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JANUARY 1, 1868.

THE
GOSPEL STANDARD.

JANUARY, 1868.

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

ADDRESS TO OUR SPIRITUAL READERS.

To enjoy a sense of the goodness, mercy, and love of God in our own bosom, to glorify the Lord in our body and spirit, which are his, and to serve his cause and people, to the best of our ability, in our day and generation, are the only objects for which we, if indeed heirs of the kingdom, should really desire to live. Strong, indeed, with most of us are the natural ties which bind us closely to the present life. An instinctive cleaving to life for its own sake, a natural shrinking from death as something terrible to the flesh, family ties and affections, especially when the very maintenance, or, if not the maintenance, yet the comfort and protection of wife and children seem much to depend on our continuance here,—these and other bonds and fetters of a similar nature, into which we need not now enter, chain the greater part of us fast to earth. Often also, through darkness of mind, deadness of spirit, coldness of affection, absence of the Comforter, who alone can dispel the gloom which, from time to time, gathers over the soul, we feel as if we were utterly unfit to die, and that we need some special breaking in of light, life, liberty, and love, and some powerful application of the blood of sprinkling to our conscience, to make us willing, yea, desirous to depart, and leaving for ever this wretched world of sin and sorrow, to lay down the body of death under which we often groan, being burdened. Still, with all these allowances, which we are obliged to make for the weakness and infirmities of the flesh, we say again that the only objects really worth living for are the enjoyment of a sense of God's favour and love, to live to his honour and glory, and to be instruments in his hand of advancing his cause, ministering to the wants, temporal and spiritual, of his people, and doing what good we can to the bodies and souls of our fellow-men. In thus specifying what should be the three main objects of our present life, we of course do not intend to lay down thereby any exact, rigid definition of gracious desires or instrumental usefulness. It will be sufficient for our purpose to present them as a general representation of what a Christian should desire to have, to do, and to be.

But if such are or should be the main objects for which life is

desirable to all who truly fear God and believe in his dear Son, much more should they be so to those who are called to stand forth in a more prominent position in the church of God than private believers. The servants of God who stand in the forefront of the battle, as they need special grace and special gifts to do the work to which God has called them, so should they, above all other men, desire to walk in the light of his countenance, to live to his praise, seek his glory, advance his cause, proclaim his truth, minister to his people, and abound in every good word and work.

And if so, such also should be the desire of all who, like ourselves, occupy a kind of ministerial position as employing the pen in the service of God and the furtherance of his truth. This is a reading age; and as books are cheap, largely read, and easily procurable, the press has come to embrace a wider circle and to possess a greater influence on the public mind than any other medium of communication. As the great tidal wave of the world necessarily affects the minor tide of the church, so that it ebbs and flows with it, the religious press, like the worldly press, has spread itself in all directions, and exercises an influence scarcely inferior to that of the pulpit. Works, therefore, written by gracious men, whether living or dead, may be viewed as exercising a ministry of their own, running, as it were, parallel to that of the pulpit, and in harmony with it, but possessing the advantage of penetrating into places, and speaking on occasions where the voice of the living preacher cannot come, as well as of being accessible at all times, lying silently and unobtrusively on the table or the book-shelf, ready to be taken up or laid down at pleasure, and, if we have well chosen them, our trustiest friends and wisest counsellors, who will always tell us the truth without fear and without flattery.

Among such trusty friends and counsellors we would fain be numbered. Without our seeking or desiring such an important and responsible position, we find ourselves occupying a place of great trust, if not of great usefulness. Month after month, and now year after year, we have an opportunity of speaking as if face to face to a large number of the people of God. What appears in our pages, either from our own pen or that of others, addresses itself to a living family, who receive what is thus submitted to them because they believe that, for the most part, it bears upon it the stamp of sincerity and truth, and is in harmony with the Scriptures and the teaching of the blessed Spirit in the heart. Our monthly visitant comes to them sometimes with a Sermon of a departed servant of God; and if it consist of but fragments of the actual discourse, still it speaks the same language and breathes the same spirit as when it issued from his lips. Sometimes it comes with a gracious Experience of the dealings of God with one of his living family, which would otherwise have been buried in oblivion; and thus fulfils the promise that "there is nothing secret that shall not be made mani-

fest, neither anything hid that shall not be known and come abroad." Sometimes it comes as a Letter written to a friend, out of the fulness of a broken or rejoicing heart; and as such it speaks in our pages to other hearts as well as to that of the private correspondent. Sometimes it records in an Obituary the experience of a dying saint, and thus testifies to the goodness and faithfulness of God in those solemn moments when to nature heart and flesh fail. Sometimes the Editor lays before his readers his Meditations on various important points of truth, or seeks to unfold the Scriptures as they seem opened to his mind. And once in the year, in the opening month, our little work comes before them bearing on its first pages an Address to the spiritual readers, in which the Editor addresses them with the familiarity of a friend, and yet tenders them such affectionate counsel as he would desire himself to act upon and follow.

God works by instruments; and if he has seen fit to employ the hand which now traces these lines for his own glory and his people's good, the more solemn is the trust, and the greater the responsibility. "It is required in stewards that a man be found faithful;" and if any one has reason to believe that to him there has been entrusted a stewardship of the mysteries of God, unfaithfulness to that trust, that is, wilful unfaithfulness (for allowance must be made for human infirmity), must be a great and crying sin. Of course, no steward, however unfaithful, would acknowledge his own unfaithfulness; as no minister, however erroneous, would own himself to be in error. He must, therefore, be judged by his actions; and if these will bear the test of examination, confidence will be reposed in him in exact proportion to his presumed ability, for that, of course, is a necessary element of trust, and his proved faithfulness. But if this confidence be reposed in him, how careful should he be not to injure it by carelessness, presume upon it by assuming undue authority, lower and lessen it by making slips and mistakes, or abuse it to the exaltation or advantage of self, instead of seeking the honour and glory of God. These things press upon our mind, so that whilst, on the one hand, we feel willing to labour with our pen, especially as that is now our chief ministerial employment, on the other our path becomes increasingly difficult in proportion to the extent and variety of our labours, the circulation and influence of our periodical, and the felt responsibility of our position. But hitherto we have found that as our day is so our strength has been, that all our wants have been freely supplied, that meal has not failed in the barrel nor oil in the cruse; and that should the Lord say to us, as to his disciples, "Hast thou lacked anything?" we must answer, "Nothing, Lord, except a larger measure of thy grace for ourselves, and a larger measure of blessing upon our labours for others."

But enough of this. If any have received instruction or consolation from our labours; if what has appeared in our pages has strengthened their faith, encouraged their hope, or drawn

forth their love; if any light has been cast upon a dark path, any confirmation of truth received, or exposure of error in which they were nearly entangled; any reproof or rebuke less keenly, but not less effectually felt because administered by a secret voice; any stirring up or recovery from sloth and indifference; any brokenness of spirit, true penitence, and godly sorrow for sin produced; any backsliding healed; any gracious renewal or revival of the good work within effected; in a word, if any real, solid, and abiding profit has been communicated to any of our readers by our labours on their behalf, let them show their thankfulness to God as the Author, and to us as the instrument by bearing us up before the throne of his grace, that he would bestow upon us that spiritual and experimental knowledge of his truth, that heavenly wisdom and judgment, that holy boldness and faithfulness, that zeal for his glory and desire for his people's good, which, if granted, would be both our and their best reward. And, indeed, we doubt not that many such prayers have been and are put up by those who esteem and love us for truth's sake, and that those petitions have been answered in the Lord's granting to us those supplies of his grace, without which we should be but sounding brass or a tinkling cymbal.

We have rather dropped our thread in thus speaking of ourselves and our little work; but as this is not a frequent offence with us, we trust that it will not be counted a great one, especially in an Address to our spiritual readers, when, laying aside the reserve and gravity of an editor, we speak as a friend and brother, from heart to heart, and do not tie ourselves to that orderly arrangement of thought and expression which such articles as our Meditations seem to require.

We laid down, then, in the opening of our Address, three main objects of our life here below. These were the enjoyment of a sense of the goodness, mercy, and love of God, a living to his honour and glory, and a serving of his cause and people to the best of our power. Now let us see whether, from this text, we cannot preach our New Year's Sermon; or, rather, without the formality of a sermon, make it so far the theme of our Address as to gather our thoughts round it, and thus give them that unity which may preserve them from wandering and confusion.

I. We laid down, as one of the chief objects of the present life, a desire to enjoy more of the goodness, mercy, and love of God in our own bosom. There may be, and, doubtless, are some, if not many, blessed exceptions; but, as a general rule, the living family of God in our day do not walk much in the light of his uplifted countenance. They have, indeed, their favoured moments, when, for a short time, the clouds seem to part, and gleams of sunshine to break in through the sky. In reading or hearing the word, their hearts are sometimes melted and softened, faith raised up and drawn forth on the Lord of life and glory, whilst hope casts forth its anchor, and love mounts upward to him who sits at the right hand of God. At such sea-

sons their fears are removed, their doubts dispelled, their evidences brightened, their darkness, guilt, and bondage lightened and removed, and their souls made happy in the Lord. But clouds return after rain. Earthborn vapours rise from below, clouds gather from above, and the sky soon becomes almost if not altogether as much overcast as before. Then comes on the whole train of doubt, fear, and misgiving, relieved, indeed, by sweet remembrances of past favours and by a more steadfast cleaving to the word of promise, but, for the most part, depressing the mind, and attended with a good deal of the spirit of bondage. In this state of mind they usually have a great many sermons preached to them. Some tell them that they ought not to doubt and fear, that by so doing they are living below their privileges; that they should believe in Christ and take God at his word, that these doubts and fears are very dishonouring to God, that they should not indulge in them nor make a religion out of them, but should rejoice in the Lord in the full assurance of faith. Such preachers, like Job's friends, are partly right and partly wrong. It is wrong to doubt and fear after the Lord has blessed the soul with a sense of his mercy and love. These doubts and fears should not be encouraged, or set up as evidences; they do dishonour God and rob the soul. All this is quite true. But can these kind friends tell them how to get rid of these doubts and fears in such a way as shall ease the conscience, remove darkness from the mind, and satisfy them with the smiles of God and the witness of a sprinkled and peaceful conscience? Alas! no. Here they fail, and are, therefore, as miserable comforters as ever Job's friends were. The faith which they would have them exercise is a mere natural, notional faith, and the confidence to which they would urge them is mere presumption. Such a faith as they teach, preach, and, we suppose, possess, or they would not press it so on others, is a faith that does nothing for its possessor. It does not work by love, nor purify the heart, nor overcome the world, nor triumph over death and hell, nor bring into the soul atoning blood, dying love, or pardoning mercy. It leaves the soul just where it found it, and does it as much good as the priest and Levite did the Samaritan who had fallen among thieves, and lay in the road, stripped, wounded, and half dead.

