the religion of the age is, that it is a mixture of divinity and philosophy, of the wisdom of men and the Bible. It is considered too ignoble and low to preach the truths of the gospel in the simplicity in which they are revealed. Human wisdom and philosophy must therefore needs be united to it, as being more palatable to the refined spirit of the age.

Christ, as the Head and Perfection of his body the church, is rejected or unknown, and men are spoiled “through philosophy and vain deceit.” “Wisdom of words,” and not “great plainness of speech,” is now the aim and fashion of British pulpits. Eloquence to move the natural passions and exalt the orator, instead of contending earnestly for the faith once delivered to the saints; universal charity, instead of love to God and to his discriminating truth; a show of will worship, and mixture of works and grace, instead of Christ crucified; and a round of dead morality and pious show in the flesh, instead of the Spirit’s work in the heart. These are leading features in the pulpits of Great Britain, as none can deny; but all which are the very opposite of true religion.

Nor are merely reading the Scriptures, attending a place of worship, being baptised, joining a church, becoming moral, outward prayer, temperance, chastity, honesty, truthfulness, liberality, and many other outward moral acts, (all which in themselves are excellent and good,) true religion; for all these things may be done, and yet there be no true religion to be found in the heart. True religion teaches and leads to all these—these are its precious fruits; but yet, so deceitful is the human heart, that it can do all things for a time without true religion.

## II. Then, what *is* true religion?

True religion comes down from heaven, it proceeds from God only, through the mediation of Christ: It dwells in the soul, and it is spiritual and eternal life communicated by the life-giving energy of the Holy Ghost in the day of grace. True religion is the life of God within; “You hath he quickened who were dead.”

Now, all the outward forms of religion and morality in the world, without the quickening power of the Spirit, are only delusion. No man can enter the kingdom of God except he be born again, or from above. True religion is, therefore, the work of God alone in the heart; and when this is wanting—no matter how moral, how pious, how ascetic, how sound in doctrine, how steady in profession, it

will all avail the professor of these things nothing, so long as the soul remains in the sleep of death. Such a profession of religion will only be like the rotten tree clothed with ivy leaves, or a case of stuffed birds of beautiful plumage. O the worth and glory of a heart changed by quickening grace! A human soul with the life of God in it! for God the Spirit dwells in every renewed soul, and this is the seat of true religion; "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you;" "The kingdom of heaven is *within* you;" "A good man, out of the good treasure of his *heart*, bringeth forth good things;" "The Spirit shall be in you a well of water springing up unto everlasting life." Thus we see the root and fountain of true religion are in the heart. And this living religion is communicated by the Lord Jesus from heaven as the Head and Fountain of all spiritual life, grace, and glory. As all human nature has borne the image of their earthly parent, so all true believers shall bear the image of the Lord from heaven, who is "a life-giving Spirit." (1 Cor. xv.)

Who can estimate the worth, appreciate the blessing, and fully understand the glory of the life of God in the soul, which is true religion? Only think of the guilt, corruption, helplessness, blindness, and enmity of the human heart by nature; and then think of the blessed and solemn contrast of a spiritual, eternal, and holy life, communicated to such a person, never to be taken away or lost. Here is life for death, light for darkness, love for enmity, wisdom for ignorance, a soft heart for a hard one, a praying spirit for a filthy one, faith for unbelief, a holy nature for a corrupt one, a precious Jesus for a legal righteousness of filthy rags, the nature of the lamb for the lion, the ox for the bear, the dove for the bird of prey, the chewing of the cud and dividing of the hoof for the unclean swine, the law of grace in the mind for the law of sin in the members, the new man for the old, the kingdom of Christ for the kingdom of Satan, the Prince of Peace for the prince of darkness, and the God of all grace and consolation for the god of this world. What a blessed and truly desirable change is this! and this is true religion.

But how does the Spirit operate on the soul in giving this religion? He is a Sovereign, and he operates how and when it pleaseth him: "The wind bloweth where it listeth, (pleaseth,) and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." He has given no account of his particular mode of action in quickening the dead. He has told us he does so, and that is sufficient; were we told more of the mystery of the immediate act of his operations, flesh and blood could not understand it. The Lord, in the act of breathing on his disciples, has given us a beautiful and clear symbol of the Spirit's communication to the soul: "He breathed on them, and said unto them, Receive ye the Holy Ghost." (John xx. 22.) He uses a variety of means by which he accomplishes this great work: he clothes himself in the Scriptures, in the ministry,

and in various other outward means, and enters the heart; or he works upon the soul without any outward means, just as it pleaseth him. But by whatever method he chooses, he as certainly works a regenerating work of grace upon the elect soul as man is born of a woman.

But how is it to be known? By its *effects, graces, and fruits.*

One of the first effects of divine life in the soul is *feeling*. A dead soul is without all spiritual feeling; but quickening grace gives a feeling sense of guilt. The soul feels sin and the guilt of it to be a painful reality. It is engraven in the conscience and memory, and causes uneasiness and distress; and it is sin against God which causes painful sensations and sinking despondency. These feelings produce a cry in the soul; "What must I do to be saved?" "Oh that I could feel sin pardoned, peace of conscience, and assurance of heaven at death!" The galling yoke of bondage, and the prison-house, harass and perplex. A dread of God, and the sting of a guilty conscience, produce terror and fear. A sense of guilt leads to a cry for mercy; "God be merciful to me a sinner!" and to confession of sin; "Against thee, thee only have I sinned."

Divine life gives a feeling sense of *pollution*. The corrupt fountain of a diseased heart is like a running sore, an incurable plague. A feeling sense of a polluted nature sickens the renewed soul, and causes the man utterly to loathe himself, like a diseased, outcast leper, and with hearty confession to exclaim, "Behold I am vile!" "We are altogether as an unclean thing!" "My own clothes abhor me!" But these feelings and confessions of pollution proceed from a holy and pure nature in the heart; for it is only the pure in heart that see, feel, confess, and mourn over a polluted nature. Holiness and purity discover pollution and make it loathsome: "Blessed are the pure in heart, for they shall see God." It is a sheet of *white* paper which most clearly and quickly discovers a black spot; so it is the pure in heart who feel, painfully feel, a polluted nature. Such a one best knows it is that which "proceedeth out of the heart that defileth a man."

Divine life gives a feeling sense of the want and need of grace revealed to the heart. Feelings of guilt and pollution cause the feeling need of Christ in his atoning blood and justifying righteousness to be revealed with power to the heart, and of a conscious experience of the blessed unction of the Spirit. The former is a feeling of the disease; the latter is a desire of the remedy. Both are marks of life and true religion; and according to the depth of discovery by the Spirit of each of these, so will the intensity of feeling be. The Spirit discovers the depth of these things according to the measure of his own free gift and good pleasure. But he always works them so deep as to sicken us of self, and wean us from it, and make us willing and glad, with many prayers and desires, to receive salvation in all its fulness.

Nor does the blessed Spirit ever disappoint a longing, desiring,

praying, needy soul: "The bruised reed he will not break, and the smoking flax he will not quench, until he send forth judgment unto victory." The time may appear long to wait, but though it tarry, it will surely come. Christ will be revealed with sweet, heart-melting power; faith will fill the heart, and joy swell the affections; the love of God will be shed abroad within, and the Spirit will bear witness to the conscience that it is his own work. The poor needy soul will then rejoice in God his Saviour, and with joy "draw water out of the wells of salvation;" for God is now become his salvation, he therefore sings unto him and exalts his name, because he hath done excellent things for him. (Isaiah xii.)

True religion is to be known by its *graces*; by which I mean the graces of the Spirit, such as true spiritual faith, repentance, hope, fear, love, prayer, thanksgiving, spiritual light and knowledge of the mystery of the gospel, meekness, patience, and watchfulness. The most of these may be counterfeited and learned naturally; but when this is the case, the cloven foot will show itself from beneath some corner of these white robes; nor will counterfeits hold out to the end. But all these graces in their essence and in the bud are communicated to the soul in the act of divine quickening, and drawn forth as the Spirit who gave them is pleased to move and breathe upon them. He breathes and blows upon his garden that these spices may flow out; and in proportion as they flow out is true religion manifested in its graces.

But they do not all appear at a time, nor are they all in full bloom at once. These are for different ends and uses, and therefore called into exercise in the time of need, when really needed, and when God shall be most glorified. Where all these graces dwell, they shall all in their turn be tried by their opposites:—unbelief shall try faith; doubts, hope; presumption, fear; ingratitude, thankfulness; deadness, prayer; forgetfulness, watchfulness, and so on. But these trying conflicts, which sometimes cause deep agony of soul, serve to the very drawing forth of these precious graces; for it is when the fiery trial is the hottest that the Son of God is nearest, walking in the midst. It is in times of need and days of trouble that the dear Lord, in the loving kindness of his tender heart, draws out and strengthens each grace as it is needed; when about to sink, then he puts forth his saving arm; when there is no helper, then he is a very present help in time of need; when at our wit's end, then is he the end of the law for righteousness; when fear prevails and strength gives way, then "he gives power to the faint, and to them that have no might he increaseth strength;" when despondency and unbelief threaten to swallow us up, he speaks with a heart-melting word of power; when sin defiles, he shows his own holiness and righteousness; when self is utterly wrecked, he saves in himself as the great Ark of Salvation, and turns the raging storm into a sweet serene calm. Thus God is glorified, grace is manifested, the poor sinner is blessed, and his religion appears true, both to himself and to others.

Again. True religion appears by its *fruits*. True religion and its graces in the heart will produce outward fruits in some humble measure. It as naturally leads to this as a living tree to produce fruits in its season. It is true, the most of the children of God and those deepest taught feel their short coming here; and it often causes them great sinking of heart that they are not more fruitful outwardly. Notwithstanding this, if matters are closely examined, they will perhaps be found more fruitful than some who make greater pretensions and show, and what they do will be found to spring from a purer principle. But being so sensible of their utter unworthiness, and of the spiritual nature of true religion, they are very reluctant to put any value on anything they do; and at times they can from their heart say, "We are 'unprofitable servants.'" Nor at the last day will they claim any merits of their doings, or set any very high value on them, though the Lord will. (See Matt. xxv. 33—40.) But they in their right mind have humble views of themselves, and all they do; yet they are the salt and excellent of the earth, and true religion in the fruits of it more or less is seen in them: "For the grace of God that bringeth salvation" teacheth "us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." (Titus ii. 11, 12.) They live a temperate, moral, sober, honest, upright life in the fear of God; doing good as enabled and as opportunity presents itself to the saints and all men; not living in riot, in brawling, in malice and wrath, but wise as the serpent and harmless as the dove; keeping themselves unspotted from the world, and being charitable to the fatherless, the widow, and the needy. (James i. 27.) This, then, is true religion,—happy is the man who has it.

Preston, February, 1847.

JABEZ.

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### FRUITS IN SICKNESS.

Lately I was taken with a fit of sickness more severe than I have had for thirty years. And as I felt more than once very near the grave, (and as we must needs all die, which is a solemn thought to all but hypocrites and fools,) I shall take the liberty honestly to set forth how my soul was when God and my hell-deserving self were very likely to see one another without a cloud betwixt.

First. When I apprehended I might die, I put down on a piece of paper about half-a-dozen things previously somewhat a little hanging in my conscience, uncomfortably, between God and my unworthy self. And I at last got the promise of a godly person (on whom I could fully depend) that if I died he would see the things there, which were of a worldly kind, fully and entirely settled. Most of the things I was to blame in; some I was not to blame in. O! it is a solemn thing to wind up things completely between God and a tender conscience! There is the point where wicked men and antinomians will meet with their final downfall. "Thou thoughtest I was altogether such a one as thyself; but I will set

these things in order before thine eyes." It makes no matter what men say. A guilty conscience wounds my confidence; lames my religion; and in the same degree as I regard iniquity in my heart, (how is it, then, when it is regarded in word and deed?) the Lord will not hear me." I hope never to get beyond that, whatever antinomians and notionalists may say to the contrary.

Secondly. This affair of the few things in an uneasy conscience was thus settled. (And, O! I found it most eminently terrible work to listen to God with the greatest and most triumphant exactness in these things!) And some of the few things I was uneasy about were transacted twenty-six years ago, sixteen years ago, &c. But the Judge of quick and dead, who remembers things thousands of years ago with the most perfect and acute exactness,—he, my friends, will judge you in this present life (1 Peter iv. 17) in the court of conscience, or else you will be damned in the next life as reprobates. There are but very few men who dare take the blinders, and mufflers, and muzzles off their consciences. No, no. They have got their death-warrant there, although they know it not. Many men, with Christ and grace in their notions, (not in the hands of the Holy Spirit,) browbeat their poor consciences with vain excuses, empty pretences, and dishonest evasions, until their consciences cease to act. Conscience is God's vicegerent. Let a man take care how he abuses it. I say, let it smite me whenever I do wrong, think wrong, or speak wrong. And by confession and a wish to depart from the iniquity, (for I love the law of God after the inward man;) I say, by confession and prayer to be enabled to wish, and actually, more or less really in wish or act, to depart from and forsake the sin or fight against it—lo! on an honest soul like this, as on the deep-ground hearers, the balmy blood and righteousness of the glorious Redeemer descend like sweet and heavenly rain, mixed with sweetest sunshine, and heal marvellously and sensibly their every distress.

Before angels, men, and devils, I in my illness then (or afterwards in it) found that my religion stood as firm as the throne of God. The blood and righteousness of the great Redeemer in a cleansed conscience shone with everlasting splendour. The "finished" work of the Redeemer shone in my conscience where not one whisper of unhappiness disturbed the peaceful calm. O! what heavenly sweetness! what most unspeakably divine tranquillity! How the "sea of glass" before the throne of the electing God sparkled then with unknown delight! There was scarcely any one I knew whom I then would change religion with. I have long prayed that I might finish my course with joy. Now, joy is the cream and "the quintessence of bliss." Huntington says that prayer of Paul, to finish his course with joy, is the greatest prayer in all the Bible. No rotten Arminian or loose antinomian shall ever pluck so glittering a garland in the heavenly "race." Be not deceived, my Arminian and antinomian fellow-creatures; God will make you reap, and will choke you with, your own fruits some day. And you will have to vomit up all your morsels and lies. Then shall be



brought to pass (when your faces are as flames with amazement) that Scripture truth, "All tables are full of vomit and filthiness, so that there is no place clean." (Isaiah xxviii. 8.) "Alas for the day!" What shall head-notion also do, when the towers are all falling, and the "terrible" God is ready to tear all in pieces, and there is none to deliver?

Before angels, men, and devils, when I was drawing near to death I had the following:

First. The Holy Spirit bearing witness with my spirit, or heart, or conscience, that I was a child of God.

Here, then, are two witnesses that will stand and be accepted on earth and in heaven.

Without those two witnesses, I defy utterly any soul of man to ever have the grace of assurance.

Here are two witnesses which whoso has, neither God nor man can resist. God says to him, "My son!" And man, though he gnash against such with his teeth, yet let such gnashers take heed lest God cut them off at a blow and send them to hell at a stroke.

Here are two witnesses! "The Spirit beareth witness with my spirit." "My conscience bearing me witness in the Holy Ghost." "Holding the mystery of the faith in a pure conscience."

These two witnesses will carry all before them. Nothing can ever withstand them: it is the will of God for it to be so. O blessed state! wondrous condition! It is as impossible for a hypocrite to be here rightly, as it is for you to set Satan on the throne of God, and bid and enable that cursed usurper to sway the sceptre of the sin-detesting God!

O the happy state of having those two witnesses bearing their ample testimony that one is a child of God! Devils and men then cannot hurt one; and good angels would not! O happy state! Then the everlasting hills and the glorious sunshine of the self-existent Sun of Righteousness begin to be seen and felt. Then the Most High God begins to unveil his face, and the springs of happiness (alas! the only happiness) begin to rise. Then in the self-existent light of the only blessed God we begin to see the offal and filth of what men call happiness. Then we begin to see the poverty, and sin-stained meagreness, and the marvellous emptiness of what man calls good and great. Insomuch so, that I have thought good angels (those perfectly innocent, and therefore inexpressibly beautiful beings) think no more of what we call happiness than a coal-hole. "Strength and beauty are in God's sanctuary;" and weakness and deformity, at best, are with us. Why? Because entire innocence, that fairest material for happiness, is fled away from the earth; and we must of necessity, if we ever find her, seek for perfect innocence in other climes and realms than this polluted earth. And, alas! we must of necessity go through the gloomy portal of death and the grave to reach those realms and climes!

"Be this our main concern,  
To finish well our race."

Herein, then, consists the excellency of those two witnesses of which I have been speaking. With those two witnesses shining full and fair solemnly in the court of conscience, what can be like it? See how Eternal Day dawns in the distance on such a one! Of this I had a sensible experience in my great illness. For,

Again. Over and above (or rather connected with) the Spirit bearing witness with my spirit that I was a child of God, I had the following witnesses :

I felt as sure as there is a God, that if the Scriptures, that cannot be broken, are true, (of which I am certain,) then my religion is true. For my poor religion and the Scriptures (in their honest *drift*) are one and the same. And to this, honest conscience and the Holy Spirit say Amen. And to opposers of this, as Paul appealed to Cæsar to vindicate him from his oppressors, so against any opposers of this, (however honest and well-meaning they may be,) I appeal to the Spiritual Cæsar, the Master of heaven and earth, to vindicate this my testimony in the face of all, be they whosoever they may. For God has given me repentance and faith, and a firm desire to be gospelly holy.

This, then, is a third witness.

Fourthly. Most of godly men believe me to be a "good" man. That is a fourth witness. For the Spirit of God dwells in godly men, and therefore I do not so far wish ever to despise at all their testimony.

Fifthly. Mostly carnal, worldly, ungodly men, that have been conversant with me, have believed, or said, I was a "good" man. Shall I bring that as a fifth witness?

Nay. In the Acts of the Apostles, devils are brought as witnesses as to who were "good" men. "Jesus I know; and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on" the hypocrites, that the latter "fled out of the house naked and wounded."

And I believe firmly the devil believes I am a "good" man. For since my deliverance sixteen years ago, I have scarcely been a day (shall I say an hour? or less? God and conscience know!) without manifest, finally certain, and unbecloved evidence; that Satan hates my unworthy self with irreconcilable and everlasting hatred. And as he hates not thus his own children, I shall take the liberty to put down this as a sixth witness that I am a child of God.

Seventhly. Over and above all these, when I was sick near unto death, I felt and saw as it were heaven open before me; a shining light in the distance from my bosom, I hope, to where the glorious God resides in light which no mere man can approach to; a stream of glory, I say, reminding me afterwards of what Watts says,

"Run up with joy the shining way,  
To embrace the dearest Lord!"

O happy is the man who hath these "witnesses" combined and

concentrated. The first two are sufficient to "assure" any one of everlasting glory. And without those first two witnesses it is utterly impossible for any one to ever have the grace of assurance. "For out of the mouth of two or three (*not less*) witnesses shall every matter be established." And may that God who is no respecter of persons among his own children, encourage every one of them to go on praying; for "they that seek shall find."

Abingdon.

I. K.

## LETTER BY THE LATE W. GADSBY.

Dear Brother in Jesus the Lord of Zion,—I wish to have nothing to do with party spirit, but I cannot, I dare not, sacrifice truth and a good conscience; and I hope no one will wish me to do it. Through the matchless riches of God's grace, I have been taught a little of the glorious importance of divine truth in all its bearings; and as far as I know my own heart, I had rather die than shrink back from the truth of God. The Lord keep me!

When I visit you I wish to know nothing among you but Christ and his cross, as couching in it all the glorious gospel of God from the spring-head of electing love, made known by redeeming blood, and revealed to the heart by the love and power of God the Holy Ghost; suited to, and designed for poor sin-smitten, law ridden, devil-driven, hell-hunted sinners; and brought with divine power to their hearts. When a poor sinner's heart is overwhelmed with a flood of pride, lust, and a flowing fountain of filth too detestable to be described, Christ crucified, risen, and exalted, enjoyed by truth under the sweet unction of the blessed Spirit, will set all right.

These things, through mercy, I know something of; and these things I wish to proclaim; and I am sure obedience will flow from the real enjoyment of these things.

I can assure you I am in a wilderness in many respects, and am often bewildered. Yet I am a child of wonderful mercy. What has God wrought for such a vile mortal as I am! O the wonders of his love! I hope, my dear friend, that you are drinking full draughts of it, and that you can feelingly say, "He has done all things well."

There is a sweetness in the religion of Christ, and a bitterness connected with it also, which none can know but the child of God. And he can know it to good purpose only in proportion as God the Holy Ghost teaches him. Bless the Lord for such a Teacher, such a Guide, and such a Friend—

"Whom, though we cannot comprehend,  
Feeling he is the sinner's Friend,  
We love him and adore."

I want to live more in the blessed enjoyment of the 2nd chapter of the Song of Solomon.

May the Lord be with you, and bless you, is the prayer of

Yours in the Lord,

Manchester, Aug. 14, 1834.

W. GADSBY.

## MANNA.

Dear Brother in Jesus,—I received your letter yesterday and felt encouraged in reading its contents. After a few thoughts about returning home, I think it best to reply only to your inquiries about my health.

You cannot tell the extent of the work of the pruning knife about my branch. There seems to me no vestige of fruit, leaf, or life, about the matter. It is cold bleak winter that has set its icy hand upon the once verdant face of the earth. Hence the cold-heartedness now so lamentably felt. Moreover, the Sun seldom shines; or, if it does, its heat does not melt the ice, though it is no small mercy that it shines at all. Yet none but a winter-bound traveller can say from a melting heart, "Gracious is the Lord, and righteous; yea, our God is merciful." Jehovah is all this unto his chosen ones, in winter and all the year round.

It is from the immutability and eternity of his undeserved love, mercy, and truth, that my soul has received a honey-drop after the bitterest medicine administered by the hand of my Heavenly Physician. Yea, this is manna, heavenly food; and although at times there is no strength within to crawl outside the tent to gather it, yet the south wind sends it to the tent door, and a sight of it restores the weakness and exhaustion which the soul before felt. Thus it does occur that I get a meal of this more than angels' food from the hands of one of the family, at a time when the wickedness of my heart loathes it, or when pinched with hunger, I hesitate to go, prodigal like, to my Father. In either case it is the Father's love that meets us; and the Lord God of Israel by the persons of his elect, who have generally been employed in such blessed service, sends us deliverance.

It is Jehovah of Hosts that worketh all in all, and supplieth all our need out of "his riches in glory by Christ Jesus!" The creature has nothing to do with it, nor can we disarrange that which the hand of our God is to move and unfold. It is Jesus Christ, the Wisdom of God, revealed to faith, that causes the soul to feel built as upon a Rock; and such a soul will stand when all else shall fall.

Truly we are provided for in all things. What a Joseph in famine is Jesus, the Wisdom of God! In him are hidden all treasures; yet not so hidden but that those who are in the house may see and know somewhat of his riches; for "it hath pleased the Father that in him should all fulness dwell;" in him also dwelleth "all the fulness of the Godhead bodily." Blessed be God, that by adopting grace we are the brethren of Jesus, to be sustained by Him whom we by sin did sell into the hands of bondmen.

And it is Jesus Christ the Power of God that keeps the soul from sin in its reigning power, from the world and its flattery, deceit, and vanity. Armed with Christ, we can look Satan in the face, and quench his fiery darts; and by this power we sit down together with Christ, and receive out of his fulness. And although

it is not every day we have appetite, or strength enough to venture out, yet when the rain cometh down there are honey and oil from the Rock. The manna falls, we loathe it, and then comes the plague of quails. "Woe is me that my lips are unclean, and I dwell in the midst of a people of unclean lips!" Alas! how subject is the creature to vanity! What a heap of hypocrisy and lies is within! And the filth soon accumulates, till at last we go again in all our sickness and infirmity, and Jesus—the same always and for ever—washes us in his blood; and the balsam of his obedience to the law, when applied, heals our wounded spirits. Yet the body remains dead because of sin. It only waits interment. But the Spirit is life because of righteousness. 'This is why we desire to be clothed upon with our house which is from heaven.

Death, thou mayest tear this rag of flesh  
And sink this fainting head,  
And lay my ruins in the grave  
Among my kindred dead.

But death and hell in vain shall strive  
To break that sacred rest,  
Which God's expiring children feel  
While leaning on his breast.

Love to our brethren, and believe me, by grace, a fellow heir with you in Christ.

D—, May 15, 1846.

J. R.

COPY OF A LETTER FROM MR. BEEMAN TO  
MR. KEYT.

If my dear Friend receive this, he cannot complain that I have quite forgotten him; if he do not think me over officious, it may be well for me. I hope I could feel for you, in some measure having passed through the same painful paths, and had no resource but a Throne of Grace. And praised be God, in the long run I always found help when my own contrivance could do nothing. The glory is to be given to God, and not to graven images.

Last evening, as I sat by my fireside, where I most commonly consult God's word, the following words bore softly on my mind, and I seemed to catch at any help that offered itself in my case: "Beloved, now are we the sons of God;" but the first is, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore, the world knoweth us not, because it knew him not." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." But of what use can these words be, if there is no evidence of interest in them? However, we know that the love of God is the first cause; and this love will find the objects of it out. *Predestination*

is the first in consequence of love; "He hath predestinated us to the adoption of children, by (or in) Jesus Christ, to himself." These are called vessels of mercy, whom he hath before prepared unto glory.

The next thing that affords these sons an evidence is, "Even us whom he hath called." Another evidence is, that these are not brought into his household, nor received into his sensible favour, *without the chastening rod*: "For whom he loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye endure chastening, God dealeth with you as sons; for what son is he whom the Father chasteneth not?" None at all.

Another evidence is, the *spirit of prayer* poured out upon these sons while God's chastening hand is upon them; "Because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father." And under his chastening, as also after its fruit is yielded, what should we do without this promised Spirit to enable us to cry, and his powerful intercessions in groanings to God? It is he who enables us always to pray and not to faint; he brings also to our mind precedent after precedent from the Scriptures for us to plead, and gives such power to our hearts as to pour out our souls before God. He also shows us the Mediator upon whose merit our plea is grounded, and gives additional boldness upon this ground; and under his influence it is that the kingdom of heaven suffereth violence, and the violent take it by force.

Another evidence is *faith*. All men have not faith. "He came unto his own and his own received him not: but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The same Spirit that moves us to cry testifies of Christ to us in God's good time and way; and, to be sure, he always bears of him a true testimony, he shows us who he is, what he came to do, what he has done, and what he is to all that believe in him; he sets the soul down in the truth of what he has discovered to him, and works faith in his heart to believe in him as he is set forth. All such are said to be the children of God by faith in Christ Jesus; and to this the Spirit bears his witness. He beareth witness with our spirits that thus we are the children of God.

Among others *hope* is an evidence. As we were "without hope," we must be begotten to a lively hope, or hope of life. And this is "Christ in you the Hope of Glory;" for all hope is founded on him, that will be found as an anchor to the soul in trouble.

Another evidence is *love to Christ*. "If God were your Father you would love me." "I have loved thee with an everlasting love," says God, "therefore with loving-kindness have I drawn thee" to Christ; the dying love of Christ constrains us to love him; and "he that loveth is born of God and knoweth God; but he that loveth not knoweth not God, for God is love."

But to all these I must add another evidence, which is, *the same Spirit that testifies of Christ becomes the Christian's Guide*; for "as many as are led by the Spirit of God, they are the sons of God." You know the devil used to lead us, but not so now.

The Spirit leads us to delight ourselves in God, guides us into all truth, and causes us to receive it in the love of it. He reveals to us the deep things of God, and causes us to admire the love and tender mercy of God; to mourn over and sympathise with a suffering Saviour; to loathe and hate self, and crown Christ King in our affections. He is our Witness for heaven, and is to abide with all his saints for these ends; for when the Chief Shepherd went from his little flock to his Father, this Guide was to come in his stead, and to abide with the flock for ever. And even then, my dear friend, what may we say? Why, what manner of love hath the Father bestowed in all this, seeing we were outcasts, dead in sin, captivated by the devil, enemies in mind, helpless, miserable, blind, and naked! We are sure, as says David, "this is not the manner of men," but the manner of God only, and love that is properly divine. Such creatures as we to be the objects of this love! and such means taken with us to make us manifestly sons! "Therefore the world knoweth us not;" they do not know what we have within, nor what it is that makes us come out from among them. And this good work brings the world's hatred. "If ye were of the world, the world would love its own; but now they hate you as they hated me." But never mind, beloved, we are the sons of God, and it doth not yet appear what we shall be; you shall see and find two greater things than can be found or seen in this vain world. Thanks to the Lord! the last word, or rather verse, need not stumble us, nor frighten us, though subjects of so many imperfections; for we have been taught, and found it true, that there is no purity of heart from sin in its guilt but by blood, nor pure affections but by the love of God. And I can but believe we have known and felt them both. And what have we been at ever since? Why, say the feeble soldiers, fighting under the banner of Christ, against the world, the flesh, and the devil; or Madam Bubble and her false charms; Adam the first, and his corrupt lusts; Apollyon and his darts; lying temptations, and lying errors spread around, and kept abroad by his own disciples; and this is not ended, though with us drawing towards a close. So says the Scripture. "For we know that when he shall appear we shall be like him, for we shall see him as he is." Vision now is to give place to face to face then; knowledge that is in part now will be perfected then in holiness and love; and the body that is vile now, will be fashioned then like unto his glorious body.

It appears from what has gone before, that these sons, though cloudy days may intervene, and days of darkness and trouble in the valley of vision endure, shall at last come to their inheritance in reversion; for "if children then heirs, heirs of God and joint-heirs with Jesus Christ, if we suffer with him, that we may be glorified together." So says the Word, "who died for us, that whether we wake or sleep we should live together with him."

I hope you will consider I have made some amends for my long silence, by troubling you with this.

Affectionately,

Cranbrook, January, 14, 1830.

ISAAC BEEHAN.

## HE CHANGETH NOT.

My dear Friend,—In compliance with your wish, through one of the friends here, to have a line from me now you are removed from M———, I take up a few leisure moments to do so. But what I can say to give you satisfaction I know not. That I am nothing and feel so, I well know; and the longer I live the more I think (I believe I can say I am *sure*) that I realise it. We do not like these humbling lessons; yet the great apostle of the Gentiles could say he took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for "when I am weak then am I strong." As to such a spirit as this, I must say I am many, many a time at a stand-still; and all I can do is to mourn my barrenness and nothingness before the Lord, and in my very soul cry, "God be merciful to me a sinner!"

Ah! what should I do, or whither flee, if God in his love to his people could change? Notwithstanding all my unprofitableness and spiritual ruin by nature, the good, the sweet hope at the bottom, that He is the same yesterday, to-day, and for ever, is a support to my soul. And when enabled to look back and realise how precious he was to me when he first brought me to the enjoyment of what he is to me in the pardon of all my sin, in the destruction of the blackness of my soul under the horror of Satan, unbelief, and despair, and in the enjoyment of the infinite purity of his righteousness as my own; and the many sweet glimpses I have enjoyed of the same since, under the many low circumstances I have passed through, and the sins and sharp sorrows of soul I have suffered in every circumstance of life—prosperity as well as adversity—it is a hope nothing seems able to destroy, that he will love me to the end, and love me out of the very being of sin into his own perfect likeness, which is *love*. It is faith's secret enjoyment of this that makes such a poor thing as I am hobble on as I do, and shake myself from the dust; and when I see him as he is, (and I sometimes think I shall,) I verily believe I shall never want to see anything else, even in heaven, that can bear a comparison with him. And I am sure, grace must be free indeed which can give a worm like me such a hope.

You know not what a beggar I am obliged to be from day to day. It would be the strangest collection of words and breathings ever brought together, were it possible to bring to mortal ears my cries to God under my load of sin. O! there is no telling my feelings to any one but Jesus Christ in prayer. And is it not an abounding and unspeakable mercy to know his name, and to be privileged to agonise such broken, disjointed, and unconnected expressions as we utter before him? But there is a scripture which stoops lower than our lowest state, namely, "We know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."



By this scripture we are given to understand that it is impossible for a believer to make known what he feels before his God, in that none but God the Spirit can do so. O what a mystery is here! And O what a mystery is couched in our salvation! When the Lord of life and glory, as the poet says, had not only to sink as low as I, but lower too, rightfully and feelingly to succour, and effectually to deliver them who are tempted. O the deep things of God! Well may it be said, the "unsearchable riches of Christ!" How does the profession of the day dwindle into nothing when contrasted with the momentous experience couched in the path of many of the Lord's family in this wilderness below!

My friend, my pen has been running freely in what I have been scribbling to you; yet, when I began, as I have said, I knew not what to say. Perhaps you know a little about it, and as I felt a little of freedom and a flowing therein, perhaps also in a little measure you will be able to add on its perusal, "As in water face answereth to face, so does the heart of man to man." Adieu! for the present. I would believe for myself as well as you, that Jesus having loved his own which were in the world, he loveth them unto the end.

Yours truly in the best of bonds,

Manchester, Nov. 6, 1846.

T. W.

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#### OBITUARY.

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Messrs. Editors,—Having a few months since attended the death-bed of a youth, I beg to submit the following particulars for insertion in your monthly periodical, hoping it may prove for the honour of God, and for the glory of his great and holy name, as also for the comfort of some of his dear children.

In the year 1846, W. M. was attacked with consumption of the lungs. He lingered till June 24, and then expired, in the blessed hope of eternal life and glory, at the early age of 15 years.

As a youth he was prudent and moral, respectful and dutiful to his parents, diligent and regular in his studies and duties, and beloved by those who knew him. I frequently visited him during his illness. On the morning of June 18, I read a portion of the xv. chapter of Luke to him, and made some comments on the beautiful parable of the Prodigal Son. I spoke to him of the rich mercy of God in Christ to the spiritually penitent sinner, and referred to the parable in illustration. As I cast my eyes upon the wasted form of the dying youth, I felt deeply distressed for his eternal state, for as yet I perceived no vital change of heart, no work of spiritual regeneration; and I knew that without this divine change, however moral the character, the soul must perish for ever. I knew well the solemn declaration of Christ, "Ye must be born again;" and that "except a man be born of the Spirit, he can by no means enter the kingdom of God." (John iii.) Impressed

with the awfulness of his position, and desiring his salvation, I anxiously inquired whether God had yet applied any portion of his word with power to his soul. To my great joy, he replied that these words had lately been brought to him with power: "Create in me a clean heart, O God, and renew a right spirit within me;" that they had been brought many times to his mind, and that it was the continual prayer of his soul. He spoke as one broken-hearted, while the tears of penitence and deep contrition flowed down his face. I blessed God for the mercy; for I doubted not it was an evidence and an earnest of eternal life and glory. I also found that sin was viewed in a new light; that it was now felt to be hateful. My soul was melted in gratitude and praise to God, and having poured out my soul in prayer at the bedside of the weeping youth, I returned home.

Early on the morning of June 23, I was told that my young friend was specially desirous of seeing me, as God had comforted him with two blessed promises in the night. I hastened to his bedside, and found him labouring for breath, and his face was of a purple hue. I immediately inquired whether God had visited his soul with any blessed promises. He replied, "Yes." "Tell me, dear William?" Poor boy! he was hardly to be heard, and his breath so short, yet full of anxiety to tell me. I placed my ear to his mouth, and he whispered, "Thy shoes shall be iron and brass, and as thy days thy strength shall be." I thanked God for the mercy, and then desired him to tell me the other. He replied, "Fear not, for I am with thee; be not dismayed, for I am thy God." I said, "Blessed promises indeed, dear William! and God be praised for his unspeakable mercies to your soul." My heart was joyful in the Lord; and with bended knee, together with his mother and grandmother, I blessed the God of heaven for his unspeakable grace in Christ his beloved Son. Addressing the youth, I said, "These promises are worth ten thousand worlds. God will assuredly take you to his rest, and you will sit down with Abraham, Isaac, and Jacob in the kingdom of your Father." I inquired, "Did you not feel a divine comfort when God spoke those promises to your soul?" He replied, "Yes." I might remark that, before I rose from my knees, the Lord opened the mouth of this dying youth; and fixing his eyes intently upon me, he, with much solemnity, and with an audible voice, implored God to pour out his blessings on me. He then said, "What love of God! that when he was in glory he should come down from heaven to save such sinners as we!" I replied, you now know what John says, "God is love." "Yes," he replied. I continued, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again addressing him, I said, "The burden of sin is now taken away, is it not?" His reply was "Yes;" and gathering up his feeble strength, he exclaimed, "By the blood of Christ! nothing less could have done it." I replied, "You will never praise him enough, dear William." He said, "No, sir." I now inquired, "Are you in much pain?" "Not

very much." "You find that God supports you?" "Yes." I said, "It is all of free and sovereign grace." "Yes." He then expressed a desire that his mother, and father, and grandmother might be saved also. I now inquired, "Have you had any other portion of God's word brought to your mind?" He said, "No; nothing but the same promises brought to my mind again and again." I replied, "Out of the mouth of two witnesses (the two promises) truth is established. God teaches line upon line; precept upon precept; here a little and there a little." The dying youth now observed, "What a blessed hymn that is!

'There is a fountain fill'd with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.

'The dying thief rejoiced to see,  
That fountain in his day,  
And there have I, as vile as he,  
Wash'd all my sins away.'

After this I read a portion of Psalm li. to him; and then referring to the blessed promises God had given him, I said, "You can now say with David, 'How sweet are thy words unto my mouth! more precious than thousands of gold and silver.' How precious is the pardoning love of God applied to the heart in power!" "Yes, sir." "You would not wish to live in this world now?" "No, sir." "Then you can say with John, 'Come Lord Jesus, come quickly.' What a Friend! what a Friend have you found! William, God's time is the best time. There is an appointed time to be born, and an appointed time to die, and nothing can stay God's hand." I now returned home, rejoicing in the mercy of God shown to this poor youth in his dying hour.

In the course of the morning, I renewed my visit; and addressing the dear child of God, I inquired, "How do you feel now?" He replied, "Very comfortable indeed." I said, "The fear of death seems taken from you." He said, "Yes." "Then you can now trust in God? and can say with David, 'Come hither, all ye that fear the Lord, and I will tell you what he hath done for my soul?'" "Yes, sir. I like to hear of these things, but I cannot very well talk myself." Pausing a few moments I said, "You can now say with David, 'Not unto us, O Lord, not unto us, but unto thy name give the praise.'" He replied, "It is nothing that we have done towards saving ourselves, nothing of that."

A kind Christian friend, who had known him for years, now entered the dying chamber, and affectionately taking his hand, she said, "I am very glad to see you so happy, William; you seem very happy in your mind." He replied, "Yes, very. I can now praise God for saving such a wretch as I."

I then reminded him of God's rich mercy to Elizabeth Kenning, in a tract that he had repeatedly read, and said, "See how grace wrought there! And is not Christ to you the chiefest of ten thousand?" He replied, "He is."

I now took up a book that was lying on the table, and found it to be Gadsby's *Selection of Hymns*; and I opened it to hymn 329, when to my great astonishment I found that I had opened it to a hymn which contained the two identical promises which God had given the dying youth that very night, and even in the very order in which they were given. The second and third verses of the hymn read thus:

" In ev'ry condition—in sickness, in health,  
In poverty's vale, or abounding in wealth,  
At home or abroad, on the land, on the sea,—  
As thy days may demand, shall thy strength ever be.

Fear not, I am with thee, O be not dismay'd!  
I—I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand."

How remarkable, I thought, that I should take up a book, not knowing it to be a hymn book, and should open it at once to such a hymn! Addressing the dying youth, I said, "It must be of God that I opened to that hymn, as a further confirmation to my soul of the truth of what you have told me. You see God guides our hands as well as our hearts."

In the afternoon, I again visited him. As soon as I was seated by his bedside, he said, "I have been thinking a good deal about what you read in the *Pilgrim's Progress*, and how they (Christian and Hopeful) were now enjoying the reality of what had been told them." I now read Psalm xxiii., "The Lord is my shepherd, &c.," and commented on the blessedness of those who have the Lord for their gracious Shepherd. I read that beautiful hymn, page 415, Gadsby's *Selection*, "Worthy the Lamb." "Ah!" he said, "what is my suffering to what he suffered?" I now perceived his breathing was very short, but no murmur escaped his parched lips.

At ten at night, I saw the dying youth for the last time on earth. Poor child! he was now labouring for breath. His pulse was feeble and rapid. I saw it would soon be over. I said, "God will support you, dear William, and in his own good time take you to his heavenly rest. He will never leave you or forsake you. God gives you patience in your sufferings, and does not suffer you to murmur." I inquired the state of his soul? He replied, "Very comfortable indeed." At times I moistened his lips with a tea spoon of lemonade. No murmur, though his very chest heaved with laborious breathing. His soul was manifestly in the sweet enjoyment of calm and heavenly peace. On eternal things not a wave seemed to cross his peaceful breast. Having commended his soul in prayer to Him who was mighty to save, I took hold of his feverish hand, and bid him a last farewell. "May God comfort you; may God bless you, dear William, and take you to his heavenly rest!" At the door of the chamber, I turned and looked on him; his eyes were fixed on me; he closed them, and I saw him no more.

Of the closing scene of his mortal life I learned the following particulars. During the night, his mother and grandmother

watched over him. At times he doted into a gentle slumber, then he would awake, and be continually engaged in fervent prayer. At times his weeping mother would inquire, "Are you happy?" "Perfectly happy, perfectly happy," was his constant reply. He told his grandmother, early in the morning, during a short interval of revival, that God had shown him all his sins were pardoned, that he was sure of going to heaven, and he longed to be gone. He requested a little coffee; it was given him. He then laid his head upon the pillow; and as a babe dropping into gentle slumber, without a sigh, without a groan, without a struggle, he was caught up to glory, to be for ever with his merciful, gracious, and adorable Lord.

"Another saved sinner's gone,  
The soul has wing'd its way  
Where Jesus makes his glories known,  
And all is perfect day.

The sleeping dust is left below  
Till Jesus bids it wake;  
Then it shall rise in glory too,  
And endless bliss partake.

Then soul and body reunite,  
And never part again,  
In perfect holiness and light,  
With Christ to live again.

There all the blood-bought sons of God,  
Of ev'ry kind and tongue,  
Shall, in the likeness of their Head,  
Sing one immortal song."

"Blessed are the dead who die in the Lord;" and "precious in the sight of the Lord is the death of his saints."

The youth is now before the throne of Him who is glorious in majesty, omnipotent in power, and mighty to save, and to whom be all praise and dominion now and for ever. Amen and Amen.

Yours sincerely in the Lord,

Bath, December 18, 1846.

G. H.

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## IRELAND.

Our periodical being devoted to spiritual subjects to the exclusion of all other, we have felt some scruple and reluctance to introduce a topic which, however deeply interesting, is still of a temporal nature. But several considerations have overcome our reluctance, and must therefore plead our excuse.

1. *The liberal way in which our call upon our readers has been responded to*, forms one reason why we have introduced the subject of Ireland's misery into our pages. We have received for Ireland and Scotland more than £300.

2. *Our desire to render some account of our stewardship*, is an additional motive that has had much influence in overcoming our scruples. We have sent sums of money varying from £5 to £20 to all or nearly all the places whence the private accounts subjoined are written, besides others, (amounting in all to about twenty;)

from some of which we have received private communications, but which our present limits will not allow us to insert.

In dispensing the money entrusted to us, our aim and object have been—1. to ascertain the most famine-stricken districts. These are the south and west of Ireland. 2. To employ none but trustworthy individuals, known to us personally or through friends, who distribute what is sent them without respect to creed, sect, or party. 3. That what is sent to these willing labourers amidst everything most appalling to their feelings, should be laid out in soup, rice, oatmeal, or similar provision. 4. That it should be done under their personal supervision. By these means we consider that contributions sent through private channels are far preferable to joining the public subscriptions, which are liable to all sorts of abuses and delays. As an instance of the latter, one correspondent mentions a case where there was £90 worth of rice locked up in a store through some Government restrictions, and therefore absolutely useless, when hundreds were starving in the place.

3. Another reason for our breaking through our usual rule is, *to appeal by the published correspondence to the feelings of those of our readers who have not yet contributed.* The crisis is not past;—nay, the famine is rather increasing. One correspondent, from the county Cork, to whom we have sent aid, mentions, that in his district forty or fifty persons die daily, either of famine or of diseases produced by famine. The graveyards are full; through the number of the dead and the general distress, coffins cannot be procured; and as the bodies are interred near the surface, in some cases the famished dogs have torn them up and devoured them. Surely every humane, not to say gracious, heart will cry, "Let me do what I can to relieve such appalling misery. It may be little that I can do, but let me do what I can."

It is right to add, that the letters subjoined have not been written personally to us, but have been forwarded to us by friends, and have thus opened to us more channels for the distribution of the money entrusted to us than we should have otherwise possessed.

From the character of the persons who have sent them to us, we believe the accounts may be implicitly relied on.—Eds.

*Extract from the Letter of a Resident Landlord in County Galway.*

Nothing you have heard can come up to the truth of their actual condition; the most hardened or indifferent could not behold it without tears, which I am not ashamed to say have been wrung from me at sight of such unutterable misery. It may be told in a few words:—Strong men reduced to weakness and despair suffer in silence; women in tears and famished; the old all dead; the children dying, all perishing from want of food. This is no exaggerated picture, but the story of about eight out of every ten families in this parish. We have done our best; and, though the only resident family of gentry in the county, have (as yet, at all events) mitigated the horrors around us, and kept our own tenants safe by work and selling meal at cost price. The subscriptions we have received have encouraged us to open a public Soup Kitchen, which we are now constructing, and hope to have in activity by Monday the 8th. I calculate on its being of vast utility, indeed, the means of saving many lives, particularly

the feeble and sick. One of the evils of this terrible calamity is the fact, that sickness (however slight) is certain death, as those unable to work perish at once from absolute famine; and if the man of the family fall ill all perish with him, and no one hears it until the house is observed closed up, or some other token makes it plain that the unhappy wretches are all dead. We have had many instances of this kind. To check this (the most awful mode in which this scourge manifests itself) the Soup Kitchen is the best plan. A quart of good soup served out to each labourer at seven in the morning as he goes to work, will (I trust) enable him to bear the fatigue and cold; and again returning at night, the same. *I need not say to you the subscriptions are everything to us.* For two months we have given soup gratuitously almost daily to the very poor, by this I mean those who have no one to labour for them. But all private means have their limit; and were it not for the aid we have received, I had no choice but to look on at the progress of the desolation around.

This moment an account has reached me of the death of a man whom I was too late to save. I sent the moment I heard he was taken ill, milk, rice, and sugar, but it was too late—he was dead; and the wine I was sending up was not out of the house when his daughter came crying back. There was no coffin, and therefore no possibility of burying him till we sent relief. And now that wretched family have lost their only hope of food, for he was working on the roads, and he alone; the moment his strength failed, his doom was sealed—he is but one of the many victims.

To-day, in presence of Dr. K., a child died in its mother's arms from famine. The poor little thing dragged at the empty breast in vain, and died in the street.

It costs us £12 a month to be able to keep the Soup Kitchen going here. I have heard of another death since I began this letter, three in all during the last hour! And when is this to end?

My last fortnight's proceedings stand thus:—I have sold to the poor sixty hundred weight of Indian meal at cost price, and twenty hundred weight of whole wheaten meal at sixpence per stone below cost price. By this means I reduced both to an equal price, but lost £4 by the transaction. I also laid in £4 worth of rice, of which ———— has charge for gratuitous distribution to the widows, orphans, and sick. We have distributed this last fortnight daily on an average eighty quarts of good substantial soup, with immense benefit. The sale of meal is the grand secret for affording efficient relief. The very low price forces down the retailers all round; and if we can only keep those alive who cannot afford to buy, all will be well. The necessity for this compels me to sell the meal at (or very near) cost price to the able-bodied, as otherwise the fund would go in favour of those who least require it, and leave those unable to work to die of hunger.

The *old* and *very young* still continue to drop rapidly, but the *strong* (I venture to hope) are beginning to look better, since the meal supplied at cost price enables them to eat enough. Terrible cases, however, still occur.

To-night, before dinner, as I was returning to the house through the plantations, a miserable man presented himself and said, "My son, a boy of fourteen years old, is dead these two days—I have no means to bury him." The misery of this unfortunate man struck me so forcibly that I followed him to his home. In a sand-pit on a lone moor a few sticks were put up against the bank. In this hovel, stretched on some dirty straw, lay two children in health, but half-starved; not a particle of bed-clothes or furniture; beside them the body of the dead boy. But it is useless to proceed. I gave the means of burial; and having discovered this wretched

family, will endeavour to take care of them. This poor man would not come near the house for fear of bringing infection; and he told me in a way not to be doubted, that he had not taken off his clothes for six weeks, having no bed-clothes to cover him at night, or bed to lie on. If the funds would reach to blankets I would send one to this wretched man, also to two wretched widows, whose husbands died from starvation. They came here to-day; one is an old woman, the other the mother of eight children; they only asked for a little soup for them.

My dear Sir,—I have to acknowledge the receipt of your two letters of the 27th ult., received yesterday, enclosing ten pounds for the relief of my poor suffering people, on whose part and my own I can only express my most heartfelt gratitude. If it had not been for such contributions, I have not the smallest doubt that four thousand of the people here would be starving, and many dead. Indeed, many are dying daily, notwithstanding all I am enabled to do. For two months I have been supporting *gratuitously* three hundred heads of families, on an average of one thousand five hundred individuals, with good soup and meal, besides giving corn to those on the public works under cost price, and on credit till the poor men are paid their wages. This plan has prolonged the miserable existence of four thousand. If gratuitous relief had been given in time by surrounding parishes, even when I commenced on a small scale in November, we should not be surrounded with pestilence as we now are. They are all beginning now, but it is too late. Whole families are being swept off by disease in this parish. They are falling by scores on my right hand and on my left, by dysentery, fever, and a kind of dropsy. There is not a resident gentleman in this parish, of eight thousand two hundred souls, twelve miles long and ten miles broad! All is therefore left to me and my family; and though we feed multitudes of the living, we can know nothing of the actual amount of dying and dead in such a parish: but what we do know exceeds anything I ever heard of anywhere. \* \* \* I will give you one or two instances, literally what I saw on Saturday:—On going into my yard to commence operations in distributing food, I observed an old woman, to whom I gave soup and biscuit; but in the evening she was found dead at my gate! Another poor woman came at our dinner time to get meal, and on asking her why she did not come at the proper time, she said she could not leave her two children, who were at home ill in fever; but as they were now both dead, she was come for some food for her father, who was very ill, lying near the dead children. I sent to ascertain the fact, and found that her father had died while she was away, and that the *three dead bodies* were lying together. Another woman came up to me in my avenue with a child on her back, saying she hoped I would order her to be served at once, as she had two children at home in fever, and that the one she had with her was very ill too. On drawing aside her cloak to look at the child I saw it was dead, but she would not believe it, and getting her meal and soup went home as fast as she could. This is merely a specimen of daily scenes. I could fill pages with cases equally horrible that have passed under my own eye, and which I confess I could not have believed, had I not been an eye-witness of them. \* \* \* My plan is to relieve them in gangs—each gang the inhabitants of a plough land, and to call them into my yard by gangs. In the field in which they collect at the back of my house, the air is probably as pure as any in Europe; yet, on going into this field, the atmosphere is really tainted with feverish effluvium. \* \* In short, my dear sir, it is utterly impossible for a man so harassed, so fatigued, so shocked as I am every day, to give



you a connected detail of our state. Starvation will be checked, but its consequence—*pestilence*, cannot now be checked by man's efforts; fever accumulates upon us and daily gathers strength, *owing much to the corpses remaining in the houses with the living, in some cases for ten days, unburied.* I fear Relief Committees will never properly meet the evil. *I am sure that fifty pounds expended by a judicious and trustworthy individual on the spot, would do more effectual good than five hundred pounds in the hands of most committees.* Government will meet with much difficulty in this respect, and the poor will not get near what was intended for them. You must excuse this rambling letter, as I know you will, feeling as you do for my most distressing position; but I am most thankful that I am enabled by the contributions of my English friends to do so much.

Yours faithfully,

C. H., Feb. 1, 1847.

R. F. W.

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My dear Sir,—I had the pleasure to receive the remaining half of the £5 notes. I am sorry to say the distress here is assuming a fearful shape. With the exception of the Government supplies, there is no food in the market attainable by the people; and therefore all, both rich and poor, have nothing to look to but the Government store; and should that become exhausted, the consequences will be awful. They come in from distant parts of the district in such hosts, craving for food, without any other place to go to for the supply, that I sometimes am perfectly bewildered. These are the persons who have the means at this moment of purchasing the food. But what a fearful picture is there to look forward to! The little money they had is fast passing from their hands; their oats are all gone; and the low wages they receive will not enable them to purchase food at the present prices. Hundreds are altogether unemployed, and have no means to buy. They are peaceable just now; but they will either starve quietly or die in deeds of violence. Their hunger is making them reckless, and many openly tell me that *they will not starve.* I can scarcely describe to you the daily scenes I have to go through. The moment I show myself in public I am set upon by nearly two hundred beggars, the most abject-looking creatures you can conceive. Many of them with infants at their breasts and children at their backs. A few days, and they come again, but the infants are gone. A poor woman had two children—one died from starvation, and was lying in the room, becoming putrid. She was asked why she did not bury it; she said she was ashamed to beg, and she had not strength to go to her neighbours to ask them to assist her; but the other little "darlint" would soon be dead too, and then she would endeavour to bury them both together. We read of immense subscriptions being raised in England and Ireland, but we receive very little of the benefit here. Small as are the funds you send me, they enable me to do much good.

Believe me, very truly yours,

Belmullet, Feb. 5th, 1847.

A. B.

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My dear ——,—Previous to entering on my official duties this morning, and notwithstanding the bad state of the weather, I walked out about three miles into the country to visit in person some of the cabins of the wretched creatures who flock into this village.

In the first cabin I entered they had just nailed down the lid of a miserable coffin, which contained the remains of a poor boy of twelve years of age, the eldest of a family of five. The parents stated that he had died of hunger; and there was no reason to doubt the fact, for I had but to cast

my eyes on the surviving children, and their unnatural and emaciated appearance gave painful evidence of the truth.

In the next cabin I visited I found a child lying dead upon the bed, with its face uncovered, but with such a calm meek resignation upon its countenance, emaciated as it was, that I assure you it requires nerve to bear such scenes. This little girl had also died of hunger; she had been lying in that state three days; in the same cabin were four or five other children, all doomed to the same end. Here they lay in one heap, to go off together, or to linger out their short period of existence hour by hour, and drop off one by one. They never speak—they never wail. From these children in their house of death there is no outburst, no heart-rending cry for assistance, no energetic supplication for relief. They only look up into your face, and your own heart and feelings tell the rest.

I proceeded on to another cabin, over bog and quagmire, (for few of these cabins are situated on the road,) and I found a young woman 20 years of age lying on a miserable bed, covered with something like a rug, and laid down to die. I inquired if there were no relatives or friends to take care of her, when a young woman stepped forward and said, "She is my sister, sir, we have nothing in the world; we have neither father nor mother, and she will be dead soon," pointing to her sister.

On I went, though the rain was pouring upon me, and got into another hovel, creeping sometimes on my hands. The scene there was perhaps more dreadful than any I had hitherto witnessed. It was the last stage of starvation—the human body shrunk into a lath. In one corner of the wretched cabin lay a boy perfectly naked, on the ground; and near him a woman, whose appearance and condition were beyond description. I am afraid it is too late, but if I can save them it will be performing a great duty.

In another cabin were five little children and a baby, and with the exception of two, all naked; they had nothing to eat, and expected nothing, and I am satisfied a few days more (unless assisted) would have closed their mortal career. The mother is a widow, and had left them to pick turf.

I now returned home, visiting another cabin on my way, and as you may suppose, drenched to the skin; but it is some satisfaction to me to inform you, that with the funds you have been kind enough to remit to me from time to time, I have been the means of saving the families I have above described from immediate and certain death.

Believe me, in haste, very faithfully yours,

Belmullet, February 17, 1847.

A. B.

I should not omit to add that I give no relief in money; what relief I administer is in food; exceptions, however, require some discretion.

Dear Sir,—Please accept my most grateful thanks for your kind letter and truly acceptable enclosure of five pounds, which I received this day. We have now £25, and the promise of a boiler, and hope soon to be able to commence giving some extended relief. \* \* \* The Lord has kept our small funds from failing until fresh aid came. Many must have lain down and died but for the daily supply of a little soup. \* \* \* In a wretched hovel close to our lawn there lives a poor blind widow, with three young children. She and the poor children were lying together on a scanty bed of straw, without any fire or vestige of bed-clothes, and had been fasting from the day before; and they must have died long ere this, had we not fed them. In another cabin which my sisters went to visit a few days back, they found the poor mother very ill; no furniture in the house, except a bed, without any covering; four

ragged children, one in a state of nudity. None of them had tasted food from the day before, and then only a little soup we had sent them. On the damp floor was a heap of stones, which the poor invalid mother, with a face scarlet from illness, was breaking, to earn a few pence. She has since given birth to a dead child, having been injured by such severe work! Clothing is quite a secondary consideration with us now. \* \* \* Many of the children in our school taste no food but the little soup which they get here once each day. The number needing relief here is now increased to 700. Dysentery is almost universal among them.

I am at last exhausted, and my ability, single handed, cannot keep pace with the destitution which surrounds me. The mortality is daily increasing. While I write, the porch of my house is filled with human skeletons, from which the spirit seems ready to wing its way, and make its escape from the horrors of famine. The cry of infants, in vain seeking relief from the cravings of hunger from their starving mothers, is continually assailing our ears while we are at our daily meals. I have a soup-boiler erected in my out-offices, which contains 130 quarts. This is dispensed daily, gratuitously, and solely supported from my own resources; yet it is quite insufficient to stay the wants of those who flock to me.

B., Feb. 11th, 1847.

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Sir,—I have the pleasure to acknowledge the receipt of your letter, covering half of a five pound Bank of England note; and for your Christian liberality I beg to express my thanks on behalf of my starving fellow creatures in this locality. I have considered it better to appropriate this sum to the purchase of pearl barley and rice, as this species of nourishment is more suited to those who are labouring under typhus and dysentery. We are far removed from any town where those things could be obtained for anything like reason, and I have therefore been obliged to send to Cork, a distance of above fifty Irish miles, to procure them; but in the meantime I have sent to Killarney, a distance of twenty miles, for a small quantity, which will reach me this night, and will, I trust, last till the larger supply may arrive. While I write, my porch is crammed with human wretchedness; the cry of poor little babes sinking with exhaustion on their mothers' breasts is wringing in my ears; and famine in its most revolting state is momentarily presented to my view. The female part of my family are frequently detained as prisoners in my house, unwilling to pass through such a mass of wretchedness and importunity. Fever and dysentery are doing their work of destruction to a frightful extent; whole families are prostrated, and seldom recover when seized, for want of proper nourishment to sustain them when the crisis has passed. My house has much the character of an apothecary's shop,—such is the demand for medicine, there being no dispensary in the parish;—and as to the cry for food, my own individual resources, although what might be considered ample on all ordinary occasions, are utterly insignificant when brought to deal with the pressure. The truth is, I am suffering the penalty of residence, having no resident proprietor to share with me the burden; and the evil of middle-men (I mean petty landlords) is telling with fearful and devastating effect. The poor-house of the union is crammed to suffocation; there are, I understand, close upon one hundred and fifty sick in the house: nineteen were reported dead on last board day, leaving a vacancy to that amount, which has been filled up by a selection from one hundred and twenty applicants, many of them fainting at the door, whose deplorable condition baffles description. I have nothing further to add than to express a hope that this unvarnished tale of woe

may reach the ears of other Christian friends, who may be induced to follow your benevolent example.

I am, &c.,

Keumare, Feb. 8, 1847.

D. M.

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Sir,—About three-fourths of the poor of this parish are thrown upon me; and my poor means becoming exhausted, I have appealed to a few English friends; and, with their contributions and some grants from the different committees, I have established a soup-house at my own residence, where I feed daily 300 of the most miserable of the starving poor creatures in my parish. The alarming progress of destitution, which has been fearfully increased by the suspension of the public works, obliges me to make further efforts; and I am about to put up a larger boiler. In order to keep up this, I must rely on the Christian charity of those whom God has blessed with the heart and hand to give. I enter into no details, but may state as a startling fact, that the number of widows in the parish amount to 108, and the orphans to 200; and about three-fourths of these are entirely destitute! If I were to attempt to detail facts, I should not know where to begin or where to end. \* \* \*

R., Feb. 9th, 1847.

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I will take care to expend the sum entrusted to me in food. In truth, covering is as needful as food, as they have pawned everything to keep life and soul together. They have covering neither by day nor by night. A melancholy instance of the nature and extent of our destitution, from the combined assaults of our three grand sources of misery—famine, cold, and disease—was given us in our committee last Thursday, by our dispensary doctor. He called to see a woman in her confinement, not so much to help her as to get rid of the corpse of her father-in-law, which was so offensive, his death having occurred four days before. When he went, she lay in a corner without covering; and the body was as life left it, in a sitting posture, with the elbow resting on something, and the head leaning on the hand. It was putrefying fast. The cholera was nothing, as a plague, to the present visitation. The people are dying so fast that decent interment, a thing most desired by our poor people, is not to be had.

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#### EXTRACT.

O believer! there is ground for much rejoicing and strong consolation in a view of the extensiveness of God's everlasting love.

If predestinating love extends itself to all *degrees*, then they which are poor of wealth may be rich in faith, and a master's servant may be the Lord's freeman.

If to both *sexes*, then the weaker vessel may be a chosen vessel and an heir of the grace of life.

If to all *ages*, then believing parents may have hope of their dying children; they may belong to the election of grace; they may be bound up in the swaddling bands of the covenant of grace; so they are not as without hope for them.

If to all *nations*, then the ends of the earth may look towards Christ (as he is lifted up on the pole of the everlasting gospel) and be saved.

If to all *generations*, then predestinating love is an inexhaustible fountain! crying always, "Is there yet any of the house of the Lord among mankind that I may show the kindness of God unto?"—*Ness*.

# THE GOSPEL STANDARD,

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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### ELECTION.

"Even so, then, at this present time also, there is a remnant according to the election of grace." (Rom. xi. 5.)

Election of God is a truth so distinctly and positively declared in the Scriptures, that nothing but human ignorance, legal prejudice, pride, self-love, or enmity against God and his revealed will, can dispute or deny it.

The Scriptures declare, first, the election of Christ as the elect Head of his church; "Set up from everlasting, from the beginning, or ever the earth was." (Prov. viii. 23.) And when he should appear upon earth it is thus declared of him: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." (Isaiah xlii. 1.) God the Father delighted in Christ as the chosen Redeemer of his people, to save and glorify them.

Secondly, "Elect angels" are spoken of. (1 Tim. v. 21.) By God's election they kept their first estate, and fell not with the apostate angels. Electing and preserving grace will, therefore, be the theme of their song.

Thirdly, the seed of Abraham after the flesh were elected of God to be a peculiar nation, distinct and different in character from all the nations of the earth; "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. vii. 6.)

Fourthly, the Scriptures clearly reveal the election of God's redeemed church and people: "According as he hath chosen us in him before

the foundation of the world, that we should be holy and without blame before him in love." (Eph. i. 4.) "There is a remnant according to the election of grace." (Rom. xi. 5.) "The election hath obtained it, and the rest were blinded." (Rom. xi. 7.) This election of God is an act of distinguishing love and of sovereignty, irrespective of any goodness whatever in the creature. It is eternal, personal, absolute, immutable, unconditional, and in Christ. But the glories of election consist not only in the act of God's free grace and immutable love, but in what it elects unto. It elects unto grace and glory,—all needful grace here, and eternal glory hereafter. All spiritual blessings and eternal life are, therefore, secured to the elect by the act of election. Election not only elects their persons, but elects them unto all grace-blessings in this life, and eternal glory in the life to come. The Lord, therefore, "gives grace and glory," (Ps. lxxxiv. 11,) because he has elected the partakers of them thereto. How impossible, then, for one of the elect to come short of that grace and glory! For we must bear in mind that election is the act, not of man, but of God, who cannot lie, err, nor change. Election once passed must remain immutable.

But let us notice a few things unto which the elect are elected.

1. They are elected unto divine *calling*: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9.) "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. viii. 28.) From this we learn that effectual calling is the fruit of eternal election, and the work of God the Spirit. According to this electing purpose, at the set time, Saul of Tarsus, on the road to Damascus, is suddenly called to be Paul the Apostle; and the Philippian jailor called to be a saint. And every elect sinner at God's set time is called with a holy calling out of darkness into light, and from the kingdom of Satan to the kingdom of Christ. Some are called sooner, and some later, as John and Jeremiah from the womb, and the thief on the cross an hour before his death; but not one of the elect shall fail in due time to be called, because they are elected thereto.

2. They are elected unto *conformity to the image of Christ*. "He also did predestinate to be conformed to the image of his Son," to suffer with him that they may be glorified with him, for it is given to them by electing love to suffer for his sake: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. i. 29.) To suffer the persecution of enemies and endure the blows of both real and professed friends; to suffer tribulation of mind; to suffer Satanic temptations and fiery trials of faith; to suffer the motions of sin, and the carnal mind working in the flesh; to suffer soul-barrenness and divine desertion, coldness, and deadness; to suffer bodily affliction and temporal adversity. To suffer all these in a variety of ways and in different degrees, but all sent or permitted in loving-kindness and for good,

is a paradox which the world can neither understand nor believe; but electing love hath predestinated every vessel of mercy unto these things for their good and God's glory.

3. They are elected unto an experimental enjoyment of the blood of Jesus Christ: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." (1 Pet. i. 2.) Thus they are elected to experience, by the sanctification of the Spirit, Christ and his atoning blood.

4. They are elected to the *adoption of sons*: "Having predestinated us to the adoption of children by Jesus Christ." (Eph. i. 5.)

5. They are elected unto good works, and to a righteous life and conversation, not as works of merit or of justification, but as fruits of the Spirit, *adorning the doctrine of God our Saviour*: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.) "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John xv. 16.) The saints being elected unto good works, do, notwithstanding all their failings, and the sensible feeling of their utter unworthiness in self, compared with the world lying in wickedness, live a holy and righteous life, and spend the time of their sojourning here in fear. They are, therefore, called the righteous nation which keepeth the truth, and shall enter into glory at last.

6. They are elected unto *salvation*: "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." (2 Thess. ii. 13.) "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. v. 9.)

7. They are elected to *eternal life*: "As many as were ordained to eternal life believed." (Acts xiii. 48.)

8. Christ elected from among his disciples twelve apostles, and the evangelists to write his gospel, and all the preachers he sent forth to preach it. He also elected Wickliffe to commence the Reformation in England against Popery; and Luther for Germany, Calvin for Geneva, Knox for Scotland, the reformers for England, Bunyan for Bedford, Huntington for London, and Gadsby for Manchester.

Thus we see the gracious act of God's election infallibly secures all grace-blessings in this life, and salvation and eternal life in the life to come. Now, if election had not secured these glorious blessings, they would all have been conditional, and might all have been lost, and the possession of them too. But God's gracious election hath eternally secured all the blessings and the blessed.

Now, God's election is not only believed in by the children of God, but when the Spirit blesses the soul with a little hope of interest in it, and shines upon the doctrine of it with light and unction, it is received into the heart and affections as a precious and solemn truth; and it will humble the heart, and cause praise and thanksgiving to God for revealing his electing love. But

Pharisaism, universal charity, and self love, hate it, and Hart gives the reason :

“Why so offensive in their eyes  
Doth God's election seem?  
Because they think themselves so wise  
That they have chosen him.”

Preston, March, 1847.

JABEZ.

NOTES OF A SERMON PREACHED BY MR. KERSHAW,  
AT BEDWORTH, ON TUESDAY EVENING, OCTOBER 27, 1846.

(Taken down in Shorthand.)

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.” (1 Peter iii. 12.)

The Apostle Peter begins this Epistle by mentioning that great and glorious doctrine of the everlasting gospel—the particular, everlasting, and electing love of Jehovah the Father. He commences with a divine and experimental question, with the truth as it is in the Lord Jesus Christ; and then proceeds to its particular effects, bringing forward sundry exhortations which are blessedly adapted to meet the feelings of the Lord's living family who are living in the enjoyment of God's precious truth.

Doctrine in its own place is blessed and precious; it is heart food, heart comfort and consolation. But we cannot live upon God's blessed truth unless we taste it, handle it, and feel its solemn importance and blessed reality. With the enjoyment of God's precious truth in our hearts we shall be constrained to live to his honour and glory, and the precepts and exhortations of the word will become as meat and drink to our souls.

The chapter whence our text is taken principally contains exhortations. But, not to be tedious in our introductory observations, we will come at once to the subject in hand.

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.”

I. I would take notice of *the character of the righteous.*

II. *The prayer of the righteous, which the Lord hears.*

III. *The declaration, that “the face of the Lord is against them that do evil.”*

I. We are to take notice of *the righteous.* But where can we find a just and righteous man? Such a man cannot be found as we stand in relation to the first Adam. The assertion is broad and pointed, but it is true. The Lord himself looked down from heaven, to see if he could find any that did good and that sinned not, and he found none—none righteous among the fallen sons



and daughters of apostate Adam—no, not one. All flesh has corrupted its way. Man's very nature is contaminated with sin. He is born in sin and shapen in iniquity. His heart is carnal, and is enmity against God. The thoughts and imaginations of man's heart are evil, only evil, and that continually. It is therefore vain for us to think of finding a righteous man on these grounds.

Yet there *are* righteous men, and the eyes of the Lord are upon them. And these souls are constituted righteous in God's sight as they stand in union with the Lord Jesus Christ, and as interested in his redemption. Christ is the Second Adam; and there is no way whereby the guilty sinner can be constituted righteous, and be accepted in God's sight, but as he stands interested in the glorious Person and the perfect obedience and blood-shedding of the dear Redeemer.

God's law is a just and holy law. Its requirements are just; and it demands righteousness, uprightness, and perfection in nature, in heart, in thought, in word, and in action. And where that uprightness and perfection are not found, all that the law can do is to curse and condemn.

But this perfect obedience can never be found in us. You that are born of God, and know that in yourselves dwelleth no good thing, feel that in God's sight you are altogether as an unclean thing, and that all your righteousnesses are as filthy rags. You must therefore have a better righteousness than your own, or sink to rise no more.

But in the Lord Jesus Christ there is that perfection which the law demands. If we look at his nature, he was "holy, harmless, undefiled, and separate from sinners." His heart was holy, his thoughts were pure, and perfect grace was poured into his lips; beauty and perfection shone in all he did and said, insomuch that the eyes of Divine Justice in the holy law were upon the covenant Head—our Elder Brother—from the manger to the cross. His thoughts were watched. His actions were marked. His words were listened to. And God solemnly exclaims concerning him, that he is "well pleased for his righteousness' sake. He hath magnified the law and made it honourable." Thus the law has been honourably and gloriously fulfilled by the dear Redeemer—observe, not on his own account, but as the covenant Head of his mystical body—the Bridegroom of his chosen bride. And this he did in his active obedience to the divine law, for his church and people; and it is by the act of Jehovah imputed and made over to poor sinners.

Now, the word of God abounds with demonstrative proofs of these things, but time would fail me to refer to more than two or three.

Paul, speaking of the righteousness that is by faith, says, "Of him are ye in Christ Jesus." That is, loved in him, saved in

him, complete in him, and accepted in him. "Of him are ye in Christ Jesus." And this Jesus Christ is made of the Father the wisdom of the elect, to guide and direct them, and their complete righteousness, sanctification, and redemption. He is "of God made unto us wisdom, righteousness, sanctification, and redemption." I was going to say that this text is a cluster of the sweetest gospel grace that we have in the Scriptures. Our righteousness, you see, is not to be found in ourselves—it is in the Lord Jesus Christ. And these things are of God.

"Surely shall one say, in the Lord have I righteousness and strength." Now, why is this spoken in the singular number? Because it is the language of Christ's spouse. Jesus has not two brides, and he hates putting away. It is the bride that speaks, and says, "Surely in the Lord have I righteousness and strength." In myself indwelling sin makes me sigh and groan; my hard heart and short comings bow down my head with trouble. But by looking to Christ by faith the soul is cheered and animated, and says, "Surely in the Lord have I righteousness and strength,"—righteousness to justify me, and constitute me accepted in the sight of the Lord.

This righteousness enjoyed by faith, makes the church to sing, "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."

"And lest the shadow of a spot  
Should on my soul be found,  
He took the robe the Saviour wrought,  
And cast it all around."

Do you, my friends, desire a righteousness like this? The Saviour said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." There was a time when Saul of Tarsus went about like the rest to establish a righteousness of his own, by his prayers and alms deeds, zealous for the law and the traditions of the fathers. He was wrapped up in it, and rested in it. But when Jesus met him on his way to Damascus, and when in the power of the Holy Ghost the commandment came, "sin revived, and he died." What a wretch he was in the sight of God's holy law, looking at that law as in a looking-glass, and viewing himself to see what a vile, guilty wretch he was! The Lord stripped him there, and emptied him of self and self-sufficiency. Then he could say, "What things were gain to me, those I counted loss for Christ." I do not know that there is a passage in the Bible that I have more upon my spirit than the third chapter of Philippians, verses seven and eight. Then the words of Paul in the ninth verse, how many of you have felt them? "And to be found in him, (in Jesus,) not having mine own righteousness, which is of the law; but that which is through the

faith of Christ, the righteousness which is of God by faith." This is sure to be the soul-breathing of every poor sinner that is under divine teaching. "The just shall live by faith." They shall look from themselves to the dear Redeemer, and so rejoice in him as their law-fulfilling Righteousness. "Blessed is the man unto whom the Lord will not impute sin, but righteousness."

The doctrine of imputed righteousness is contemned and slighted by some persons, because they say it does away with inward holiness. But it secures inward holiness. It is impossible for a poor sinner to enjoy righteousness in the Lord Jesus Christ, as the law-fulfilling Righteousness, and rejoice in him as such, without his being made a partaker of divine grace and having a principle of holiness in his soul.

Some may say, "I have gone on very well so far, but now you leave me behind; when you contend for holiness in the soul, I am afraid I have it not."

When a sinner is born again he is made a partaker of the divine nature. Christ took our nature in the womb of the Virgin, and in our nature he suffered, bled, and died. He entered heaven with our nature, and John saw him as "a lamb that was slain." He wears our nature still; our nature is gone to glory in union with the Lord's divine nature; and in regeneration every spiritual child is made a partaker of the holy nature of the Lord Jesus Christ. And where that divine principle is implanted in the soul of a poor sinner, he shall certainly go to heaven. "He who sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren,"—bone of his bone and flesh of his flesh.

"But," says the child of God, "I want you to prove it."

Well, we will try to do so. Every poor sinner who is born of God is made a partaker of divine grace in regeneration, and he will feel somewhat as follows:—Where there is the grace of God in the soul, there will be a hatred to, and an abhorrence of sin. And where there is a hatred to sin, there will be a forsaking of our sin and a coming out from ungodly connexions. This is the grace of God, and is a holy principle. The grace of God "teaches us to deny ungodliness and worldly lusts; and that we should live soberly, righteously, and godly in this present world." So that where this grace of our Lord is given and the divine nature implanted, there will be a fleeing from sin as from a pestilence.

But to come more closely to the matter still. If you and I are real living souls spiritually, and partake of the divine nature of the Lord Jesus Christ, we shall hate to feel that sin which dwells and works in us, which our nearest and dearest friends know nothing of, but is known only to God and ourselves. Yes, where there is the grace of God, a divine principle is implanted, and that precious soul hates his own vain thoughts, because of the sin that dwells within him and works in his mind. Then follows a mourning before the Lord; and this is from the grace of God that is in the soul. He hates

and abhors himself, and becomes his own burden and trouble, because of sin that lives and works within him.

Souls thus circumstanced know not where to go; but wherever they go these feelings and the Lord's grace go with them. God's grace is in their hearts, and he will take them to glory.

"The eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil."

Now, when this divine nature is implanted in the soul of a sinner, it will be evidenced in another way. There will be holy desires, and pantings, and breathings after the Lord Jesus Christ. There will be a desire to be conformed to the image of Christ,—a concern to have the mind, likeness, and spirit of Christ; and they will anxiously wish to live to the honour and glory of that precious Jesus who is the Ground and Foundation of their hope. This gives the following particular evidence of a righteous man: "He that doeth righteousness is righteous." "No man gathers grapes from thorns, or figs from thistles."