We and you, dear readers, no more hold with unbelief, doubts and fears, darkness and bondage, than these men do; for we know that they are our greatest hindrances, and the worst of thieves and robbers. If a man has a disease or a complaint which sticks to him closer than the collar of his coat, if it troubles him night and day, if it makes his life a burden, if he expects to carry it to his grave, does he love it, does he enjoy it, does he make health and strength out of it? Say, "Yes" or "No," ye afflicted ones in body. Is it not the same with doubts, fears, and unbelief? They are our soul disease, our inward complaint; and to make our religion out of them would be

like making health out of a disordered liver, a consumptive constitution, a paralysed limb, an asthmatic complaint, or a nervous affliction. Now, suppose that our doctor, when we sought his advice upon any one of these or similar afflictions, should say, "Be well; be well; don't be ill; don't be ill; shake off your complaint. Only believe you are well, and you will be well." "Ah," but replies the patient, "I am no better by believing I am well, when every feeling, every pain, every suffering in my poor body tells me how ill I am. I am only deceiving myself by believing I am well when I am really ill; and you must be very ignorant both of my complaint and my symptoms not to see how ill I am, and I fear you are equally ignorant of the right remedy." We leave to the judgment of our readers the application of the figure to the physicians of no value, who prescribe for the complaints of the family of God.

But because these miserable physicians understand neither malady nor remedy, is there no cure? "Is there no balm in Gilead? Is there no physician there?" Does not the Lord himself say, "I am the Lord that healeth thee?" How blessedly does the psalmist speak: "Who healeth all thy diseases." And what a gracious promise is that: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after." (Jer. xxx. 17.) But what is this remedy? Is it not the very thing which we have laid down as one of the great objects of life—an enjoyment of the goodness, mercy, and love of God in our own soul, under a sense of pardoned sin, and a full and free acceptance in the Beloved? What but some breaking in of the light of his countenance, and some discovery and manifestation of the love and mercy of God can dispel the darkness of our mind, thaw the hardness of our heart, remove guilt from our conscience, and, animating us with new life, bring us out of that deadness of soul which seems one of our worst complaints? Here we see the wisdom of God in allowing his people to be so buffeted by sin and Satan, so plagued and worried by temptation, so exercised by unbelief, infidelity, enmity, jealousy, doubt, and fear, so shut up and fast bound by chains, often of their own making. ("Hast thou not procured this to thyself?") Is it not that they may despair of all other salvation but God's salvation, and find no remedy for sin but in the blood and righteousness of the Son of God? Is it not that they may enjoy no rest, peace, or comfort but what the Lord himself is pleased to give; and thus be experimentally taught the necessity of ever looking to him, and hanging upon him for a smile from his face, a word from his lips, a touch from his hand, a manifestation of his presence, and some intimation of his favour?

Those who look thus to the Lord, under the strong pressure of inward exercise of soul, will not look in vain. Some turn in providence, most unexpected and yet most suitable and accept-

able, will sometimes make them feel, if not say, "I am poor and needy; yet the Lord thinketh upon me;" and this intimation of the Lord's remembrance of them will melt their heart into a persuasion of his favour toward them. Sometimes they will be favoured with a special season in prayer, when, viewing by faith the glorious Mediator on his throne of grace, and drawing strength and virtue out of his fulness, they come forth with free and holy liberty into the light of such a day as the sweet psalmist of Israel describes—"a morning when the sun riseth, even a morning without clouds." (2 SAM. xxiv. 4.) Sometimes in reading the word in private, light breaks in upon its contents; authority and power, majesty and glory seem stamped upon it as the word of the living God; faith is raised up and drawn forth upon the gracious truth revealed in that special portion of it, so as to embrace it in love, and thus become mixed with it; and this enlarges, comforts, and sensibly edifies and profits the soul. Sometimes, without any particular application of the word, or any special light on or life from any passage, there flows into the soul a peculiar sense of the divine reality of the truths of the gospel and the mysteries of our most holy faith. Their weight, their importance, their eternal and imperishable nature, their purity and holiness, as contrasted with this sinful world and the worse sinfulness of our own wretched nature, their sweetness and blessedness, their suitability to our wants and woes, the glorious wisdom of God shining forth in them, and especially his grace, mercy, and truth in the Person and work of the Mediator, are brought into the heart with a peculiar weight and power. In this way God, who commanded the light to shine out of darkness, shines into the heart, to give the light of the knowledge of his glory in the face of Jesus Christ. (2 Cor. iv. 6.) And what is the effect? The spirituality of mind which such divine impressions communicate, the earnest prayers which they produce, the heavenly affections which they kindle, and the blessed lift which they give us out of darkness, deadness, and earthly mindedness, are all so many convincing testimonies of the reality and power of a religion which comes from God. This is not a building on the sand, for it brings the soul unto, and lays it upon, cements it to, and gives it vital union with the Rock. To build on doubts and fears, on convictions of sin, on deadness and coldness, darkness, barrenness, guilt, and bondage, is to build upon the sand, and almost worse than sand, for it is to build upon a bog. The very reason why "the Lord trieth the righteous," and why he suffers them to be tempted with unbelief and every other form of evil, is to beat them off the sand and the bog, and make them embrace the Rock for want of a shelter. That ministry, therefore, which would encourage a religion built upon doubts and fears would be to preach unbelief as the way instead of faith, put infirmities in the place of blessings, make a knowledge of sin as clear a testimony of interest in Christ as a knowledge of salvation, and elevate guilt, bondage,

darkness, and condemnation into the room of pardon, deliverance, love, joy, peace, and every other fruit of the Spirit.

II. But is there no other effect of those visitations which preserve the spirit? Do they not produce an earnest desire to live to the praise, honour, and glory of God, which we have laid down as the second great object of a Christian's life? It is "the grace of God, that bringeth salvation, which teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." It is because "we are not our own, but are bought with a price," that we are to "glorify God in our body, and in our spirit, which are his." It is "the love of Christ which constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Cor. v. 14, 15.) Wherever the grace of God is, it constrains its partaker to desire to live to his honour and glory. But he soon finds the difficulty of so doing. Such is the weakness of the flesh, the power of sin, the subtlety of Satan, the strength of temptation, and the snares spread on every side for our feet, that we can neither do what we would, nor be what we would. Before we are well aware we get entangled with some idol, or drawn aside into some indulgence of the flesh, which brings darkness into the mind, and may cut us out some bitter work for the rest of our days. But we thus learn not only the weakness of the flesh, but where and in whom all our strength lies. And as the grace of the Lord Jesus, in its suitability, in its sufficiency, and its superaboundings, becomes manifested in and by the weakness of the flesh, a sense of his wondrous love and care in so bearing with us, in so pitying our case, and manifesting mercy where we might justly expect wrath, constrains us, with a holy obligation, to walk in his fear and to live to his praise. We have felt the bitterness of sin, the misery of being left to our own will and way, the danger of temptation, the craft and power of Satan, and what poor, helpless, vile, and depraved creatures we are in ourselves; and a mingled sense of our misery and the Lord's mercy, of the greatness of our sin and the fulness of his salvation, of our multiplied, aggravated, and unceasing transgressions and his pity, compassion, and loving-kindness to poor penitent, self-abhorring, broken, and confessing transgressors, accompanied with views at times of his bleeding, dying love, compels every gracious feeling of the soul to arm itself, as it were, against that dreadful enemy—the sin that dwelleth in us.

It may be the work of years to teach us these simple elements of vital godliness; and it is our mercy if we learn them at all, and are not eventually found amongst those who are ever learning and yet are never able to come to the knowledge, that is, the saving knowledge, of the truth. O the pains which the Lord takes with his dull, ignorant, stupid, obstinate, wayward pupils.

How it is "line upon line, line upon line, here a little and there a little." How he has sometimes to drive, sometimes to draw, sometimes to beat his truth into us by strokes of his chastising hand, and sometimes gently and quietly to drop it in when he has unsealed the eyes to look up to him, and opened the ears to receive instruction from his lips. We are such strange creatures. We are willing and more than willing to be taught of the Lord, for we are continually, in all sincerity of heart, begging him to teach us; and yet we do not like his way of teaching when it crimps the flesh. We feel earnestly desirous to live to the honour and glory of God; and yet when to do so demands some sacrifice of money, or ease, or comfort, or reputation,—still more when it seems to require the plucking out of a right eye, or the cutting off of a right hand, then we draw back and rebel that there is not a more easy and pleasant way for the flesh. And yet, perhaps, if we are enabled to make the sacrifice required by the word and our own conscience, there is a sweetness to our spirit mingled with the bitterness to the flesh. It is almost with these bitters to the flesh as Mr. Hart speaks of repentance:

"Nor is it such a dismal thing
As 'tis by some men named.
A sinner may repent and sing,
Rejoice, and be ashamed."

It, perhaps, has been a call to make a sacrifice of a little money in possession or in prospect; and after a stout battle between a liberal spirit and a covetous heart, the better principle prevailed. Now, when the victory has been gained, do we not often find that what has been given is but little missed; and the good it has done to the cause of truth, or to any of the Lord's poor and needy children, is an ample compensation for having overcome the opposition of a covetous spirit, and the crying out of the old man as he had a nail or two driven into his miserly fist? But soon, perhaps, as he dies hard, and writhes under the crucifying nail, there will come forth a cry from us, or some one connected with us, "Spare thyself. Why, if you go on like that, you will rob your wife and family, and bring them to beggary. There is this and that bill to be paid, and you know how hardly money is got, and how swiftly gone." But some kind providence turns up, and then drops the head into the dust, with a "Lord, I am vile, and thou art good. Pardon my covetous, unbelieving heart. O let me never doubt thee again." So, if a little of our good name or fame, or darling respectability must be parted with, the flesh soon begins to cry out, and cannot endure the shame of the cross. But how soon the Lord can so break in upon our heart with a sense of his goodness, mercy, and love as to make us feel even unworthy to suffer shame for his name's sake, and count it an honour to endure his reproach.

We need not pursue the subject further. Our readers' own experience will supply them with abundant instances both of the weakness and wickedness of the flesh and the superabundings

of grace; and they will agree with us that both misery and mercy, all that we have seen and felt of the evil of sin and all that we have tasted, felt, and handled of salvation, all that we know of self, and all that we know of the Lord, call upon us and constrain us, as with one voice, to walk in his fear, live to his praise, and seek to glorify him with our body and spirit, which are his.

III. And with this desire will certainly follow a willing readiness to serve the Lord's cause, help the Lord's poor, sympathise with them in their afflictions and trials, and manifest to them our esteem, affection, and love.

In what other way can we manifest the truth and reality, the life and power of our religion? Men will judge us, and rightly judge us, by our works, not by our words; by our fruit, not by our leaves; by our Christian spirit, meekness, quietness, humility, sincerity, disinterestedness, readiness to serve rather than to rule, and general willingness to bear and forbear, to seek others' advantage, not our own, and do what good we can to the souls and bodies of our fellow-men.

But our limits warn us that we must draw near to a close. Suffer us, then, to drop a few words as to our monthly publication, and our desires and labours in connection with it. The Lord, as we before said, works by instruments, and usually mean and despised instruments, that the power and glory may be more distinctly seen to be his own. Now, if he be pleased to use our little monthly work as an instrument for his people's good and his own glory, how abundantly will it reward us for all the toil, care, anxiety, and responsibility of conducting it which falls to our share. Our desire is to make it as instructive, as edifying, and as profitable as we can to the Lord's living family. We wish, therefore, to avoid all strife and contention, all doubtful disputations, all gossip, slander, and newsmongering, all flattery and time-serving, all dry and merely notional discussion of points of doctrine which usually leads to endless dispute and vain jangling, and every other thing which feeds the flesh and starves the soul. We would come, month after month, simply, quietly, and unobtrusively, without loud knock or noisy ring, and lie by the side of the Bible and the hymn-book, speaking the same language, breathing the same spirit, attended with the same power, bedewed with the same influence, and producing the same effect. As the apostle speaks of himself and his fellow-ministers as "labourers together with God" (1 Cor. iii. 9), so would we desire to be engaged in the same blessed work of labouring with God in the building up of his people on their most holy faith. But as the Lord will not work by anything but his own blessed truth, and that only as impregnated with his Spirit and grace, it makes us to be ever on the watch to use our spiritual senses in spreading our table with such wholesome, nourishing, and savoury provisions only as he will own and bless. As caterers for the Lord's family, we have carefully to weigh, examine, smell, handle, turn over, and taste the meat set on the table. If short

in weight, if tainted with error, if fly-blown, if too much underdone or too much overdone, if not sufficiently salted and seasoned, if not juicy nor savoury,—in a word, if it lack that indescribable relish and flavour which all know who have tasted that the Lord is gracious, and found his word and eaten it, unto the joy and rejoicing of their heart, it will not feed the living family. This, therefore, lays upon us much beyond the mere labour of reading communications, or even writing what we put forth of our own. We have to select, among many sermons, letters, pieces, and obituaries, those which seem to bear the right stamp, and carry with them some evidence of having in them the breath of life. Similarly in what we write ourselves, we have to seek for the teaching and testimony of the blessed Spirit, to instruct and guide us line by line, and then attend it with power and savour to the hearts of the people of God. Thus ours is no common task, no mere mechanical employment, no such work as a clerk in a counting-house does, reading, ticketing, docketing, selecting and putting in right order paper after paper, that each may come in its proper place; that A. B. may have the pleasure of seeing his long piece inserted, as he generally requests, “in our next number;” and C. D. his explanation of a passage, which he believes none but himself has been hitherto favoured to understand; and E. F. his Obituary of a Sunday-school scholar, which he has sent besides to half-a-dozen other magazines; and G. H. his Experience of, perhaps, 100 or 200 pages, in close and scarcely legible writing; or J. K. his Poetry, of 300 or 400 lines; and all, perhaps, highly offended, because sometimes want of room, and more frequently want in them of the main thing, prevents their appearing in our pages.

We have, indeed, much reason to be thankful for the way in which all our wants have been supplied; for the valuable and experimental letters of saints, living and departed, which have been forwarded to us; for the interesting and edifying Obituaries, which surviving friends and relations have recorded, and thus enabled us to insert; and for the various accounts which have been sent us of the personal dealings of God with some of his favoured children. We would also raise a humble acknowledgement of his goodness and mercy to us, personally, in enabling us still to contend earnestly for the faith once delivered unto the saints; and, amidst many difficulties and hindrances, strengthening us still to labour in that particular field in which, with but little help except from himself, we have now for many years endeavoured to serve the cause of truth and the good of his people.

In his strength, not our own, we desire still to labour; and, standing as if amidst the tombs of so many departed friends and brother ministers, and not knowing how soon we may be numbered among them, to have it made manifest in our own conscience and in that of others that to enjoy a sense of God's goodness and mercy, to glorify him in our body and spirit, which are

his, and to serve his cause, truth, and people, are the main objects of our private, ministerial, and editorial life. Brethren, pray for us.

Your affectionate Friend and Servant,
THE EDITOR.

PUBLIC WORSHIP.

“Not forsaking the assembling of yourselves together.”—Heb. x. 25.

THE great Jehovah, from his glorious throne,
Stoops down to make his love and mercy known,
And bids the chosen tribes of Israel meet
Where he reveals the glories of his feet.

He sends his heralds forth in Jesus' name
To publish peace, and pardoning love proclaim;
Yea, he goes with them, and applies his word,
And makes it life, and health, and joy afford.

Where, then, is that ungrateful sinner found
Who slights and disregards the gospel sound;
Who, when Jehovah in his courts draws near,
Neglects within those holy courts to appear?

Can those who once have tasted Jesu's grace
Choose to be absent when he shows his face?
Shall a few drops of rain, or dirty road,
Prevent their public intercourse with God?

Shall gossip calls, or some inferior things,
Detain when summon'd by the King of kings?
Blush, brethren, at the God-insulting thought,
And prove in conduct you are better taught.

Remember, every time the house of prayer
Is open for the saints, the Lord is there,
To hold communion with the heaven-born race,
And give them from his fulness, grace for grace.

Let not such sacred seasons be forgot;
Say to each worldly care, “Detain me not;
A feast is held, and I must share a part;
I'll not be robb'd, nor grieve my pastor's heart.”

See, Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow;
And shall some visitor, or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord! Revive thy people's zeal;
The lukewarm plague among thy children heal.
Ye heirs of bliss, whom Jesus often meets,
Whene'er his house is open, fill your seats.

Jehovah loves the temples of his grace
More than the tents of all his chosen race.
Blest is the man whose seeking spirit waits
On all the means of grace in Zion's gates.

Bear with me while I say the fault is great
Of those who practise coming very late;
As if God's service was by far too long,
And they omit the first and closing song.

Shall pew-door rattle, hats and patters move,
To show how you the service disapprove,
Disturbing those who come to praise the Lord,
Yes, even while they listen to his word ?

A little less indulgence in the bed,
A little more contrivance in the head,
A little more devotion in the mind,
Would quite prevent your being so behind.

Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour ?

Shall such attention to a worm be given,
And be refused to the God of heaven ?
Who can expect to be by Jesus blest
If absent when he comes to meet his guests ?

O what a pleasing sight it would afford,
If, when the clerk says, "Let us praise the Lord,"
Each seat were occupied, and all the throng
Were waiting to unite in their first song.

My brethren, this might mostly be the case
If we were lively in the Christian race ;
Then every hindrance would be laid aside
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home ;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.

I grant, lest I should seem to be severe,
There are domestic cares, here and there,—
Age, illness, service, things quite unforeseen,
To censure which I surely do not mean.

But such will not, unless I greatly err,
Among the prudent very oft occur ;
And when they do you surely should endeavour
To come at last. " 'Tis better late than never."

[We think we have seen these pungent lines somewhere before ; but they may serve as a useful hint, and therefore we insert them.—Ed.]

BELIEVERS are not soon satisfied in expressing of Christ's worth. Christ, and all that is in him, is full of spiritual life, and refreshing as a box that is full of the most precious ointment. Christ is well stored with grace ; it is poured into his lips. This savour of Christ's graces is not felt by every one. The box of his ointments is not open to all, but only to some, and that is to them that believe ; for to them he is precious, and everything that is in him is most cordial and savoury to the believer. The more Christ and his worth be inquired into, it will savour the better, and be the more refreshful ; for it is his name which is this ointment. Christ, in his excellent worth, is unknown to the world. They do not inquire into this savoury name ; but if he were once known, they would find that in him that would make them give over their other unprofitable pursuits, and pant after him.—*Durham.*

SUBSTANCE OF A SERMON,

PREACHED BY MR. KERSHAW, AT ZOAR CHAPEL, GREAT ALIE STREET, LONDON, ON LORD'S DAY MORNING, APRIL 12TH, 1846.

"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.

My beloved friends, as we had this precious portion of God's holy word under consideration last Lord's day, we will come at once to the second part of our subject, that the *enjoyment* of our interest in the salvation of Christ is by faith.

What a blessing, beloved, for us that the work of salvation is finished. The poor sinner is made to feel his lost, ruined, and undone state. It is necessary in this part of our subject to draw a line of distinction between the real genuine faith of a believer and the faith that a man may have and yet not be quickened by God the Holy Spirit. Now, there is what is called a nominal, natural faith. James, speaking on this subject, says, "Thou believest that there is one God. Thou doest well!" Better be so than to be an infidel, to deny the Supreme Being. But recollect, the devils believe this, and they tremble. The devils believe that Jesus is the Saviour of his people, for the devils cried out, "Art thou come to torment us before the time?" And in another place, "Jesus I know, and Paul I know; but who are ye?" So you see there is a faith that both men and devils may have, and yet be destitute of living faith.

The Lord, speaking in the parable of the sower, said there were some who for a while believed, but in time of temptation fell away. Paul had to do with a great many of this sort, who for a time believed, but in the time of temptation and trial they left him. So, you see, there is a faith that we have a command over as regards assenting and consenting to the word of truth; but the real faith of God's elect, we can no more command than we can command our souls to leave our bodies. Now, my friends, it becomes you and me to have a godly jealousy, to know whether we are in the faith, for, as it respects genuine faith, it is the gift of God the Holy Spirit; it is a limb of the new creature. Paul says, "For we are not of those that draw back unto perdition, but of those that believe to the saving of the soul."

It is called the faith of God's elect; and why is it called the faith of God's elect? Because it is wrought in the children of God and none else. You see this proved. "Now faith cometh by hearing, and hearing by the word of God." The apostles preached the word, and the Lord gave it success; and then it is written, "As many as were *ordained to eternal life* believed."

"By grace are ye saved, and that not of yourselves; it is the gift of God." The faith of the elect is a plant that never grew in nature's garden. He who has this faith believes all that God says in his holy word, not only because it is in the word of

God, but because he feels and knows these things in his heart. What is it without the feeling? It is, as John Berridge says, not worth a groat. The child of God does not want to go to those great commentators, such as Dr. Gill, Dr. Hawker, Matthew Henry, and other great men, from which many of our parsons get their sermons. No; he has it in his heart. I must stick to feeling. Some parsons say, "Bother your feelings!" Well, I cannot think so. If I had been out and come home very hungry, and saw a good table spread, and plenty of good things talked about, that would not satisfy my hunger. I must eat the things myself to be satisfied.

Christ is the author of our faith; and not only is he the author, but he carries on the work of grace in our hearts. Some professors talk about their faith, that they can believe when they like. I know I cannot. The child of God knows, by daily experience, that he feels dark and shut up, and cannot lay hold on a single promise. It just comes to my mind about a gracious woman that came seven miles to join our church. She said that she was tossed to and fro in her mind for a long time to know whether she was one of the elect. She could not see how it could be; till one morning, when she awoke, these words came to her with power: "The new and living way! The new and living way!" "O," she said, "I saw that Jesus was the way;" and from that she got comfort; and often from such texts as these does the Lord give us comfort. "I am the way, the truth, and the life. No man cometh to the Father but by me."