I make nothing of those who have got doctrine in their head, and never feel soul-humility at the feet of Jesus. They do not feel their need of the blood of Jesus to cleanse their souls, nor of his righteousness to justify them. They do not love to glorify him with their bodies and their spirits, which are his. True religion produces its own effects, and those are to honour and glorify the Lord.

II. Leaving the first part of our subject, namely, the *character* of the righteous, I will call your attention to their *prayer*. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers."

Let me make a few remarks upon *prayer* itself. In reference to prayer there is an important distinction to be made. It is one thing to *say prayers* and another thing to *pray*. We may buy prayers, say prayers, and make prayers, yet never pray at all. I put the question thus, for I wish you all to think how a man may learn prayers by rote and repeat them night and morning, yet unless the words of those prayers be felt in the heart and soul of him that prays, he does not truly pray. We may have a prayer-book, and read prayers in church or chapel, or before our family, or by the bedside of a sick friend; but however good and weighty the words in themselves may be, if they are only read and heard, and not felt in the souls of the persons engaged therein, it is not prayer. The Pharisees made long prayers, but God says they drew near to him with their mouths, and honoured him with their lips, but their hearts were far from him. It is mockery to repeat words to God in which we have no feeling.

It is to be feared that in these days we live among many who are only sayers of prayers, and never pray.

But our text speaks of *true* prayer: "His ears are open unto

their prayers." To come, then, to this true prayer. Prayer is the breathing of the heaven-born soul after God. It is the immediate effect of the fulfilment of that solemn promise—that very solemn and needful promise: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications." Now, the Lord pours his Holy Spirit into the soul of us poor sinners; and that Spirit convinces us of our sin, makes us see and feel our wretchedness and misery, and leads us to see where those blessings are of which we stand in need, so that we pour out our hearts and souls before the Lord in earnest fervent prayer. Thus true prayer is the spiritual breathing of a poor sinner before God.

Paul was a Pharisee of the Pharisees, and made long prayers; but he never prayed at all spiritually while a Pharisee, and God never acknowledged him as a praying soul. But after the Lord met him on the road to Damascus, and the Holy Spirit—the grace of God—had taken possession of his soul, he truly and spiritually prayed to the Lord. And the Lord spake unto his servant Ananias and said, "Go thy way, and thou wilt find one Saul of Tarsus, for behold he prayeth; and speak such words to him as I shall tell thee." But Ananias was afraid, and answered, "Lord, I have heard what evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name: why send me into the paw of this Benjamite—this ravening wolf?" But the Lord said unto him, "Go thy way, he is one of my chosen; and I will tell thee something more, he is a praying soul." Ananias was ready then to say, "Bless thy name, I will go if there is a cry in his heart for mercy."

To this day, when the grace of God arrests a poor soul, that soul begins to cry. And God's religion, that will stand the test of life or death, and the judgment of the great day, begins in the language of the poor publican, "God be merciful to me a sinner." God's religion in the heart of the dear family of faith is, "God be merciful to me a sinner." On a dying bed and on the banks of Jordan it is the same. So that in true prayer there is a confession of our sin and guilt, there is a coming before God guilty and condemned, and there is a calling upon him for mercy, for help, and for deliverance. And as the Lord moves by his Spirit, the souls of the saints go after him. Thus you see "the eyes of the Lord are over the righteous, and his ears are open unto their prayers."

Thousands of true prayers go up to God when there is not a word spoken. What! pray to God without words? Yes; and if you know not this, you never truly prayed. We will just look at one text, and I have thanked God many a time it is in the Bible. It is in the eighth chapter of Romans: "For we know not what to pray for as we ought." We are such dark, ignorant wretches, such bewildered creatures, when we come before the Lord, that we know not what to say nor how to begin. We cannot put our feelings into words if our salvation depended upon it. But the Holy Ghost,

as a Spirit of grace and supplication, "helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Therefore real prayer to God is in the heartfelt sigh, and groan, and moan, arising from a sense of our sinfulness, vileness, weakness, and helplessness. I would come lower still; for the Psalmist says, "All my desires (the desire of my soul, when there are no words) all my desires are before thee, and my groanings are not hid from thee. Thine eyes are over me, (over the desires of my heart,) and thine ears are attentive to my sighs and groans."

Many a time, as the dear child of God is moving about his house, or going over his farm, or engaged in his business, he ponders these things over in his soul. I like pondering Christians better than great talkers. When he is pondering in his soul before the Lord, and feeling his own sinfulness, weakness, unworthiness, worthlessness, and vileness, and says in the very feeling of his mind, "Ah! Lord, thou knowest what a vile wretch I am; thou knowest what a weak helpless worm I am; thou knowest my heart; thine eyes are upon it, and thou knowest I cannot do what I wish to do"—there is more prayer in that "Ah, Lord!" than there is in a million words; and that very "Ah, Lord!" enters into the ears of the Lord God of Sabaoth, and is accepted as true prayer. The Psalmist says upon this very subject, "Let the sighing of the prisoner come before thee. According to the greatness of thy power, preserve thou those that are appointed to die." Come, poor soul, the Lord heareth all thy sighs, and all thy groans and breathings after himself; "He regardeth the prayer of the destitute, and will not despise their prayer." O what good things and what encouraging things for the Lord's family that are panting after him!

*(To be concluded in our next.)*

## THE SON OF GOD AND HIS LOVE.

By J. RUSK.

"The Son of God, who loved me, and gave himself for me." (Gal. ii. 20.)

*(Continued from page 100.)*

### II. *The love of the Son of God, and how it is to be known.*

Paul says, "He loved me." Was his love to Paul the love of the Son of God by incarnation only, or by his deity? I answer, By his deity. But is there any thing said of the love of the Saviour as man only? There is; for when the young man in the gospel came to Christ with, "Good Master, what shall I do that I may inherit eternal life?" it is said that "Jesus, beholding him, loved him." (Mark x. 21.) But we are not to understand from this any more than a natural affection. It was not the same love as that to Paul, "He loved me, and gave himself for me."

Charity, or love, is applied to each Person in the blessed Trinity.

1. To the Father; "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

2. To the Son. It was a voluntary act in the Son to be delivered up of the Father to Divine Justice for us all. Therefore the love of the Son was inexpressible and inconceivable, when we consider what he had to go through in order to make a way for the display of his love.

As fallen sinners in Adam the first, we became obnoxious to God's law, "Children of wrath even as others;" and God is of purer eyes than to behold iniquity. Then there stood also in the way the multitude of sins committed by all the elect, from Adam down to the end of time—original and actual, innumerable, vile, and abominable—sins in thought, word, and deed. And the Son of God "was made sin for us, who knew no sin" himself. He became responsible for the whole. He took all upon him and carried them to the cross, where they all met upon his head. Add to this the wrath and divine vengeance due to sin, which must be paid by him, the Substitute, to the Justice of God. This wrath fell with all its weight on his sacred head. He was looking forward to this in the garden of Gethsemane. Hence we hear this mournful language: "Now is my soul troubled, and what shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." "My soul is exceeding sorrowful, even unto death." He sweat as it were great drops of blood, and an angel came from heaven and strengthened him.

Now, you see that, as he became our Substitute, he stood in our law place; and what was due to us fell upon him, for he that became Surety smarted for it. "It pleased the Lord to bruise him; he put him to grief, and made his soul an offering for sin." When the Saviour stood at Pilate's bar, therefore, he had nothing to say, being the public Head and Representative of all the chosen family. Then was fulfilled that prophecy by the prophet Zechariah, "Awake! O sword, against my Shepherd, against the Man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones" to preserve and protect them, instead of destroying them. This was the last onset. All the powers of earth and hell were against Jesus in their fullest rage and malice—devils innumerable, ungodly reprobates, both professors and profane, with many of the elect, also, who were dead in trespasses and sins, that ignorantly fought against the Friend who at that very time was suffering for them. But this love endured all, and these many waters could not quench it. It was eternal and everlasting love.

You need not wonder now, that the Apostle Paul should break out with saying, "He loved me." No; for when a man believes

these truths, being applied to his conscience by the Spirit, he will make the same exclamation. This I know by blessed experience.

The Lord conquered every foe upon the cross, therefore with his last breath—after enduring all they could lay upon him, with the hiding of his Father's face, which tried him to the quick—he cried with a loud voice, "It is finished, and gave up the ghost." O what wonders love has done! for "he led captivity captive, and received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them."

Let us now enlarge a little, for it is sweet to dwell upon the blessed benefits of this love of the Son of God. It is plain that what Daniel prophesied was now fulfilled. "Seventy weeks are determined upon thy people, to finish transgression." Sin is the transgression of the law, but we are now delivered from the law by the Law-Fulfiller, who magnified it, and made it honourable. So Christ hath finished transgression.

He made "an end of sin," also, for "he put away sin by the sacrifice of himself," and "removed the iniquity of that land in one day." Now, if transgression is finished, and an end made of sin, there can be nothing left for the sinner to pay to the Justice of God.

He made "reconciliation for iniquity;" so when this took place we were reconciled to God, though at the time we were enemies to him. Hence Paul says, that "while we were yet enemies we were reconciled to God by the death of his Son."

He brought in "an everlasting righteousness," which he wrought out in his holy life and death. This righteousness far exceeds what Adam's could possibly be, because Adam's righteousness was only the righteousness of a creature, but this is the righteousness of our Creator—Jehovah. "This is the name whereby he shall be called, the LORD our Righteousness." We are not speaking here of Christ's righteousness as God. That is incommunicable, and belongs only to Deity. But we are speaking of a righteousness wrought out by our nature in union with the Son of God. Sonship stamps an eternal dignity upon this righteousness, and makes it efficacious. And it was necessary that it should be so; for as man he yielded obedience to every command that his heavenly Father gave, he "became obedient unto death, even the death of the cross;" and as God he merited; therefore what great merit there was in his suffering! not only to deliver the elect from eternal wrath, but to raise them up to the heights of glory above, where the righteous shall shine like the sun, in the glory of their Father's kingdom for ever and ever.

But, again, "To seal up vision and prophecy." Visions and prophecies before Christ came all pointed to him. But when he came, all after-pretensions were nothing but deception; for he sealed up "vision and prophecy."

"But," say you, "the Jews still disbelieve him, and are looking out for a coming Messiah."

Yes, but they are well convinced that every mark of the



Messiah was upon Christ; and maliciously, blasphemously, and presumptuously they did, and do fight to this day against the Son of God. When he came, he proved his mission clearly, and sealed up vision and prophecy.

Lastly, "To anoint the Most Holy." God's family, when called by grace, are called holy people; "They shall be called, The holy people." (Isaiah lxii. 12.) This is because they are partakers of the Holy Ghost. Nevertheless, there is only a *measure* of the Spirit given them to profit withal. (1 Cor. xii. 7.) But not so with the Lord Jesus Christ; for the Spirit of God was *without measure* upon him. He was "anointed with the oil of gladness above his fellows." Notice how Paul brings it in, "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. i. 8—9.) Thus Christ is the Most Holy.

1. Jesus is the Most Holy as the Anointed of God; "Holy, harmless, and undefiled—separate from sinners;" and in having the Spirit without measure, while we only have a measure, or manifestation, of the Spirit.

2. He is the Most Holy, because his human nature was and is united with his divine Person. But if he is not equal with the Father and the Holy Ghost, how could he with propriety be called the Most Holy? Hannah in her song will confirm what I have said; "There is none holy as the Lord: for there is none beside thee: neither is there any Rock like our God." (1 Sam. ii. 2.)

Thus, all that Daniel and the prophets prophesied came to pass; for "to Him gave all the prophets witness."

(To be continued.)

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## HEAVENLY TEACHING.

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My dear Friend,—The blessing of the Lord be thy portion, and the lot of thine inheritance. In hope that the Spirit of God dwelleth in thy heart, grace, mercy, and peace be multiplied unto thee.

We thank you for your kind letter received; and are glad, after an absence of several years, to hear that you are still in tolerable health and comfortably settled in life; and, above all, that you seem still to be in search after the truth and a feeling acquaintance with the blessed power thereof in your heart and conscience. This is far better than all; for thousands there are who live contented with the knowledge of the letter of truth only, and die ignorant of its power; and there are tens of thousands who live and die ignorant of the letter and power thereof too.

O! my friend, what a mercy it is to be taught of God! for those only are taught aright. And all true, real, and vital knowledge of God and of the Christ of God, the true Messiah—his love, his blood,

his righteousness, his sufferings, his death, his resurrection, his intercession, his truth, his word, his will, his sovereign, saving, reigning, conquering grace,—is only attained by the revealings, and life-giving and soul-comforting operations and quickening influences of God the Holy Ghost, felt within the breast. And he who dies ignorant of God and his righteousness thus revealed and made known to his soul, whatever be his attainments or his knowledge in divine things—though he can speak, and pray, and preach, and write, with the tongues and gifts of men and angels—will die in his sins and be lost for ever at last. Under a conscious, feeling persuasion of this within, my soul trembles and rejoices too. Though a man may be taught of God to fear, love, serve, and obey him, yet, if his praying, or preaching, or writing, be not of the Spirit's inditing, his labours will be all unavailing in the sight of God, and they will not comfort the church; they may please the ear and tickle the fancy, and this may be often taken for real soul comfort. God is a Spirit, and can only be known in the Person and work of Immanuel. Thus to know him by feeling experience, O how blessed!

A true knowledge of God and of Christ, of his will, his word, his ways, his great salvation's power, and a faith's view of his glories also, are maintained, and still increased within, by the same divine energy, and sovereign, efficacious, and almighty operations and influence, while, and in proportion as, the soul is divinely held in sweet, solemn, secret, and near communion and intercourse with him, Zion's best Beloved and Friend, her King immortal, eternal, invisible.

And as to the blessed effects produced by this saving knowledge of God, of Christ, and his great salvation, seen without and felt within, language fails me fully to describe them. Let those whose consciences know the power of atoning blood unite their joyful Amen, and join the holy triumphs of my soul in the sweet reflection thereof. Love, joy, and peace in the Holy Ghost contain the substance of the whole. O ye martyrs of our God, ye ransomed choir triumphant above! O ye his sealed ones below! O ye gates of Zion! O my soul! Bear your united witness to the truth of this report, these flowings of my heart. Let the beams and walls of my dwelling, let the trees of the field, let the gloomy shades of night, let the morning, noon-day, and evening light, witness to my love to Jesus, my desire to love him more, my groans and sighs for a still further and further feeling knowledge of God, of Christ, of his blood, his righteousness, his sovereign saving grace, his Spirit's teachings, his power, and to see and feel the glorious wonders he can do, according to the desires of my heart. Such are my sorrows and joys, my desires to come forth full of grace and truth, as my Lord came forth from the wilderness, to his immortal honour below, and to crown his lovely head above.

Thus, and for this end and purpose, the dear Lord did, by his Spirit, raise up such a vehement crying in my soul to him for

mercy when first convinced of sin, as I shall never forget. And law terrors increased, until my cries prevailed to bring his pardoning mercy into my breast at the foot of the cross; after which the tone of my crying was changed, and hope and joy did now and then, after the transport and vision had a little withdrawn, mingle with my groans and sighs. This did wonderfully bear me up amidst all my suspicions, doubts, fears, hardness of heart, wanderings of mind and affection, rebellious and hard thoughts of God, &c., which did many years after cause me to walk for the most part in thick darkness and gloomy despondency such as I cannot describe; till overtaken with a long treacherous calm, my benumbed soul could rest in the form of godliness without the power, and I prided myself inwardly in that my outward life and walk were consistent, so that I thought no one could justly accuse me, and as I would keep up my attendance on the outward means, no one could know the state of my mind, and I should be saved at last.

In this state I went on for some time, still growing more and more hardened and callous in my feelings, and more and more careless about eternal things, till I felt it hard work indeed to keep up my attendance; and so I should have remained to this day, had my dear gracious Lord permitted me so to have gone on. But no; he had designed better things for me. My heart and soul melt now while I record it. Bless his dear name! I long to glorify him below, and hope to praise him above to all eternity.

The set time to favour me again now drawing nigh, my troubles increased, my sins abounded, guilt flashed in my face and racked and tore my conscience asunder. A fearful looking-for of judgment and fiery indignation, which will devour the enemy, surprised me. The terrors of hell got hold upon me. God's tokens abroad shook every nerve I had. My sins within made me tremble. The form without the power would not do for me now. Rest any longer I could not find. "Lost! lost!" still sounded through my soul, go where I would, or do what I would. For mercy I tried to pray; but my prayers bounded back again and drenched my heart with redoubled sorrow.

"O the dreadful folly of listeping to Satan's devices! O the fearfulness of a becalmed, backsliding state of soul! O the terrific consequences thereof! O that I could not have ceased to watch and pray! O! who can tell my agonies of soul, or sympathise with me in the sorrows I endure? Lord, do have mercy this once. Thou canst, if thou wilt. Do, Lord, save me. Reveal thyself again to me. Turn thou my captivity. Restore me, heal my backsliding; and let me not wander from, nor sin against thee any more. Rather let me die at thy dear feet. Do turn thou to me, and bless me once more, and commune with me; and let me feel the power of thy pardoning, cleansing blood, and thy saving grace within. Lord, I am unworthy of thy favour. I have sinned against thee; but thou art merciful. Do let me feel it within.

Do pardon me freely, for I have nothing to pay; and give me grace to give thee all the glory."

Thus cried my soul day and night while awake, till I was weary and quite spent out, that I might henceforth know how bitter and heinous a thing it is to sin against the Lord of hosts; till at length, I suddenly felt myself constrained to cry once more, and girt about with a power which I can never express, and a going out of my soul with the words, so that while my lips moved, my heart echoed back, "Though thou slay me, yet will I trust in thee." Then did my soul cling to Christ and embrace him around, even as a drowning man would cling to a rope thrown to him for his safety and deliverance. Then did hope, and joy, and peace, so sweetly begin once again to spring up in my mind, that my heart danced before the Lord with real gladness, and I begged of him, if it were his dear will, to take me to himself that I might not sin against him any more.

Thus was my captivity turned once more, and the way opened again for my soul's access and approach to God, and a worthless worm encouraged still to wait upon him and trust in his name. Thus, and by repeated acts of loving kindness since, his name, his blood, his righteousness, his Person, his free grace salvation, his honour, his favour, continual intercourse with him, to be continually receiving from him and giving him continually my heart, my all, in return, are become so precious, and the employment so desirable, that I cannot live when my sins do thrust me at the least distance from my best Beloved; and often they do, so that I cannot enjoy the divine favour as heretofore, nor see his face, nor feel his grace, nor cast my sins, my cares, and the burthen of my fears and woes upon him, and find rest at his dear feet, refuge in his wounded side, pardon and peace, and health and cure in his blood, and shelter in his righteousness here below, nor feel a lively persuasion within that I shall reign with him above, where time and sin are known no more.

For this cause the far greater part of my worthless life is spent in groans and sighs to the God of my salvation, to obtain all the desires of my heart. And yet my Lord delays giving them me. His reasons for the delay are good. My soul knows them well, and would be obedient and submissive to his dear sovereign, gracious will, in all things; and be still and patient beneath every stroke of his fatherly, chastening rod, knowing well I deserve every stroke he gives, and more. But my fretful heart still pines away while the vision tarrieth, nor can I help it.

You say you are "glad to hear that the Lord continues to feed me in green pastures; for by these things men live, and these things are the life of our spirits," &c. My dear friend, "to the hungry soul every bitter thing is sweet." The Great Shepherd often puts his sheep on short bitings till they are almost starving with hunger, to chastise them when they stray from him, and to sharpen their appetites for divine things. Then, because they shall not quite die for want, nor be swallowed up with over much grief, he is

pleased just to lead them forth into the green pastures of his promises, his love and grace, to feed beside the living streams of bleeding love and mercy and divine consolation, to strengthen, comfort, encourage, and revive them a little, and to prepare them for fresh troubles, fatigue, and scenes of woe and sorrow, during their march through the wilderness below. Then he commands them forth, and bids them go forward and prove his own promise true—"In the world ye shall have tribulation, but in me peace." So that those who would enjoy the peace of God must wade for it through tribulation, and much tribulation, too, or live and die without it. This I have learned by experience. It is only attainable by a living faith in exercise in the dear Redeemer. And when it is attained, it only abides within while divine communion and fellowship are enjoyed and kept up with the Father and his Son Jesus Christ, by the power of the Holy Ghost. This also I have learned by experience, and do know what the peace of God and its sweet effects are when I feel them; and I do feel them sometimes, and can say before God, who knows my heart, that it mingles such a solemn sweetness oftentimes with the bitters that fill my cup of woe, as makes my soul bend to divine sovereignty and rejoice in my portion.

But if any of the followers of Christ should take it hard because they are not thus favoured, let them cease from the lightness and foolish maxims of worldlings, hold earthly things with a loose hand, and watch unto prayer; for "this kind goeth not forth but by prayer and fasting;" not fasting from food, but abstaining from fleshly lusts, that war against the soul.

If any should envy me, let them feel the cross I have to bear, know the sorrows of my heart, and press forward through trials too keen for flesh and blood to endure, to obtain the favour. Lord, provoke thine own to emulation, nor let thy dear weakling be discouraged, for the vision shall come; and grant the favour to whom thou wilt.

Should any call in question the reality of what I say, my God, be thou a witness between them and me. To thee I appeal, and would learn to cease from man, whose "breath is in his nostrils."

Or should any of the Lord's family be encouraged and comforted through what I have written, my soul shall rejoice and give the God of my salvation all the praise.

The constant cry of my soul now is, "Jesus, reveal thyself to me. Hold thou me up and I shall be safe. Let thy grace be sufficient for me, and thy strength be made perfect in my weakness. Turn thou my captivity; bring my soul out of prison that I may praise thee. Cleanse my conscience, and keep it cleansed, with atoning blood. Expand my heart, enlarge my mind, give me a door of utterance, strengthen my faith, and deliver me from spiritual wickedness in high places. Come once more, and commune with me; give my soul freedom and liberty with thee; yea, access to, and power to prevail with thee. Grant me wisdom from above. Let the power of the Highest rest upon me. Let thy love be shed

abroad in my heart, and be the spring of all my thoughts, words, and actions; and sweeten every morsel I partake of. Move, and melt, and break my hard, rocky heart with thy free mercy; and draw my affections and bind them to thee, thou dear Christ of God. Pardon my sins, my wanderings, my doubts and fears, and help me to believe, and trust in thee. Heal my backslidings; put my tears into thy bottle; remember me for good; fill my soul with light, and life, and wisdom, and joy, and comfort divine. Divide unto me a gracious portion of thy Holy Spirit. Give me peace within, grace to glorify thy name, and power to spread abroad thy fame as my soul desires. Let nothing intrude to break my communion with thee. Grant me grace to persevere; save me till safe with thee above. Give me thyself, for less will not satisfy the cravings I feel within. Thou hast given thyself to me, and I have given myself to thee; and I shall not be satisfied until I awake in thy likeness to sin no more. Thanks be to God for his unspeakable gift. How vain are earthly things! Thy presence my soul desires and esteems better than life."

These are the true and sure effects of a true and saving knowledge of Jesus, the true Messiah, very God and very Man in one Person, Immanuel, the Christ of God, the covenant God of Israel. The soul who by precious faith has beheld his glory, like Esaias, cannot help but speak well of him, desire still to see his glory, and press on to obtain a further knowledge of him; and esteem all things but dung and dross for Christ. And the more his people know of him the more they will love him.

O blessed knowledge! O blessed effects of knowing the dear Lord Jesus, whom to know is life eternal! O! blessed are the men who feed on covenant love, and bring forth fruit unto God, to whom it is the life of their spirits to hold communion with him. However few they may be, if we should be found among that little number, it will be well. You say there is a needs-be for all our trials. It is true. And when they lead the soul to God, they are blessings in disguise. God Almighty sanctify our every loss, and cross, and trial, to our good and to his immortal glory, and bind us for ever to his bleeding side.

The grace of God which bringeth salvation be with you; then shall ye know, if ye follow on to know the Lord. Adieu!

Yours affectionately in hope of eternal life,

Bedworth, January 7th, 1847.

G. T. C.

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### THE GOOD OLD WAY.

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My dear Friend,—I was not surprised at hearing of the death of ——. I expected it long before it occurred. Happy soul! She has no groans, sighs, or tears now. She now enjoys the sweet presence of her God and Saviour. She beholds his glory now, and casts her crown at his feet, filled with peace and love.

But you and I, my friend, are still in the wilderness,—a land of deserts and of pits, of drought and of the shadow of death. This

is a land that no man passeth through to the heavenly Canaan but the redeemed of the Lord, who are strangers and pilgrims here below. These long, pant after, and desire a heavenly country, where no clouds can hide the Sun of Righteousness from their view, and no tormenting devil can harass, perplex, and wound them with his hellish darts. They long to be where they will have no hard hearts to moan, weep, and sigh over; where they will have no base ingratitude for mercies received, no cursed unbelief to afflict them, and no burdens, cares, crosses, or trials upon them from a miserable world. They want to be where all is love, joy, and peace.

But I find from your letter, that you are not always looking for "this blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ." Ah! my dear friend, when the Lord hides his face—when we find no access to a throne of grace, the Scriptures a sealed book, afflictions, crosses, trials, and griefs without, and a host of devils within—we have not much joy then. Our harp is on the willows; how can we sing one of the Lord's songs in a strange land? Groans, sighs, and lamentations suit us best. Here we can take up David's language, and say from our hearts, "O Lord, arise! Cast me not off for ever. Wherefore hidest thou thy face, and forgettest my affliction? For my soul is bowed down unto the dust, and my belly cleaveth unto the earth. Arise for my help, and redeem me, for thy mercies' sake."

I can assure you I have had a sorely trying time of it during the last five or six weeks. I have had in my body what is called the influenza. But grief and sorrow were in my soul. My heavenly Father had withdrawn his face. Several weeks I spent mostly in sighs, groans, and tears. My soul cried out, "Hear my prayer, O Lord, and give ear unto my cry. Hold not thy peace at my tears, for I am a stranger and a sojourner, as all my fathers were. O! spare me, that I may recover strength before I go hence and be no more seen." Truly my tears were my meat day and night, while a host of devils in my heart continually roared out, "Where is thy God? Pursue him! take him, for God has left him!" and I verily feared the Lord's mercy was clean gone, and he would be favourable to me no more. I then found a companion in poor Job, when he cried, "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."

As I was sinking in my feelings, however, and wondering where the scene would end, these words dropped into my soul with a little sweetness: "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them." My soul appealed unto God that I was one that had panted after him as the hart panteth after the water-brooks. I felt a little free access to the Lord in pleading his promises. He then sweetly spoke these words: "For the oppression of the poor, for the sighing of the needy, now

will I arise, saith the Lord; I will set him in safety from him that puffeth at him." O what freedom of soul I felt in pleading this promise before God! And how blessedly he dropped this text into my heart: "The needy shall not always be forgotten." And he gave me such light, power, and glory, with these words, that not one devil was to be seen or heard; they had all scampered off to their dens. "I have a long time held my peace, and refrained myself, and been still; but now will I arise like a travailing woman, I will destroy and devour at once."

I can assure you, my soul had a sweet time of it. The Lord showed me his goodness that had passed before me in the way for fifty years; and truly it was a humbling, heart-breaking sight—not one trouble too many, not one trial too severe, not one night too long; but all needful, profitable, and useful, to break the neck of my pride, to stop my mouth from boasting, to cleanse my soul from the idols that, fool like, I am so often setting up, and to bring me to his dear feet as nothing, but my Jesus to be all in all. My very soul can say, "Thine is the kingdom, and the power, and the glory, for ever. Amen." My friend, it is "of him, and through him, and to him are all things, to whom be glory for ever. Amen."

My soul loves the Lord Jesus, he has been so good, so kind, so tender, so full of mercy to such a blind, ignorant, untoward wretch. O what unspeakable mercy, that he resteth in his love, is of one mind, and changeth not! For this cause such worms as we are not consumed.

So you will perceive that I am about the old spot, smiling when the Lord smiles, running after him when he draws me, resting on him when he gives me faith, loving him when he sheds abroad his love in my heart, singing of and praising him when he puts a new song in my mouth, shouting "Victory! victory!" when the enemy is fleeing, as strong as a giant when I am favoured with a good draught of the refreshing wine of the kingdom, quite happy, contented, and resigned when I have no will but his, walking uprightly and without stumbling when the Sun shines, and able to bear all burdens, and endure all crosses and losses, when my Lord is with me. Everything goes right at these times, without and within. "When the Lord giveth peace, who can give trouble?" "In the world ye shall have tribulation." I know it. I am a living witness of it. But "in me ye shall have peace." Bless his dear name! I know that, too—I am a living witness of that. There is peace only in him, and from him.

O what a poor, helpless, ignorant nothing I am without the Lord Jesus Christ! I am ever learning that without him I can do nothing, but with him I can do all things. I know that many professors of religion appear to have faith at their command; and it seems to be as easy for them to believe that God is their God as to put on their gloves. I am ready to ask sometimes if they have such a host of devils in their heart as I have. If they had, I believe they would find that nothing short of that faith which



stands in the power of God would silence the wretched crew within. I have ever found it so, and am proving it so to this day.

My dear friend, may God ever stand by you and me. Truly your letter was good to me, finding you had been in some soul conflicts similar to my own. And what with your hard wrestling with the Lord, and knowing that he would undertake for you and prove himself to be your prayer-hearing and prayer-answering God, how it broke my heart! I could not help exclaiming, with my inmost feelings, "My brother! my brother! surely as face answereth to face in water, so doth the heart of man to man." How good and sweet it is to drink into one spirit! It is sweet, my friend, feelingly to enter into those blessed words: "I love the Lord, because he hath heard the voice of my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

We are still going on very peaceably as a church and people. Now and then I hope the Lord is blessing my poor labours, though I fear the salt has lost its savour; and you know that when this is the case, it is good for nothing but to be trodden under foot of men. I do indeed wonder sometimes that the people keep coming as they do Sunday after Sunday.

But I am afraid you will be quite tired with trying to make out my long scrawl. May the God of all comfort ever be with you to direct you, support you, defend you, and deliver you from all evil, is the prayer of a poor worthless worm.

Trowbridge, Jan. 21, 1847.

J. W.

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#### A LITTLE OFF THE SAND BANK.

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My dear Brother in Christ,—I have been thinking of you and your depressed state of mind to-day, and feel an inclination to drop you a line.

All is well, my brother, I am persuaded; and the more I am acquainted with you, the more I am confirmed in that persuasion. How good is the Lord in raising me up such a friend, who is travelling the same road and walking in the same steps with me! O how I love the dear tried children of God! How my soul has been comforted and strengthened by their conversation and the recital of the Lord's dealings with their souls! When I think of it, I cannot bless and adore the precious and dear Lord enough! O the love of Christ to me, even me, a poor nothing! for nothing am I but vileness and filth. O the abominations of my heart! I am indeed, as we have so often said, shocked at the sight.

But what an unspeakable mercy it is that the Lord does in his own time make us to see and feel that Christ is our All and every thing we need, and that he wants nothing from us! Bless his dear name, he is good and doeth good, and causes all things to work together for good to all his own called and redeemed ones. But how seldom can we see it to be so! How apt are we to say, like

Jacob of old, "All these things are against me!" What a mercy it is that the Lord does not let us choose our own paths! and if we attempt it, he will not let us walk in them. No; blessed be his dear name, he keeps us by his power through faith unto salvation. "Kept," my brother, "by the power of God," and not our own! So, you see, we are always safe, whether we can see it or not. I feel that nothing but the power of omnipotence can keep me, and the Psalmist knew the same when he said, "Hold thou me up, and I shall be safe." The Apostle also says, after speaking of the security of the saints, "Wherein ye greatly rejoice." And I am persuaded that you, my brother, have rejoiced in this eternal security, "though now for a season, if needs be, ye are in heaviness through manifold temptations."

Now, what is the design of all these things that we feel? Why, "that the trial of faith, being much more precious than gold that perisheth, might be found unto praise and honour and glory at the appearing of Jesus Christ. Wherefore gird up the loins of your mind and hope to the end; lift up the hands that hang down, and the feeble knees." But I suppose you will be ready to say, "Where is she got to now? Not in the sand bank, I think." Oh, no, Little Faith is out of the sand bank, her old quarters, for a season. The Sun has shone so brightly that he has drawn out faith. May the ever blessed Sun of Righteousness arise once more upon you, with healing in his wings, that you may grow up before him in love.

Now, dear brother, I must close; and may the Lord make us comfort and build each other up that we may be glorified. Grace be with thy spirit!

Yours in the best of bonds,

E. GALÉ.

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#### A LETTER FROM THE LATE HENRY FOWLER.

My dear Friend,—My health is certainly improving, though but slowly. Abounding mercies all at once might be too much for such a heart as mine, which is too apt to run wild and flighty with a little prosperity. Crosses are as needful as salt to our meat, to preserve us from that rampant beast, spiritual pride.

I hope it is well with you, but remember it is not always the best times with a child of God when he feels comfortable. If you are pressed with sin and unbelief, and feel dreadful hardness of heart, much bondage in your spirit, embarrassment in prayer, and little love going out to Christ, the most lovely of all objects, I doubt not but you are apt to say, "All these things are against me." But I can assure you, such seasons and gloomy nights precede brighter days of gospel light and spiritual liberty. "He will not break the bruised reed, nor quench the smoking flax."

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I am truly glad you have heard my faithful Brother ——— to your comfort and satisfaction. He is well received by many of the

godly here, and in other places. God has not yet left Zion wholly destitute of faithful witnesses, though they are but few compared with the many who are called gospel ministers.

It is to be lamented, as you hint, that there is a great deadness, coldness, and worldly-mindedness, even among the Lord's children. The easy condition Zion is in may be the cause of her present deadness, and I know of no effectual remedy until the Spirit be poured upon us from on High; then the wilderness shall blossom as the rose. The rose is of a sweet scent, and of great beauty; so will the saints be, and such will their conversation be, when the blessed Spirit is poured on them abundantly by Jesus Christ our Lord. Worldly-mindedness and worldly conversation will then be suspended; and saints will then put on the garments of humility, brotherly kindness, charity, and all the delightful beauty of heavenly ornaments. Lord, I beseech thee, send now prosperity!

My health is generally very good, but I am not without occasional weaknesses, to remind me that I must ere long bid adieu to this valley and go to rest—where no coldness, darkness, sins, or pains, can enter.

My kind love to your dear father and mother when you see them.

Yours truly, for Christ's sake,

London, December 27, 1834.

HENRY FOWLER.

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#### A LETTER TO THE LATE MR. KEYT.

My dear Friend and Brother in the Bonds of the Gospel, and Fellow Pilgrim in the Path of Tribulation and of Life,—In view of present circumstances, I judge this a fit opportunity for making some feeble return for your last favour, which was duly and gladly received, and acknowledged as containing, not the words which man's wisdom teacheth, but which the Holy Ghost teacheth,—a language that we learn no where else but in the school of Christ.

It is my privilege, and a privilege my soul does indeed regard it, to address you in the enjoyment of sweet peace and serenity of soul, and under a persuasion, stronger and more lively than is usual for me, that God is my God, and that he will be with me until death.

I must tell my distant brother, before I close this letter, a little of the Lord's goodness and unchangeable faithfulness towards his unworthy servant, designing thereby to commend that rich grace whereby we are saved.

I have been looking, for a day or two back, at the following passage: "It was but a little that I passed from them, but I found Him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." (Cant. iii. 4.) The spouse, in her pursuit after her Beloved, must needs despair of the inherent efficacy and power of all means and instruments, yea, the choicest instruments, that God employs in the accomplishment of his gracious purposes, to bring that to pass which her soul was set on, viz., a meeting with her Beloved; but once arrived at this pass,

the time of love soon came. "I found him whom my soul loveth."

And how came she to find him? Simply because he was pleased to manifest himself to her. We find him whom our souls love, when he enters into our hearts in the sweet, loving, melting influences of his Spirit; these fill up every void that we felt, supply every want, banish every fear, dissipate every cloud, remove every doubt, break the force of every temptation, prove all the suggestions of the tempter to be lies, and all our sad misgivings and wretched conclusions entirely groundless. We find him because we feel him working within, and manifesting himself in his divine and mediatorial beauties and glories; and now his words to his sad mournful disciples are verified, "Yet a little while and the world seeth me no more, but ye see me." Ah! yes, we see him indeed. An absent Jesus is present with our souls. He breathes his Spirit upon us, and says, "Rise up, my love, my fair one, and come away; for lo! the winter is past, the rain is over and gone." Were he not pleased to unveil his lovely face, we never should behold him. And the world seeth him no more, because he manifests himself to his people as he does not to the world. The disciples were gathered together, when Jesus suddenly appeared in their midst, and said unto them, "Peace be unto you!" So they saw the Lord; and it is upon every such visit that he pays our souls that we behold him, and hold spiritual fellowship with him.

Now, when the spouse had found her Beloved, her faith, which before had been in search of him, clasped him about in acts of strong appropriation, attended with the fervent emotions of love; so that, as present to her spiritual vision, and present to her soul in the dissolving influences of his manifested love, she hung about him with all the fondness of an impassioned lover, that cannot help making free with the object beloved. Desire after an absent good had now increased to delight in the enjoyment of it, and she was now as jealous of losing what she had attained to as she was before eager and persevering in the pursuit of it. Hence she says, "I held him, and would not let him go;" and he, blessed be his name, although he could, in a sense, yet he would not tear himself away.

When the Lord draws us with the cords of love, under what a heart-subduing compulsion do we find ourselves to run after him! And when love detains us, we are verily held fast, and not likely to start aside or draw back. This heavenly tie is a reciprocal one between the Lord Jesus and his people; and when he rests in his love, it is most complacently and willingly, yea, with all his heart and all his soul. And when his people hold him, and refuse to let him go, he is easily detained. He takes his rest upon his green bed; and the believing soul charges the daughters of Jerusalem, by the roes and by the hinds of the field, that they stir not up nor awake her Beloved till he please.

Now, when we thus hold him fast, we are stirred up by the Holy Ghost to continued acts of faith upon him who has manifested himself to us. The impassioned heart is engrossed with the pre-

sence and beauty of the heavenly Bridegroom. It wants and desires nothing to fill up the measure of its ineffable delights. Other objects striving for notice are regarded as unwelcome intruders, that can aim at nothing but an interruption of that sweet communion which the soul now enjoys with its best Beloved. Under the influence of the Holy Ghost, we keep our eye fixed upon this glorious Centre of attraction, and we charge our souls that they may continue settled here; and renounce with abhorrence whatever would tend to alienate our heart's affection from him, or mar that tender intercourse which is now carried on between our souls and the Lord Jesus, although, even now, we realise our liability to lose, through the damping influence of the world and the chilling power of inbred corruption, those divine sensations that we feel; and therefore we entreat him, in the earnest entreaty of our souls, to stay with us, and not be as a wayfaring man, that "turneth aside to tarry for a night."

We would sooner forego all things else than lose that presence of the Lord which is now so unspeakably dear and precious to our souls. The world, with all its beauties and charms, is under our feet; and this is the frame of mind we desire to continue in, living and dying. This is abiding in the Lord Jesus; and he says, "Abide in me and I in you," and when we are influenced to the former we shall realise the latter; and when we experience the latter, we do most sensibly feel in our souls the import and reality of the former.

Nothing would do for the spouse but she must bring her Beloved into her mother's house, into the chamber of her that conceived her, which is done, I apprehend, when the favoured child of God tells the church what the Lord has done for his soul, and cries out, in the language of David, "O magnify the Lord with me, and let us exalt his name together!" He speaks much in commendation of that grace which saves sinners, of that mercy which endures for ever, and of that faithfulness which is established in the very heavens. Such a one has both a heart and mouth opened to the poor, weak, fearful, and fainthearted of the Lord's family; and we can comfort them with the comfort wherewith we ourselves have been comforted of God.

Our faith in the Lord's promise is strong, and we can predict concerning the Lord's tried people, according to the word of God, without any fear of being found lying prophets, that the issue of all their troubles will be most blessed, and that those who endure temptation are blessed already; for when they are tried, they shall receive a crown of life, which the Lord hath promised to them that love him.

When the Lord has been pleased sometimes to favour me with revivings in my own soul, how anxious have I felt that the influence might abide with me, that I might enter with it into the house of prayer, that I might speak with it upon me to the saints of God, deal out to them what the Lord deals out to me, and set before them those heavenly fruits which the Lord enabled me

to pluck from the tree of life, which grows in the midst of the paradise of God !

I promised to tell my friend something of the Lord's dealings with my soul of late.

My frame of mind for some weeks previous to last Sabbath was generally uncomfortable and dark. I had painful struggles with corruptions in some of the worst forms which I think it can put on. I have looked on the one hand into the word of God, and on the other into my own heart ; and, oh ! the sad defects I have found there ! Selfishness and pride are two prominent evils with which I have been particularly harassed, generating, as they do, whole broods of devilish, hellish exercises and feelings, which seem to swallow up and bring to nought everything of the religion of Jesus which we had thought we had once experienced. And so little could I find in my heart of the real spirit of the religion of Christ, that it became a serious question whether matters were really right between God and my soul. This matter has been the burden of my prayer to the Lord for some time ; but the thing that my soul desired did not come. The Lord has condescended now and then to give me a sprinkling, which is indeed refreshing ; yet, when the soil remains dry underneath, we do not feel exactly right. The heavenly showers must come with a copiousness sufficient to soak down to the bottom of our hearts, otherwise we are upon the whole as in " a dry and thirsty land where no water is." Ah ! the grief, depression, sadness, heaviness, fear, despondency, and doubt that my soul has been exercised with ; so that I might well adopt the language of the prophet as my own, and say, " Woe is me ! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage : there is no cluster to eat : my soul desireth the first ripe fruit." (Mic. vii. 1.)

On Sabbath last, I preached in the morning with correctness, I believe, but no special unction was upon my own soul ; and in the course of the afternoon my spirit sank lower than usual. A service for the evening lay upon me, and my soul was full of trouble. Turn which way I would, I saw not how I could consistently conclude that I was the Lord's, either as a Christian or a minister ; and I feared that in dread sovereignty God had raised me up as a specimen of what might be attained to without true grace ; for I could not deny that I had considerable light upon the word of God, but considering the withdrawing of the Lord from me for some length of time, and that drying up of spiritual strength and that sapping of my confidence which was the consequence, together with impressions of wrath that had entered into my soul, inflicting wounds upon my spirit, from which I found I was not recovered, I concluded that the word of the Lord in Zech. v. 4 was applicable to my case, and that the curse of the Lord had entered into my tabernacle, remained in the midst of it, and was consuming it with the timber and the stones thereof.

The passage in Zech. xi. 17 had likewise been trying to me.

God's departing from Saul, and answering him no more by prophets nor by dreams, had also been set before me in a dark and foreboding light. I thought that I was nothing but "a dry wind of the high places in the wilderness," "a well without water," and "a cloud without rain." I felt so dry in my own soul while preaching to others, that it appeared impossible that there should be any droppings of rain or distillations of heavenly dew under such a ministration, although I was convinced that we cannot always judge correctly by our own feelings of the influence of the preached word upon the souls of others.

Well, the hour of evening service was approaching, and my soul was dark as a dungeon, and locked up as in a prison-house. I had no text to preach from, and no heart to preach if I had. With reluctance I went to the Lord; necessity drove me. I was poor and needy, but I could find no vent for my troubles, and this increased my misery. I could groan out my burdens before the Lord, but this gave me no sensible relief. The Lord was pleased, however, (as I now believe,) to give me Ps. cvi. 4 for a text, but I had no release from my chains. In dreadful bondage I went to the house of God; and as I looked upon the assembling people, I thought within myself they knew but little of what awaited me that evening, for I anticipated nothing short of being put entirely to confusion before them. Before the service commenced, while examining some parallel passages, my attention was directed to, and arrested by, the following words: "I will make the wilderness a pool of water, and the dry land springs of water." (Is. xli. 18.) This raised my faith, showed me that I was yet within the line of covenanted mercy, although in a wilderness and a dry land; and here my deliverance began. The Lord raised my confidence in prayer, and enabled me to speak to him in this exercise with a peculiar humility and lowliness, unction and freedom. I began to preach, and, O! the liberty, sweetness, tranquillity, confidence in God, and power in setting forth divine things, that my soul enjoyed. Truly the Lord made me as a hind let loose, giving goodly words; and so much of the Lord's presence as I had last Sabbath evening I have not experienced for some time. I crept out of myself into the Lord Jesus, felt sweet humbling sensations under the influence of his love, and the effect of that precious visit I have not yet lost. The face of the earth is renewed, the flowers appear on the earth, "the time of the singing of birds is come, and the voice of the turtle is heard in our land."

There was under my hearing on that Sabbath evening a female member of my church, who had been for the space of a fortnight most severely exercised, although I did not know it; and she came to the conclusion that some strange thing had happened unto her, and that her case was not found in the Bible. But on that evening, as she has since told me, her whole difficulty was told her, and her soul relieved from the severity of her distress. Thus God constrains me to believe that I have been apprehended of him, and that he will carry on his work in me through whatever trials he has appointed for me in his eternal and sovereign decrees, even unto death. The

Lord permits his people oftentimes to sink low, and to wait long; which severely exercises their souls, and tries their faith; and we begin to conclude that he will be favourable no more. But judgment is before the Lord, and his thoughts are not our thoughts, but thoughts of peace and not of evil, to give a happy issue to our troubles; and when the set time comes to favour Zion, he subdues our iniquities and casts our sins behind his back. He comes leaping upon the mountains, and skipping upon the hills, and lifts our souls out of the pit of corruption. This renewed visitation greatly revives our strength, and we return to the days of our youth. "Thou, O Lord, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary."

This path is familiar to my friend, and I send these tidings across the Atlantic as a renewed confirmation of the truth that the Lord is good, and a strong hold in the day of trouble; and let me assure my distant brother that it will be unto him according to that good word of the Lord upon which the Lord hath caused his soul to hope. Past deliverances and favours are abundant evidence to your soul of the Lord's faithfulness to you; and the whole redeemed company of God's elect, who have made trial of a covenant God, who are either on the way or have already entered into their rest, have but one testimony to bear on this soul-cheering subject. The Captain of our Salvation, whom we follow, goes on from conquering to conquer. The land of promise is ours already, and nothing remains for us but that we go up and take possession of it. Indeed it is so, whether we can believe it or not; and I have found it reviving to my faith, when depressed in soul, to reflect that the issue of the whole depends, not on our faith, but on the everlasting love and all-sufficiency of the Triune God.

Here I rest my soul. From the river of water of life that proceeds from the throne of God and the Lamb I expect all needful supplies of life while I remain in the wilderness. "Thou wilt guide me with thy counsel, and afterwards receive me to glory."

My health during the last summer was rather indifferent. In the month of June I raised a small quantity of blood, brought on, I believe, by too much speaking. But the hand of the Lord did it. I am better now, and preach without sensible injury to myself, although I feel the need of exercising rather more caution than formerly. Pray for me, that God would strengthen me with might by his Spirit in the inner man; that I may not count my life dear unto myself; but that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.

The Lord be with thy spirit. Let me hear from you again, if the Lord shall be pleased to favour you with life and strength, and remember me to the few of your friends in Christ. And believe me,

Yours in the bonds of the gospel,

Hackensack, New Jersey, Oct. 15th, 1836.

C. Z. PAULISON.



## A LETTER FROM THE LATE THOMAS HARDY.

My dear Friend,—I duly received your letter at Leicester, but was obliged to wait to see many things before I could give an answer. I got there the Saturday before last: and I see no prospect of being loosed before the usual time, five Sabbaths. I cannot, therefore, engage above one with you; and I pray that that may be regulated by godly prudence, that, if I come, there may be a door opened in the Lord's providence, and that my coming may be for edification and spiritual profit, after the Lord's will, and to his glory.

Now, with respect to your soul's maladies, I would say something, and something to purpose if I could. You make heavy complaints of inward corruptions, helplessness, and misery. I find man is born to trouble naturally; and that "many are the afflictions of the righteous." The Lord trieth *them* in special. Our pride must be humbled; and I verily think it will not be while we think we are anything better than others. I think we shall be brought to conclude ourselves the worst, the chief of sinners. And I believe it is not a short feeling of sin for a little while, however sharp that feeling may be, that will give us this sight of ourselves; I conceive it would need to be continual, deep, and ever varying. That we may know much of the mystery of iniquity in our own hearts, we need often to be despairing of ourselves, and to be in such depths that we cannot feel our faith, nor perceive the God that upholds it. This will make us know the truth of our being miserable sinners. And though such feelings are very bitter, yet they are wholesome. God works wonders, and by wonderful ways he brings us through seeming hells of sin and bitterness, to fill our hearts with joy and strength. Our hearts may seem raging with bitter fretfulness against him, or boiling with the vilest lusts: and if these be our grief and shame, they are not charged as our sin. By this strong feeling of sin, which indeed is feeling our fallen nature, the Lord often keeps us from sinning. These horrid inmates keep us from the pride of self-righteousness and self-confidence, and often from being carried away with the love of earthly things: and these exercises may keep us from despising others. If the heart be not exercised with some trouble, or comforted by God, it is very likely to be asleep in some delusion of sin and Satan. God, it appears to me, makes a rod, and a school, and a bridle of our very corruptions, to teach us the evil of sin and to keep us from sinning; and I may add, to show the sweetness of Christ and of grace, and the comforts of the Holy Ghost. The life of faith no man can know by beforehand thoughts; God alone must lead him, and he will lead even unto death. He will never leave or forsake those whom he leads. I cannot think you feel worse than I do; but I continue still. I do not know that I do worse, but I fear I often feel worse than ever before, and for my soul I cannot help it. But some refreshment ever comes after hard conflicts, assurance after strong fits of unbelief, and joy after great bitterness.

Again, after joys and assurance, it seems as if it were Satan's

time to possess my heart with all that is devilish, heart-sickening, and God-dishonouring; but particularly in a way of barrenness, emptiness, fretfulness against God, and unbelief. As to remedies, I would say to others, (and the Lord say it to them and to me also,) **aim ever to walk in God's commands, whatever the inward harms might be.** Any trouble is better to a saint than a bad conscience. Beware of sulky stubbornness and self-direction; they will always make bad worse. Ever eye God's word, to do it whatever oppose; we are not walking uprightly without this. And especially may we remember to eye God's promises, as most sure to us, however little we feel of their sweetness. What means "Trust in him at all times?" And again, "Believe in hope against hope." "Look unto Abraham your Father. I called him alone, and blessed him." (Isa. li. 2.)

We often think it right to encourage doubts, because we feel unrighteous, helpless, and miserable, as if God and his word changed with us. This is self-righteousness in a holiday-dress, but which in fact is the wisdom and enmity of the flesh and Satan acting against the riches and freeness of the grace of Christ. We often think nothing is faith but joy and comfort. As well might we say that the apples are the tree. I would then look to Jesus as all mine, to save me to the uttermost, even in the darkest, deadeat, and most woeful state my soul may feel; because he hath appeared to me, and blessed me in times past; and because he bids all the weary and heavy-laden to come to him, which must mean to trust in him. That is the greatest faith which so trusts, and that pleads with him, like the woman of Canaan, when he says, "Nay." A single sight of him will put all troubles to flight, and show the folly of our fears and doubts. How often did he rebuke his disciples for little faith and unbelief, but never turned them out of his affections!

The Lord be with you and yours! I would wish you his best blessings, and would serve you, under the Lord's direction, on all occasions.

Deal, May 18, 1830.

THOMAS HARDY.

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#### AN ORIGINAL LETTER BY MR. BROOK.

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To those who love me for the truth's sake, and to him in whose conscience the Lord hath given me a place as one whom he hears and answers, grace and peace be multiplied.

Let a man have ever so much of these, he stands in need of more; and when his work is done in this life, he shall have the abundance of both, the fulness of both, in that which is to come.

I have every reason to be satisfied with my coming to Sleaford, and, among others, you are often upon my mind. And I pray and hope that the good Lord may stand with you, and be your strength; but it must be in manifold tribulations; for there is no other way into the kingdom. He by whom we enter was "a man of sorrows

and acquainted with grief;" and he hath left us an example that we should follow his steps. We are following him by faith, and hope to be admitted into his presence when we have done his will. But till then we "have need of patience;" and when every other grace is in exercise, this will at times be found wanting. Hence you, as well as I, are puzzled now and then, as to why we do not get the thing we are persuaded we feel our need of, that we cry heartily to God for, that we believe, more or less, we shall obtain, and that we renew our petitions in the exercise of that faith that he would bestow upon us, and that hope springing up tells us we shall not be left destitute of; and yet, though we must not, we cannot say that we are without feeling, without crying, without faith, without hope, without prayer, and to all these an answer is promised; yet we cannot bring in what we want, and, therefore, are inclined and tempted much to cast away the confidence given us, as the Hebrews were. There was one thing needed in them as in us, "Ye have need of patience." (Heb. x. 36.) This is the last grace before God's hand appears, as may be seen in all the Scriptures; this God brings forth, and, like every other grace in the soul, he tries it. Abraham called, believed, hoped for a son, after it was promised him; many and long delays brought forth this little grace, much overlooked by many, showed it in its true colours, and fulfilled what James says of it, that where it is they are "perfect and entire, lacking nothing," which it is plain Abraham did prove; for when God required his son again, he did not withhold him, therefore he did not lack. "Take him, and he is thine." This is the language of such as "do not lack;" and this was his feeling, if not his language. But the times with me are very, very rare when this is the case. The Lord says, "That fruit is brought forth out of the honest and good heart with patience."

But faith has much to do before patience has "her perfect work." And James says that, "as the body without the spirit is dead, so faith without works is dead also." It is surprising how many of these dead, stinking bodies are to be seen in all parts, in ours as well as yours! A body though dead, has the show of senses and of members, as of eyes, ears, nose, mouth, hands, legs, feet; but then without the spirit to animate, soften, supple, move, strengthen, and direct, it is dead. Though many are to be seen with eyes as they of old, "we see;" with ears attentive to hear, "they hear thy words;" with nose, therefore "are offended;" with mouth, seem to eat all that is set before them; lay hold as with hands, believing, stand in what they hold, therefore are confident; and have legs to walk and run, though at last they utterly fall. Now here is "a body," and such class with believers; but there is no "spirit," you see; nothing done. In all this, faith-works are not found, and "faith without works is dead," as the body without the spirit.

This I know, that there is a deal to be done wherever faith has a work, for it has *eyes*. Hence they that died in faith did not receive the promises, but *saw* them afar off; and this work of looking employed them all their days; nor were they idle spectators,

for they looked for a city which hath foundations, whose builder and maker is God.

Faith has *ears* as well as eyes, for as Abraham saw afar off, and so endured, fought, and obtained, he *heard* also, obeying the call, and went forth bearing the reproach; and if any man hear the sayings of the Saviour, he is to do them as well; and thus shall he be like a man that is wise, building his house upon a rock; and this building being tried every way, it will be seen that it has something else at bottom than hearsay or report.

And as to *smelling*, there is a sweet savour of life unto life and of death unto death, and you cleave to one and refuse another by your nose as much as by anything; and faith is concerned in this. "Believe not every spirit, but try the spirits." And the spouse says she judged by her nose and clave fast: "Because of the savour of thy good ointments, thy name is as ointment poured forth;" and ointment is not to eat, but to give a smell or scent; and this is not for the eye, nor yet for the ear, nor yet for the mouth; and faith will have plenty of exercise for this.

And as to *eating*: "Taste how good the Lord is;" "He that eateth me, even he shall live by me;" and, "The just shall live by faith," so that faith is concerned in eating.

And again: Faith has this work of *laying hold* and bringing in good to the soul: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Then, "Hold that fast which thou hast received, that no man take thy crown."

There will be need of *fighting* to keep that which is obtained: "Fight the good fight of faith, lay hold on eternal life."

Then *running* is another work which faith helps us to; for though "he that believeth shall not make haste," yet, "they that wait upon the Lord shall renew their strength, they shall run and not be weary."

And *walking* as well; for "we walk by faith;" receiving a little encouragement, we run at a great pace, faith being lively; but heavy burdens and a rough road slacken our pace, and we get into a sober walk.

"*Stand fast*, quit yourselves like men." This is the work of faith, which, as a body with the spirit is alive, so this is not dead. But Paul says, he was "alive unto God," through this faith of the Son of God that he had received.

You would think that I had never learned to write, or was palsied, by my scrawl, but I have a bad pen, though the writing is not the hardest part to understand, and I am in haste. But as this came into my heart at the same time that you came into my mind, I put it down and send it with love to all who love

W. J. BROOK.

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God had one Son without *corruption*, but he had never a son without *affliction*. "As many as I love, I rebuke and chasten."

# THE GOSPEL STANDARD,

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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NOTES OF A SERMON PREACHED BY MR. KERSHAW,  
AT BEDWORTH, ON TUESDAY EVENING, OCTOBER 27, 1846.

*(Taken down in Shorthand.)*

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.”  
(1 Peter iii. 12.)

*(Concluded from page 138.)*

That there may be prayer where no words are we have proof in the case of Hannah, the wife of Elkanah. She was a woman “of a sorrowful spirit;” and where did she go to in her sorrow? To the best place she could go to, to the temple of the Lord; and she prayed unto the Lord with sore weeping, that he would remember her and deliver her. She went into the temple, and the Lord met with her, and blessed her; but as she was engaged in prayer, it is said that her lips moved and she prayed in her heart. There was a motion of the lips, it is true, but there was no sound of words. Now, I like those people that pray in their hearts. Heart prayer is prayer to the Lord from the soul. Eli sat by a pillar or post in the temple; and, looking at her, said, “Is she drunk?” Suspicion rose high in the mind of the priest of the Most High God that the woman was intoxicated. A holy indignation rose in his mind, that a female should come in the house of God in that state. “Put away thy wine, thou daughter of Belial, why comest thou here to mock?” Such a mode of attack was very grievous from the Lord’s priest, who should have spoken a word of

comfort to her soul. And Hannah said, "No, my lord, count not thine handmaid a daughter of Belial, for I am a woman of a sorrowful spirit, and have poured out my soul to the Lord." How it changed the mind of Eli when she lifted up her head and looked towards him, and spoke those few words! They knit the heart of Eli to her, so that the union which took place then never was dissolved, and never will be to all eternity. What was it that she said to him? "Count not thine handmaid a daughter of Belial, for I am a woman of a sorrowful spirit, and have been pouring out my soul before the Lord God of Israel." And when Eli heard that this was the case he said, "The Lord God of Israel grant thee thy petitions." And so it was. The eyes of the Lord were over her and his ears were open unto her prayer, and there was a blessed answer in the gift of Samuel: "The eyes of the Lord are over the righteous, and his ears are open unto their prayers."

Now, though I have been speaking very particularly about mental prayer, do not mistake me. I do not say a word against a child of God coming before the Lord, as the prophet says, and taking with him words, and turning unto the Lord and saying unto him, "Take away all mine iniquity." It is blessed when God pours the Holy Spirit in our souls, when we have liberty and enlargement of soul before the Lord, and can tell him our troubles and plead his promises, and put him in remembrance of the words he has spoken. Sometimes it has been the case with us when we have had such nearness unto the Lord, and we have told him everything we have felt. And as we have been petitioning for mercy, the Holy Ghost has brought the promise to our mind. Then we have felt sweet nearness and familiarity with the Lord at a throne of grace, drawing near by faith. It is a solemn thing to have God sensibly with us, and feel a familiarity with him. This is to have communion with the Father and with the Lord Jesus Christ, under the immediate influence of the Holy Ghost. Such seasons are very few, however. May God give us more of them—more times of nearness to himself and familiarity with our Lord in prayer and meditation. Then shall we prove the truth of our text, "The eyes of the Lord are over the righteous and his ears are open unto their prayer."

The eyes of the Lord are over all his people in all their troubles and trials. Poor Jonah made a mistake when in the belly of the fish, for the he said, "I am cast out of thy sight." But he was not unseen by his God. David says, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." There is no fleeing from the presence of the Lord, no hiding from the all-seeing eye of God. The Lord saw Jonah in the fish's belly, and moved the prophet's mind to say, "I will look again towards thy holy temple." There is a looking again in the minds of God's people when in trouble, and a longing after the Lord in heart

and affection. But his eyes are over them, and his ears are open unto their prayers; and he marks their prayers when they are in trouble.

For instance, when Israel was in Egyptian bondage, his eye was over them; and when the time of deliverance came he appeared to Moses in the bush, and said, "I have seen the affliction of the people." He had watched their affliction and heard their cry, and now he came down to deliver them. He came to deliver them when they were before the Red Sea, with rocks and mountains on either hand, and Pharaoh's army at their heels. Moses, it is said, cried to the Lord, and yet we have no account of words being employed in his cry. I believe he used no words that his friends could hear, but in his heart and soul he cried mightily for the Lord to make known his power and deliver them. The Lord's eyes were over them in their extremity, and he commanded Moses to smite the waters. He did so, and the waters parted and made a way for them. "The sea saw it and fled," and the people passed over on dry ground.

Israel was a typical people, and the dealings of God with them set forth his dealings with his spiritual family in all ages.

"His ears are open unto their prayer." Take another instance. When Elijah, obliged to flee for speaking the truth in the name of the Lord, was in the wilderness, the Lord did not forget him; and when he was without food, the Lord sent him some help and provision. Why, the eyes of the Lord were upon his servant, and in answer to prayer the Lord appointed ravens to feed him; and they brought him bread and flesh in the morning and bread and flesh in the evening, and he drank of the brook. "Now I have seen this," the prophet would say, "I shall never doubt the Lord again." But says the Lord, "I will try thy faith and patience." Soon the brook dried up, and the ravens ceased to bring him food. Then he cried again to the Lord for help; the Lord said, "Go thy way to Zarephath, a city of Zidon, and dwell there; behold I have commanded a widow woman there to sustain thee, for thou art mine after all; mine eyes are upon thee." The prophet went to Zarephath; and when he was about to enter the city he met a poor woman. Now, speaking after the manner of men, this woman should have had plenty of victuals in her pantry for the man; but if this had been the case, the power, majesty, and glory of the Lord would have been eclipsed. Well, as the man approaches the city, the woman comes out. Wearied with travelling, and parched with thirst, Elijah says, "Fetch me some water that I may drink." And as she is hastening to fetch it, he calls after her, and says, "Bring me, I pray thee, a morsel of bread in thine hand." The woman stands and looks at the prophet, and says, "Man, as thy soul liveth, I have but a handful of meal in a barrel, and a little oil in a cruse; these are for my son and me to live, and I was coming out to gather two sticks to dress up the last, and then I and my poor son must die." No, no; that was carnal reason. The woman had been crying to the Lord, and help was some. What! help

come with a man oppressed with hunger? Yes. It came with the prophet, for he says, "Go thy way, do as thou hast said; but make me thereof a little cake first; for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. The Lord will take care of thee and me; I have it by faith, and have confidence in God." Bless his precious name! his eyes are over the righteous.

Again. Consider that eminent servant of the Most High God, who was hated and persecuted for 'righteousness' sake, concerning whom his enemies said, "We shall not find occasion against this Daniel, except we find it concerning the law of his God." Let us pause here a moment. May our conduct and conversation in the church of God, in the family, and in worldly transactions, be so that the enemies of God and truth may find no occasion against us unless it be in the law of our God. Well, Daniel's enemies conspired against him on this very principle, and went with canting hypocritical faces to the king. They wanted the king to make a decree and sign it, so that it should not be altered, that if any man asked a petition of any god or man for thirty days, save of the king, he should be cast into a den of lions. This was made a law, made and signed according to the law of the Medes and Persians, that altered not. It was just suited to the pride and ambition of the king. The day came in which it was put in force. Daniel knew that the design of this law was to entangle him; but did he desist from prayer in the face of danger? No; but we are told he entered his chamber, his window being open towards Jerusalem. There he kneeled and prayed every morning, and then again at noon, and then again in the evening.

Daniel was discovered by his enemies, and accused before the king. The king, loving Daniel, set his heart to deliver him, and laboured for it until the going down of the sun, but could not. So Daniel had to be cast into the den of lions. But the eyes of his God were upon him, and his ears were open unto his cry; and the Lord sent his angel and stopped the lions' mouths. And doubtless, Daniel was far more happy in the den of lions than the king was on his princely couch. Early in the morning, however, the king came to the den of lions, and cried, "O Daniel, servant of the Most High God, is thy God able to deliver? has he delivered? if thou canst, speak, and let me hear thy voice." Hearing the distress of his mind from the tone of his voice, Daniel answers, "True, O king, my God hath sent his angel and shut the lions' mouths, that they have not hurt me. His eyes are upon me, and as a wall of fire round about me. So that I am a monument of his mercy, and have proved his power."

But to come to the New Testament for illustration of our subject. We will notice an instance, and then conclude.

We read in the Acts of the Apostles that Peter was cast into the common prison; and in the morning, when the jailor went to fetch the prisoner out, he was gone, for the angel of the Lord had opened



the prison doors and set him free. And when the officers went and reported the circumstance, they wondered and doubted whereunto it would grow; they could not tell what would be the end of these things.

When Peter was taken the second time and put in prison, however, he was put in bonds and locked fast between two soldiers. All the doors too, inner and outer, were locked and barred, and made as safe as they could be, so that he might not be delivered this time. Now they have him, they think, quite secure. All these things being settled, Peter's friends met at the Nazarenes' rendezvous to pray on behalf of Peter. Now "the eyes of the Lord are over the righteous, and his ears are open to their prayers." Their cry was, "O Lord, help thy servant: thine arm is not shortened, neither is anything too hard for the Lord. O Lord, come down; rend the heavens, and make a way for thy servant to escape." And in answer to their petitions, the great Jehovah said to his angel, "Go and fetch my servant, Peter, out of yonder jail." The angel descends into the jail, into the very place where Peter is. And the angel, with solemn majesty, says unto him, "Arise, and follow me." And he arose, and left his companions, and followed him. But while going forward, Peter thinks it is all a dream. When he is brought out into the city, however, the angel's work is done, and he ascends to immortal glory. The angel gone, Peter stood and looked around. He thought he had been dreaming, but it was no dream. He was really delivered. And while he thought of his marvellous deliverance, he remembered where his friends would be, and there he went. A damsel named Rhoda came to the door, and knowing Peter's voice, said, "It is Peter;" but they said unto her, "It is not Peter; thou art mad; he is fast in prison." But Rhoda says, "It is Peter, do I not know his voice?" She opened the door, however; and Peter came in, and rehearsed the mighty acts of the Lord, in sending his angel and delivering his servant from prison.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers."

I must not trespass longer on your time. May God Almighty bless the word spoken, that it may do you good. Amen.

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## THE SON OF GOD AND HIS LOVE.

By J. RUSK.

"The Son of God, who loved me, and gave himself for me." (Gal. ii. 20.)

(Continued from page 141.)

How is it to be known by us as individuals that Christ loves us? All pretension to religion is nothing, if you and I are not objects of this love. Hence Paul says, "He loved me."

Now, I will lay down six things, which the Lord Jesus Christ will do for you and me, if we are objects of his redeeming love; and these things he will not do for the unredeemed.

1. If Christ loves us he will not let us have our own way, as the wicked have, for they are without chastisement; neither is the rod of God upon them, because they are not sons. But the Lord Jesus tells us in the Revelation, "As many as I love, I rebuke and chasten: be zealous, therefore, and repent." (Rev. iii. 19.) So that, if you go with a whole back, you have nothing to boast of.

Now, to rebuke us is to be angry with us for sin, and to make us feel it—quickenng us, and making us sorely to smart for our folly. Such sensations are very keen, for every reproof and rebuke enters deep into the heart. Sin is a sore burden, and the greatest grief of a living soul.

To chasten us is to lay on the rod, to wound us, to break our hearts, and to make us sick in smiting us.

The rod is sometimes the moral law, for the law worketh wrath; and the prophet says, "I am the man that hath seen affliction, by the rod of his wrath." (Lam. iii. 1.) Sometimes we are corrected by his word coming with cutting reproof and rebuke, as it did to Paul, when Jesus said, "Saul, Saul, why persecutest thou me?" God's word is like a hammer, and breaks the rocky heart in pieces. Sometimes the Lord uses the wicked, for they are a rod in his hand. They rake up our past life, perhaps, to reproach us for it. This is ordered of the Lord to bring us to secret and honest confession. Sometimes, again, God's own family are used as a rod to each other: "Let the righteous smite me, it shall be a kindness." And sometimes in providential matters we have the rod,—in body, soul, circumstances, or family. Various are the ways in which God chastens us. Satan is often let loose upon us, to torment, tempt, worry, and perplex us.

This is, in a brief way, what I understand by rebuking and chastening; and, says our Lord, "This is a proof of my love, and you shall know it by this;" for "as many as I love I rebuke and chasten." Then, says Paul, "He loved me, for he rebuked me when going to Damascus with letters from the high priests." Yes, and Paul smarted too for his past folly; for he showed Paul what great things he must suffer for Christ's sake. And the apostle warned sinners three years, night and day with tears; which showed that he himself had hard work within.

2. If Christ loves us he will cleanse us from all sin in his precious blood. His blood cleanseth from all sin. This is the fountain opened for sin and for uncleanness. He said to Peter, "If I wash thee not, thou hast no part with me." When this takes place peace is sweetly felt in the conscience, which before was like the troubled sea, casting up mire and dirt. But now there are rest, quietness, and access to God; "For we are made nigh by his blood, that were before afar off by wicked works." Never was there such a change in the soul as when sin is washed away, for old things pass away and all things become new; God appears to us reconciled and well pleased, making us manifestly accepted in the Beloved.

Now, all this is a proof that Christ loves us. Take it from the apostle's own mouth: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25—27.) You see clearly, then, that all the objects of Christ's love are brought under his chastening rod for sin; and when well humbled and brought down, they are cleansed by him in the fountain of his blood.

3. Another blessed proof of his love to us is, redemption from the following things:—

1. *From Satan*, who had taken us captive at his will. Here we all are in our natural state—blinded by him, and slaves to our own lusts. We are under his tyranny, and the tyranny of those in alliance with him. But we are to be redeemed from Satan, and from amongst men; therefore, the question is asked, "Shall the prey be taken from the mighty, or the lawful captive delivered? But saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob."

2. We are redeemed *from a vain conversation*. This is done by stripping us naked and emptying us of self. It excludes all boasting, which is the worst conversation we can have; and then we are led to the Lord Jesus Christ, and he is the "end" of our conversation. Our conversation now becometh the gospel of Christ. Before it did not, seeing that the gospel is to the poor, the halt, the maimed, and the blind. Thus the Lord redeems us from Satan and his allies, and from a vain conversation.

3. He also redeems us *from all iniquity*. Hence Paul says, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus ii. 14.)

4. We are redeemed *from the curse of the law*. We were all shut up under it, and the Son of God came forth to redeem us from it. He discharged our infinite debt; he opened the prison-doors, and let us go free. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4, 5.)

5. When he laid down his life, he redeemed our souls *from the second death, and from the wrath of God*. "The Lord redeemeth the souls of his servants," says David; and again, speaking of his own experience, he says, "Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

Now, all this redemption which we experience is the effect of the love of Christ. Had he not loved us, he never would have redeemed us from these things. Hence the Prophet Isaiah says of Christ and his people, "In all their afflictions he was afflicted, and the angel of his presence saved them: (and now, mind what follows:) in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (Isa. lxiii. 9.)

Thus we have proved the love of the Lord Jesus Christ—in rebuking and chastening us for sin, in cleansing us from it, and in redemption in its various branches, all flowing to us from his dying love. "Greater love hath no man than this, that he lay down his life for his friends." But the Lord laid down his life for us while we were enemies, and redeemed us with his precious blood: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

4. The love of Christ is proved by his giving us, as he did the church in the days of old, a feeling sense of his love in the happy enjoyment of it in our hearts. This the church long desired and waited for. She was often sick with the want of it. Hence she breaks out, saying, "Stay me with flagons, comfort me with apples, for I am sick of love." Not sick and cloyed with having so much of his love in the full assurance that he loved her; no, no; this is by no means calculated to make us sick. But love sickness is this: she loved him; but had many doubts and fears as to whether or not he loved her. But after a long trial of her the Lord was pleased to keep her no longer in suspense, and therefore says to her, "Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves." (Song vii. 11, 12.)

Now, when this love is so clearly revealed, it removes every doubt, and faith fully believes it; and then it is that we know experimentally that Christ loves us, for he says, "I love them that love me." And, feeling this love, we say with humble confidence, "I love him, and I know that he loves me by what I now feel." So Paul says, "The love of Christ constraineth us;" and it will constrain us to say with Paul, "He loved me and gave himself for me."

5. Another evidence of the love of Christ is, that he will not keep us in the dark, but will let us into all his secret purposes of grace, the counsels and the covenant, the decree of election, and all things that are essential to salvation, of which a bond-servant is ignorant in the rich experience of the same in his heart. Now, hear what Christ says to his disciples, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth (having this great love to you in laying down my life) I call you not servants; for the servant knoweth not what his Lord doeth: but I

have called you friends; for all things that I have heard of my Father I have made known unto you." (John xv. 13—15.)

Now, what is there essential to salvation that he, the great Prophet of the church, has not taught us? He says, "He that followeth me shall not abide in darkness, but have the light of life." Therefore, when his disciples and he were alone, he expounded all things to them; but to the multitude he spoke in parables. Mary was one whom he loved, and she sat at his feet and received his word; and one grand thing he told her was, that her sins, which were many, were all forgiven her. O blessed Jesus! grant that, like Mary, we may sit at thy feet, and feel the same forgiveness.

6. Another proof of the love of Christ to us is, that he will bring us all safe home at last, through all the intricate and miserable paths we have to go through in this world, body and soul, to live and reign with him a thousand years in the new heaven and new earth, and afterwards to be with him in everlasting glory for evermore. This Paul had in hope, and therefore said that God's mystery amongst the Gentiles was Christ in them the Hope of Glory. But, on the other hand, says Paul, "If in this life only we have hope of Christ, we are of all men most miserable."

Two things were the end and object of the Lord Jesus—the glory of his heavenly Father in all things, and our eternal good. Hence he says, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John xvii. 24.) And, "For the joy that was set before him, (of having the objects of his love with him, whom he delighted in before the foundation of the world,) he endured the cross, despising the shame, and is now set down at the right hand of God." He says, also, "To him that overcometh (which we are sure to do, for we are more than conquerors through him that loved us) will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." "Of all that the Father hath given me I will lose nothing; but will raise it up at the last day." "Having loved his own, which were in the world, he loveth them to the end." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." (Hosea xiii. 14.)

*(To be continued.)*

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## EXPERIMENTAL RELIGION.

What a solemn thing is experimental religion! There is such a thing as having a religion that is not saving, and there is such a thing as a saving religion; and a saving religion is an experimental religion. What a solemnly awful thing to be without an experimental religion! A man's doctrine may be sound, but if he has

no experience, his religion is but a shell without a kernel, a body without a soul, a house without an inhabitant, a casket without the jewel, a correct watch-dial without a movement, or at best a "thing without life giving sound." Though he has "all knowledge and understand all mysteries," yet, being "without charity," he is but as a "sounding brass and a tinkling cymbal."

Oh! doctrinal professor, blessed though the truths be that you credit, and though in believing them you "do well," (James ii. 19.) think what an awful state you are in, without life, dead in trespasses and sins, under the law, under the curse. Think what awful company you are in! Balaam, whose "eyes were opened," but his heart closed; Judas, who preached the doctrines of the apostles; Simon the magician, who "believed," but was "in the gall of bitterness;" and devils, who "believe and tremble." These, these are your companions! Turn to the following Scriptures, and the Lord bless them to the opening of your blind eyes. "Even so faith, if it hath not works, is dead, being alone." "But wilt thou know, O vain man, that faith without works is dead?" (James ii. 17, 20.) "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. xiii. 1, 3.) "And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said." "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers xxiv. 15, 17.) "Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11.) "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take." (Acts i. 16, 20.) "Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts viii. 13, 23.) "Neither shall they say, Lo here! or, Lo there! for behold the kingdom of God is within you." (Luke xvii. 21.) "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) "For the kingdom of God is not in word, but in power." (1 Cor. iv. 20.)