Now, may the Lord assist me to show to some poor cast-down sinners that they have faith; and O that he may be with us. You do really and truly in your hearts confess before God that you feel guilty, lost, ruined, and undone. Well, poor souls, there must be life to feel your deadness; there must be light to see your darkness. The great object of your faith is the Lord Jesus Christ; you love him. I know a man who said, he could never think he was a believer, he never thought he had faith, until one night, he said, "Our parson preached from these words: 'Unto you that believe he is precious;' and as he was speaking, he said, I did feel him precious to my soul, and I said, 'I have faith.'" There is a verse of a hymn on the subject on which we are now dwelling; it is addressed as a prayer to the Holy Ghost:

"Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God."

This is what the child of God wants to know, whether he is interested in the love of Jesus. You know that Jesus is the Saviour of his people, and that none of them will ever be lost. You have no doubts about that; but this is not enough for you you want to feel that he is yours. It is as Hart says,

"True religion's more than notion;
Something must be known and felt."

“And that not of yourselves.” Now we must go to the fountain head. God saw all the elect from everlasting. So far will the Arminians go with us. Let them have it their way. They say, “that God saw all those that would accept his grace, and be good; so he loved them.” Why, if so, it would contradict our text. “Not of works, lest any man should boast.” “Where is boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith.” It would contradict the truth of God. I should have room to boast, if, as they say, God loved me because he foresaw I should be a good man. He loved us because he would love, and for no other reason; for so far from the creature loving, he is at enmity with God, and strives against him. So “it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” And again: “And the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated.”

If I were like what some profsors talk about, I would not go groping all the day long, and be obliged to cry, and sigh, and groan for a few crumbs; all darkness, and not able to lay hold on a single promise. “Truth, Lord, yet the dogs eat of the crumbs that fall from the Master’s table.”

“Not of works, lest any man should boast.” Where were you and I, beloved, when the Lord first called us? I look back and remember as fresh as if it was but yesterday, 200 miles from here. I was at enmity with God. I used to go roaming about on the Lord’s day, instead of going to chapel. I used to hate my father’s religion. I did not hate him as my father; but when I came home at night I could not rest. I was uneasy in my conscience. I felt the wrath of God against me, and when I look back and see my old companions in iniquity, for I sometimes do, (for it hath pleased God to keep me in the same place,) this text will often start up in my mind: “Who hath made thee to differ from another?” There was one of my companions who was more steady than I, for I used to drag and urge him on; but the Lord in his mercy has been pleased to take me and leave him. Where is boasting, then? There was another of my old companions that got on well, and became a manufacturer, and the devil used to tease me very much about him, and told me that if I had gone on as he had I should have got on well in the world. But after I had been with you six weeks, when I got home, my wife said to me, “Do you know Abel is broke all to pieces, and can only pay three shillings in the pound?” “Well,” said I, “I’m a better man. I’m a better man. I can pay twenty shillings to the pound, and a pound left.” But after a time, some of my friends said to me, “Do you know Abel has attempted to hang himself?” “Where is boasting, then? It is excluded.” Paul said, “God forbid that I should glory, save in the cross of

our Lord Jesus Christ;" and unto him alone must we give all the glory. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

AFFECTIONATE REMEMBRANCES.

My dear and esteemed Friend and Sister in the Covenant Head of all Grace and Salvation, the once suffering, dying, but now risen, ascended, exalted, and ever-living Jesus, the Saviour and Friend of poor lost Sinners,—My dear wife has just been wishing me to try to write a line to you, which I have had a desire to do for some time; but a feeling of soul darkness, death, ignorance, helplessness, and confusion has kept me from the attempt; but when my wife spoke of your very great kindness to me in my affliction, which I often think of, and that you had a desire to see the scribble of such a poor worm, I felt it on my mind at once to try, thinking of the words of the hymn:

"If you tarry till you're better,
You will never come at all."

The heart-searching, rein-trying God knows when we speak or write our true inward feelings; but before him I can say in most of my poor prayers (which are truly few and feeble), in public or private, I think upon my esteemed, afflicted, but blessed and privileged friend. My desire is that the Lord may still be with you, and bless, comfort, and support you under your very sharp and trying affliction of body. I can see and hear more of the sanctified effects of the fires and the furnaces in you than in my poor unprofitable and unfruitful self. It appears to me I never was so sick of nor out of conceit with myself as of late. I have often felt it would be a mercy if the Lord would bless my poor soul, and take me out of everybody's way. I feel, at times, to be in the case of the leper in Lev. xii. 45; xiv. 55.

My dear sister, to be a sinner in soul feelings before a holy God is a solemn place to stand in. When the clothes are indeed rent, the head (or glory) uncovered or laid bare, a covering upon the upper lip, and the heart cries or groans out, "Unclean, unclean!" to dwell alone and without the camp, O what an eternal mercy that there is balm in Gilead, a good Physician there, a fountain of precious blood that cleanseth from all sin. I am persuaded we shall feel the plague as long as this house standeth. It is a fretting leprosy. The scraping has not removed the malady, and the judgment of the priest is to break down the house, the stones, the timber, and the mortar, and carry all out of the city into an unclean place, the grave. This in our case is begun, and the completion of the work may be nearer than we think.

I could desire for you, in all subjection to his holy will, he would restore to you a measure of health and strength, and

thereby restore you to your dear partner and dear children, and to the church and gospel friends. I say to a measure of health, for I cannot even *hope* he will ever give you full health.

I find, in all my wretchedness and helplessness, the free grace of a Three-One God in salvation by a precious Christ, and it meets and suits my poor needy soul more than ever. O what a mercy and grace is it to save *any*, and O that you and I should have a well-grounded hope in this salvation. How rich, how free, how discriminating, how undeserving the favour!

“Why was I made to hear thy voice?” &c.

May God the Spirit lead our minds and souls into a deeper and deeper experimental knowledge of our sad state as sinners, sensibly to know our vileness in a greater depth, to have godly sorrow on the account of our sin in its very root and fountain. May he discover to us more and more the heights and depths, length and breadth of his grace and mercy to poor sinners, who, as Hart says, are sinners in their own sight; for,

“Though all are sinners in God’s sight,
Few there are so in their own.”

O what a mercy he has made us to know and feel we are sinners, has proved us guilty at the bar of equity set up in our consciences, where we have in measure beheld the law of God to be holy, just, and good, to feel ourselves condemned by it, to tremble under its sentence, to plead guilty, to have the mouth stopped, while the soul justifies the holy God in thus taking vengeance, and bows down before him in solemn awe, saying, “O Lord, I can say nothing. Thou art just, for I have sinned. If thou sendest my lost, guilty soul to the deepest hell, I must say thou art just.”

Now, my dear friend, have we not travelled this path with fear and trembling? This is our judgment passed. What a wonderful way it is the infinite God takes to press all poor sinners’ hearts to receive the good seed, to make him willing in the day of his power, to be saved in God’s own way,—by grace, on God’s own terms,—without money or price; and when here, ready to perish, and the great trumpet is blown in the gospel, the poor soul’s ears being unstopped, how anxiously he listens and hearkens to hear what the Lord God shall say; for he feels to be in his Almighty hands for life or for death. He feels now that nothing but free and absolute mercy can reach his case to save his soul; and he feels it is all in the hands, and sovereignty, of his infinite Maker. This makes him look to him and have respect to the work or operations of his hands. Now he is at his wits’ end, and as far as his own goodness is concerned, in and of himself, he is at his hope’s end; but here, in this dismal gloom, the Sun of righteousness arises—God the Holy Ghost begins to reveal a precious Jesus; and as the poor sinner’s eyes are opened, he looks upon him in the word of God with wonder. He has new ears to hear, and new eyes to see, and a heart to

know and receive the holy word of God in the love and power of it. Faith to believe it is given and brought into exercise by the same Almighty Teacher, and is mixed with the word; so that the report is believed and the soul profited. The suitability of Jesus, in all his love, his grace, his work, his doing, his dying, his blood, his righteousness, his resurrection, his ascension, his entering into the holy of holies with his own precious blood, where he ever lives, the great High Priest of all a poor sinner's hope and profession, a merciful High Priest, who

"In his measure feels afresh
What every member bears."

And as well as merciful he is mighty, being able to save to the uttermost every poor sinner who comes to God by him. Here he has been taught to see and feel is the only way to the Father, and the only way for mercy to flow from the Father to guilty worms; and O what wisdom shines in this divine appointment! Our breaches of the law his; our sins, our very sins, *all*, ALL his, —of thought, word, and deed, laid on him, condemned in him, punished in him; while his glorious obedience and righteousness, his holy sufferings as the just for the unjust, thereby satisfying justice, and so making a full atonement for sin,—all this ours, our very soul's own by the divine gift and appointment of that God against whom we have sinned. We deserved hell, and we looked for it, as our just desert, but he gave us heaven. I feel that all my darkness, deadness, and confusion, at times, make all this great salvation, and great grace, and great mercy of Israel's Three-One Jehovah through the God-Man more precious, more suited to my own deeply-lost, wretched, undone, and unworthy condition, especially, my dear friend, in view of death as

"I feel this mud-wall'd cottage shake,
And know it soon must fall."

O that I felt more, knew more, and lived more, the blessed gospel of Christ Jesus! I am the chief of sinners, the least of saints, the most unworthy of all who hope in God. At times I feel I could creep behind every one and below every one of his dear people.

May the Lord be with you, my much-esteemed friend and sister, in your trials and troubles. O may he be with you in this furnace where he has put you. It is all in love and mercy. The same love, mercy, and hand which heat the furnace and wield the rod are the same as are laid under you to support you in your sorrows and sufferings. May we cry, "Hold out, faith; hold out, patience!" If the cross is heavy, Jesus is with us to bear both it and us when we begin to sink. Are the storms and tempests rough and threatening? He is in the hinder part of the ship, and safety is where he is; for the winds and the waves obey him. It is only for him to arise and say, "Peace, be still!" and there will be a great calm, whether the storm be raging

within or be blowing upon us from without. If in feeling we have Paul's tempestuous winds called Euroclydon upon us, and we fall into the place where two seas meet, yet our Pilot has infinite wisdom and almighty power; so that none can suffer a final wreck. With all the true spiritual mariners, it will be as it was with them of whom it is said, "Some swam to the land. And the rest, some on boards, and some on broken pieces of the ship; and so it came to pass that they escaped all safe to land."

I hope I am not running on in this way, feeling I can teach you anything, nor our dear friend who is with you. This is not my aim or end; but to assure you I am deeply concerned, I hope, that the word may be fulfilled: "If one member suffer, all the members suffer with it." Our afflictions are light, and but for a moment, the Lord says, in comparison to that eternal weight of glory which they work out for us. Like my dear friend, I can at times say, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Afflictions bring us to see and consider many things which otherwise would escape our sight and thoughts. Also, they keep us a little listening and looking as we hear the strokes thereof shaking and loosening one pin after another of this poor frail tabernacle, by which the Lord, as it were, says unto us, "Watch;" "Be ye also ready, for in such an hour as ye think not the Son of man cometh. Blessed is that servant who, when his Lord cometh, he shall find watching." May he thus bless and keep us alive in our souls, watching unto prayer. I am not telling my dear friend the state I am in, but what I have just light enough to see is a desirable state.