Experimental religion! What a solemnly awful thing to be destitute of an experimental religion! A man's moral conduct may be consistent, but alas! if he has no experimental or heart

religion, he is but a "whited sepulchre, which, though it appear outwardly beautiful unto men, is inwardly nothing but rottenness and dead men's bones." Though he be "washed," he is still only a "sow;" though he may have vomited his filthy practices, he is only a "dog;" though he has "escaped the pollution of the world," he has never been washed inwardly in the fountain of Christ's blood; though the "unclean spirit" of profanity does not inhabit him, he is still "empty" of saving religion, however "swept" from immoralities and "garnished" with outward piety. But though a man's natural piety and zeal may lead him to "give all his goods to feed the poor, and his body to be burned," yet without experimental religion he is without that "root of the matter," that heart reality, "charity;" hence all his works profit him nothing.

Oh! you who are endeavouring to "stretch" for repose on that "short bed," and to wrap yourselves in that "narrow covering," your own righteousness, hear the voice of revelation: "Your works shall not become garments, neither shall you cover yourselves with your works." Open your Bible upon the following solemn scriptures, which may the Lord bless to the stripping of your souls. "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. xxiii. 27.) "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Peter ii. 20, 22.) "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." (Prov. xxx. 12.) "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished." (Matt. xii. 43, 44.) "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands." (Isaiah lix. 6.) "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isaiah lxiv. 6.) "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isaiah i. 6.) "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." (Rom. iii. 9, 20.) "Wherefore? Because they sought it not by

faith, but as it were by the works of the law. For they stumbled at that stumblingstone." (Rom. ix. 32.) "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." (Rom. xi. 6.) "Having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. iii. 5.) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. . . Not of works, lest any man should boast." (Eph. ii. 8, 9.)

Experimental religion! What a solemnly awful thing not to possess a *right* experimental religion! There is a *wrong* experimental religion—that is, there is a *feeling* religion that has no feeling connected with it of a spiritual nature, but is altogether natural; there is a natural *faith* that has *trembling* feelings connected with it, as devils believe and tremble; there is a *fear* of the wicked which shall come upon him; there is a *repentance* that needeth to be repented of: there are a *joy* and *love* of the hypocrite; there is a *desire* in "the soul of the sluggard;" there is a *seeking* to enter in and not being able; there is a *confidence* which the raging fool possesseth; there is a *receiving the word with joy*, and a *hearing* God's servants *gladly*, by those who have "no rest in themselves," and by mere Herods; there is a *being enlightened*, a *tasting* the heavenly gift, (not grace,) a *being made partaker* of the Holy Ghost, (in his gifts, not in his graces,) a *tasting* the good word of God and the powers of the world to come, yet at last so falling away as never to be renewed to repentance.

Examine thyself, reader; and remember it is not simply having *feelings*, but having *right* feelings that proves you are a partaker of that blessed reality, a saving religion. Persuaded I am that multitudes in this day are deceiving themselves with a false experience. Look over the following Scriptures in confirmation of the above: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." (James ii. 19.) "The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted." (Prov. x. 24.) "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." (2 Cor. vii. 10.) "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders." (Matt. xxvii. 3.) "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment." (Job xx. 5.) "So are the paths of all that forget God; and the hypocrite's hope shall perish." (Job viii. 13.) "A wise man feareth, and departeth from evil; but the fool rageth, and is confident." (Prov. xiv. 16.) "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it." (Matt. xiii. 20.) "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." (Mark vi. 20.)



“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” (Heb. vi. 4—6.) “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.” (Luke xiii. 24.)

Experimental religion! What a solemnly blessed thing it is to have a *right* experimental religion! A right experimental religion is the result of the Father's love in graciously treasuring all spiritual blessings in Christ, and appointing him to bestow them upon his children by the Holy Ghost. (Eph. i. 3, 9, 13.) A right experimental religion is an answer to the Saviour's prayer: “Other sheep I have which are not of this fold, them also I must bring.” “I will pray the Father, and he shall give you another Comforter.” (John x. 16; xiv. 16.) It is a fulfilment of the Saviour's declaration: “And I, if I be lifted up from the earth, will draw all men unto me.” “All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out.” (John xii. 32; vi. 37.) A right experimental religion is the almighty workmanship of God the Holy Ghost. “If I depart I will send him (the Comforter) unto you; and when he is come, he will convince the world of sin, of righteousness, and of judgment.” “Howbeit, when he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself.” “He shall glorify me, for he shall receive of mine, and shall show it unto you.” (John xvi. 8, 13, 14.) A right experimental religion proves its possessor to be an object of God's everlasting love; for a right experimental religion consists much in being “drawn with loving kindness,” and he who is drawn with loving-kindness is “loved with an everlasting love.” (Jer. xxxi. 3.) A right experimental religion proves a sinner a part of the purchase of Immanuel's blood. It is the sheep for whom Christ laid down his life that are brought to “hear his voice,” to “know him and to follow him.” (John x.) A right experimental religion makes its possessor manifest as a temple of the Holy Ghost. (1 Cor. vi. 19; Eph. ii. 22.) Oh! happy is he that has this rich jewel, experimental religion! He has a saving religion; he has the eternal Three for his portion; he has grace promised him for time, and glory for eternity! (Psalm lxxxiv. 11.)

Reader, does it not concern you much to know whether you have a right experimental religion? Blessed is the man in whose soul God has so settled this question, that he knows he is in possession of this rich treasure!

A right experimental religion, what is it? It is a being stripped of one's own righteousness; a being brought to feel the hateful and heinousness of sin; a being made “weary and heavy-laden;”

a seeing beauty in a bleeding Jesus to desire him; a hungering and thirsting after righteousness; a being delivered from the reigning love and practice of sin; a having the fear of God before one's eyes; a "flying for refuge to lay hold on Jesus, the Hope set before us;" a "coming" to Christ poor for his riches, naked for his garment, filthy and guilty for his cleansing and pardoning blood; a venturing on him, venturing wholly, letting no other trust intrude; a hanging with all one's weight of sin and hell-deservingness upon that "Nail fastened in a sure place;" a believing on him to the cleansing of the conscience; a receiving the atonement; a being justified by faith, and having peace with God through our Lord Jesus Christ; in a word, it is a "seeking" and "finding;" "repentance towards God, and faith in our Lord Jesus Christ." And the Holy Spirit has plainly told us that, for substance, all I have said shall be known by *all the chosen in this life*. "Whom he did foreknow, them he also did predestinate; moreover, whom he did predestinate, them he also called," to obey the gospel invitation, "Ho! every one that thirsteth, come ye to the waters;" and "whom he called them he also justified." All that are truly called shall in this life be justified by faith, and have peace with God through our Lord Jesus Christ. "And whom he justified them he also glorified."

Oh! reader, nothing short of that experimental religion which brings the soul to Christ and builds it upon him, will do to die with, and to stand before God with. Consider the following passages of God's everlasting word. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isa. liii. 2.) "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. v. 6.) "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." (Prov. ix. 10.) "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 18.) "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John vi. 35, 37.) "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups even to all the vessels of flagons." (Isaiah xxii. 23, 24.) "Therefore, being being justified by faith, we have peace with God through our Lord Jesus Christ." "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 1, 11.) "How much more shall the blood of Christ, who through the

eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 14.) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. vii. 7, 8.) "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." (Romans viii. 30.)

Blessed, solemnly blessed is the man that has a right experimental religion! Soon our handbreath of days will be gone by; but oh! if we have that religion which is the work of God the Holy Ghost, that strips of all but Christ, and brings our souls to him, how blessed will be our everlasting employment! Casting our crowns at the feet of Jesus, we shall sing, "Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen."

Shefford, Beds, January, 1847.

S. S.

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#### THE GLORY OF THE SPIRIT'S FRUITS, AS SEPARATE FROM, YET PROCEEDING FROM, CHRIST'S FINISHED WORK.

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Self-righteousness (the worse, if possible, of the two) and presumptuous sin, are the two grindstones between which Satan grinds the manifested elect.

The following passages of Scripture have much struck me:—

"They that sow to the Spirit, shall of the Spirit reap life everlasting." "Charge them that are rich not to be high-minded, nor trust in riches," but to "do good, be rich in good works, &c., laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." "The fruit of the Spirit is in all goodness, and righteousness, and truth." "He that soweth sparingly, shall reap sparingly. And he which soweth bountifully shall reap bountifully." And this sowing is called, as Christ's Spirit's fruits within us, "a righteousness that remaineth for ever."

Again. To these fruits, in justified persons, God will "minister blessings; and multiply such seed sown, and increase the fruits of the righteousness thereof, being enriched in everything."

These and similar passages of Scripture have made me desirous not to "grieve the Spirit." I say, not to grieve him; but to listen to his feeblest hints, dictates, warnings, cautions, wishes, and the whole plan of his manifold operations in my soul. I cannot believe but that the Spirit is grieved with men, as it were, tossing his hints, warnings, checks, &c., into a well; that is, to stiffen their necks against those checks, &c. Let no man deceive himself. It is by the Spirit alone that we have any saving knowledge of the "finished" work of Christ in our

behalf—of Christ's complete salvation of us by his blood and righteousness, without our works or inwrought works. Our inwrought works are not Christ, but spring from Christ, wherever and in whomsoever this Spirit reveals Christ.

The above passages of Scripture make me tremble with affectionate, grateful, and the solemnest awe of love.

O! may not my spirit be among rebels. And when rebellion overmasters me, may I have the swiftest repentance possible; that I may not grieve the Spirit, who alone can take and place forth in my soul sensibly the victorious and triumphant blood and righteousness of the Redeemer. Whatever men say, I for my part do not wish to grieve this Spirit. And when I do grieve him, unhappily for me, (for when he is grieved there is no true and genuine spiritual happiness in the soul,) I say, I desire in my right mind to be as swiftly reconciled as possible to the Spirit. For who ever hardened himself against the Spirit, and prospered?

These things are very solemn. They are the very core, marrow, sweetness, bliss, and glory of any inward knowledge of Christ in a soul. O what cold moonlight, what empty froth, what poor work, what an empty business, what tiring work, how unprofitable, nay, how vile, a knowledge of Christ, without this Spirit, is! Without this Spirit, all knowledge of Christ only puffeth men up to be more like Satan, who is king over all the children of pride. It is a remarkable thing. But I believe it is so. "Puffing up" is the vitals of pride. And lo! all knowledge, even of the blessed Redeemer, without this Spirit, only thus puffs up into a greater transformation and conformity to the image of Satan. O solemn truth! Subtlety, serpentine subtlety, thus see in Satan, in head-knowledge, and letter-knowledge of Christ, without this Spirit of whose "fruits" I am endeavouring to write! For "it would have been better" for head-knowledge and letter-knowledge not to have meddled with Christ, Peter tells us. (2 Peter ii. 21.)

I ask, then, who, in his right mind, would ever grieve this Spirit, or resist him as to his fruits that the Spirit is determined to effect in all regenerate souls? "See that ye resist not (I say, may God enable you to see that ye resist not) him that speaketh." For the Spirit is the sole and only efficient Steward of Christ—he is the only life of the gospel dispensation. O happy is the man who is "led" by him!

It is greatly to be feared that many poor souls are greatly cheated by head-knowledge of Christ. For without this Spirit, and except by him so far as they are builded for an habitation for God in Christ, all their knowledge of Christ (so much boasted of and thought of) is mere smoke.

There are but very few persons comparatively that can lay their hand on their heart, and say truly, before God, they know *much* of this Holy Spirit's steps within them. His footsteps are not known, except to those to whom his works (in bitters and sweets, in Christ within themselves) are wondrous in their eyes! And by such persons, and by such alone, this Spirit (in Christ formed and growing

in their heart) is sought out. To such it is a bitter or sweet pleasure to seek out his operations, operated within themselves. Yes, even the bitters. For we "glory in tribulation; count it all joy when we fall into divers tribulations" (that patience may grow). Yes; we are to be "patient in tribulation, and to learn (difficult lesson!) in whatsoever state we are, (bitter, I say, as well as sweet,) therewith to be content." (Phil. iv.; Heb. xiii. 5.)

If there are bitters in our souls, if cutting sorrow nips and almost destroys us, rebellion against the Spirit will only make bad worse. We must turn to Him that smites us, not kick against him; and thus in our patience (alas! it is often small) we must possess our soul. "Must!" Thus, through, (not by fleeing away from it,) but right through much tribulation our path lies. This is the thorny, flinty road, which the tender feet of thorny-ground hearers, and lovers of their own selves, *cannot* tread. No; they cannot tread it.

This is the breeze of tribulation, which will, as it were, fetch the skin off a (mere) mortal face, and will make all stony-ground hearers shy and turn back, and sometimes quickly, too. "But we are not of the number of them that turn back." But, rather, we are of the number of them that have repentance unto salvation, and sink deeper and deeper thus into humility (which God loves) the more desperately we are plunged in bitters and sorrows. Yes. We that through grace turn not back, come to the light; and if the Spirit almost suffocates us with bitter herbs, we come to his light, and desire to eat every leaf of every "bitter herb" that he says we "must" eat with Christ the Paschal Lamb! O! those bitter herbs! We "must" sow to the Spirit; and not voluntarily, nor with our whole consent, fight against him, by opposing him, and thus charging him with folly! O the wretched self-love we feel in preferring our own wish and will before the Spirit's!

As there is no laying hold of eternal life sensibly in the soul, except by the Spirit's operations therein, I ask who, then,—what spiritual person, in his right mind, would ever wish to grieve, resist, or vex this Holy Spirit in his operations in the soul! On this point, to headstrong doctrinalists I would say what Mr. Hart said on another subject, "The path herein is much narrower and harder to find than most men imagine."

So, many, whether they know it or not, by resisting, disregarding, and grieving this Spirit, find their stubbornness thus to be as iniquity and idolatry; iniquity, for it is downright sin; idolatry, for it is setting up their own will in opposition and contrariety to the Spirit's.

See what vitality Huntington saw and felt in the Spirit's enlightenings and leadings; and with what tenderness he wished to attend to them!

"The compass itself is engraved on their mind,  
And each point is felt as a motion divine;  
'Tis box'd by sensation, yea, every point  
They steer with precaution, and veer by a hint."

But, instead of reverencing thus even a hint, and so being

enabled to be "faithful in that which is little and least," what a quantity of arrogant, unauthorised, poisonous presumption, notional faith, cold and mere letter-knowledge of Christ and barren head-knowledge, (starving, bare, and lean,) have we now-a-days!

What I contend for is, it is not safe to tamper with any—the least—of the Spirit's directions. Otherwise, I am confident we shall smart for it. I know something of being charged with guilt about these things, and should wish in my right mind, both for safety and peace, not to grieve nor resist the Spirit any more.

Some, sound enough on the finished work of Christ, appear to be doctrinally hardened in opposition to this Holy Spirit in his fruits and operations in a tender conscience. But all their knowledge, so far, is but wind and smoke.

The whirlwinds of sorrow will cut desperately sharp. But it is not for a spiritual man to complain. "Murmurers and complainers" are among the wicked. (Jude 16.) We are not in hell to all eternity, as the non-elect are to be. This should stop our mouths in complaining against the Spirit in his marvellous "leadings."

However, be the upshot what it may, I have no confidence at all in my own wisdom. And so, if the Spirit were to say to me, (tempted to murmur against him when he leads me into bitters, and not into sweets,) "Plan for yourself; lead yourself;" I should say, "No, Lord; I have no confidence in my own wisdom!"

What strikes me is this. In the passages of Scripture quoted at first, obeying the Spirit in his leadings is expressly called the way to sensibly lay hold of everlasting life (which is Christ) in the soul. If we rebel, therefore, against the Spirit, it is the surest way of being driven backward in our sensibly, by the Spirit, laying hold of Christ in the soul. And sowing to the Spirit, in being enabled to regard the Spirit's operations in us, has the promise, we shall thereby reap Christ, or "life everlasting," feelingly. See, and observe well, that word "everlasting!" That is, as I take it,—rebellion against the Spirit's leadings is the highway to mischief. While those who, like Caleb and Joshua, are like two among twelve, rare and careful, through God's enabling them, will have Christ, their Victory, shine more warmly on their ransomed heads; while rebellion, like witchcraft, fills the whole soul with confusion. "Grieve not," therefore, through God's enabling, "the Holy Spirit of God, whereby ye are sealed unto the day of redemption." If you are God's workmanship, all the "bitter herbs" appointed for you, as well as the roasted Lamb of Redemption, "must" all spiritually be eaten up, accepted, valued, prized, gratefully viewed, sooner or later, and entirely swallowed spiritually down by you really; or *else the workmanship is so far spoiled*. Like as at Sheffield or Birmingham, all the component parts and works in any workmanship *must be melted in and done* to have it properly and entirely finished, so you must be content (whether you will or no) with the Spirit's directions. It is thus truly and properly called, in one of the above

passages, "Laying up in store for themselves a good foundation for the time to come." "For themselves," mark. This convinces a man, experimentally, that God the Holy Spirit really dwells within him; and that his knowledge of Christ is thus (through these vital operations inwardly felt) something more than the will-o'-th'-wisp of outward knowledge. O! who is sufficient for these things?

Tears to the flesh must often, or at times, be one's meat, day and night, in being enabled to realize a precious Christ in this vital way. These, also, are the fruits of spiritual love and of the gospel. And these, the Spirit's vital fruits, growing from Christ by the Spirit's power, will go even into the next world with us. They are called so in the above passages of Scripture, and in the following: "Blessed are the dead who die in the Lord;" (who are complete in Christ's finished work;) and "their" vital "works" of love and gratitude, (that seek not, but loathe, and abhor, and detest merit,) "do follow them."

The finished work of Christ set to our account, and the operations and fruits of the Spirit of spiritual love and gratitude within us are thus, in the sight of God, of men, and of ourselves, the fulfilling of the law in the elect; as, at the Grand Assizes, all the non-elect assembled world shall be made terribly aware of! (Matt. xxv.) "Behold! ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

Abingdon.

I. K.

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### HE CALLETH HIS OWN SHEEP BY NAME, AND LEADETH THEM OUT.

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Finding myself somewhat at leisure, I write a postscript to my letter of last evening. I do this that I may not commune with myself alone, but communicate to you.

I have been reading the tenth chapter of John. You will perceive that the opening is a continuation of Christ's remarks to the Pharisees, after giving sight to the man born blind. The man was cast out of the synagogue, for maintaining that Jesus was not a sinner. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." (John ix. 35—39.)

Now, in another place, the Lord says he came *not* to judge the world. Are these contradictory? By no means. He came *not* to judge the world *actively*—to hold a court, to hear evidence, to pronounce a judgment. But he *did* come to judge the world *passively*, that the blind might be made to see, and that those who *said* they saw, might be proved to be blind.

In this sense, then, is the Lord Jesus Christ come to judge the world, or is come for judgment. He is the glorious test of vitality or of death. Wherever he goes these things are manifested. If he go among the feelingly blind, they see; if among the hypocritical seers, they prove themselves blind.

This is universally true, and holds good of the *preaching* of Christ and the gospel through all time and among all people. Christ is all—man is nothing. If you preach this unrestrictedly, the hypocrite or natural professor objects immediately. They were “never in bondage to any.” What do you mean by proclaiming to them the “law of liberty?” They have believing “Abraham as their father.” How dare you speak to them of alienation from God and the covenant of promise? “Are we blind also?” they ask, if you preach about spiritual darkness. And they are ready to curse you, if you reply to them as the Lord did to the Pharisees, “If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth.”

But how do these things affect us? Has Christ been in any sense manifested to us? Have we seen any beauty in him, that we should desire him? Truly we have, and do desire him. We desire him, but *do not see him yet*. \*Then we feel ourselves *blind*. Is it not so? We are not of them that say they *see*. We see *not*. But when Christ shall appear to us, we shall see him as he is. “For judgment am I come into the world, that they which see not might see.” All glory to God for that! I write to you now from the feeling of my heart; for since I sat down, I enjoy my communing.

John x., you will perceive, is a continuation of chapter ix. The end of chapter ix., and beginning of chapter x., therefore, are what the Lord says to the Pharisees. “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.” And such thieves and robbers the Pharisees were. So, also, were their predecessors, immediate and mediate. “But the sheep did not hear them.” They cannot hear any permanently but the true Shepherd—the Lord Jesus Christ.

This, you perceive, brings us again to the glorious test of vitality. A child of God may for a time be led astray; but nothing *can* satisfy him but the voice of the Lord Christ. The goats can be satisfied with the voice of the goatherd. The Shepherd is a stranger to them, and they neither know nor care for his voice. But the sheep cannot be satisfied with the goatherd—the Shepherd only is their desire. Then, wherever this Shepherd speaks, if his voice is heard and known, a sheep is manifested. But if his voice is that of a stranger, the flock is evidenced as not his own.

Again, now, how does this affect us? Is not his voice what we want? Do we not wish the Chief Shepherd to speak comfortably to us? to tell us we are his sheep,—given him by the Father, ransomed by his blood? Will anything else satisfy us? Nay, nothing but this will satisfy us. And, when he speaks to us, his voice will be known. “His own sheep” “know his voice.”



"He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and they follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." Do we not know something of all this in our own experience? The test is again in our favour, then. It strikes out no contradictory feeling. We are not evidenced to be of the goats, but are evidenced to be sheep. We know the Shepherd's voice. We long to hear it. We hunger after rich pasture, and thirst for living streams. We pray that the Shepherd will come, and put us forth, and precede us to this enjoyment. We are anxious to follow him. "Draw us, and we will run after thee." And we cannot, and dare not, follow strangers; we would rather flee from them, for their voice we do not know.

Then *are* we of Christ's sheep? We dare not deny the evidence. We *hope* we are. Sometimes we *think* we are. O! to *know* that we are! This is what we long for. And this we shall never have satisfactorily, until the Shepherd himself speaks to us. May that time soon arrive.

These are one or two stray thoughts put down in a cluster of stray moments. They have not been unenjoyed by me, may they prove pleasurable to you. And should you for a moment even feel a satisfactory hope that you are one of the Lord's sheep, my labour will not be in vain, and to God be the glory given.

W. Y.

### A REASON OF THE HOPE WITHIN.

Messrs. Editors,—I can even now remember, as vividly as if it were only an occurrence of to-day, though ten years have passed since the event, how these words entered my heart, when in the midst of a throng of "children of wrath," in "gall and bitterness" like myself: "Verily, verily, I say unto thee, except a man be born again he cannot enter into the kingdom of heaven." O how I tried to stifle and extinguish the painful feelings and emotions given birth to by the two-edged sword to my dead soul! They were "the words of the wise," which are represented as "goads," and were as a nail fastened by the Master of Assemblies.

I was forced to forsake my companions and pleasures, and hurry home. That night was a memorable one to me. I tried to sleep, but when I did it was only to be "scared with visions, and terrified through dreams."

On the morrow, when contemplating my ruin and danger, there was a ray of light beamed upon my soul, which for the instant seemed to illumine every part, and make plainly manifest all the evils which had so long and quietly lain concealed there. It laid bare my sinful thoughts, feelings, desires, designs, motives, and passions, together with a long train of youthful follies and vanities. My "secret sins" were brought out of their hiding-place. O how awful was the sight to my mind!

I laboured to relieve myself of the impressions, discoveries, and feelings, incessantly pouring in upon me, by trying to indulge in my former diversions and society; but the more I attempted this, the farther my object was driven from me. It increased my guilt, sank me deeper in ruin, extended my misery, and seemed to be compassing myself about with the torments of hell,—yea, “hell seemed open before me, and destruction to have no covering.” As saith the Psalmist, “If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the earth, thou art there.”

The bed on which I endeavoured to repose, which was my former practices and recreations, was indeed a hell to me; and when I sought to shun God's presence, and hide myself from the piercing glance of that eye that beheld “all things from the beginning,” it was all in vain; for, “thou God seest me,” followed me like my own shadow, wherever I was and however employed.” Ruin, death, judgment, and eternity, were ever uppermost in my mind. Indeed, the change effected in my soul was so distinct, that I sometimes hope, notwithstanding all my suspicions, fears, and misgivings concerning it, that it must have been of God; for sure I am that it was no act of my own. It occurred at a time, too, when I was the most remote from having any concern or care about eternity or my immortal soul; and as to whether or not I was a lost soul or a saved one, the question had rarely occurred to me.

And what may appear to you, perhaps, no little surprising, I had had, from my childhood, the privilege of sitting regularly under the sound of that good man's voice, the late Mr. Gadsby. Nevertheless, I was so effectually dead, blind, and deaf to my own fearful danger, and the importance and solemnity of eternal things, that when my eyes were opened (as I trust they were) by “the entrance of that word which giveth light and understanding to the simple,” I speak in all sincerity when I say that, though naturally possessed of a moderately retentive memory, having constantly attended the chapel for twelve years, I could scarcely recollect as many words of all the sermons delivered by my old and beloved friend, Mr. Gadsby, during that time. As to having, as many have in the same circumstances, a knowledge of the doctrines of truth in the letter, or of even a superficial acquaintance with them, I assuredly had not; for I was as total a stranger to that as I was to God, to the wickedness of my own heart, the bitterness and evil of sin, or to the spirituality of God's law.

I found all my endeavours to rest in pleasure, and to continue my acquaintance with ungodly associates, was only like “heaping up wrath,” and widening the breach; so that I was compelled to renounce both. This I found to be a most painful and difficult task.

When, therefore, I found it impossible to live in sin, I resolved to amend my ways and become serious. To this end I purchased a small pocket Bible and hymn book to carry about with me, which my foolish mind supposed would operate as a sort of scarecrow to

the devil. My real expectation was, that my poor soul would fall a prey into his hands, if some measure were not adopted to keep him away.

I began regularly to attend chapel. The prayer-meeting became a favourite resort for me—a place which, of all others in the world, I should before have avoided.

The Lord's people, for whom I had previously the most inveterate abhorrence, became my friends and companions. I delighted to hear them converse on eternal things, as I sometimes derived a little encouragement from their assurance that the feelings, desires, and lamentations I was the subject of, were none other than signs and evidences of a divine change of heart.

About that time, I sent a few remarks to the *Gospel Standard*, which were inserted under the title of, "True Evidences, if truly felt." This, also, was a partial source of encouragement; but I must forbear dwelling on the description of the many sinkings and risings, fears and hopes, buffetings, besetments, struggles, and sorrows, that I was alternately exercised with.

You may perhaps conjecture that, because I was favoured to attend the ministry of Mr. Gadsby, I should not seek relief from my burden by legal efforts. However strange that also may appear, I was just as earnest in seeking for pardon and mercy in a round of duties, and a certain line of discipline, as the most industrious Arminian.

I could not understand free grace and God's method of justifying a sinner; I could not apprehend what was meant by the obedience and imputed righteousness of Jesus. My apprehension of those things was much like the man, whose sight being partially restored, could see "men as trees walking." Being therefore ignorant of the only way of getting relieved of my burden, I sought deliverance from the wrong source, expecting to

"See what none e'er saw,—  
Salvation by the works obtain'd  
Of Sinai's fiery law."

And I sought earnestly to restore myself to lost favour, like Esau labouring to recover his lost birthright; but found daily that all my labour was only "hewing out unto myself broken cisterns," "spending money for that which was not bread, and labouring for that which satisfied not." Nevertheless, I could not forbear. I felt that eternity was before me, that I was in possession of a never-dying soul, and that that soul, unless a pardon of sin were obtained, would be everlastingly lost.

I must, for the sake of brevity, omit mentioning all the particulars of my exercises during four years and six months that I lay under the frown of God.

While bowed down beneath the heavy weight of guilt, terrors, fears, wrath, and confusion, "the shadow of death sat upon my eyelids;" and while expecting every day that my fate would be like Korah and his company, to "go down alive into the pit,"—I remember the spot well, it was within a few yards of the chapel mentioned

by Warburton, in his *Mercies of a Covenant God*,—suddenly a light shone into my soul, and put me into such a happy and delightful state as I never felt either before or since to the same extent.

The moment that light filled my soul, I felt myself, like good old Simeon, ready to depart; “Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;” and my soul, in the happy enjoyment of that blissful moment, could have sweetly sung and glided away into the bosom of Jesus, to be for ever happy. And all my guilt, bondage, darkness, terror, heaviness, fear, torment, and pain, seemed to disappear, and to be succeeded by a very comfortable, happy, and delightful state of feeling.

It was not, however, my privilege to be favoured long with this pleasant enjoyment; for

“When the pardon is sign’d and the peace is procured,  
That moment the conflict begins.”

Paul, after being favoured with a revelation of the glories of “the third heavens,” had “a thorn in the flesh” given him, “a messenger from Satan to buffet him,” lest through the greatness of his happiness and joy “he should be exalted above measure.” That pledge and earnest of future glory, “the Paschal Lamb,” was to be eaten by Paul “with bitter herbs.”

There is to be a “time to get” a soul-refreshing and animating enjoyment of the love and mercy of God, through Jesus Christ, “shed abroad in the heart;” and “a time to lose” the sensible enjoyment of that love, and of the gracious presence of the dear Comforter. I felt this to be my lot; for very soon after this visitation, the enemy came in upon me with very, very awful and painful suggestions, accusations, and insinuations that made me tremble. But I must forbear enlarging here, as I fear I should weary your patience, were I to attempt a detail of the many and varied temptations, fears, trials, and sorrows, which have been “the lot cast into my lap,” from that time to this.

I have had to endure reproach, persecution, false accusation, and bitter speeches, more especially during the last five years; which have taught me the truth of Hart’s words:—

“From sinner and from saint,  
He meets with many a blow.”

Trials in the family, the world, the church, and my own soul, have rarely been wanting; yet hitherto the Lord hath blessed me, and he hath kept me (if I except a declension of about nine month’s duration, from which he mercifully restored me) unspotted from the world. Nevertheless, even that departure was made subservient to my good, according to these words: “Some of them of understanding shall fall, to purge them, and to make them white.” Understand me, it was not an open departure into evil, but a giving up in measure attending on the ordinances of the sanctuary, the exercise of prayer, reading the word, and so on. In this state I was, like Ephraim, “joined to idols;” and like the church, (Solomon’s Song v. 2,) “I sleep, but my heart waketh.” So I slept; but

during my slumber there was a secret restlessness, uneasiness, and discontent, which seemed partially to keep me awake in sleep.

Eventually the Deliverer appeared, and released me from the influence of this torpidity, by graciously manifesting his restoring mercy towards me.

Thus have I been "led about and instructed," I hope, into a few of the "mysteries of the kingdom" of heaven, yet am I not satisfied.

It is written, "He satisfieth the longing soul, and filleth the hungry soul with goodness." I trust that my soul can claim relationship to both these characteristics; for I do both long, hunger, and thirst after enlargement of heart; an increase of faith in the righteousness, mercy, and love of Jesus; an establishment of my hope; the enlivenings, teachings, and illuminations of the Holy Spirit; more separation from the world, and love to his dear name. These, and many other favours of a similar description, I long after, but do not at present so fully enjoy as is my desire. Perhaps I am under that sentence, "Your time is always ready, but my time is not yet."

May the dear Lord enable me to wait until the "desire come," that it may be felt as "a tree of life."

Allow me to be, respected sirs,

Yours sincerely,

Warrington, December, 1846.

S. S.

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I AM THE LORD THY GOD; WHICH TEACHETH  
THEE TO PROFIT.

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My dear Friend,—Grace, mercy, and peace be multiplied unto you from the Lord, who comforteth my heart amid all my troubles and miseries, and who comforts your soul also; that we may rejoice together with gladness of heart and mind.

Often since I received your last kind letter, has my weeping spirit longed for an opportunity to write to you, and to feel a little at liberty; but hitherto Satan hath hindered me. At length, however, the increasing weight on my spirit constrains me to attempt it in the face of every opposition; and, should my burdened, dejected soul drop any word which God the Spirit shall be pleased to own and bless, though but a little, to the relief and cure of your sorrowful mind, I entreat you not to thank me for it, but to give all the glory to my Lord and to your Lord, to my God and your God. There is nothing in this world delights my soul so much as to be humbled, broken, crumbled, and dissolved before him into nothing, through love and blood; to lie at my dear Redeemer's sacred feet, and crown him Lord of all.

You are young in the way of peace, my sister, my friend; but the far greater part of *my* race is run; therefore, do not measure your experience by mine. I once was young, and am not unacquainted with your feelings, your doubts, fears, changes, temptations, trials, miseries, and woes. I know something of your groanings, your mournings, your cravings, your desires, and your

wants. I feel the same still within my own troubled breast. But here is the difference: you, as I was once, are mourning, and cannot be comforted, because you feel your spirit lusting to envy; and sin, in every shape and form, keeps living, springing up, struggling, and reigning within you. You think in your mind, and often say, "If it is so—if I really am born again, why am I thus?" Nor can you believe, or at times even hope, that you are a Christian, when your comfortable feelings are gone. You feel so hard, at times, that you cannot pray; and you are unable to breathe a desire or to give utterance to a groan.

This, I will allow, is a wretched state to be in; but I have been here frequently, and the Lord has as often delivered me therefrom. He has brought me again to rejoice in pardoning mercy, and has preserved me to the present moment; so that, however painful this divine process may be to my friend, I feel satisfied that all will end well with her at last, and so her soul shall sing in hope when the Lord has sufficiently tried her, and turned her captivity, and brought her forth to the glory of his dear holy name.

My soul cannot be comforted, any more than my friend's can, beneath the hidings of God my Saviour's countenance, and when sin, guilt, and distress abound within, until Christ is again revealed in my heart, my only Hope of glory, and my guilt, sin, and distress, are drowned in atoning blood, applied, made known, and felt with power within. Nevertheless, I cannot now believe that I know nothing of the secret that is with them that fear God, nor that I shall be a cast-away at last. For the Lord has restored my wandering feet; healed my backslidings and my wounded conscience with Jesus' blood; melted my hard, rocky heart into tears of love, praise, and thanksgiving; and thus turned my captivity, and pardoned all my sins. He has tuned my soul, also, with the glorious theme of heaven so many times, and has made me prove so much of his long forbearance, faithfulness, covenant love, and mercy, that I cannot but hope against hope, and strive unto blood to believe, rather than give all up for lost, and thus dishonour his dear name. Blessed be his precious, lovely self, I have not yet hoped nor trusted in him in vain, and I believe I never shall.

"Light is sown for the righteous, and gladness for the upright in heart." So I have proved it to be, and so I trust my friend will also prove it in the Lord's own time. The light of life is sown in the soul at regeneration, and will shine on the path all through the wilderness, till it breaks out into the full blaze of ineffable glory above. The seeds of gladness are also sown, and are felt and made manifest at the foot of the cross. Chilling winds and cutting frosts may nip the bud, but cannot kill the root. Christ revealed beneath the dew-drops of heaven, makes the tender plant still to live, and grow, and be fruitful, too. In tribulation and death, also, it is known to survive. To taste its fruits by a living faith in Jesus, is glory begun below. It banishes the fear of death, proves the soul's adoption into the family of God, and endears a precious

Christ to their heart. And when death has dissolved this trembling house of clay, it will be at its full growth ; where gladness, joys, and pleasures immortal and divine, unmingled with sin, sorrow, or sighing, will fill every redeemed soul to all eternity, and Christ and his blood will be the theme of their song for evermore.

My soul leaps within me at the thought. My eyes and my heart melt into tears of joy, in hope. O ! how can I doubt his love to me ? His name is above every name to my soul. Had I power sufficient, I would sound his name and fame through heaven and earth, and tell what great things the Lord hath done for me. He plucked me, a burning brand, from the jaws of hell. He has sealed a feeling assurance of his pardoning love and blood upon my heart. In my very soul I feel it. He has set my feet on the Rock of Ages. I have no fear of death. The funeral knell often thrills through all my veins with joy untold. My dear children and partner are dearer to me than my life. The thought of leaving them cuts my flesh very keenly. My soul has often yearned over my dear offspring with sorrow and hopeful joy. But the love of Christ sometimes bears me above all things besides.

O my dear friend, you know not, as yet, what these feelings are ; but perhaps you may know, if you live. Take my advice, and God Almighty write it on your heart—*only in the Lord* ; and may he satisfy you with favour, and bless you with grace to love, serve, and glorify him below, the Christ of God. May he be your joy and comfort through life and in death, and your Portion for ever.

This is all worth living for here. It is worth dying for. Temporal things, how empty and vain do they now appear to me ! Christ has won my affections—my best esteem. I do not say so merely to be noticed. The Lord knows my heart. It is he that judgeth me ; therefore, man's judgment, or his good opinion or bad opinion, has but small weight with me.

My soul followeth hard after Christ, in the footsteps of his flock, through evil report and through good report, through tribulation's depths, and by the pool of ordinances, in the solemn assembly, in his holy word, at a throne of grace, at home and abroad, amid the silent shades of night, and through the business of the day, with great searchings of heart, and strong cries, and inward sighings after him. Thus is my life fast wearing away, nor do I wish it to be otherwise.

Under the Spirit's teaching I desire to live and die ; and the more desirous I feel, the greater sinner and fool I find myself to be. The Lord is witness to my groanings for life and light, unction, power, and liberty, to the extent of my soul's desire. Still, the more I groan, the more he seems to thrust me back into darkness and the gloomy prison-house, and to bind my hands and feet in chains. O this is trying indeed ! Often my heart is ready to break. Still I am constrained to press my suit. I try not to think nor to meditate, but to pray as the Spirit shall help my infirmities and give me utterance. But the dear Lord leaves me to hobble on as well as I can. Thus I creep away, and fret, and groan, and

murmur, and repine, and hide my blushing face, because, as I think, I have been the cause of God's dear children, as well as myself, not profiting and enjoying the blessings that they probably might have done if I had been away. This I know is from Satan. Yet my soul delights to meet with the Lord's family, and join them in his house. Nor can Satan, with all his fiery darts, suggestions, and suspicions, so daunt my troubled heart as to keep me away, or once to refuse them.

The Spirit helping me, and bedewing my soul with a little of his life-giving and soul-comforting unction, breathes through my trembling lips the sorrows, and woes, and miseries, and burdens, and wants of my heart, and most sweetly comforts and cheers my soul, both in public and in private, but the most in private, with joys that a mortal tongue or pen can never utter or express.

Still I am not quite satisfied; for with my sweetest enjoyments I feel sin, in some shape or form, is intermixed. This causes pain of heart to be mingled therewith.

I read that he divideth severally to his saints—his chosen, his redeemed, his called, his beloved ones—as he will; and my soul, in tears of hope, asketh a child's portion—a gracious, blessed part. But still he reserves these gifts to teach me his will more perfectly. Yet I feel a craving necessity which will not let me give it up. The more I am denied, the more importunate I feel.

I am sick of sin, yet feel a cleaving to it; and it cleaves to me, nor can I shake it off.

I am sick of self, yet feel it mixing up its hated influence in all I say or do. I see self uppermost, too, in all classes—in everything in the world around.

I am sick of the world, yet often feel earthly things engrossing my affections, and drawing my soul from the Object of my warmest love and chief delight, to the wounding and piercing of my heart through and through with many sorrows.

I am sick of my prayers when I am left to pray alone, or when not divinely assisted. Still there is such a necessity laid upon me, that I can live only as I feel my heart's desires and groanings going up unto the God of my life, and mingling my confessions, supplications, and praises, with those of his family.

I am sick of my own legal righteousness, yet feel a cleaving to it still, when fits of unbelief come upon me. Thus I sin against light, knowledge, and conviction, for Jesus' blood and righteousness have become my darling theme, till faith again brings Christ and his atonement home. Then, once more feelingly justified in the court of conscience, I feel and have peace with God, and know that I am righteous in Christ's righteousness. In his righteousness I shall stand before him with joy at the last great judgment day. Inspired by so sweet and blessed a hope, my soul sings now in tears of holy triumph,

“Midst flaming worlds in this array'd,  
With joy shall I lift up my head;  
And find in Christ the Judge, a Friend  
Whose love towards me will never end.”



Excuse me from saying more now, for my heart is too full to proceed. The God of Israel, who, I trust, has begun the good work in your soul, be pleased to carry it on with power, and complete it to your endless joy and his own glory. May he uphold, direct, strengthen, comfort, and settle you, by faith in Christ, and make you a nursing mother in Israel when your well-wishing friend and brother in Christ is crumbled into dust; and may he bless you in your basket and in your store, with sanctifying grace therewith, and crown that grace with glory too, when time and sin are known no more.

Let us hear from you again as soon as convenient. Do pray for us.

Yours affectionately in the Lord,

Bedworth, May 14, 1846.

G. T. C.

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### A LETTER BY THE LATE WILLIAM HUNTINGTON.

Dear Mother in Israel,—Loving kindness and tender mercy be with thee.

Thine I received, and I can truly sympathise with thee. But there is nothing fallen to thy lot by chance. "All these things," says Job, "are appointed for me, and many such things are with Him." Every trial is put into God's balance before we have it, with a proportionable degree of faith to counterpoise it. God corrects us in measure, and will not leave us wholly unpunished. Is thy way hedged in? God says he will make a way for thy escape, that thou mayest be able to bear it. Call not thyself poor while the Ancient of Days is thy eternal portion. "God hath chosen the poor in this world, rich in faith, and heirs of the kingdom which he has promised to them that love him." Every believer is an heir of promise. The Bible is the Lord's last will and testament, and all that faith lays hold on is sure to all the seed. I know it is hard for flesh and blood to be left a widow, and the mother of a distressed and fatherless family. The mournful thoughts rebound with the cutting edge of a double affection; but God is a Father to the fatherless, and a Husband to the widow. These endearing characters he sustains, and sweetly answers them in his holy habitation, which is the household of faith. Call not thyself poor, while faith can hold on one single promise; nor a widow, while one tender thought of God is left. Credit his truth, and cast all thy care upon him, for he careth for thee.

Thou art not the first widow that has been left with a family in debt. One of thy number came to the prophet Elisha, and God sent a spring into her pot of oil, and set her up as an oil merchant. And I will be bold to say, that she sold the best commodity of that sort in the universe. The water that the dear Redeemer turned into wine, at the marriage in Cana of Galilee, was praised by all the guests. What faith brings in in answer to prayer has a particular flavour, which is peculiar to itself.

“The earth is the Lord's, and the fulness thereof. The world, and all that dwell therein.” All hearts are in his hands, therefore trust in the Lord for ever; for “in the Lord Jehovah is everlasting strength.” There is nothing too hard for the Lord. He has made a fish produce money to pay tribute to Cæsar, turned a jawbone into a springing well to supply Samson, sent a divine increase into the widow's barrel of meal to keep her alive in famine; yea, he turned ravens into butchers to feed a prophet, and angels into cooks, while Elijah slept under the juniper tree. Also, at the sea of Tiberias, the Saviour himself broiled fish and baked bread for his disciples, after he had said “Children, have ye meat?” and they answered him “No.”

Let me know how thou goest on, and I will endeavour to send thee a little savoury meast such as thy soul loveth. And if God should use me to convey a little comfort to thy heart, I shall be better to thee than ten sons. Thou knowest God hath often made me a fellow helper of thy joy, a nourisher of thy hope, a strengthener of thy faith, a confirmer of thy feeble knees, and a nurse in thy old age. I have no doubt but thy hoary head will go down to the grave in peace, and appear my joy and the crown of my rejoicing in the great day of the Lord Jesus. Arise, shake thyself, and be of good cheer, for Jesus calleth for thee.

The ever-blessed Redeemer has shown a very tender regard for distressed widows. When he saw the tears of the widow of Nain, he was so moved with compassion, that he raised her son from the dead, and restored him to his mother again. While thou sittest sobbing in sackcloth, thou forgettest the dignity that the Lord has conferred on thy believing sex—honourable women not a few, and thou art fully persuaded that thou belongest to that number. “Blessed is she that believes, for there shall be performance of what is told her from the Lord.” Jesus has an inexhaustible fulness to supply thy wants, a powerful arm for thy aid, a propitious ear for thy prayers, and a bottle for thy tears. And what wouldst thou have more, but the kingdom? Why, the kingdom and all. Well, only believe, and thou shalt have the kingdom, and the King, too. The Lord is the portion of his people, and the kingdom is given to the saints of the Most High. Oh! my mother, put thy present troubles into God's balance, and put an eternal weight of glory against them, and thou wilt call them light afflictions, as Paul did. A daily cross proves that we are the followers of the Lamb; and without this we should soon lose our way.

Deliverance is most surely at hand, when our expectations are ready to give up all for lost. I have often observed that the blackest clouds have discharged the most fruitful showers. Of this be assured, that the longer the day of adversity lasts, the longer the day of prosperity will be. The darkest nights are succeeded by the brightest mornings. The deeper thou goest into the pit, the higher wilt thou ascend on the mount. Those that have been the most shaken with God's terrors, have had the sweetest tastes of God's love. And the keenest convictions have been

succeeded by the brightest evidences. I write this from my own experience, and it is consistent with the word of God. That soul which is a stranger to the horrible pit, and the glorious mount, knows nothing savingly either of the justice or of the mercy of God.

Farewell! The best of blessings attend thee, while I remain, thy dutiful son, and willing servant in the gospel of Christ,

Winchester-row, Nov. 10, 1784.

W. HUNTINGTON, S. S.

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### AM I HIS, OR AM I NOT?

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Dear Sir,—The following extract is from the diary of one who trusts the Lord has bestowed on her a little faith, and a little knowledge of the way in which he receives sinners; but, at times, this faith is so weak, that she feels doubtful if she has any at all; and by sending this, is seeking to know if those who love the Lord indeed can see any principle of divine life in what she relates.

“I had very uneasy thoughts, and was quite unable to realize any promise. The Lord seemed to have quite hidden his face from me. Had many evil forebodings respecting temporal matters, and could not believe the Lord intended to appear for me. My uneasiness increased during the morning service, as I could not get at anything the minister said; and, coming out, I heard persons speaking of the precious things they had heard, which increased my trouble; and ‘the rich are sent empty away,’ seemed alone applicable to me.

“But yet, throughout the day, there was an earnest looking to the Lord, though almost unable to utter a word; and as the day wore away, my trouble seemed to increase. I thought I could bear any temporal privation, but could not live without the light of the Lord’s countenance.

“In the evening sermon, the minister said the faith of God’s elect might be known in that its recipients could not exercise it when they liked. And I am sure my utter helplessness appeared more forcibly to me this day than ever it did before. But, though I could fully subscribe to what was said, in no measure did I realize the Lord’s presence, but left the chapel gloomy, dark, and miserable.

“But I had not gone far, and was not thinking of comfort, when these words came to me with such sweetness, that I felt sure the Lord alone had whispered them to me: ‘Why are ye so fearful, O ye of little faith?’ And then came that promise with such power, that my troubles began to vanish: ‘He will with the temptation make a way to escape;’ and then followed another: ‘When the poor and the needy seek water, and there is none, I will even make pools in the desert.’ And the Lord applied them again and again, with such sweetness as I cannot describe. But my whole soul went out in joyful thankfulness, and I was enabled to cast all my weight of cares upon him, and to exclaim, ‘As long as I live, I will sing praises to his dear name!’”

## EXTRACT.

Our salvation is a finished work. It neither needs, nor will admit of supplement. And here let us remember, that when we talk of a finished salvation, we mean that complete and infallibly effectual redemption accomplished by the propitiatory merit of Christ's own personal obedience and of Christ's own personal sufferings; both one and the other of which have that infinite perfection of atoning and of justifying efficacy, that it is utterly out of our power to add anything to the merit or validity of either.

Every individual of mankind for whom Christ obeyed, and for whom he bled, shall most certainly be saved by his righteousness and death, not one of the redeemed number excepted; seeing Christ has paid, completely paid, the debt of perfect obedience and of penal suffering; so that divine justice must become unjust, ere it be possible for a single soul to perish for all or any of those debts which Christ took upon himself to discharge, and which he has absolutely discharged accordingly.

Arminianism cannot digest this grand Bible truth. Hence that poor, dull, blind creature, Bishop Taylor, tells us somewhere, that "We are to atone for our great sins by weeping, and for our little sins by sighing." If our sins have no other atonement than this, we shall go on weeping, and wailing, and gnashing our teeth, to all eternity.

But, thanks to divine grace, the work of atonement is not now to do. Christ has already put away our sins by the sacrifice of himself. We are acquitted from guilt and reconciled to God, not by our own tears, but by the precious blood of Jesus Christ, as of a lamb without spot or blemish; not by our own sighs, and tears, and sorrows, but the humiliation, the agony, the bloody sweat, and the bitter death, of Him who knew no sin, of Him who was found in fashion as a man, and became obedient unto death, even the death of the cross. These, and these alone, are the propitiation for our sins.

And as surely as Christ obeyed, as surely as Christ expired, as surely as he rose again, as surely as he intercedes for all the people of his love, so certainly will they all, first and last, be enabled to sing of his faithfulness to all generations, and of that mercy which shall be built up for ever in their full, free, and final glorification.

This is farther confirmed by those words of the psalmist, "Thy faithfulness shalt thou establish in the very heavens." As much as to say, "When all thy chosen, redeemed, and converted people are assembled round thy throne, then thou wilt, in the very heavens, give an everlasting proof of thy everlasting faithfulness."

So far will God be from leaving his people to perish in their passage through the wilderness of life, or through the river of death, that he will present them all faultless before the presence of his glory with exceeding joy.

God loves his jewels too well, and Christ bought them at too dear a rate, and the Holy Spirit polishes them with too much attention, either to throw them away or lose them at last. No; they shall be made up. Their number shall be accomplished, and in their glorification will the whole Trinity be glorified.—*Toplady.*

THE  
GOSPEL STANDARD,  
OR  
FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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No. 139.                      JULY, 1847.                      VOL. XIII.

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AN ORDINATION SERMON BY THE LATE W. GADSBY.

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Dear Sirs,—Having seen on the cover of the *Standard*, March, 1844, that anything belonging to Mr. Gadsby would be received; and knowing that the Ordination Sermon of Mr. Jacks was preached by my esteemed friend, Mr. Gadsby, and taken down in short hand at the time by the church, as the church worshipping at Sion Chapel employed a schoolmaster for that purpose, I have for some time been endeavouring to obtain it. At the death of Mr. Jacks, the church gave it to Mrs. Jacks; and Mrs. Jacks having left the town is the reason why I could not get it sooner. Having procured it, I forward it to you, hoping to see it in the *Standard*.

The reason why I send this sermon is owing to the respect I had for our much esteemed and respected friend, the late Mr. Gadsby. The first time I heard him preach was at Derby; and I have several times heard him in Nottingham. The last time I heard him was at Leicester, May 14, 1843, from these words: "The secret of the Lord is with them that fear him, and he will show them his covenant." (Psalm xxv. 14.) This sermon, like many others which I heard of Mr. Gadsby's, was made a blessing to my soul. It appeared that the Lord blessed his ministry to my soul more than that of any minister I ever heard; there appeared a dew on his sermons, as though they were wet with the dew of heaven, never to be forgotten, and not like the dry doctrine of the day.

I remain yours in the Lord,

Nottingham, October, 1846.

S. R.

## SUBSTANCE OF A CHARGE

*Delivered at Sion Chapel, on Wednesday Afternoon, April 21st, 1824, by MR. WILLIAM GADSBY, of Manchester, on the Ordination of MR. JAMES JACKS to the Pastoral Office of the Church assembling at the above Place.*

My dear Brother,—I believe that you this day, as far as God has enabled you, have given an honest and faithful confession of the truths of God; and I do not dispute, but that in matters upon which you and I may differ, you have done it conscientiously. I have no doubt this church and congregation give me credit for sincerity when I say I believe that part of the testimony. At the same time, in the grand and fundamental truths of the gospel of God, and the matters that make for our everlasting felicity, we are one. On this basis we rest, and on this ground I am now going to address you, in union with our friends and the brethren; and therefore I hope you will sit down.

“I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.” (2 Tim. iv. 1—3.)

To sustain the character of a minister, is to stand on awful ground. It is a solemn office, appointed by the blessed Trinity as one way by which God is to make known to his people the fund of blessings treasured up in himself; and it does not appear to me, that the blessed and holy angels are fit for the office and solemn work of preaching God's truth. We have to do with men; and it is necessary, to suit their circumstances, that we should be men of like passions with them. When angels descended from the realms above to witness the Babe of Bethlehem in the manger, they did for a moment preach blessed truths; but if we compare their message with the message of the prophets and the ministers of Christ, we shall find a material difference in some parts; not immediately in the message itself, but in the characters that delivered it. Angels preached a gospel at a distance from them. “Unto *you* is born this day, in the city of David, a Saviour, which is Christ the Lord.” But God's ministers feel themselves at home in it; and when under the unction of the Holy Ghost, and in the enjoyment of it, they can say, “Unto *us* a child is born,” and not merely unto *you*; but, “Unto *us* a child is born, unto *us* a Son is given.” So that we come forth with similar feelings to the inspired apostle, and say, “We comfort you with the same comfort wherewith we ourselves have been comforted of God.”

If we narrowly watch a variety of characters, some of them amusing and popular in their ministry, did we not see they were men, we might dream they were angels, because, in the nature of

their ministry, it is a gospel that belongs to somebody interested in it here; but to themselves it is a foreign matter. They know there may be Christians that enter into the blessedness of it; but you seldom hear them giving a faithful testimony of God making it manifest in their own hearts. Now, this is not the case, beloved, with us; it is not the case, as most of us know, with our brother Jacks. You heard him this morning, and no doubt you have heard others frequently declare, that they believe and preach that God has made known his salvation to themselves—that God has enriched them with the blessed enjoyment of it in their own hearts. And the man that comes forth to preach who is afraid to let the people know what God's grace has done for him, should not have my ears to listen to his ministry. It will never do for the church of the living God to hear men of that description, except they want to be frozen; for it will be sure to freeze their souls, and to bring death and darkness into their minds. But when, under the blessed unction of the Spirit of the Lord, we proclaim the truths of the gospel of God from a feeling sense of their vast importance upon our hearts, we directly strike at the root of human pride, and make a division between the sheep and the goats; and while striking thus, it will cause us directly to be called bigots, and narrow-spirited; and, if that is not enough to frighten us, they will say it is antinomianism.

These truths of the gospel of the Son of God faithfully dispensed, will necessarily expose our souls to a variety of perplexing circumstances, for it is the same gospel which the apostle preached; and you may judge from the circumstances he was placed in, whether the same truth preached now will not produce upon the carnal mind the same effect as it formerly produced—that of enmity to God.

What effect did it produce on the congregation when Christ preached? and he certainly was considered the wisest and best of all preachers; for “gracious words fell from his lips,” and he knew the hearts of all men. The doctrine that he preached unto the people was the doctrine of discrimination. This set all of them in a blaze, and they gnashed upon him with their teeth, led him through the city to the brow of the hill, and would have cast him down in order to have broken his neck. And the man who preaches the same truth now, will find it produce the same effect upon the carnal mind; and they will, as far as they have it in their power, lead him, also, to the brow of the hill.

Do not think it strange if people are ready to spit upon you when going along the street; for if you preach faithfully, you are sure to meet with opposition, both from Pharisees and hypocrites. For more than once we find that the Pharisees, in that day when the gospel was first preached, brought a charge against the apostles, saying, “These men are enemies to this place and our law.” So they said then, and just so will it be now, when the truths of the gospel are faithfully declared, and when Christ is exalted and proud man abased, to the glory of the Three-One God.

Let me address my brethren in the bonds of love, one and all ; but particularly those who are united to this church. " I charge you before God ! " Oh ! how awful ! What ! is God to be witness ? Is God to survey your work ? Are you to stand accountable to God, and to give in your great account to the heart-searching God ? The ministers of the Lord may well enter on their work with trembling hearts and faltering steps, and say with the apostle, " Who is sufficient for these things ? But we have this treasure in earthen vessels, that the excellency of the power may be of God. " Therefore, " I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ; preach the word ; be instant in season, out of season. "

How wisely the Holy Ghost has directed the Holy Scriptures to be written ! for he knew very well it would be common for people to say, " It is not seasonable, or it is out of season to preach such doctrines. " But you and I have nothing to do with seasons, so that whether it is seasonable or not, they are to be " instant in season and out of season ; " that is, they are to be always on the platform of God's word, habitually and continually using it—both in season and out of season—to " rebuke, reprove, exhort, with all long-suffering and doctrine. "

One thing more we may notice, which is indeed another blessing, and ought to encourage us in our work. We are given to understand that one blessed reason why God the Holy Ghost by Paul gave this solemn charge, was because everybody would not like what we said ; therefore, that we might be the more intent upon the work, he informed us that the time will come when they will not endure sound doctrine ; so that you must preach pointedly ; and the more they hate you, the more you must preach God's holy word, the doctrine of God's discriminating grace ; for " the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. " Now a heap is a number of things gathered together ; it is more than one, and does not appear distinct, but a whole mass hoarded together ; therefore, " after their own lusts shall they heap to themselves teachers, having itching ears. "

It is not my design this afternoon to enter upon every particular in my text, nor a millionth part of them ; but I shall just content myself, as far as God shall enable me, by making a few remarks upon the whole, and I hope it will be for your profit.

I. We will notice what is designed by the word of God being preached to the world.

II. Point out some things that will stand in the way as hindrances, and would forbid us to preach.

III. This being the case, as we are accountable to God, we ought in his name faithfully to preach the doctrines of truth.

I. We shall consider " the word. " Now, sometimes by the word of God we understand the whole volume of inspiration,



from Genesis to Revelation, as the revealed word of God to those of his creatures who appear more eminently the objects of his love. Sometimes by the word of God we understand immediately and directly God the Word, the incarnate Redeemer; for "in the beginning was the Word, and the Word was with God, and the word was God; and the same was in the beginning with God. All things were made for him, and by him;" and he is now in heaven with garments dipped in blood, and his name is called the Word of God.

There is one thing very remarkable that I would notice; there is not, that I am aware of, one passage in the Holy Scriptures that, metaphorically or literally, calls the Father, or the Holy Ghost, the Word; nor do I know one passage, when relating to the Persons of the Trinity, that says God the Word; or when personally of the Spirit, that calls him God the Word; but the words appear to be exclusively, distinctly, and immediately applied to the Person of the Son. Now there is a variety of reasons that may be assigned for this, but we will let one suffice. Words are what we make use of to make known the thoughts of our heart, for "out of the abundance of the heart the mouth speaketh." The Person of the Son was that Person in the Godhead, or Trinity, who descended to make known the secrets of God's heart to an elect world, and to become incarnate; hence the holy Son of God has been properly called, "the Word." Other reasons and motives might be assigned, but we shall forbear.

We might trace in this great character, who is the incarnate Word, that he was manifestly "God with us;" and if so, we must preach in his name the glorious doctrines contained in the book of God. We must also preach him as our Immanuel, God with us, taking our nature upon him in order to effect the glorious undertaking, that of satisfying the justice of heaven. We must preach him as becoming our Surety, bearing our sins, to bring us back to the Father, that we may enjoy the blessings given by the Father unto the church. And why did he do this? Because he so loved them, that he gave himself to be the servant of all. "For he came not to be ministered unto, but to minister." What could we have thought, if God had seen fit to let us know of his salvation by the glorious, holy angels, and not by Christ? But instead of that, the Second Person in the Godhead took upon him the form of a servant, to save such wicked wretches as you and I. Who would have thought that such love could have been shown to such rebels as we?

But God, as though he were determined to let us know what a God could do, has sent his Son into the world, that through him we might know the mysteries of God; and we as ministers are faithfully to preach the solemn truths of God. I charge thee, therefore, preach the Word. You are to preach Christ in all his offices, as Prophet, Priest, and King. There is a mistake which some do not understand. Some want us to come to Moses, because he was the lawgiver, and not Christ. And thus they want to

cram Moses' upon us. But we want Christ to reign, and not Moses; for God in him has set his foot upon hell and sin. We are to preach the kingly authority of Christ, for he is Lord over the church, both in heaven and in earth. He is also Sovereign over all, for devils and death bow to him; and he reigneth mightily in glory, Lord over all. Preach, therefore, the kingly authority of Christ, for he made all things, and he is head over all things; he is head over all the works of men; he is head of the church, and will support her in all her afflictions, in all her trials, and in all her distresses.

Blessed souls! you may have what will make you happy, for you may have King Jesus to fight for you; and neither devils, hell, nor sin, can stand before God's Eternal Majesty, for he must reign Lord over all blessed for evermore; and you will find in him happiness, heaven, and the blessing of God, secured under his unalterable covenant.

“Preach the Word.” Neither fear men nor devils; but preach it faithfully and honestly, as far as God's Spirit enables you, and his blessing will attend it. You must preach Christ as our Priest, who offered himself a sacrifice, the just for the unjust, that he might bring us to God. Now, should I keep a little back? I am not much in the habit of doing so, for I generally say what I have upon my mind. Well, it shall come. What is it, then? Why, it is this,—some people, when they attempt to preach Christ, preach that Christ accomplished a great work, and brought all into a salvable state, and made it possible for us to save ourselves. But, my brother, I hope you will preach a stronger work than that, for he has accomplished a much greater work. Christ has not left his family to perish. No. He has done more and better for their immortal souls. He has promised to bring them all to himself; and his promises are as stable as the pillars of heaven. And God has promised to bring us, under the unction of his Spirit, to an enjoyment of himself; and thus we may prove that it is of God's love that we are brought in. Preach a finished work, and magnify God's holy law. Preach a work that is to remove all hindrances out of the way, for Christ has cleared the justice of heaven, and paved the way with blood, to bring God's family to an immortal enjoyment of God's glory.

Preach the word openly, and make it known; and explain that the Father will own all his family—that he will give them his Spirit, and that every good is from God. If we are to preach, we must preach the whole of his word; we must preach the Lord Jesus Christ as the Shepherd and Bishop of our souls. We must preach him as our hiding-place, as a rest, as a rock, and a refuge. We must preach Christ, the Bread of Heaven; Christ, the Water of Life; and Christ, the Wine of the kingdom. We are to preach him as the Paschal Lamb, and the Fatted Calf; to preach him as the True Vine, which has all the sap and nourishment to communicate to the branches. To preach him as a Husband that loves his wife, always, under all circum-

stances, under all trials; and serves her and loves her when she is away from him; for Christ has given himself for us, to bring us to glory, that we may reign with him when time shall be no more. To preach him in all the blessings of the gospel sent unto us, and to preach all that is said concerning him, which is revealed in his blessed book.

When God the Holy Ghost opens the mysteries of the gospel to his ministers, the Lord will necessarily apply the word to our hearts, and then we shall never be at a loss for a text. But when under a dark cloud, difficulties will arise; and you will find that on Saturday night you will get no sleep, because you cannot get a text; and when you toss and roll about, and the wife says she wishes you would go to sleep, you will find it impossible, for your mind will present to you nothing in the world but confusion.

The morning comes, the people are gathered together, you come forth to meet them, and have not a word to say. Then you almost wish you had never been born, and you feel ready to run away from the work, until by-and-by the Spirit of the Lord breaks in and shines upon your mind, and opens to you the kingdom of God. Then texts abound. Then you feel as if you had as many texts to preach from as would last you twelve months,—nay, you are ready to believe that you can preach from every text in the Bible; your heart is expanded, your soul is enlarged to preach the unsearchable riches of Christ. We are not straitened in the Lord, nor in ourselves; but we bless God there is abundance in Christ, for when God leads the soul into his blessed field, one hardly knows when to stop. That field of glorious immortality generally swells the soul, till it is lost in wonder, love, and praise; and then it speaks the words of the mysteries of God, which are given to be made known to the church of the Most High.

We know what the apostle Paul means, when speaking to the saints; he says, "God forbid I should know anything among you, save Jesus Christ and him crucified." For our God had blessed Paul with the unction of his Spirit, and he wanted to be rid of everything else. "God forbid," says he, "I should know anything, save the cross." He therefore preached the cross of Christ. And in preaching the word, he never forgot the glories of heaven, and the immortal enjoyments of God the Holy Ghost; for he opened the mysteries of the word of God to his hearers, and applied them to their hearts; and in this way I hope you will apply them, also.

It will not matter if I here relate to you an anecdote I have thought of. I heard some time ago of an aged minister, who died, and a young man came in his place. Some of God's family began to grumble and mourn, because their souls were not fed. Amongst the rest, one poor old woman seemed to make more stir than some of them. The minister got to hear of it; and when he got to hear of her, he went to her, and said, "I understand you find fault with my ministry?" She said, "I do; for I cannot profit under it, and therefore I do not like it." "Well!" said the young man, "I do not think you understand the first principles of

religion, and I am come to try you." "With all my heart," said the old woman. "Well," said the young man, "how many Persons are there in the Trinity?" "Two," said the old lady. "I thought," said the young man, "you did not know anything about it, for there are three." "I know," says the old woman, "the Bible says there are three, and our old minister used to say there were three, but you only preach two, so I thought there were only two." If men do not preach more than moral obedience and duty, though they would have you believe that they are ministers of the Lord, yet you may depend upon it, they only *appear* to subsist upon the word of God the Holy Ghost. But God forbid that I should number among these those pastors of the church who are faithful ministers of the Son of God.

Preach the word faithfully, and God will accomplish in you all those immortal truths of the gospel that he has promised. He will make known to you the love of the Father in your redemption by the Son. You will enjoy the influence of the Holy Spirit. God the Father, God the Son, who is our Redeemer, and God the Holy Ghost, will quicken and raise you, in spite of hell. And he will, also, with you, bring the rest of the family to experience the majesty of his glory, and the blessings of God in the gospel of Christ.

Preach the Word faithfully; and, as far as God enables you, dispense the whole of the immortal truths of God. But, we observe, in preaching the word, we must necessarily speak of Christ as the Head of the body, and of the church as the mystical members of that body; for we all have life in him, and have our holiness in him. But, "Oh!" say some, "we must have personal holiness in ourselves, or we shall never go to heaven!" I should be very sorry to talk in a flattering tone to the church of God, but if you mean that holiness which the Holy Ghost does not impart through Christ, I would not have you trust to it, for you will be deceived. I have tried my own holiness, and found it would not be sufficient when God communicated the things of Christ, and let down into my soul a glorious measure of the fulness of Christ; for, unless we are made partakers of the divine nature, and of true holiness in Christ, we shall never go to heaven.

But, notice further. By the word we mean God's Book, or, the Gospel; and this word is sometimes called the "word of life," for Christ is the sum and substance of it, the Resurrection and the Life; and his blessed Spirit communicates the blessings of the gospel to our poor souls, and raises them over guilt, sin, and the world. For God, in love to his poor creatures, by the Holy Ghost has made known the gospel of salvation.

This word is sometimes called the "word of faith," that faith which is of the operation of the Spirit; and is given by God himself to his people, that they may pray through Christ in faith; not merely because it is a duty, but in faith, for duty never lifted a poor soul out of the dirt, and never will while the world stands, but will always leave it upon a sandy foundation. Seeing, then, that blessed faith is the blessing and gift of God, it is the sub-

stance of things hoped for and the evidence of things not seen. When that is communicated by the Holy Ghost, and brought into lively exercise in Christ, we feel love to Christ, we are clothed with the blessed righteousness of Christ, and we partake of the fulness of Christ. By faith we see the glorious offices of Christ, and are led to believe in the promises and doctrines of Christ. By faith the soul feels itself lifted out of the dirt to heaven; and by faith it soars above, enters into the great mysteries of the gospel of the Son of God, and enjoys fellowship with the Father and with the Lord Jesus Christ.

Therefore, preach the word of faith,—that word of faith that brings the unction of the Spirit, accompanied with power, and raises the expectations to God and glory. This word is sometimes called the “word of reconciliation;” and so it is, for Christ Jesus is the sum and substance of the blessed gospel. Here it is that God and the sinner meet; for God is in Christ reconciling the world unto himself. Some say that he does it by offers and proffers of his salvation. No, no; he does no such thing; for God is in Christ reconciling the world unto himself, *not imputing their trespasses unto them.* Now, has God declared this to all Adam’s race? No; for it is written, “Blessed is the man to whom God will not impute iniquity.” God is reconciling the world his way, and not our way, by not imputing sin to us, when the blessed gospel of God, the glorious reconciliation by the atonement of Christ, is made known to us. It is then that sin is not imputed, for Christ is made sin for us, that we may be made righteousness in him; and, blessed be God, through him we find he is reconciled to us. When in God we are reconciled, the crosses, trials, persecutions, and difficulties from the world—or, in the church, while in the world—only magnify his name, and lead us to say, “All has been done well,” to rely on his word, and on that alone, to serve the Lord, to love him, to believe in him, and at all times to find him the blessed Rock of our salvation, and thus prove it to be the “word of reconciliation.”

*(To be concluded in our next.)*

## THE SON OF GOD AND HIS LOVE.

By J. Rusk.

“The Son of God, who loved me, and gave himself for me.” (Gal. ii. 20.)

*(Continued from page 169.)*

From what has been said touching the deity of Jesus Christ, how very clear it is that he is the Son of God because he is God the Son—equal with his Father! And how very evident it is that those who deny this are not taught by the Holy Ghost! Yet there are two other things respecting his Sonship, or Deity, that I wish not to pass over.

1. The Apostle Paul declares, that none is the Maker and

Builder of all things but the omnipotent God. And he says this prerogative does not belong to man, but to the Son of God. Now, if God alone can build all things, and this work is ascribed to the Son, it proves to a demonstration that Jesus Christ is the Son of God as it respects his deity, or God the Son. Notice how the Apostle words it. He is showing the great difference between Moses as a servant and Christ as a Son; "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house; for every house is builded by some man, but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we." (Hebrews iii. 3—6.) From this we may observe, that Paul is contrasting Moses with Christ, and plainly shows that the Son built all things; for, says he, "He that built all things is God," that is, God the Son.

By the house, God's elect are meant in particular, for they are called God's building. Hence Christ told Peter, that upon himself, the Rock, the Son of God, or Jehovah—for it is all one—he would build his church. Now, "He that built all things is God," that is, "the Son over his own house," the church. When Paul speaks of the house Moses as a servant was over, he says that "Moses was faithful in all his house;" but when, speaking of Christ as a Son, he puts in the word "own;" "but Christ as a Son, over his *own* house." Indeed, Moses at best was but a part of Christ's house—a stone in the building. Paul alludes to this when he says, "He that buildeth the house hath more honour than the house."

You will perhaps say, that God's elect are not called "things;" and Paul says, "He that built all things is God." But they *are* expressly called "things." Read Heb. ix. 23; "It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." These heavenly things are God's elect, the building of the Son of God. Thus he is the Son of God, or God the Son, that built all things.

2. Once more, respecting the deity of the Son of God. If he is only the Son of God by incarnation, how can this text be suitable to him? "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God." (Heb. vii. 3.) There is but little spoken of this Melchisedec, but some say that it was the Son of God himself in human form; and, indeed, to me it is clear,\* for we have no reason to believe that such a text ever can be applied to any mortal man. Now, if the Lord Jesus Christ was only the Son of God by

\* It does not appear to us that Rusk is right here. We believe that Melchisedec was a man like ourselves, and not the Son of God under a visionary human form.—Eds.

incarnation, he would not be without mother, for Mary was his mother; nor without descent, and without beginning of days, for they would have begun at his birth. But the Son of God was contrary to all this. You and I must not put carnal constructions upon God's word, and vainly suppose that the Father was before the Son. No. The Son of God never had a beginning, no more than the Father and the Holy Ghost. Jesus Christ, when speaking of his incarnation, calls himself the Son of Man, though he was no man's son. The Lord keep you and me from being wise above what is written.

Thus I have clearly proved that the Son of God is God the Son, and also shown a little of the love he had, and has, to his family; and in six things I have shown how it is to be known. Paul says, "He loved me." What remains, then, is this: "And gave himself for me."

I feel, at the time I am attempting to write, my great weakness, foolishness, and inability. Depend upon it, that unless the Holy Spirit guides and directs me in writing, and you in reading, it will all be in vain. It is the Spirit's work to testify of Christ, to glorify him, and to take of the things of Jesus and show them unto us. O what love beyond all conception! what great condescension in the Son of God, to voluntarily undertake such a great work, when we consider the dignity of his Person, as we have already proved!—the Son of God, co-equal and co-eternal with the Father, Jehovah.

The Lord Jesus might have left us all to perish together, for he was not compelled to suffer for us, but it was all of real love. Hence Paul, when writing to the Ephesians, speaks of the breadth, and length, and depth, and height of this love, declaring that it passeth knowledge. His heart and soul were set upon us from everlasting. He saw the dreadful plight we were in when we fell with the rest of mankind, and delivered himself up to Divine Justice as a sacrifice for our sins. "Who gave himself for our sins." So that "He was made sin for us who knew no sin, that we might be made the righteousness of God in him." He gave himself up to yield obedience to every law that God ever gave. You and I have broken all God's commandments; but when the Son of God gave himself for us, by virtue of his obedience and our union with him, we keep them all, because his righteousness is imputed to us.

But had Christ not given himself for us, we should have been for ever destroyed. The sword of Divine Justice that awoke against him would have smitten us. But when he gave himself, he said to those who took him, "If ye seek me, let these go their way." Thus he stood as a condemned criminal at Pilate's bar, having nothing to say, knowing that we were all guilty, and he in our law place. All our sins were placed to his account, and he carried them from the cradle to the cross. "He gave himself for us, that he might redeem us from all iniquity." (Titus ii.

14.) Our iniquities were infinite, because they were all against an infinite God. But he redeemed us from them all. He redeemed us from death and all its dreadful consequences; so that the sting is removed. (Hosea. xiii. 14.) He redeemed us from the hand of the mighty, or Satan, to whom, like Ahab, we had sold ourselves. (Job vi. 23.) He redeemed our souls from deceit and violence. (Psalm lxxii. 14.) He redeemed us from under the law. (Gal. iv. 5.) He redeems us out of all our troubles. (Psalm xxv. 22.) He "redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) He redeemed us to God by his blood. (Rev. v. 9.) And through this glorious redemption we shall all be brought at last to sing salvation to God and the Lamb in everlasting glory above; for none but the redeemed will ever sing that song, or get to that blessed place. (Rev. xiv. 3.)

Now, all this redemption is the fruit and effect of Christ giving himself for us. Universal redemption is a lie, hatched by the devil and his agents; for God's word knows nothing about it. It is only Zion that is redeemed with judgment, and her converts with righteousness. Everything to bring about this redemption was exacted from the Son of God. Righteousness was laid to the line, and judgment to the plummet; and he fully redeemed them from all evil. And O what a scene of sufferings he waded through! You and I are continually complaining of our sufferings; but, alas! what are they? Truly, nothing compared with his. Hence he says, "Behold, and see if there be any sorrow like unto my sorrow?" (Lam. i. 12.) "He gave his back to the smiters, and his cheeks to them that plucked off the hair. He hid not his face from shame and spitting." Here it was that love and vengeance strove. And what a heinous thing must sin be, when none can remove it but the Son of God—when he must leave his Father's glory, clothe himself with our nature, engage the powers of earth and hell, the wrath and anger of almighty God—in short, to save us from suffering in hell to all eternity, and raise us up to the heights of glory. Here mercy and truth met together, righteousness and peace kissed each other, which never could have been done, had he not given himself for us. He gave body and soul,—for his body was crucified, and he made his soul an offering for sin.

And O! had it been possible that he had failed in this great work! But that never could be; and his resurrection from the dead clearly proved that he had finished the whole work. I will mention ten benefits which arise to us from this one thing, namely, Christ giving himself for his people. And O that I may be helped to write, and my reader to read, that we may experimentally enter into this blessed subject, "that we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death!" The Lord Jesus declared to the two brethren who desired to sit, the one at his right hand, and the other at his left, in his kingdom,—viewing it as a temporal kingdom, and wishing to be something great,—he told them,



“Ye shall indeed drink of the cup which I drink of, and be baptized with the baptism that I am baptized with.” And if he gave himself for you and me, we shall as surely have some experience of his sufferings as ever we shall of his consolations. This I know by blessed experience. Blessed, I call it; for though nature shrinks from it, and our flesh hates it, yet how sweet a path it is to be in when we can converse with our suffering Lord! I remember, twice in particular, being in this painful path, and it is a bitter sweet—bitter to flesh and blood, but O how sweet and precious is the Lord Jesus! And I was as sure that he was with me, and comforting my soul, as ever I am of my own existence. You and I must go very deep into soul conflicts to have even a shallow discovery of the great sufferings of our blessed Lord; and that is truth. And painful as they are to bear—I mean these ten things which I am about to mention—still I call them benefits. Blessed is the man who is thus called to suffer, and woe be unto that man that goes through this world a stranger to the path of tribulation.