I fear you will scarcely be able to make out my writing, and that if you do, you will get poor pay for your trouble. I hope you will remember me in your prayers, when you are privileged on your court days to go in before the King. I am ashamed to send so much writing containing so little matter. I have been thinking it is at best like a heap of threshed corn on the floor before the fan has done its work. If the chaff was winnowed from the wheat, I trow one sheet would hold the wheat.

Through the undeserved mercy of the Lord, I am better. My dear wife is poorly. As my wife has written to you so lately, I need not say anything more than that she joins me in our very kind love to yourself and your dear aunt. I hope the Lord will be with you both through the remainder of the trial.

I think this is almost the longest letter I ever wrote, and fear, as you toil through its tedious length, you will wish it was a good deal shorter. I hope to meet you both in heaven, to hymn the praises of our glorious Redeemer, unceasingly and unweariedly, with immortal tongues in immortal songs. May he keep us, be with us, and bless us; and may you, my dear friend, still cast all your care upon him, for he careth for you. His

love is great beyond all we can conceive. His faithfulness is like his throne; his mercy is built up for ever; and his grace is like a bottomless, brimless ocean. Blessed is the nation whose God is the Lord, and blessed are the people who know the joyful sound.

May the grace, the mercy, the love, and the presence of the Father, the Son, and the Holy Ghost be with you, and rest upon you all your journey through the wilderness. This is the desire and prayer of your very sincere friend and I hope brother in the holy Lord Jesus, and in the bonds and affection of his gospel,

Cirencester, Oct. 10th and 13th, 1863.

JOSEPH TANNER.

AN END TO TROUBLE.

My dear Friend,—There is certainly a greater sweetness in the truth of God than in anything else in this world. "O, taste and see how good the Lord is," was the language of David. All who have tasted that he is gracious are willing that others should do so likewise. These things are different from earthly goods. They may be exhausted; but there is no end to the heavenly treasure. Therefore, as the Giver is liberal, he makes the receiver so also. In this, the child of God is no niggard. He wishes many to come and partake with him of the saving benefit of everlasting life, and the blessings belonging thereto.

A few more trials, and then we shall enter our rest, "where the wicked will cease from troubling, and the weary be at rest." Then we shall know more about feasting and singing than we do now. Here we have often fasting and mourning, weeping and sighing; but all times of weeping and sighing will be over with the mourners in Zion the moment death has done its work; and yet sometimes we are most afraid of that very thing which is to put an end to all our trouble. However, this gate must be opened to let us out from our bondage, and bring us into the glorious liberty of the children of God. Then it matters not how soon, seeing that it will be the jubilee to the poor spirit, when it shall return to its proper inheritance, even God himself, never more to go out of his presence. What a blessed day, to be sure, when we shall be freed from all corruption, evil thoughts, worldly cares, and the snares of the enemy of our souls. This will most assuredly be the case, let Satan say what he may. God must be true, and men and devils be found liars. God has engaged to bring his mourners safe to Zion, though it be with weeping and supplications. This is how he has promised to bring them. Thus he leads them; but they shall arrive thither with singing, everlasting joy shall be unto them, and God shall wipe away all tears from their eyes. God is our inheritance, and when we poor sinners are brought into his presence, tears, of necessity, must cease, and this will be the wiping of them away. The cause of many of our tears now is because we can-

not find him; but that will not be the case in heaven. We shall be "pillars in the house of our God," and "go no more out," but behold the beauty of the Lord for ever and ever. Amen.

Aug. 13th, 1820.

Thine to serve in the Gospel,

G. PAYTON.

THE PROPHET JEREMIAH TO MR. LOCK.

WHEREAS, you have frequently expressed a wish to ask counsel of my mouth instead of at the mouth of the Lord, which is what a prophet that was before me found fault with, (Josh. ix. 14.) and which I also have censured, calling all men cisterns, broken cisterns, that can hold no water, I am much displeas'd with you. My fellow-servant Isaiah has told you of one who knows how to speak a word in due season to him that is weary; therefore carry your complaints to him. Isaiah, myself, and the other prophets were but faint types of him that blessed Prophet. I have told you plainly that I cannot speak, for I am a child. I have warn'd you against making flesh your arm, and secretly, by unbelief, departing from the Lord, and I have pointed you to One whom I call a Noble One and a Governor, who has as kind a heart in heaven as ever he had upon earth. To him I and all the prophets give witness, that if you go to him he will redress your grievances.

I am quite ashamed of your unacquaintedness with your Master. How can you, with any authority, encourage others to go to him when you set them so bad an example? As my fellow-servant Ezekiel says, by your perpetual complaints you make the hearts of the righteous sad, whom God would not have made sad, and you strengthen their unbelief by perpetually saying that the power of God hath almost left the earth; which is in effect justifying the speech of the ancients of the house of Israel, as in Ezekiel viii. 12: "The Lord hath forsaken the earth." By thus speaking, you "bring a gloom on many a healthy countenance," as my beloved brother William Huntington says. You really pervert my writings. You think of justifying yourself by me, and whatever there is of the infirmity of the flesh in me, *that* you greedily catch at; but you follow not my faith.

My fellow-labourer W. H., has made some excellent remarks on me in a work of his entitled, "The Child of Liberty in Legal Bondage." He observes that I prophesied a great part of my time in chains, and that I hardly ever got out of them except in the 30th, 31st, 32nd, and 33rd chapters of Jeremiah. He takes notice of some of my hard speeches against the man who brought tidings of my birth, that I wished I had never been born, and he takes notice of the same failings in others, such as Moses, and Elijah, and Jonah. He shows how I spoke even against God himself. And here I must observe that my sin differeth not in the least from that of the children of Israel, who

spoke against God in the wilderness. I say, my sin differeth not from theirs, only many of them were left to answer for their sins, while I, through rich mercy, found a Surety who forgave my iniquity; and therefore I said, "O Lord, I will praise thee." Thy fellow-servant W. H. beautifully remarks: "These are some of the heavy charges brought against the Father of mercies." You would do well to read that book, and also another which he calls, "The Rulo and the Riddle," in which, if I mistake not, you will find your character pretty plainly delineated. You are secretly leavened with legal bondage, and you communicate this to your hearers, which contracts their hearts, sours their spirit, and makes them secretly call the Lord an austere one. You compel me to rebuke you sharply.

This is all I have to say at present.

April 20th, 1831.

[Mr. Lock used to preach to Mr. Huntington's people after his death, and this epistle seems to have been written to him by one of the old hearers, to rebuke him for dwelling so much on the dark side of experience, and almost justifying rebellion and fretfulness of Spirit from the example of Jeremias.—ED.]

BETTER TO ME THAN ALL MY FEARS.

Dear Friend,—Feeling my heart drawn out, and having a desire to communicate to you some of the exercises I have been the subject of since that never-to-be-forgotten morning on which I left your house, I now write to you.

Dear friend, I must confess a desire has been working in my soul for many years past that I might be led to follow the Lord in the ordinances of his house, but how it was to be brought about I could not tell; but to the praise and honour of the blessed Lord I must ascribe it. He brought it about in his own time and his own way. I was to go to Barnack, and there the Lord gave me that blessed deliverance which was the chief means, and you, dear friend, as the instrument he made use of to accomplish his own purpose, in answer to my feeble, yet, I trust, sincere requests. To him be all the glory.

O how my poor mind has been tried, often calling myself the biggest of fools that ever I opened my mouth about it, fearing I should not have a word to say when I came before the church, and then it would be made manifest I was nothing but a hypocrite, or that I was deluded altogether. But, blessed be God, he lent an attentive ear to the groaning desires of my down-cast soul, and raised up in my heart a little faith, by which he enabled me to look unto and trust in him, though I appeared at times at the very ends of the earth. When the time came for me to say a few words before the church, he helped my infirmities, and gave me a place in the hearts of his dear people, far beyond my expectations.

Respecting baptism, I was more tried about my poor weak body than anything else. The enemy told me it would be presumption in me to go into the water in such a weak state. I should have the cramp, and die in the pool, or, if not, I might catch a bad cold, and never recover, and then it would be made manifest the Lord had forsaken me. But O how the Lord enabled me to besiege a throne of grace, that he would strengthen me in body and soul, and prove my enemies liars. I was enabled to stay upon the Lord by an application of these sweet words: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And, blessed be his name, he helped me to trust in him, and I was not put to confusion.

On Saturday and Saturday night the Lord seemed at a distance, and I was fearing he would deny me a token for good; but on Lord's day morning, while reading 1 Sam. xvi. 1, my heart was broken with these words: "Man looketh on the outward appearance, but the Lord looketh on the heart." I was so overcome as not to be able to proceed for a few minutes.

O what an unspeakable favour for our hard hearts to be melted down at any time under a sense of the Lord's goodness manifested towards such unworthy, sinful worms. I heard in the morning with a little power and feeling in my soul, though suffering in body, with a great dread of the water; in the afternoon my mind felt greatly solemnised while the hymns were being sung, and the man of God was speaking of the solemn ordinance of baptism, though still suffering with pain in my head and chest. The dear Lord was better to me than all my fears, for my pains were all gone after leaving the water, and my mind was quite comfortable; and thus the promise was fulfilled in my experience, "Thou wilt keep him in perfect peace," &c.

O what a wonder-working God is our God! O that we could trust him more and serve him better, so that we might be more grateful for all his mercies. As dear Hart says:

"Vanquish in me lust and pride;
All my stubbornness subdue;
Smile me into fruit, or chide
If no milder means will do."

These words have been much of late the groaning desires of my poor barren soul.

I felt a little cast down on Monday morning, through having no work to go to, and no present prospect of getting any; but while wandering in the fields, I got under a hedge, where no eye could see me but God's, and poured out my heart before him, and told him all my complaints, when he was pleased in some measure to relieve my burdened heart.

On Tuesday morning, awaking between three and four o'clock, the Lord sweetly brought to my mind a little of what he showed me at Barnack; it was a blessed renewal. I lay for above an hour blessing and praising him for his goodness and long-suffering to me the vilest of the vile.

Dear friend, I am afraid you will be tired of this long scrawl. Will you have patience a few minutes longer, while I tell you the feeling I had come over me on seeing my dear brother John enter the chapel on Sunday morning? The moment I saw him, such a soft feeling and union to him possessed my soul which I had never felt towards him before; and at the same time faith raised up to believe he would one day be brought to follow the Lord in his despised ordinances, and I could not help telling him so.*

Our dear friend Mr. M. called on Wednesday morning last. He told me he had a sweet meeting time on Lord's day, and had never seen and felt such a solemn time at a baptizing before. I told him I was glad for his sake, and we spent, I hope, a profitable hour together. Bless the Lord, O my soul. Amen.

I remain, in gospel bonds, ever yours,
Stamford, July 23rd, 1862.

W. ROBINSON.

THE POOR MAN'S FRIEND.

SINCE Jesus is now and ever the same,
He's rich unto all that call on his name;
My soul, then, take courage and knock at his door,
He always was noted "a Friend to the poor."