I proceed now to the ten things in which you may discover a similarity or a parallel between the sufferings of Jesus and his chosen family; for it is not only given in our behalf to believe, but also to suffer for his name's sake.

1. Our blessed Saviour certainly was chastened, but not for his own sin; for he knew no sin, neither was guile found in his mouth; no, but for our sins. Hence the prophet Isaiah says, “He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace (or that procured it) was upon him, and with his stripes we are healed.” (liii. 5.) And again, (verse 10,) “It pleased the Lord to bruise him. He hath put him to grief,” &c. But nothing of this had ever taken place, had not the Lord Jesus given himself for us. Thus he was chastened, and never murmured nor rebelled, but bore it all, led like “a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth.” (Verse 7.)

Now, as the Lord Jesus Christ, the Son of God, was chastened for all our sins, so he will let us have some little knowledge of this, in that he himself will chasten us for our own—as I told you, some time back, that he says, “As many as I love, I rebuke and chasten.” And all chastisement is for sin. He for ours, and we for our own. But are we meek, patient, resigned, and passive in his hand, as he was in the hand of his heavenly Father? O no! It is true we may find a little of this at times; but in general we murmur, kick, fret, and rebel, and are “like a bullock unaccustomed to the yoke,” although we procure it all to ourselves. But “why should a living man complain—a man for the punishment of his sins?”

2. Jesus Christ bore the weight and burden of the whole of the sins of his elect family, from Adam the first to the last

chosen vessel which will be born. And he laboured under this weight for thirty-three years. Now, as he had such an intolerable burden of sin charged upon him, because he stood in our law-place responsible for us, so we shall also know a little of what he suffered, by feeling the burden, in a measure, of our own sins. This we shall not escape. Hence David cries out, "My sin is gone over my head; a sore burden, too heavy for me." Now, believer, consider for a moment. Stop and pause, if our sins as individuals are to us, like David's, a sore burden, too heavy for us, then how intolerable the load must be of so many millions of souls as there were when all their sins were charged upon Jesus! and the more intolerable as he was holy, harmless, and undefiled—so tender as to feel sin keenly—a thing so opposite as it must have been to him. But what was the cause? Why, "he gave himself for us." O blessed Jesus, what real love was thine! The publican, also, felt the burden of his own sin, when he smote upon his breast, saying, "God be merciful to me a sinner." And Paul says that every man shall bear his own burden, which will be true both to the elect and the non-elect, only the elect will have it in this world, and the rest in that dreadful place where the worm dieth not, and the fire is not quenched.

3. Jesus Christ endured and suffered from Satan's temptations. Hence you read, "Then was Jesus led by the Spirit into the wilderness to be tempted of the devil, and he fasted forty days and forty nights." Now, what he suffered during all that time must have been exceedingly great, though there is but little said. And when the devil left him, it was only for a season. We know he was tempted to self-murder, to worship the devil for the sake of this world, and to work a miracle to prove his Sonship, in commanding stones to be made bread. But if he had only been the Son of God by incarnation, Satan would not have desired such a miracle as turning stones into bread to prove his Sonship. No, no; Satan understood by the Son of God, Jehovah the Son. He well knew that he must be God, if he turned stones into bread. This is God's work. Now, as the Lord Jesus Christ was tempted in all points, so his family shall know what these temptations are, by feeling the power of them. But the Lord Jesus is able to succour them that are tempted. I have been sorely tempted, and I know others that go through violent temptations, yet Jesus succours them and makes a way for their escape, that they may be able to bear it. The Spirit lifts him up as a standard against Satan; and when they have been tried the Lord's time, he delivers them, for "he knoweth how to deliver the godly out of temptation." But no temptation ever could have come upon the Son of God, had he not become incarnate and given himself for us.

4. He was oppressed and afflicted. So says the prophet Isaiah. (liii. 7.) To oppress is to lay upon a man unlawfully heavy

weights, beyond his natural strength; or to injure him by taking those things from him which in their nature are calculated to comfort him. Both these are oppression. The children of Israel were oppressed by reason of their task-masters. And people are oppressed sometimes in their character, by evil speaking, reproach, &c. And was not the Lord Jesus Christ? Were they not continually laying burdens on him? He knew what hunger and thirst were, had not where to lay his head, and was whole nights on mountains. They reproached him and traduced his character, saying, "He hath a devil, and is mad. Why hear ye him? He casteth out devils by Beelzebub, the prince of devils;" and they were ever on the watch, to entangle him in his talk, trying to make him a liar.

All this, and a thousand things more, went on till the time of his crucifixion, when they oppressed him in carrying the cross; also on the cross, in giving him, in mockery, gall and vinegar. Besides all that oppression when they put a robe on him, a reed in his hand, &c. And was not all this grievous affliction? Truly it was. And I believe, with all my heart, that though in his highest nature he was the eternal God, yet it was so ordered that he had only just strength enough to bear up under this oppression with all the rest of his sufferings; and it is my firm belief, that none of his family ever felt weakness like him, for in all things he has the pre-eminence.

Now, as the Lord was oppressed and afflicted, so are all his family. David says, "Why go I bowed down all the day long, because of the oppression of the enemy?" And Hezekiah says, "Lord, I am oppressed; undertake for me." Yes, and we read of some that "fear continually every day, because of the fury of the oppressor, as if he were ready to destroy." (Isaiah li. 13.) And David tells us how false witnesses rose against him, and such as breathed out cruelty; also, that they wrested his words, and that all their imaginations were against him for evil, because he followed the thing that is good; and adds David, when they come to see me, their heart gathereth iniquity, and they go abroad and tell it. Hence says he, "Reproach hath broken my heart." Again he says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." And the prophet Jeremiah, in Lam. iii., tells us, "I am the man that hath seen affliction by the rod of his wrath." And, as for oppression, he suffered that pretty well all his days. The chapter is full of it. But sin is the cause of all this oppression. Our sins caused it in the Saviour, and cause it in ourselves. "He gave himself for us," says the Apostle, and it was to bear our chastisement, our sins; to be tempted by Satan, and to be oppressed and afflicted. But this is not all.

5. He was hated with cruel hatred, though doing good all his days to the children of men. He worked miracles to feed the hungry. He gave sight to the blind, hearing to the deaf, speech to the dumb, feet to the lame; and healed all manner of diseases; yet he was "despised and rejected of men." (Isa. liii. 3.) And our Lord says

that they called the Master of the house Beelzebub. Thus they hated him, and so they do all his family,—not for their evil deeds, though they say so, but for their singularity and upright walk. A man may be such a base character as one would think him to be a pest to the neighbourhood where he lives and to all society, and yet many will speak well of him, and at times all worldly men will speak in his favour; let such a one make a profession, whether it be of the truth or of error, still the world will not reject him. But let God give the man grace in his heart, let him proclaim his covenant name to him as he did to Moses, and though he shall be a good husband, good father, and good neighbour, he shall be hated of all who are destitute of grace, for the Lord's sake. Therefore says Christ, "Marvel not if the world hate you; it hated me before it hated you. The servant is not greater than his lord. It is enough that the servant be as his lord." Indeed, to strive to get the favour of this world is striving against God's word, which says he has put enmity between the seed of the serpent and the seed of Christ. It is trying to shun the offence of the cross, also, which is to be taken up. God grant that we may not seek the favour and affection of any one at the expense of truth.

This hatred will cause men to separate us from their company. Now, a man through policy may separate from our company, as the foolish virgins did; but when they separate us, and speak all manner of evil against us falsely, it is a good sign, and shows that we have a spirit different from the world, and that they hate the truth which we honestly tell them. Now, Christ gave himself to be thus hated, and says, "The world hateth me, because I testify that the works thereof are evil."

*(To be concluded in our next.)*

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## A VOICE FROM BEYOND THE ATLANTIC.

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My dear Friend,—Your epistle, dated February 5th, arrived in due season; and after too long a delay, I set my heart and hand to a reply; and if God shall be pleased to indite it and direct me, I may dispatch something across the ocean that may serve to refresh the spirit of the aged traveller who may remember, for aught I know, all the way by which the Lord his God hath led him these forty years in the wilderness. During this time he has had unnumbered trials, and as many mercies from the hand of a covenant God.

I will be honest, and declare to you that when addressing one who has known the Lord as long as you have, I feel strongly inclined, instead of portraying the features of God's well ordered covenant, rather to give vent to my sorrows, to harp upon my difficulties, and thus to act towards you the part that Jenkins did towards Huntington, when he generally came, as it appears, in the character of a poor invalid seeking relief from some kind administering hand. I appear to myself rather to stand in need of comfort than to be ready to give it.

And yet the Lord, in some way or other, supports me in the work of dealing out to hungry souls the bread of life eternal. And although we appear to live in a day in which but little power attends a preached gospel, yet, blessed be God! he doth not leave himself without a witness, but still gives to a certain extent testimony to the word of his grace, by making it the means of strengthening the things which remain and giving his dear saints a little reviving in their bondage. For much more than this we have, perhaps, at the present juncture of affairs, but little reason to look. But, blessed be God! "the barrel of meal shall not waste, nor the cruse of oil fail, until the day that the Lord send rain upon the earth."

My own soul, beloved friend, shares in the present dearth and straitness; and yet I trust in the Lord that he will keep my spirit from fainting, and my heart from falling into utter despondency. I am encouraged in this confidence by the relief which a gracious God and Saviour has administered in former instances of pressing need, giving me reason to believe that it will be to me according to his word—which assures the heir of promise, that with every temptation he provides a way of escape.

You make some scriptural statements in your letter respecting the call and qualifications of a gospel minister, with which I heartily agree. I humbly trust that God has called me to preach the gospel of his dear Son. I thus conclude from what I experienced when the grace of God effectually wrought in me, after I had been engaged in the ministerial work in a dead, careless, formal manner, for the space of four or five years; at which time my soul was quickened by the Spirit of life in Christ Jesus, and in the issue raised from the shades of death, delivered from the power of darkness, and translated into the kingdom of God's dear Son, which is righteousness, peace, and joy in the Holy Ghost. Of this my soul had at that time a lively experience. The love of God was shed abroad in my heart by the Holy Ghost, and I was led to a most blessed and happy assurance of a vital union with the Lord Jesus in pursuance of God's purpose and grace given the saints in Christ Jesus before the world began. God made all things new for me and in me; and

*" My tongue broke out in unknown strains,  
And sang surprising grace."*

What God had done to me I testified to others, and the word of salvation I was led to preach as spirit and life to every one that believeth. Here my ministry in the gospel of the Son of God began; and when the Lord makes me to recall what passed in my soul at that time, I conclude that I heard the voice of God calling me to the work in which I am now engaged.

Moreover, I dare not draw any other than the above inference from what appears to be the seal of the divine approbation upon the feeble labours of his unworthy servant. God has made my ministry the means of converting some, but more especially of establishing, comforting, strengthening, reviving, and refreshing

the saints of God. God has brought out some into the glorious liberty of the gospel by means of my testimony, who were indeed partakers of grace before, but who were mostly through fear of death subject to bondage.

And, once more, I conclude that the Lord employs me in his service from considering the barriers that have been thrown in my way—the struggles which I have had, in the issue of which I have been obliged to acknowledge the hand of God as especially engaged in my preservation and deliverance. O! how often have I been made strong out of weakness! What temptations and fears—what sinkings and disquietudes have I been supported under and delivered from! and though painful in their operations, I have seen that they were God's strong teaching hand upon me, that they were necessary to break the neck of my abominable pride, to keep me low in my own eyes—dependent upon the Lord in whom are all my springs; they were necessary to cherish in my soul a sense of entire and continual dependance upon an almighty, all-sufficient Saviour, for righteousness, life, strength, light, and peace; yea, everything that a poor sinner can want or an immortal soul desire, and for all that gospel furniture which an ambassador of Jesus stands in need of.

I have been led to write thus far respecting myself in reply to the question you put to me in your letter: "And is my dear friend thus drawn and constrained to preach the gospel to his fellow sinners?" Yes, I was indeed drawn to it when I really began to engage in the work. And now necessity lies upon me. I cannot go back, nor do I desire it; but I want the presence of One who hath said, "Lo! I am with you always, even unto the end of the world." Methinks I hear you say, "The promise is sufficient ground for your faith to rest on, and he will do as he hath said." Oh! it is difficult to believe in a dark and trying hour; but as God's decree, his purpose to save and bless, is fixed, so his promise, his word, which is for ever settled in heaven, can never fail. Our unbelief, which makes God a liar, helps but in the issue to set forth more illustriously his faithfulness; and through a thousand of our fears and frights we increase in the knowledge of Him who is the same yesterday, to-day, and for ever; who abideth faithful and cannot deny himself.

I am at present in connexion with no ecclesiastical body in the world, neither do I aspire after a name and a place among the nations. There is a small organized body of ministers, distant about two hundred miles from the place where I am at present stationed; with these I feel myself one in the bonds of brotherly love, having returned last week from a visit among them. These brethren are located in the state of New York, and are placed by the Great Shepherd over a goodly number (considering the times in which we live) of his sheep, some of which appear quite promising and fair. Here are still a few clusters with a blessing in them. Having been led in months past to compare the word of God with the present state of things, and having come in my own mind to a

point as to Zion's present condition, and to what might be anticipated for her, I felt anxious to know what the condition and prospects of these churches really were. The Lord has lately removed an eminent minister from among them by death; and the devil, I found, was evidently engaged in sowing the seeds of division and strife among both the ministers and people. These things must be painful to one that really regards the peace of Jerusalem, and yet what else can be expected when in our calculations we are governed by the word of God? The end of these wonders will arrive before long, and God will appear to bless and build up Zion. And although we live in perilous times, yet in the hands and under the loving care of a gracious Redeemer, we are safe; and we can be engaged in nothing better than a daily committing of ourselves to his special protection and guidance, for he is the Hope of Israel, and the Saviour thereof in times of trouble.

I have sometimes been driven to my wit's end by events transpiring within the bounds of my own congregation, but the Lord guides the vessel; he brings nothing upon his church and people which he does not see to be necessary for them; and when he has rooted up, and torn down, and broken down, he will build and plant. It is good, then, that we should both quietly hope and wait for the salvation of the Lord; for the present dark night will most certainly issue in a glorious morning, which will give dominion to the upright, wherein the Sun of Righteousness shall arise with healing in his wings, and God's afflicted children shall go forth and grow up as calves of the stall. If the Lord shall be pleased to call us away before this time of sending rain upon the earth, if indeed we are in Jesus, we shall but be taken from the evil to come; we shall rest in our bed, walking in our uprightness.

The books which, according to your letter, you shipped on board the "Samson," have safely arrived, and have given entire satisfaction. I regret, however, that the expenses you have been at exceed the amount of what was transmitted to you, and shall be happy to make up the deficiency, if by any means it can be done. I hope the Lord will reward you for what may properly and truly be called your labour of love in this matter, and return a thousand-fold into your bosom the peaceable fruits of righteousness, that your setting sun may be gilded with the glory of God upon your soul, which will administer to you an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ.

Mrs. P. is at present at T——, and I have not seen her for three or four weeks past.

The infirmities of old age I know are upon you, and I feel somewhat backward at positively requesting the favour of another communication from you, but I feel desirous to learn how far you have been at your own charge in the purchase of Mr. Huntington's works. I should be happy, too, to hear of the good hand of the Lord upon you, of the favour he dispenses to you, of his continued faithfulness and goodness to your soul, and to receive anything from you that with the blessing of God may strengthen and refresh

my drooping, languishing spirit ; and, therefore, if the Lord should put it into your heart to favour me with another communication, be not afraid of wearying me by your coming to me again and again. Tender my expressions of fraternal love to your friends in Christ, and believe me to be yours, in the best of all bonds,

Hackensack, New Jersey, July 5, 1835.

C. Z. PAULISON.

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### A LETTER FROM THE LATE NATHANIEL MARRINER.

Beloved in the Lord,—Your last epistle I found both suitable and savoury ; and had I then written, perhaps I should have found something to say.

On the 5th September I went down to spend a day with my dear friend S. I heard him extremely well in the evening ; his soul was much enlarged in speaking from these words : “ I am glorified in them.” I never had such a night afterwards in my life. The Lord was pleased to break in upon me in a most powerful and sweet way. I never had such a deep sense of covenant mercy in all my life. I saw and powerfully felt my eternal justification, through his precious blood and righteousness, as clear as noonday. I wondered at his overcoming goodness. My inmost soul adored, admired, and sweetly bowed before him at his infinite condescension. A sense of mercy kept enlarging and growing upon my soul till it became unspeakable, and I fell asleep under a feeling sense of being a pardoned sinner.

I awoke in the morning with a little of the savour of this blessing on my spirits ; and after breakfast, S. and I called on a few friends. We were tolerably comfortable. We saw one or two friends, but they were pretty much on the dark side, which was not altogether suitable to me just then. On our way from Swindon to Blunsdon, the Lord was so sensibly with us that we were brought to a stand still. Our souls were too big for utterance. S. declared, with tears of joy, that he never remembered such a time in his life ; and truly I can say the same.

When I left S. next morning, I told him that this visit was a prelude to something that made me tremble. Yea, on my way home, I became as much afraid of my comfort as I had been formerly of my bondage ; but for three weeks there was not a day passed over my head but I had such a humbling intimation that matters were all right between my dear Lord and my soul.

Lately I have again found darkness sensibly grow upon me. I tremble at carnal ease, a lifeless profession, and a settling upon my lees ; and the Lord knows my soul's desire is to be kept from it, and all the heart I can find I pour out to the Lord against it. I am at a point as respects my eternal safety, but know it is an unspeakable blessing to be kept alive to his honour and glory and the peace of my own soul. But the daily exercise of my soul causes me to bow down. I often think I am a companion to none but those who are given up to the power of an unclean spirit ; I have



such damnable things, such vile, base, and unseemly thoughts. I often walk the streets of Oxford, and tell the Lord I ought to be doubly damned, because I sin against his known goodness. And this I must and will say, in the sight of men and devils, that I am the greatest miracle of sovereign, rich, and free grace, out of hell.

Two things I must and will insist on, however harsh they may appear. The Lord knows I lie not, for I know it by painful experience. The one is, that I am determined to damn my soul; and the other is, that God is determined I shall not. Bless his adorable name for the latter! If I had a thousand souls, they should all bless his name. I daily and hourly prove his power to save; I am often almost gone, "my feet had well nigh slipped." Sometimes I am preserved, I hardly know how—from want of inclination, or from want of opportunity; so that nothing less than a daily salvation will suit my case. Men may say what they will, but I am at a point on this matter, that there is not an evil thing that was ever committed that I am incapable of doing, if left of God; I have the same corrupt fountain as the vilest of the vile. But my mercy is that it is not suffered to come out. These things often cause God to hide his dear face from me; but sure I am it does not bring me under the fear of wrath and hell. Yet his fatherly displeasure cuts very deep, and causes my very soul to cling to him for momentary support. I often think of poor Dr. Goodwin. He says, "A child of God cannot sin as others do, they are nothing but bunglers at it." What a truth! And dear Mr. Hart says,

"The foe can't boast of much  
Who makes us watch and pray."

Bless the Lord! it is his own province to bring good out of the greatest evils. I have seen in my own case such wisdom displayed as was enough to strike me dumb. The Lord has various ways to cut a soul off from any confidence in the flesh. Although I have been kept by his own naked almighty power from outward things in some measure since he took me in hand, yet the means that have been carried on between the Lord and my soul have been fearful and wonderful in the extreme.

I conclude. I bless God that "he hath delivered my soul from death, mine eyes from tears, and my feet from falling." All honour, all glory, all praise, and all thanks be to my covenant God—Father, Son, and Holy Ghost, my worthless soul's everlasting Portion. Amen and amen.

My dear friend, the Lord bless you. Should you have an intimation of your departure I hope you will write to me, as I should be happy to see you once again, if the Lord will. My heart and soul are bound up and knit to yours. I hope you will write to me if you should be worse in body. My wife joins in love to you and all friends.

Yours in the bonds of the everlasting covenant,

NATHANIEL MARRINER.

## A LETTER FROM THE LATE MR. KEYT.

My very dear Friend,—The receipt of an epistle from L—— is always welcome to me, and doubly so when brought by the king's ambassador, who is sure to come, like Noah's dove, with more than an olive leaf in his mouth, though that was an emblem of life and peace.

Your kind inquiry concerning my welfare claims my sincere thanks, inasmuch as it proves that I am not altogether forgotten by my Christian friend.

The important questions you ask being the same put to the poor Shunamite when her child was dead, requires the same measure of faith she then had in exercise in order to answer them in the affirmative. This degree of faith I sometimes am in possession of, and have said, when thus indulged, "It is well," even when the sentence of death seemed to abide upon every good temporal thing. But, at other times, I feel such a non-exercise of grace, and so much unbelief working in my heart, especially when a dark cloud intervenes and obscures my heavenly prospects, that I could as soon turn darkness into light as say, "It is well;" and my believing sister, also, is no stranger to such sensations.

The real Christian, you know, is a compound character, made up or constituted of two opposite principles, viz. flesh and spirit—a body of sin and a new creature; and these are contrary one to the other, so that we cannot do the things that we would. Nevertheless, the promise stands fast; "The elder shall serve the younger," and "grace shall reign through righteousness unto eternal life by Jesus Christ our Lord." This comfortable truth is settled upon a firm basis, and stands faster than the strong foundations of the earth; and the recipient of grace will assuredly "obtain the salvation which is in Christ Jesus with eternal glory." "For the Lord God is a sun and shield. The Lord will *give grace and glory*. No good thing will he withhold from them that walk uprightly."

Thus we may plainly perceive, that all the rich blessings of the everlasting covenant are inviolably secured to the believer in the Son of God; at the same time we find that every chosen vessel has, during his pilgrimage in this wilderness state, two very different ingredients mingled in his lot, and both are to be found on record in the last parting testimony of our blessed Lord, left with the disciples when he was entering upon the amazing scenes of his sufferings, to complete the stupendous work of salvation, "Peace I leave with you, my peace I give unto you." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Here we find in our dear Lord's legacy that both peace and tribulation are included; and our own experience has long proved that they are inseparably connected with each other. Days of adversity are made up of, and attended with manifold tribulations; and days of prosperity bring with them abundance of peace. These alternately

succeed each other as we move on in this wilderness state. The bitter troubles that befall the Christian serve to crucify him to this world, and under divine teaching effectually convince him that this world is not his rest, being polluted with the dire effects of the fall. On the other hand, being every now and then favoured with the blessing of peace in Christ Jesus, he embraces it and enjoys it as a sure pledge and earnest of that perfect peace, that everlasting rest and joy, prepared, reserved, and laid up for him when wilderness sorrows shall be known no more.

Having in a brief manner mentioned a few things that we have been mutually taught, I would just observe, that according to the measure of faith given unto me, I do at certain seasons behold the divine realities which, as you describe, are invisible to all eyes but the eye of faith alone. Yes, my beloved fellow-pilgrim, I now and then am favoured with a glimpse of the King in his beauty, and feel in my inmost soul the unutterable preciousness of his dying love. In these favoured seasons, (which come but seldom, and do not last long,) the Lord of life and glory is exalted and enthroned in my affections, and in exact proportion I sink down into self-abasement and self-loathing at his blessed feet. Every time the Lord Jesus condescends to unveil his beauty, and draw near in his gracious visitations, and smile upon my unworthy soul, I fall down and melt into nothing, abhor myself, and adore him as the Chiefest among ten thousand and the Altogether Lovely; but when he withdraws, and the heavenly vision, like Peter's sheet, is gone up from my sight, I am for a time like a solitary dove, without heart for anything beneath the sun; even the company and the converse of the dearest earthly friend cannot then counterbalance the loss. But, as before observed, these sacred visitations are of short duration, and are generally followed with some bitter trial or other. On the other hand, I have been indulged with sweet visits in secret prayer, when I have gone burdened with outward perplexing trouble, or some inward plague, and have been enabled by the Holy Spirit to cast my burden upon the Lord, have felt underneath me the sustaining power of his everlasting arms, with some sweet encouraging word spoken to my heart; I then, like Hannah, come away with a cheerful countenance, and the blessing of peace in my soul.

Sometimes I gather up a cluster of strong consolations under the ministry of the Lord's sent servants. Thus, previous to Mr. C.'s coming here, I had many times intreated the Lord to come with him, and begged hard for some special tokens on my own behalf. Well, he preached for the first time, Sunday morning, 1st November, from Psalm xli. 10, 11; and of a truth the Lord was in the midst of us. My spirit was in a watchful, waiting frame. As he went on, he rehearsed the two first verses of Isaiah, 49d chapter, and as he uttered these words: "Fear not! I have redeemed thee. I have called thee by thy name. *Thou art mine!*" the rich contents were sealed up in my heart, especially the three last words; and what I then felt you must guess, for no language of mine can describe the blessedness I found.

So, also, in the evening, from Job xxxvi. 7; I gathered some honey from these words: "For the rod of the wicked shall not rest upon the lot of the righteous," &c. Again, on the morning of Nov. 8th, another choice blessing dropped into my heart while the man of God was preaching from Psalm lxxxv. 2, 3. For I am free to tell my dear friend that now, for a long season, I have had to struggle on through such straits in the temporal concerns of life as none know anything of, except two or three bosom friends; and to add to my troubles, the adversary has vexed my soul by suggesting to my mind, that if I was one that had found favour with God, I should never be left to sink into such depths; "if I was pure and upright, surely now he would awake for me," and deliver me out of such trying circumstances, seeing it is declared in the Scriptures, "The just shall come out of trouble;" "but your troubles increase," adds Satan, "and sink you must, for God hath hedged you in on every side, and no man among all your friends cares for your welfare."

In such exercises, nothing short of Almighty power put forth can sustain a tried soul; and, bless the good Lord! this text, with what was spoken from it, was to me as an anchor in a storm. O! my friend, you cannot fully conceive the sweetness, stability, encouragement, and strong consolation that did then, and hath since flowed in upon me from these words: "Thou *hast* covered all their sin; thou *hast* taken away all thy wrath." The devil is put to flight for a season, and that peace which is the effect of righteousness imputed hath flowed in like a river indeed; and though the things that constitute these outward troubles continue the same, yet this good word is found a truth: "He delivereth the poor *in* his affliction,"—in it, though not out of it.

There are, I believe, many promises in the covenant, which a Christian surrounded with temporal prosperity cannot enter into the fulness of like one who is constrained to pray, "Give us this day our daily bread," although every believer feels what poverty of spirit is.

But to return. The blessedness and benefits we receive and enjoy by and through faith, make up the whole of our income while sojourners in this vale of tears; for, whether hope, patience, love, joy, meekness, goodness, temperance, &c., are in exercise, faith is mingled with them, and co-operates in them all; and the Holy Spirit is the sole Mover in every grace put forth in us by the operation of his almighty power. This most holy and divine Person in his covenant engagements condescended to make every vessel of mercy his habitation; "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Hence he is the Revealer and Applier of all covenant blessings to us; and all the wisdom, knowledge, understanding, light, life, and power, we are the recipients of in spiritual things, come to us by him. And how often have we felt and enjoyed his sacred operations as set forth in the Scriptures by *water*! "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers

of living water, but this spake he of the Spirit," &c. (John vii. 38, 39.)

We read in Ezekiel (xlvi. 1) of waters issuing from under the threshold of the house, and increasing until they became a river to swim in. John saw a pure river of water of life proceeding out of the throne of God and the Lamb. David saith, "There is a river, the streams whereof make glad the city of God." This blessed and holy One is also set before us as "showers of rain," as "a well of living waters," and as "the dew unto Israel."

In each of these descriptions we have in our measure experienced his sacred influences; and when they are for a season suspended, how we droop and fade in our sensations! We then drag on heavily, and find, indeed, that it is a wintry time with our souls. But suspension is not separation, for saith our dear God and Saviour, "The water that I shall give him shall be in him a well of water *springing up into everlasting life*. It was this Blessed One, my dear friend, in his reviving influences, that turned your late captivity, put a song in your mouth, and applied the healing balm to your wounded spirit; and though at present it may be a day of small things—a cloudy and dark day, and should many fasting days fall to your lot, yet remember your unchangeable Friend hath said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Mr. — is at present afflicted with his cough; he is very thankful for your kind remembrance of him, and desires me to present his cordial Christian love to you. Accept my sincere thanks for your kind inquiry, "Is it well with thy spouse?" I believe with respect to the principle and chief of all concerns, "it is well." As it respects public ordinances, she often laments, as, by reason of age and infirmities, she is often prevented from attending them ever since the year began. However, she has never lost the savour of former days, when for so many years together we walked to the house of God in company, and gathered fruit unto life eternal, the sweet effects of which can never be lost, though the public means may be suspended; and, in fact, the gleanings now, except at certain seasons, are not to be compared with the former harvest-time, when our departed Boaz waited upon the reapers. As for myself, I get feeble, and unfit for long journeys; this frail tabernacle perceptibly decays. But I am looking by faith to that "house not made with hands, eternal in the heavens,"—that blissful habitation, where sin and sorrow will no more annoy, where there shall be no more the Canaanite in the house of the Lord of Hosts.

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

"Then, in a nobler, sweeter song,  
I'll sing thy power to save,  
When this poor lisping, stammering tongue  
Lies silent in the grave."

I have no doubt my beloved companion in tribulation will, in the appointed period, be found among the ransomed throng above, and join in singing the song of Moses and the Lamb, with the triumphant harpers in the happy regions of immortal bliss, "when every sorrow will be left behind, and earth exchanged for heaven."

You are pleased to call your epistle "a jumble of odds and ends," but what else will you call this? Such as it is accept it, with all its faults, as a token of that sincere regard with which I remain most affectionately yours,

London, Nov. 14th, 1829.

JOHN KEYT.

## A LETTER FROM THE LATE MR. VORLEY TO HIS CHURCH.

Dear Brethren in Christ,—Believe me yours in love—that love in Christ and truth. Wishing grace, mercy, and peace may abound in you and among you, that you may abound in understanding and enjoyment of the good and perfect will of God as your own God, in the bonds of his covenant love; thus showing forth a good profession of your firm standing in those blessed truths for which the church in all ages has suffered persecution. This is your crown, if ye be not moved from the hope of the gospel. Now we live if ye stand fast. Stand! having done all, still to stand!

It is a good thing for the heart to be established with grace, as all our salvation cometh from the sovereign will and love of the Father, Word, and Holy Spirit, through the mediation, blood, and atonement of a precious Christ. "Hold fast the profession of your faith without wavering," "not forsaking the assembling of yourselves together, as the manner of some is." And may the end of your conversation be in all things to set forth Christ, the same yesterday, to-day, and for ever; and as such may he be the delight of your souls, more precious than all things besides. Your faith and hope being in God, be stedfast, unmoveable, in nothing terrified by your adversaries by word or epistle; forasmuch as ye know ye are called out of the world of professors and profane, to withstand the world, the flesh, and the devil, not only in their profane practices, but also in the more deep scheme of spiritual wickedness in high places, in which Satan is transformed into an angel of light, and his ministers into apostles of Christ, speaking the truth in hypocrisy.

This is the masterpiece of hell, and the most difficult to be discovered, as truth is truth, come from whom it may. Solomon calls this the depth of hell, and says many have been wounded, yea many strong men have been slain by it. Dead professors, who never felt their own weakness, are sure to be caught, sooner or later.

It is impossible that a man who preaches the truth, and is dead in his soul towards God, should be found out by any but those that have the life of grace in their souls, who, be they ever so weak, have that spiritual sensation in them that cannot live and feed but on the life-giving operations of God the Spirit,

in taking the things of Christ and bringing them home with power to the heart; such will from life discover where life is. And, if at any time they be entangled, it shall be for the clearing of their dim sight, that they may come forth more boldly for truth; for he among God's children that takes these coals of fire in his bosom is sure to be burnt, and the burnt child will dread the fire.

Brethren, my heart's desire is, that God may endue you with the spirit of wisdom, that you may be wise as serpents, harmless as doves, holding fast the form of sound words, being in doctrine uncorrupt, in conscience tender for God's honour, in feelings lively and spiritual, in word and conversation sober, grave, and temperate, that your moderation may be known unto all men. Without these things there cannot be in us a consistent showing forth of the praises of Him who hath called us out of darkness into his marvellous light.

It is true I am absent from you in body, but I cannot forget you in spirit. No distance of place can break the union in God's family, where the Holy Ghost has wrought it in the soul; no, nor yet all the corruptions in the heart, temptations of the devil, and all the peevish tempers in God's church. What God doth is done for ever, though at times every bone may seem to be out of joint, as Paul knew, which made him say, "Endeavouring to keep the unity of the Spirit in the bond of peace." How pleasant it is for brethren to dwell together in unity and peace, founded on an experimental enjoyment of truth! Well might David say it is like the oil on Aaron, that ran down his garments, for it is in God's church the certain testimony of the same anointing that Christ is anointed with, flowing into his mystical body, which always, when powerfully felt, breaks every unjust and unscriptural bone of contention, and enables the church with one heart, as one new man, to contend earnestly for the faith once delivered to the saints,—with one heart and voice to exalt a precious, bleeding Saviour, to walk in love one with another, and to fill with humility and love each one's place in God's house, walking in all the ordinances of the Lord blameless. By these things the house of God is manifested to be his house of prayer and praise, beautiful for situation and the joy of Immanuel; while to her enemies she is terrible as an army with banners, standing against all the enemies of God and truth clothed with that armour which God has provided and put on her, thus manifestly maintaining her firm standing on the Rock of Ages, her strict attachment to the purity of gospel truth, and her conscientious walk therein; while God graciously bears his testimony to the heart in granting in the conscience his peace which passeth understanding.

"Blessed are the people that are in such a case, whose God is the Lord; they shall be like a tree planted by the rivers of waters, whose fruit shall not fail and their leaf shall not wither, neither shall they be careful in the time of drought, for God shall stand at their right hand, and the Almighty shall deliver them in time of trouble;" nor shall they fear, though the sea of this world roar; "If God be for us, who can be against us?" May it be your happy

mercy to live in the enjoyment of the unsearchable riches of His grace who hath loved you so as to give himself for you, to redeem you from all iniquity, and to give you an inheritance among all them that are sanctified. May the sweet impression of these things on your mind ever unite your hearts to God and to one another, that as the elect of God you may put on holy and beloved bowels of mercy, kindness, humbleness of mind, bearing each other's burdens, and so fulfilling the law of Christ, who suffered such contradiction of sinners against himself for our sakes, who are so worthless and vile.

O matchless grace! O what debtors are we that are saved by it! Shall we sin because we are under it? God forbid! This will effectually teach those that feel it to lay aside all malice, guile, hypocrisy, envy, and evil speaking, and to desire the sincere milk of the word, that they may grow up in Him to the full assurance of faith in the mystery of his will in all things, that God may be glorified within us by life and by death. Thus glorifying God with your bodies and spirits, which are his by the purchase of his blood, you show forth your hope with meekness and fear in the midst of a crooked and adulterous generation, and shine as lights in the world to the honour of your Father who is in heaven, your garments being unspotted from the flesh, that gainsayers' mouths may be stopped, who are watching for your halting, and eat up the sins of God's people as they eat bread. God grant they may not have one crumb from you, but through grace may you provoke one another to love and good works, ever feeling for the weak in the flock, seeing God hath said, "Strengthen ye the weak hands." He never forgets his lambs; he lays them in his bosom.

My prayer is, that you may always walk worthy of your high calling, having your loins girt with truth; that you may be sober and abound in hope to the end, rejoicing in Christ, and putting no confidence in the flesh; so shall an abundant entrance be ministered unto you into that kingdom which, little flock, your heavenly Father hath been pleased to give you. Peace and truth be with you.

I am yours in the bond of love in Christ,

Bath, November 9th, 1819.

E. VORLEY.

### TRUTH IN JERSEY.

Dear Sirs,—Will you oblige a few of your constant readers, and sincere lovers of the blessed truths which appear from time to time in your periodical, by inserting the following?

It appears that the author of a letter signed J. O., in your January Number, would have been glad to find a place where he could hear the truth while in this island. The fact is, we are a despised people; and the truths which we love and contend for are much hated, and rejected by the inhabitants of this island, (with the exception of a very few,) and they spare no pains in defaming us. They have even laboured to put down the cause, and



it appears that they are determined not to direct a stranger to our place, as it has appeared from several of our friends, when first coming to the island and inquiring for the truth, (and it appears some inquired of those that knew us well,) they could get no information of any such preaching on the island.

We do not like to stick up a sign, for to me it would appear like a system of worldly commerce; but we wish to say, we meet in the Baptist Lecture Room, Union Street, St. Hilier's, Jersey. If you will thus acquaint your readers, we think it may be the means of removing stumbling-blocks which J. O.'s letter might cast in the way of any of the Lord's people in coming to settle on the island.

Jersey, January 10th, 1847.

A SINNER.

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### A LETTER FROM THE LATE THOMAS HARDY.

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My dear Sir,—I go this day to preach the all-sufficient God of Abraham, (Gen. 17, margin,) and of his blessed seed—the all-sufficient grace of Jesus, in whom he and all his seed, according to the promise, are blessed; and I feel I deeply need such a God and such a Jesus. I am truly helpless and heavy-laden with temptations and bodily infirmities; and the worst of all for my feelings seems to be that my faith seems to be infirm also. But I extract (God has given me the heavenly art) some comfort from trouble. I find I cannot do without it—it is most needful ballast; it curbs pride, and evil lusts, and covetousness; and drives to prayer, and wets the appetite for divine mercy; and tries faith, and brings hidden dross to light, and promotes the fear of God.

Begging dependents mind their manners. I mean, my brother, all these things God worketh by. Trouble is originally the fruit of sin—its bitter fruit; but where sin is pardoned by grace, justice is honoured and satisfied, and trouble is no longer of the nature of the curse, but a hallowed gospel blessing—the family rod, applied only for gracious purposes by the hand of unchanging love. Grace reigns over all trouble to bless it to us. An old confessor says, “Troubles are God’s messengers, and we should endeavour to find out their errand.” “Let us search and try our ways, and turn again to the Lord.” “Let us lift up our hands and our hearts to God in the heavens,” says the afflicted prophet. (Lam. iii.)

Self-examination, self-humiliation, cleansing of the camp, are called for by trouble; and the great cordial is, our God is a refuge for the afflicted—a refuge in times of trouble. He is to be trusted at all times, for all grace to help in time of need. Faith in God did never yet fail to bring help in any one trouble. The more we dislike trouble, the more we need it and the more we may expect it; the more it troubles and mortifies us and the longer it endures, the more it shall profit us. “But the just shall come out of trouble.”

Yours affectionately,

Deal, May 23rd, 1830.

THOMAS HARDY.

## THE RIGHTEOUS HATH HOPE IN HIS DEATH.

Dear Sir,—I take the liberty of addressing you, believing that you will not be offended at my so doing.

I bless God in 'Christ Jesus, that I was favoured once more to hear you declare the gospel of the grace of God our Saviour in the salvation of sinners, and especially of the great grace of God put forth on the behalf of our dear brother. He would sometimes say, "If I be saved, my brother, it then may be truly said, a sinner saved by sovereign grace! And yet, I believe I am saved with an everlasting salvation, for my Father hath loved me with an everlasting love. His love knows no change; no, not so much as the least shadow of a turn. The Lord is of one mind, and none can turn him. His love to me, as one of his chosen vessels, which he hath, before the foundation of the world, prepared unto eternal glory by Christ Jesus, is one eternal resting in his love; it is the same yesterday, to-day, and for ever.

"O to grace how great a debtor!  
Daily I am constrain'd to be!"

O! what wondrous love to sinful me! What endless favour to worthless me! All this love to ungodly me, the chief of sinners! And all without money and without price! Blessed be God—Father, Word, and Spirit, that it is so, or I should be lost and damned for ever.

"I daily feel, by experience, that salvation is 'not of him that willeth, nor of him that runneth; but of God that showeth mercy.' Where, then, is my free will? I have it not; except it be to do evil. Let the doctrine of free-will go to that place whence it came; for it is not of God but of the devil, the father of lies. God the Spirit 'worketh in us to will and to do, of his own good pleasure;' and 'the preparation of the heart in man, and the answer of the tongue, is from the Lord.' 'It is not in man to direct his steps, neither can he order his conversation aright before God.' God must begin the work in our souls, and likewise carry it on until the day of Jesus Christ. It is the work of God the Spirit to take of the things of Christ, and show them unto the church. The blood of Christ cleanseth from all sin; and his righteousness justifieth the ungodly from all things, from which they could not be justified by the law of Moses; and so to beget faith in them to lay hold of the Person, blood, and righteousness of Christ as their only acceptance before a holy and just God, in his having been delivered for our offences, and raised again for our justification."

Again our brother would say, "Blessed be God, who hath made Jesus unto us wisdom, and righteousness, and sanctification, and redemption, that he that glorieth may glory in the Lord! Ah! Lord, what else can I a poor sinner glory in, but solely in thee and thy great salvation, which is free and full to all thy chosen? In this will I glory, for in this is all my hope; and nothing short of this will satisfy me. Christ is made over unto me all and in all, so

that 'the life I now live I live by the faith of the Son of God, who loved me and gave himself for me.' Yes, for me; 'He hath loved me' and given his life for me, and paid the debt that was against me, and hath for ever blotted out my sins as a cloud, and my transgressions as a thick cloud, and will remember my iniquities no more for ever. O what a blessing! My sins blotted out by the blood of the God-Man Mediator, so that when sought for there shall be none; and when looked after, behold there shall none be found. 'By his one offering, he hath perfected for ever all them that are sanctified.' 'There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death!' 'Who, then, shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that hath died; yea, rather, that is risen again, who is now at the right hand of God, and who also maketh intercession for us.' '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.'

These precious words fell from our brother's lips about three months ago. I have given them as correctly as I am able. I never went to see him in his affliction but I always found him resting solely on the Rock of eternal Ages, though for some weeks he had found little enjoyment. Still I had no doubt of his interest in Christ. He said he had no fear, for he believed that his salvation was as secure as the very throne of God. It was "ordered in all things and sure." But he wanted the smile of his Father's face. He desired the enjoyment of salvation, and would cry out with David, "O! remember me with the favour that thou bearest unto thy people. O! visit me with thy salvation, that I may see the good of thy chosen, rejoice in the gladness of thy nation, and glory with thine inheritance."

For about a month or six weeks after this I did not see him, though I often went to hear of his welfare; and one Saturday evening, before he left his own house, I was permitted to see him, when I found him much weaker, but strong in faith, giving glory to God. I think I sat with him about three hours, when we talked over the great things of God. Yet he seemed to me as one who had got his feet upon the Rock of eternal Ages, against which the gates of hell can never prevail. For in his calamity he said, "In your patience possess ye your souls, for blessed are ye when men shall say all manner of evil against you falsely, for my name's sake.' Leave those things in the hands of God, and he will put all right; for God will send those lying spirits to hell, whence they came, and will bring to light the uprightness of the innocent."

I saw my friend no more after this until the last Saturday of his life. And when I entered his room, he said to me, "Well, my hope is the same as ever." I asked, "Fixed on the blood and

righteousness of Jesus?" And he replied, "Yes." Then I said, "As an anchor cast within the veil, sure and steadfast?" And he answered, "Yes, my brother, and there alone." Not being able to talk much, I left him. This was the last time I saw him, yet, blessed be God, he was kept faithful to the end; for just before he died, he had read to him the 71st and 107th Psalms, in which his soul rejoiced. And shortly after he fell asleep in the Lord, saying, "Come, Lord Jesus, and take me to thyself."

God grant that we may live and die like him.—Yours in the Lord,  
Newcastle-upon-Tyne, Dec. 15th, 1846. G. C.

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### GLEANINGS.

In vain do men pretend to religion while ungodly men is their choice.—*Boston.*

Having gotten Christ, it is not possible to keep him peaceably, except the devil were dead.—*Rutherford.*

He is no Christian that believes not that faith in the person of Christ is the spring of all evangelical obedience.

No man can rejoice in this life and that which is to come; there is a necessity that he who would possess the one must lose the other.—*Augustine.*

Poor worldlings! what will ye do when the span length of your forenoon's laughter is ended, and when the weeping side of Providence is turned toward you?—*Rutherford.*

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### POETRY.

How gentle, O, how kind,  
Is every stroke He gives!  
To heaven faith bears my mind,  
And God's report believes;  
Why should I murmur? 'tis his hand,  
There in my lot I soon shall stand.

The glories of that place,  
Will make amends for all;  
The pains, the sore distress,  
I've felt while on this ball.  
Christ here enjoyed, 'tis heaven below,  
What must the bliss be there to know?

Light are my pains compared  
With what Christ bore for me;  
Why then shrink back, my Lord,  
In suffering here for thee?  
Thou know'st my flesh is weak, forgive,  
And let me in thy presence live.

Thy will I would endure,  
Lord, give me needed grace;  
Prove thou thy promise sure,  
Hold me in thine embrace.  
Here should'st thou spare me still, my Lord,  
Be it thy praise to spread abroad.

THE  
GOSPEL STANDARD,  
OR  
FEEBLE CHRISTIAN'S SUPPORT.

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"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. v. 8.

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

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

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

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AN ORDINATION SERMON BY THE LATE W. GADSBY,  
OF MANCHESTER, PREACHED IN SION CHAPEL,  
NOTTINGHAM, ON WEDNESDAY, APRIL 21, 1824.

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"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (2 Tim. iv. 1—3.)

*(Concluded from page 201.)*

God's ministers must therefore preach this word, and pray and hope under it; for the word was given that we might be reconciled to God; and God has made known to us the mystery of reconciliation. But this word is sometimes called the "word of promise;" and so it is, for it includes all God's family, and is "yea and amen" in Christ Jesus. God's promises are made to the church—both the Head and the members, which he loves for ever; and the promise on this ground is as solid as the existence of Jehovah himself; for it is a promise that can never be broken, and it is called the word of God. It is a word fitted to our condition, for God in Christ personally came down to earth, and suited himself to our indigent circumstances, to sweep away our unbelief by an act of free grace. God has taken a solemn oath, and "because he could do it by no

greater, he swore by himself, that by two immutable things in which it is impossible for God to lie, we might have a strong consolation who have fled for refuge to the hope set before us, which hope we have, an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Hence this word is called the word of promise and the word of Jehovah. But yet it is called the saints' testimony, for it is that blessed word of which God's people can give a faithful testimony; for if they are led by God unto the Lord, they are God's witnesses, but more especially those are so who are engaged as ministers. And we are to declare the faithful gospel of the Son of God, and as his witnesses we are to bear a faithful testimony; and whether men will hear or forbear, we must declare the doctrine of God's election and of his discriminating love.

Preach the word, and if it cut deeply, give another and another stroke; for the more you strike, the more likely our covenant God will be to make bare his arm, and to make it manifest that his word shall stand. The Lord will crown your labour, and own his word, and bring to himself all his blood-bought family.

Therefore, preach the word, the doctrine of the imputed righteousness of Christ; and the man who dies denying the necessity of justification through Christ's righteousness, I believe that soul will be damned as sure as he dies. God has made known that it is through the righteousness of Christ that we must be accepted; therefore, let it run through all your sermons, that no creature can appear just before God unless clothed in Christ's righteousness; all have sinned and come short of the glory of God; and they cannot appear at his righteous bar upon such base ground as self-righteousness.

I have heard many say that they intend to get all sin out of their heart, and to extract all sin out of their nature; but even if they could do that, and rested there, they would go to hell at last. For, suppose it were possible to extract all sin out of your heart, that would not save you, for you have frequently sinned before; and unless you can atone for that, you will be damned for ever, and excluded from God and heaven. "But," say some, "you wish to frighten us." I fear you are not so soon frightened. I would that I could be instrumental in frightening you this afternoon, under the teaching of the blessed Holy Spirit, so that you may be brought to a knowledge of the truth.

But again. As you have sinned already, what is to become of the sins committed? how are they to be accounted for? Will your living holy for the time to come make up for your past offences? No, never. Neither will your own righteousness save you, but you must be justified wholly, entirely, and completely, in Christ's holiness. God declares himself that the blessed work of Christ and his righteousness was manifested by his resurrection, and the fruits thereof are peace and joy through believing; and it never, never can be experienced in any other way.

Now, my brother, you must faithfully preach this word, and you must trace out the proofs of it, as a minister of God. I might notice a variety of doctrines, but I must pass on. I before observed, you must preach the promises of God in a new covenant sense; but the promises of God to us, who are his new-born family, are all yea and amen, and God has said it shall be so; for "I will that they shall hear my voice and live," and an "amen" of heaven crowns the work.

Therefore, preach God's promises to those whom they apply to, the characters for whom they were made, and the suitable circumstances connected with them. God says, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." What can this be to those who have never been in the fire and the water? It is only suited to the children of God. Shadrach, Meshach, and Abednego, when they were in the fire, there was a fourth person walking with them, like unto the Son of God.

The invitations of the gospel are to be preached; not universal offers and proffers to everybody, for they are not to be found, unless you may find them perhaps in the Koran; but they are not to be found in God's blessed book. But the poor soul who feels he has a stout heart, and does not know how to get it humbled, is one to whom God will bring nigh his salvation. The invitations of the gospel are suited to the circumstances of such a poor indigent sinner; and the poor soul is then brought, under the unction of the Spirit, to a knowledge of the truth and a dependance on Christ; and henceforth he puts no confidence in the flesh.

This text is considered favourable to gospel invitations being universal: "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him come, and partake of the waters of life freely." Is that universal? Look at it. Whosoever *will*, that is the extent of the meaning; and if I could go round this congregation, taking each individually, one by one, and describe the conditions necessary to come to Christ, what answer should I get? Were I to say, "Come, poor, lost, condemned rebel, without help of thyself, come to Christ, leaning upon a finished work," would that give them a *will* to come? No; but I should hear them say, "I am not so bad as you suppose." Would doing this bring them to have a willing mind? And, because the invitations of the gospel are suited to the indigent circumstances of sinners, will they give them a willing mind, and a feeling sense of the necessity of coming to Christ? By taking a survey of the word of God, you will find that it contains doctrines, promises, and invitations, all in unison with the precepts of the gospel. God will make his power manifest by giving his blessings to the church.

Preach *all* the doctrines of the gospel, though some may tell us that if they are preached, men may live in drunkenness, whoredom, and every abomination. So, then, according to your account, God's gospel is not fit to be trusted upon earth, for it leads to nothing in the world but devilism. But it leads to no such thing; and the ungodly, who drink down sin as the ox does water, cannot attribute the cause to the gospel of God; for it contains the best laws ever promulgated. And if the law, which the apostle says was the killing letter, and the "ministration of death" was glorious, "how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious." (2 Cor. iii. 8—11.)

Christ came into this world, having united his divine nature with human, to become our Surety and to fulfil the law. The Lord Jesus Christ was God in man, that majesty might be stamped upon him; and he fulfilled the law, that there might be no charge to lay to us, no guilt to charge upon us. And thus, beloved, it is, that under the unction of the Holy Ghost we are led to a knowledge of salvation, through the fulfilling of the law by Christ.

I charge thee, therefore, preach the word; and though we may not like to cut our own fleshly feelings by preaching it, yet we may depend upon this, we shall be making work another way.

I will tell you an affair that once happened to me, to try my fleshly feelings.

My poor father was an industrious, hard-working, but poor man. I was brought up of very poor parents, and I do not know that after I was seven or eight years of age, I received any education at their expense. I had to work for my maintenance, and I had not the advantages that many have now, who are in the habit of attending Sunday schools; so that when I began to preach, there was not a chapter in the Bible that I could read. When the Lord first set my soul at liberty, I tugged and tried, day after day, to learn to read; but the difficulties I had to encounter often became so great as to burden my mind, and to prey upon me so, that at times I really wished I had never been born.

But, in respect of what I was going to say about my father. After I began to preach,—it was one Sunday morning, I believe, when I was going to the chapel to preach, when I heard that my father was dead. I had no evidence of my father fearing God, and I began to reflect on what took place after death. On this my fleshly feelings began to rise against God and his election. For when I thought of my poor old father, who had been striving and toiling after this world, that he was not one of God's elect, I thought, "Where is my election now? what can I preach from now?" for I felt as much Arminianism in me as would have made



a world of Arminianism. While in this state, the Lord suddenly applied his word to my mind. The passage was this: "The election hath obtained it, and the rest were blinded," every word of which confirmed me in the doctrine of God's discriminating grace, and seemed to clash against my fleshly feelings like thunder.

Our fleshly feelings will always try to get our minds into such a state as will destroy our happiness, and prevent us preaching God's word. But we must use God's word to set our fleshly feelings right. And if we believe in him, God will lift upon us the light of his countenance, and bring our feelings into submission to his will. Thus shall we faithfully declare the doctrines contained in God's book. And though persecutors and professors may ridicule, and call us bigots, narrow-spirited, and antinomians, and may say it is a dangerous doctrine to preach, (for I know it is not suited to flesh and blood,) yet we must not shrink from our duty to God, to please human feelings, but faithfully preach the Lamb among the wolves. And though it expose us to the frowns of men, whether professors or profane; and though sometimes we may cut deeply, and offend some of our highly-esteemed friends, yet we must not fail to preach these solemn truths. If one is left to fall, scandalous things are soon said of him; and as though they would terrify us, the persecutors of the world will be all up together, and say, "Ah! this comes of antinomianism; this is what we said it would do;" and even professors, filled with confidence in themselves, do the same; and forgetting that they are acting the part of scandalous persecutors themselves, they do not look at the other side of the question, and let charity hide a multitude of faults. For if one whom they call an antinomian makes a false step, it will be up at London by the next post. And this is very trying to the ministers of Christ, who want them to be "as a city set upon a hill, that cannot be hid."

Fleshly feelings will say, "I had better not preach this truth so much, for they will only make a bad use of it." No, no; you must preach this faithful doctrine, though some call it antinomianism. If a dog came and ran away with your child's dinner, and the parent would not give himself the trouble to run into the street to save it, but say, "I will give the child no more dinner," would you think it consistent? If, then, the people make a bad use of God's truth, are God's people to be left to fall into the snare? For what harm has God's truth done to them? Therefore, preach the word, and leave the effect with your covenant God.

But another hindrance may stand in the way. Probably at last some of your principal supporters may return into the world: if they do, fear not,—God's church is known to him, and he will take care of it. Preach the word, and do not suffer your particular friends to prevent you, though at times they may be saying, "Why, you are a nice man, and we look upon you as such; but we should like your preaching better if it were not quite so warm; cannot you be more mild, and a little more modest?" Come, put

away these snares; the devil is setting traps for you, and you may rest assured it is an enemy's work. Therefore, shun them as enemies to your soul, and preach the word faithfully; exhort, reprove, rebuke, both with long-suffering and doctrine. Whatever the doctrines are, remember it is God's truth, and you are sworn to preach the truth as far as God gives you understanding. You are to preach the whole truth, and nothing less than the truth; therefore I charge thee before God, and the Lord Jesus Christ, consider, and preach the word, and as far as God enables thee, do it faithfully, that the blessing of God may rest upon you.

And I pray Him to bless our brother, that he may be enabled to tell the church faithfully the truth as it is in Jesus; and that she may receive it, and act in union with him; and that through the blessing of Christ, and the blessing of the Holy Ghost, numbers may be raised up, like a mighty army, to the honour of Christ and the glory of our Immanuel.

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## THE SON OF GOD AND HIS LOVE.

By J. RUSK.

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"The Son of God, who loved me, and gave himself for me." (Gal. ii. 20.)

(Concluded from page 208.)

6. The Lord Jesus Christ endured the wrath of God. The wrath due to us was poured out upon him; and therefore David, speaking of Christ, (for it is the Saviour that is meant, as you will find in reading the whole psalm,) says, "Save me, O God, for the waters are come into my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." This psalm cannot be applied to David, for it says, "They gave me gall for my meat, and in my thirst they gave me vinegar to drink." And he further says by the prophet Isaiah, "I have trodden the winepress alone." (Isaiah lxiii. 3.) That was the wrath of God, in a vindictive way, due to all of us. And we also, in a small measure, know something of the anger and wrath of God, for he says, "As I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." He was wroth with Ephraim, and smote him for his covetousness; and yet after this declares, "My bowels are troubled for him, I will surely have mercy on him." In like manner, also, the church says, "Thou wast angry with me, but thine anger is turned away, and thou comfortest me." But there is this difference between the Lord Jesus and us: he received the vindictive wrath of God, but we his fatherly anger and a little wrath. He gave himself for us to endure this wrath due to us all.

7. He was made under the law; and as a servant he was to fulfil the whole of it, which he did. He kept his Father's commandments, and yielded perfect obedience to all his precepts. Now, you and I feel what it is to be under the law; for before faith comes, we are shut up under the law. Here we learn what a great work it is to obey that law, and how impossible it is for us to do it. We learn its spirituality and unlimited demands, and glad we are to find the easy yoke of Christ instead of the unbearable bondage of the law; so that though Christ was under the law, and we under the same, yet here lay the difference: he obeyed the whole, and we learn that we have broken all, and are glad to be let out of prison. He gave himself for us to be made under the law. We are quickened to feel what being under the law means, and we are brought to bless his name when he sets our souls at liberty,—when he says to the prisoner, "Go forth," and opens the prison door to us who are bound. Now, had we never felt the force of that law, you and I could not have a right conception of the great work which the Son of God did, when it is said "he magnified it, and made it honourable."

8. Jesus Christ suffered from those that were only pretended friends. Judas was one, and the worst he had. He was chosen with the other eleven disciples, and went with them to preach the gospel. And after all that, though he was a witness of the kindness of the Saviour and his family, he turned against them all, and betrayed the Saviour into the hands of his worst enemies; he did the whole wilfully, with open eyes, in downright malice, which manifested itself when Mary broke the alabaster box of ointment on the Lord's head. Here the offence began, and dreadful was the end.

And not only Judas, but we read that "many of his disciples went away, and walked no more with Jesus." This shows they had walked with him till he had spoken faithfully to them, and said, "Except ye eat the flesh of the Son of Man, ye have no life in you." They said, "This is a hard saying, who can bear it?" and they took offence; but he gave himself up for us to endure all this.

We also have to do with pretended friends. See Ahithophel, how craftily he carried it on with David! He took sweet counsel with him, and walked to the house of God in company. His words were smoother than butter and softer than oil, yet they were drawn swords, and war was in his heart. I tremble while I write these things, for I often fear lest I should turn out the same. The Lord keep you and me, for we are capable of it all, if left to ourselves.

The apostle Paul, also, how he suffered from Alexander the coppersmith, Hymeneus, Philetus, Demas, &c. ! With these he was sorely tried. He calls them false brethren, and some he calls false apostles. Peter speaks of false teachers, and John was tried with Diotrefes. Jude calls them "spots in their feasts of charity." I might go on with many more. Thus there is a likeness between

the Christian's sufferings and those of the Saviour. But why did the Lord endure all this? The answer is in our text, "He gave himself for me."

9. Self-righteous pharisees were some of his worst enemies. They called themselves disciples of Moses. They were desperate against him, for a self-righteous spirit is the most opposed spirit there can be to the Spirit of Christ. These went on against light and knowledge, in defence of their own honour, till they plunged themselves into the great transgression. Hence Christ said to them, "Ye have seen and hated both me and my Father." And yet they made great pretensions to religion; but it was all outside—all their works were done to be seen of men. They loved the praise that cometh from God only. They narrowly watched the Saviour, that they might accuse him. They found fault with his miracles performed on the Sabbath day. They complained of his poor disciples for not fasting as John's disciples did, for not washing their hands before they ate meat. As for themselves, they attended narrowly to all outside work, but were blind to their vile and corrupt hearts.

And as it was with Jesus, so in a measure we find it. These characters are our worst enemies, particularly those who are in a profession of the gospel. This legal, self-righteous spirit will be worst in those who are well acquainted with the letter of Scripture, and have head notions of the gospel of Christ; for nothing of head work will destroy it. Before this spirit of self-righteousness can be destroyed in its reigning power, a man must be enlightened to see, and quickened to feel, his own heart; and then he will find himself to be in the image of the devil. And when the Lord Jesus looks upon him in mercy, his mouth will be stopped from all boasting, and under that influence he will loath and abhor himself, and hate that spirit of self-righteousness. But, notwithstanding this, he will ever be plagued with it, more or less, to the day of his death.

I have had to do with such characters as I am here writing about. To hear them at times you would think they were taught of God, but it all arises from head notions. Had such been trained up under those that preach only the moral law, they would speak in behalf of that only. But as they learn their lessons from those who preach the letter of truth, their heads are furnished, but their hearts were never changed, and they contend for the law as a rule of life.

Now, there is a resemblance here, also, between the sufferings of Jesus and our sufferings. For all such characters hate heart work, and love a form of godliness. But he endured it all, for he gave himself for us.

10. The worst trial the Lord Jesus had was the hiding of his Father's face. Hence he cries out, (in Psalm xxii. it is recorded,)

"My God, my God, why hast thou forsaken me?" This tried him sorely, and in this way *we* are often tried. There is no affliction that a believer has which is equal to this. This certainly is the very worst evil that can come upon us. The prophet Isaiah speaks of this; "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." Job also says, "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." By going forward I understand a looking to the end of his race; but instead of clear prospects of everlasting glory, all at times appeared dark, for it is so without the presence of God. By going backward I understand looking at his former experience, or trying to do so; but that was hid also. "On the left hand" may mean God's providence in supplying all our need. But Job is stripped of all his temporal blessings. And "on the right hand," instead of seeing the Lord Jesus as an Advocate, he finds an accusing devil.

Now, the presence of God will deliver us from the trouble of all these things at once. "O that I knew where I might find him!" (Job xxiii. 3.) He says also, in another place, "If he hide his face, who can behold him, whether it be against a nation or a man only?"

I have asserted, and I am still of the same belief, that strictly speaking there is but one cross, and that is the hiding of God's blessed face; for let him smile, and what are all other crosses? I have in some of my books nineteen things which are soul burdens to us, that are all removed by the light of his countenance. And I declare that I have gone to hear Mr. H. years back, with an army of doubts and fears, fearing I was a hypocrite, under oppression in my work and out of work, deep in debt, and in family afflictions; and when the Lord has visited me under the word, my troubles have all fled, and yet the change lay only in my feeling. It has appeared wonderful to me. I could not for the time lay one thing in the least to heart. But you and I shall be tried in this way with the hiding of God's face all our journey through, in a greater or less degree, as God is pleased to order it.

The Lord Jesus, too, endured all these things. He gave himself for us. Peter says, "He has left us an example, that we should follow his steps;" and he was "a man of sorrows and acquainted with griefs."

But say you, "What benefits arise to us from these sufferings? Do not the benefits arise in being always happy and comfortable in the ways of God?" To this I answer, No: for they who are strangers to the one, are strangers to the other also. Now, let me go over these ten things, and show you that what God hath joined together we must not attempt to put asunder.

1. We will suppose that you are very happy and comfortable in your profession, and never had the least chastisement from God. What are you, living and dying so? Why, a bastard, and not a

son—a wicked man, for “the rod of God is not upon the wicked.” But if you are chastened you are a son, and are predestinated to it. Hence Paul says that we are predestinated to the adoption of children.

2. If you never felt sin to be a sore burden to you, what can you know experimentally of the forgiveness of sins, and of the peace which is the effect of it? What you feel is a false peace. The strong man armed keepeth the palace of your heart, and your goods are in peace. But this is not the peace of God’s children.

3. If you are a stranger to Satan’s temptations, and live and die so, he can be no more an enemy to you than he is to the world. How, then, can you know the infinite worth of the Lord Jesus being made manifest in the flesh to destroy the devil’s works? Besides, you cannot prove yourself to be in the footsteps of the flock; for God’s family are all tempted. Hence Peter says, “Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” (1 Peter v. 8, 9.) Thus all the brethren are tempted; and if you escape, what proof is there that you are a brother?

4. If you are high, yea, never so high in a profession, yet, if never oppressed or afflicted, how can you be in the path of tribulation? You read that all who are in glory came through great tribulation; that all which follow Christ must deny self, and take up their cross daily. Hezekiah says, “Lord, I am oppressed.” David speaks about the oppression of Satan and men, and says, “Many are the afflictions of the righteous.” But how can you prove yourself to be a righteous man, seeing that the afflictions peculiar to the gospel are sure to come upon the righteous? “The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.” The Lord’s people are an “afflicted and poor people,” and shall trust in the name of the Lord.

5. If you are never hated by the world, you are of the world, and the world loves its own. But it is those that are chosen out of the world—that are not of it, but are separate from it, and have a spirit opposed to it,—whom the world hates. A man hated by this world for the truth’s sake, is hated because he is united to Christ, and God’s covenant name has been manifested to him. Hence our Lord says, “Ye shall be hated of all men for my name’s sake.” But let a man have what happiness or comfort he may, all that is short of these things arises from the flesh. There is no security but in Christ Jesus, as our Lord says, “If a man abide not in me, he is cast forth as a branch, and withereth.” And so far from the world hating such a profession, it is said that wicked men gather such into their company and they are burned. This is their awful

end. So, then, these sufferings which we are to go through are beneficial.

6. If you are a stranger to the wrath and anger of God against you for sin, you are a stranger to his justice, holiness, immutability, and terrible majesty. You never knew your distance from God, nor your proper place before him; and as you soar high in your profession, you are running upon the thick bosses of his buckler—a dangerous place, as you will find if you live and die so.

Say you, "I was drawn by love." Yes, but those whom God loves, as I told you before, he rebukes and chastens. He chastens them out of the law, and the law worketh wrath. What you call being drawn by love, and for ever escaping the rod of God for sin, and a feeling sense of his wrath, is a strong delusion of Satan, and so you will find it in the end.

7. If you never felt yourself shut up under the law, you have nothing to do with Christ nor he with you, be you never so high in your profession; neither does his commission reach you, for he is anointed "to preach good tidings to the meek, to open the prison doors to them that are bound, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord." But what can a soul know of all this that never was in this prison? How do they feel their need of a Surety to discharge their debts? No. Such are self-righteous pharisees, who say they never were in bondage to any, and wonder at Christ's saying, "How sayest thou that we shall be made free?" God shuts his people up here that they may know their state of bondage by sin, and they come after him in chains. Some are in this state for years, that they may know their own awful state and the state of the world, and bless the Lord Jesus Christ when he condescends to proclaim their enlargement. This they do with all their heart and soul—this is the way in which he forms us for himself to show forth his praise. So that you who never felt yourself shut up under the law, have nothing worth boasting about.

8. God's family suffer from pretended friends. Say you, "I never found it so." Then it is because your religion is like a ribbed stocking, which will fit any leg. You are true to none. You profess Christ, yet you are not firm in his cause. You can hear truth spoken against, and keep your mouth shut through the fear of man, and so you shun the offence of the cross. We are commanded to turn away from those who have a form of godliness without the power; and however fair they might have appeared before, yet when we begin to insist upon heart work and enforce the necessity of it, telling them our suspicions of them, it crushes the egg and there comes forth a viper. Such are old and foolish kings, that will not be admonished. This I have found more than once with such people, and yet at first they have appeared very friendly. How a man can be a real lover of truth, and yet be in

union with such characters, is a mystery to me. I know it may be so when we are first seeking after God, but he will bring us off from this by painful experience. Hence the prophet Isaiah says, "The Lord has instructed me with a strong hand," that I should not walk in the way of this people, saying, Say ye not a confederacy."

9. The Lord's people suffer from the self righteous, for the two characters are as opposite as they can be. One is seeking their own glory, and the other the glory of God. One tells what he has done, what he does, and what he shall do for God; and the believer delights in telling what the Lord has done, is doing, and has promised to do for him. One is for ever talking about his holiness and righteousness, and what we ought to do; and the other declares that in his flesh dwelleth no good thing—that from the sole of the foot to the crown of the head he is full of wounds, and bruises, and putrifying sores. Now, these can never agree. Hagar and her son will be against Sarah and her son; for the bond children and the free never can be united. But can you suffer it, if you are of the bond family? By no means. You are with the world all united together, dead, and in your sins.

10. What can such know about God's hiding his face? They are without changes. They never knew God. Had they known him in the law, they would tremble at his word; and had they known him in the gospel, they would love him. These two things, law and gospel, take in these changes. In the law, God appears angry and Christ is hid; but in the gospel, God appears well pleased, smiles upon us, and we discover Christ to be our real Friend, and that we are reconciled to God by the death of his Son. By the law sin is discovered; and as this teaching goes on, we see and feel ourselves to be the chief of sinners, and are terrified at the sight. But when God shines upon us in the gospel all these things are hid, and the graces of the Spirit, instead of corruption, are in lively act and exercise. These things, however, are only experienced by God's elect, who are taught by him, and they suffer much when he hides his face.

Now, all the painful things contained in what I have been writing about are really beneficial, painful as they are to the flesh. They crucify us to this world and to the spirit of it. They mortify and cripple the old man of sin. They stop the growth of corruption. They are as a canker worm to a light and trifling spirit. Hundreds of petitions go up from the heart, and importunity is generated which otherwise would not exist. A keen appetite is felt for hearing the word, and we are glad of the crumbs that fall from the Master's table. They are useful, also, to unite us to God's tried family, and to make us feel for them in their sufferings. At times, too, under real poverty of spirit, being crushed all to pieces, we are in heart brought to choose affliction in preference to all the riches, honours, and pleasures of this world. Meekness,



tenderness, and love, are felt to God and his family,—yes, and to men. And every small favour is received with a heart filled with gratitude to God and man.

Since I began this little piece I have been heavily afflicted: but it has been a blessed affliction to my soul, and I have experienced what I have just written, and much more. I have to say with David, "It was good for me that I have been afflicted." Sanctified afflictions are spiritual promotions; and when we are truly reduced to poverty—so as to be nothing—and this is attended with a humble confidence in the finished work of Christ, how precious it is! We envy none then, but are contented that the Lord should do as he pleaseth. O! for more of this sweet and blessed influence, this poverty of spirit and self-abasement! It is this that makes the cross sit easy. How many promises are made to such! "The meek he will guide in judgment, the meek he will teach his way." "He will beautify the meek with salvation." A meek and quiet spirit is in the sight of God of great price, and he has promised to raise the poor up out of the dust and the beggar from the dunghill, and to set them among the princes of his people, and make them inherit the throne of glory. And "blessed are the poor in spirit, for theirs is the kingdom of heaven."

I have now gone through our subject.

1. I have proved, as the Lord has enabled me, that Jesus Christ is the Son of God as it respects his divine nature—Jehovah the Son.

2. I have shown briefly some of the proofs of his love.

3. We have seen how this love is to be known by us, and was known by Paul.

4. I have spoken of the blessed Son of God giving himself for us, and also the resemblance there is, though small in us, yet that there is a likeness between his sufferings and ours; and all he did was out of pure love. It was that which made him give his life a ransom for many. I shall conclude with the words of our text, "The Son of God, who loved me, and gave himself for me."

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#### SUBSTANCE OF A SERMON PREACHED BY MR. SHORTER.

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"And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." (Psalm xxxvii. 40.)

The persons here spoken of are "the righteous," as it says in the verse preceding our text. "But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them." Jesus Christ died for them, and rose again for their justification. A righteous man is a poor and needy man, my friends, that has no help in himself. God teaches him this, and shows him what a lost and ruined creature he is. The righteous feel their need of help, not once or twice, but every day

of their lives. God does not so deal with every nation, nor with every man.

These are the righteous, wherever they can be found—such as are brought to feel how guilty they are, and would justify God were he to cut them off and send them down to hell. And why is it that God makes them feel these things? why is it that he left them not as he did Esau, when he chose Jacob? These are the righteous, that are panting and longing for Jesus, and longing to feel an interest in his precious blood; and God will help them, for it is plain that, as they are so weak, none but God can help them, and he will in his own good time. “Then they cried unto the Lord in their trouble, and he saved them out of their distresses.” “Fear not, (saith he,) for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

But I would farther observe, my friends, that the Lord helpeth them all their life through, even down to old age. It is said, “They shall bring forth fruit in old age;” “The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger;” “And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you.”

I. “And the Lord shall help them.” I. In the first place, he helpeth them *in their convictions*. I am sure of it, for if the Lord were not there to help them in their first convictions, what would keep black despair from setting in upon them? and what would prevent them from doing the same as Judas did? Sometimes they are ready to give up all for lost, but yet they cannot give it up; for sometimes a word from the pulpit, a word from a book, or a word from an experienced Christian, will cheer them up and comfort them, and at the bottom there is a secret helping power holding them on. And the man cries as David did, “All my sins are gone over my head, as a heavy burden they are too heavy for me to bear.” And the man feels so hard and miserable, and sometimes, (and I believe the Spirit brings it,) he vents it out to the Lord in confession, and he feels his burdened heart relieved, and the Lord will sooner or later deliver him, because he trusts in him. For “he will not break the bruised reed, nor quench the smoking flax, till he send forth judgment unto victory.”

2. He helpeth them, too, in *their outward profession of his name*: and indeed they need help, for the devil sees the man is different from what he was formerly, and there is something at work in him that the devil does not like.

The devil does not like the Lord to convince a man of sin; and then he does his worst, and stirs up enemies against him. See what he did to poor Job. He scared him with visions and with dreams, and represented God as being such a dreadful Being, and tempted him to curse his God and die. And perhaps he has been doing so with some poor soul here. I know he has with me.

The poor soul finds much to oppose him. His own evil heart, his enemies, and sometimes his own near relations. The poor soul thinks, "I will keep my religion to myself;" but he cannot conceal it; out it comes, and his enemies begin to see that the man is different, and they find it is religion; and then the man has persecution. But the Lord will help him to stand to his colours. If he is a servant, and is obliged to give up his place, or deny that Great Name which he professes, perhaps poverty and distress may be apprehended. O! this, my friends, is indeed hard; and the man feels he wants a superior power,—the Lord will help him, because he trusts in him.

It is very well to profess religion when religion is in her silver slippers; but it is different when persecution arises. Then the flesh says, "You had better do it a little more decently to please the master;" but it will make him cry to the Lord, "Lord, do teach me; Lord, do teach me right."

3. "And the Lord shall help them." He helpeth them *in prayer too*; and this I believe he does in a wonderful manner sometimes. The poor soul feels so burdened and confused in himself, that he cannot put his prayer in any shape fit to be accepted of God, (as he thinks,) so that he is obliged to fall down and vent it out to the Lord as David did; "Lord, all my desire is before thee, and my groaning is not hid from thee." I recollect these words coming very sweetly to me once: "For your heavenly Father knoweth what things ye have need of before ye ask him." And the Lord wonderfully helps our infirmities in prayer; for "the Spirit itself maketh intercession for us with groanings which cannot be uttered."

4. He helpeth them *to believe*. A sweet frame will come over the man's mind; promise after promise will arise, argument after argument; past experience encourages him to trust, and the man begins to have confidence in prayer; he finds he has got the ear of the Lord, and he fully believes he shall have his petition answered long before it is. Thus he cries, as Hezekiah did of old, "Lord, undertake for me;" and as that dear man of God who fell down and cried to the Lord that Israel had fled before their enemies. "And," says he, "what wilt thou do with thy great name?" The Lord soon answered that petition; for he told him to get up; what did he lie there for?

And he heard Hannah too. Hannah poured out her soul before him, and, as the wise man says, "He answered her in the joy of her heart." But in prayer a man meets with many enemies. He finds his own evil heart against him, Satan against him, and the world against him. And the way in which the Lord appears sometimes is truly wonderful. But the Lord helps them to pray for their brethren too, and they do one another much good in this way. "Brother, do pray for me," they say sometimes. And the Apostle Paul says, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may

be given by many on our behalf." "Brethren, pray for us," was the apostle's exhortation.

5. He helpeth them *in providence*. I believe that Jacob saw the Lord's kindness in increasing his cattle, and it is evident that Laban saw it. "The Lord commanded ravens to feed Elijah;" and I believe they do down to this day. Those that are even your enemies, God so orders it that they shall feed you. It is very much the case that the Lord's people are poor in the things of this world, and are obliged to look for the Lord's hand to appear. I do not know how it is with you, but I have always found that they acknowledge his hand in his providence. If they have a business, they know that the Lord must send them customers, and they bless him and thank him for them; and if even they have plenty, I believe they must acknowledge the Lord's bounty; for whenever the grace of God takes a man's heart this will be the case. Put not your trust, then, in man, nor in the son of man. Find me a man that trusts in man; that man is a cursed man, living and dying in that state. Thus saith the Lord, "Cursed be the man that trusteth in man, and maketh flesh his arm."

6. He helpeth them *to believe, and to trust in him*; and he makes them prove that he is a faithful God. Sometimes they fear and doubt, mourn over sin and hardness of heart, and say that the Lord has helped them so many times that they do not think he will this time. My soul for thine, if thou art not delivered; for he will deliver thee because thou art trusting in him. I remember these words coming to me once when in trouble: "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." He helpeth them to believe that they have an interest in the precious blood of Christ, and he helpeth them to believe in the promises. For "all the promises of God in him are yea, and in him amen, unto the glory of God by us."

He helpeth them to believe his word, and helpeth them against all their adversaries. The righteous are those that feel their need of help, and the Lord has promised to help them. "I will help thee," he saith.

II. "And the Lord shall help them, *and deliver them.*" He delivereth them out of all their temptations, troubles, and adversities; he delivereth them from hardness of heart; he delivereth them from the power of unbelief; he delivereth them from errors; he delivereth them from ingratitude; he delivereth them from falling, for the Lord upholdeth all that fall, and raiseth up all those that be bowed down. He delivereth them out of all evil; as Jacob said, when the dear old man came to die, "The Lord which redeemed me from all evil;" all evil, not an evil left! And so David said, "The Lord who hath redeemed my soul out of all adversity;" not an adversity left, the Lord delivered him from all.

"He shall deliver them from the wicked." Now there are three

kinds of wicked. There are *wicked angels*, and they are always ready to do the Lord's children harm from their suggestions. There is still a roaring lion going about, seeking whom he may devour, and he is a great enemy to every one of the Lord's family; but the Lord will deliver them out of the hand of this fowler. "But," say you, "did not Peter fall into his hands?" No; he did not fall into the devil's hands, for he never fell out of the Saviour's hands; I believe he was as safe in that temptation in the Saviour's hands as he was when he said, "Though all men should deny thee." But "woe to him that is alone when he falleth, for he hath not another to help him up." But Jesus was with Peter, and held him fast, even in that temptation. Jesus said to him, "I have prayed the Father for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren;" and I believe that Peter was afterwards the greatest enemy Satan had, for there were three thousand plucked out of his hand at the day of Pentecost through Peter as the instrument of God. Satan is such an enemy to the Lord's children, that he does all he possibly can to perplex and worry them. But this is certain, that the Lord does deliver and will deliver out of the hands of this wicked one: and you that know these things, when you are beset by Satan, know there is no better way than to go and fall down before the Lord and tell him. You know that it is all by grace, you know you have no help in yourselves. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

There are *wicked men* too, and the Lord's children suffer a great deal from them. It says in another part of this Psalm, "The wicked plotteth against the just, and gnasheth upon him with his teeth." They hate the man because he is religious, and he is persecuted; and the devil will set wicked men to work in this way. And depend upon it, where a man is made manifest to be a child of God, he will have persecution. For the devil does not like him, and so he will worry and tease him. But the man will have more opposition than this. He will have his own evil heart against him, the world against him, and his own relations against him sometimes; and he will find that he needs help from the Lord, and the Lord will assuredly deliver him, and that because he trusts in him. Why, the man is obliged to trust in the Lord, and he pours out his soul unto him; and the Lord honours his petition, because he has promised so to do; he is bound (if I may so speak) to fulfil his promise, because his Name is in it, and he will honour that Great Name, and fulfil his promise to the joy of his heart.

But by wicked men I do not understand the openly wicked altogether; but I think those are the worst and do the most mischief that put on sheep's clothing,—that come near to the truth, but possess it not. "Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." "Beware of false prophets, which come to you in

sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits." These are enemies to the Lord's people, and do more mischief than those that live in open profligacy, for they do not come near us, nor hurt us. These were enemies to the Lord's children in Christ's time and afterwards, and have continued to be so to this day. And we know they persecuted many good men and women for the truth in Queen Mary's reign, and put many to death. But there is one thing that wicked men never could do and never will: they cannot hurt the soul; they can only kill the poor body. What may come upon us yet in this nation I know not. But this I am sure of, come what may: the Lord will assuredly deliver his children out of the hand of the wicked. And what if they are permitted to have their way for a season? there is a time coming when the Lord will take you out of the reach of the wicked altogether. Saith Paul, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 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."

"And the Lord shall help them, and deliver them; he shall deliver them from the wicked and save them, because they trust in him." Now, when the Lord has convinced a man of sin, of righteousness, and of judgment, he shows him what a lost and ruined wretch he is; and then he finds that Jesus is just such a Saviour as he stands in need of. And so, my friends, this man ventures to trust his all upon him. He feels what a poor, weak, and helpless creature he is in and of himself, and so he trusts in Jesus—in his love, blood, and righteousness, and the promises; he has no other trust.

Thou who art venturing thyself wholly on Christ, and hast no other trust, my soul for thine if thou art not delivered; the Lord will deliver thee. "They that trust in the Lord shall be as mount Zion, which cannot be removed." "They that trust in the Lord shall be made fat." "They that trust in the Lord shall inherit the land." "Blessed is the man that maketh the Lord his trust." And Jesus is to that man his wisdom, righteousness, justification, sanctification, and redemption. And if Jesus is to save him, it is clear that he has no power to help himself. He is a helpless creature, a blind and foolish creature, and so he trusts in Jesus to save him, who saves him and delivers him, because he trusts in him. He delivers him from unbelief, he delivers him from ingratitude and from errors, he delivers him from all evil.

And may he help thee and me more and more to trust in him; and may he be our Guide, our Helper, and Deliverer to the end.

## AFFLICTION, DEATH, AND SIN.

Whatever men may say, when affliction and death may come, there is nought cuts so deep as sin, nought whatever. No; I have tried it. In fact, death is the wages of sin. So are all afflictions the fruits, the sad fruits, I call them, of sin. Neither do the blood and righteousness of the great Redeemer lessen, but infinitely aggravate, the demerits of sin to a gracious mind.

I have been almost made frantic and desperate in rage against my sinful self, when I have seen it was nought in the world but my ugly sins, with the sins of the elect, that helped to pierce, mar, and afflict with heaviest woe the Son of God. All his sufferings arose from nothing in the world but sin. For "who, I pray you, ever perished, being innocent?"

Men greatly deceive themselves on this point. It is none but fools, whether in high doctrine or low doctrine, that make a mock of sin. Of this I am a feeling witness. For when, of late, I was drawing near to the grave, what a terrible business I found unpurged guilt to be! Yes! the least tincture of it. When guilt rises up, love withers. For the Lord's sake, O soul, do not deceive thyself with a mere doctrinal confidence! Ask your conscience, is all your guilt pardoned there, sensibly and feelingly, by an application of the atonement there, by the power of the Holy Ghost revealing and applying Christ?

I found I would not have even one solitary item of unpardoned guilt, when called upon to die, not for all England. O! what uproar even one instance of unpardoned guilt will make at death in an illumined conscience! And let me tell thee, whoever thou art, that in the same degree as thou art not thus illumined in thy conscience, thou art stark ignorant of God and Christ. For "God is light, and in him is no darkness at all." No! it is Satan and the non-elect who are the prince and children of darkness; and much of this Satanical darkness there is in the elect, as to the evils and demerits of sin. But I believe God will drive it out of them sooner or later, though with flames and whirlwinds, and even the most extreme horrors. Foolishness is bound in the heart of a child of God, and he is bent on backsliding excuses; but they are vain, they shall not profit in the day of evil. And the days of evil shall be many, Solomon tells us. O! it is like cutting a child of God with lancets when we are to die, when God invades us with his troops, or sends even one solitary soldier, of unpardoned guilt!

What consternation and dismay, lately, I felt, by one sin (a money matter near thirty years ago) being brought on my conscience, when God rose up to the prey, and sent the deadly sting of unhappiness of conscience to distress, harass, and worry me! How glad I was, yea, my heart leaped with inexpressible joy, to be permitted and enabled to be like Zaccheus, to restore fourfold, and send interest and principal, and ask pardon of my fellow creature, as well as of God!

Sinner! is your conscience uneasy about any thing? Then so

far there is something wrong. Do not stuff your conscience with dry doctrine, and go to hell in a network of delusion in that way. But I pray you, to let God, who is light, and in whom is no darkness at all, most narrowly and thoroughly examine it! Ah! it is of no use wincing! You may make a great bluster of excuses; but depend upon it, your excuses will make bad worse. Come to God, the Physician, and let him, nay, ask him heartily and triumphantly, to put his lancet of genuine repentance to the full into your old rotten wound of guilt,—that dreadful wound of deadliest and most horrible venom and poison, and then drop in there the most cruelly and horribly shed blood of the martyred Son of God to effect a cure. Sinner! it is no slight thing, as those in hell for their unpardoned guilt well know, and know with a witness too. Ask those in hell what they think of unpardoned guilt, of the worm that never dies? You will not find devils or lost souls sport with sin. The former tremble in malice; and lost souls in a gnawing conscience tremble under the justly-merited displeasure of an angry God! A guilty conscience and an angry God! what can be worse? Profane men, notional Christians, Arminians, and dead mere doctrinalists, are all eclipsed, as to the evils and demerits of sin, by devils and lost souls! But God will rise up to the prey some day. And great will be the overthrow, dismay, and ruin, when God ariseth to shake terribly the earth. Some who are tolerably well contented with themselves now, will find their foot slip, when “Prepare to meet thy God” startles them. But I know fools will harden themselves in their iniquity. And notional doctrinal assurance will rear its head, in spite of all caution to the contrary, till God’s sledge-hammer of vengeance will break some such adamant. “He flattereth himself in his own eyes, until his iniquity be found to be hateful.” They flatter themselves “until there is no remedy, and the Lord has to remove them,” as he said.

Sinner! the Son of God said, and he knew what he was saying, that it is a narrow way; and I am sure I found it so. For I found a heap of mere doctrine and opinions could not pacify the wrath of God, nor staunch the wounds of a bleeding conscience. Aye; one sin sensibly unpardoned will, like one robber in a house, throw the whole scene into confusion. Who shall stand when once thou art angry? One rebuke in a healthy and not benumbed conscience will throw it all so far into confusion. The beauty thereof will then consume away so far, like a moth fretting a garment. Moth-eaten, worm-eaten are the garments of salvation in me, under the deadly touch of guilt. Herein, also, is one part of our fellowship with Christ in his sufferings; for this worm of guilt (imputed to him) struck him with its infuriated venom. And when the same worm strikes saints, they at length see that Christ atoned, and we taste his bitter cup in sympathetic woe; like the bite of a scorpion, so it strikes men!

Guilt is easier got on the conscience than got off; at least, so I find it. And those who do not find it so, I think shall be damned. How, for days together, I have gone about hanging my head spiri-



tually and secretly about what men would call trifles! But I wonder what God, who is "a devouring fire," will say to those that find little sins trifles! The day is fast coming. "'Tis time to drop the mask." I believe the consciences of many gilded, towering lights in religion are secretly against them, give them now (if not seared) many awkward twinges, and by and bye, when vain excuses drop, their consciences, as Bunyan says, will sorely bleed. A wise man seeth the evil, but fools will go on and get punished. It is no easy road. It is "a martyrdom within" truly, to walk with God in Christ, as Abraham, Noah, and Enoch did, in a tender conscience, putting no confidence in it for salvation before God, but trusting only to Christ's imputed sanctification, blood, and righteousness, alone—placing *there* all our confidence alone for salvation; and yet as fruits actual thereof, holding and walking in, outwardly and inwardly, the fear of the Lord; going on thus conquering and to conquer! And let me tell you, affliction, death, and sin will be in the hands of God to you (if you are to go to heaven) like carpenters and masons pulling out their slides and measures, to measure you up about these things. "And we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves with themselves, are not wise." And as the Lord liveth, "Tekel: thou art weighed and found wanting;" and the dragon sweeping down with his tail some of the stars, in false or notionally true doctrine, may have a sad fulfilment.

Abingdon.

I. K.

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### FEED MY LAMBS.

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Dear Brethren in the Lord,—What a sweet privilege to be favoured with a few moments' peace, and to be enabled to look back to the time when the Lord commanded deliverance for his Jacob from the bondage of sin, guilt, condemnation, wrath, and law, the fear of death, and everlasting misery!

This morning, before I rose from my bed, my mind was much exercised about the conflicting scenes of this vain life, both as regards myself and the church of God. The different opinions of men professing to be instructors of others, and how few, in comparison to the bulk of professors, appear to be really sensible of their utter inability, whether hearers or preachers, were among my thoughts.

My mind was then carried back to the time and spot, when and where the Lord was pleased to say unto my soul, "I am thy salvation." I was at that time much cast down; indeed I was in a low place, a horrible pit and miry clay, in more senses than one. For years I had been seeking the Lord, and had experienced many refreshing seasons, as well as very keen, withering, wintry blasts. I had walked hundreds of miles to get food for my soul under the preached word. My hungry, famishing soul powerfully and almost

continually prompted and urged me onward. My hopes frequently rose to expectation, notwithstanding my many daily faults. And blessed for ever be my dearest Lord! he did not let me seek his face in vain. I cannot tell the number of crumbs which the poor famishing Gentile dog was permitted to pick up. Yes; more than twenty miles on the Lord's day, my soul would make my body take her to the house of bread, if, peradventure, I might gather one crumb of the Lord's rich mercy. It made me love and desire Jesus more and more every time I received a crumb of mercy. I loved Zion, her walls, her king, her laws, and those sent to publish good news to poor, lost, and ruined sinners. I could and did say,

"How beautiful their feet  
Who stand on Zion's hill,  
Who bring salvation on their tongues,  
And words of peace reveal!

"How charming is their voice!  
How sweet the tidings are!  
Zion, behold thy Saviour King!  
He reigns and triumphs here."

My soul seems to gather warmth from the sweet remembrance of the days of my espousals to the Lord and to his people. Ah! I could not tell at times which I loved most: the dear Lord whom I so much wanted to become manifestly mine; or his dear people, word, ministers, and ways.

O! ye dear servants of the Lord, that stand on Zion's hill, shun not to preach deliverance to the poor captive—the opening of the prison to them that are bound. The Spirit of the Lord was upon the Chief Shepherd. He was anointed to preach good tidings to the meek; and sent to "bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and to comfort all that mourn." And did he not leave you an example, that you should walk in his steps? Read his sermon on the mount to his poor, hungering, mourning disciples; will any thing short of this divine anointing, this soft and compassionate heart towards seeking souls, prove you to be his servants, although you are oppressed with many doubts, fears, and sorrows, and are full of labouring and weariness? Did not these afflictions call forth Christ's compassion? Yes, verily. And is not Jesus the same now? Is he altered? Yes, *he is altered*, if some men that profess to be his servants are truly sent by him. Instead of attempting to comfort the feeble minded, they fall upon them and beat them lustily, because they are weak in faith and feeble in mind, and have many fears and doubtings as to whether the Lord will own them or not. They hold up the Lord's free promises, and tell them they ought to believe, and take God at his word; and thus lash the poor lambs and sheep, because they cannot do what they bid them. Yet at the same time, these poor little ones would a million times rather believe in Christ's love than any of these sheep drivers would.

But Jesus is the same now as he was in the days of his flesh, and those who have not the same mind and disposition towards the sheep and lambs of his fold, have not the mind of Christ. They profess to be sent by Christ, and so many did of old who thrust with side and shoulder, and pushed the diseased with their horns of presumptuous confidence, and scattered abroad the diseased. But those that are sent by Christ, as Peter was, receive a particular commission to use the sheep and lambs kindly; and to the most weak and sickly they extend the most kindness. Let me tell you, ye professed shepherds of Christ, if you go on beating the Lord's sheep and lambs, the Lord will come upon you as a thief in the night, and you will be cut in pieces. What! stand in the pulpit and beat God's heritage, because they are weak and faint, and fear the Lord is not theirs, and will never prove himself to be so? Remember, ye false shepherds, there is a time to favour Zion; and when that time is come, "the Lord will give power to the faint, and to him that hath no might he will increase strength." "But the youths shall faint and be weary, and the young men shall utterly fall." Who knows but that ye strong and fat ones may find yourselves unapproved of the Lord? while those that wait upon the Lord shall assuredly renew their strength, and say, "It is good that a man should both hope and quietly wait for the salvation of the Lord." None, however feeble in mind, ever waited in vain.

How easy it is for hard-hearted and self-sufficient men to taunt, and even to mimic, the poor, feeble-minded believer in his fears, approaching the mercy seat, yet fearing to take hold on a promise, lest he should presumptuously take what does not belong to him, and so be found a robber. But I fear they will not find it quite so easy when the Great Shepherd calls them to an account. It is much easier now to storm at the feeble-minded, and thrust and drive them with, "Away with your doubts and fears! they are only bugbears," declaring they would sooner preach to a lot of drunkards than to such people. These hard speeches against Christ's mystical body will not be lost sight of by Christ, nor shall the utterers of them go unpunished.

May the Lord grant unto his servants much of his Holy Spirit, that with all humility and love, with holy zeal, they may boldly defend the weak and feeble minded, and be enabled to preach the utter inability of saint or sinner to do any good. That God may be all in all is the desire and prayer of a helpless man in himself.

S. E.

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### LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS.

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In consequence of the recent visit of a servant of Christ to the church to which I belong, a general excitement has been created throughout this place; so that amongst all classes and denominations this minister and his ministry have become the topic of conversation. Some hold him in the utmost contempt and derision;

Others speak of him as a blessed man of God; and others, again, have even said he appeared almost more than man. Such was the power of the word he preached that many were pricked to the heart, and others comforted and established; and I trust that after the blossom of excitement has passed away, some fruit will appear, that we may know of a truth the Lord sent him here.

For myself, I felt a fear and trembling lest I should esteem the servant more than his Master, having in time past suffered much on account of these things. I therefore begged the Lord to keep me from falling again into this snare. Moreover, I had thought myself for a long time in some measure delivered from the danger of leaning upon ministers, seeing they are but broken cisterns. I began to thank God that I had not at this time been much carried away with the creature. But how little do we know ourselves!

After the minister spoken of had preached his last sermon, as I was going home, the thought that I should hear him no more fell heavily on my heart; and about the middle of the night, I was as it were put into the balances of the sanctuary. My pen can never describe the weighing of the precious and the vile—what was real religion and what was false. I had the struggles of self-pity, and the struggles of faith trying to count all things but dung and dross for Christ's sake. Oh! it is a hard thing to part with our idols and to love the Lord Jesus Christ, and him only, when there is no felt sense in the heart of his love towards us. Truly "we love him because he first loved us." I can say with Berridge,

"Base and crafty is my heart,  
It fain would act a double part."

And at every fresh sight of its deceitfulness, I see myself to be a greater monster of iniquity than I was before; and if I am indeed an elect vessel of mercy, I owe it all to matchless, free, eternal grace.

But to return. I could not sleep; all was vanity and vexation of spirit. Earth was a barren spot, and heaven beyond my reach. I think I understood a little of the meaning of being "spued" out of God's mouth. I had no power to pray or read the word. At length daylight came. I saw on my table a Number of the *Standard*, which a friend had unintentionally left there the day before. I took it up without any desire to read it. "What is true religion?" arrested my attention. The more I read the more I felt communion with the writer; and when I found at the end it was "Jabez," my hard heart began to melt, for he was made an especial blessing to me when he preached here a short time since, and the Remembrancer brought it back to my mind with much sweetness. Feeling a little comfortable, I read "Fruits in Sickness." It was like a balmy breeze blowing upon my soul. I went on reading, and I believe weeping, until at last a sweet peace stole over me. The precious Redeemer reconciled me to the way the Lord had led me, and a desire sprang up in my soul to return into the ark, and to be at rest in Jesus.

The savour of this sweet visit still remains with me. I had never before this time fully appreciate<sup>d</sup> the *Standard*, or thought much of its utility. I am therefore constrained to give this testimony of the consolation the Lord permitted me to derive from it, with the hope that it may be an encouragement to the Editors and those who write for it, believing that the Lord has honoured, and will still farther honour it, as a medium of intercourse to cheer his little flock scattered in the wilderness.

N. B.

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### IN THE DAY OF ADVERSITY CONSIDER.

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Beloved Brother in the Lord,—Consider the work of God, even of the Father, in loving thee from everlasting; choosing thee to eternal life; writing thy name in the book of life, giving it into the hand of his own Son with thy name in it; decreeing immutably, and ordering all things for thy good which are coming to pass with thee daily.

Consider the work of God the Son. He, in infinite love to thee, took thee at the Father's hand unto himself, to preserve thee from every fatal harm till called by grace. He then stood forth for thee with all the perfections of his glorious Godhead engaged with the Father to be everything to thee and for thee to bring thee safe to heaven, and render thee perfect in glory, that God might be eternally glorified in thy salvation.

Consider his work in coming down for thee on earth, that thou through him mightest ascend to him in heaven. He took on himself thy nature, that thou mightest wear his glorious likeness. Also, consider his work in sighing, crying, groaning, and sweating blood for thee on earth, that thou mightest sing triumph, and glory with him in heaven. Consider his work in standing as the innocent Lamb of God, and enduring without a murmur the most dreadful curses and the severest strokes of indignant justice, and all for thy sins, that God might make thee stand before his throne sinless as himself—that having washed thee from thy sins in his own blood, thou mayest appear before him with exceeding joy, wearing the unfading robes of endless glory. Consider his dying day, through which flows the pardon of thy sins, as well as their death. Consider his resurrection morn, a pledge of thy resurrection from a death of sin and misery; and his ascension to prepare a place for thee. Consider his work of conflicting with the powers of hell for thee; his gaining and giving to thee the victory, that being tempted in all points as thou art, he might be able to succour thee when tempted.

Consider the work of God the Holy Ghost; striving with thee when an enemy to God, and showing thee thy wickedness, by the spirituality of his law; arresting thee in thy mad career, and bringing thee into God's presence as a guilty sinner, and then stopping thy mouth. He has given thee a sight of thy ruin and a cry for mercy. He has given thee life to feel thy death, eye

to perceive thy blindness, knowledge to know thy ignorance, strength to bewail thy weakness, holiness to discover thy sinfulness, hunger to feed on his righteousness, and a heart to tremble at the word of God.

Consider the Spirit's work in gently leading thee to the strait gate, giving thee strength and patience to knock and wait. Consider his opening it to thee, and drawing thee to a throne of grace, and to the Fountain opened for sin and uncleanness. He destroyed enmity by his love, bringing thee into covenant love with himself, and introducing thy starving soul to the gospel banquet.

Consider his work in revealing to thee the great love, power, preciousness, and surpassing beauty of Christ; the worth of his redemption, justifying righteousness, and finished salvation; and all to be thy own by his free grace! He has given thee faith, hope, and love, thus displaying his great power and regenerating grace, in forming and revealing Christ in thee the Hope of glory.

Consider the work of the Holy Ghost, too, in taking the broad seal of heaven, and therewith deeply imprinting on thy heaven-born soul the holy laws of Christ, and the blessed image of the Saviour; thus sealing thee an heir of the kingdom which God has promised to them that love him.

Well, brother, thou art five hundred miles away from us, but not at all farther from the Saviour than thou wast. As the sun shining on the earth, he looks upon all his children at once, in every latitude and every clime. He knows thou art in France, and that thy beloved partner is in England; and that she, and all the rest of us, will be glad to see the Lord bring home his banished one. This is one of his mysterious movements, but,

"Behind a frowning providence,  
He hides a smiling face."

He leads us about and instructs us. Hence, because he has much to teach thee, he is leading thee in a wider circuit. England being too small for thy instruction, he has handed thee over the deep into France. Everywhere, and in all things, was Paul instructed, and so wilt thou be, though doubtless thou wilt find Satan as busy there as we do in England. Thou wilt also find the power of unbelief and of every corruption in battle array against thee, for the change of climate does not alter the nature of sin. But Jesus is still Lord of all; and seeing he and thou are one, he must give thee up before thou canst be beaten. Satan knows this, and will endeavour to get thee by thyself, and to hinder thee from believing in Christ or crying to him. Satan well knows that by the prayer of faith thou wilt obtain help from the Lord against him. But stand fast in the Lord, my dearly beloved. This was Paul's advice. Wait patiently, watch narrowly, look steadfastly, hope quietly,—yet strive lawfully, pray earnestly, rest assuredly, "forasmuch as ye know your labour is not in vain in the Lord."

I write this to thee as a token of unfeigned friendship. May the Lord add his blessing! We are all in good health, and at

times are blessed with the blessings of heaven above. Hoping thou art thus favoured also,

I remain thy affectionate Brother in the Lord,

Jan. 20, 1841.

T. W.

### IN THY WORD DO I HOPE.

Dear Brother,—Through the tender mercies of God, may this find you all well.

Doubtless you have often thought of my seeming negligence, but my time has been much occupied. I have had great darkness of soul; and have been so shut up at times through great unbelief, that my heart and affections seem seldom drawn forth after those riches which are treasured up in Christ. I have felt as though I could not take my pen to write to you upon the best things; yet truly they are the best, and I now see greater beauty in them than ever.

The preached word I trust was attended with power last Lord's day. I received much comfort from it; for my experience, and particularly that of the past week or two, was so sweetly traced out by that dear man of God, Mr. G., that I could not but think I was a child of God, I could not, however, come in at the manifestive part; but I do hope that I shall some day know the Lord for myself, for he has said, "They all shall know me, from the least to the greatest." Oh! mercy of mercies, to be sons and daughters of the Lord God Almighty! I often think it is too much, too great for such a vile worm as I ever to experience. I must just tell you the text that I heard such a sweet experimental sermon from: "Thou, O Lord, didst send a plentiful rain to confirm thine inheritance when it was weary." I wish I could commit a great portion of the sermon to paper for your perusal, it was such a sweet word in season.

But my comfort soon abated, and then harassing doubts and fears soon came in its room. O! what mysterious creatures we are! As one says,

"We're hot and cold in half an hour."

I feel convinced that however little movement is made spiritually, it is all by the drawing of the Lord; every child of God is made to know that without the Lord he can do nothing.

How comforting these words often are to me: "Though we believe not, yet he abideth faithful, he cannot deny himself." Amidst all the changes and darkness of soul of which the Lord's people are the subjects while travelling through this wilderness, the almighty Saviour's love is still the same, and his everlasting arms are underneath them. And though everything at times looks dark and quite against them, yet his ever protecting care will overrule all for their good and his own glory.

I must now draw to a close. I think my letter much fitter for the flames than to send to you, but charitably look over what is

amiss, for it comes from one that is in great bondage of soul, yet longs to experience the year of jubilee.

Give my kind love and respects to all those dear people of God with whom I am acquainted, whose names are recorded in the Lamb's book of life, for there were many redeemed people in that small congregation. Precious jewels! I often think of them, for I felt such a knitting of soul to them; and I sometimes look forward with joyful anticipation, that through the free grace and mercy of God I shall meet them and all the elect of God in glory. But perhaps it is presumption in me so to talk. May we be kept at the feet of Jesus and receive of his words. O! that he would guide and instruct me more in his ways, for I greatly need it.

My kind love to you all, and may every spiritual blessing rest upon you and all the Israel of God.

I remain your affectionate sister,

P——, October 6th, 1846.

J. B.

### WHO WAS MELCHISEDEC?

We have been requested by more than one correspondent to give our reasons for believing (as was hinted in our note upon Rusk, in our last No., p. 202) that Melchisedec was not the Lord Jesus Christ in a visionary human form, but a real person like ourselves.

The following are some of the reasons which lead us to this conclusion.

1. Melchisedec was a *type* of the Lord Jesus Christ. Now the very nature and essence of a type is to be a sign or figure of the antitype, or thing signified by it; it must, therefore, be distinct from it, and not the same with it. Thus the High Priest under the law was a type of "the great High Priest over the house of God" revealed in the gospel; they are not, they cannot be identical, for then the type would cease to be such. So a picture is the representation of a man; but were it actually flesh and blood, it would not be the representation of a man, but the man himself. By parity of reasoning we argue, that if Melchisedec were the Lord Jesus Christ in human visionary form, he could not be a type of him, for then Christ would be a type of himself.

2. But to our mind there is nothing in the history of Melchisedec, as related in the Old Testament, which favours such an idea. He is thus introduced in the history of Abram: "And Melchisedec, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." (Gen. xiv. 18—20.)

Is not Melchisedec here called "king of Salem?" Was not



Salem a *real* place, and the city which was afterwards called Jerusalem? As we find Psalm lxxvi. 2: "In Salem also is his tabernacle, and his dwelling place in Zion." A *real* city would want a *real* king.

We read also that he was "the priest of the most high God." In this he was an eminent type of the Lord Jesus Christ; but according to Paul's testimony, the Lord Jesus Christ was to arise *as another* priest after the similitude of Melchisedec. (Heb. vii. 15.) But if Christ were actually Melchisedec, he could not be "another priest," nor arise after his similitude or order.

What creates the difficulty in some minds is what Paul says of Melchisedec, which they think is inapplicable to any human being. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." (Heb. vii. 1—3.)

But we think the words admit of a simple and easy explanation.

The Lord Jesus Christ was "called of God a High Priest after the order of Melchisedec." There were then certain things connected with Melchisedec in which he closely resembled the Lord Jesus Christ. What these things were, it is the apostle's object to show.

1. First, he was a king and priest in the same person.
2. His *name* signifies "king of righteousness."
3. He was "king of Salem," which word signifies peace.
4. "Without father, without mother, without descent," (margin, "pedigree.")

It does not mean that Melchisedec was literally without father, mother, or descent, but merely that these are not recorded. He steps as it were upon the scene without any mention of his worldly descent. Neither father, nor mother, nor pedigree, is mentioned. Herein he differed from the Levitical high priests, whose father and mother were strictly named and known, being limited to one tribe, and their pedigree or descent accurately recorded.

"Having neither beginning of days nor end of life." By this is not meant, we believe, *literally* that Melchisedec had no beginning and will have no end; but that in the Scriptures, where alone he is mentioned, it is not told us when he began to live, nor when he died. In all this he differed from the Levitical priests under the law, whose beginning of days and end of life were distinctly known. In all these points, Melchisedec was "*made like* unto the Son of God, (not the Son of God himself in human form,) and abideth a Priest continually;" that is, in the record given of him in the word of God, he still is set forth as the priest of the most high God, and will appear there as such whilst the Bible stands.

We should bear in mind what is the scope and intention of the Apostle Paul, in Heb. vii. It is to preach a sermon to his Hebrew brethren upon this text. "Thou art a priest for ever after the order of Melchisedec."

Taking, therefore, his stand upon this inspired declaration of God's word, he enters into all the historical circumstances connected with Melchisedec as revealed in the Scriptures. His very name, his residence, his office, *all that he was*, are mentioned; and not only so, but *what he was not*. The *statement* of the Scriptures and the *silence* of the Scriptures are alike brought forward. An actual or implied comparison is made throughout with the Levitical priests, and the difference as well as superiority of the order of Melchisedec clearly pointed out.

But were Melchisedec no priest at all—a mere visionary appearance of the Son of God, all that is said of him falls to the ground.

We therefore believe that Melchisedec was as much a real man as Aaron was a real man, and as much an actual earthly priest of the most high God as was Aaron. But his *order* was different—much higher:

1. As being especially called of God to the office.
2. As being king and priest in one person.
3. As having no predecessor in his office, and no successor.
4. As blessing Abraham, and therefore his acknowledged superior. (Heb. vii. 7.)
5. As receiving tithes from Levi in the loins of Abraham, (Heb. vii. 9,) and therefore *his* superior.
6. As abiding continually in the Scriptures of truth, without any mention made of his death, as in the case of Aaron.

In all these points was Melchisedec superior to Levi as an actual priest. But were there no such real character at all as Melchisedec, there would be no such real priesthood. The priesthood would be as visionary as the appearance; and the priesthood of Christ would thus resemble, not a substantial, actual order of priesthood that once existed among men, but a mere shadow. But to Melchisedec as typical of Christ, and therefore distinct from him, and as being king and priest in one person superior to himself, did Abraham pay tithes of all; and thus, as the apostle argues, did Levi in the loins of Abraham acknowledge the inferiority of his priesthood and order to that of Melchisedec.—Eds.

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#### EXTRACT FROM BUNYAN.

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God's children are liable to sufferings, whether we consider them as *men* or as *Christians*. As *men*; "Man that is born of a woman is full of trouble." (Job xiv. 1.) As our relations and comforts increase, so do the occasions of trouble. God never appointed this world to be the place of man's rest, but of our exercise, and only a passage to another world; and in this our passage we must look for storms and tempests. If we can through mercy obtain a

tolerable passage through this world, and a comfortable passage out of it into that better above, we shall have cause to bless the Lord to all eternity.

And much more as *Christians* must we expect troubles; for a man is no sooner by the new birth brought home to God, but he must expect to be hated by the world, assaulted by Satan, and chastened by the Lord; our own corrupt hearts will be always vexing—the old man, the flesh, thwarting all the motions of the new nature, “lusting against the Spirit.” The lusts of the flesh will be as briars in our eyes and as thorns in our sides; we shall have enemies in our own houses.

But this truth is so manifest in all the Scriptures, that I shall insist no longer on it, only shall add this by way of use. May all Christians be “led” to prepare for affliction, through grace and the Spirit, by getting a manifested interest in Christ, by getting sin pardoned and purged, by getting peace with God and conscience, by getting hearts crucified to the world and flesh. And then when troubles come, may we bear them as Christians, not murmur nor repine, but in patience possess our souls; not desponding nor fainting, remembering that our troubles are no more, but infinitely less, than we have deserved. “He will not lay upon man more than right.” (Job xxxiv. 23.) God perfectly understands our need and knows our strength. “If need be, ye are in heaviness.” (1 Pet. i. 6.) He “is faithful, who will not suffer you to be tempted above that ye are able.” (1 Cor. x. 13.) May we be patient, bearing our troubles with an equal mind, not suffering as *per force*, but willingly. It is said, (Dan. iii. 28.,) that “they yielded their bodies,” that is, cheerfully, “to the fire.” In our affliction may we search our hearts and try our ways; may we fly to God by prayer, and resign up ourselves to him and trust in him, casting our cares and burdens on him. (Psalm lv. 22; 1 Pet. v. 7.)

Moreover, it is our wisdom that, when we are at ease, and have our comforts about us, we should look for troubles. Afflictions *from* God, as well as *for* God, are part of our cross which we must take up daily. Sickness, death of friends, loss of estate, &c., we must look for, that we may not be surprised.

He that buildeth a house or a ship, doth not make this his work and care: that it should not rain upon it, or that it should have no storms or tempests, for this cannot be prevented by any care of ours; but that the house or ship may be made able to endure all without injury. So may it be our care to provide for afflictions; for to prevent them altogether we cannot; but prepare for them, through grace and the Spirit, we may and must, as was hinted before. To bear up and hold on, we indeed have need be well “shod with the preparation of the gospel of peace.”

Most Christians are but slenderly mortified and crucified to the world and the flesh, but little acquainted with God and the promises, nor so resolved to follow God sufficiently; and therefore are so dejected and discontented when affliction comes. O that we could “count the cost,” when we first begin to make profession of Christ!

## POETRY.

## A SINNER'S PRAYER.

A sinner base and vile,  
 O Lord, I truly am ;  
 I feel myself a mass unclean,  
 But fit for thee to damn.

Yet, Lord, I come to thee,  
 Though filthy, vile, and bare ;  
 O ! turn not thou away from me, |  
 But hear and grant my prayer.

Thou in thy word hast said,  
 Forgiveness thou wilt grant  
 To all that truly shall confess  
 Their sinfulness and want.

My vileness, Lord, thou knowest,  
 My filth, and guilt, and sin ;  
 I cannot half confess to thee  
 My loathsomeness within.

But what thou knowest I am,  
 May I confess to thee ;  
 And may thy Holy Spirit work  
 Confession true in me.

Thus cause me to confess  
 How vile and black I am,  
 Then I thy pardon shall receive,  
 And peace have through the Lamb.

Satan would fain prevent  
 My coming, Lord, to thee ;  
 My sin and guilt he tells me of,  
 Then says, thou this dost see.

But thou'rt the end of sin,  
 And guilt thou'st purged away ;  
 For sinners thou didst shed thy blood,  
 Then turn not me away.

O ! be the death of sin  
 In my diseased soul ;  
 Wounded and putrefied I am,  
 O ! make the wounded whole.

No case can be too bad  
 For thy almighty power ;  
 Lord, if thou wilt, thou canst make clean  
 My filthy soul this hour.

Deign, then, to cleanse my soul  
 From all its guilt and sin,  
 That I thy praise above may sing,  
 In an immortal hymn.

W. Y.

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Such as know God's glorious holiness, and their own sorry righteousness, will despair of themselves, and never venture with their briars and thorns upon a consuming fire.—*Jenks.*

THE  
GOSPEL STANDARD,  
OR  
FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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TAKE NO THOUGHT FOR THE MORROW.

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Infinite wisdom has divinely ordered that our finite capacities should not be able to comprehend our circumstances and prospects exactly and with certainty, even through the limited extent of a day or an hour. “For we know not what a day or an hour may bring forth,” either feelingly or providentially. The line that can fathom the mystic and unknown deeps of divine purposes is not within our reach.

If we could but *see* the changes, toils, crosses, troubles, and anxieties that await us for a week, month, or year, they would be sufficient to make our lives more miserable than could be borne. *Anticipated* anxieties, and *apprehended* trials, wear more sable colours than a host of *unexpected* ones. The anticipation of some painful surgical operation seems more fearful and dreadful while the mind is agitated with it in prospect, than when the body is actually under the surgeon's hands. It is mercifully ordered, therefore, that we shall not be harassed by the shadows of coming events or the fore-casts of trouble; we feel not till the troubles come.

How often are our most sanguine expectations superseded, whether of good or evil! Jacob, when returning to his own country, received tidings that Esau was on his way to meet him with a company of four hundred men. This intelligence, no doubt, caused poor Jacob's heart to beat heavily within him. Were his fears

and apprehensions realized? No. The Lord "kept back the face of his throne, and spread his cloud upon it," so that Jacob could see no farther into the design of his heavenly Friend than the length of his hand. The cloud began to rise, and the throne became visible, when, as the old patriarch advanced to meet his brother, that brother met him *as a brother*, and *not as an enemy*, for he fell on Jacob's neck and kissed him! (Gen. xxxiii. 4.)

Anticipated difficulties are sometimes like "the morning cloud and early dew," that speedily disappear before the warm rays of the rising sun. We have an interesting illustration of this in Mark xvi. 3—4, where we learn that the women, while journeying to the sepulchre, "said among themselves, Who shall roll us away the stone from the sepulchre? and when they looked, they saw that the stone *was rolled away!*" They were troubled among themselves as to who should remove this "very great stone;" but you see it was an *anticipated* trouble, which proved to be no real trouble after all. Thus—

"Creatures of fear we move along,  
And fear where no fear is."

Asaph, when the Lord withdrew himself for a little moment, began to imagine bitter things against him, fearing that "he had forgotten to be gracious, and had in anger shut up his tender mercies." After the birth of these fears, when they proved groundless, he concludes, "This is my *infirmity*." And such is the infirmity of all the Lord's dear children, more or less. We are not content to know that "sufficient for the day is the evil thereof;" but often burden the present, with the additional cares and anxieties of a future day.

One of the sad consequences of sin is, that "man is born to trouble as the sparks fly upward." Such being our certain lot, we are sure to inherit trouble, sooner or later, from one source or another. We need not, therefore, covet the troubles of another in preference to our own, vainly fancying they are lighter and more endurable than ours. We may hereafter learn that our impressions concerning our own cares and troubles were identical with the thoughts of those whose apparently comfortable and easy state we had envied. Such are our thoughts and ways, but not God's; for it is written that, "high as the heavens are above the earth, so are His thoughts above our thoughts, and His ways above our ways." All our thoughts and ways, therefore, are superseded.

What an astonishing mercy that our thoughts, fears, unbelief, distrustfulness, fretfulness, and fluctuations, cannot alter, annul, neutralise, or affect the thoughts or ways of Him "who sitteth upon the circle of the earth." Add to this another mercy equally surprising: "that all things work together for good, to them who love God, to them who are the called according to his purpose." This comfortable assurance has been again and again confirmed in my own experience. For, however complicated and confused the mystic machinery of God's dealings with and towards me has seemed in

its working, I have found its results to be ever according to that testimony. I could furnish you with many illustrative incidents to corroborate my word, but will let one suffice at this time.

Since called of God to labour amongst his people in word and doctrine, now upwards of six years, to the best of my recollection, I have not, during the whole period, been unemployed more than six or seven Lord's days; some of which days of rest happened through illness or other unavoidable causes. One approaching Lord's day for which I had no engagement, gave me considerable uneasiness; for it was suggested to me, that because it was likely I should have a day to spare, I must surely not have been divinely called to the work, otherwise that would not have occurred. I fancied that it must be so, or some way would have been opened to prevent my remaining idle. Filled with feelings of no very pleasant character, I concluded that if no invitation came during the week immediately preceding the Lord's day for which I had no appointment, I should regard it as a token against me; and that, therefore, I had no further authority to go out again in the Lord's name, notwithstanding the previous very painful exercises of soul I had endured on that head. Having thus far settled it in my own mind, (not much to my credit, I confess,) I anxiously awaited the issue. Meanwhile I earnestly implored the Lord, if it was his will for me to bear his name before the people, that he would favour me with a proof of it, by finding me some employment for the approaching Lord's day. And be it known to you further, that, having a short time before visited a people amongst whom I felt very sweetly at home, I had begged the Lord to open a way for me to go there again. It did not appear very probable at that time, as they had a minister of their own. Bearing this in mind, I have again to remind you that the coming day was looked forward to with no small concern. The week wore on until Saturday came, when, as you may readily suppose, I had relinquished all expectation of "a token for good," and was arranging when and how I should send word to those places I had already promised to visit, to intimate my intention not to come, being fully satisfied that I had no authority to speak in God's name. Between three and four o'clock, however, in the afternoon, when my expectation was exhausted, and a chaos of painful feelings filled my mind, to my surprise a person called to see me who had been deputed by the minister of the place before alluded to, to call and solicit me to supply his place the day following! as he had been called away unexpectedly on urgent business. I was so confounded that I could only say, "It is of the Lord, and if he will, I will go." So, you see, I had both desires granted at once. "In every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God." All things in that case were working harmoniously for my good, although I could not discover it until the veil was removed.

Even the devices and intentions of God's enemies have been

made subservient to the promotion and fulfilment of his merciful purposes. Many instances might be urged in confirmation of this, let one suffice.

Saul, although anointed king in Israel, was an enemy to God, and the whole tenor of his life evidenced it; while David, a man after God's own heart, was one who loved the Lord, his truth, his ways, and his people. Though anointed king by Samuel at Bethlehem, he did not succeed to the throne till eight years after, and a painful eight years they were. Hunted like a partridge on the mountains by a vindictive and infuriated rival and his minions; his life threatened at every step; spies on his track wherever he went; danger besetting him at all points; an outcast from society, except the faithful and devoted band who had identified their lot with his; often in want of food, and forced to seek shelter wherever it could be found; all these sufferings, and many more, formed the lot cast into his lap during the dreary period that intervened between the day of his anointing and the day when he ascended the throne of Israel. These exercises were nevertheless "all working together for good" to David, while they ended in Saul's destruction.

In these incidents we may discover a shadowing forth of the sufferings and sorrows of One infinitely superior to David, but time would fail me to dwell particularly on them. We may also find many things suitable to ourselves in the narrative of David's cares, fears, trials, and sufferings. The day of David's literal anointing may be compared with the day of our spiritual anointing. And as he had to endure "a great fight of afflictions" before he reached the throne, or obtained the crown, so also the Lord's dear children have to pass "through much tribulation," as it is written: "These are they who have come out of great tribulation, and have washed their robes in the blood of the Lamb;" and, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." Thus David was tried long and heavily, but at last *obtained the crown*. So it is with all the elect family. Their inevitable lot is to be "tried, even as gold is tried," and afterwards to ascend to Him upon his throne, to obtain the crown of life; the lustre and brightness of which will far exceed the brightness of all created light—to walk with him in white, and to be for ever with him. Having these things in remembrance, we can cordially subscribe to the truth of Cowper's words:

"His purposes will ripen fast,  
Unfolding every hour,  
The bud may have a bitter taste,  
But sweet will be the flower.

Blind unbelief is sure to err,  
And scan his work in vain,  
God is his own interpreter,  
And he will make it plain."



## IS NOT THIS A BRAND PLUCKED OUT OF THE FIRE?

Messrs Editors,—Having been a reader of your periodical from its commencement, and feeling convinced that it is a medium through which the Lord has been graciously pleased to bless the souls of some of his children, I have been induced to testify somewhat of the goodness of God to my soul.

You will doubtless recollect the time when the Lord was pleased to visit this country with that awful visitation, the cholera morbus, in 1833. I then lived at Bilston, in Staffordshire, my native place. I was an ungodly butcher, and without hope in the world. When so many of my fellow mortals were being hurried from time to eternity, I was ready to ask myself, how it would be with me if I were taken away? I could but reply, "Hell will be my portion; I have broken God's holy laws; I have sinned against him."

My sins stared me in the face from my youth up, so that I could say, "Thou makest me to possess the iniquities of my youth;" and though I had repeated in the church hundreds of times, "God be merciful to me a sinner," I now not only *said* it, but *desired* it from a feeling of necessity. But O! the ignorance and folly manifested by me in attempting to pray to God. Something, I knew not what, said within me, "If you attempt to pray to God, he will either crush you to atoms or consign you to Satan; therefore, as you never have been known to pray to God, or even to bow the knee to him, do not go on, or he will cut you off, since you are such a sinner." Then I felt these words internally applied: "If I perish, I perish." Go I was obliged. Down I went on my knees, for the first time, and put up this request: "O Lord, I beseech thee, cut me not off in the midst of my sins, but let me live to make an atonement for them."

Guilt lay upon my conscience; and death stared me in the face, making direful ravages. The town contained, I believe, about 14,000 inhabitants, and about one twelfth of them were swept away by the cholera. Many who were apparently well in the evening, were dead the next morning, and by the following night were buried. Very few, and in numerous instances not any, of the relatives of the dead dared to follow the corpse to the grave. Many were one day paying the last tribute of respect to a departed friend, and the next were being themselves carried to the grave. To see parents bewailing their children, children their parents, wives their husbands, and husbands their wives, and so on, you may say it was enough to melt a heart of stone. Some stood amazed. Many left the town, thinking to outrun the destroying angel. Others fled to the meeting houses, the poor people thinking to appease God's anger. Then there was a day specially set apart by all the places of worship in the town, for prayer to Almighty God to stay the plague.

The clergyman whom I usually went to hear, would not let the church be opened for such an occasion, assigning as his reason for this, that so many people coming together would very likely be the

means of spreading the cholera. But his timidity was made the means of good to me in bringing me out from the Establishment. There was a sad conflict within me, however; for I must go and seek God, and how was I to find him if I went to a Baptist meeting house? Something within me said they would call me a "Jack-a-Baptist" there. When I went to the Wesleyans, I was told inwardly they would call me a "Methodist devil." And when I got to the Independents, something told me I was only afraid to die, and I ought not to be such a coward as to fear that. I never would be seen going to a dissenting chapel before now, as all who went were considered by me to be but arrant hypocrites. So when I got to the chapel I skulked in, being ashamed to be seen there. But what will the soul not do when constraint is laid upon it? I got in, but received no comfort. All was wrath and fiery indignation. I feared I should be seized with the cholera, and have to be carried home and thence to the grave. The clerk who gave out the hymns was seized and buried in a very little while.

The hand of God was heavy upon our town, but how few were those of whom it could be said, "When thy judgments are abroad in the earth, the inhabitants of the world shall learn righteousness." I trust I am one; for when it pleased the Lord to stay his hand by removing the scourge, the inhabitants in general returned to their former course, as a sow that was washed to its wallowing in the mire. And though I could wish to be able to speak otherwise, I have never yet been able to ascertain that a single individual in the place was brought to the knowledge of his state before God by this visitation.

I now left off going to church, though I had a seat there which I gave thirty guineas for; and the parson once told me I did the best day's work I ever did in my life by obtaining so good a bargain; but now, if he would give me thirty guineas a year to sit in it, I would not be tied to it. I continued to go to the Independent chapel some months, but got no comfort. I tried to speak to the minister, but could not for a long time; and when I did, alas! I found he could give me no comfort or information. He was not labouring under my complaint, nor could he at any time describe my path. I tried the Wesleyans, but they set me to work, and I found my working only brought my soul into greater distress. I tried various places, but could not find what my soul wanted for some time.

A great change now appeared in me as to my habits. I formerly went to the alehouse, card table, prize fights, and many other such like places, but now I stayed at home, read my Bible, and went to a place of worship at all times when opportunity offered. I commenced praying in my family from the prayer book, but I was soon forced to lay by that; and though I could say many prayers *by heart*, as it is called, I was now forced to pray *from the heart*, God having taught me the awful mockery of a *form* of prayer without the *power*. My neighbours seeing this, one of them (a good man, I have known him now about fourteen years) requested

me to go to Wolverhampton with him to hear "a man of God" who was expected to preach there. He called him William Gadsby. "A 'man of God,'" thought I; "is there such a thing now upon earth? Surely not; if so, how is it I have never seen one? I should like to see 'a man of God.' But, perhaps, if I do, he will be like an angel, he will see through me at once; and perhaps the very sight of him will strike such terror and awe into my soul, that I shall not be able to bear the sight of him, much more stand under his words." I feared he would have a mandate from heaven to denounce me, and I should go there to receive condemnation, for truly I carried the sentence of death within me.

I went, and as soon as I got in, I began to look out for this "man of God." I saw in the pulpit a man having the appearance of a lusty farmer, with a great coat and coloured handkerchief on, very unlike my former parson with gown and surplice. I began to call myself a fool for coming to hear such a man as he seemed to be. He gave out his text, which was, "He found him in a desert land, in a waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." I heard him three times that day. He described my case. I felt some interest in what he said. I was all ears, and went home a little refreshed. I heard him all the while he was supplying, three Sabbaths. I found some sweetness in what he advanced, so that all other places fell in my estimation. I found the truth which my soul was wanting was preached here; and though I had to go out of my own town nearly three miles, it was nothing to me then.

I afterwards heard there, John Warburton, Mr. Tiptaft, and a succession of gospel ministers, whom the Lord in some measure blessed to my soul. I found they all taught and spoke the same things. They traced my calling; and the Holy Spirit taught me that because I was elected of God, I was thus called. If you ask me how, I will tell you. He brought the following passage of Scripture before the eyes of my mind: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I then said to myself, "Why, I was saved before I was called!" for I saw that salvation was put before calling, and because I was saved I was called. For a time I rejoiced in this truth, being led by the eyes of my understanding to see this glorious chain of divine truths. My heart rejoiced at the thought that I had been brought at once into the middle link of such blessed truths.

After this I had spoken unto me this text: "I was found of them that sought me not, and I was manifested to them that asked not after me;" and O! with what pleasure did I attend to the means of grace! Truly they were glorious days to me. I believe the dew of the Lord was upon my branch. The Scriptures were my delight, and my companions those whom I believed feared God.

But I had to endure hardness. I was soon called to fight; nay, I needed not to be called to fight, for I was almost daily seeking to

fight against Arminians and others, who I thought had embraced and were countenancing error. I wondered why they could not see and feel what I did; but I soon had enough of them, though I was always more than a match for them. They shunned me; and I found they had eyes, but could not see, and ears, but they could not hear. I thus learned that it was useless my attempting to make them embrace my views.

I went on thus for some time. But I was one night reading Exodus xx.; and when I came to that part where Moses appeals to the children of Israel and says, "Ye have seen that I have talked with you from heaven," something said within, "You see, the Lord speaks to his children from heaven, and if he has not spoken to you it is all nothing; and you know he has not spoken to you." I sank very low. I was forced to take the matter to a throne of grace, where I prayed, saying, "O Lord, if there is such a thing as thy speaking to sinful men now-a-days, and if thou hast not spoken to me, I beseech thee to speak to me this night." I went to bed in the same state; but lo! when fast asleep in my bed, I awoke with these words sounding within me: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." I rose up in bed. Oh! how sweet were the words to me! With what power did they come! I said, "What! has the Lord spoken to me from heaven? Yes, he has, Satan; and though all the devils in hell and men upon earth say he has not, I will say that he has." I went asleep again; and as though the Lord had not fully satisfied me, I awoke again with the same words accompanied with even greater power than before. I rose on my bed and said, "What! again, Lord, hast thou been pleased to speak to me?" I was answered with these words: "God speaketh once, yea twice, in a vision of the night." Oh! that was a blessed night to my soul! I desire to remember it with gratitude.

Some time after this I joined a church. Satan suggested that when I came to relate my experience I should have nothing to say. Oh! what pain of soul I felt! The day came at length when one of the members, with Mr. C., were to visit me, previous to my appearing before the church. I well remember, in coming home from a market, I got off my horse and entered a wood, and knelt beside a tree, praying that the Lord would give me something to say, as I expected them at my house when I should reach home. The devil told me I should be taken up for poaching for being where I was then—in the wood, where I had no business to be. But I was obliged to pour out my soul to God. He gave me no answer. When I got home, the men were not come, and I was glad of it. I went up stairs, fell upon my knees before the Lord, and again besought him that if I was his child and he had called me by his grace, that he would not leave me at this time, but that he would be pleased to give me something to say when the men came. Something then said within me, "Look into Romans vii." I did so, and when I came to that verse which says, "I was alive without the law once," I needed no more. I could add the remainder of

the verse: "but when the commandment came, sin revived and I died."

When the friends came I was ready for them. I told them how I had been exercised both from home and at home, fearing I should have nothing to say, but the Lord had put a word, not only in my mouth, but in my heart. I began to tell them how I was convinced of sin by the application of the law, and how God had spoken to me at various times by his word. And I believe I shall never forget the smile good old Mr. C. gave me; he shook me by the hand, and the member also, who said my recital had done them good, and I must come before the church at the time appointed.

I went before the church, and gave in my experience. I was unanimously and cordially received into the church. Some wept, others rejoiced, to see the manifest hand of God in calling me to the knowledge of the truth. But many times have I wished that some other means had been used, rather than such a national visitation. This is my folly, however, and I should feel ashamed of dictating to Him who can only do what is right.

I have been going on in an up and down, in and out way, ever since that time, at times bewailing the absence of all concern for my soul. But the Lord has broken in upon me with these words: "I do earnestly remember him still." "What! still Lord?" has been my reply. "Yes, for since I spake against him I do earnestly remember him still!" Oh! what sweet words these have been to me, coming in unexpectedly, unsought for, and unasked for! How sovereign is the love of God, both in its bestowment and its application!

I well remember once, being in my field in broad day-light, taking a view of my past life and bemoaning my sin; I knelt down in the field, and cried to the Lord, when he spoke these words to me: "What fruit had ye in those things of which ye are now ashamed, for the end of those things is death?" I said, "None, Lord; from henceforth let me have my fruit unto holiness, and in the end everlasting life." It pleased the Lord, soon after this, to call forth some of the fruit in a way that was very mortifying to flesh and blood, but I trust it was to the glory of his name.

I said at the commencement of this narrative, that I was in 1833 an ungodly butcher; but I was so long before that. I was apprenticed to a respectable butcher in Wolverhampton, and whilst serving my time I was very wicked, being guilty of many immoral things, and among the rest, of purloining at different times small sums from my master in my accounts, unknown to him or any one else. And now it pleased the Lord to cause me to make restitution, by laying Zacchæus's case before my eyes, and giving me a heart to do the same.

After I was out of my time, I began in business with a very small sum, I believe about eight pounds. Providence smiled upon me, so that I got on rapidly; but I could not see the hand that fed me. Now, however, I was made willing to owe no man any thing. I went to my master and told him I wanted to speak to him. I

then said that while I was apprenticed to him I robbed him, though he knew it not, and was come to beg his pardon, desiring him to accept of fifty pounds as a remuneration for my past misdeeds. I think I shall never forget that man. He burst into tears, and after a while gave me his hand, and shook mine heartily, saying he freely forgave me, and said that he had a few days before been imposed on by somebody to the amount of fifty pounds, and this seemed to come to make it up to him. He also said that if at any time he could serve me, he should feel a pleasure in doing so. And he did, soon after, render me a signal service, by being the cause of my taking the farm I now hold on advantageous terms, so that I got my fifty pounds back again with interest, besides having the answer of a good conscience in having given back that which I had taken away. I can truly say, therefore, that I never parted with fifty pounds as freely in all my life. I could name more instances in which I was under the necessity of going to people and putting money into their hands, saying, "I have brought you this, but you will please to ask no questions," which request they complied with.

I have continued ever since going to the same place to meet with a few of God's tried children to hear his truth. And, truly, I could neither sleep nor wake, go out nor come in, but it might be said that the candle of the Lord shone upon me. Scripture was at my tongue's end. I could converse freely upon divine things. I had no doubt of my interest in God's rich covenant of grace. The Holy Spirit revealed to me the gospel in all its parts and bearings, so that I said in effect, with good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." And truly it did appear to me a blessed salvation; for I said no other salvation would suit me. I said, "Though all men deny thee, yet will not I." But, ah! my friends, it is only for the Lord to withhold his influence, and we soon droop.

Soon after this, I felt a visible declension in my own soul, both in reading the word and in attendance upon the means of grace. I had become proud of my attainments. I had even boasted of my short life in divine things, and of the height of my learning. And when some of my friends have seen me, and told me that I came in at the south gate, but that I should go out at the north, I did not believe them, and was resolved to be a pattern to them. I thought, "Surely I shall never be so base as to dishonour that God who has done such great things for me; and I never can believe that any who has received such signal favours as I have can sin against him." But what is man if left alone? In an unpropitious hour one of my old besetting sins was laid before me. I embraced it and fell into it; and though no one knows it but God and myself, my sin did truly find me out. Oh! how did it sink me! "Surely," I thought, "I have now gone beyond the bounds of mercy." I looked for the fearful judgment of God to come upon me, and concluded that I could not have been regene-

rated, or I should not have fallen thus into sin. For weeks and months I groaned more under this sin than I did when I was first convinced.

After a long time begging for mercy, Psalm li., appeared to suit me well. It was really in my heart. How often I have put it up in sweet prayer to God, no one knows but God himself. And, at length, he was pleased to visit me. In an unexpected moment, whilst riding along a lane, this verse of a hymn fell upon my spirit, and brought tears from my eyes and contrition in my heart before God:

“And canst thou, wilt thou, yet forgive,  
And bid my crime remove?  
And shall a pardon'd rebel live,  
To speak thy wondrous love?”

Oh! how sweetly this was accompanied with divine power! I could adopt this language:

“Thy pardoning love, so free, so sweet,  
Dear Saviour, I adore;  
Oh! keep me at thy sacred feet,  
And let me rove no more.”

Now I can feel somewhat for a fallen brother, only I would ever wish to keep up this distinction: it is one thing for a man to *fall into* sin, and another to *live* in it. And so, I trust, I have somewhat of a practical comment on Romans vii. 19 in my own soul; “The good that I would I do not: but the evil which I would not, that I do;” so that I am often forced to cry out, “Oh! wretched man that I am! who shall deliver me from the body of this death?” “To be carnally minded is death” indeed, to a living soul; yet I find that I cannot add one cubit to my stature in divine things, and am forced to exclaim,

“Oh! to grace how great a debtor,  
Daily I'm constrain'd to be!  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee.”

I fear I have tired you. I must now conclude by saying this is what I have to state to you. May the Lord of his mercy make it savoury to your hearts, so that it may commend itself to your consciences as in the sight of God. And should you think fit to insert it in your publication, I shall have my reward if I can hear of its being blessed to God's children, and his name must have all the praise. I am yours, in the bonds of the gospel,

New Cross, near Wolverhampton.

J. M.

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### ALL MY SPRINGS ARE IN THEE.

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My dear Friend,—Your letter came to hand, and I thank you for it. I can truly say it did my soul good to read it.

We are poor, weak, helpless, worthless worms, and polluted with sin within and without. My soul daily feels the truth of Isaiah's words, “We are all as an unclean thing, and all our righteousnesses

are as filthy rags." And with Job I have to cry out, "O Lord, I am vile, and I abhor myself, and repent in dust and ashes." With Paul, too, I have to say, "When I would do good, evil is present with me." I am so sick of self, and am such a burden to myself, that I do not know what to do. My soul would sink in despair were it not for the hope I have in the atoning blood of our Lord Jesus Christ, which cleanseth us from all sin. Bless the Lord! my soul has felt its power, and enjoyed that peace and rest in him which the world can neither give nor take away. The Lord has done so much for me, that I can never do enough for him. I owe him a debt of love and gratitude that I can never pay. But there is no bondage of soul connected with this debt,—all is love and adoration, blessing and praising the Lord.

Sometimes I feel my heart so hard, my soul so barren, my mind so shut up, that I can neither bless nor praise the Lord. How true it is that our times are in his hand, and our springs are all in him! It is our mercy, whatever be the frame of our mind, that Jesus, with whom we have to do and on whom our hope for heaven rests, is the same yesterday, and to-day, and for ever. He rests in his love, and none can turn his heart away from his people. "For the Lord will not forsake his people, because it has pleased the Lord to make them his people."

● Through mercy we are well as a family, and at peace in the church. I have many tokens of the Lord blessing his word to the souls of his people. This day a woman has been declaring to me what God has done for her soul. She has been brought up in the Church of England, but the Lord has brought her out from amongst them. I am more and more convinced that the Lord will have all his own people, and in his own time and way.

My love to all friends who know the plague of their own heart and love a finished salvation, all of grace from first to last; and accept the same yourself.

Yours in the Lord, a poor, sinful, polluted worm,

Rochdale, February 26th, 1847.

J. K.

## WE ARE THE CLAY, AND THOU OUR POTTER.

Dear Friend.—May mercy and peace rest upon you, and the God of all comfort go before you! then all will be well.

I found your kind epistle when I reached home, and I read it with profit and pleasure. It did my soul good to find that the Lord now and then pays you a sweet visit, to refresh, revive, strengthen, and confirm you more and more in his sovereign, discriminating, electing love and mercy towards such vile wretches as you and I find ourselves to be.

We have been many years living witnesses that no God but our God, who made heaven and earth, could bear with such wretches as we, and uphold, supply, defend, deliver, and save them. Bless his holy and dear name! Has there ever been one trouble in



which he has not been our "very present help"? Has there been one storm in which he has not been our Refuge? Have we been caught in one gin, snare, or pit, from which he has not delivered us? Have we once been in the prison-house, and God has not set the poor captive free? Has there been one dismal night, and the Morning Star has not appeared? Has there been one famishing time which the Lord has not followed with a feasting time? Has there been one casting down not followed by a raising up again? Has there been one weapon formed against us that has prospered? Has one tongue risen against us—internal, external, or infernal—that has remained uncondemned? Is there one crooked thing which God has not made straight? Have we had one fit of rambling from Him, and he has not brought us back with weeping? Have we once been so much as singed in passing through the furnace? Have we once been in the floods without being brought out into a "wealthy place"? Have we ever been in dens of lions or mountains of leopards, and God has not delivered us to our wonder and joy? Have we ever passed through the dreary desert, expecting nothing but death and destruction, and the Lord has not caused rivers to flow therein, and made the very desert to blossom as the rose?

My dear brother, our lovely Jesus has done all things well. Not one purpose of his will can ever be frustrated. Not one promise from his lips can ever fail. Not one of his engagements can remain unaccomplished. Not one enemy can escape unconquered. He has perfectly, completely, and eternally secured salvation to his people—an eternal salvation, that for ever excludes the possibility of damnation to one of his elect. How, then, can we help loving, adoring, admiring, and praising a blessed Redeemer who has done all things so well?

Bless his name! We have times when we can see him, feel him, and prove him to be sweeter to our souls than honey or the honey-comb. Then we can say, with pleasure and delight, "The law of thy mouth is better to me than thousands of gold and silver;" "His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O ye daughters of Jerusalem;" "He is my glory and the lifter up of my head;" "My Rock, my King, my God, and my All in all."

But methinks I hear you say, "What! is the poor worm out of his hole again?" Yes, my friend. I have felt the Lord's favour as the dew on the grass. And you know that, when the dear Comforter enters the soul with his heavenly unction, the worms must come forth and show themselves.

If, however, you were to see me when the dear Lord leaves me to myself, I think you would pity me. I am then a poor, forlorn, groping, moping, miserable, ugly, base wretch. You would be grieved to see me then. I am then as sour as a crab, as hard as the nether millstone, as blind as a bat, as stupid as a mule, as ignorant as a wild ass's colt, as surly as a bear, and as crooked as a serpent. I feel, indeed, as a stone before God. I have no

heart either to pray, read, or preach. And nothing that I can do can give me a heart to God: *He must give it me.* I sometimes stand astonished, and say, "Can it be possible there should be so vile a heart as mine? Such enmity and hatred to God! Such carnality, devilishness, and filthiness of every kind!" I am at these times so blinded with the devil's puffing his smoke of confusion in my soul, that I can neither see nor feel it possible that I can have a particle of grace in my heart!

The poor old worm is close enough in his hole when this is the case. There is no opening when the Lord shutteth up. There is no going forth in prayer till faith revives in the soul. Not one good and perfect gift can poor worms obtain, till they receive it from the Lord. The soul knows well "they come down from above,"—when God wills, how he wills, and where he wills. They are from the "Father of lights, in whom is no variableness, nor shadow of turning." We know that "our help cometh from the Lord who made heaven and earth." And we are sure that "power belongeth unto God," and that nothing short of this almighty power can rescue our souls from the devils within. And O! when his powerful voice speaks again, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," what devil can stand the glory of our God shining in our hearts? They all run into their dens then, and our souls go forth in a blessed song of praise. We then adore the electing love of the Father, admire the redeeming love of the Son, and exalt the quickening, revealing, and applying love of the Holy Ghost.

How our tongues can chatter and talk of the *usefulness* of the dungeon, when we get into the palace! How we can talk of the usefulness of a long dismal night to the soul, when the morning appears! How we can speak of the usefulness of a famishing time, when we are feasting on the fat things of God's house! With what pleasure we can say we have not had one trouble too many, when we see the needs-be for them all! With what courage and boldness we can then bid defiance to every enemy that comes in our way! If he has troops, we can run through them in the name of the Lord. If he has walls, we can leap over them. Yea, we "can do all things, through Christ which strengtheneth" us.

We want no one, at these times, to tell us that we "ought" to believe, and it is our "privilege" to believe. My dear friend, when privilege shines and walks in us, we are sure to walk in it, and its delights will be felt in our hearts. But our dear Lord hath said, "Without me ye can do nothing." And you and I are living witnesses of its truth—more so now than we ever were before.

Bless our God for the helps he has afforded us, the supplies he has given us, the many deliverances he hath wrought for us, and the many blessed tokens he has vouchsafed to us of his loving kindness to our souls.

That the comforts of the Holy Ghost may abound in your soul, is the prayer of a poor worm.

## AS MANY AS I LOVE I REBUKE AND CHASTEN.

I am frequently sore afraid, and tremble with continual sighing, hard prayer, long waiting, repeated disappointments, deep sinking of soul, fretful impatience, and a frequent sense of the Lord's displeasure. This sinks deep into the secrets of my soul with bitter and burning anguish, which is accompanied with dismal forebodings of still more heavy and fearful judgments. And what is more grievous yet, I am denied relief in comfortable access at the throne of grace. "When I cry and shout, he shutteth out my prayer."

The quickened soul is frequently going to the Lord with this or similar expressions: "Behold, O Lord, for I am in distress, my bowels are troubled, mine heart is turned within me, for I have grievously rebelled; abroad the sword bereaveth, at home there is as death." A stranger and an alien from those with whom he was formerly united, he is slighted, or treated with contempt and scorn, where he expected tenderness, compassion, and counsel. "Lover and friend hast thou put far from me, and mine acquaintance into darkness." (Psalm lxxviii. 18; Lam. i. 19.) They cannot see where you are in your present state, and their state is a mystery to you. The sight or thought of those who manifest the peaceful love and spirit of Jesus is often as a sword through your heart. The means of grace are often, not only dry breasts, but the cause of much perplexity and deep sorrow. If a little tenderness rise within you, or a ray of hope beam forth, it is very frequently dried up and cut off, and bondage and vexation are the end of your expectation.

"Abroad the sword bereaveth." Daily experience is a full comment on these words. "At home there is as death." But what grief is all this to an afflicted soul! The question with you is, is there any hope in it, and any way out of it? and what will be the end of it? There is a supernatural power upon your soul, which is the correcting and chastising hand of God upon you, for your humiliation and for his own glory. It appears to be the Lord's common way of dealing with us, to make the very thing which we have preferred to him to be our greatest plague and heaviest cross. He asks us very frequently, "Hast thou not procured this unto thyself?" "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Know, therefore, and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." See Jeremiah ii. throughout.

There are many instances of this in the Word of God. Rachael said, "Give children or else I die," and she died in travail. Jonah chose to go to Tarshish, and there was arrested by the terrible judgments of God. Israel makes an idol to be as God, and they were made to drink the water in which the refuse of their idol was cast. They cast off the sovereignty of God, and would have a king. God gave them a king in his anger, and took him

away in his wrath. "He gave them their request, but sent leanness withal into their souls." Thus did God with them, and thus does he with us. He fills us with our own devices, and makes us to eat the fruit of our own way.

In our departing from the Lord in the first instance, it is seldom a sudden or instantaneous act, but generally a gradual withdrawing of affection. We have at this time repeated checks and much remorse of conscience, which at first we tenderly regard and obey. But the temptation continues to present itself. We see it in a different light, and begin to reason upon it, till some temporal advantage is presented. Thus, by trifling and tampering with the temptation, and by giving way to it in our thoughts, conscience becomes less troublesome, until the Lord withdraws his peace, and in his fury comes down in burning jealousy like fire into the soul. Then all our powers are alarmed, and are put forth in prayer, lamentation, and complaint. We cry out in sorrow, and make confession of our sin. But "there is no answer of God." "It is come to pass that, as I cried and they would not hear, so they cried, and I will not hear, saith the Lord of hosts." (Zech. vii. 13.) "He will recompense their former work into their own bosom."

No doubt bitter experience has brought the trembling confession of the prophet to your sorrowful soul: "Surely against me is he turned, he turneth his hand against me all the day. Also when I cry and shout, he shutteth out my prayer." "Thou hast covered thyself with a cloud, that our prayer should not pass through." O! the inexpressible grief and anguish to the soul that has known and enjoyed the loving kindness of the Lord, to be shut out from his presence; filled with unspeakable misery, and torture gnawing his very vitals, yet to be disregarded at the throne of grace, and put away by the Lord in anger!

This shows us the displeasure of the Lord against sin, and the awfulness of our state as sinners, without his most pure and free mercy to cover all our iniquities, and love, bless, heal, and pardon our poor worn-out and distracted minds. And though in the bitterness of our souls we cannot believe it, yet these sufferings are the sure tokens of his love, as you may read in Heb. xii. 6, and Rev. iii. 19. "The Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly," or, as it reads in the margin, "from his heart," "nor grieve the children of men." (Lam. iii. 31—33.)

This state can only be endured by faith in the pure mercy of God to you as a poor backsliding sinner, reaching forth your weak and trembling hand of faith to the suffering Lamb of God, begging him to lead your soul by his Spirit, to cause you to lie at his feet, and in your bitter woes enable you to roll and cast your distressed soul upon his naked promises: "Him that cometh to me I will in no wise cast out;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Here is your only hope, and here you must lie down and labour and wrestle, even though he seem not to regard you, but rather to put you away in anger; yes, though there appears in your very soul the burning fire of divine wrath, though you feel as if you could not endure another moment, and though when you attempt to pray you are met with the sword of flaming vengeance. But your trembling spirit is safe, and you will live through all this fire. The Lord is preparing your soul for a far deeper and more soul-transforming knowledge of himself than you have hitherto had. He himself hath suffered under the extreme anguish and torture of that burning wrath, and even under the heart-rending agonies of being denied the comfortable presence of his Father. He reads the anguish of your spirit, and is preparing you for fellowship in his sufferings. He will in due time, in your deep sorrows, open to you his suffering, agonising soul, and reveal the tender sympathies and love of his heart to you, which will call forth the tenderest affection of your soul to weep and suffer with him, until you shall as it were be plunged and baptized in him.

Here, then, you will be broken into penitence and holy love. Here you will receive pardon and peace; and here your broken spirit will receive the meek, tender, lowly, lovely image of Jesus, impressed as on melting wax. This will enable you to bear his cross in whatever way it may come, and to manifest a spirit of gentleness, forbearance, and love to your enemies; and like a little lamb, though you receive all injuries, you will return none. I write not the mere *words* of truth, but the matter, life, substance, and reality of it—what I have tasted and handled for myself, through the rich aboundings of the tender mercies and free love and compassion of God in his dear Son to me a poor suffering sinner. And may our dear Lord so break down your spirit, and then bless your soul in waiting for his mercy.

For the present, let me entreat you in the fear of God to receive his correction; bow and yield to his stroke, and confess your sin. Whatever you may suffer within, endure it. Do not kick against the cross, but take it up. Whatever the Lord may appoint to be the instrument for your correction and chastisement, whatever you may suffer within, endure it. Do not rise against it, resist, or rebel; but receive it as from the immediate hand of God. Fall at his feet, reverence his righteous judgments, confess your sin, and pray for his tender mercy, compassion, and forbearing goodness. Read Jeremiah iii., particularly the 12th and 13th verses. O the tender mercy of our God to poor backsliding sinners! The Lord in mercy bless you to hear his voice, and cause you to return to him.

I fear to weary you, but there are some Scriptures that were upon my mind while writing the above, which I could not grasp through the weakness of my mind, yet which I desire to add in this little scrap. Very much depends on the actings of your mind towards the Lord, under your present state, as to your comfort. If you read Psalm xviii. 25—27, you will find these very striking words: "With the merciful thou wilt show thyself merciful," "and with the froward

thou wilt show thyself froward; for thou wilt save the afflicted people, but wilt bring down high looks." Those souls who are afflicted with their sin and folly before the Lord, and bow and confess their sin, and acknowledge his righteousness in afflicting them, God will save and deliver in his own good time and way. This is what is called "hearing the rod and Him who hath appointed it," a "being subject to the Father of our spirits," in "accepting the punishment of our iniquity," as the Lord saith; "If their uncircumcised hearts be humbled after all my judgments, all their rebellion, all my patience and long suffering, all my reproofs and corrections; if they then accept of the punishment of their iniquity, if they shall confess their iniquity which they trespassed against me, and that also they have walked contrary unto me;" "and that I also have walked contrary unto them;" when they are brought unto this state, then will I remember my covenant with Jacob, "And they shall accept of the punishment of their iniquity, because their soul abhorred my statutes." Thus God sanctifies himself in the conscience by mercies and judgments, and the afflicted soul sanctifies the Lord in confession and humiliation, and thus the Lord saves the afflicted people, but will bring down high looks. Read Leviticus xxvi., and there see the Lord's way in all this.

Your servant, for Christ's sake,

Uppingham.

J. W.

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#### LETTER BY THE LATE HENRY FOWLER.

My dear Child,—I duly received yours, by which I find that I laboured under a mistake in supposing that no one had been praying for me, as I hinted in public at Brighton. Indeed, my dear friend, it was with very painful feelings I spoke on that occasion. However, the Lord knows how to bless his word; and not all the fears or mistakes of his poor erring servants can hinder it.

I desire to rejoice in your joy, and on your account, that the Lord has graciously remembered you in your low estate, because his mercy endureth for ever. He hath turned your captivity, girded you with gladness, given you to experience that peace which the world is a stranger to, and led you into the banqueting house, while his banner over you is love. How gracious, faithful, and kind our Shepherd is! "He carries the lambs in his bosom, and gently leads those that are with young,"—such as have true spiritual life, but are struggling with guilt, darkness, unbelief, and bondage. The mighty power of God is manifest in holding up his poor children when they are falling, as well as in lifting them up when down. The kingdom of God is indeed in power, not in word, nor in form.