Almighty to save his own dear elect,
Thy broken petitions he will not reject;
He is the Omniscient, and therefore can read
The wants of thy bosom, whatever's thy need.

He's everywhere present, he searches thy heart,
He knows all thy griefs, thy pain, and thy smart;
He waits to be gracious; then stay at his door,
And thou shalt soon prove him "a Friend to the poor."

Lord, here I would wait thy time to be blest,
'Tis all in thy hands, thy season is best;
I know my own grief, and feel my own sore,
And long after Jesus, "the Friend of the poor."

Whatever is wrong, dear Lord, in my heart,
I'm ready and willing now from it to part,
If enabled, through grace, I'll wait at thy door,
Until I see Jesus "the Friend of the poor."

If anything secret lies hid in my breast,
Lord bring it to light, and give me no rest,
Till honest, and tender, and right at the core,
I'm brought to prove Jesus "a Friend to the poor."

Take, Lord, what thou wilt; pluck up all the weeds
And out of thy fulness supply all my needs;
In thee is abundance of new and old store,
In handfuls of purpose to give to the poor.

A beggar I am; thou knowest me well;
Not worthy of mercy, but worthy of hell;
Yet as thou hast taught me to knock at thy door,
I'll wait till I feel thee "a Friend to the poor."

A. H.

* He has since attended to the ordinance.

Obituary.

MRS. ELEANOR FREEMAN, OF OAKHAM.

THE following was taken down from her own lips :

“ I was born at Harringworth, Northamptonshire, in 1787. My father was a cottager.* I was the second of his five children. At 12 years of age I went into service, in which capacity I remained for a period of about 90 years, in different families, and in some of my places I continued for several years. I was brought up with strictly moral habits, but did not feel my need of anything beyond mere morality until I was getting on for 20 years of age, when an opportunity often occurred of having conversation with a young woman who used to talk to me about my soul. Her words created some concern in my mind, and I became very gloomy and harassed in soul. But I was not able to understand or know the nature of my feelings and exercises until I met with Bunyan's ‘ Grace Abounding to the Chief of Sinners.’ There I found a little relief, as it showed me that there was a people who had to pass through such things as I was then experiencing.

“ Being one day at home by myself, during the daytime I thought I would kneel down and attempt to pray ; but immediately these words came to my mind : ‘ Your prayer will not be heard.’ I arose from my knees, came down stairs mourning over the state of my mind, when shortly these words were fastened upon my heart with some power : ‘ Whom the Lord loveth he chasteneth’ (Heb. xii. 6), which brought such relief that, for the time, my troubles left me. After this I went on for some time in a religious profession, and used to hear evangelical preaching in the church, but was not satisfied with my state.

* This is a local term, and does not signify a poor person who lives in a cottage, but a class of small farmers peculiar almost, as I believe, to the Midland counties. A “cottager,” then, is one who rents a small farm, varying from five to about twenty acres, which he mostly cultivates with his own hands and those of his family, his stock generally consisting of two or three cows (from which he makes butter and cheese), and perhaps a few sheep, besides a portion of arable land. There is not a more honest, industrious, hardworking, and independent race, in the best sense of the term, than these cottagers, who form a link between the labourer and the large farmer. No young men make better farm labourers than their sons, and no young women better household servants than their daughters, who seem to take what we may almost call an honourable pride in maintaining the respectable position of their family, as well as being brought up from infancy to hard work and economical living, with the greatest cleanliness of house and person; and it is much to be lamented that, through the increase of larger farms, they are being gradually swept away. Joseph Cooper, of Ashwell, and Francis Grant, of Cold Overton, Rutland, whose Obituaries have appeared in the “Gospel Standard,” members of the church at Oakham, were both of them cottagers, and more excellent specimens of that class could not well anywhere be found.—J. C. P.

In the year 1829 I married and came to live at Ashwell, three miles from Oakham.

“As I was not satisfied with what I heard in the church there, it was not long before I attended the Baptist chapel at Oakham,* where there was a mixed doctrine preached; but as I had not light enough clearly to discern between truth and error, I was baptized and joined them. After a time there was a fresh minister at that chapel, who wished to have open communion; and as I and some others could not hear him, we left, and attended at Providence Chapel, under the ministry of Mr. Philpot. But I felt that his preaching (for a time) was beyond what my understanding had been enlightened to receive, and, as regards experience, beyond what I had experienced in my own soul. But after I had heard him for some time, he one day took his text from Isa. xl. 27 to the end. It was especially when he was speaking on verse 28: ‘Hast thou not known? Hast thou not heard?’ &c., that my soul was much blessed; and as I walked home, I felt such peace and joy as I had not known before, and such light and understanding came upon the word and upon the things which I had been passing through, that not only was I much blessed at the time, but it has many times been sweet to look back upon.

“A short time after this, Mr. Philpot took his text from 2 Pet. i. 19: ‘We have also a more sure word of prophecy,’ &c. I could go with him from experience, when he was describing the ‘dark place’ of the heart of the Lord’s people, when he said that those who have light enough to see it to be dark are not in total darkness, but yet that many of them had to wait a long time for ‘the day to dawn and the day-star to arise in their hearts.’ I found this very suitable to my case, and his ministry to be a living and life-giving ministry to my soul. As there was preaching only once a fortnight at Oakham, I have often longed for the time to come again, when I might sit under the blessed sound.

“A church was formed at Providence Chapel in March, 1843, and in Dec. of the same year I gave in my experience of the Lord’s dealings with my soul and joined them. It was not considered needful that I should be re-baptized, as the Lord had begun a work in my soul before I went through that ordinance. I found it good and profitable to my soul to be joined with that people in church fellowship, and at times, under the word, I found myself sometimes searched and at others encouraged.

“In the winter of 1853 I was brought into a very distressing and harassing state of mind. The enemy was permitted sorely

* This was not Providence Chapel, which, indeed, at that time, did not exist, but belonged to a church which, though it was called Particular Baptist, was yet, as regards doctrine, very General. It was in this chapel, of which the minister at the time was named Himmers, that Mr. Tiptaft preached once or twice at Oakham, as alluded to in his Memoir, page 78.

to work upon my unbelieving heart; and had not the Lord graciously spoken a few encouraging words to my soul at the outset I have thought I could not have held on through the trial. The words were these:

“I'll bring thee through all, to praise me at last.”

“This state of trial and exercise lasted for some weeks; but from experience I learned that my strength was equal to my day; and when the Lord was pleased graciously to bring me out of that state, he made known assuredly to my soul that I should praise redeeming love throughout eternity; which blessed assurance abode with me for some time.

“I had for many years hoped in the Lord's mercy; but after this trial and blessed deliverance, I felt my soul much more established in the Lord. I still find it to be a scene of conflict and trial, and many things to try my faith; but I have never, since the above precious token for good, been long left without some help from the Lord when in trials, and he has favoured me with some blessed answers to prayer in temporal things. At one time, when reading John xv., the last clause of verse 5: ‘Without me ye can do nothing,’ fastened with power upon my soul, and I have been brought into a more heartfelt experience of that truth than I ever knew before. Those words have also been very encouraging to me: ‘I will never leave thee nor forsake thee.’ Hymn 84, Gadsby's Selection, was very sweet to me at one time in reading it:

“'Tis mine, the covenant of his grace,’ &c.

Not mine through any creature merit, but through a dear Redeemer. Hymn 448 was also once very sweet to me in reading, and many others have been so at different times.

“I was called to lose my husband by death in 1865, but the Lord has appeared for me and supported me, both with his spiritual consolations and in his providential and temporal mercies; and I can use the language of Hymn 289:

“Thus far my God hath led me on,’ &c.;

and through the Lord's dealings I have found wrought in me something of the experience of the last verse:

“'Tis even so; thy faithful love,’ &c.”

After the death of her husband, she came to Oakham, and took rooms, wishing to spend her remaining days near the sound of the gospel, which had been so full of consolation to her under her trials and exercises. She expressed her belief that she should sojourn but a little longer in the wilderness, and said it was her earnest desire to have matters right between God and her own soul, to have her evidences clear of being a partaker of the blessings of his everlasting salvation; and the Lord was pleased graciously to grant her the desires of her soul. She was a very sincere, consistent, humble woman; had a tender conscience, a good judgment in the things of God, was sound in the

truth and firm in her adherence to it. She was so quiet and unassuming in her conversation and general deportment that an old and esteemed member of the same church, with whom she lived in much union, used to say, that few persons were aware how many Christian excellences were combined in her.

From the time of her coming to Onkham, which was nearly two years preceding her death, her declining health was evident, and she had long been very feeble before her removal to that place. She chose as a text, to be engraved on a stone to her memory, Ps. cxix. 89: "For ever, O Lord, thy word is settled in heaven." The reason of which was that on looking over the word of God to find a suitable text for her husband's tombstone, her eyes fastened upon the above passage, and the truth contained in it was so opened up to her mind that she at once decided upon it as the inscription she should wish for her own. The covenant settlements of Jehovah had long been a very blessed theme with her, as being the firm foundation of her hope. She said she had many a blessed help in meditating upon them, and in the "exceeding great and precious promises" quoted in Hymn 329, Gadsby's Selection; and her mind would be stayed, sometimes for an hour together, upon these two lines, which were full of beauty to her:

"What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

She could seldom get up to worship in the assembly of the saints; but her heart was with them, and the great Master of assemblies was often pleased to feed her soul with some sweet morsel from his word, or she was led back to muse upon his goodness to her through the path of her pilgrimage. She was enabled, in great feebleness of body, to be drawn up to meet with the Lord's people for worship on Sept. 1st, which proved to be for the last time; and it is believed that she had a presentiment that it would be so. She heard Mr. Knill, from 1 Pet. i. 7, and Matt. xxviii. 19, 20, and saw two persons baptized and added to the church, and said she felt her spirit refreshed by things which she heard, which suited her, especially in the morning.

In the interval of the services she stayed at a friend's house, near the chapel, with whom she had been united for more than 30 years (which she usually did), and afterwards took her tea there; and on leaving took a very kindly leave of each one of the household, and as she got into the chair to go to her rooms, she looked towards the chapel and said, "Perhaps this may be the last time." The same friend says (and it is strengthened by some others, and by my own experience), that she was always ready, according to her ability, to remember the poorer brethren; and would give small donations, and show them acts of kindness.*

* I can testify to the same, as she has given me money for an afflicted sister in the Lord, whom she had never seen, but to whom, from her experience in the "Standard," she felt much union.