Now, my dear child, you are called to the fellowship of his Son Jesus Christ, to behold the King in his beauty. A fellow citizen with the saints and one of God's household, you are now in your own Father's house, and, as his child, have a right, by virtue of covenant relationship, to all that is laid up in Jesus your Head and

Lord. May I not say, to the praise and glory of God's rich grace, I have espoused you as a chaste virgin to Christ? Bless God for his mercy; give all diligence, though your election is made sure; and remember, Satan envies your peace, and will try to rob you of it. God keep you watchful unto prayer.

My love in truth to your dear parents. I hope they can say, "He hath done all things well." I am but poorly in health, having had a slight attack of giddiness and other complaints, but not so as to hinder my preaching. These things, in my judgment, I see to be necessary; but my poor flesh cries out, and my sad, sad heart turns up nothing but mire and dirt. Mercy and peace be with you; so desires and prays,

Yours, for Christ's sake,

London, June 1st, 1835.

HENRY FOWLER.

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OUR LIGHT AFFLICTION, WHICH IS BUT FOR A  
MOMENT, WORKETH FOR US A FAR MORE EX-  
CEEDING AND ETERNAL WEIGHT OF GLORY.

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Dear Friend,—Yours came safe to hand, for which I thank you. You are, perhaps, ready to say, "Why so?" Because in it I find that you are exercised with some of the same kind of trials that the Lord is exercising me with; and because I find that you are not dead, but alive in the best sense of the word.

O what a mercy it is to be alive from the dead, to have God the Holy Ghost breathing the spirit of prayer and supplication in our hearts, so that we fall down before the Lord and confess our follies and our faults, and unbosom all our troubles and all our complaints! I can assure you, I sometimes feel like a child at home, when I can go before the Lord in secret and tell him all my sorrows, because there is no other friend that I can so freely converse with as with him, though I do not always get what I ask for. And well for me I do not, though it is hard to ask and be denied the blessing; yet sure I am, if the Lord were always to give me what I ask for, I should wax fat and grow wanton; I should always have a good stock in hand, and be puffed up with pride, which is needless, for I feel enough of that already to make me say at times of it,

"The heart uplifts with God's own gifts,  
And makes e'en grace a snare."

I really feel it to be a good thing at times to be kept "a beggar poor at mercy's door." Yet this is hard work, at times, touching things in providence, which you as well as myself are exercised with, in addition to our internal troubles. But what are these little and "light afflictions," when compared with that "eternal weight of glory" which I hope awaiteth us as the elect of God in another world? I know the path of tribulation is a hard path,—a path in which I have had much sorrow and grief, with many tears, and with tossings to and fro upon a restless bed, till I have been constrained to cry, "Lord, help me; Lord, undertake for me, and dis-

play thine almighty power, that the enemies of Christ and his truth may not rejoice over me." And sometimes the Lord helps me to leave my cares with him, and in some measure to believe that he will not let me sink, though I have often thought this blast or that wave would sink me quite, when I have been in the sea of tribulation. And I am not out of its reach yet, but I hope I can say, "Hitherto hath the Lord helped me." And O! what an unspeakable mercy it is to have the Lord of heaven and earth to help us when in trouble, whether our trouble be temporal or spiritual! And what a mercy that ever he should condescend to dwell by his Spirit in such a heart as mine—so base, and at times so barren and fruitless, that I am ready to say, "Can God dwell in such a heart as this—so cold, so hard, so unfeeling, and so empty?" So that I do not feel fit for any society or any company, and think myself to be but a bundle of unprofitable lumber, and fit fuel for eternal burnings. But it is of the Lord's mercy that I am not consumed, and because his compassions fail not that I am not now in hell. Sometimes my heart says so, too, when feeling a little mercy melting and breaking me down into godly sorrow for sin, and drawing my thoughts and affections with love and zeal heavenward. No thanks to Satan, however, for this, for he would deprive me of these mercies if he could. But the Lord is Satan's master; and when he comes into my heart by his blessed Spirit, he sometimes makes Satan run and roar too; and then I feel a little rest, a little peace, and a little hope that he is my Portion, because he hath been my Helper in times of trouble.

But O how seldom is it thus with me! and how frequently do I feel as though the Lord had lifted his hand against me in wrath, and never would lay it down again in mercy, because of my sins and my transgressions, which are so many, and because of the wanderings of my heart from the Lord! I cannot look with my eyes, at times, without sinning; and if I close them, which I sometimes do, I feel the fire burning within. O that the Lord would quench this fire by pouring in the blood of the covenant! And O that he would bless both you and me with this best of blessings in our hearts, to the glory of a Three-One God, by the mighty power of the Holy Ghost!

Yours, for the truth's sake,

Bedworth, March, 17, 1847.

J. W.

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### CHRIST IS ALL AND IN ALL.

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Had it not been for my numerous engagements, my dear Friend's epistle would have had an earlier notice; for I can truly say that my soul rejoices in the Lord's goodness to her both in a spiritual and temporal sense.

O! the faithfulness of our covenant God and Father, who gives all needful things to those that first seek his righteousness. He rebukes us because he loves us, and puts us into the furnace that he may there manifest his choice of us. What straits and difficulties



have I been in at times, and what hard thoughts of God have arisen in my mind, together with fear and dismay working within! and yet how great are God's goodness, mercy, love, and long suffering! He has never failed me, he has never forsaken me. I have had the happiest moments when in the sharpest trials, and the clearest manifestations of his favour when in trouble. This kills the spirit of this world, and a view of a God reconciling me to himself in Christ Jesus crucifies me to every thing beneath the sun.

A daily cross we must have, but this burden is light indeed when compared with unappeased wrath in the conscience. The Lord's anger in the law is turned away, and in Christ he comforts us. O what a mercy it is to be enabled to view ourselves complete in him! His words at this moment are sweet to me; "It is finished."

God reveals his love to the objects of his choice and the purchase of his blood, and sheds it abroad in their hearts by the Spirit. His sensible presence fills the soul with love, joy, peace, delight, comfort, and pleasure. It banishes all our doubts and fears, and enables us to bear up under all our afflictions and sorrows; it raises us above the world, and enables us to look forward to eternity with pleasure. Christ is our Treasure, our Riches, our Righteousness, our Peace, our Life, our Rest; and what shall I say more? He is our All, our Chiefest Good, our Saviour and Redeemer, our only Advocate, our wonderful Counsellor, our Guide, our never-failing Friend, our sweet Companion, our best Beloved, the Joy of our heart, the Delight of our souls, our Brother, Husband, Head, and Lord. He is our Rock, our only Foundation, and upon him our souls are built. He is our only Refuge, our present Help in trouble, our Door of Hope, our House of Defence, our living Ladder, and our Gate of Life. In Him we are accepted, in his righteousness we are justified, and in his blood we are cleansed. We are supplied from his fulness, upheld by his Spirit, and kept by his almighty power. We are members of his flesh, of his body, and his bones. All that he has is ours; his life, his death, his resurrection, all are ours by faith. He and every believer are but one. O! blessed union, felt and enjoyed, but never to be described!

I am unwilling to leave off. This morning peace came into my mind, and I have shed tears of gratitude before God. I hope to see you again soon. My best love and hearty wishes to all the seed royal. The Lord be with, bless, preserve, and keep you all, is the prayer of,

Leicester, November 5th, 1818.

JOSEPH CHAMBERLAIN.

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SAY UNTO THE RIGHTEOUS, THAT IT SHALL BE  
WELL WITH HIM.

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My dear Friend,—Your short but welcome letter I have duly received. I would have replied to it sooner, but could not, as I was absent from home.

You know there is a day of adversity as well as a day of pros-

perity, and the one must be set over against the other, as the wise man says. It is a mercy indeed to be able to feed at all, at any place, for the day in which we live is very dark indeed. There is much *said*, but little *understood*. And those who are favoured to understand the truth experimentally are esteemed as earthen pitchers, the work of the hand of the potter. But the time is coming when they shall shine forth as the stars in the kingdom of their Father for ever and ever. And O! my dear sir, what rich mercy, what unbounded love, if you and I are to shine with them! As regards myself, I often sink fathoms deep. I cannot tell how many gloomy doubts and fears I have respecting my latter end.

On the 12th day of last December, 1846, I was in my usual health. I went to bed about half-past nine o'clock, and slept till about half-past ten o'clock, when I awoke with feelings such as I never had before. Palpitation of the heart was followed with a feeling of unusual heat through my whole system. Then came on a dying faintness, attended with a cold shaking. Here I was brought to my wit's end, for my feelings were such that I certainly thought death would be the result. And what added so much to my distress was, my hope seemed perished from the Lord; I had no enjoyment of the love of Jesus. I knew if I had, hard things would have been made easy. Such, however, was not the case. I seemed without any religion. O! who can grapple with a guilty conscience and the claims of a broken law? My tongue can never tell, my pen can never write, the distress my poor sinking soul felt. I saw nothing before my eyes but eternal ruin. O! eternal death! Lost I thought I must be, to all eternity. Still, bless the Lord, O my soul! I was not left without desire to cry to the Lord. All I could say was, "O Lord, help me to hope in thy mercy! Let thy mercy relieve these feelings. Visit my soul with thy love, and help me to hope in thy mercy."

In this distress my poor soul was shut up a fortnight, crying for help and hope in the mercy of the Lord, but expecting every moment to be cut off and my soul to be sent to dwell with devils. Yet something within me said, "I cannot die without a visit of his love. O Lord, help me to hope in thy mercy!" At the expiration of the time above mentioned I opened my Bible about five o'clock in the morning, (this was a morning without clouds,) and read Psalm lxxiv., and when I came to the 21st verse, "O let not the oppressed return ashamed: let the poor and needy praise thy name," the words no sooner reached my eyes than they reached my case, "the shadow of death was turned into the morning," and tears trickled from my eyes freely indeed. The words were made the cry of my soul, and I was blessed with an instant answer. O! what light, love, joy, and peace did I feel! The fear of death and hell was fled, like the host of the Syrians, at the rebuke of the mighty God of Jacob. O! how precious were the Person, the blood, and righteousness of the Lord Jesus, who gave life and ease to my distracted soul!

I had for a time all I wanted. But before the day was spent, he

held back the face of his throne again, and my fears returned like a band of armed men. I again sank in deep waters, and could find nothing for my soul to rest upon. The enemy told me I was deceived, and that my joy was but a thing of fancy; and I sometimes felt as if his lies were true. In this distress of soul I passed another week, expecting that my destiny was irrevocable ruin! But, blessed be the Lord of life and glory, he paid me another visit at the end of the week, about the same time in the morning as before. And O! what unction, sweetness, life, and power did I feel in the application of these words: "Thy will be done." I knew they were from the Lord Jesus Christ, for I was so humbled in the dust of self-abasement, and I loved Jesus with my whole heart. If that had been the time for me to die, I was willing to die, and should have died in peace, for the Prince of Life and Peace possessed my soul. My feet were on the rock, and my tongue was filled with praise.

But again my joys subsided before the day ended, and I had another gloomy week to go through, with horrors of mind such as I have never been able to tell. I had many taunts from the enemy about my pretended joy. But, blessed be the dear Friend of sinners, the time was coming, though I knew it not, when the foe was to be routed, and the lawful captive again delivered. On the following Lord's day my health was somewhat better. I thought I would try and get to a place where the gospel was preached, about a mile from my house. I reached it with difficulty, and was informed that the minister was from home. A sermon was read, and it happened to be one by John Warburton, of Trowbridge. It was preached several years ago in London. I dare say the dear old man little thought that sermon was to be the means of good to one whom he had never seen or known, and many miles away from him. I hope the remembrance of his name, for the truth's sake, will ever be dear to me. I trembled when the text was read; "Say ye to the righteous that it shall be well with him." I sank I know not how low with a load of guilt. Far enough from "righteous" did I feel myself to be! My ears were opened to every sentence that was delivered; and as the preacher began to enter into the subject, he picked up such as none but a God of tender mercy and unbounded love could in any way notice. I felt myself oppressed and tempted by the devil, plagued almost to death by sin, and sinking with the most fearful apprehensions of dying without a felt pardon of my guilt through the love and blood of Jesus. I felt the claims of a broken law, and had no friend in sight. But blessed be the name of the Lord, Mr. Warburton was wisely appointed in that sermon to preach the gospel of peace to such a poor guilty, filthy, worthless wretch as I felt myself to be. O! how sweetly was the word applied! How the tears ran from my eyes! What a blessed humbling time, feasting time, and time of refreshing from the presence of the Lord! I felt and saw that death was swallowed up in victory. My poor soul was set at liberty. Jesus became the Chiefest among ten thousand; yea, he was to my poor shipwrecked

soul "all in all." How sweetly did the preacher enter into my soul's feelings, and how sweetly did he set forth the Lord Jesus as the Balsam of life, the Tree of health, the Hope of the hopeless, the Salvation of the lost, and the Righteousness of the filthy! "Bless the Lord, O my soul, and forget not all his benefits, who crowneth thee with loving-kindness and tender mercy." I hope that day will never be forgotten by me. It was a Lord's day indeed to me.—a day when God communed with me from off the mercy-seat,—a day when my fears were chased away, when Christ was precious to my soul, and his word was as ointment poured forth. "They that go down to the sea in ships, that do business in deep waters, these behold the works of the Lord and his wonders in the deep."

Should you see Mr. Warburton, give my kindest regards to him, with my best wishes for his present and eternal welfare.

The following Lord's day was a high day to me. I heard a sermon from the words, "God is our refuge and strength, a very present help in trouble." While hearing this sermon, my soul was not so blessed as in hearing Mr. W's. Nevertheless, I felt what I should be glad to feel every day. But in all let me say, the Lord's name be magnified for his mercy to me.

During my long and severe affliction, a few of the Lord's saints called to see me; and I doubt not that I had a place in their affections, for they talked and acted as if I had. One thing I would not omit. On a day of deep distress, I said to my wife, "How I wish I could write to Mr. M.; and though the distance is more than thirty miles, I think he would come and see me; but," I added, "I shake so much I cannot write, and you have not time." Then I said, with a gloomy feeling, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." So I lost all hope of seeing my friend. But on the evening of the same day, about half-past seven o'clock, there came a rap at the door, and behold! two men sought me, my dear friend Mr. M., and a friend of his—the very man I had been longing to see but a few hours before. O! I think I shall never forget this meeting. I fastened my eyes upon them, and believing, as I do, that they are the Lord's children, I entered feelingly into the apostle's words, "We know that we are passed from death unto life, because we love the brethren." "O! that men would praise the Lord for his goodness, and for his wonderful works towards the children of men." It is blessed work indeed, when the Father of Mercies shines through his Son upon a poor sinking soul, and when the Holy Spirit directs the eyes of that soul to gaze upon the unfading glories of the Lamb slain for its redemption from the pit! Blessed be his dear name! I have been indulged a few times to look there till my poor sin-stung soul has been filled to the brim with a peace that passeth all understanding.

" 'Tis heaven to rest in his embrace,  
And no where else but there."

It is a blessed situation indeed. Here the poor sheep are

favoured to hear and know the voice of the Shepherd. They feed on green pastures, and lie down by still waters.

But I fear I shall tire you with my long epistle. May the Father of Mercies bless you! May a precious Jesus be your Saviour! May the Holy Spirit be your Guide! May the saints be your companions, and heaven your eternal home!

Yours most affectionately, for Christ's sake,

R. M.

### STRENGTHEN YE THE WEAK HANDS AND CONFIRM THE FEEBLE KNEES.

My much esteemed Friend,—Yours of the 25th instant came safely to hand. Its contents are to me both weighty and valuable, and bring confirming evidence that my dear fellow traveller is in the footsteps of the Lord's flock, feeding his kids beside the Good Shepherd's tents; while so many who are denominated "the sheep of his pasture" are wandering about upon the barren mountains of Gilboa, where is no dew, no rain, nor fields of offerings; nor have such wanderers as yet found the true resting place.

But you have not been left to settle upon your lees, or to seek rest or satisfaction in this solitary wilderness, destitute of a dwelling place; but have, I am persuaded, in tender mercy been led forth by the right way that leadeth to a city of habitation. Let it be admitted that you have not as yet reached the summit of Mount Zion, nor yet obtained the full accomplishment of your earnest desires. Is it not by a rich display of sovereign, discriminating grace and mercy that you have been gathered out of the wretched mass of lost and ruined sinners, and your lot cast where and as it is? Not only in the dispensations of God's holy providence, (though they have been wonderful) have grace and mercy been manifested, but also in the almost imperceptible openings and unfoldings of the Almighty's gracious purposes towards you in the casting of your lot, in the gift of God-fearing parents, in their instructions and restraints, in the various instruments and means of grace prepared and appointed for your profit; and above all, in the rich gift of the Holy Spirit, in his quickening, illuminating, sanctifying, and regenerating influences and operations, and in his various leadings and teachings unto the present day. Now, all these displays of divine goodness, and many more, loudly call for adoration, thanksgiving, and praise; and, under the same gracious tuition, these blessed influences will continue to enlarge your heart, expand the cheering prospect before you, and animate and sacredly inflame the faculties and affections of your soul.

Many expressions in your epistle confirm me in drawing these conclusions, although you may not as yet fully coincide with me in this statement. You express a fear that I misunderstand your meaning respecting the exercises of your spirit under some of the changes and impressions that occupy and try your mind. This may be true as it respects my judgment of the matter, for I am

very conscious that I am a poor fallible creature, liable to err and full of mistakes; yet my dear friend may sometimes misunderstand himself, and be at a loss to make out his own meaning. But I hope we shall understand each other better before long.

By your own account, your greatest trouble arises from the apprehension that you are not troubled enough; or, in other words, the contrariety of your feelings and sensations is such that you are a complete paradox to yourself. At the same time you give so plain and lucid a description of what passes in your soul, that in my weak judgment it demonstrates that the Almighty has not only begun the good work of grace in you, but that he is in rich mercy carrying it on with power; and wherever God begins this blessed work, it will assuredly be perfected in the day of Jesus Christ.

But, remember, the whole work is of God—the beginning, the progress, and the issue.

**“He makes the believer, and gives him the crown.”**

The believer is altogether the workmanship of God, “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Ephes. ii. 10.)

Your anxiety to be at a point with respect to the reality of the work, is an evidence that it is genuine; though you may not just now perceive it. We are but as clay in the hands of the heavenly Potter, and can neither hasten nor hinder his work, for he will perfect it in his own time; yet let it be remembered that, although we are as helpless as a lump of clay as it respects our transformation, we are by no means passive, far from it. We are so contaminated, poisoned, and polluted by the fall, and in our fallen state are so entirely under the dominion of sin and Satan, that we resist all control as much as in us lies, and by nature are the willing slaves of these tyrants. Here we should have remained as lawful captives to the devil and sin to this day, had not God, according to his gracious purpose of electing love, sent the Holy Spirit to disarm these tyrants, by binding the strong man, and spoiling his goods, and by his almighty power taking possession of the palace of our hearts. This may be called the commencement of the warfare, in which Christ, by the Holy Spirit, combats with Satan. The object of God’s love is the subject contended for; and, like the Shulamite, the soul appears as it were the company of two armies. It is, therefore, no wonder that, at the beginning of this war, we are in much perplexity, continually inquiring of the Lord, “If it be so, why am I thus?”

But when, at the set time to favour our souls, it pleases God to reveal his dear Son in us, by setting him before us as the only Door of Hope, and enables us by faith to embrace him as the Father’s best Gift, and our best and eternal Portion, then we are at home, joyful and satisfied, and can cheerfully unite with blessed Paul, and say, “Thanks be unto God for his unspeakable gift!”

After having for a season bathed in this river of divine pleasure, and after being thus brought into the banqueting house, and abun-

dantly satisfied with the Lord's goodness, we, in the plenitude of such surprising grace, and in the enjoyment of such distinguishing favours, then conclude with David, who said, in his prosperity, "I shall never be moved; Lord, by thy favour thou hast made my mountain to stand strong." Nevertheless, though our safety in salvation, in this respect, stands firmer and faster than the everlasting mountains, yet here we must observe that another paradox comes under our consideration; these words were composed by Mr. Hart, from his own experience, and to their truth we subscribe according to our measure:

"When all this is done, and his heart is assured  
Of the total remission of sins;  
When his pardon is sign'd, and his peace is procured,  
From that moment the conflict begins."

This we may call the second part of our spiritual campaign. The first part was fighting for deliverance; this is to hold fast the prize that we have already obtained. For as we read that all the spoils taken in war by Israel of old, which were dedicated unto God, (and of which the tabernacle and temple were chiefly built,) were to pass through the fire and through the water, so, likewise, all the spoils taken from Satan, "the strong man armed," are sure to go through a similar process before the warfare is ended. (Psalm lxxi. 10—12; and 1 Cor. iii. 13.)

These brief hints respecting the later stages of the Christian warfare, may not at present engage your immediate attention, though they certainly do mine.

May the God of Abraham, Isaac, and Jacob, abundantly bless you with the upper and nether springs of covenant mercies; and when the number of our days in these tabernacles is fulfilled, may we receive the end of our faith, even the salvation of our souls.

I remain, affectionately yours,

June 30th, 1836.

J. K.

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### INQUIRIES.

Messrs. Editors,—Is it consistent with propriety and order, for the pastor of a strict Baptist church to administer the ordinance of the Lord's Supper to one of his congregation who is lying on a sick bed at his own house, he not being a baptized member? Your answer will oblige,  
Your's respectfully,

June, 15, 1847.

AN INQUIRER.

It is neither scriptural nor consistent with the nature of the ordinance of the Lord's Supper, to administer it to individuals privately. It is a public ordinance, to be attended to by the church when the members are assembled together. (See 1 Cor. xi. 20, 33; Matt. xxvi. 17—29; Acts, xx. 7.) The church of Rome and the church of England, which corrupt Scripture ordinances at pleasure, have made a private ordinance of the Lord's Supper; but there is no warrant in Scripture for such a practice.

It originated, in the first instance, in the belief of saving grace necessarily attending the ordinance of the Lord's Supper, and has terminated, in the minds of many, in the opinion that there is no salvation without it.

It is bad enough to see deluded Papists and State-church ministers thus deceive poor souls with vain shadows; but for a *strict Baptist*, of whom better things might reasonably be expected, to act so unscripturally as to administer the ordinance privately, and to an unbaptized person too!—we can hardly condemn such conduct too severely. If such a circumstance did really occur, we think that the church and deacons should not pass it over, but take serious notice of it.—EDS.

Messrs. Editors,—At many chapels where they have Sunday schools, it is the custom in the spring or summer to give, in the open air, at some place out in the country, what is called “a children’s Sunday school treat.” A person who has had some years’ experience in Sunday schools, was once asked his opinion of these treats. He said he was decidedly opposed to them; but as the young teachers were so anxious for them, he did not stand in the way of them. “But the fact is,” said he, “they are the teachers’ treats, and not the children’s.” He was present at one of these treats, and witnessed the pleasures in which the teachers engaged. They had carnal sports, and manifested much lightness, so that he could perceive no difference between them and the world.

A woman, a lover of the discriminating truths of the gospel, was once invited to one of these excursions. She went, expecting to have some spiritual enjoyment. What was her surprise, however, when, after “sitting down to eat and drink,” the teachers “rose up to play?” They had games called, “Duck under the water,” “Puppy dog and pussey cat,” “Blind man’s buff,” “Hunt the slipper,” and “Kiss in the ring.” Instead of being what the woman expected, a religious meeting, it was nothing less than a worldly gipsy party, and she was most uncomfortable. Being a mother, she had no objection to the children’s amusement, for they had their milk and water, and played by themselves. The teachers had their tea and play-games by themselves, and they were more pleased than the children; for it is, as the man says, the teachers’ treat, and not the children’s.

Now, Messrs. Editors, as some persons are engaged in these things that profess to know the truth, and love the truth, and can hear nothing but the truth, how they can be comfortable in such things is to me a matter of surprise. Is this a coming out of the world and being separate from it? Can such say they love not the world nor its pleasures? Is it not conforming to the world, and walking in the ways of the Gentiles? And will not the indulgence in such sports by persons of opposite sexes lead to sin, if not openly in action, at least in heart and thought? Will not such treats encourage the mixing up of worldliness and dead professors with the weak of God’s family? And can the latter indulge in them without bringing guilt on their consciences? Or can they say there is no harm in them?

If you think differently from me, and esteem these things unworthy of notice, reject this letter. I wish not its insertion. But if you consider what I complain of to be an evil, may not your opinion on the subject, or a few remarks, be the means of



releasing some of the Lord's family from these fleshly trammels, and opening their eyes to their evil? Doth not Scripture say, "Flee youthful lusts," and "Abstain from all appearance of evil?" Does Scripture, or the example of Christ or his apostles, any where encourage these sports?

I remain, an earnest inquirer after truth,

May 21st, 1847.

R. J. R.

We can see no objection to taking Sunday school children, as is done at Manchester in the race week, out of harm's way, and letting them play and enjoy themselves in the country at such "a treat" as our correspondent mentions; but that the teachers should play among themselves at carnal games seems to us most objectionable. Some of the teachers must accompany the children to keep order among them; but why cannot they walk about, or those among them who are spiritual converse upon the best things, if the Lord enable, or attend to the little wants of the children, or prevent among them strife and confusion, without acting so inconsistently as our correspondent justly reprobates?

We have not the slightest hesitation in condemning such conduct as altogether unbecoming the gospel. But when professedly gospel ministers, at anniversaries and similar occasions, are full of all jesting and carnal merriment out of the pulpit, and sometimes in it, we can hardly wonder that Sunday school teachers should take a license from such high and generally received authority.

As Thomas Hardy used to say, "The fish stinks first at the head;" and however we may lament it, we cannot wonder that Sunday school teachers should act with such levity and frivolity, when such bad examples are set them by men whom they are taught to look up to as guides and instructors.—EDS.

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## EXTRACTS.

### FAITH.

The more stedfast and fixed thou art in wrestling with God in prayer, even when all the world is against thee, and God himself seems to frown upon thee, the more will thy faith appear to be divine faith, and the more glory wilt thou bring to God's great name.

It is no wonder to see and hear a person speak and act for God while the continued smiles of God's face shine like the sun upon him; but for a soul to rest on God in the darkest night of affliction, when the methods of providence, like a spring tide, seem to overrun all the ground of his hopes and expectations, and when nothing appears in the face of Providence but what seems to the eye of sense and carnal reason to be a plain indication of the hatred and wrath of God; then to believe in a frowning God, to trust in him, to continue to pray to him believingly and dependingly—this is faith indeed. But O! how few now living can do this!—*Barry*.

The grace of faith is of a transforming, spiritual nature; and the soul of a believer, by having faith given him from above, being enabled to have it on God and Christ, and on divine, heavenly, and spiritual things, becomes divine, heavenly, and spiritual.

Faith unfasteneth the heart from the creature, showing the soul the vanity of it; and carries the soul to God and Christ, showing it God's all-sufficiency and Christ's all-fulness; for faith believes what God in his word hath revealed of both.

It is the great design of God in all the troubles he sends upon his people, effectually to teach them the exceeding vanity of the creature, to embitter the things of this world to them, to wean their hearts from them, to bring earthly things out of request with them, to make them see that there is no true contentment nor solid satisfaction for the soul to be found in them, and to make them see that their true happiness and contentment are to be had even in God and in Christ alone, for whom their souls were created, redeemed, and sanctified.

Now, the great work of faith is, to take off the soul from the creature, and fix and settle it upon God and Christ, the true foundation. Naturally our hearts hang loose from God, and cleave to the creature; and when the creature fails, our hearts are troubled; but faith takes off the heart from the creature, and settles it upon God in Christ, where it finds rest.—*Bunyan*.

#### OF GOD.

Dear Editors,—As some poor sinners have at times been tempted to doubt the being of God, I have sent the following extract for insertion in the *Gospel Standard*, if you think it worth your notice. I have found these remarks, by the help of God, a lift by the way, as I have had accursed infidelity working by the power of Satan within me, even to doubting the existence of everything. They were penned by John Mason, in the 17th century, and are to be found in his *Select Remains*, a book written in a very sententious manner. May God Almighty add a blessing on them, if it be his will, so that many may be comforted, edified, and instructed, to their soul's eternal welfare.

R. G.

That there is a God, may be proved thus :

1. There must have been one first man ;
2. This first man must have had some Maker ;
3. This Maker of him must himself be unmade. Therefore,
4. There must have been eternally some unmade being, and that is God.

We may truly conceive of God, though we cannot *fully* conceive of him. We may have right *apprehensions* of him, though not an exact *comprehension* of him.

Our conceptions of God's attributes are carnal, when our high thoughts of one give us low thoughts of another.

His goodness makes his majesty amiable, and his majesty makes his goodness wonderful. His love is not abated by his greatness, nor his greatness by his love. His holiness hinders him not from dwelling with the poor in spirit.

Nothing is great enough for Him to admire who is infinite in majesty; nothing is mean enough for Him to despise who is infinite in mercy.

God deals with his servants, not as a passionate Master, but as a compassionate Father.

What pleaseth God should please us, because it pleaseth God.

A sight of God begins a saint on earth, and perfects him in heaven.

God takes notice of every particular man as if there were none else; and yet takes notice of all as if they were but one man.

God repented that he *made* man, but never repented that he *redeemed* man.

We cannot live *naturally* without God, how then can we live *happily* without him?

We may know what God intends for us, by what he hath wrought in us.

Those that have God for their God have angels for their guard.

Many have lost *for* God, but none ever lost *by* God. If they have lost in temporals, they have been eternal gainers. (Matt. xiv. 29.) This is a sure rule: God never takes anything from his people, but he gives them something better in the stead of it.

God is a great God, and therefore we should wait upon him; he is a good God, and therefore it is not in vain to wait upon him.

A man may be a worshipper of the true God, and yet not a true worshipper of God.

The lowest reverence is due to the highest Majesty.

Fear God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness.

All creatures are as nothing compared with God, and absolutely nothing without God.

Religion begins with a knowledge of a man's self, and is perfected with the knowledge of God.

#### THE INFALLIBLE CHURCH.

The church below may be liable to err; and if any visible church upon earth pretends to be infallible, the very pretension itself demonstrates that she is not so. But there is a church, which I will venture to pronounce infallible. And what church is that? The church of the glorified, who shine as stars at God's right hand. And upon the infallible testimony of that infallible church, a testimony recorded in the infallible pages of inspiration, I will venture to assert that not one grain of Arminianism ever attended a saint into heaven. If those of God's people who are in the bonds of that iniquity, are not explicitly converted from

it while they live and converse among men, yet do they leave it all behind them in Jordan, that is, in the river of death, when they go through. They may be compared to Paul when he went from Jerusalem to Damascus, and the grace of God struck him down; he fell a free-willer, but he rose a subject of free grace. So, however the rust of self-righteous pride, (and a cursed rust it is: may God's Spirit file it off from all our souls,) however that rust may adhere to us at present, yet, when we come to stand before the throne and before the Lamb, it will be all done away, and we shall sing in one full, everlasting chorus, with elect angels and elect men, "Not unto us, O Lord, not unto us."—*Toplady*.

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POETRY.

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"A GARDEN ENCLOSED IS MY SISTER, MY SPOUSE."

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"A garden enclosed is my sister, my spouse,  
Adopted and clothed to dwell in my house,  
A virgin made wise, without spot in my sight,—  
To see my full glory in regions of light."

This garden and Christ were eternally one,  
Though fallen in Adam he loved her still on;  
That Fountain of love, though not always in view,  
Yet richly supplies her the wilderness through.

This spouse, though enclosed, and eternally blest,  
Has fees to disturb and mar her sweet rest;  
Her heart, prone to wander, from Jesus would part,  
Which makes her to sorrow and sadly to smart.

She owns herself black, her nature impure,  
Nor can she one feature with Jesus compare.  
"I do not expect it," He softly replies,  
"Though loathsome in self, thou art pure in my eyes."

"Yes, to me thou art fair, my sister, my bride;  
Secure in my heart thou shalt ever abide.  
I'll give thee to drink of the streams of my love,  
In measure on earth, in its fulness above."

"Though all filthy in self, in me thou art fair,  
My image and likeness in full thou shalt wear;  
Though needy and helpless, come, lean on my breast,  
To thy sorrowful soul I will prove a sweet rest."

"How oft would I visit thy soul with a smile,  
Were but thine eye single and free from all guile;  
I wait to be gracious, and peace will impart,  
When all thy fond idols are torn from thy heart."

"If oft thou art friendless, or in prison dost groan,  
I am flesh of thy flesh, and bone of thy bone;  
I'll never forsake thee, my fair one, my friend,  
My love is exhaustless, and never can end."

"Thy rags of corruption thou soon shalt lay by,  
In glory celestial to reign upon high,  
For ever rejoice in the light of my face,  
And sing Hallelujah with all the saved race."

THE  
GOSPEL STANDARD.

OR

**FEEBLE CHRISTIAN'S SUPPORT.**

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

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

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

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

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THE LAW IN THE MIND AND THE LAW IN THE  
MEMBERS.—BY JOHN RUSE.

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"I find then a law, that, when I would do good, evil is present with me." (Romans vii. 21.)

This chapter has proved a peculiar blessing to the church of God. It has encouraged and supported the hearts of many poor tried souls, through the divine influence of the Holy Spirit, when they have been, in their feelings, on the verge of black despair.

To our natural state "God is not in all our thoughts;" that is, in an honourable way, as Mr. H. used to say. But when the Holy Spirit is pleased to impress the minds of God's elect with serious thoughts of eternal things, we endeavour to forsake our outward transgression and our former companions, and so go on in a religious way, to hear the word preached and to unite with professors of some sort or other, such as in our judgment appear to be right; though we generally go wrong. For it is after we have run to and fro that knowledge is increased. Having, therefore, in good earnest begun to seek after God, we expect to get better and better, and to become more and more religious; and if the Lord lets us go on for a time in this way, we get lifted up; and if we sit under a real minister of Christ, and only get an understanding of truth in our heads, we are sure to be proud of it. But God will bring his family down, and the way in which he does it is by shining into our hearts, applying the law, and quickening our souls.

You will say, perhaps, "Was not that which set us at first seeking after God, life communicated to our souls?" I answer, Take notice of the resurrection of the dry bones, as described by the prophet Ezekiel. In what way did they go when it is said, "There was no breath in them?" They certainly, according to our views, appeared to have life. There was a noise, a shaking; the bones came together, bone to his bone; after this the sinews, flesh, and skin; but there was no breath in them. Then Ezekiel prophesied, and the breath came into them, and they lived. (Ezek. xxxvii. 7—10.)

Now, when the Lord shows a man his own heart, and this life makes him feel what that light discovers, all Babel building goes down. He is kept on against wind and tide, however. Now and then he gets a lift under the word, in reading, in confession and prayer, or in conversation with the godly. But these lifts are generally short and transient, and he sinks lower and lower, concluding himself to be a deceived soul altogether; for instead of his getting more righteous, as he once vainly thought, he feels himself more like a devil, and really at times believes that he is a hypocrite. But after much of this painful teaching, perhaps for years, hearing much from the pulpit and from God's family about a deliverance, and what a wonderful change will then take place, and having at times a hope that one day this will be his happy lot, he really thinks that if this should take place, then he shall get above all these wretched workings within—that old things will be done away, and all things will become new. He goes on for some time in hope that this will take place.

Well, God is pleased at last to favour him with a blessed deliverance, and now he is brought to a point. He can claim God as his Father, and the Spirit bears witness with his spirit that he is a child of God. He feels sweet peace within, has a filial fear of God, a tender conscience, and a love strong to the Lord and his family. He rejoices in the finished work of Christ, and is well satisfied that he died for him. He has now a meek and quiet spirit, a zeal for God's cause, and at times is ready to leap over every one's head, not at all thinking, however, that he is not yet entirely rid of this old nature. To him all these inward enemies appear to be gone. They seem all dead and buried. Now, David got here, and so did Job. David said his mountain stood strong, he should never be moved; and Job said, "I shall die in my nest." But both were disappointed.

Nothing is more staggering and perplexing than to find all these inward enemies still alive, and no alteration made in the old man of sin; and thus the man appears to be deceived all through his profession, for he expected to be self-righteous, and afterwards expected that grace would destroy the old man; and for such a one to find one that has been for years following the Lord plagued and tormented as he is, is a great discouragement to him, for he concludes that sin has dominion—that it reigns and rules, and that he is

taken captive by Satan at his will. Now, what I aim at is, as the Lord shall assist me, to try to remove these stumbling blocks out of the way; and if he own and honour his own truth to any tried and afflicted soul that may read the account, to Him be all the glory.

The apostle in this chapter points out the state and case of hundreds in our day, and it is this. They profess to be married to Christ before they are dead to the law, and this is the cause. They are, as Paul once was, "alive without the law." Faith they have in some parts of the word. They have also a natural confidence, but it is only in the head; and as sin is dead, there is nothing to oppose such a faith. The more gifts and abilities such have, the more they appear to flourish. Such were the foolish virgins, and such was the man without the wedding garment. Paul calls such a soul an adulteress. (Rom. vii. 3.) He then goes on to show what an application of the law did for him; "Sin revived, and I died." This cut down all his self-righteousness; and the commandment, which he thought was ordained to life, he found to be unto death. He tells us that by this holy law sin became to him exceedingly sinful; that by the application of it he found that he was carnal, sold under sin; and that sin took occasion by it, and wrought in him all manner of concupiscence. But when the apostle was delivered from the law, and was dead to it; when he served the Lord in newness of spirit, and not in the oldness of the letter; when he delighted in the law of God after the inward man, was he delivered wholly from the old man, from the inbeing of sin? O, no! If he had been, he never would have said, "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;" nor would he have cried out in agony of soul, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 23, 24.)

But now we will come to the words of our text. "I find then a law, that, when I would do good, evil is present with me."

- I. I shall briefly treat of *this law*, and show what it is.
- II. I shall treat largely about *doing good*.
- III. I shall speak of *the opposition made against it* from within; "Evil is present with me."

To each of these points we shall attend as the Lord shall assist.

- I. I am briefly to treat of *this law*, and show what it is.

In this chapter you will find three laws spoken of: 1. the *moral law*; "Wherefore the law is holy, and the commandment holy, just, and good;" 2. the *law of faith*, called by Paul the law of his mind; 3. the *law of sin*. (Rom. vii. 23.) But which of these three laws is the law meant in our text? Not the moral

law. for that is holy, just, and good; and the law in our text opposes good. Nor is it the law of faith, which Paul calls the law of his mind—for it was against this; then it is evident that it is the other law, namely, the law of sin. But here the question naturally arises. What is the law of sin? To this I answer, that the law of sin is its *love* and *power*. Let me prove this from the word of God.

Does not every law call for this one thing, love? Love is the fulfilling of the moral law, and the law of faith works by love. Now, as love fulfils these two laws—the first, love to God and our neighbour; and the second, love to God and all the household of faith—so love to sin is this law in our text, and fulfils it. But you will object to this, saying, that what Paul hated that he did. Yes, but he does not mean that he hated it after the flesh; he hated it after the inward man. You may see this very clearly in the case of our first parents. It is said of Eve, that when she saw that the tree was good for food, pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat. Thus she disobeyed God and obeyed the law of sin. You see how the love of sin enticed and overcame her. She saw that it was good and pleasant, yea, and desirable. With this law Samson also was drawn aside by Delilah, David by Bathsheba, and Solomon by outlandish women and strange wives.

But the words of Paul himself will fully settle the point in hand. He speaks of a law in the members: What does he mean by the members, and what by the law? If you look at Colossians iii. 5, you will see what he means by the members—that is, the members of the old man. He is writing to the church of God; mind, not to the world, but the church; “Mortify, therefore, your members which are upon the earth;” and then he names them: “fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry; for which things’ sake the wrath of God cometh on the children of disobedience.” Now these are the members. But what is the law in these members? Why, a *love* to sin takes in all the five things; and if you are a believer and watch these things, you will find that every time you are drawn aside into forbidden paths, it is by the *love* and *power* of some sin. Hence Paul declares that with the flesh he serves the law of sin. Examine these things closely and you will find them true. The *law* of sin is the *love* and *power* of it.

When Jonah was drawn aside it was by a love to his own honour, character, and reputation. He did not like to be counted a false prophet; and he thought that if God were merciful to the Ninevites, all that he had said of its being overthrown would fall to the ground. The incestuous person, also, loved his father’s wife. Ephraim loved money; “For the iniquity of his covetousness was I wroth and smote him.” Peter also loved to stand at the fire and warm himself with worldly, wicked men, and was drawn aside. It would have been better had he borne the cold. Blessed is the man that standeth not in the way of sinners.



James says that a man is drawn aside of his own lust and enticed ; which, when it conceiveth bringeth forth sin, and when finished bringeth forth death. Let what I have written, then, suffice to prove that the *law* in our text is the *love and power of sin*.

II. We have to treat largely about *doing good*. Then let it be observed that all the good that ever was or can be done by the chosen people of God must arise from the four following things, of which they are the happy recipients; and from anything less than these things no good can spring.

1. A living union with Christ Jesus, for he is that "good thing" promised to the house of Israel.

2. The indwelling of the Holy Ghost in the heart; "Thy Spirit is good, lead me in the land of uprightness."

3. God's word in the heart; "Thy word have I hid in mine heart, that I might not sin against thee." This is called by Paul the "good word of God."

4. Grace in the heart; "A good man out of the good treasure of his heart bringeth forth that which is good."

But man in his fallen state, independent of these things, never can do good. Hence you read, "There is none that doeth good, no not one." Make the tree good in this way, and the fruit will be good. But in vain we expect grapes from thorns or figs from thistles. Thus you see the foundation or the ground-work whence arise all good works.

I shall now confine myself to ten things, all of which are done by God's elect under the immediate influence and operation of the Holy Ghost.

1. It is good for a man *patiently to wait and quietly to hope for the salvation of God*. But who is it that needs salvation but those that feel their lost estate? The Lord teaches us the awful state that all mankind are in by the fall. We really see and feel ourselves upon the sandy foundation, and expect it will give way beneath us. We are at this time generally in confusion, all in a hurry. Our hope keeps giving way. We are filled with slavish fears and terrors, viewing the Lord as an angry Judge, a consuming fire, and a sin-avenging God. Now, of all the feelings that ever I had, none were to me so alarming as these, none so shocking, and none so dreadful. I write from experience. For a man to stand still at such a time, and wait for the salvation of God, is no easy thing; therefore you read, "The captive exilē hasteneth that he may be loosed, and that he should not die in the pit, (even the horrible pit,) nor that his bread should fail." He well knows that unless he is interested in the Lord Jesus Christ, who is the Bread of Life, he must perish for ever. But under this teaching Christ is hid, and nothing does he appear to be in possession of but sin and guilt, fear and shame.

Now, sometimes he will find all these dreadful feelings abate, and a hope spring up of better days; and while this lasts he feels

a patient submission to the Lord's will, and so patiently waits, as the prophet says, and quietly hopes; and is so brought down under the mighty hand of God that he puts his mouth in the dust, if so be there may be hope; but it is only under this sweet influence. This is doing good, when a man patiently waits and quietly hopes for God's salvation. (Lam. iii. 26.)

2. To do good, the same prophet tells us, is *to bear the yoke in our youth.* (Lam. iii. 27.) This yoke is the *moral law, and all our multiplied transgressions.* Say you, "Prove what you say from the Scriptures of truth." This I hope to do. Every man living, both elect and reprobate, comes into this world wedded to the law. This is our first husband, and we are all in bondage to that law, which calls for perfect obedience in thought, word, and deed. Now, God is pleased to send his Spirit into our hearts, to quicken us to feel the bondage that we are all in, and to bring about a divorce from our first husband, the law, that we may be married to Christ Jesus and come under his easy yoke. (Matt. xi. 30.) This law of Moses is called a yoke, as you read, "But there rose up certain of the sect of the Pharisees which believed, (that is, such believers as our nation is filled with,) saying, that it was needful to circumcise them, and to command them to keep the law of Moses." (Acts xv. 5.) But Peter said, "Why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" "Stand fast," says Paul, "in the liberty where-with Christ has made you free, and be not entangled again with the yoke of bondage." (Gal. v. 1.)

Again. It is very clear that our *transgressions* are a heavy yoke; for when this law is applied and is continually calling for perfect obedience and we have none, for love to God and we hate him, for love to our neighbour and we hate one another, this law is a sore burden and heavy yoke, as it discovers all our past and present sins and stirs them up. These sins and multiplied transgressions become a grievous yoke. Hence Jeremiah says, "The yoke of my transgressions is bound by his hand; they are wreathed and come up upon my neck." (Lam. i. 14.)

Now, it is good to bear this yoke "in our youth." If by youth is meant when young in years, certainly the yoke cannot be so heavy as it must be when we are very old and worn out in Satan's cause. But if by youth is meant the youth of our profession, or first seeking the Lord, then this also is good, because it keeps us from running on too rampantly in head knowledge, without watching our hearts. Many for want of this at first have sad work afterwards, as appears in the case of Hezekiah.

3. To do good is to *call upon the Lord by humble prayer,* to unbosom all our complaints to him as David did. "I poured out my soul to the Lord, I showed before him all my troubles." This the Lord commands us to do; "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Now, this is an

unspeakable privilege which all believers have. "Cast thy burden upon the Lord." And if we look in God's word we shall see what great advantages his family had at this work in all ages. Look at Jacob, at Hannah, at the publican, and at the woman of Canaan. Indeed, the Scriptures are full on this head. The victories over whole nations, over the devil, sin, and the world, it would be needless to enumerate. Asaph says, "It is good for me to draw near to God." (Psalm lxxiii. 28.)

(To be continued.)

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## REDEMPTION.

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My dear Brother, whom I love for the truth's sake, which dwelleth in thee.—My heart is knit to thee, my brother, although thou art a stranger to me in the flesh.

I have felt the power of those blessed truths in my soul of which you have written from time to time in the *Gospel Standard*, particularly the short scrap last month on "Election." O! that blessed truth has been and still is dearer to me than life; and the way and manner of its revelation and application to my soul in deep bondage and distress, has been marvellous indeed.

"Though God's election is a truth,  
Small comfort there I see,  
Till I am told by God's own mouth,  
That he has chosen me."

I trust I can say that he has chosen me; for when I was under the law crying to the dear Lord for mercy, he spoke these words to my soul: "I have redeemed thee; thou art mine."

This precious election is made known in redemption, so that we have electing love and redeeming blood. Peter calls the Lord's family, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. i. 2.) Hence, then, it is certain that election is known only by the Spirit, who brings the soul into a justified state before God in Christ, where there is no condemnation. (Rom. viii. 1.) Then follows the ratification of this solemn matter in the blood of sprinkling, which the Holy Ghost so blessedly reveals through the Apostle Paul in Hebrews ix.; "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." (Heb ix. 19, 20.)

Redemption appears to follow close after election, and therefore must lie four square with that precious stone,

The ransom and the testification of it are to the elect only, and that always in "due time." (1 Tim. ii. 6.) So that there is no such thing as being too late in these eternal matters.

Now, as to the Redeemer, he is altogether fitted for the great

work, as he must needs be, for his people had sold themselves for nought, (Isa. lii. 3, Rom. vii. 14,) and could not by any means redeem their souls or give to God a ransom. (Psalm xlix. 7.) No, nor all the angels in heaven; none but God could redeem to God; therefore God's eternal Son undertook to accomplish this great work. (Isa. lxiii. 1—6.) He came out of the bosom of the Father, who sent him into the world. (John i. 18.) He is the image of the invisible God, (Col. i. 15,) and the brightness of his glory, upholding all things by the word of his power; who purged our sin before he sat down at the right hand of the Father. (Heb. i. 3.) He is the "Child born" unto us, and the "Son given," for this very purpose, (Isa. ix. 6,) whose name is to be called Immanuel, "God with us." (Matt. i. 23.) Hence we behold him in our nature, born of a woman, made under the law to redeem us therefrom; and yet at the same time he is the "mighty God," the "everlasting Father," and the "Prince of Peace." He is the most high God, and yet was made lower than the angels! (Heb. ii. 9.) He, the mighty, the strong, (Prov. xxiii. 11,) and yet he was crucified through weakness! (2 Cor. xiii. 4.) He is indeed the near Kinsman, in whom is the right to redeem, (Ruth, iii. 13,)—so near that he is the Head of the body, (Eph. v. 23,) the Husband of the church, (Isa. liv. 5,) and the Brother born for adversity. (Prov. xvii. 17.) And bless his dear name, he is not ashamed to call his people brethren, (Heb. ii. 11,) for we are members of his body, of his flesh, and of his bones. (Eph. v. 30.) And this near Kinsman has redeemed us.

1. He has redeemed us *out of the hands of justice*, by laying down his life for us. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v. 8.) That is, for his sheep, (John x. 11,) whom he redeemed from under the law and the curse, by being made a curse for them. (Gal. iii. 13; iv. 5.)

2. He redeemed us also *from the house of bondage*, that awful place in which we were by nature, symbolized by Israel's being in bondage in Egypt, whence the Lord redeemed them, (Exod. xiii. 3,) and called them to remember that redemption. (Deut. xxiv. 18.)

3. He redeemed us *from the grave and the prisonhouse*. "God will redeem my soul from the power of the grave." (Psalm xlix. 15.) "As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. ix. 11.)

4. He redeemed us *from the power of darkness*. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. i. 13.)

5. We are redeemed *from the hand of the terrible*. "And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." (Jer. xv. 21.) "I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction!" (Hosea xiii. 14.)

6. We are also redeemed *from all iniquity*. "He shall redeem Israel from all his iniquities." (Psalm cxxx. 8.) "Who gave himself

for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus ii. 14.)

And lastly, we are redeemed *from all evil*, as was our father Jacob of old. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" "Waiting for the adoption, to wit, the redemption of our bodies." (Rom. viii. 21, 23.)

Observe also the *price* of our redemption, and how that endears the Person of the Redeemer when it is made known by the power of the Holy Spirit. It was in his love and in his pity he redeemed us, (Isa. lxiii. 9,) and that "not with corruptible things," as silver or gold, "but with the precious blood of Christ," (1 Peter i. 18, 19,) "in whom we have redemption through his blood, the forgiveness of sins." (Eph. i. 7.) 'And so the four and twenty elders sang a new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." (Rev. v. 9.)

Once more, as to the *extent* of this atonement. It reaches to the "ends of the earth," (Isaiah xlv. 22,) to "every kindred, and tongue, and people, and nation." (Rev. v. 9.) It reached Jonah in the belly of hell, (Jonah ii. 2,) Mary Magdalene in all her filth, David in his twofold iniquity, Paul in his bloody persecutions of the saints, and the thief on the cross in the last hour of his life. In a word, it extends to all the elect, all the adopted, all the sheep, all the effectually called; and so wonderful is its efficacy that it washes them, purges them, pardons them, brings them nigh; makes peace; covers, blots out, and for ever puts away all the sin, filth, transgression, and impurity of all the predestinated family of the Prince of Peace.

Yours truly,

R——, May, 1847.

GAD.

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#### A LETTER FROM THE LATE MR. KEYT TO MR. C. Z. PAULISON, OF NEW JERSEY.

My much-esteemed Friend,—Your choice and savoury epistle came safe to hand, like a full-blown lily perfumed with all the powders of the merchant. The writer, it is evident, hath found the Pearl of great price, and under divine tuition discovered the infinite value of Christ Jesus the Lord, who is that inestimable Pearl hid in the gospel field—yea, so hid and wrapped up in the swaddling bands of the Old and New Testaments, that no human wisdom or natural ability can ever of itself discover this glorious Gem. Nothing short of the teaching, guidance, and instruction of God the Holy Spirit, can ever reveal to us or enable us to receive, embrace, and enjoy this unspeakable, rich gift of God the Father's everlasting love to poor lost sinners. It is the Spirit of truth himself that reveals the Son of God in all his saving benefits to every elect vessel of mercy, and it is under his quickening and convincing

energy and divine power put forth, that these chosen ones are made to feel that they are lost, ruined, and undone sinners.

In taking a survey of the vast multitudes who call themselves disciples of Christ, how few, comparatively speaking, appear to be experimentally acquainted with the quickening, renewing, and saving operations of the Spirit of grace and truth! Yet it is an indubitable fact, that there can be no entrance into the path of life but by this divinely appointed and consecrated Way. And after entrance obtained here, there can be no progress without being led onward by the same divine Teacher and Guide. Christ Jesus is the only way of entrance into everlasting life. "Verily, verily, I say unto you, I am the door of the sheep;" "by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John x. 7, 9.) Here we have the Lord's "shall" affixed to his salvation, and blessed are all they that thus enter in. Times unnumbered have I been enabled to rejoice that I have found this way of life, and been led into it,—or, rather, that the way has found me. So that at times I am blessed with the sweet persuasion that I am a participator in this precious salvation. Yet, to the present day, I find that it is indeed an in-and-out path, and the transitions that take place in the feelings of my soul from in to out, are at times most perplexing. One hour I am walking upon the high places, in communion and fellowship with God and basking in the sunshine of divine favour; and the next hour, perhaps, sunk into a low, stupid, insensible, lifeless state, enveloped in a dismal and dark cloud, and all the heavenly prospect has vanished—like Peter's sheet in the vision, all appears drawn up into heaven again, and I am left cheerless and forlorn, without a gleam of light or a single ray of comfort.

How frequently, when these dark transitions take place, does the implacable adversary come as an unwelcome intruder, and take advantage of my beclouded, solitary state! He suggests all kinds of discouraging and distressing things to my mind and imagination, artfully insinuating that "now it is all over with me, God hath forsaken me; now it is evident that all my profession is nothing but a delusion; I shall see no more pleasant and happy days in the land of the living; I shall not behold man any more, nor find any more fellowship with those I have deceived, and in whose company I once dreamed that I had found delight." These and many far viler suggestions and temptations he brings forth and fixes upon my mind in these dark seasons, in order to render me peevish, fretful, and rebellious; for when he can accomplish his devices, (and in this way he too often succeeds with me,) he has a sort of feast, while I experience a miserable fast.

But this state of things does not continue for ever. In the Lord's strength we rise again above this adversary, as the prophet says: "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." (Micah vii. 8.) If the Lord thus withdraw from us for a season, it is to prove to us the reality of the graces bestowed upon us, to show us our entire dependence upon his arm alone, our abso-

lute need of being watered every moment, and kept both night and day, and to effectually convince us that without him we can do nothing. Yet, shall he turn away and not return? Oh, no! He hath said, and his word stands fast as the everlasting hills and mountains, "I will see you again, and your heart shall rejoice, and your joy no man (nor devil) taketh from you."

We are still, my dear friend, in the enemy's country—still in this waste, howling wilderness, and not yet in the promised rest which the Lord our God hath provided for us. The many rich foretastes we have already received are true tokens that we shall ere long possess all of which God has given us the earnest. When Joshua, by divine command, led Israel to the brink of Jordan, the waters divided when the feet of the priests, who bare the ark of the covenant of the Lord, were dipped in the brim of the waters, as Joshua then said unto them, "Hereby ye shall know that the living God is among you to preserve and protect you." And, as a proof of it, we read that all the people passed clean over. Now, in these numerous hosts of Israel there must have been thousands of little helpless infants, and likewise many aged and infirm persons, as was the case at the Red Sea, yet there was none lost or drowned. And why? Because the living God was among them. This gracious presence of the Lord was their preservation, then; and thus it is to this day with all the Israel of God, whom he hath set apart for himself, and these are the people that shall show forth his praise. Every deliverance in trouble; every escape and preservation in afflictions, in trying dispensations of providence, or in temptation, eventually brings forth praises to the most high God, according to his word of promise; "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

There are different degrees of grace in God's family. Some are weak, and some more strong; little children, young men, and fathers; yea, some are children a hundred years old. Yet it is a comfortable consideration that the Lord is the Father of them all, and his tender mercies and compassions toward them are a proof of it; "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children: to such as keep his covenant, and to those that remember his commandments to do them." (Psalm ciii. 18—18.)

In our pilgrimage through this sinful world we meet with many perplexing contradictions in our experience, compared to the interchanges of the natural seasons. In the exercise of grace many of the Lord's family are more unskilful than others, and by reason of weakness and want of stability they are unable to keep that steady pace in which their stronger brethren proceed and hold on their way. The Psalmist was one of the strong ones in grace, so that it

appears he could find matter for a song at all seasons. Hence he saith, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High, to show forth thy loving-kindness in the morning, and thy faithfulness every night." (Psalm xcii. 1, 2.) Thus the subject of his praise in the morning was the Lord's kindness; and in the night season the faithfulness of his covenant-keeping God was the theme of his song, the strength and joy of his heart. This seems to accord with your excellent observation, "Did our believing practice bear a fuller proportion to our convictions of truth on this subject than it does, we should be much more stable than we are." To this assertion I most cordially subscribe. It is an experimental truth. At the same time how forcibly it demonstrates that all our help comes immediately from above, and that without the effectual operations of the Holy Spirit we can neither will nor do anything well, pleasing or acceptable in the sight of Him with whom we have to do, even that God who searcheth the hearts and trieth the reins of the children of men!

As it respects myself, I must acknowledge that after having through the tender mercy of God obtained help to the present period, I find and feel to this day that I am as poor, as needy, as helpless, and as insufficient as ever; and that I could as soon create a world as produce a heavenly frame in my soul, or a single thought worthy of God or anything like it, unless the Holy Spirit condescend to work in me both to will and to do of his good pleasure. But when he is pleased to put forth the efficacy of his grace, then under his sweet constraining power I can do all things, because Christ's strength is made perfect in my weakness. Thus, when I am nothing but weakness in myself, I am "strong in the Lord and in the power of his might." I view it as no small mercy that a gracious God hath been pleased to favour me with a measure of communion and fellowship with yourself in the latter days of my life.

During the last winter and long cold spring I was much exercised with a severe cough, which, though better, still oppresses me. This and other infirmities have prevented me from writing sooner. However, I have written several copies of your valuable epistle, and sent them where I was unable to go myself, and the cordial reception they met with amply repaid my trouble. I also sent copies to two of your fellow-labourers in the Lord's vineyard; and as there is a choice cluster of believing souls in the Isle of Ely, (of whom you may read much in Mr. Huntington's posthumous letters,) they likewise have got a copy, which no doubt will prove a valuable present, as they have no opportunity of hearing the gospel preached more than one month in the year, when Mr. C. visits them.

I have to acquaint my dear friend that the house in which the Lord was pleased to record his name is now sold by a decree of Chancery. It was purchased by a professing merchant for four thousand pounds; he bought it, as I heard, to prevent its falling



into the hands of the Roman Catholics, who are making rapid strides towards ascendancy in this country. The controversy between them and the Protestant party runs high. The termination of the matter rests with Zion's King; and we know that his counsel and holy purposes shall stand, for his kingdom extendeth over all. The revealed will of God declares that when his witnesses have finished their testimony, the Antichristian Beast shall make war against them, overcome, and kill them, or silence them, for three years and a half. These witnesses, I believe, are the true church of Christ—ministers and people. Those of the outer court, nominal Protestants of all denominations. These are to be given to the Gentiles, *i. e.* the Romish Church, who, when they have obtained possession, will get at and slay, or silence, the witnesses for God in the inner church. This will be the last triumph of Antichrist, and will precede the final destruction of the great whore; and this is the dire conflict now going on in this country, in which, I conclude, there are at this time (notwithstanding the degenerate state of the people) more living saints than in any other nation under heaven. On this subject I wish to refer you to the sermons of the late Doctor Gill, two of which are entitled "The answer to the question: 'Watchman, what of the night?'" (Isaiah xxi. 11, 12,) and "The sure performance of Prophecy," on Isaiah ix. 7; they were preached more than eighty years ago. And I also refer you to the last thirteen letters in Mr. Huntington's fourth volume of "Posthumous Letters," which you have in your possession.

And now, my dear friend, you must not consider this poor sheet as an adequate reply to your valuable epistle, but only as an acknowledgment of your kindness. Many things I know are lacking in this, but strength faileth; therefore forgive my shortcomings. Your welfare engages my heart, together with the prosperity of the precious souls committed to your charge, to whom be pleased to convey my Christian love.

May the Lord Jesus Christ be with your spirit, and cause your bow to abide in strength, fortify your soul with a large increase of faith, cause you to abound in hope and every other grace, through the power of the Holy Ghost; and when thus enlarged and indulged, forget not your poor declining fellow pilgrim, who remains, with true affection, yours in gospel bonds,

London, June 13, 1836.

JOHN KEYT.\*

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### A LETTER FROM THE CAPE OF GOOD HOPE.

Sir,—You will no doubt be surprised at receiving this epistle from one so far off; but I write to inform you that God has his ones and twos even in this distant clime, and that the *Gospel Standard* has reached even us. We have been thankful for this

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\* This letter is, we believe, an answer to one which appeared in our May Number, from Mr. Paulison.—Eds.

mercy. It has revived our souls. It has comforted our hearts. It has led us into the truth as it is in Jesus. And we can say, "As in water face answereth to face," so the sweet experience of some of the saints has answered to ours.

I have had my hope confirmed, and my heart lifted up to Him whose sweet visits make us feel that glory and joy which is unspeakable and full of glory.

We, the few names in this Sardis, came out with the British settlers in 1820. In a year or two we endeavoured to form a church, holding the doctrines now advocated in the *Gospel Standard*. One of the brethren having gifts began to preach, and we afterwards built a small church, where the cause seemed to prosper. But evil men crept in unawares, and the word of truth gave offence. Sin got among the members also, and Satan succeeded in overturning the church. And the end was, all those who loved the doctrines of free grace were turned out, and a poor creature of the "yea and nay" sort was put in the pulpit. We few met constantly by ourselves in a private house, till removals and other causes obliged us to give up. And since then I have been obliged to sit under those contradicting folks, Arminian Calvinists, that say and unsay, do and undo, and send forth both sweet water and bitter; and bitter enough, I assure you, it is at times. It is, as Job says, "gravel stones" between the teeth to the hungry, starving soul. It may be well said of them, If you ask for bread they give you a stone. How fitly does the apostle describe them as "wells without water, clouds without rain!" We perish of thirst ere we get water out of these wells.

I could say much more about our church here, the state of religion in this place, and the influence of missions and missionaries among the heathens, about which there is such a hue and cry in England. I could show you how the great goddess Diana must be held up to view, to create zeal in professor and profane, to excite them to give, that the silver shrines do not fall into disrepute and good berths be lost.

But when the true Christian comes here, and sees with his own eyes and hears with his own ears, the delusion vanishes, and he sees with his eyes open little else but what the apostle calls sounding brass and tinkling cymbals. But all this passes here for true piety.

I could send you a little account of my experience in the things of God, and of his dealings with me, an unworthy creature, to whom he has given a good hope through grace; but think it would not be interesting when I see the depths into which he has led some of your correspondents. But, blessed be his name, he has given me to see and feel what I am by nature, and what I am or shall be by grace; and my soul would glorify him for such sight and hope, and would praise him for extending to me his electing love. But, O! my leanness, my leanness! my deadness! And how to create a spark of life divine, I know not. I cannot do the things that I would.

“Come, blessed Spirit, heavenly Dove,  
 With all thy quickening powers,  
 Kindle a flame of sacred love  
 In these cold hearts of ours.”

You will excuse my saying so much of my own feelings and fears, but I am encouraged to it by your *Gospel Standard*; for I find it a book that speaks of the feelings and fears of the Christian, and one that shows God's love and the devices of Satan.

I must desist, and state that my object in writing is to obtain four numbers of the *Gospel Standard* regularly. The person who introduced your *Gospel Standard* amongst us died last week. He came out three years ago and brought it with him, and has continued to receive it through a friend of his to the last, and we have had the pleasure of reading it from him; but as that fountain is stopped, we must endeavour to open it direct to ourselves. I have two or three friends, also, who love the truth, who want one.

I remain, dear Sir, yours in gospel bonds,

Graham's Town, South Africa.

W. S.

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#### A LETTER BY THE LATE W. GADSBY.

Dear Friend,—Yours came to hand, and I am glad to hear that your daughter is better. I hope that the Lord will restore her, and if so, that it will be in mercy; for neither health nor affliction, prosperity nor adversity, honours nor degradations, prove blessings only as the Lord makes them so.

Christ and his blessed salvation brought home to the conscience by the glorious power of God the Holy Ghost, will give solemn satisfaction in every situation in life. Then, indeed, the soul can say, “The will of the Lord be done.” And while a blessed Jesus, in the glorious openings and manifestations of his love and blood, is sweetly enjoyed, the believer can say, “I have all things in Christ.” The Lord and the soul then hold sweet intercourse together. But when a child of God is left in the dark, or has only light enough to discover the wretchedness of his corrupt heart, and life enough to feel the risings up of the filth of his detestable old man of sin, and taste and smell enough to be almost suffocated and thus sink in sensible loathsomeness; I say, when this is the case, he is in a mournful state. Let him have what he may of this world's good, not all that men or angels can do can make him happy in this state. Men may tell him that he ought to believe and be happy; but his case is out of their reach, and out of the reach of any power of man or of any faith that stands in the power of man. Duty faith and its agents may strut about him, mutter to him, snarl at him, or smite him; but touch his case or raise him up they cannot. But when a Three-One God, made manifest in the glorious Person, fulness, worth, and worthiness of the Lord Jesus Christ, is revealed in the conscience by the divine power and under the bedewing operations and heavenly unction of God the Holy

Ghost, the soul enjoys a little heaven upon earth. O! how reviving, how cherishing, how confirming, how soul-ravishing and exalting is such a glorious revelation of the Lord to the soul! Here we find sin subdued, the world overcome, the devil defeated, and the power of death swallowed up in the glory of life. Yes, my friend, in vital faith and feeling we can then sing, "He loved me, and gave himself for me;" then in very truth we prove that vital godliness is really and truly personal. And there is an indescribable majesty and glory in Christ, and in all he is, and has done, and has promised to do for us and in us. The sweet truth, "He loved me, and gave himself for me," teems into the conscience with indescribable blessedness; and with what solemnity it is again and again repeated *He* and *me*, "and He loved *me!*" Then indeed we feel where we are, and on what ground we stand for eternal glory.

But my friend complains of dreadful darkness of soul after some sweet enjoyments. No marvel; no, no, He and we must suffer together as well as reign together. Honours crown his brow, he went into the very depths of horrible deeps and into the blackest darkness, to raise up and bring out poor souls such as you and I; and the most we can feel is but a little compared with his. By these things we are brought in measure to know a little of what it cost the Lord of life and glory to redeem and save us and bring us to himself.

And we are also taught feelingly that all light, life, hope, faith, peace, love, joy, and every spiritual grace is of the Lord, and is the Lord's own work both for and in us; and he both must and shall have the glory. When we are in darkness and in the shadow of death, in the pit of our folly and transgressions, and all hope and help fail us, he is there to put a cry into our hearts, and to deliver us. And when we have to pass through deep waters or hot fires, still he is there; and though we may neither see him nor feel his supporting arm, he is there, and he is as much our kind Friend then as he is when we feel his love, though we are not able to believe it while there. But in the end we shall be able to glorify him, offer up a pleasant offering unto him, and solemnly sing, "The Lord hath done great things for me, whereof I am glad." Remember, my friend, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So that those professors who live wholly without rebukes and chastenings, have no scriptural proof that they are the children of God.

I have sometimes thought it is a great mercy that the people of God are not at all times in the depths of darkness and wretchedness, or in the heights of light, life, and glory, while in this vale of tears; for if either were always the case, they would not be fit to attend to the business of this life, and worldly things must in a great measure manage themselves for them. For in one case they would be too awfully miserable, and in the other too gloriously happy, to fill their places in business as needs

require. But the Lord is too wise to err; and though we are often producing some horrible lumber, the Lord keeps it for the furnace in Zion and Jerusalem, and there we must be put to burn it all up.

Satan and our corrupt nature can take advantage of the most soul-ravishing moments we are blessed with, to vamp up the mind with pride; when those glorious moments cease, pride blunts the edge of prayer and praise, and brings on darkness of soul and hardness of heart; and thus we slip into some dreadful gulph, and our enemies magnify themselves against us. (Psalm xxxviii. 16.) We are despised in the thought of him that is at ease. (Job xii. 4.) He smiles at our weakness; but it is no smiling time with us, we feel to our sorrow that we have backslidden in our heart, and we are in measure filled with our own ways. (Prov. xiv. 14.) But after all it is an indescribable mercy that the Lord changes not; and in the end his gracious majesty will make darkness light, and crooked things straight, and rough places smooth before us; these things will he do unto us, and not forsake us.

Manchester, July, 2nd, 1840.

W. GADSBY.

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### A REMNANT SHALL BE SAVED.

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Dear Friend,—I have no doubt you have thought, with the despised few at R——, that I had quite forgotten you, because I have not answered yours earlier. But I can tell you that this is not the case. I feel a love to the souls that are scattered abroad, that are hated and despised of all for the truth's sake.

I can solemnly appeal unto the almighty Searcher of hearts, that I am not so much for great congregations as some are, when I am in the mind of Christ, or rather, when the mind of Christ is working powerfully within my heart. No! the larger the congregation, the more rubbish there is likely to be. My soul is persuaded that it is only the remnant that will ever go to heaven, and "there is a remnant according to the election of grace." It is only the few that belongs to the Lord, and he has declared that all the ends of the earth shall see the salvation of God; yea, and they shall feel it too, and also know the meaning of the word salvation.

This is only to the lost and ruined sinner, however; to him that is cut up and condemned in his own conscience, that has tried every way to damn his own soul, and also tried every way to save his own soul, after conviction has entered his conscience. This is the sinner that knows the blessedness of salvation by grace, and this is one that sets a great value upon it after it is revealed in his heart and conscience by the Holy Ghost.

My soul is more and more confirmed in God's truth respecting the "remnant" and the "little flock." "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." I firmly believe this declaration. In my daily experience I can find but few in the way.

None but these few like honest dealing, and experimental preaching, and experimental preachers. Then we may preach, thresh, exhort, and entreat, but all in vain. It will not make one more than the Lord has formed for himself to show forth his praise.

What a mercy for you and me that the Lord has looked upon us, and predestinated us unto the adoption of children by Jesus Christ! that ever he brought us to cry, "Abba, Father; my Lord and my God!" Do not, then, be so cast down, because you are such a poor few, but rather look at his blessed truth, that says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." So the Lord delights in giving good things to those that ask him.

And when you look around you, and see multitudes crowding to the places of worship, and then looking at your few, sink in your feelings, and say inwardly, "We must give it up," then stop a moment, my friend. Wouldest thou not rather go to heaven with the few, than go to hell with the multitude? My soul would, if there were but one besides myself, and that one Jesus the God-Man, the sinner's Friend. So, if you can prove that you are in the way yourself, that is enough; for heaven will be heaven to every one that goes there, and the joy of one will not increase that of another. Every one shall have his fulness of glory above as well as his measure of grace below; and every vessel of wrath shall have his measure of eternal punishment.

Then may the Lord anoint your eyes to see, and your ears to hear; and open your heart to receive more and more of his truth. And may he feed your soul richly upon the fat things of the everlasting gospel of the blessed God, and cause you to sing of free grace, sovereign mercy, cleansing blood, and dying and living love; and that will raise your spirits, cheer your heart, and enliven your soul, so that you will be enabled to say, "What hath God wrought?" May he also give you to feel it a mercy that you are out of hell, and a double mercy that you are in the way to heaven; then sure I am that your song will be of grace. My love to the despised few.

Yours, a black rebel washed and made white in the blood of the Lamb,

November 13th, 1846.

T. G.

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### AS DYING, AND BEHOLD WE LIVE.

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My dear Friend,—We are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." (2 Cor. iv. 10.) Ah! my friend, death and the grave are doleful themes, if the life, love, and power of Christ's resurrection be not made manifest in us by the Holy Spirit. We always bear about with us a vile body; and without the visits and manifestations of Jesus, this vile body of death is felt growing heavier and heavier, and we feel sometimes as if it would sink us into despair. Wherever sin is found, death

must follow. Yea, we dying sinners hear and feel it often following at our heels, which makes us tremble.

But can our dying body satisfy law and justice? "What profit is there in my blood, when I go down to the pit?" And what satisfaction would it make to law and justice for my sins? None. Justice in the law is a fire that never says, Enough; and were my poor trembling soul to sink into despair and hell, would death, hell, and the grave have enough? would justice in my conscience have enough? No! I should feel a worm gnawing that I never could be able to satisfy, and a fire that I could not quench. Never! no, never! This fire had enough only in the death of Jesus.

Then, while we are always bearing about with us this vile body of death, see what need we have of the Spirit's daily teaching, to show that we not only bear about this vile body, but that we also bear about in the body the dying of the Lord Jesus! for if there is no profit or merit in our death, body, and blood, O! see, then, what need we have for the Holy Spirit, the dear Comforter, to take of the things of Jesus and show them unto us, and to show us daily, while we are bearing about this vile body, that we bear about in the body the dying of the Lord Jesus, and the benefits and merits of his death revealed in us by the Spirit while we are in this mortal flesh.

Jesus saith of the Spirit, the sweet Comforter, "He shall glorify me." There is an unclean, vile spirit, that works in our vain fleshly minds and imaginations, to puff us up with our knowledge, wit, parts, and abilities, that people may think us great or clever. But these thoughts are vile indeed. Precious, soul-humbling thoughts are those which the pure Spirit, the Holy Ghost, brings into our mind, such as are fixed on the Person and blood of the Lord Jesus. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.) Not to our obedience, which at best is imperfect, and cannot satisfy either law or justice, but "to the obedience of Christ;" that is perfect and satisfactory.

Therefore, if we have one thought about death, grave, and hell, it must trouble us, if that thought is not turned into the right channel by the dear Spirit, to think of the death and perfect obedience of Christ. O! may we be helped to remember the dying body of the Lord, in which the body of our sins was destroyed.

This subject is of importance; because, if one of our sins is found out, of the body of the Lord Jesus, it will rise against us in our body at the resurrection, when all those who have to bear their own sins must give an account of every idle word they have spoken. But He that was made sin for us, who knew no sin, bore our sins in his own dying body on the tree.

Now, our sins being in the body of the Lord Jesus, they were put to death in his flesh. Therefore, bear in mind that we bear about in this vile body "the dying of the Lord Jesus;" and that the body of our accursed sins was cursed, condemned, and put to death in the body of his flesh, when he died the accursed death

on the tree, that we being dead to sin in his death, should live unto God in his life and resurrection, manifested in our mortal flesh by the Spirit, who quickeneth our spirits into union with Christ in his life: "That the life also of Jesus might be manifested in our body."

Then we are most certainly dead, dead indeed unto sin, by the act and deed done in the body of Christ's flesh. "Ye are dead, and your life is hid with Christ in God," who raised up the dead body of Jesus from the grave, and hath quickened us together with Christ, and hath set us up together with him in heavenly places, heavenly life, love, and everlasting righteousness in the Saviour.

Now, my friend, you may depend upon it that all is death out of Christ; but "the manifestation of the Spirit is given to every man to profit withal." And the manifestation of the Spirit is life; "The spirit is life, because of (Christ's) righteousness;" and resurrection life is revealed in us by the Spirit of life. And Christ is the Resurrection and the Life in us, "who walk not after the flesh, but after the Spirit."

Do we live? Yes, if we stand fast in the Lord. "To live is Christ, and to die is gain." And he saith, "Because I live ye shall live also." Nevertheless, "we which live are always delivered unto death for Jesus' sake?" (2 Cor. iv. 11.) We are killed all the day long, yet are more than conquerors through Christ. More than conquerors over hell, death, sin, and the grave; for we possess and inherit the kingdom of peace, joy, and righteousness in the Holy Ghost. What a paradox! Yet always delivered unto death for Jesus' sake. Why? Because conscience is God's vicegerent in the soul. And whenever the rebel lusts begin to stir in our vile hearts, conscience does not approve of their ways of sin; and as a faithful magistrate in the soul, it always apprehends the rebels, and delivers them unto death. It allows of no sin, and therefore we are always "dying, and behold we live!" Always delivered unto death; because by the light of the Spirit in our conscience we see enough sin in our vile nature daily to condemn and damn us for ever! And we get no discharge until we see our sins condemned in the death of Christ, and the life also of Jesus by the Spirit made manifest in our mortal flesh.

Thus we are always delivered unto death by ungodly men, pharisaical men, law and justice, sin and Satan, and sometimes by our own hearts and consciences. But a quickened conscience, as a faithful magistrate in the soul, (unless he fall very sick indeed, and be defiled almost to death,) will speak and do his office, and always deliver us unto death for sin of any kind. So that we have no solid comfort until the Spirit, as a Comforter, leads us to the blood of sprinkling; and we have no deliverance but by the dying body and blood of Christ, and the manifestation of peace, pardon, life, and righteousness, by the resurrection of Christ in us. "That the life also of Jesus might be made manifest in our body."



## RETURN, THOU BACKSLIDING ISRAEL.

My dear Friend in the Truth, \* \* \* \* The greatest difficulty I find is to manage my mind and keep that in subjection, but I am utterly insufficient for that. The Lord, however, was pleased this morning very blessedly to subdue it and bring it into subjection.

I passed a restless and painful time last night in both body and mind. In the night, when tossing to and fro in bed, I thought what a poor, vile, barren, heart-wandering, and idolatrous wretch I have been, and still am; and yet how longsuffering and good the Lord is to suffer me to live! O, I thought, why has he not long ago cut me down as a rotten and barren cumberer of the ground? Here his long-suffering mercy caused me to bless and praise him. And this morning, when I awoke, it was renewed with more power. I felt my heart melted within me at the Lord's longsuffering goodness, and I felt such love and goings out of affection to the dear Lord, which I think I have not felt since the Lord blessed my soul in March, 1842. I could have wept my soul into his blessed arms, to be with him for ever, free from the pollution of my vile heart, the sting of guilt, and the groans it has so often caused me.

O! my dear friend, none can know what my poor soul has gone through the last four months, from guilt, barrenness, and deadness,—little or no conscience, and no feeling in prayer, except sometimes a little pain because I could not feel, and sometimes pain to feel I could not feel pain; sometimes horror-struck at my own feelings and frightened at my own carnal deadness and wandering heart; and yet, amazing grace! while the more I confessed my vanity and folly, the more He melted my soul with a sense of his goodness and mercy, till my soul blessed and praised him, and longed to be free from this body of sin and death.

That text fell upon my heart like oil, "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever," (Jer. iii. 12.) I felt that, instead of his anger, his mercy fell upon me; and 2 Peter iii. 9, was sweet to my mind: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." O! how hard to strive against sin when we have no power, and hardly a will or pure inclination; tearing sin from the heart, yet stretching forth to embrace it; turning the back upon it, yet casting a lingering look at it; saying, "I hate it," yet the carnal mind cleaving to it! But when the Lord appears to the heart, the battle is soon decided and turned to the gate; "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people; and for a spirit of judgment to him that sitteth in

judgment, and for strength to them that turn the battle to the gate." (Isaiah xxviii. 5, 6.)

You have probably heard that Mr. R., Mr. G.'s brother-in-law, died very suddenly while on a visit to London last week. It is a painful bereavement. That solemn messenger must soon call upon us all. O that our lamps may be burning, and our loins girt, and that we "may be found of Him in peace, without spot, and blameless." (2 Pet. iii. 14.)

This great city has many righteous saints in it whom the Lord careth for; but alas! in what an awful state is the great body of this wonderful Babylon! I can see them, high and low, sporting and playing with sin on the brink of hell's mouth; but, poor creatures, they know it not. O! why was I made to differ? As I passed through the streets of London to-day, I beheld its guilty baubles, sinful sweets, deluding charms, fascinating snares, and all the noble pride of life, but it was with heartless observation and painful dislike; bless the Lord for it. I feel just now, O that I could find immediate access into the presence of my dear God, and be for ever out of the cares of life, out of the reach of the strife of tongues, and above all, beyond the touch and plague of my carnal heart.

But while here, may we have patience to endure, and grace given to fight the good fight of faith, laying hold on eternal life. But I shall weary you.

Yours very affectionately and sincerely in the Lord,

52, Southampton Street, Pentonville, Aug. 7, 1847.

J. M'K.

#### AN UNPUBLISHED LETTER BY W. HUNTINGTON.—No. I.

[A friend has kindly offered to put into our hands some unpublished letters of the late William Huntington. We have accepted his offer with much pleasure, and insert the following.—Eds.]

I received my dear friend's safe, and am glad of the safe arrival of him and his dame at the much-frequented Brighton. But should my God continue my health, I would sooner abide one day in my much-beloved study than abide ten thousand days elsewhere. It is true, and I know it by sad experience, that the inward horrors of a troubled, perplexed, and doubtful mind, will cast a dismal gloom upon the whole creation; but the light of the Lord's countenance on the mind casts a divine radiance on all the works of his hands. His glory fills the heavens, and the earth is full of his praise; but the contrary stains it, and the brightest part, as the sun and the firmament, bear the most disagreeable and the most dismal gloom, as being the most opposite and contrary to the dark state of the soul; even spiritual desertions have often realized this truth to me.

I know of no part of this vast creation that displays the

omnipotence of the Almighty more than this great and wide sea, in which are creeping things innumerable, both small and great beasts, there go the ships, &c. ; and at that vast body I could look, wonder, and admire for ever, to see so ungovernable a mass formed, upheld, and ruled by the word of his power; but the eye is not satisfied with seeing. The sea is a lively type of a sinner's heart: the heart of the wicked is like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. (Isaiah xlvii. 20.) And we know that none but Christ by the word of his power can still them, and speak them into a calm, and this he hath shown us by his command to the sea of Galilee. And true it is, that our hearts are like the sea in its ebbs and flows; for sometimes for days together there is nothing felt, nothing set before us to feed upon but filth, lust, and every evil gratification which that foul spirit can set before us; and when under the anger of God or his withdrawings, these are as our sorrowful meat, and especially when we would do good—then, "O wretched man that I am!" At other times there seems to be in them something of a delusive or deceitful entertainment.

But this is not always the case, for sometimes these empty intruders are gone for weeks together, and death to all their charms is felt; and thus this troubled sea comes in, and goes out, and we know that God's grace has set a bound to their rage, that they turn not again to cover the earth. Grace shall reign.

But this is the worst part of the warfare which the sea represents. That sea is as deep into which our sins are cast, and deep it must be, seeing God promises they shall not be found, nor remembered any more for ever. The infinite merit of Christ's satisfaction, and the profound depths of the mysteries of man's redemption, are far more unfathomable than the depths of all the mysteries of iniquity. It was prior to it, it has dived beneath it, and has superabounded over all the power and dire effects of it. Witness the innumerable heirs of hell that go with acceptance to heaven. Let our hope and trust meet and centre in this medium. Christ stands in the gap; God smiles upon him as well pleased, on the one hand, and Satan is holden in Christ's chains on the other; and if God be for us who can be against us? And if we are not found against Christ, we are on his side; and if we scatter not from him, we gather to him; and he loves them that love him, and will be found of them that seek him. You are not sinking as heretofore. Hope counteracts despair, and hangs us in an even balance, if the feet of a hoping soul stands in an even place; nor does his infernal antagonist prevail against him, so as to sink him beneath his expectations, nor silence his cries and prayers to God.

Fare thee well! Be of good cheer; tender my kind respects to your spouse, and believe me to be,

Yours affectionately,

Cricklewood, July 16th, 1801.

WILLIAM HUNTINGTON.

## OBITUARY.

Dear Sir, my much esteemed Friend and Pastor,—In compliance with your request I will endeavour to give you a few outlines of the fears and hopes, the sorrows and joys, of my dear wife now departed. But I am not called to sorrow as these without hope. If I were destitute of a hope of her being in the covenant of divine grace, I think that my heart would be overcharged with sorrow and woe; for nothing, I think, but the gnawings of that worm which never dies, can exceed the anguish of believing that the soul of a dear connexion is eternally separated from God, and consigned to the place of everlasting torment. But blessed, for ever blessed be the name of our covenant God, my trouble does not come from that quarter. I have not a doubt in my mind as to her being now in glory, shouting victory through the blood of the Lamb. You know, from the repeated visits that you paid my dear wife, that in the first part of her affliction she was the subject of many fears; not the fear of hell particularly, but with respect to her state Godward—a fear lest she was one that had a form of godliness, while destitute of the power. She feared lest her beginnings in the ways of God were not such as would end in his glory, lest she was never brought in at the wicket gate, lest her religion would not stand the trying day, lest she should be found without a wedding garment at last. Although these are the fears of the blood-bought family of God, they were all groundless, as she afterwards proved.

Notwithstanding all these doubts and fears in her mind, she rested on the faithfulness of a covenant-keeping God, hoping that He who had begun a good work in her would perform it unto the day of Jesus Christ.

In all her illness as well as in her health, but more especially in her illness, she was very much averse to a feigned religion. She would often say,

“ True religion 's more than notion;  
Something must be known and felt.”

When any friend, or myself, was speaking upon such a subject as that, she would with a serious countenance and uplifted hand, say aloud,

“ Nothing but truth before God's throne  
With honour can appear;  
The hypocrites will there be known  
Through the disguise they wear.”

One day, I said to her that death seemed to have begun at the wrong end of the register of her family, “He has taken your youngest sister first, you are the next, and by all appearance you will be shortly called to follow.” “Ah!” she said, “God is a Sovereign, and in that his sovereignty shines forth. The counsel of the Lord must stand, and he will do all his pleasure; and I hope that I shall be resigned thereto, whether life or death be my lot.” Another time she was looking upon her hands, and seeing them wasting away, she said, “I never am troubled to see these hands of mine decay, for I am persuaded that,

“ Though greedy worms devour my skin,  
 And gnaw my wasting flesh ;  
 Yet God shall build my bones again,  
 And clothe them all afresh.

“ Then shall I see thy lovely face,  
 With strong immortal eyes ;  
 And feast upon thy unknown grace,  
 With pleasure and surprise.”

“ In all this long and tedious affliction of mine, I hope my mind will be led to contemplate the sufferings of my dear Lord, and my will be resigned to his in all things ; and may my head, my heart, and my hands, be ever kept from offending against my God. I hope he has called me out of Nature’s darkness, and brought me into his marvellous light ; that he has set my feet upon a rock, and established my goings, and put a new song into my mouth, even praise to our God. Let my body be brought as low as it may, and be as weak as it may, I have many times hoped that the weakness of my body may never so overcome and affect my mind that I thereby be rendered insensible ; but that the Lord will always keep me in my senses, that I may never speak unadvisedly with my lips, but ever to the praise of that God who has done such great things for me, whereof I am glad.”

The word of God says that “ the desire of the righteous shall be granted ;” and her desire, in that respect, was granted in a great measure, for she was quite sensible to the very close of her life. As her natural strength decayed, her spiritual strength increased ; and as her affections were taken off from the world and worldly objects, so they were set on things eternal, heavenly, and divine. When musing on the glorification of the saints above, the adoration paid to their Redeemer, and the august majesty of the Great Jehovah, — when considering the song to be as lasting as the throne of God itself, she wanted to stand ready, and bear her part in that great hosanna and everlasting hymn, and many times said,

“ When will the day, dear Lord, appear,  
 That I shall mount and dwell above ;  
 And stand and bow amongst them there,  
 And see thy face and sing thy love ?”

“ I long to share the happiness  
 Of that triumphant throng ;  
 And swim in seas of boundless bliss,  
 Eternity along.”

One day, on being told that one of her relations was coming to pay her a visit on the following day, “ Ah !” she said, “ I would not wish to live five minutes to see the nearest and dearest friend upon earth ;” but she desired to depart and be with Christ, which is far better.

A few days before her death, as I and her daughter were standing by her bed-side, she looked very earnestly upon us and said, “ O that the blessing of a three-one God may rest upon you all, and especially upon my dear son James that is now in London, amidst so many temptations and enticements ! O that the Lord

may prosper our church, and bring in many to fill up the vacant places of those that he has taken, and is about to take, from the church militant to the church triumphant! And O that he may bring in my dear Hannah to fill up my place in the church, and follow me as far as I have followed Christ! And when I am dead, tell Mr. E. from me, that when he preaches my funeral sermon, I am not anxious for him to say much about me, for it can do me no good; but would wish him to preach to my children and friends, the church and congregation, the finished work of my dear Redeemer. The work that the Father gave him to do is finished, his sufferings are ended, a righteousness is wrought out and completed, the redemption of his church is completely performed, and the demands of a broken law are completely answered; and may the blessing of heaven attend the word and have its desired effect in the quickening and conversion of many sinners, and be the means, in the hands of God, of increasing his church; and may the church ever continue in the bonds of brotherly love and Christian affection, is the departing wish and earnest prayer of their dying sister!"

A little before her departure, I thought she was dying. I said to her, "I think you are now in the swellings of Jordan." "Ah!" said she, "but blessed be God I do not sink, for I have good standing and firm footing on the Rock of eternal ages. I am willing to trust my everlasting all in the hands of my dear Redeemer. "I know that my Redeemer liveth," and I know in whom I have believed. He is a Friend that sticketh closer than a brother. Even in the hour and article of death,

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

To see her struggle for breath would, I think, have pierced the heart of any person of feeling. But, at the same time, it would have rejoiced the heart of any Christian to have seen her smilingly look the king of terrors in the face, and say, "O death, where is thy sting? O grave, where is thy victory?" O come, Lord Jesus, come quickly! I long to be gone, to be unclothed, to lay down this body of sin and death, and to be where I shall be ever free therefrom. How is it," she said "that the Lord permits me to live so long at this poor dying rate?" I said to her, "It is for reasons best known to himself, no doubt; but he has wise ends in view, and you will shortly have it clearly explained; what you know not now, you will know hereafter. Ah! we shall soon, very soon be called to separate for ever in this life; but I hope that we shall meet again in the heavenly Canaan above, in the life that is to come, and no more be separated for ever. And praise the Lord for what I now complain." She said very cheerfully,

"Ah! I shall soon be dying,  
Time swiftly glides away;  
But on my Lord relying,  
I hail the happy day."

“The day when I must enter,  
 Upon a world unknown;  
 My helpless soul I venture  
 On Jesus Christ alone.”

“Oh! if I had a thousand souls, I could willingly venture them all, and trust them in the hands of my dear Saviour.”

Very shortly after this she fell asleep in Jesus, and bade a final and everlasting farewell to all sorrow, sin, and affliction, on the 17th day of August, 1846, leaving me and her children in a world of trouble to lament the loss of her; for at her death I lost a dutiful wife, the children lost an affectionate mother, the church lost a praying member, and the earth lost a substantial pillar, for “the pillars of the earth are the Lord’s.” I am a living witness that “blessed are the dead that die in the Lord.” Moses might well say, “Happy art thou, O Israel; who is like unto thee, O people saved by the Lord? the shield of thine help, and who is the sword of thine excellency.”

I have by this circumstance proved the faithfulness and goodness of God to his children in the hour and article of death; and I have also learned by experience that sorrow and joy can both live together in one heart at the same moment; for while I am mourning her loss, I cannot but rejoice when I consider the indescribable goodness of God in taking her from this world of sin and sorrow to everlasting felicity and eternal joys beyond the skies. And may the Lord in his mercy fit and prepare me by his grace for that great and solemn change, that by precious faith I may be enabled to say that when this earthly house of my tabernacle is dissolved, I have a house not made with hands, eternal in the heavens. May the Lord enable me to live the life of the righteous, and favour me to die their death; and then I fully expect to see my dear wife casting her crown at her dear Redeemer’s feet, saying “Not unto us, but unto thy name be all the glory.”

Thus I have endeavoured to record the words as they came from her lips as nearly as I can recollect; and now I conclude, and remain yours truly, in love and affection, and, I hope, in the Lord,

Southwich, September 30th, 1846.

J. S.

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### AN ACKNOWLEDGMENT.

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“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John i. 9.)

Many and various have been the workings of my mind for the last two years and a half, during which, first, from the pulpit, and, latterly, from the press, I have been the object of attacks from one whom I once—and that for nearly six years—gladly felt and called “my friend,” in the best sense of the word—I mean Mr. Tryon, of James Deeping.

I do not wish to breathe one word against his sincerity, to impute to him any wrong motives, or to make any remarks upon the spirit

which he has displayed against myself, or against others whom I esteem more highly than myself. To do so would neither relieve my conscience, nor allay the strife in the churches that now exists—my two main objects in thus addressing the readers of the *Gospel Standard*. It is sufficient for me that he has pointed out several evils which I have committed, (though I can by no means plead guilty to *all* the charges he has brought against me,) and that I have been made willing in this public manner—the most public which I know—to confess and acknowledge them.

I have for some time kept silence, but I feel it wrong to keep silence any longer; and if I can, by confessing in this public manner my sins and breaches of God's word, relieve my own conscience, and contribute *my* part to peace, I shall be eased of a burden. I will not detail all the workings of my mind upon this painful subject; but I must own that several passages in Mr. Tryon's *Reply* to Mr. Shakespear have much contributed to this result.

The following passages in particular weighed on my mind:—

“The extent of Mr. Philpot's offence is having been overtaken in a fault.' That is not the extent; he has obstinately persisted in leaving that case published in the *Standard*, February, 1842, uncorrected, to encourage others to fall as he has fallen. The extent is deeper than this addition would make the original fall. But enough on this head at present.”

“The chief part of Mr. P.'s offence is, his conduct since his fall. As a specimen of the mischief he is doing, I give you the following extract from a letter dated June 20th of this year; it is from an afflicted friend, who cannot be condemned for party spirit:—‘This morning I have been looking around me, and viewing that part of Zion in and near ———, and its sickly state; there came the mixed marriages, and in our little assembly amongst those we hope well of, there are eight or nine cases. Some believe they enjoyed full gospel liberty before their marriage took place. One poor female has, I hope, escaped the snare; she had quite given herself over to ———. She was so much entangled a month since, that no advice would have been attended to; the Lord has, I trust, finally broken the snare. She told me on Lord's day, the case in the *Standard* of 1842 was a stronghold for her,' &c.”

I may also add that the Lord has seen fit lately to lay on me his afflicting hand in a way of illness; and this has made me more clearly to see the rod and Him who has appointed it. Whatever I felt in my own mind, and whatever acknowledgments I have made to my friends, until my breach of God's precept was made so widely known, I saw no necessity of making any general or public confession. It was known to comparatively but a few, until in the providence of God it has become more widely diffused. Under these circumstances, still to refuse making any public acknowledgment would seem almost to justify the imputation cast upon me, that if I had really repented, I could not refuse to confess my transgression, and was hardening my heart against all cautions and warnings. One passage was much on my mind in Feb. 1845, when this fire was first kindled: “Who hath hardened himself against God, and prospered?” (Job ix. 4.) And I desire to bless God, that amidst all my backslidings from him, (and they have been many



and grievous,) I have never been permitted to harden my heart against him, but sooner or later have been brought to his feet with weeping and supplications.

I considered, too, that when an open breach of any of God's precepts had been committed by one who professed to fear the Lord, when the conscience of the transgressor was wounded thereby, and when the offence was made publicly and generally known, it was not sufficient for him to confess his sin to God, (as I have done, with tears of heart-felt sorrow,) but that it was in accordance with God's will that some open confession should be made, however humbling to the guilty person; 1, that there might be some evidence of his repentance; and, 2, that a warning might be thereby held out to others. And if, under any circumstances, this open acknowledgment be necessary, or at least desirable, it becomes more so, when such an acknowledgment has been repeatedly called for.

I have felt, also, that though to make a public confession was most painful and humbling, yet that it would relieve my conscience of a burden; and that if I did violence to the admonitions of my own conscience, I could hardly in faith look for and expect the manifestations and blessings of the Lord to my soul.

I have felt also, though I was determined, God enabling me, not to return blow for blow nor stripe for stripe, but as deserving God's stripes to bear man's patiently, that still to maintain an obstinate silence when called upon to make some public acknowledgment might grieve my friends, and put fresh weapons into the hands of my enemies. The former might say, "If you have done wrong, why not acknowledge it openly?" And the latter might point to my silence as a proof of my impenitence and self-justification. When, therefore, I say that one of my motives in making this public acknowledgment is to allay strife, I cannot add that it is my only, or, indeed, my chief one. If my *conscience* had not been convinced, my desire for peace in the churches would, I believe, scarcely have weighed with sufficient power on my mind to overcome my reluctance to take a step so painful and so humbling. But having found a measure of relief in my conscience from the very day that I felt willing to make some public acknowledgment, I have been encouraged to persevere, amidst many shrinkings, in doing that which is commended to me as right, whatever instructions may be put upon it.

When, then, it seemed thus laid on my mind to make some public acknowledgment of things that my conscience testified against, it appeared to me desirable to couple with it some remarks upon the line of things which Mr. Tryon has adopted. But, after I had written out some portion of what had been worked out in my own mind, I was led to consider that, as, on the one hand, it was not right to use the pages of the *Standard* for that purpose, so, on the other, by so doing I might only increase strife instead of allaying it, and that my wisest, safest, and, I must add, most scriptural way, was to confine myself as much as possible to my main inten-

tion, and what most chiefly concerned myself—acknowledging evils of which I have been guilty, leaving others to stand or fall to their own master.

I. The first evil, then, and by far the most prominent, which I wish to confess is, my marriage in 1838 with a person of whom I was not persuaded that she was at that time a partaker of grace.\*

It is most painful to me, after a union of more than nine years with a most affectionate and excellent wife—a union never broken by one real dispute, that I am compelled thus publicly to acknowledge my repentance for having married her. Here let me make a distinction. I cannot, I do not, repent of having for a partner a most attached and excellent wife, the mother of my dear children, against whom her enemies and mine cannot justly breathe a disparaging word, to whom I am most warmly attached with a love that increases every year, and who does every thing to consult my comfort and happiness to the sacrifice, were it called for, of her own. I cannot say, therefore, I repent as a husband, at possessing a wife so suitable to me, and so deserving of, as she so fully has, my tenderest love, affection, and esteem. But I do repent of it in a spiritual point of view; for it was a breach of God's word, and a sin for which I have often felt wounded in my conscience. In my case, too, it was aggravated by the circumstance that I was a minister, and, therefore, the breach of the precept was, I frankly acknowledge, much worse in me.

I should have been an example to the flock; but, instead of that, I set a bad example, and perhaps encouraged others to commit the same sin. This last consideration has more particularly of late grieved my mind. At first, I felt more acutely the sin itself; but since the subject has been brought more closely before my mind, I have felt grief lest I should have led aside any of the Lord's people. This I am sure is a grievous offence, especially displeasing to the Lord, and adding sin to sin. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v. 19.)

My most intimate friends well know that I have never justified my marriage, but always confessed it was wrong, when the subject was named. I have never, therefore, "taught men so," publicly or privately, by preaching or conversation, but I have taught it by my example, which is as bad as by word, and, indeed, often more forcible.

This consideration, I freely acknowledge, makes the offence worse in me than in a private Christian. I do not wish, therefore;

\* I cannot forbear adding, that I have a hope that the Lord has since then touched her heart with his grace. Should this be clearly manifested to be the case, though it does not in the least degree justify me in my original offence, nor do I mention it in the remotest degree with that view, yet I shall consider it the greatest blessing, next to my own salvation, which the Lord could give me, the vilest and unworthiest of men.

to evade or diminish the additional evil in my particular case. I deserve to be reprov'd for my conduct; though I cannot forbear adding, that had the reproof been administered in the spirit of love and affection, it would have more nearly resembled that excellent oil which does not break the head, but touches and softens the heart. (Psalm cxli. 5.)

I here, therefore, confess and acknowledge, and I desire to do so with grief and shame, that by my marriage I sinned against God, grieved his people, opened the mouth of his enemies, brought guilt upon my conscience, laid a stumbling block in the way of some, and encouraged others to do evil. My possessing thereby an excellent wife no more justifies me in breaking God's word, than I should be in taking possession of a sum of money by stealth or fraud. I might have had, and deserved to have, a persecutor, a scold, a busy-body, a canting hypocrite, a gossip, who might, have been my daily plague, and brought upon me a continual reproach.

I would, therefore, affectionately warn all God's unmarried people to beware of the snare, and to be assured that, though thereby they may gain the desire of their natural heart, they will certainly suffer chastisement as I have had to endure. We cannot sin without suffering; and though the chastisement may be long delayed, it will most surely come, and generally speaking in a way most cutting and wounding to our flesh.

I would therefore affectionately say to any of my spiritual readers who are entangled in this snare, do not shelter yourselves under me. It will be but adding sin to sin. But plead with the Lord his own promise. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.)

II. Another thing which I wish to confess and am sorry for is, the appearance in the *Standard* of an Obituary, February, 1842, from which it might appear that I, as one of the Editors of the *Standard*, wished to sanction and justify unscriptural marriages. Such was far from being the case; and, indeed, my pen was in my hand to strike out all that part, when the proof came before me; but it struck me that by so doing I should be "dressing up" the Obituary, instead of letting it appear as it was sent. It did not then occur to me that it might be considered a sanction to unscriptural marriages; but I now see clearly that it might be so used, and therefore I am sorry it ever appeared, especially as some have taken occasion to sin thereby.

III. I acknowledge that this year's Address was written too much in my own spirit. I do not retract its general drift, for I am sure there are amongst God's quickened family persons whose character and disposition I have more or less accurately traced out. But it has two leading faults. 1. It is too much written in my

own spirit 2. It should have been in places more qualified and guarded.

IV. In whatever instance, publicly or privately, by pen or tongue, I have said, written, or done, since these unhappy divisions arose, anything in my own spirit, or unbecoming the Gospel, I desire publicly to acknowledge my sorrow for, being well convinced of this, that it becomes those who profess the gospel of Jesus Christ, when accused rightfully to confess it humbly, when accused wrongfully to bear it patiently, and in all things to seek to know and to do the revealed will of God, and follow the example of the Lord Jesus.

In making these acknowledgments I have two things in view, —1, to relieve my own conscience; and, 2, to allay strife; I will therefore add no more, though an abundant field lies before me, lest I should say anything to mar my aim in making this public acknowledgment.

J. C. PHILPOT.

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### POETRY.

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Thou Spirit of grace, thy first drawings I trace,  
And praise and extol thy great wonders of grace,  
That I should e'er feel thy great power and free love  
To spread light in my soul and lead me above.

The law in its fulness 'twas thine to impress,  
The length and the breadth of its pure holiness;  
It brought me in guilty in thought, word, and deed,  
A sinner to perish, with nothing to plead.

Still true to thy purpose, sweet Fountain of grace,  
Determined to bring, by the light of thy face,  
A debtor to mercy, in cov'nant love blest,  
To find that in Jesus there is a sweet rest.

His power and his majesty, wisdom and might,  
Made known by thy love, were reveal'd to my sight;  
By thy holy anointing scales fell from my eyes,  
To see such great wonders made known from the skies.

How oft have I grieved and caused thee to depart,  
Through the base wanderings of my wicked heart;  
Yet still when thy light and thy love have been gone,  
I've sigh'd and I've mourn'd like a sparrow alone.

Though Satan, the world, and the flesh should all aim  
To drown thy free love and extinguish the flame;  
Thy standard erected will be my defence,  
Vanquish legions of foes and banish them hence.

When walking alone in the black and dark night,  
The lion has roar'd, when deprived of thy light;  
I trembled, expecting I should be his prey,  
Yet still thou'st stood by me; I knew when 'twas day.

Thy constant care over a sinner so base,  
I would tell to the whole election of grace;  
Thy faithful discharge in the cov'nant of love,  
Not seen in the dark will shine fully above.

# THE GOSPEL STANDARD.

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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THE LAW IN THE MIND AND THE LAW IN THE MEMBERS.—BY JOHN RUSK.

(Continued from page 295.)

4. It is good to wait upon the Lord *in all the means of his appointment*. This God's word clearly commands, and what God hath joined together let no man put asunder. You may use the following means:—Read the Scriptures and sound authors, hear ministers of the Spirit if you can find them, unite with experimental Christians, meditate on the word of God, sing God's praises, watch his hand in providence and grace, and call upon his blessed Majesty for all that you need. Now, we may go on in this way and appear to gain little ground. Nevertheless, we do well to wait, and, as it is God's way, "in due time we shall reap, if we faint not." This is "good;" hence David says, "I will wait on thy name; for it is good before thy saints." (Psalm lii. 9.)

5. It is good to *praise, thank, and bless the Lord for all his mercies, both in secret and before men*. This he requires, and we do well to attend to it,—I mean praising God with the lips, for this is all we can do, rather than not praise him at all. And while we are praising him with our lips, we shall often find the spring to rise, and our hearts to go out after the Lord. I have often found this a good way, and therefore would enforce it on my readers. God only can prepare the heart. Once as I was going to chapel, I

was enabled to call upon God very freely for myself and family; and while trying to think whether I had omitted anything, it suddenly came to me as a reproof, "and is there nothing to be thankful for?" I fell under it, and began to acknowledge the mercies of the Lord, and went on little by little, till I was very happy and comfortable indeed. I firmly believe that there is as much got by thanking the Lord for his mercies, as there is by prayer. Paul puts both together and says, "With supplication and thanksgiving let your requests be made known unto God." (Phil. iv. 6.)

O! this is a delightful work! but how seldom are our hearts in tune! "Honour the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. iii. 9, 10.) "Remember that thou magnify his work, which men behold."

Now all this is "doing good." Hence David tells us that "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High, to show forth thy loving kindness in the morning, and thy faithfulness every night." (Psalm xcii. 1, 2.)

6. It is doing good *to be engaged in the fight of faith*. There is much talk in our day about faith, but how few, comparatively, are engaged in this good fight! Say you, "What is the cause?" The cause is this. Their faith stands only in the letter of truth; but the faith of God's elect stands in the power of the Lord. Observe; a faith in the letter is only an assent and consent to truth, because it appears clear to our understandings. It has to do with the head, thoughts, and memory; but makes no application to the will, the affections, or the conscience. Now, the former faith never injures Satan, consequently there is no fight going on; but the latter does, and therefore the devil is against it. You may hold every truth essential to salvation in your head, and be damned after all; and so God's word says; "For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men who hold the truth in unrighteousness." (Rom. i. 18.)

But real faith, the faith of God's elect, differs greatly from all this, and therefore it is a faith that makes a man feel the power of the Scriptures with application. The description given, then, of man's heart by the Holy Ghost, the sinner feels and knows to be truth by his own experience, so that he groans under God's testimony respecting the fall of man, lays it to heart, trembles at the word, and dreads God's judgments, lest they should fall on his guilty head. He does not put far away the evil day, but brings distant things near; and his greatest concern is the salvation of his soul. Although these convictions may and do at times wear off, and he may feel benumbed, yet shortly after something will open the wound, and he will feel worse than ever. Hence the complaints of Paul: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24.) "We are altogether as an unclean thing," says the church by the prophet

Isaiah. "My sore ran in the night," cries Asaph. "I abhor myself," groans Job. "I am more brutish than any man," sighs Agur. "Fearfulness and trembling have taken hold of me, I am afraid of thy judgments," says David. This is the fight—striving against sin, and fearing its dominion.

But is God's account of man agreeable to all this? It is. Hence he says, "All flesh hath corrupted his way, and every imagination of man's heart is evil, only evil, and that continually." "Out of the heart proceed evil thoughts." Say you, "I have been many years in a profession of the gospel, and understand all the doctrines; but I feel nothing at all of this." The reason is, that you are a hypocrite; and so you will find it, if you die in that state.

Moreover, this same faith, for there is but "one," will in time lay hold of Jesus Christ and all the promises which are in him. Faith will purify the heart, work by love, and do no ill to his neighbour. It will put on the righteousness of Christ, and be attended with the Spirit's witness, and cry, Abba, Father. There will be joy and peace felt in the soul. We shall hold fast our election from everlasting, and fight hard to maintain these things in the face of all opposition. Such souls will not wriggle and twist. They are at a full point as to their being the chief of sinners, and being saved in Christ Jesus with an everlasting salvation; and they will contend earnestly for the faith once delivered to the saints. This is a good fight—a holy war, of which God approves. Are you engaged in it, reader?

7. *Practical godliness* is doing good. Say you "This is legal." It may appear so to you, if you are an antinomian; but not if you have this faith which I have been describing. "Well," says another, "I don't know but it is right to enforce the law as a believer's rule of life." I answer, "It is not right, neither am I about to do it. I would enforce the real power of the gospel, and that is practical."

"In vain men talk of living faith,  
When all their works exhibit death."

"Vain are your fancy's airy flights,  
If faith be cold and dead."

Does this agree with God's word? Truly it does. Hence James says, "Faith without works is dead."

But, then, in order to cut off the pharisee in a profession of the gospel we must draw lines; and to such I would say, "Your faith is in the letter of the word, and your works are dead works, such as thousands perform who never pretended to any religion at all." But the living faith of God's elect arises from a living principle implanted in his soul by the Holy Ghost. This man has the fear of God, in which is strong confidence; and he hates evil, departing continually from it. He has believed through grace, which teaches him to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world. This faith works by love, not in word only, but in deed and in truth. He feels a

union with some, and not with the world or hypocrites. This will lead him to act uprightly between man and man. It will follow him into all holes and corners, and he labours to "have a conscience void of offence towards God and man." Such a one is tender of God's honour, of bringing a disgrace on the cause, of opening the mouths of the ungodly. He therefore is continually crying to the Lord to keep him by his power, to hold him up that he may be safe. He pants after a holy life, saying with David, "O that my ways were directed to keep thy statutes!" Now, all this is doing good. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah. vi. 8.)

8. There is a gift with grace in the heart. *It is good to use this gift to the honour and glory of God*, and not to hide it in the earth, as the man did his one talent. This gift may be of prayer, conversation, preaching, or writing upon the Scriptures. So that it be done simply, with a single eye, out of love to Zion, and with no sinister views, it is good. Hence Paul says, "Let him that is taught in the word communicate to him that teacheth in all good things." "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee." (2 Tim. i. 6.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2.) Christ said to his disciples, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) "Ye are the light of the world." "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house."

9. Another good thing is, *subjection to the higher powers*. This is certainly very extensive; for although the apostle in his Epistle to the Romans, as well as in his Epistle to Titus, enforces subjection to kings, rulers, and principalities, yet I say it is more extensive, and so I shall prove.

1. Subjection is required to the gospel of Christ. It is not right to slight the preaching of the word, but vain glory and self-conceit. If it lie in our power we should constantly hear the word, for God has appointed it. "Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ." (2 Cor. ix. 13.)

2. Servants to masters. (1 Pet. ii. 18.)

3. Wives to husbands. (1 Pet. iii. 1.)

4. The younger to the elder. (1 Pet. v. 5.)

Now all these are the higher powers; the gospel over all, the master over his servants, the husband over the wife, the elder over the younger, parents over their children, the king over all his subjects; and it is good and doing good to be thus in subjection. Hence Paul says, "Let every soul be subject unto the higher powers,



for there is no power but of God; the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil." "Wilt thou then not be afraid of the power? Do that, which is good, and thou shalt have praise of the same." (Rom. xiii. 1. 3.)

10. To do good is *to be liberal to God's dear family*. If they are poor in circumstances and you have plenty, give liberally to them of money, goods, apparel, or food. If they are poor in soul, weak, feeble, and tottering, be liberal in trying to encourage and support them, speaking words of comfort to them, and praying for them. The strong are to bear the infirmities of the weak, and not to please themselves. If you have opportunity, speak to others to assist them if you should not be able. This shows a heart to do them good, as we read: "Ebed-melech went forth out of the king's house and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison." (Jer. xxxviii. 8—13.) Thus good may be done by speaking to others; and I know that where love is in the heart it will manifest itself in some way or other to the family of God. But if this be denied, then wherein do we manifest that we love in deed and in truth? Do we not manifest a selfish spirit, and love only in word and in tongue? Hence Paul says, "Do good unto all men, but especially to the household of faith;" "To do good and to communicate forget not, for with such sacrifices God is well pleased."

But in all this flesh and blood must not be consulted; for that says, "Charity begins at home; take care of yourself." But Paul tells us, "Let no man seek his own, but every man another's wealth."

III. I have to show from God's word and Christian experience, *the opposition made against doing good*.

This is particularly from within. Paul says, "Evil is present with me."

I am fully persuaded that all I shall write upon this point will be but a hint at the most, seeing the abominations of the human heart never can be described by any man living. God declares in his word that "every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5.) This is our

natural state, and grace does not alter this old man in the least; it only fights against it. You and I must be plagued with these evils, more or less, till death.

But as I must keep within some bounds, I shall confine myself to the ten things respecting doing good, and show the opposite principle of corruption, called *evil*, to each of the ten. May the Lord make it a blessing to my reader. If he is sorely tried with these evils, may he keep him from despair. I know by experience that such dreadful discoveries coming again and again after doing good, or when we would do good, staggers us much, particularly when we are young in the way.

1. It is good for a man to *patiently wait and quietly hope for the salvation of God*. How is it that he does not wait and hope? Is he not in union with Christ Jesus? Is he not a happy partaker of the Holy Ghost? Has he not the good treasure of grace within? Yes. Then how is it that he does not always feel this patiently waiting and quietly hoping for God's salvation? I answer, Because the exercise of grace is not in the man's own power, but wholly depends upon the sovereign power and operation of the Holy Ghost. Now, as there is a suspension for a time, Satan comes and works upon our corruptions; and stirring them up, he sets us to reason over the matter in hand; and as every way of salvation, whether spiritually or temporally, seems shut up, he suggests that God will altogether leave us. This throws us into confusion and a hurrying spirit, and stirs up the old nature to impatience and inquietude. We then fret and murmur, cavil, kick, and rebel.

You may see all this in Job, who was so eminent for the grace of patience. He fills a whole chapter with cursing his birthday. Job desired to do good, as you may see in his answer to his wife: "Shall we receive good at the hand of God, and shall we not receive evil?" But evil was present with him, and therefore he curses the day, boasts of his performances, and utters things which he did not understand. This was opposite to patiently waiting and quietly hoping for God's salvation.

You may see the same thing in Abraham. God promised him a son. He believed God, and it was counted to him for righteousness. Now, this was doing good. But why take his wife's advice and go in unto Hagar in order to bring the promise about? Evil was present with him, and therefore he used carnal means, being tired of waiting.

Now, unless the Holy Spirit keeps the grace of patience and quietness up in a powerful way, you and I shall feel that the delay of the promise, and the trial increasing more and more, will fetch up this evil, and it will be present with us. I find plenty of it to my sorrow. Solomon says, "He that hasteth with his feet sinneth," and we read, "He that believeth shall not make haste."

2. Not only in our youth is it *good to bear the yoke, but all our*

*journey through.* Say you, "Is not this contradicting Paul, who says, 'Be not entangled again with the yoke of bondage?'" It is not. Paul is enforcing nearness to the Lord, and then we do not need to be yoked. But it would be rank antinomianism to hold fast liberty and go on in sin. Now, seeing we are prone to backslide we need this yoke, and it is well for us that the Lord lays it on to bring us to our senses. Well, then, as though Paul should say, "I know I have done wrong—I have offended the Lord; for I feel the yoke, and not without cause, but I do not submit to it." Why? "Evil is present with me?" But "wherefore should a living man complain? a man for the punishment of his sins?" Has he not procured it all to himself? O yes, it is all true; but evil is present with him, and while this lasts he will kick and plunge like a wild bull in a net. Hear Jonah: "I do well to be angry even unto death." Micah was helped to bear this yoke; hence he says, "I will bear the indignation of the Lord, because I have sinned against him." (vii. 9.)

*(To be concluded in our next.)*

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#### A PASSAGE FROM THE EXPERIENCE OF AUGUSTINE, WHO DIED IN THE YEAR 430.

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"All my bones shall say, Lord, who is like unto thee, thou hast broken my bonds in sunder?" How thou brakest them I will relate, and all who worship thee, when they hear these things, shall bless the Lord.

Though now confirmed in my doctrinal views, my heart was yet uncleansed. I approved of the Saviour, but liked not his narrow way; and thou inspiredst me with a desire of going to Simplician, an aged, experienced Christian even from his youth, who seemed capable of instructing me in my present fluctuations. My desires no longer being inflamed with the hope of honour and money, I was displeased with the servitude of the world in which I lived; thy sweetness was now more agreeable in mine eyes. But another tie still detained me, in which I had permission indeed in a legal way, though exhorted to the higher and nobler practice of celibacy.

I went then to Simplician, the spiritual father of Bishop Ambrose himself, who loved him as his father. I explained to him my religious situation. When I was relating that I had read some Platonic books, (translated by Victorinus, a Roman rhetorician who had died a Christian,) he congratulated me on having met with that philosopher rather than any of the rest; because, while they are full of fallacy, in him intimations are given of God and of his word. Then, for my practical instruction, he gave me the narrative of the conversion of Victorinus, with whom he had been intimate at Rome. Thy grace was indeed admirable in that convert. He was a man of great learning, far advanced in life, well skilled in all liberal knowledge; he had read, criticised, and illustrated many philosophers; he had taught many illustrious senators, had been honoured by a statue erected in the Roman Forum as a

reward of his magisterial labours; and even to his old age was a worshipper of idols and a partaker of all the rites to which almost the whole Roman nobility at that time were addicted; moreover, he had many years defended the monstrous and absurd objects of worship to which the common people had been accustomed. But now he was not ashamed to become a child of thy Christ, an infant of thy Fountain, with his neck subjected to the yoke of humility, and his forehead subdued to the reproach of the cross. O Lord, thou who bowedst the heavens and camest down, who touchedst the mountains and they smoked, by what means didst thou insinuate thyself into his heart? He read, as Simplician told me, the Holy Scripture, and studiously investigated all Christian literature; and told my instructor, not openly, but in secrecy as to a friend, "Know that I am already a Christian." He answered, "I shall not believe it, nor rank you among Christians, till I see you in the church of Christ." But he, smiling, answered, "Do walls, then, make Christians?" This kind of dialogue was frequently repeated between them; for Victorinus feared to offend his friends, men of rank and dignity, and he dreaded the loss of reputation. But after that, by further studying of the word and by secret prayer, he had acquired more strength, and feared to be denied by Christ before the angels if he denied him before men, and felt himself condemned for being ashamed of Christian sacraments, though he had not been ashamed of demon-worship; he blushed at his false modesty, and suddenly said to Simplician, "Let us go to the church, I wish to be made a Christian." The venerable old saint, unable to contain his joy, went with him, when he was imbued with the first sacraments of instruction. Not long after, he gave in his name that he might have the benefit of Christian baptism. Rome was astonished, the church rejoiced; the proud saw, and were indignant, and gnashed with their teeth, and pined away; but the Lord his God was the Hope of thy servant, and he no longer regarded lying vanities. At length, when the season came on of professing his belief, which profession is usually delivered at Rome from a high place, in the sight of the faithful, in a certain form of words gotten by heart by those who are to partake of thy grace in baptism, an offer was made by the presbyters to Victorinus that he should repeat them more secretly, as was the custom for some who were likely to be disturbed through bashfulness; but he chose rather to profess his salvation in the sight of the multitude, for there was no salvation in rhetoric, and yet he had publicly professed it. When he mounted the pulpit to repeat, with a noise of congratulation, as many as knew him resounded his name—and who did not know him? Amidst the general joy, the sound, though checked with decent reverence, went around, "Victorinus, Victorinus!" They exulted at the sudden sight of him, and were as suddenly silent that they might hear him. He pronounced the form of words with an excellent confidence, and all wished to hold him in their bosom, and they actually did so in love and joy.

O good God! what is the cause that men more rejoice in the

salvation of a soul despaired of, than if it had always been in a state of security? For even thou, merciful Father, rejoicest more over one penitent, than over ninety and nine just persons, that need no repentance; and we hear with peculiar pleasure of the recovery of thy prodigal son. Now, what is the reason that the mind is more delighted with things recovered than with things never lost? Human life is full of such instances. Is this the law of human happiness? How high art thou in the highest, and how inscrutable in the deepest! Thou never recedest from us, and with reluctance we return to thee. Awake, O Lord, and do quicken and recall us, inflame and carry us along; burn, be sweet to our taste, and let us now love and run. The joy of Victorinus' conversion indeed was greater, because his influence and authority, it was hoped, might be useful to the salvation of many. For, far be it from thee, that in thy house there should be respect of persons, since thou rather hast chosen the weak things of the world to confound the strong, and base things of the world, yea, and things which are not, to bring to nought things that are. What a treasure had the heart and tongue of Victorinus been to Satan! Well did it become thy sons to exult, because our King had bound the strong man, and they saw his goods to be taken from him, and cleansed, and fitted for thy honour, and to every good work!

Hearing these things from Simplician, I was inflamed with a desire of imitation. But after he had informed me further, that Victorinus, on occasion of Julian's prohibitory law, had given up his professorship, I found an inclination to imitate him, bound as I was to the same calling, not by a foreign chain, but by my own iron will. The enemy held my will, thence formed my chain, and held me fast. From a perverse will was formed lust, from the indulgence of lust was formed habit, and habit unresisted became necessity. Of such links was my chain of slavery composed; and the new will, which was beginning in me to worship thee freely, and enjoy thee, my sole certain pleasure, was not yet strong enough to overcome the old one, hardened by custom. Thus two wills, the old and the new, the flesh and the spirit, contended within me, and between them tore my very soul. Thus did I understand by my own experience what I had read, that "the flesh lusteth against the spirit, and the spirit against the flesh." I, indeed, was actuated by both, but more by that which I approved than by that which I disapproved. I had now no just excuse; truth was certain to me, yet I was loth to serve thee, and was as afraid to be rid of my impediments as I ought to have been of contracting them. My meditations on thee were like the attempts of men desirous of waking but sinking again into sleep. I had not a heart to answer thee. "*Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*" "By-and-by"—"shortly"—"let me alone a little"—these were the answers of my heart. But "by-and-by" had no bounds, and "let me alone a little" went to a great length. In vain was I delighted with thy law in the inner man, when another law in my members warred against the law of my mind. "Wretched

man that I am ! who shall deliver me from the body of this death," but thy grace through Jesus Christ our Lord ?

My anxiety increasing, I daily groaned to thee, I frequented thy church as often as I had leisure from those employments under the weight of which I groaned. Alypius was with me during his vacation from the law, which was his practice, as rhetoric was mine. Our other friend, Nebridius, was gone to assist Verecundus at Milan in teaching grammar, who studiously avoided attendance upon the great, that he might command leisure to improve his mind. On a certain day, Politian, an African, one of our townsmen, came to visit me and Alypius. We sat down to converse, and upon the play-table which was before us he saw a book, opened it, and found it to be the Apostle Paul, to his great surprise ; for he supposed it to have been a book relating to my profession. He, though a soldier at court, was a devout person, and congratulated me on my taste. On my informing him how earnestly I studied those Epistles, he gave me an account of Antony the Egyptian monk, a character to that hour unknown to us ; he informed us also of a number of monasteries, of which we knew nothing. There was even a monastery at Milan, under the care of Ambrose, at that time, of which we had not heard. When he had given a narration also of two of his companions, who suddenly gave themselves up to God in the same way, and forsook the world, I felt myself confounded. About twelve years had now elapsed from the nineteenth year of my life, when I read Cicero's *Hortensius*, to this time, since I had begun to seek wisdom, and I was yet at a distance from joy. In the entrance on youth I had prayed for chastity, and had said, "Give me chastity and continence, but grant not my request immediately." For I was afraid lest thou shouldst quickly hear my prayer, and heal this distemper of concupiscence, which I wished rather to be fully gratified than extinguished. And I had gone on perversely in depraved superstition, with a heart at enmity against thy truth, and had deferred from day to day to devote myself to thee, under the pretence that I was uncertain where the truth lay. Now that it was certain, I was still a slave, and I hear of others, who have not studied ten or twelve years, as I have done, and who, notwithstanding, have given themselves up to God. Such were my thoughts. What pains did I not take to spur my reluctant spirit ! My arguments were spent, a silent trepidation remained, and I dreaded deliverance itself as death. "What is this," said I to Alypius, "which you have heard ? Illiterate men rise and seize heaven, while we, with all our learning, are rolling in the filth of sin." In the agitation of my spirit I retired into the garden belonging to the house, knowing how evil I was, but ignorant of the good thou hadst in store for me. Alypius followed me, and we sat remote from the house, and with vehement indignation I rebuked my sinful spirit, because it would not give itself up to God. I found I wanted a will. Still was I held, and thou, in secret, wast urgent upon me in severe mercy. Vanities of vanities, my old friends,

shook my vesture of flesh, and whispered, "Are we to part? and for ever?" The evil suggestions which I felt, may thy mercy avert from the soul of thy servant! "Canst thou live without us?" it was said, but with less and less power. "Canst not thou," on the other hand, it was suggested, "do what those and these have done, not in themselves, but in the strength of the Lord? Throw thyself on him, fear not, he will not suffer thee to fall. Turn a deaf ear to the suggestions of the flesh; they speak of pleasure, but not as the law of thy God." Such was my internal controversy. When deep meditation had collected all my misery into the view of my heart, a great storm arose, producing a large shower of tears. To give it vent, I rose up hastily from Alypius. The sound of my voice appeared pregnant with weeping, and he remained motionless in the same place. I prostrated myself under a fig-tree, and, with tears bursting out, I spake to this effect:—"How long, Lord, wilt thou be angry? For ever? Remember not my old iniquities." For I perceived myself entangled by them. "How long,—shall I say to-morrow? why should not this hour put an end to my slavery?" Thus I spake, and wept in the bitterness of my soul, when I heard a voice as from a neighbouring house of one repeating frequently, "Take up and read, take up and read." I paused, and began to think whether I ever had heard boys use such a speech in any play, and could recollect nothing like it. I then concluded that I was ordered from heaven to take up the book, and read the first sentence I cast mine eyes upon. I returned hastily to the place where Alypius was sitting, for there I had placed the book of St. Paul's Epistles. I seized it, opened, and read what first struck my eyes: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." I did not choose to read any thing more, nor had I occasion. Immediately at the end of this sentence, all my doubts vanished. I closed the book, and with a tranquil countenance gave it to Alypius. He begged to see what I had read, I showed him it, and he read still further. "Him that is weak in the faith receive ye;" which he applied to himself, as he told me. With a placid serenity and composure suitable to his character, in which he far excelled me, he joined with me in going to my mother, who now triumphed in the abundant answers given to her petitions. Thus didst thou turn her mourning into joy.—*Augustine's Confessions. Book viii. Abridged by Milner and Haweis.*

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### A SPARROW ALONE.

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My dear Friend,—Feeling my mind pensive and sad with a desire to communicate some of my feelings, I write to you. Various have been the exercises of my soul this day, but they have all led to make me groan as one wandering in the wilderness in a solitary way, finding no city to dwell in; "hungry and thirsty my soul fainteth within me."

I sensibly feel far off from home and rest. This day how my spirit has been wearied with this vain, this foolish heart, dragged about from one scene to another, till I am weary of my life! I wish I could but breathe my soul into the bosom of Jesus, for, whatever my foes and fears may suggest, he is still my Hope, my Peace, and my Rest.

It is nearly eighteen months since my soul has been groaning under sin, but now the discovery of it to me is of such a painful nature, that I have no pleasure in anything. I am like a sparrow alone upon the house-top. I must indeed declare, and often do before God, with honest lips, that I am the vilest wretch that ever breathed. I feel the misery of a sinner that has destroyed himself, without any aid or influence from God; therefore my damnation is just, though I do expect, yea, hope, that the Surety bore these sins when he bowed his head and gave up the ghost.

I believe but few of the Lord's family have been dealt with in the manner in which my poor, worthless soul has; for a remembrance of the kindness, the favours my soul has received increases my sorrows. You know I am not a common sinner, but an uncommon one; and the precious moments I have had in the enjoyment of pardoning love, when my soul could sing of a Father's love, and confess what a worthless, hell-deserving sinner I was—it is this that grieves me, for one would think such a soul would be a champion for truth and God's glory. But feeling a heart as vile as hell, as hard as a rock, as stubborn as an ass, makes me bow my head and smite upon my breast, crying, "God be merciful to me a sinner." I wonder, day by day, for what purpose such a poor, useless, unprofitable cumberer of the ground is spared. It does so mortify me, to be proving myself such a desperate wretch, that I am confident nothing but sovereign favours can encourage me in this dreary path. Sometimes I see no more beauty in a free salvation than in the bark of a dog, yea, it seems I have quite lost my way, for I am full of confusion, and say, "Lord, what a riddle is my soul!" I know not then whether I am in the broad road to hell, or in the narrow road to life, for, if I judge by my evidences, my end will be sorrow; but when a ray of light from the Lord beams through the shades of death just to show me this is the way of life, then I am made willing to be,

"The footstool low,  
On which his throne might rise."

Yea, I am glad the race is not to the swift, nor the battle to the strong, but that the lame shall take the prey.

I see, then, the Lord is determined to set me forth as a pattern of his long-forebearance, patience, and power. What is it that love cannot do! that when "having loved his own, which were in the world, he loved them unto the end," to bow my haughty head and make me willing, yea, glad to be saved by an act of mercy, though as worthless and hell-deserving as devils!

My dear friend, I believe that this is the way to the city where all our hopes and expectations are placed; and many that are



passing through time, with a hope of heaven, who will own they are not in this way, with a thank God for it, will find there is a way that seemeth right to a man, but the end thereof is eternal death.

We know at times this is the way which the Lord declareth; "I will allure her, and bring her into the wilderness, and speak comfortably unto her; and I will give her vineyards from hence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, as in the time of her coming up out of the land of Egypt." But such a way I feel my flesh more opposed to than ever. It would please me well if I could look back upon a consistent life, an upright walk, a smooth behaviour, and a respectable appearance. But, alas! alas! my secret sins, my secret slips and falls, my cursed tempers, my base behaviour towards the best, the kindest, the most tender of Fathers, has made me the vilest sinner out of hell—yea, I do not believe there ever will be such a black soul in hell, for none will enter heaven that have been abusers of a Father's love; and having had so many proofs of these favours, and lived as I have, makes me so worthless and so vile. I believe at times the grace and power of God will be magnified greater in my entrance into glory than in any other redeemed soul. O! I wish I were there, for it is the things to come I fear. But I must conclude. The poet says,—

"He'll lead them in fair Zion's ways,  
Though weary, weak, and faint;  
For, lo! they ne'er shall lose their God,  
Nor God e'er lose a saint."

That the Lord may bless us with his fear dwelling richly in us, and forsake us not when our strength faileth, is often the cry of a sinner.

J. M.

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### BLESSED IS THE MAN THAT TRUSTETH IN THE LORD.

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My dear Brother,—How my poor debased soul sings glory to a precious and altogether lovely Jesus! While my pen moves, tears of gratitude flow from my soul, and I sing, and mourn, and love, and pray for my dear brother.

I am a poor hell-deserving sinner, and sin abounds, yet grace does much more abound; so that the love of Jesus constrains me to write to you. I know not what may drop from my pen. If it prove savoury to your soul, how it will expand and glow with peace and love, and how sweetly will it return to the great Ocean of love!

When I received yours, its contents rejoiced my heart. We still are blessed with one spirit. We have one God and Saviour to rejoice in. I am sick of man, and find the very best but a thorn hedge to lean upon. What a state shall we find ourselves in if we lean our weight upon a thorn hedge! But what language can set forth a poor, tempted, tried, hell-deserving sinner, who is

favoured to lean all his weight on a precious Saviour? Who can set forth the rest, the quietness, and tranquillity of such a soul? What sweet work goes on in the heart while this constraining love flows sweetly! And it is such as causes neither fatigue nor weakness, but gives fresh strength every moment. It flows spontaneously and freely to poor vile, polluted man. It is sovereign, and of so healing a nature that it makes the soul so humble yet bold, that he talks with his Father, and says, "I am clean, just God, I am clean, through the blood of the Lamb," whilst streams of love flow to a dear and suffering Saviour.

In this way the poor, the blind, and the naked are so rich, and see the glorious righteousness of Jesus that so exactly fits their naked souls, that they can humbly boast of the glorious covering of Christ's righteousness. It is not a corrupt or presumptuous boasting. They are truly humble. Heaven cannot give a greater blessing, they think; nay, this blessing is heaven on earth.

After dinner to-day, I sat in my chair meditating, and pouring out my soul to a precious Jesus, when I felt such a love to you as caused my pen to move, and Jesus was my song, my hope, my all, and I a poor nothing, yea, worse than nothing. Here could I willingly live all my days, and here would I die, desiring no greater heaven than to sit loving, adoring, and blessing a precious Jesus! This will and must be the glory above. What think you, my brother? Will not Christ be your song? Consider, my brother, what a polluted state we are in now, what evil we are capable of committing in one minute, so that even my thoughts at this moment would damn my soul to all eternity! Now consider what sovereign grace must be, how independent of the creature, all on God's side! May we weep, my brother, over such love! Can you find anything to liken it to? "No," you will say; "it is God-like glory, that brings unspeakable bliss," while overcome with adoration and praise. What delicious fruit is here to taste! We in our present state could not live in its fulness; but the dear Lord will change our vile bodies like unto his glorious body, and then to know him as he is will be such a state as we cannot conceive. Then will be heard the voice of joy and gladness, the voice of the bridegroom and of the bride, and the voice of them that say, "Praise the Lord of Hosts!" If the string of praise in your poor soul be touched, then, too, below we will say, "Praise the Lord of Hosts!"

The means that the Lord makes use of to keep man's soul in exercise is, the warfare between the flesh and the Spirit; for neither is the cause of his sovereign love. That was in himself from eternity. Therefore when flesh works, his love does not alter; and if the blessed Spirit is pleased to shed abroad the love of God, the soul is not more loved; the love is but made manifest. Here my brother may begin to measure its heights and depths, but never can attain unto it.

The Lord keep you and me in that freedom of Spirit, and not bound under the fear of man, but be established in the love of God, which is free and unmerited. How often have I been bound

by reason of sin and unbelief! But if I watch, his love rises in himself; for when unbelief with all its filthy train spoils all my hopes as it regards the flesh, being very low and in a desponding way by reason of the inbeing of sin, so that my own righteousness is turned to my own sinfulness—and in this very place, the righteousness of God by faith in the dear and precious death and sufferings of the Lamb of God is at times so precious, that I weep and laugh, mourn and sing, am ashamed and rejoice; yet perhaps in a few hours am again in a deadly state.

I remain yours,

H. Y.

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### CAST DOWN, BUT NOT DESTROYED.

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Dear Friend and Brother,—This comes in covenant love to you, hoping it will find you well in both soul and body, having a good appetite for spiritual food, daily feeding upon the Bread of Life, which if a man eat thereof he shall live for ever. This Bread is Christ Jesus, and all his saving benefits, his grace, his love, and mercy. His grace is sovereign to reign over all our enemies; sin, death, devil, and hell, are all conquered enemies, through his blood shed upon the cross. His love is discriminating, in calling us from darkness to light, and from the power of Satan unto God; likewise from the world and the service of it, and also from sin, Satan, and the religion of the world; by quickening our poor souls, and giving us a feeling sense of our misery, and of our own emptiness of every good thing under the sun, and showing us that vanity is written upon all earthly good. Had not the Lord entered into judgment with us, we should have been in the service of the devil till this very day. Well may we say,

“O to grace how great a debtor!”

I should have written a few words to you before this time, had I not been in such a state as I have. I have been very poorly in body, and very dark in mind; so much so that I have doubted whether I ever had one spark of life or grace in my poor soul. This filled me with bondage, murmuring, fretting, and rebellion, so that I have doubted whether I was ever called by grace, much more to the work of the ministry. I feared at times that I should go out of my mind, and the enemy threw his fiery darts into my poor soul, so that I thought I should go distracted. But the greatest mystery was, that I had for the most part liberty just while I was speaking; but after I had done, such sinkings of soul came on, that it made me sigh and groan, and I was filled with evil surmisings and such misery in feeling, that I have hardly known how to bear up under it. But, blessed be God! I am better now, both in soul and body, for which I do desire to be thankful.

While I was musing on my path, my mind was led to look at the path of our dear Redeemer. What sufferings he past through for us

both in soul and body, to redeem our poor souls from eternal death! I traced him in his sufferings from the cradle to the cross.

First, in his temptations in the wilderness, where he was tempted by the devil forty days and nights. 1. He tempted him to presumption. 2. To self murder. 3. To idolatry. If this enemy of souls was permitted so to tempt the "green tree," "good God, defend the dry."

Next I viewed him in the garden, sweating as it were great drops of blood, crying out in his very soul in bitter agony, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." All this time the world hated him; and hypocrites in Zion persecuted him, calling him a devil, Beelzebub, and every evil name.

Next I viewed him on the cross, nailed through his hands and feet, crowned with thorns, mocked by the cruel Jews, who cried out, "If he be the Christ, let him come down from the cross, and we will believe him; he saved others, himself he cannot save." In the midst of all this his Father hid his face from him, till he cried out, "My God, my God, why hast thou forsaken me?" But before he expired he cried out, "It is finished." In this work of Christ, salvation for all God's elect is complete—nothing can be taken from it, nor can anything be added to it.

Next I saw the path that all God's people have travelled in, in all ages of the world, and so found that I was not out of the footsteps of the flock. Jeremiah said he was a man that 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." (Lam. iii. 1.) These things made him cry out, "My strength and my hope are perished from the Lord." Job was another that knew what it was to walk in these dark paths, when he cursed the day in which he was born. In this trial he said, "Let the day perish wherein I was born; let that day be darkness, let darkness and the shadow of death stain it. Why is light given to a man whose way is hid from the Lord, and whom God hath hedged in?" But after this Job says, "When he hath tried me I shall come forth as gold."

Next I was led to look at David, and to see how he walked in these dark paths. In Psalm lxix. David prays to the Lord, "Save me, O God, for the waters are come in unto my soul; I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying, my throat is dried, mine eyes fail while I wait for my God. Let not the waterfloods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." Thus we see as well as feel that the path to heaven is through much tribulation. The Lord says he will bring them through fire and through water out into a wealthy place; so that the end of all this will be the salvation of our poor never-dying souls.

Dear friend, I do know that you are not a stranger to this path. Paul says, "Cast down, but not destroyed; perplexed,

but not in despair;" ever sinking, and yet we swim, like a man drowning, yet just keeps his head above water. What can we poor helpless sinners do when temptations cross us? We have nought to look to but the blood of Jesus. This, friend, will be our path, more or less, as long as we remain in this wilderness world. The Lord says this is not our rest, it is polluted.

My love to all the friends who love our Lord Jesus Christ in truth. Grace, mercy, and peace be with thee. Thine to serve,

C——, September 23rd, 1846.

W. B.

### THAT I MAY KNOW HIM, AND THE FELLOWSHIP OF HIS SUFFERINGS.

My dear Brother,—The Lord is very good to me, who feel I am the vilest sinner on earth. On Saturday morning last I went for a walk in the Park. My mind became very solemn and weighed down, and I felt drawn away from everything of earth to seek after communion with my only Friend, who, though invisible, is always at hand. These words then suggested themselves: "My soul cleaveth to the dust;" and a ray of light discovered to me that my soul had been cleaving to the dust in many things and in various ways. A feeling of compunction followed this, with confession, and earnest prayer that the Lord would give me right views, right desires, right purposes, right feelings, spiritual faith, spiritual hope, spiritual love, spiritual zeal, spiritual humility, and spiritual devotion altogether, and that my words and ways might be guided and governed by himself to his own glory.

And now did the conviction overwhelm me, that Jesus Christ is the entire sum of the Bible, so that my whole soul cried out, "Blessed Jesus, thou art all, thou art all! My soul loves thee, O Lord, my soul loves thee!" And my whole heart came to a point, (which I so seldom arrive at,) and it was to this:

"Thou, only thou, to me be given,  
Of all thou hast in earth or heaven."

And as my heart wondered, I leaned upon the railing, and suddenly there was set before the eyes of my mind, as if just before me, my dear Lord and Master, Jesus; and I saw the strokes upon his back, as if my bodily eyes were gazing upon him, and the awful wretch with the knotted whip scourging him for me and all his redeemed. Turn which way I would, there was he. I thought my heart would have burst with grief, and joy, and love. My head was as it were water, and mine eyes a fountain of tears. I saw the drunkenness of Noah, the incest of Lot, the adultery, murder, and hypocrisy of David, the cursing, lying, and swearing of Peter, the uncleanness of the Corinthians, and all the dreadful sins of the whole elect world were upon him. I praised him in language I never before could think of, and which since then I cannot remember. I felt I was his,—my body his, my soul his, and all that belonged to me his also. I felt my weakness was his, my unbelief was his, my afflictions and sorrows were his, my dark-

ness was his, my hardness was his, my deliverances, my conquests, my joys, and my triumphs were his,—my wife and children, poverty, health, sickness, friends, foes, and all my cares, were his. These words too of Hart's were much on my mind :

"For all our sins we his may call,  
Since he sustain'd their weight."

And I felt I was as a piece of clay in his blessed hand, and he the heavenly Potter. I saw, too, and felt in my soul, that he was and is eternally mine, and all he hath is mine also. I never saw so much into the following words before: "For all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God."

In the midst of all these soul-ravishing manifestations, something would say, "Can it be true?" But the power of it then bore all before it. Nor since then have I been as I was before. These views and feelings have much loosened me from the things of time, and killed me to earthly pursuits. My soul goes back again and again to that matchless scene of love and woe, of which I caught a little glimpse in the Park. And, indeed, the view of his scourging followed me as I came home. Often and often when I kneel down it is present, only not so powerful as it was then. I wanted then to get a sight of the Lord on the cross, and to view his hands, and feet, and side, and the crown of thorns, and his head, but I could not. Yet I felt it was heaven to me to see him as I saw him. No outward view—do not mistake me. Here "the ploughers ploughed upon my back, they made long their furrows," entered into my over-charged heart as I stood gazing at his dear tortured back.

My dear brother, what a world of wonders will open to our view in the Person of our great Immanuel, when we shall see him as he is! I do believe this was a manifestation of the Spirit revealing Jesus to my mind and heart. O! let me but gaze on my suffering Lord—I care for nothing more on earth—the *thought* of him at this time dissolves my heart. I wanted then, and I still want, power to thank him. O my dear soul, he is so worthy! But he can, and will, and *does* exalt himself; yea he is greatly exalted. I have many times foolishly thought I should get tired of looking at one object for ever, but how certain did I feel then that the view of him would yield eternal pleasure!

I at first thought I would keep all this to myself, but it kept burning in my heart, so that I was obliged to talk of it, if I opened my mouth, both at the table to my family, and in the pulpit to my people. But the devil set at me for it, and told me I was like a child with a new plaything. But the murder of my dear Lord was no plaything, nor is the manifestation of it any plaything either; and God knows I did not play either in feeling or in telling; nor do I now in writing about it.

I wish you, my dear brother, a similar revelation, and then you will magnify none but Him.

August 10th, 1847.

J. S.

## STRENGTH MADE PERFECT IN WEAKNESS.

My dear Christian Friend,—I have thought much of you through hearing that you are about to undergo the operation of having a tumour taken out of your shoulder. I can feel for you, as I have undergone a similar operation.

But, my dear friend, you have the same God to go to as I have; and you, as well as myself, in times past, have found him a God of love; and as our very dear friend Mr. Gadsby said, "Now is your time to try him, poor child;" or as poor Mr. Fowler said, "If he is thy God he must answer his poor crying child."

You, as well as myself, have ever found him a God-hearing and a God-answering prayer. Though he may keep us long waiting for an answer, yet in his own time he will answer us. For both you and I have found him to be our God of love and our God of mercy, even to us, the vilest of the vile.

Well, my dear sister in Christ Jesus, may the dear Lord give you the same blessed light as he gave unworthy me when I went under the trial, if it be his blessed will. And now, as far as the dear Lord will permit me, I will tell you how he blessed me at that time. For three months before I had the tumour extracted, I was very much cast down, and the enemy of my soul told me that if I had it extracted I should die under the operation; I was such a fool as to believe him. At this time all was dark within and without, for my dear husband was very much cast down about it, and he tried all he could to keep me from it. But in the morning when I got up I felt a little light break into my soul, and I said to him, "I believe that the dear Lord will be with me this day." But poor thing, he was so cast down that he could say but little—only this, "The Lord be with you, and bless you once more." But O! how the devil did try me as I was going to the place of operation! He told me that I should die, and that he should have me at last. O! my dear friend, I have found him a great liar. He knew he could not have me, so he was permitted to try me.

Well, when I went into the room, one of the surgeons asked me if I would have my eyes covered. I said "Yes;" and O! never to be forgotten moment! When he put the instrument to my shoulder, the dear Lord was pleased to lead me to the garden of Gethsemane, and gave me a sight of his sufferings. I was so full of his love that I was almost lost to my pain, it was so sweet to my soul. And though the surgeons were alarmed at the loss of blood, yet I was happy in my soul. They were astonished to see me bear up under so sharp an operation, for I never moved or groaned but once, when they scraped my bone, and once when they cut one of the veins. O! my dear friend, it was a blessed time to my soul, never to be forgotten by me! But as soon as they had finished the operation the blessed sight was gone, and I could say with Mr. Hart—

"I to my own sad place return."

Though I had a little of the sweetness after, it did not last long. I have ever found him a faithful God; and you can put amen to this truth: "As thy days so shall thy strength be."

You have heard me say that it was the sweetest pleasure with me under it; and may the dear Lord give you a little of that wine and his blessed presence, so that it may be well with you.

The Lord be with you, is the prayer of

R. S.

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### I WILL SURELY DO THEE GOOD.

Dear Friend,—May the God of Abraham go before you and make a way through all difficulties, trials, temptations, darkness, deadness, unbelieving fears, and a deceitful heart. Truly a man's worst foes are those of his own house. At least I feel it so. May the Lord frustrate all the subtle devices of Satan, and cause his great goodness to pass before you in the way. May the still small voice of the blessed Spirit be sweetly felt in your soul. May you be indulged with daily renewings in the inward man, that you may be enabled in the fear of the Lord to go forth with that which you have seen, handled, and tasted of the word of life. May the Lord continue to shine on the work of his own hands, and give you repeated testimonies of his favour. Living heartfelt tokens for good make poor helpless, needy, leprous souls, who feel the plague of indwelling sin, say in truth with a broken heart and contrite spirit, "Salvation is of the Lord." May you again and again be favoured therewith, that under the precious anointings of the blessed Spirit you may be enabled to bring forth things new and old; yes, things of conflict and of comfort inwardly tasted and felt. And may the word be accompanied with divine power, that under the softening, sin-subduing, soul-humbling, and expanding influence of the blessed Spirit, you and your flock may enjoy something of the blessedness of sitting at the Master's feet (blessed resting place for a weary soul!) clothed and in your right minds. Then, under the sweet effects thereof, you will be enabled feelingly to beg to be with him, and to have his promise fulfilled in you according to his word; "Behold, I am with thee, and will keep thee in all places whither thou goest."

Ah! all is right enough when the Lord causes us sensibly and feelingly, as poor helpless worms, to fall into his blessed hands and feel his precious word in our hearts. We know then that the gold and the silver, the cattle and the earth, with the fulness thereof, and all that concerns us for time and eternity, are in the hands of the Lord. Thus, I trust, my soul has at times been helped with a little help, and that in times of great need.

"Kept," says Peter, "by the power of God, through faith unto salvation, ready to be revealed in the last times." O! to be kept from pride and dead sloth, those two formidable foes! Many times have I been attacked with them to my sorrow. I know of no cure for the bite of these beasts, but the free unmerited mercy and grace



of God through the Lord Jesus Christ, manifested to the soul in a way of sovereign love and rich mercy by the power of the blessed Spirit.

I think my soul can and does say, with Kent,

“Seek, my soul, a second healing,  
But in Jesus’ balmy blood.”

And feeling the sore of indwelling sin, I am necessitated, as the Lord is pleased to enable, to sue again, though oft in sighs and groans, for repeated earnest. Religion without felt power is nothing. Some men seem to speak of indwelling sin as if it were a small matter. But it is not so in the feelings of my soul. No; I trust I do know a little of what it is to be humbled before the Lord under a feeling sense of my own vileness, having sin in its various workings so felt that the publican’s prayer has been breathed out of the deep feelings of my heart. Nor is it a matter that has occurred but once. My soul has many times been obliged by necessity, and helped in that necessity, to say, “God be merciful to me a sinner.” Yes, the chief of sinners; as such I desire to subscribe myself, and say that the Lord hath heard the sighs of my needy soul in the day of distress, inwardly and outwardly, when there was none to help me. He hath spoken peace to my soul, and opened up a way for me when I could find no way at all. Thus has God demonstrated in my feelings and conscience that “salvation is of the Lord;” yes, and, I trust, bound up the testimony with his own precious truth, with a little felt power.

And, truly, I feel that I need a salvation that will hold my poor, weak, unstable soul fast amid all the sad changes that take place within and without. I need a religion to sustain me, a poor helpless worm, when the blast of the terrible one is as a storm. This religion gives me power then, like poor Jonah, to look again towards God’s holy temple, and in effectual fervent prayer to plead with the Lord as David did, when he said, “O keep my soul and deliver me: let me not be ashamed, for I trust in thee. Thou hast known my soul in adversities.” I feel that it must be Christ in me the Hope of glory, feelingly so.

A knowledge of things in the letter only, however good in its place, is not enough to make my soul humble, my heart contrite, my mind truly spiritual, and to enable me sensibly to acknowledge the great goodness of the Lord towards me, and constrain me still to lie at the footstool of mercy, suing for fresh incomings and manifestive tokens of divine power to my needy soul. For I find and feel that unless I am kept and inwardly renewed in my soul, I cannot, with a penitential feeling of heart, trace the long-suffering goodness and mercy of the Lord towards me in providence and grace. If I am left at all to my myself, my heart, like a deceitful bow, turns aside. I want communications of mercy and grace again and again—yes, all through life, with quickening, enlightening power, to enable me to read and meditate on the word of truth. Yea, I need power that brings the truth into my heart. O! when

this is the case, and its blessed effects are felt, then, though of sinners the chief, and of the household of faith the least, I think I have really and truly said unto the Lord, as Jacob did, "Thou saidst, I will surely do thee good." And I have in some measure prevailed, and my heart has sung with the psalmist at these times, "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth's sake."

I cannot forget these things, but still I want the blessed Spirit, by his softening, soul-humblng influence, to let me feel them again and again—feel them with a contrite broken heart, that so I may be kept, through divine operation, from being unmindful of the goodness and mercy of the Lord. Grace, mercy, and peace be with you, and all the living family of faith.

Bedworth, 1847.

A BRUISED REED.

### IF THE TRUMPET GIVE AN UNCERTAIN SOUND, WHO SHALL PREPARE HIMSELF FOR THE BATTLE?

My dear Brother, "whom I love in the truth,"—I write to ask you for the letter you promised me in your last. I have been long wishing for one from you. I want it full of good old divinity, and your own experience. I have given you a subject, now write a long letter.

My dear Christian brother, we live in strange times. We have a strange ministry. In most of our chapels the glorious gospel of the blessed God is perverted, and error is substituted for truth, to suit the carnal mind. My heart sickens at the thought while I write to you. The good old way is almost cast into oblivion. Man is set up to be his own saviour, or he must do three parts himself before the Spirit of God will help him. According to most of the preaching of the present day, we must change that beautiful passage of Scripture, (Zech. iv. 6, 7,) and say, "The power is of man, and not of God."

I wish we had a faithful, zealous servant of God in our neighbourhood, to lift up his voice like a trumpet against all such error. I know the gospel is preached in its purity at —. I thank God for it. The foundation of a pure gospel was laid there by you, and it continues to be preached there; and God owns and blesses it from time to time, in building up his elect in their most holy faith.

I am confident the Lord will ever own his truth, and the faithful publication of it; for he is a faithful and unchangeable God. And I desire to bless and praise his holy name, that through faith in his well beloved Son, and my glorious Redeemer, Advocate, Mediator, and Intercessor, I can call him my Father. I feel that I am his by being united to Jesus; for Christ and his members are one in heart, in aim, and in possession. They are to share together in his victories as well as his glories. It is a union. My soul adores the matchless love of God in Christ, that made me a partaker of free, sovereign, discriminating, and sin-subduing grace;

that found me out in my low estate, raised me from the depths of sin, and set me in "heavenly places in Christ Jesus." O the wonders of redeeming love! If I had my deserts, my place would be the lowest hell; but thanks to my glorious Daysman, even Jesus, who hath redeemed me from hell, I am waiting for, and looking unto the day of God, when the heavens shall be on fire.