On Monday, 2nd, her illness commenced; and she had medical advice, and requested her daughter should be sent for, who remained with her. The first few days, she did not express anything very particular about her soul; but was calm, and said that the outer man was perishing, but that she felt stayed, and had inward support from the Lord; that much dulness of soul and darkness, which she had painfully felt the last few weeks, were cleared away, and she felt that the dear Lord had graciously removed all that stood between and kept her soul from his sweet presence and communion with him. There was manifestly an enlargement of heart, a liberation of spirit, a renewal of the inner man, a going forth of her soul in love, praise, and adoration toward the Lord for his mercies vouchsafed to her, which increased, until, on Sept. 12th and 13th, her soul was full with the blessing of the Lord, which her weak frame was at times almost exhausted in endeavouring to pour out before him. Through the night she kept repeating his worthy praise; and to a few spiritual friends who went to see her sometimes, she would say, "Let us praise the Lord, speak good of his name, rehearse his mighty acts. O thou blessed Creator, thou dear Redeemer, and O thou Holy Spirit, to covenant to redeem *my* soul! O thou blessed Jesus, to shed thy precious blood for *my* sins, and to make known thy great salvation to *me*, a poor worthless sinner! To raise *me* up from the ruins of the fall! 'Goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever.'" Much holy fervour and a sweet savour rested upon her words, and she had such deep and reverential views of the majesty of God, when she became so exhausted that she could utter no more, that she would say, "He is *so great*, he is *so good*!" Two promises she would often repeat, which the Lord had made to her many years ago, and how graciously he had fulfilled them: "I will never leave thee nor forsake thee;" and, "I am persuaded that neither life, nor death, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Christ Jesus my Lord." Upon these she would dwell, and the words would hang upon her lips as if she sucked sweet support to arm her against the enemy.

On Friday she said, "The enemy tried in the night to make death a terror to me, saying, 'There is the Jordan of death for you to pass through;' but I said, 'Yes; but the Lord God of Israel, who divided the waters of the Red Sea, will bear me through. He has died to take away the sting of death;'" and these two lines, from Toplady's hymn, came sweetly to her support:

"Sweet in his righteousness to stand,
Which saves from second death."

She said, "The enemy could gain no ground on any side, for the Lord had hedged me in." She requested to have that hymn read to her, and said, "Slowly, very slowly. I *feel*, I *feel*, I

feel the sweetness of every line." When her friend got to the last verse, she said, "Leave that to me;" and the sweet anticipation with which she uttered it will not soon be forgotten:

"If such the sweetness of the streams,
What must the Fountain be,
Where saints and angels draw their bliss
Immediately from thee?"

She said, "Who can tell forth all his praise? I lie here, when alone, repeating his mighty acts in the salvation of *my* soul, and every time I repeat his dear name it sounds sweeter to my ear:

"Thou dear Redeemer, dying Lamb."

So I can say with that hymn:

"How sweet the name of Jesus sounds,' &c.,

and feel every word of it." She would also repeat Hymn 213:

"Salvation! O the joyful sound," &c.

To a friend she said, when taking a very affectionate leave of, and blessing her in the name of the Lord, "Make light of the trials of the way, my dear; we have a *blessed eternity* before us." She was grateful for the very least mercy bestowed or attention shown her. She requested the same friend to give her a cup of cold water, to moisten her mouth; and as she took it she said, in a most solemn and feeling manner, "I should have wanted this through all eternity, but for the grace of God." Her state was that of sweet peace, her soul was stayed upon the Lord, her trust was in him. She spoke of nothing earthly, nor liked to hear anything but what belonged to the soul. She continued thus favoured, looking forward in the blissful hope of being "ever with the Lord."

She became gradually weaker, but remained quite sensible to the last, except when her mind wandered a little from weakness, although she could not utter much the last week except a few words expressive of the Lord's faithfulness. Alluding to the words which she had chosen for her stone: "For ever, O Lord, thy word is settled in heaven," she said, "Let them be well engraved. I have no powers to tell the blessedness that I feel in them."

On Saturday morning, Sept. 28th, the Lord gave her a gentle dismission from the body, and she was present with him.

On Oct. 2nd Mr. Philpot, our late and beloved pastor, who was then speaking the word of life amongst us, committed her remains to their native dust, in the cemetery here, till the resurrection morn. Several of our church and friends were present, and Mr. P. read and expounded 2 Cor. v. 1-5, and we sang Hymn 472 (which had been blessed to her), verses 3, 6, 7, 8.

Oakham, Oct. 21st, 1867.

A. F. P.

[Long and frequent observation of many who profess vital godliness, both as regards the lives which they live, and the deaths which they die, has fully convinced me of several things which, as having a bearing on the above Obituary, I trust I shall be excused if I name.

1. I have learnt to see from it more fully and clearly the *sovereignty* of God, and that both life and death are at his supreme disposal, not only as regards time, mode, and place, but also as regards the way in which his people both live and die. 2. I have observed that, as a general rule, those who live well die well; and that those who honour God most by their life are most honoured by him in their death; though when I say this, I bear strongly in mind the sovereignty of God, who owes no man anything, and acts as he pleases with and toward his people both in providence and in grace. 3. I have observed that it is not always those who are thought most of, or best of, in the church, who make the best end. In this, as in many other instances, the first are often last, and the last first. 4. I have also observed that we are apt to think more of those who have a deep or striking experience, and are enabled to speak of it with boldness and confidence, than of others who may know the things of God quite as well, if not so strikingly, and yet from timidity, or want of a gift of utterance, may be less thought of; and that these upon a death-bed often come out in a more conspicuous and blessed manner than those who have been what one might almost call the idols of the church.

Now, good Mrs. Freeman was just one of those characters who make very little show in a church, but are really both its pillars and its ornaments. It will be seen, from the above account, that her experience was neither very deep nor very clear; but it was real, it was genuine, it was wrought in her heart by a divine power, and it manifested itself in an upright and godly walk, a great firmness in and love to the truth, and a spirituality of mind and conversation. I valued her much myself from the great quietness and consistency of her walk and demeanour; but it was more from the report and high opinion entertained of her by my Ashwell friends, who were well acquainted with her spiritual worth, than my own observation. But her last days, from the sweet account given above, have brought forward more prominently her real character; and, as is truly observed there by a friend, "many Christian excellences were combined in her." The ornaments of our churches are not the great talkers, but those whom Hart calls "broken hearts and humble walkers." We look too much at gifts; the Lord looks at grace. We admire a faith of assurance; the Lord admires a faith of obedience. We admire the language of the lip; the Lord admires the silent language of the heart; we admire a ready gift in prayer; the Lord admires sighs and groans which cannot be uttered. Thus we need not wonder that a simple, humble, godly woman, like good old Mrs. Freeman, should arise and shine upon her death-bed when the glory of the Lord arises, and is seen upon her, when others, perhaps, who might seem by their gifts to outshine her in life, may leave behind them no such bright and blessed testimony in death.

In making these remarks, I have no personal meaning or allusion to any church, or individual, but merely drop them as having occurred to my mind in connexion with the above Obituary, and as an acknowledgment of the goodness and grace of the Lord, and a slight tribute to the memory of a truly godly woman.—J. C. P.]

My God, my life, my hope, my joy,
 O teach me how to praise thee more!
 Fain would I every power employ.
 O teach me humbly to adore
 That sovereign grace, so rich and free,
 Which still can save a wretch like me!

E. SPINE.

FEBRUARY 1, 1868.

THE
GOSPEL STANDARD.

FEBRUARY, 1868.

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

ADVANCE OF POPERY.

IX. THE WORSHIP OF THE VIRGIN MARY, OF THE
SAINTS, AND IMAGES.

THE line of argument which we have thought best to adopt in considering the Advance of Popery, is, 1, To examine its distinctive features, and thus put our readers as far as we can into some little possession of its real character; for as this is a subject which demands special study, it is not to be expected that many of them should have made themselves familiar with it; and, 2. To trace out the steps whereby for more than thirty years it has been gradually advancing in power and influence. The first part of our task we have nearly accomplished, and shall probably complete it in our next article. We shall then have to trace out the gradual advance of Popery in this country, and point out not only the advance which it has already made, but the means by which this advance has been effected.

There is no use in declaiming against Popery in a vague, wild, exaggerated strain, as if it were some outrageous monster,—some such ferocious dragon as ancient ballads sing of, armed with scaly coat, iron teeth, and poisonous breath, which ever and anon sallies forth from its dark cave to swallow up men, women, children, and church steeples. It has indeed devoured many, both old and young, grave divines and fair maidens, and made a meal both of churchmen and their churches. But it has been because the great red dragon who gave it its power and its seat and great authority, has enabled it to work as much by subtle craft as by open violence, and now to destroy men by the poison of its breath, instead of, as formerly, crunching them with the iron of its teeth. If Rome be this seven-headed, ten-horned beast, wild declamation will never pierce her with its lance, for it knows not her weak spot. The right way is Luther's way—to expose her errors to open view by comparing her doctrines and practices with the word of the living God, and thus thrust the sword of the Spirit into the part where she is defenceless. This is the way, therefore, which we have endeavoured to follow in bringing before our readers some of the leading, dis-

tinctive doctrines of the Church of Rome, and being desirous as much to avoid loose, unfounded statements as wild declamation, we have taken special care to advance nothing but what we could clearly prove from her own documents and formularies.

In our last paper we considered Transubstantiation and the Sacrifice of the Mass. In our present we propose to examine the Adoration of the Virgin Mary, of Saints, and of Images. To do this fairly and effectually, we shall have to consider the subject under two leading heads: 1, The authoritative teaching of Rome on these points; 2, The practical effect and influence of this superstitious and idolatrous worship of the Virgin and the Saints.

To understand these two points in their mutual bearings on, and close connection with each other, we must first unlearn a common and very natural error. It may seem to be a contradiction to the acknowledged authority of Rome, by which we mean the governing power of the Romish Church, from time to time, to assert that she has always rather followed in the wake than led the way in the establishment of her doctrines. But a few moments' consideration will show the truth of this position. Certain views and doctrines as, say the Transubstantiation of the bread and wine into the body and blood of Christ, gradually grew up, and backed and sanctioned by great names, as well as by the popular voice, gained at length great currency and strength amongst all classes. Then Rome came in, put the doctrine into regular shape, and stamped upon it her authoritative sanction. Rome did not first invent the doctrine, and then impose it on the people as an article of faith; but when the doctrine had gradually grown up, without her expressed sanction, and become widely accepted, she stepped in as the authoritative Judge of truth and error, and put upon it her infallible stamp. The doctrine of Transubstantiation and the Sacrifice of the Mass was the natural growth of the exaggerated language of the Fathers, but was not moulded into actual shape till about the tenth century, nor made an article of faith till A.D. 1058. Thus it was also with the worship of the Virgin and of the Saints. This form of idolatry, for it is nothing else but gross idolatry, gradually grew up, as the life and power of Christianity declined; and when it had attained almost universal prevalence then Rome came in to give it definite shape, and make it an article of faith. It is a great mistake to think that Pope after Pope invented and devised what are called Catholic doctrines, and none would more resent such an imputation than the Catholics themselves. The Pope, or a General Council, as that of Trent, in union with the Pope, merely decided by infallible authority what were and what were not Catholic doctrines, and thus shaped into substantial form the prevalent belief. Thus the worship of the Virgin and the Saints long preceded in practice the authoritative decision of the heads of the Catholic Church that they were articles of faith.