I am most unworthy, but Christ is made my Husband, and in his righteousness I shall be complete for ever and ever.

I am, yours affectionately,

Oct. 19, 1846.

H. G.

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BY GRACE YE ARE SAVED.

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My dearly beloved Child, and sister in faith, which is of the operation of God the Holy Ghost, grace be with you, and peace be multiplied.

You have frequently expressed a wish for me to write to you, and I have as often been desirous of doing so, but have been prevented hitherto. When I think how highly you are favoured, in hearing the everlasting truths of the gospel so faithfully preached, what, I would ask, can a poor crawling worm like me be expected to add to the testimony of God's ministers? I am destined to walk for the most part under a cloud, and that very often one of great darkness. I can reiterate the oft-repeated theme, that salvation is all of grace, from first to last; for if it were not so, your poor crawling, sinful, and depraved father would have been in hell ere this. So depraved is human nature, (at least, I find mine to be so,) that I know not where or to what extent it would go, if it were not for God's grace. Well might the inspired Apostle say, "By the grace of God I am what I am."

While writing, my heart seems to burn with gratitude to a covenant God in Christ Jesus, for his love and mercy to such a worthless, depraved wretch, in snatching me as a brand from the burning, when he would have been just had he sent me to that place of everlasting punishment which my sins so richly merited.

O! to grace how great a debtor!

Yes; grace how sovereign, rich, free, and altogether unmerited, without money or price of any kind whatever, not even good works before or after regeneration! The apostle's words are to the point; "For his great love wherewith he loved us when we were dead in trespasses and sins, hath quickened us together with Christ." He sums up the whole with that glorious declaration, "By grace are ye saved." What a mercy, what an unspeakable blessing! "By grace are ye saved." The work is done. It is everlastingly secured in the Person, blood, and righteousness of our ever-glorious, ever-precious, and ever-living Head, Christ Jesus. "Though we believe not, yet he abideth faithful." "He hath sworn by himself that he will not lie unto Jacob." Here, you see, is a firm foundation for those who through grace have fled for refuge to lay hold on eternal life in the Hope set before them in the gospel. They have the

promise of the life that now is, that is, a life of faith in the Son of God, and sometimes a sweet visit, a blessed nearness of access, and a sweet realization of his precious love and blood made known to their souls, whereby they are enabled for a time to forget their sorrows and their miseries, and look forward to the life that is to come.

But you, like me, are often mourning an absent God. Our harps are often hung on the willows, and we in feeling get into an enemy's country. How often we say in the bitterness of our experience, "How can I sing the Lord's song in a strange land!"

I am convinced that a royal mandate will sometimes go forth, and that with power, into your soul, saying, "Arise, my love, my fair one, and come away; the winter is over and gone, the time of the singing of birds is come, and the voice of the turtle is heard in our land." He that cannot lie said, "I will see you again," and the effect will of necessity be, "your heart shall rejoice." The question was once asked, "How shall the children of the bridechamber rejoice if the bridegroom is absent?" that is, not seen with the eye of faith.

"Lord, increase our faith." While I say and mean "Lord, increase our faith," I would have you know that it is one of the precious gifts of heaven, and it is only by one means that it is to be got at; and that is in the furnace of affliction. Like every other new covenant blessing, it is of too valuable a nature to be lightly esteemed. Hence the many heart-searching cries and groans to God for faith, so as to remove the high and lofty mountains of sin and unbelief into the sea of a Saviour's precious blood, that we may be enabled to realize an interest therein, and rejoice with joy unspeakable and full of glory. But it is through much tribulation we must enter this blessed kingdom of grace here, that we may be fitted and prepared for a glorious and triumphant entrance into that eternal kingdom of glory above, where the wicked cease from troubling and the weary are for ever at rest. Then, however, we shall have done with a body of sin, death, and sorrow. God, even our God, will have wiped all tears from our eyes, and we shall, (O blessed thought!) we shall be ever with the Lord.

May God grant you and me, and all his family, a greater realization of these things for his name's sake. Amen and amen.

D——, Jan. 18, 1845.

O.

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#### REMARKS UPON "A CAUTION TO THE EDITORS AND READERS OF THE AUGUST NUMBER OF THE 'GOSPEL STANDARD.'"

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We have always endeavoured, since we have been engaged in the most difficult and responsible task of conducting the *Gospel Standard*, to avoid personalities, knowing their almost inevitable tendency to create strife.

We feel ourselves, therefore, placed in a very delicate and

difficult position by a pamphlet lately published and sent us by Mr. Tryon, entitled, "A Caution to the Editors and Readers of the *Gospel Standard* for August, 1847," in which strong reflections are made upon the ministry of Mr. Osbourn, of America.

As we gave a favourable review of his work, *The Lawful Captive*, and his name, since his arrival in this country, has frequently appeared on our wrapper, we feel obliged to take some notice of this "Caution."

A few extracts will show its general drift and object.

"For some time I have been uncomfortable respecting the ministry of Mr. Osbourn,—now in this country, and lately from America. Few men have attracted more notice, few have raised greater expectations; his statements respecting his own experience are peculiarly clear and decisive, if viewed separately—if brought together, they are strange confusion. When I first heard of his purpose to visit this country, a hope rose that he might be a man taught of God to go in and out among us, knowing no man after the flesh. I hoped that the Lord would be with him, and enable him to take forth the precious from the vile,—that power was upon him, and would be made manifest when he preached in our corrupt part of Zion. The most that I know of his history, and the opinion many have of him, is gathered from *The Standard*."

"Having a desire to hear Mr. Osbourn, on account of my hopes and prejudices in his favour, I took two opportunities of hearing him in the month of December, 1846. At this time there were a few unpleasant reports from some who I trust fear God, and who know what the gospel is; but there will always be a difference of opinion in some degree: the reports increased my desire to hear him. On the 17th of December last, he preached at Zoar Chapel, in London; his appearance raised my hopes, but his preaching dashed them. He talked about 'faith fetching blood out of a stone,' and made many strong statements about Christ the Living Stone; statements which were, I believe, quite true; but we had no account of the difference between true and false faith,—the trials of faith, or the way in which God, the Author of faith, upholds his people.

"I could gather nothing satisfactory respecting Mr. Osbourn that time; it was all at a distance. No living experience interpreted, but, I believe, there was no error preached. It would be a nice sermon for the congregation at Zoar; they might go home very easy, and cry, Peace, peace, for Mr. Osbourn's drift left the impression, that all who agreed with the doctrine he preached were children of God; he was calculated to build 'wood, hay, and stubble,' but not 'gold, silver, and precious stones.' The next time I heard him was on Tuesday evening, December 29th, at Stamford, where he preached in Mr. Philpot's pulpit, from Isaiah lvi. 8. At this time he was more manifest, and I never wish to be of one mind with him as he then preached,—his preaching disgusted me. During the course of his sermon, he quoted David's expression, 'When I said my foot slippeth, thy mercy, O Lord, held me up.' His comment was to this purpose:—'Come, David, no fibbing. No fibbing, David; there is no such thing as falling from grace.' If Mr. Osbourn despises such expressions, and chooses to speak as if there was no slipping which a child of God need fear beside slipping or falling from grace, there are others who know more of their own heart than he does, and who know that while a gracious man cannot fall from grace so as to perish, yet he can slip so foully as to break his bones and blemish himself in a manner he will never forget so long as he lives. When that text was quoted and such a comment put upon it, it sickened my heart."

"Messrs. Editors,—You have published a letter entitled, 'Feed my Lambs,' which appears to have been addressed to you; it is signed, 'S. E.;' who S. E. is, is unknown to me. There are some hard sayings in this letter for those to whom they apply. Will you ask S. E. whether Mr. Osbourn is not one of the guilty parties? My reason for asking the question is this: when in London a few days

back, there was a report that Mr. Osbourn had said, 'He would rather preach to drunkards than to people with doubts and fears.' As I read the letter of S. E., I came to the following:—'How easy it is for hard-hearted and self-sufficient men to taunt and even to mimic the poor, feeble-minded believer in his fears, approaching the mercy seat, yet fearing to take hold on a promise, lest he should presumptuously take what does not belong to him, and so he found a robber. But I fear they will not find it quite so easy when the Great Shepherd calls them to an account. It is much easier now to storm at the feeble-minded and thrust and drive them with, 'Away with your doubts and fears, they are only bugbears,' declaring they would sooner preach to a lot of drunkards than to such people.' S. E. very justly adds, 'These hard speeches against Christ's mystical body will not be lost sight of by Christ, nor shall the utterers of them go unpunished.' I do not know who the person or persons are to whom S. E. refers, so as to be sure Mr. Osbourn is one; but the expression 'bugbears' is, I believe, his, when speaking of doubts and fears. If so, he is a wolf with very little sheep's clothing to cover him. I see that you have advertised him for Zoar Chapel, London, this month,—anniversary sermon at Kensington also to be preached by him. He has come to England to eat the fat and clothe himself with the wool, while poor deceived people are pleased to pay him well for daubing them with untempered mortar; he could tell one tale before he came, and another tale after he found it would answer his purpose. 'What diversity!' If you refer to the March number of the *Gospel Standard*, 1845, you will find so this purpose:—

'Whereas, at other times, it affords me no comfort to be reviewing the ground I once trod, and when and where I enjoyed so much of the Lord. If I look back, or try to look back, on former days, the whole appears little more than a mere waking dream, a sad mistake, a Satanic cheat; for if these things had been real, and from God, it would not be with me as now it is. Not a single glimpse of hope, not one ray of spiritual light, not the least drop of divine comfort, nor the least encouragement can I draw from past favours, mercies, and blessings received from a covenant God; but all is empty, void, and waste, and I feel of all men the most miserable.'

"We should think that doubts and fears were more than 'bugbears' to Mr. Osbourn when he wrote the piece headed 'Diversity;' it is shameful for poor people to be spending their money for that which is not bread, through sending for Mr. Osbourn as a Gospel preacher because they see him repeatedly advertised in the *Gospel Standard*; he is worse than some who never left England to find a 'Patmos' in America. If great published experiences are generally like Mr. Osbourn's, when the real person comes to be looked at, we are indeed choked with chaff."

Upon receiving the work containing the above extracts, we thought it right to write the following letter to Mr. Osbourn.

Dear Sir,—There is a report in London and elsewhere, that you have used from the pulpit expressions of this nature: that "you would as soon preach to a lot of drunkards as to those who are always complaining of their doubts and fears;" that "doubts and fears are bugbears;" that "the best thing to do with doubts and fears, is to pack them off by the railway." I enclose a pamphlet in which the two former speeches are ascribed by report to you. Will you have the kindness to let me know if you have really used such or similar expressions; and if so, whether you think them in accordance with Scripture or your own published experience?

To this we have received the following answer:—

Dear Sir,—Grace and peace be with thee.

Your favour I received last evening. A prejudiced mind can easily turn sweet wine into vinegar, and justify himself in so doing. Believe me, sir, when I say that I might justly make David's words serve as a conclusive reply to the last part of your note, in reference to myself. See Psalm lvi. 5.

What I was in my judgment, in my religious feelings, in the general frame of my mind, in my walk and conversation, and in my ministry, at the time I wrote and published my life, I am now; and the same blessed Spirit that then taught me, dwelt in me, and comforted my soul, is now my Monitor, my Comforter, and Guide. I then said, and from a feeling sense of what I said, "All this was the

fruit of a pharisaical spirit, which spirit always engenders bondage and slavish fears, and is repugnant to the genius of the gospel." (The last paragraph on page 35 of the last Edition of *The Lawful Captive*.) This sentiment I yet hold, and the amount of it is simply this. The servile fears and doubts under which the saints of God are so frequently found, are not the production of the gospel; and hence to nurse and encourage them is imprisoning the soul, subverting the gospel of Christ, and dealing deceitfully in God's covenant: and more than this I have never once contended for in England, and less than this I hope never to yield to nor to be satisfied with.

As to the foolish and romantic expressions and speeches that I am charged with making, they are no more mine than they are the Apostle Paul's; nor would anyone that knew me think they were, but just those who are glad to catch hold of anything that would tend to defame my Christian and ministerial character. But it is of little or no use to rebut these things; for when God suffers carnal preachers and graceless professors to "draw out their sword, and to bend their bow, to cast down the poor and needy, and to slay such as are of upright conversation," they must do their work; and by the Lord it shall be sanctified to the good of him against whom the sword is drawn and the bow bent; and then, all the mischief done, the wrath and malice manifested, and the lies told, shall recoil upon their own head, and their violent dealing come down upon their own pate.

I am sorry to find so many professing people in England that are so much more ready to receive and credit false and groundless reports, than they are to hope better things of the person on whose head and reputation the vile reports fall. But "God is my refuge and strength, a very present help in trouble." He hath lighted the lamp, and set it floating, and will keep it floating notwithstanding the rage and jealousy of certain men burn hot against it.

I am, yours respectfully,

London, Aug. 27, 1847.

J. OSBOURN.

Not being fully satisfied with this letter, we addressed to Mr. Osbourn the following reply:—

My dear Sir,—You have doubtless carefully read the pamphlet which I forwarded to you, as well as the piece in the August number of the *Gospel Standard*, signed, S. E.; to which that pamphlet calls the attention of the Editors and readers. Now, my dear sir, are you fully prepared to give an unqualified denial to the statement that "you have called the doubts and fears which the exercised family of God are subject to 'bugbears;'" and can you say, that you never on any occasion since your arrival in England, have declared from the pulpit, that "you would sooner preach to a lot of drunkards, than to those who were always talking about their doubts and fears?" I must acknowledge that I do not consider your letter to me sufficiently clear on this point. You merely say in a general manner, "As to the foolish and romantic expressions and speeches that I am charged with making, they are no more mine than they are the Apostle Paul's, nor would any one that knew me think they were, but just those who are glad to catch hold of anything that would tend to defame my Christian and ministerial character." The question is, whether you have made use of such or similar expressions, for certainly they are neither scriptural nor justifiable.

As the Editors of the *Gospel Standard* are implicated in this matter, it will be necessary to make our correspondence public.

Sept. 13, 1847.

To this Mr. Osbourn has sent the following answer:—

Dear Sir,—Yours, dated 13th instant, came safe to hand; and, in reply, I can only say, that it is impossible for me to remember every term or phrase that may drop from my lips in the pulpits from time to time; but that unguarded and unwarrantable terms often fall from men in the pulpit must be acknowledged, and just as likely from me as from you or any other person; and hence, if it must needs be that I used such terms as I am charged with, it must go so; only I can say, that it was far from being wise in me to make use

of them, nor have I any more recollection of my using them than if they had never been uttered by me. I also know very well that they do not sound like my words, nor was I ever in the habit of using such harsh and crabbed words in the pulpit; therefore, admitting they were used by me, it must have been done under some vehement and undue excitement of mind, and may very justly be so viewed, without tacking to them, or to him that uttered them, such a vast amount of censure.

And as to the term *bugbear*, when applied to what makes part of our depravity, surely there is nothing so very inflammatory about it. As to the term *fibbing*, I deny it to be mine. I never saw nor heard the term till I saw it in the pamphlet you sent me; and the manner it is there used against me is to me shocking, and no more mine than Paul's. In reference to calling fears and doubts in believers *bugbears*, I think it is a term quite good enough for them, unless they were more friendly to the regenerate family of Christ. You surely cannot suppose that by the term *bugbear* I meant doubts and fears in the children of God were but mere spectres or phantoms. If I used the term *bugbear*, that meaning I never intended to tack to it, knowing that doubts and fears are too troublesome to the saints to be no more than mere phantoms; and yet I know very well that they are not the fruits and effects of the Gospel, but belong to old nature, as all my preachings and writings show. And as to what Mr. Tryon or anybody else says about my preaching and Christianity, it affects me no more than does the whistling of the wind. "Let them curse, but bless thou." (Psalm cix. 28.)

I know by the testimony of the Holy Spirit what the Lord hath done for my soul; and I have good reason to believe that he will take care of me through life, and in the midst of all the storms here below he will sustain me, and keep me in his fear and truth. The Lord hath won my heart with his love, and already bathed my soul in heaven, and sweet refreshment he still affords me at times; but at other times I have fierce conflicts within with sin and foul corruption, and old Apollyon, and the world; but with me the struggle will soon be over.

God bless you.

Bath, Sept. 15th, 1847.

JAMES OSBOURN.

It will be seen from this letter that Mr. Osbourn does not actually deny having made use of the objectionable expressions mentioned in our first letter; but we could wish that he had expressed his unqualified disapprobation of them. He merely speaks of them as "harsh and crabbed words," and if used by him, as "done under some vehement and undue excitement of mind." Now this is not our objection to them. Their being "harsh and crabbed" is not their fault, or if it were, of very minor importance, being a mere matter of style. It is their meaning and drift which we think so highly objectionable; and we think so upon two accounts: 1, such expressions are calculated to foster that dead, presumptuous assurance which is so rife in the Calvinistic churches; and 2, to wound and distress many of God's living, exercised family. But we think it the fairest way to Mr. Osbourn not to condemn him for what might have dropped from him in a moment of undue excitement, but to show his real opinion about doubts and fears. And this we think we shall best do by quoting some extracts from a sermon of his, preached at Zoar, and published in the *Zoar Pulpit*. These we have numbered, and in several places put into Italics, for the sake of easier reference.

1. "Slavish fears and dismal doubts are often found to dwell in the same breast where divine grace dwells; but still it makes no part of the new man, but of the old, for a true saint of God is quite complex in this character, and hence there



is the new man and the old, 'and these are contrary the one to the other.' Yes, beloved, so contrary are these two men, that they never can agree though they dwell together in the same tenement. They are at strife all the year round. The great and principal discordant string between them, however, is—one says 'I will trust and not be afraid,' &c.—and the other (fool like) says, 'I must mistrust, and doubt, and fear, or else I cannot be a Christian.' Here lies the contest. This is the seat of war, and yet but few Christians can or do see it or know it."

2. "Yes, we must and we will conclude, that the passage now quoted from the 130th Psalm, together with parallel texts which might be produced, when applied by Jehovah the Spirit, is quite a sufficient grant for a poor self-condemned and self-despairing sinner to hope; yes, and more than to hope, even to believe that he is interested in the blood of the cross; and this is much more honourable to God, more creditable to the believer, more compatible with the gospel, and a thousand per cent more galling to the father of lies, than indulging in doubts and fears. But we read in the Scriptures of truth of the city of Zoar being near to flee unto, (Gen. xix. 20;) and it seems to me that some people make a Zoar of doubts and fears, and consider it a city near to flee unto. To take shelter in this mystical Zoar for the purpose of avoiding 'daring presumption' is the talk of the day among some religionists. But this, even to make the best of it, is running into one error in order to shun another; and to resort to doubts and fears, to shun 'faith in God,' and a holy confidence in his word of promise, is worse than the sin of Sodom; yea, verily, it is a gross libel on the Holy Scriptures.

"We readily admit that the children of God are often overrun with these servile doubts and fears: but to indulge in them, and to encourage them, and to conclude that they are the production of divine grace, and congenial with the spirit of the gospel of Christ, is not admissible by the true church of the living God."

3. "Some people seem to talk as if the Scriptures of truth, and all the light, power, comfort, and benefit of them, were just at their own option. But it is not so, brethren, as ye know and are persuaded. But still you are not to indulge yourselves in those groundless fears and doubts which some of the saints of God appear to make a hobbyhorse of. You, beloved, in all your straits, and embarrassments, and conflicts of mind, and inward disquietude, and gloomy darkness, I say you, under all these things, are to hope in God rather than to think you do right because you fear and doubt. Christ said to Peter, "O, thou of little faith, wherefore dost thou doubt?" Hoping in the mercy of a covenant God is acting more like a Christian than that of doubting of his goodness and compassion toward a poor, burdened, and sin-sick soul. *But you will say, 'I cannot help it.' Well, then, I suppose that what you cannot cure you must endure. But we proceed.*"

4. "Yes, surely he may; for he may go to court, and see the king, shake hands with him, and kiss him; but not as Judas did. These are Christian acts, and far more to God's glory than falling to doubting and fearing, which is dishonouring to God, disparaging to the gospel, and gratifying to the devil."

5. "Every saint in the world has a right to argue like this. And thus I cannot but show my disapprobation of indulging in those gloomy doubts that are disgraceful to the everlasting gospel of Christ. It is such a serious wrong, and is attended with so many bad consequences, that we, my brethren, ought to pray against them very earnestly, and to beg of God to give us faith and confidence in him and his word, that thereby we may walk worthy of him, seeing he hath called us to his kingdom and glory. But slavish fears and doubts are not conducive to worthy walking with God, nor yet to the health of the soul."

6. "We have a right to come to him, as poor guilty sinners, and say, 'My Beloved is mine, and I am his.' He who does not do this, lives beneath his

privileges, if the Bible is true; and the Bible is true—*ergo*, he lives beneath his privileges. Many of God's people, I know, are in this state; and *I attribute much of it to a gospel preached under a cloud*. As true as I breathe, if there was a general development of the gospel by the Lord's servants, it would help poor souls that are plunged in this sad dilemma by the devil."

7. "Yes; he comes into his garden, eats his pleasant fruits, and takes cognisance of all that is there; and he finds abundance to please him, too. What does not please him, then? Why, doubts and fears do not—that you may take for a certainty. They are found among those fruits that are dishonouring and reproachful to God; so *we will put our negative on them*. God will never approve doubting and fearing. He will call you a fool for it. 'Surely he will not talk so,' say you. He did once; 'O fools, and slow of heart to believe all that the prophets have spoken!' (Luke xxiv. 25.) You think, perhaps, that because your faith is small you may doubt. What business have you to doubt on that account? If you have but little faith, that little faith secures the salvation of your soul; therefore, take hold of Christ as your Saviour and your God. It is true that this cannot be done without the interference of the Holy Spirit. But, then, will not our heavenly Father give the Spirit to them that ask him? Beloved, laying hold on eternal life by faith is a noble act, and it looks just like Christianity, and I believe it is all that; and if it is not, I must for ever despair of going to heaven."

As the tenor of the above extracts corresponds so closely with Mr. Osbourn's first letter to us, we cannot but think that we have his real and matured opinions fairly and impartially represented in them; and that, therefore, we may rely upon them as expressive of his real sentiments, much more than upon flying rumours, which may or may not be true.

We think, then, that we may safely assume the above extracts (which we may, by the way, observe are of some length, and mutually tally with each other) to be a correct representation of Mr. Osbourn's sentiments upon the doubts and fears to which God's children are subject.

Now, can we approve of such sentiments, or of the manner in which they are expressed? We must say at once, "Decidedly not;" and to speak our mind with all candour, we must say that we have not the slightest hesitation in condemning the drift of the above extracts, as well as the flippant tone in several expressions marked in Italics. But, besides this light and flippant tone, we object to the general drift of the above extracts on two grounds.

1. They assume that many of God's children encourage doubts and fears, "make a Zoar of them," and think they cannot be Christians without them. Now this we believe to be quite erroneous; that graceless professors may do so is very probable, but we cannot believe that any really exercised souls encourage or "make a hobbyhorse" of doubts and fears. They are their grief and torment, not their boast or refuge. Mr. Osbourn by not showing the difference between graceless professors, who rest on doubts because they have no faith, and the exercised children of God, who feel and mourn over their unbelief *because* they have faith, has confounded things that widely differ, and adopted a strain to our mind very objectionable.

2. Our second objection to the drift of the above extracts is, that they tacitly imply a power in the creature to believe, and therefore substitute letter faith for divine faith. It is true that this is denied in the extracts 3 and 7; but look at the following expressions (5): "Every saint in the world has a right to argue thus." (6) "We have a right to come to him as poor guilty sinners, and say 'My beloved is mine and I am his.' He who does not do this lives beneath his privileges." "Take hold of Christ as your Saviour and your God." (4) "He may go to court and see the king, and shake hands with him, and kiss him." The general drift of all these expressions is to encourage a letter faith, and what is called "taking God at his word."

We might well ask Mr. Osbourn why he did not do all this when first convinced of sin, and after his long backsliding, when he first went to America? Could he then "go to court and kiss the king?" or, because he was a poor guilty sinner, could he come to Christ and say, "My beloved is mine, and I am his?" And what would he have thought of a minister who told him "he had a right to argue thus?" and that the cause of his doubts and fears was because "the gospel was preached under a cloud?"

We freely acknowledge that we have been disappointed in Mr. Osbourn. Though, from reading some of his later works, we did not expect from him so much as we should have anticipated had we read only his *Lawful Captive*; yet we confess we did hope to find in him, not only more power and savour, but a sounder line of truth. We expected that he would have been more separating and discriminating, more experimental, and borne more marks of being tried and exercised in his own soul. Instead of that, we are sorry to say, the drift of his preaching has been to encourage too much a notional letter faith, and to strengthen the hands of those ministers who shoot their arrows against God's exercised family.

But if we condemn Mr. Osbourn's drift, are we not bound in strict justice to make some remarks upon the spirit that breathes through Mr. Tryon's work? Is *that* the spirit of the gospel? Is he warranted from one expression imputed to Mr. Osbourn, viz. that of calling doubts and fears "bugbears," to cut him off as a "wolf"? Is this a part of the wisdom that cometh from above, which is "first pure, then peaceable, gentle, and easy to be intreated; full of mercy and of good fruits; without partiality, and without hypocrisy?" Does it agree with that love which "believeth all things, hopeth all things?" And what right has he to say that Mr. O. "has come to England to eat the fat and clothe himself with the wool, while poor deceived people are pleased to pay him well for daubing them with untempered mortar?" Is it agreeable to the spirit of the gospel thus recklessly to stab the character and ministry of Mr. Osbourn? Should he not have clear, decided facts, and certain proofs, before he imputes to him such hypocrisy?

Mr. Osbourn's experience is before the churches, and one confessedly of no common character; we should think it, therefore,

more becoming one who professes to fear God, if there be things in Mr. Osbourn which he thinks inconsistent with truth, to write to him and obtain some explanation, or at least patiently wait what time may manifest, instead of hastily cutting him off as a deceiver.

“Against an elder receive not an accusation but before two or three witnesses.” (1 Tim. v. 19.) “Touch not mine anointed, and do my prophets no harm.” (Psalm cv. 15.) “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” (Matt. vii. 1—3.) “Who art thou that judgest another man’s servant? to his own master he standeth or falleth.” (Rom. xiv. 4.) “Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?” (James iv. 11, 12.)

These scriptures cannot be broken; and we would wish Mr. Tryon seriously to consider whether the spirit he manifests is not in direct contradiction to them.

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#### GLEANINGS.

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I see more and more the need of deep and heart-searching preaching in these days, for we swarm with professors. But what are they? They know not what they hear in general, nor in what they believe. The fan, therefore, must come, and will come, to purge the floor.—*Huntington*.

By the death of Christ we are greatly stirred up, both to a caution against, and a detestation of, sin; for that must needs be deadly which could be healed in no other way than by the death of Christ. Who, therefore, seriously considering that his sins could be no other ways expiated than by the death of the Son of God himself, would not tremble to tread as it were this precious blood under foot by daily sinning?—*Davenant*.

Can we be exalted in the righteousness of a creature? Would God the Father accept, and command us to trust in, the atonement of a finite being? By the same rule, we might, with the impudent Papists, trust in the supposed merits of the Virgin Mary, or of St. any body else. And by the same rule, we might descend a step lower, and with the still more impudent Pelagians, trust in our own supposed merits, and burn incense to the withered arm of our own blasted free-will. In short, there is no end to the horrible impieties which flow from trampling the divinity and the righteousness of Christ under foot.—*Toplady*.

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ERRATUM.—In our last Number, p. 309, third line of third paragraph, for “conscience” read “spiritually mindedness.”

# THE GOSPEL STANDARD.

OR

## FEEBLE CHRISTIAN'S SUPPORT.

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

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

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

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

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No. 144. DECEMBER, 1847. VOL. XIII.

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NOTES OF A SERMON BY THE LATE W. GADSBY.  
PREACHED AT A VILLAGE NEAR ELY.

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“There remaineth therefore a rest to the people of God.” (Heb. iv. 9.)

The whole human race is comprised in two descriptions of people: the people of God's election, and the people of God's curse, against whom he hath indignation for ever. A solemn line of demarcation is made between these two classes by God himself, and it is as impossible for a soul to pass this line as it is for God to cease to exist.

The first thing which the child of God is brought to feel, is as contrary to “rest” as hell is to heaven. But the hypocrite may, and does, walk and live in error and sin, until he sink into a horrible damnation. The poor child of God may be toiling, tugging, and roaring under horrors and terrors, fears and sorrows of mind and of heart, yet God will preserve him through all these toils of affliction, losses, crosses, and sorrows, until he brings him to feel and believe he has not had one affliction too long, one burden too heavy, one conflict too sharp. His God will overrule them to his eternal rest, and he shall be forced to cry out, “Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.” (Psalm xxiii. 6.) Thus is sin destroyed, the law of God honoured, justice satisfied, and God glorified in their everlasting salvation, and they are brought to see there remaineth a rest for the people of God.

If there is a self-sufficient hypocrite here to-night, may God the

Holy Ghost send him home as damned in his feelings as a soul can feel; and if God the Spirit shall heal up the breach of a poor child of God, I shall be gratified.

I. I shall endeavour to show, *that God has a special property in his people*; they are formed for himself, and they shall show forth his praise.

II. *What is intended by this rest*; and that whatever changes or vicissitudes they pass through, whatever losses they are called to sustain, whatever projects they form and God blasts, whatever prospects are cut up, nevertheless, *there remaineth a rest for God's people*.

I. God's people are not claimed or chosen for any excellency in them; O no! for when he speaks of them, he compares them to beasts of the field, dragons of the wilderness, and owls of the desert, saying, "The beast of the field shall honour 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." (Isa. xliii. 20.) What a wonder it is God did not choose better characters to people heaven with! We all know that a common workman, with good materials, can make a good job; but if he has rough materials he cannot get on at all. But our God picks some of the most knotty, crabbed, and rough pieces of timber to make him a house; and yet what a beautiful house it is, as seen by the beloved disciple John in Patmos! If Jehovah compares the church to inanimate creation, then he speaks of her as a desert, or a wilderness, wherein we behold nothing that is comely, beautiful, or entertaining; yet God loves her. If we look into the New Testament, also, the Holy Ghost by Paul hath set forth the fallen state of man's soul when writing to the Corinthian church; "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 9—11.) The apostle further, to set aside all boasting, when speaking of some "whose end is destruction, whose god is their belly, and who mind earthly things," says, "Are we better than they? No, in no wise; for God hath concluded all under sin." I do believe God never takes grown-up persons, but he will make them feel that they deserve to be damned as much and as deep as the devils and damned spirits who are now in hell. It is now nearly fifty years since God first begun to cut at me, and he has not done yet; and I can heartily say, Amen, to the blazing of the chips he thus cuts off me, for,

**"Bastards may escape the rod,  
Sunk in sensual, vain delight;  
But the true born child of God  
Must not, would not, if he might."**

We shrink from the rod, but our heavenly Father keeps on cutting still, and will, until we are led to thank him for it.

I shall now notice that each divine Person in the Godhead has an interest in the church.

God the Father has a special property in them, for they engaged his eternal mind before time. To make an everlasting settlement for the church with and in Christ, and to confirm this settlement, he gave her grace in Christ, who betrothed her: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (Ephesians i. 3, 4.) Therefore she cannot perish, God the Father having made provision for her eternal safety and security before the fall. He foresaw the fall of man; and by this covenant determined that millions should be redeemed to eternal life.

Therefore, when God begins a work upon the heart of a sinner, he sends a dart into his soul, and brings him to Christ, in whom having made ample provision, Jesus the Son of God manifests that he too has a special property in him. He betrothed her unto himself as we take our wives? for better, for worse? O no! he took her all for the worse. He knew she would have no better about her. But he presents her unblameable and unreprieveable in love. Now, have you not often wondered how Jesus Christ should fall in love with you, when you can see so many prettier than you that he might have chosen? But Jehovah looked not at you in the Adam fall, but as Paul writes, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water and the word." (Eph. v. 25, 26.) Having thus betrothed her unto himself, Jesus Christ took our nature into union with Deity, in order to follow her into and through all the vile places she got into, and to bring her out, and present her before his Father without spot or wrinkle, thereby surrounding her with everlasting arms and walls of flame.

Now, there is a great outcry of, "The Church is in danger." *Not so with this church*, for she is built upon the Rock of Ages, and is in no danger, for the gates of hell shall not prevail against her. Likewise she is both perfect and pure in Christ her Husband. Which church our dear Lord represented in a figure to his servant Peter, who "fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." (Acts x. 10—16.) Therefore, this church (or *wife*) is sanctified by God the Father, and preserved in Christ

Jesus—*there is her eternal safety*; and called in time by God the Holy Ghost—*there is her cleansing*. Now mind. This vessel was let down from heaven *three times*, (to show the equal love of God, the Father, Son, and Holy Ghost,) with all these creatures in it; yet none flew out, none crept out, none ran out, none jumped out, and none got in; all to give the greatest proof of God's eternal election in the choice, love, preservation, and glorification of his bride; for they were wrapt up in it as the special property of Jesus Christ her Husband.

God the Holy Ghost has an equally peculiar property in this church, which is sweetly set forth in the hymn just now sung; that the sheep ran

“As far from God as sheep can run;”

but they never shall rove

“Beyond the limits of his love;  
Fenced with eternal shalls and wills,  
Firm as the everlasting hills.”

How solemn and awful it is to think they could not and would not turn to God, although hell flamed in their faces, and they could see the horrors of the damned, and hear the bellowing of lost souls! yet they could not and would not turn to God. Yet some ministers have declared, that if the damned in hell could hear the glad tidings of the gospel, and were permitted, how gladly would they embrace it! How awful such declarations are! Why, if even they could hear of a Saviour, but had no spiritual hunger or thirst for Christ and his salvation, they could not love God; and if even they could come out of hell upon earth, it would only be *to be damned again*.

We have many meetings in Manchester. There was one held some time since by a party of infidels. Two persons hearing thereof agreed to go and hear the speeches; when a man got up, and said, “Who is the greatest man, Jesus Christ or Robert Owen?” He paused, and then replied, “Why, Jesus Christ is dead and buried, and we know not what has become of him; but Robert Owen is here: therefore Robert Owen must be the greatest and the best man.” This, under God, was the means of conviction to the two strangers. Soon after, they came to sit under my ministry, when God, having thoughts of love to them, led me to speak pointedly on the subject of infidelity; and pointing towards the place where the men were sitting, I said, “That’s the man, and that’s the man,” when both the men nearly swooned away. After a while they visited my chapel again, and God the Holy Ghost led me to speak again to their hearts, and they fainted quite away, and were carried into the vestry. Afterwards they came and related the whole of the matter to me in the vestry.

Moreover, the Holy Ghost manifested his special property in and towards the thief on the cross, by giving him new life and a spirit of prayer. Also by sending Paul and Silas to preach at Philippi, where they were called before the magistrates, who sentenced them to be put into prison. And when led there, the



gaoler said, he had no notion of the justices sending these fanatics to him, for he was troubled enough with common offenders. "Well," said he, "I will add to their sorrows;" and he fulfilled it, too, by scourging their backs, and then thrusting them into the inner prison, and making their feet fast in the stocks. But God sent an earthquake, both in the prison and into the heart of the gaoler. Also by sending the law of God home with divine power into his conscience, so that he would fain have stabbed himself to the heart, but God kept him back, and brought his soul to cry, "Sirs, what must I do to be saved?" When Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

But some in our day say we need no law work on the conscience now. Then Paul was a fool, I say; for he declared, "I was alive without the law once, but when the commandment came, sin revived, and I died."

Further, the Holy Ghost manifested his special love to, and property in Mary Magdalene. She was a wretch indeed, but not too vile for Jesus Christ to visit her and cast out of her seven devils.

Perhaps there may be some here to-night, saying, "It is not so bad with me, for I had pious parents, received a pious education too, and I do not feel so vile; yes; and I can pray in public as often as I am called upon." And so you may, and be the greatest hypocrite upon earth too. Do not think you are the character intended by God the Holy Ghost in this text. But it is the soul who is under the teaching of God the Holy Spirit; when he lifts up that poor worm, when the burden of guilt and sin is removed, under which he groans, being burthened, he blesses him with the application of the precious blood of Christ. And O! what special pains he takes to draw these souls, and to anoint their eyes with eye-salve too! Then after a while he plunges them into fires, to burn up all their plans. Then again, he leaves them for a while, like farmers to dress up and trim their stacks so neat and pretty, and then soon the Holy Ghost burns them down. Many here present know there is generally a deal of vermin in corn; and O! what a croaking and groaning there is heard within, while the fire rages! for our God declares his fire is in Zion and his furnace in Jerusalem. Afterwards, when the ashes are blown off, then the fine gold appears; then the soul feels his interest in God, and God shows and owns his interest in him.

But there are two characters I must notice.

Some here may say, I believe in election, but live in all manner of uncleanness. I tell you that you are almost like devils, for they have knowledge and arrogance—and like them, you are fitting for eternal damnation.

The other class, not so bold or manifest, had a fine conversion, though not very deep. "I went to hear a minister who offered Christ, and I accepted him." Poor sinner! the devil has been drugging you with his infernal opium. You may pretend to know God, and at the last die a fool.

But, there may be some poor child of God here to-night, saying, "There is no hope for me, then; for I can no more believe than I can make a world. I would read the word and would pray to God, but cannot, for I am like a distracted man." Why, if you could believe when you please, how would the Bible be true, that faith is the gift of God? Nevertheless, he will bring that soul again amidst it all to believe in Jesus Christ.

II. Rest, what is it? "We that believe do enter into rest." There is a sweet calmness imparted, distinct from false peace, even a rest in that soul—yes, a believing in that heart. What from? By faith, from the damning consequences of sin, and the torturings of sin too, and the springing up of old sins. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14.)

Further, it is a solemn rest from law curses and law claims too; for Christ thy Surety hath magnified the law and made it honourable. I will endeavour to illustrate this by a simile. Now, suppose a man was greatly in debt; and hearing and fearing there is a warrant out and the bailiffs are after him, he, poor man, will not and dare not go out of his house, but keeps all the doors locked, and peeps out of the keyhole and corners of the windows, and sees the men watching at every corner. Poor man, he goes to bed, but fears to go to sleep, fearing they will get in and take him; but through weariness he falls asleep, and dreams he is in prison, and awakes and finds it is not so. While thus harassed day and night, some friend, altogether unknown to him, goes to the officer and pays the debt and all the law expenses too, and somehow sends the poor man the receipt, wherein he finds the debt and law costs are all satisfied. Whereupon the next morning he unlocks his door, and seeing the bailiff go by, says, "Good morning to you, Mr. Bailiff. Good morning to you, gentlemen." He is not afraid of the officer now.

Again. The seventh day was a type of this rest, wherein they were to enjoy the rest of the sabbath when they arrived in Canaan. The year of Jubilee also was a type of rest, inasmuch as all those who had sold or mortgaged their inheritance had it restored to them again freely when that year arrived.

Canaan, likewise, may be said to be a type of that rest; for after the Lord had destroyed their enemies, the land (that is, the church) had rest. "There remaineth, therefore, a rest (or keeping of the Sabbath) to the people of God."

There is also a rest by faith in Christ. But the true rest shall be and end in glory, where there shall be no more hankering after sin, no more infernal workings, no more dismal foreboding thoughts, so that you feel like a walking plague. There we shall have no

more asthmatic lungs; then no more afflictions for ever. "There remaineth therefore a rest to the people of God."

Now, the child of God has no promise of rest here. But I laboured hard to prove God a liar; for the word of God tells me that it is through much tribulation I must enter the kingdom, while I laboured to get through without tribulation and without crosses. But God's word is true; therefore these troubles will come on. But though foes increase and trials follow hard upon me, nevertheless, there remaineth a rest to the people of God. When that day arrives, then farewell to all that would hinder!

[We are obliged to the kind friend who has sent us the above Notes, which bear every mark of being authentic. Still, we feel they are but "notes"—mere loose, disjointed scraps, and give a very inadequate representation of what the sermon doubtless was as preached by Mr. Gadsby.—Eds.]

## THE LAW IN THE MIND AND THE LAW IN THE MEMBERS.—BY JOHN RUSE.

(Continued from page 327.)

3. It is good to *draw near to God in prayer*. Why cannot we go at all times with our troubles to the Lord, seeing the promises are so full and so free? Is there not a throne of grace—a mercy seat—God reconciled in the person of his Son? And yet at times we feel the greatest reluctance, yea, an aversion to approach him, as if we hated our highest privilege. The reason is, "evil is present with us." We have "an evil heart of unbelief," departing from the living God, instead of drawing near to him. Hence Job says, "If I had called and he had answered me, yet would I not believe that he had hearkened unto my voice." (ix. 16.) Everything is a burden at these times—reading, hearing, Christian conversation, prayer, &c. Nor can we delight ourselves in the Almighty. And I know that we never more should draw near to God without a display of divine power. Hence the church prays, "Draw me, we will run after thee." And David says, "I will run the way of thy commandments, when thou shalt enlarge my heart."

4. It is good to *wait upon the Lord in the means of his appointing*. But when evil is present, a very small excuse will prevent us,—a little rain, or the distance. Carnal security is a great enemy to all the means. It is also good to unite with God's family; but the devil will stir up such evil surmisings against both preacher and people, that we feel as if we did not care to go near them any more. God tells us "it is good to wait on his name before his saints." But Satan suggests that you know as much or more than the preacher; and therefore why run about? Hence you read of some that forsake the assembling of themselves together. This is because "evil is present;" and it is being wise above what is written—wise in our own conceits, and in the wisdom of the flesh.

The craft and cunning of Satan is wonderful, in order to keep us

from waiting upon the Lord in his own appointed way. When I have been in work, I have stayed at home on the Lord's day, being wearied with my work and walking. But when out of employment, having more rest, I have found a desire to go to hear the word and see the Lord's family. Then Satan has said, "As you have been at home so long, if you go now, it will look as if you only went for what you can get." I have received at times favours when sorely tried in providence. Thus evil has been present with me, and has prevented me both from hearing the word and from uniting with God's people. Hence Paul says, "I was coming unto you once, and again, but Satan hindered." In what way Paul does not tell us; but it is all couched in our text, "Evil is present with me."

5. It is good, precious, and delightful, *to praise the Lord for all his mercies, both spiritual and temporal.* Were you to ask God's people at any time whether they liked such a frame of soul, they would say, Yes. Well, how is it that it does not take place? They are in their nature, like all the ungodly, unthankful; and Satan, who loves dirty work, has stirred this evil up. They feel shut up, hard, stubborn, perverse, stiff-necked, and could as soon create a world as alter those wretched feelings. Praise waits for God in Zion. No praise can we give till he comes, and subdues these devilish corruptions. This is "the evil that is present with me." Nor will all the kind favours in providence, from God or man, alter these feelings; nothing short of the power of the Holy Ghost, in taking away the heart of stone out of our flesh, and giving us a heart of flesh, can possibly do it.

This I well know by bitter experience. These feelings of ingratitude and obduracy have been shocking to me. I have viewed myself as a hypocrite, and thought God's family were deceived in me. I have received favours; but I have felt shut up against the giver at the very time, and have thought of this text: "For my love they are mine enemies." And, really, I have considered myself a secret enemy, and feared that in time I should be proved one openly. But does this continue? O no, blessed be God! only while evil is present with us. The first love-visit the Lord gives us, all this goes away again, and we bless and praise the Lord for all his favours; and we pray for the instruments, that the choicest blessings may rest upon them, and that they may never be the poorer for all their kind treatment to God's poor family.

6. It is a good thing *to be engaged in the fight of faith.* A child of God through grace would wish to be valiant for truth. But alas! at times, through the fear of man, he is ashamed of the blessed cause that he professes, and would hide his religion from the eyes of the world. But when is this? Is it when he lives near the Lord, and has sweet communion and fellowship with him? O no! It is when "evil is present with him," when he feels cold in God's cause and cold to Zion; when he is in a backsliding

state; when the spirit of this world steals in and he is ensnared by the people of it. Then he feels himself unable to speak the truth as formerly, like Samson, when enticed by Delilah, who drew him over to tell her all his heart, till he lost all his strength. Thus was evil present with him—the lust of the flesh. So also with David; how boldly he goes forth against Goliath of Gath! But why not the same against Absalom? Alas! David had fallen. Evil was present and the effects of this evil; so that he flees from his own son. From all this we may see that “it is an evil and bitter thing to sin against God.” The origin of it in us arises from the law of sin,—or a love to sin, which is the evil that is present with us.

I have before now felt my heart so warm, and such zeal for the truth, that I have feared no man. But O! the change since then! I have feared every one I have met with. Nothing damps faith so much as sin,—this law or love to sin, evil being present with me.

7. *Practical godliness* is good. How hard does the law in the members work against this! and how many secret slips and falls we have! It is easy enough to make a profession of Christ and to talk about experience. But what do we know about living to God's glory? What sore temptations I have had to sin in every step I have taken! Every heart knows its own bitterness, and no easy thing is it to deny self and take up our cross. This a carnal professor knows nothing about. O! how many snares and traps are laid by Satan and our corrupt natures, (his own spawn,) to entangle us, that we may dishonour our God and be plunged into misery! These temptations we are worried with, go where we will and do what we may. In our dealings with others we are tempted to dishonesty; amongst worldly people, to lightness and foolish talking; amongst the saints, to malice, bitterness, and wrath; so that at times we feel enmity work against them when telling us simply their experience. Such pride and vain glory have we in our secret retirements—temptations to unclean things too bad to relate. Now, what does a worldly professor know about all this? He cares not about practical godliness. If he can only appear like a Christian before men, he cares nothing about his vile heart and unclean thoughts.

8. It is good to *let our light shine before men*. But evil is present with us here also. Were we not continually kept down, how the heart would swell with pride! You and I cannot stand much prosperity, temporal or spiritual, therefore we need heavy burdens to be laid on us again and again, to mortify our flesh and to keep us in our proper place. I remember, some years back, when I was highly favoured of the Lord in soul and pretty comfortable in temporal things, I had a light also upon the word, so that I could tell it out to others; but this law of sin, or love to one's own honour, beset me, and my heart was lifted up in the ways of the Lord. If my reader has ever been here, he has found two things:

1. a liking to talk to show his abilities; and 2. a lording it over God's heritage; and every one that does not agree with him he bears hard upon and is ready to cut off. Now what does all this arise from? Would not such a soul wish to do good? to speak of these things without pride? Would he not wish to be tender to the weak in faith, and think nothing of himself at all? O yes; but evil is present with him, so that the good which he would he does not, and the evil which he would not, that he does. The apostle Paul was carried up to the third heaven, and heard things which it was impossible to utter; and depend upon it Satan was already prepared for Paul, and that was to puff him up with spiritual pride. But God prevented it, and gave the devil another job, which was to buffet poor Paul, "lest he should be exalted above measure."

I am at this time under peculiar trials in providence, but it must be so; for, if we feel so much of this evil present with us even with these heavy weights, how much more so if they were removed! God does all things well, whether we can see it so or not; and what we know not now we shall know hereafter. The flesh must be crucified, mortified, and afflicted.

9. *Subjection to the higher powers* meets with great opposition from this law of sin, this evil that is present with us. O! how hard this evil will work! Nor is there a devil but will torment us. O! what a spirit have I felt! But, does this work when we feel access to God, when meek and lowly in heart, when like a little child, when faith is in exercise, laying hold of Christ Jesus and our interest in his great salvation, when we can trust body and soul with the Lord? O no! nothing of this rubbish is felt then. But it is felt when he hides his face, and we are sorely tried in providence, and begin to reason the matter over; then unbelief works strong, and we could send all these oppressors to hell in a moment. Such is the heinousness of this evil that is present with us. Nor does it continue in feeling only; but the mouth will break out against them, and against the rulers that are over us, even if they are good people, till we gather a heavy load. Our lips mutter perverseness, and enter into contention, and our backs call for strokes. It is our great mercy that the Lord is long suffering, or he never would bear with such wretches as we are.

10. *Liberality to the saints.* The Almighty, if he pleased, could have made us so that one should not need any assistance from another. But for wise ends it is not so. Many of the Lord's family are sorely tried upon this head. It does not depend upon the exertion of man. Promotion cometh not from the east or the west. God setteth up one and putteth down another; and he declares, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Now, if one of God's family is in better circumstances than another, and sees his brother hath need, it is right, according to God's word, to

help him; and he shall feel a heart for it, and at times really do it too. But, oh! how he will be opposed after this! The suggestion will come, "Less would have done than what you gave. See Mr. and Mrs. ———, what do they give, and they are God's people, and have much experience? Liberality is for those that are very rich. See the calls you have. Such and such a thing you want, and who gives to *you*?" Yes, and it will not only work after it is done, but it will work to prevent the doing of it. If you propose in your mind to give a pound, the suggestion will be, I think ten shillings is very well; and from ten to five, and from five to nothing, for the heart draws in. This is that wretched spirit of selfishness that will work. "Evil is present with me."

Say you, "That is making out man to be very bad." It is; but not a thousandth part as bad as he really is. Were I to live a hundred years, and had the greatest abilities given me of God both to write and to speak about it, I never could describe it as it is, nor even as I have felt it. It is called the "mystery of iniquity." Jeremiah declares that "the heart is deceitful above all things, and desperately wicked; who can know it?" None can know it as it is but God alone. He well knows every part of it. Hence you read, that our Lord when upon earth needed not that any should testify of man, for he knew what was in man; which shows that he is the omniscient God, equal with the Father and the Holy Ghost. But though we do not know it as it really is, yet we know a good deal of it.

Thus I have treated of ten things which all God's family would wish ever to be engaged in, all "doing good;" and of ten opposite things, which more or less will continually oppose them. This is the law of sin, or a love to sin; the old man, corrupt affection, or "evil being present with them." But before I conclude I will bring in some more of the evils, and prove what I write from Scripture and experience.

1. There is in the brightest saint living, *evil concupiscence*. Some may deny this, but it matters not; "to the law and to the testimony." Paul addresses the church at Colosse as follows: "Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry." (Col. iii. 5.) Now, it is not the world he is writing to, but to real believers. He distinguishes the world from them, by calling the world "children of wrath:" and indeed the experience of God's children recorded in his word proves the truth of all this. What do you suppose operated in David's heart when upon the house-top, before it came into action? Why, evil concupiscence. The same in Solomon, Samson, the incestuous person, and others. The heart, being a corrupt fountain, sent forth these evil streams. You may watch it in yourself. You shall feel a heart to worship God in spirit and in truth, all on the stretch for heavenly things. You call upon the Lord, and feel satisfied that he hears your prayer. You shut yourself up to read or write his truth, and shortly after you feel the

scene change all at once, and such a flood of base desires will arise and work so strong, that you really long to put them in practice. And it is after such and such an object that is brought to your mind. This damps all you felt before, and makes you conclude that you are deceived, after all your profession, and that these are not the spots of God's children. You may try to pray against it, but you love it in your heart, and you know it. Now, really, this is a great trial to a soul that would be doing good. Solomon speaks of this temptation in the house of God, and says, "I was almost in all evil in the midst of the congregation and assembly." (Prov. v. 14.) I have had these temptations myself.

2. Another evil is, *evil surmisings*. It is wonderful how extensively these surmisings will work. They are like a voice whispering in your ear against such and such people that you have to do with. Whether against good or bad people, it will work, making a wrong judgment, traducing character. This all works in the heart; and very often, if you examine into it, it has no foundation at all.

I was one night at chapel, and in a fit of wretched unbelief. Before Mr. H. began to preach, I was making sad complaints about my state to a good man that was comfortable. We generally came home together, but directly sermon was done he went away; and up came these evil surmisings as follows: "He is gone because he does not want your company; he is suspicious of you, and what you said before service hurt his mind." But when I saw him some time after, I found it was all false, and he went out because he was ill. If ever you are plagued in this way, follow it up if you can, and you will often find it all lies. This is evil, and is present with us when we would do good. (1 Tim. vi. 4.) O! what a deal of this I have felt working in me!

3. *Evil speaking*. O! this is wretched. "The tongue is an unruly member, full of deadly poison." Sometimes you shall feel quiet and easy, and have a desire to do good. But a cross word from a child of God in one moment will stir you up, and make you speak against them, both to their face and behind their back. This will sorely distress you. But it works also in a deceitful way. There shall be two good people at variance, and through the fear of man, and wishing to offend neither, you speak deceitfully, agreeing with one against the other behind his back. This is duplicity, and will trouble you much. O this wretched tongue!

Say you, "Is it possible for good men to act so?" Yes, it really is. "Do therefore this that we say to thee: we have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law." (Acts xxi. 23, 24.) "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain



came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. ii. 11—14.) "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." (1 Peter ii. 1.) But why does Peter exhort to this, if it is not in the heart and there is no danger? Surely if we were fully delivered from such things, the admonition would be in vain. "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." (Eph. iv. 31.) If you look at David when with Achish, king of Gath, and also in the matter of Uriah, you will see deceit, lying, and evil speaking. What is man, the best man, if left but for a moment? I do not wish to rake up these things, but I think it is encouraging to God's tried family, who conclude their case is without a parallel, and feel that when they would do good, evil speaking and deceit are present with them.

4. *Secret evils* not fit to mention, and which are rooted in our nature. O! what do God's children suffer by these corruptions! They cannot tell them to the best and dearest friend upon earth. But how they harass us and tempt us to gratification! And they are generally most powerful when we would do good. Hence James speaks of a man being "drawn away of his own lust and enticed." (i. 14.) This is called "lusting after evil things." (1 Cor. x. 6.) Now, you need not wonder at all these evils as so many branches from a corrupt tree, or mire and dirt from a corrupt fountain, seeing "the heart of the sons of men is full of evil." (Eccl. ix. 3.) Seeing, then, that these things are so, you and I need not wonder at the afflictions, crosses, trials, and chastisements that come upon us; but we should view them as an infinite mercy to have these things, that they may check us and keep us back from our wretched purposes. We are ready enough to complain and tell others what great sufferings we have to endure. But we are not honest enough to tell them what vile, base, abominable things we have been guilty of, which have caused God to lay on us the rod so heavily. He tells it all in his own word, however: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of hosts." (Jer. ii. 19.) He tells us that we procure these things to ourselves. But, however, vile and base as we are, he speaks a sweet promise to us in the end: "Turn, O backsliding children, I am married unto you." (iii. 14.) Really, when we look at these things, how astonishing it is that after such base backslidings the

Lord should ever look upon us any more! Well might the prophet Micah say, "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." (vii. 18.)

Thus have I shown what the law of sin is—what it is to do good, and the various evils that are more or less present with us, and with which we shall be plagued till death. But this is our comfort, that when death comes the Canaanite will be no more in the house of the Lord for ever. May God bless his own word to the encouragement of the poor and needy!

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### THE PROMISE SURE.

My dear Brother,—I feel to-night inclined to write you a few lines.

The Lord has brought us safely to this place, for which we desire to thank him; for truly, in every movement that concerns this mortal life,

"Dangers stand thick through all the way,  
To push us to the tomb."

And not the least of all God's mercies are we worthy of. I am sure in myself I have nothing to plead why he should spare my life or save my soul; and often am I constrained to confess before him that I am worthy of nothing but hell.

I hope Mrs. ——— is well in health; and if she has not yet obtained the blessing she so much desires, I hope she will be kept thirsting after it and begging for it. I often feel persuaded that she will one day enjoy the blessing of the sealing of the Spirit.

1. The several tokens she has already had persuade me so, for the Lord never grants a promise but he fulfils that promise. "He is faithful that promised;" and every transient glimpse, every heart-melting sight of the suitability and loveliness of Jesus; every season of access at the throne of grace; every feeling of true self-abhorrence, hatred to self-righteousness, and ardent thirsting after Jesus,—are so many foretastes, earnest of, and steps toward a manifestation of Christ in the soul with an application of his love and blood to the heart. And if God ever grants an *earnest* of gospel rest, he is sure to bestow an *entrance* into that rest. If he ever favours a soul with a taste of the grapes of Eschol, he is sure to bring that soul into the "good land and large, the land that floweth with milk and honey."

And certainly he never leads any soul a step in the way but those whom he brings to a "city of habitation." For "as many as are led by the Spirit of God, they are the sons of God." It is those whom he leads "in the way of righteousness, in the midst of the paths of judgment," whom he will give "to inherit substance."

(Proverbs viii. 20, 21.) Where he begins the good work he will carry it on; for "the work of his hands he will never forsake." Where, then, there is the smoke of true sighing over sin and after Christ, there shall one day rise the flames of heavenly gratitude, praise, joy, and peace in believing. Whom he bruises with a sense of the evil of sin, he never breaks with the wrath due to sin. "A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth."

2. The promises and truth of God persuade me so. He says, "Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "Him that cometh unto me I will in no wise cast out." "He will regard the prayer of the destitute, and not despise their prayer." "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys." (Isaiah xli. 17, 18.) "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily." (Luke xviii. 7, 8.) I trust Mrs. \_\_\_\_\_ can come in with Hart's hymn—

"Blest soul that can say, Christ only I seek!  
Wait for him alway, be constant, though weak;  
The Lord whom thou seekest will not tarry long,  
And to him the weakest is dear as the strong."

3. The free invitation of God to just such characters, is another thing that encourages me thus to speak. He invites all who have a *will*, to be saved by Christ: "Whosoever *will*, let him take the water of life freely." He invites the *thirsty*: "Ho! every one that *thirsteth*, come ye to the waters." "If any man thirst, let him come unto me and drink." "Let him that is athirst, come." The penniless also he invites, and him that hath no money: "Come ye, yea, come, buy wine and milk without money and without price."

He sends his servants to invite the poor, the maimed, the halt, and the blind to his supper. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." (Luke xiv. 21.) And think you he would send an invitation to such characters to his supper, and then reject them when they come? That be far from him!

4. The Lord Jesus was anointed for just such characters. Is not this enough to give us some persuasion that he will carry out his covenant office in her case? Isaiah, speaking of Christ, in the Spirit, says, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to

appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isaiah lxi. 1—3.) How full is the Bible of encouragement to poor hell-deserving sinners who are seeking to know Christ, and to be found in Him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith! I am sure the Lord's word is true. "He will not always chide such, neither will he keep his anger for ever." "The vision is yet for an appointed time; at the end it shall speak, and not lie." This is an encouragement, "though it tarry," to "wait for it, because it will surely come, it will not tarry." "For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his tender mercies." "The needy shall not alway be forgotten, the expectation of the poor shall not perish for ever." These are some of the things that encourage me to look for better days for your wife. I believe what Berridge says is the truth—

"All penitent cries his Spirit imparts,  
And fetcheth out sighs from sin-feeling hearts;  
He puts souls in mourning, the dress that they want,  
A meek suit, adorning the sinner and saint."

May the Lord speak the following verse to her heart:

"A time he has set to heal up your woes—  
A season most fit his love to disclose;  
And, till he is ready to show his good will,  
Be patient and steady, and wait on him still."

I do not speak the above to encourage her to rest contented in her present state—this she cannot do; nor do I thus write that she may presume—this I trust she dare not do; but that she may be encouraged to go on begging until the beggar's Friend shall raise her out of the dust, and lift her from the dunghill, and set her with princes, and cause her to inherit the throne of glory.

I must think of concluding. My pen has so run on about your wife, that I must for the present forbear saying what I had otherwise intended to say to yourself. At the same time, I cannot conclude without putting you in remembrance, though you know it, of the Lord's mercy to you in delivering your soul from death and your eyes from tears. May he keep your feet from falling.

Give our united love in Christ to all the saints. And "now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

AN UNPUBLISHED LETTER BY THE LATE  
W. HUNTINGTON.—No. II.

Dear Sir,—This being a cloudy and dark morning, and finding myself inclined not to go abroad till the time for labour comes on, I thought I would employ myself for an hour in letting you know that I still gain by trading. The dealings of God with my soul under this last *burden of the word of the Lord* have been rather unusual to me. When the ungodly triumphed I went heavily, as one that eateth the bread of mourners, and grieved for the honour of my Lord and my God. And this he let me feel severely, till at length he deigned to mingle his pity with my concern for his honour; this made my bowels yearn towards him, and I felt the sounding of his towards me. This dissolved me, and encouraged freedom and fervour in prayer, which I then gave myself wholly up to; and as this familiarity went on, grief of course went off. In about a fortnight the whole burden was cast upon the Lord, and he sustained me.

From that day I was equipped with might by his Spirit in the inner man, and clad with zeal as with a cloak. He furnished me with text upon text, truth upon truth, argument upon argument; he mingled his zeal with my cause, his resentment with my rebukes and reproofs with power to their conscience; and when they spurned at his truth, he made the fall of their countenance proclaim the rising of their rebellion.

Now, of late; in private, I have been indulged with much meekness, contrition, godly sorrow, and mourning over his unparalleled goodness to the most unworthy of all his creatures, and with faith in her fullest exercise and hope in her greatest expectations. How strange are the goings of God upon the soul, and how different and wonderful the sensations under the various operations of the perfections of his nature! When he humbles himself to behold the things done on the earth, and visits the soul with his presence, what compunction and humility of heart are felt! When love operates, all is heaven, joy, peace, and comfort. When mercy operates, meekness, godly sorrow, repentance, and self-abasement follow. If power be put forth, how bold, strong, undaunted, courageous, how valiant for the truth, how fearless of men, and how resolute and determined is the mind! "My strength is made perfect in weakness." If justice operate, "fearfulness and trembling have taken hold upon me, and I am afraid of thy judgments." O that I had wings like a dove, I would hasten my escape from this stormy wind and tempest!

If the life of God is manifested in the soul, how lively, active, diligent, cheerful, earnest, fervent, devout! up in the morning to prayer, then to business, away to the means, longing for every appointed opportunity, all the wheels are in motion, the spirit of

the living creature is in the wheels! This makes the Church the chariot of Amminadib,

“The chariot of my living people.”

“The living, the living, he shall praise thee, as I do this day.” The fathers to the children shall make known thy truth. But when the ineffable beams of eternal light break forth, when the light of his countenance is lifted up, when he shines into the heart to give us the light of the knowledge of the glory of God in the face of Jesus Christ, then we are children of light indeed. This is the brightness of Zion’s rising. “In thy light we see light.” Wonders appear in his law, wonders appear in his gospel, sweetness in his face, vanity in the world, and wisdom in all the works of creation; his glory covers the heavens, and the earth is full of his praise.

When holiness discovers itself, “Woe is me, for I am undone!” “All my comeliness is turned into corruption, and I retain no strength.” “I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.” (Job xlii. 5, 6.)

When a mouth and wisdom are given to a fool, how sound the speech! how well guarded the subject! how is every avenue of infidelity stopped up, and no way left open for an ill-designing hypocrite to creep out at! every occasion is cut off from those that seek occasion. The wise in their own conceit are confounded, and appear mere idiots before the doctrine of the Lord. Divine wisdom displayed in a fool, brings to nought the wisdom of the wise, and makes their understanding foolishness.

If he is angry with a people, he will influence his servants with it, and set them to fight his battles. Samson’s father and mother knew not that Samson’s marriage with the Philistine damsel was of the Lord, that he sought a quarrel with the Philistines. If God is provoked to jealousy with his own people, he will pour his jealousy upon those who provoke him. “Do we provoke the Lord to jealousy? are we stronger than he?” “I am jealous over you with a godly jealousy, lest your minds should be corrupted from the simplicity that is in Christ.” And if he is pleased with an humble, teachable, tractable people, then “Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem.” “And if we are comforted, it is for your sakes, that we comfort others with the comfort wherewith we ourselves are comforted of God.”

Oh! my dear friends! how great and wonderful have these things appeared unto me! and how little understood in our days! This is fulfilling the greatest promise, as God hath said, “I will dwell in them, and walk in them.” This is the chariot in which the Lord rides, and transacts his gracious designs, and carries on the affairs of his kingdom. Out of Zion he shines, and shouts, through the trumpet of his mercy, “The Lord shall go forth out of Zion, and the word of the Lord from Jerusalem.”

O happy Zion! the city of the great King! God is known in her palaces for a refuge! Peace be within thy walls, and prosperity

within thy palaces! For my brethren and companion's sake, will I now say, Peace be within thee! because of the house of the Lord my God, I will seek thy good.

Dear Friends, adieu!

Perfect peace, and at such a time!

Church Street, Paddington, Nov. 22nd, 1706.

W. HUNTINGTON.

[The above has been sent us by a friend—who, we are sure, would not knowingly deceive us—as an unpublished letter. Still, unless greatly mistaken, we have a recollection of having read it, or one very like it, among Huntington's published letters; but not having his works at hand, we are unable to verify our suspicion.—Eds.]

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## OBITUARY.

“At evening time it shall be light.” (Zech. xiv. 7.)

Having for some years found comfort in reading the *Gospel Standard* with my wife, who I trust is now in glory, I have thought it a privilege to send you an outline of her experience during the last few weeks of her life.

Having been afflicted a long time, she was preserved from the outward snares of this ungodly world; but the Lord exercised her with many troubles, crosses, and disappointments, so that her soul was as a weaned child for a long time before her confinement to a bed of affliction. She often said, “I hope, if it is the Lord's will, my time may be short in this world, for I am a trouble to myself; but I am afraid, after all, my spot is not the spot of God's people, and that I have deceived myself and the Lord's people too. But, oh! I hope the dear Lord will brighten my evidences, if it is his holy and blessed will, that I may see my way clear before I die. I hope, also, I shall not suffer long on the bed of affliction with this dreadful cough; it almost breaks my frame in pieces.”

One Lord's day, she rose from her bed with a desire to meet with the Lord's people once more, but the Lord sent the last stroke of affliction upon her, which prevented her doing so.

She was very dark in her mind at this time, but, blessed be the name of the dear Lord! he sent a precious promise to her dark benighted soul, that made darkness light before her. The promise is in Isaiah xli. 17, 18: “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them: I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.”

This was a blessed portion indeed for her to rest her weary soul upon in the day of trouble, when every other refuge failed. It enabled her to resist the devil with all his horrid suggestions, and to rest upon a crucified Christ as her Redeemer; so that she could rejoice in the finished work of the dear Son of God, as having

suffered in the garden of Gethsemane, and sweat great drops of blood for her guilty soul. She could then say

“Pause, my soul, adore and wonder!  
Ask, oh! why such love to me?  
Grace hath put me in the number  
Of the Saviour's family!  
Hallelujah!  
Thanks, eternal thanks to thee!”

Here her soul was swallowed up in the everlasting, electing love of God in Christ Jesus,—lost in wonder and astonishment; and David's language was hers, where he says, “Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.” (Psalm ciii. 1—5.) “He hath not dealt with us after our sins, nor rewarded us according to our iniquities.” (ciii. 10.) “O! bless his dear name!” she cried; “I want breath and strength to speak more of his goodness and to his honour than I have ever spoken yet. O! I hope I shall never be restored any more, if it is his blessed and holy will. I want to see his lovely face, that I have been longing for for more than seven years. I want to see the nail prints in his hands and feet; and I want to see his wounded side, where my accursed sins have pierced him, and caused him such agony of soul. Oh! the dying love of his heart, that he should shed his blood for such a worthless sinner as I am! O! how good and gracious he is in providing so many friends for me in a strange place! I have everything that my heart can wish for, and Christ, too. O! when I get home to my Father's house,

“‘The loudest of the throng I'll sing!  
While heaven's eternal mansions ring  
With shouts of sovereign grace.’”

At another time she said, I have been confined to my bed one week now, and the Lord has been good unto me. I expected a good day to-day, that I might rejoice with the dear people of God once more, but I have been disappointed; the Lord has hid his face from me again, and I have had scarcely any one come to see me to-day. I have got so dark in my mind, I know not what to do. I want you to stay with me until it is time for you to go on duty, and read with me, for I am so ill I cannot read myself; my affliction is too much for me to bear up against. O! I hope I shall not lie long in this state, if it is the Lord's will!”

I said, “Would you like, if it were the will of God, to be restored again, and live a few years longer with me?”

“O no! I never wish to be restored again. I am sick of myself, and sick of sin, and sick of this ungodly world. I want to leave the world, with all its snares, traps, and gins.”



"What do you think I shall do with myself when you die?" said I. "I am in a strange place, and have no one here belonging to me."

"O! the Lord will be with you and keep you. I could always believe for you when I could not for myself, and I can leave you in the hands of the Almighty, believing he will bring you safe through this wilderness world. I want the dear Saviour to smile upon me, to support me in my affliction."

In the course of the week an aged Christian came to see her, and spent some time with her in prayer. The Lord blessed him with a spirit of supplication, and her soul was set at sweet liberty again. Then that precious portion of Scripture came in upon her mind: "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.) "O!" said she, "whether I was in the body or out of the body I scarcely know, for I seemed to be caught up to heaven, and I thought I heard my brethren and sisters singing that grand chorus. O! I wished I had had strength and breath that I could sing with them; my soul was filled with rapture; it seemed as if heaven were come into my bed-room. O what melodious music I seemed to hear! I should like to have that precious text preached from as a funeral text after my death. O! I hope my time is short. I want to leave this sinful body behind, and to be with my dear Saviour for ever, there to behold his face in righteousness, and never sin against him more."

As I was going out on night service I wished her "Good night;" and she said, "I hope, if it is the Lord's will, this is the last night that I shall be here:

"When shall I reach that happy place,  
And be for ever bless'd?  
When shall I see my Father's face,  
And in his bosom rest?"

After this sweet love visit the dear Lord went away again, and left her comfortless. Then came the powers of darkness and vexed her sorely, and her soul sank fathoms deep beneath Satan's horrid suggestions and insinuations; she appeared like one confounded and ashamed. After telling the Lord's people so many precious things, she did not like to confess openly the state of her mind, for it was in a more dreadful state than ever before. I expostulated with her, and spoke of the many dark and dismal scenes that we had passed through in our minds; how many strong temptations we had endured; how many times we had both been "as the sparrow alone upon the house top;" how many times we had been shaken under the depravity of our sinful nature, and yet the Lord had brought us out of our misery, wretchedness, and woe, and put a new song of praise into our hearts, and enabled us to rejoice in his precious name.

"That is all right," said she, "but that will not do now."

Then I spoke of the many precious promises the Lord had made to his people, to which she replied, "That is right enough, but I cannot rest upon any of these now in my dying hour. I am afraid, after all, my soul is deceived, and that I shall be left to die without Christ. O! what shall I do then? I shall be lost for ever and ever. What shall I do, after all my profession, to be cast out of his presence for ever!"

She asked me to pray for her. I told her I could not do otherwise, even when I was out by night and by day, as well as when at home. "That is right," she said, with the greatest solemnity, and her parched, quivering lips showed me her departure was near. My heart was then ready to break within me, and I was obliged to leave off speaking to her. I turned from her, and begged the Lord to take the burden from her mind, and let me bear it for her, for I saw that her grief was too much for her. After a while, I talked with her again, and begged her to tell me if the dear Lord should appear for her again.

"Yes," said she, "I will, if I can speak; I hope I shall not die in the dark."

About the day following, she was heard speaking, when alone, as though with the devil. "I will continue praying," she said; "if thou dost have me at last; I hope thou wilt be deceived of thy prey after all."

I asked her afterwards, "How she was, and how she felt in her mind?" She answered, "Somewhat the same. I have something to tell you, and must do so before I die, and that is, the Lord's people have false evidences and false hopes to rest upon; and the Lord has shown me that I have rested on that which is not a real evidence of grace, and he is bringing me through such a trying path as I never before was in."

I said, "You think you have some true evidences, do you not?"

"I hope I have," she replied; "it is not quite all swept away; but this is the place to learn what religion is." In the evening she continued, "I have something else to tell you, but my breathing is so bad I cannot tell you now."

I said, "Perhaps you will not live until another day." "Yes I shall," she said. And on the following morning she asked me to get the Bible, and said, "Let me show you what was blessed to my soul." They were the first two verses of Psalm xviii; "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." This was a feast of fat things to her distressed soul after being brought down to the borders of despair; and it was her meat and drink day and night till she died.

My mother was with my wife in her affliction, and often read to her; and she said she could not remember ever spending such a happy night in all her thirty years' experience as she did the night before she died, for that precious psalm was made a blessing to her likewise.

A friend came to see her, and asked her how it was with her? She answered, "All is well! all is well!" She was then quite easy and free from pain, and very sensible, and wished all the friends "Good night," and said to me, "Go and lie down, and rest yourself, and I will send for you when I am dying, that you may see me die." I wished her "Good night," and lay down until a quarter before four o'clock in the morning, when my mother came and said to me, "Jane is dying! make haste, or you will not see her die." Before I got into the bed-room, her senses were gone; her strength had failed; her eyes became dim, and she died in a few minutes after. When she was breathing her last, she smiled two or three times with the most heavenly smiles that I ever saw in my life, and gave up the ghost.

When I went out of the bed-room, these words came sweetly to my mind:—

"O! the transporting, rapturous scene  
That rises to my sight!—  
Sweet fields array'd in living green,  
And rivers of delight."

B—, August 27th, 1847.

J. R.

## INQUIRY

Sirs,—On page 333 of your November number, is the following singular paragraph:—"But, alas! alas! my secret sins, my secret slips and falls, my cursed tempers, my base behaviour towards the best, the kindest, the most tender of Fathers, has made me the vilest sinner out of hell—yea, I do not believe there ever will be such a black soul in hell, for none will enter heaven that have been abusers of a Father's love."

Now, what does this mean? Surely the writer does not mean to assert that "none can enter heaven that have been abusers of a Father's love?" If he does, and certainly the paragraph says so, and if the assertion be true, then woe is me! for I have abused a gracious Father's love in innumerable instances; to my shame I confess it. But I bless the Lord that the assertion is *not* true: and, therefore, my soul still hath hope. If the Lord's children abuse his love he will chastise them as a Father, but his loving-kindness he will never take away from them; and, therefore, they *shall* enter heaven at last.

Please let this be noticed next month, if possible.

Yours, in truth,

November 9th, 1847.

J.

[The paragraph referred to in the above letter was a misprint, which we regret escaped our notice. What the writer meant was, that none could be in *hell* who had abused a Father's love, as that love had never been manifested to them, and, consequently, they could not abuse it. Already he (the writer, J. M.) *had* abused his love, and therefore he felt himself to be viler than any sinner in hell.—Eds.]

## EXTRACT.

If it should be asked, What time is it with us now? whereabout we are? and what is yet to come of this night? As a faithful watchman, I will give you the best account I can. I take it we are in the Sardinian church state, in the latter part of it, which, as before observed, brought on the Reformation, and represents that. We are in the decline of that state. And there are many things said of that church which agree with us; as, that we have a name that we live, and are dead; the name of the reformed churches, but without the life and power of true religion; and that there are a few, and but a few names among us, even in our Sardis, which have not defiled their garments (Rev. iii. 1, 4) with false doctrine or superstitious worship.

The times we live in are just such as are described in Zec. xiv. 6, 7, "That the light shall not be clear nor dark, but it shall be one day, which shall be known to the Lord, not day nor night." Not clear, not full day, as at noon, as it was in the times of Christ and his apostles. When the Sun of Righteousness was risen, and the shadows of Jewish and Gentile darkness vanished, and the gospel shone out in the ministry of the apostles; when the church had on her head a crown of twelve stars, was clothed with the sun, and had the moon under her feet. Nor is it so clear day with us as even at the Reformation. For though there may be some ministers and churches which may have more clear, distinct, and evangelic light than there was at that time; yet take the Protestant churches in the bulk, and there is not so much light now as then. Nor is it such clear day as it will be in the spiritual reign of Christ, when will be the brightness of Zion's rising; not to take notice of the kingdom-state during the thousand years, which will be all day, and no night; nor of the ultimate glory, the inheritance of the saints in light.

And yet it is not totally dark, or quite night. Not so dark as it was with the Jews under the former dispensation, who could not see to the end of that which was to be abolished; much less as it was with the Gentiles before the coming of Christ; or as in the dark times of Popery; nor as it will be at the even-tide of the present dispensation we are under, before described. It is a sort of twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befall the churches, and will bring on the dismal night before us; they are the slaying of the witnesses, and the universal spread of Popery all over Christendom; and the latter is the unavoidable consequence of the former.

The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporeal death; though there may be many slain in this sense when it will be; but in a civil sense, with respect to their ministry, being silenced by their enemies and neglected by their friends. This is an affair that is not yet over.—*Gill.*

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