The worship of Saints began about the fourth century, but that of the Virgin Mary was not fully established till about the tenth century, mainly through the writings and influence of Bernard. To gain a clear conception of the workings of the Romish system, we must observe its practical effects as evidenced by the daily habits of its devotees; and this is the reason why we have proposed in our examination of this subject to take into consideration not only what Popery teaches, but what Popery produces; for the tree must be judged of by its fruit, and if the fruit be evil, evil must be the tree which bears it. Thus there is a difference between what Rome positively teaches and what Romanists positively practice; and therefore it is but sophistry to say that a worship is not actually idolatrous when its practical effect is actual idolatry. Tell, for instance, an intelligent Roman Catholic that the worship of the Virgin, of the Saints, and of Images is idolatry; he will repel your charge with indignation, and answer thus: "This is your ignorance of what we really hold and believe. You do not understand Catholic doctrine. You must know, therefore, that there are two kinds of religious worship; one supreme, which we call *Latria*, and give only to God, and another inferior and subordinate, which we term *Dulia*, which we pay to the Virgin and to the Saints. Now, we never worship the Virgin with the same adoration as that with which we worship God, and therefore our worship of her is not idolatry. Besides which, you must understand that we merely ask her to intercede for us. We do not pray to her to give us the blessings herself, but to intercede for us with her dear Son that he would for her sake bestow them; and we think that as Paul requested the prayers of the saints on earth, that they might intercede with God for him, so we may ask the saints in heaven to intercede with God for us."

Now, all this is quite correct, and strictly in harmony with Rome's authoritative teachings; but we shall soon find that profession is one thing and practice another, and that when men are taught and encouraged to come near to the borders of idolatry, it is but one step more to make them positive idolaters.

The authoritative teachings of the Church of Rome we may arrange under two leading heads: 1, Positive and direct; 2, Allowed and indirect. Both are authoritative, that is, have the express sanction of the Papal chair; but the first claim infallibility, or at least a larger measure of it than the second. Under the first head we rank Canons and Decrees of General Councils, Bulls of Popes, and such service books as the Missal and the Breviary. Under the latter, such books of devotion as "The Garden of the Soul," "Devotion to the Sacred Heart of Jesus," Liguori's "Glories of Mary," and other devotional works in constant use, to which is prefixed the approbation of some acknowledged authority.

The Council of Trent thus speaks of the Invocation of Saints, and by implication of that of the Virgin:

"The Holy Synod commands the Bishops, &c., to instruct the faithful concerning the intercession and invocation of saints, the honour of relics, and the lawful use of images; teaching them that the saints reigning together with Christ offer to God their prayers for men; that it is good and useful to invoke them with supplication, and on account of the benefits obtained from God through his Son Jesus Christ."

In Pope Pius the 4th's Creed it lays down as an article of faith to be believed and declared by the subscriber :

"And likewise that the saints, reigning together with Christ, are to be venerated and invoked, and that they offer prayers to God for us, and that their relics are to be venerated."

It will be observed that the doctrine thus authoritatively taught is that the saints in heaven intercede with God for men, therefore that it is good and useful to invoke them with supplication, that by this intercession they may procure benefits for us. Nothing is here said about worshipping the saints as if they were able themselves to bless. They are merely asked to intercede with God, that he would bless us.

In harmony with this authoritative teaching, most of the prayers to the Virgin and the Saints which we find in the Missal are constructed. The following will serve to give an idea of their general type. They are what the Missal directs to be offered on the vigil of the Assumption.*

"O God, who wast pleased to make choice of the Virgin Mary, and in her to dwell for a time, grant, we beseech thee, that, being secure under her protection, we may with comfort solemnise her festival."

The following prayer is directed to be offered in secret, whereas the preceding was the Collect, or that offered publicly by the priest :

"May the prayers, O Lord, of the Mother of God render our offerings acceptable to thee, whom thou didst take out of this present world, that she might intercede with thee for the pardon of our sins."

Then comes what is called the Post Communion :

"Assist, O merciful God, our frailty; that we, who are preparing to celebrate the festival of the Holy Mother of God, may, by the succour of her prayers, rise from our iniquities."

It will be observed that in these prayers it is God who is directly invoked, and no positive prayer is put up to the Virgin herself. But in other parts of the Missal she is directly invoked, as in the following prayer :

"After childbirth, thou didst remain a pure Virgin. O Mother of God, intercede for us."

An important part of the Missal consists of the hymns directed to be sung in it, which are of a very ancient date, being written in Latin in rhymed verse, which is not the character of proper

* This, we may observe, is one of Rome's greatest festivals, and celebrates the ascension of the Virgin to heaven in a glorified state, where she sits in power and glory only inferior, if inferior, to that of the blessed Lord, which was first publicly taught in the course of the sixth century.

Latin poetry, but have often a translation affixed for the benefit of the laity. One of these hymns is the celebrated *Stabat Mater Dolorosa*, which represents, in the most pathetic language, Mary standing at the foot of the Cross. In this hymn, which was written to set forth the dolorous sorrows of her whom the Missal styles "Holy Mary, the Queen of Heaven, and Lady of the World," occur the following expressions, which we give as a literal prose translation, though it is impossible to give the peculiar pathos and mournful swell of the original, as it keeps rising line after line into a full tide of sympathetic grief.

"O Mother, fountain of love, make me to feel the power of thy grief, that I may mourn with thee. Make my heart to burn in loving Christ, who is God, that I may please him. Holy Mother, do this, fix strongly on my heart the stripes of the crucified One. Divide with me the sufferings of thy wounded Son, who deigned to suffer so much for me. Illustrious Virgin of virgins, make me mourn with thee; make me to bear the death of Christ, a sharer in his sufferings, and to worship his stripes. Make me to be wounded with his stripes; make me to be inebriated with the cross and the blood of thy Son, that I may not be burnt up in the flame. May I be defended by thee, O Virgin, in the day of judgment."*

When we come to the Breviary, which corresponds, as we have pointed out, in some measure to the Prayer-Book, though it is more a manual for the priests than the laity, we find the worship of the Virgin more directly made, or at least more positively inculcated. We give the following extract from the Modern Romish Breviary :

"If the winds of temptation arise, if thou run upon the rocks of temptation, call on Mary. If anger, or avarice, or temptation of the flesh shall toss the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled with the defilement of thy conscience, affrighted by the horror of judgment, thou beginnest to be swallowed up in the gulf of sadness, think on Mary. In dangers, in straits, in perplexities, think on Mary. Following her, thou dost not go astray; asking of her, thou dost not despair; thinking of her, thou dost not err; while she holds thee up, thou dost not fall; while she protects thee, thou dost not fear; she being thy guide, thou dost not grow weary; she being propitious, thou reachest thy destination."

Is not the positive worship of the Virgin inculcated here? Read the extract again, and when you find the Virgin spoken of, substitute the name of Christ. Could the Lord himself be more set before us as the object of faith, trust, and worship?

The extracts which we have given are from the Missal and Breviary, which are the daily service books in the Romish Church, and received by its members with more implicit faith than the members of the Church of England receive the Communion Ser-

* This celebrated hymn is that which is sung on the Friday in Passion week, at Rome, to a score which has never been published, but of which the effect, as sung by the Papal choir, among whom are some almost unearthly voices, instrumental music not being allowed, is something so overwhelming that susceptible females have been known to faint away.

vice and the Prayer-Book. But we shall now give some extracts from those devotional works which are in daily use among the members of that communion, and which exercise a greater influence over their minds than the Missal and Breviary, the latter being confined, as we have said, almost wholly to the priests. One of the most accepted of these manuals of devotion is called "The Garden of the Soul," and bears the *imprimatur* of Dr. Walsh, Roman Catholic Bishop of the Midland district, in the following express terms :

"The present edition of the 'Garden of the Soul' receives my cordial approbation, and is recommended by me to the general use of the clergy and laity."

In it we find the following hymn :

"A HYMN TO THE BLESSED VIRGIN.

"Hail, thou resplendent star,
Which shinest o'er the main;
Blest Mother of our God,
And ever Virgin Queen.

"Hail, happy gate of bliss,
Greeted by Gabriel's tongue,
Negotiate our peace,
And cancel Eva's wrong.

"Loosen the sinner's bands,
And evils drive away;
Bring light unto the blind,
And for all graces pray."

In the same little manual the Virgin is addressed in a long string of tender, devotional epithets, but of which our limits will allow us to give only a few as a specimen of the rest :

"Holy Mary, Holy Mother of God, Holy Virgin of virgins, Mother of Christ, Mother of divine grace, Mother undefiled, Virgin most powerful, Virgin most merciful, Virgin most faithful, Ark of the Covenant, Gate of Heaven, Morning Star, Refuge of sinners, Comforter of the afflicted, &c. &c., pray for us. We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but obtain our deliverance from all dangers, O ever glorious and blessed Virgin. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ."

Romanists may quibble about *Latria* and *Dulia*, and deny that they worship the Virgin as they worship God. But what mean such expressions as "Gate of Heaven, Morning Star, Refuge of sinners, Comforter of the afflicted?" Is there any way to God but Christ; any refuge or any comforter but He? To make her, a mere woman, all this, is to put her in the place of Christ, and worship her as we should worship only Him.

Now this is a book in daily use among devout Catholics, recommended to them with all the authority of episcopal sanction. Another book in daily use, bearing the Indult, that is, the express allowance of Pope Pius VII., for the use of the Midland district, which, by the by, seems specially favoured with such

manuals, is entitled, "Devotion to the Sacred Heart of Jesus, including the Devotion to the Sacred Heart of the Blessed Virgin Mary." 12th Edition. Keating and Brown. The number of editions will show its currency and popularity :

"I reverence you, O sacred Virgin Mary, the Holy Ark of the Covenant, and do bless and praise you infinitely, for that you are the great Mediatrix between God and man, obtaining for sinners all they can ask and demand of the Blessed Trinity. Hail, Mary."

Here Mary is called the great Mediatrix (that is the Mediator, it being the feminine form of the word) between God and man. But we are expressly told that "there is one God and one Mediator between God and men, the man Christ Jesus." How awful the profanity thus to put Mary in the place of Jesus.

In this manual, Catholics are taught to consecrate themselves to the Sacred Heart of Mary in the following prayer :

"O holy Mother of God, glorious *Queen of Heaven and Earth!* I choose thee this day for my Mother, my Queen, and my Advocate, at the throne of thy Divine Son. Accept the offering, may it be irrevocable, I here make of my heart. It can never be out of danger whilst at my own disposal; *never secure but in thy hand.*"

Here Mary is addressed as "The glorious Queen of heaven and earth." Is not this to give her the same authority and power as to Christ himself? But where is our warrant for all this? Does the word of God give her this or anything approaching it? Where do we read that she was assumed to heaven in glory after the exemplar of Christ and made its Queen? Has God made her an advocate at the throne of her Divine Son? Where is the testimony; where is the proof?

In the same manual we find the following prayer :

"Ever glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected souls; thou art the only refuge of the desolate and afflicted. Cast, therefore, an eye of pity on a miserable, forlorn child of Eve, and bear my prayer. Whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy protection? And as I am persuaded my Divine Saviour doth honour thee as his Beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession. O holy Virgin, our sovereign Queen, as the Holy Ghost has plentifully poured forth into thee the love of God, so instil into us at the hour of our death the sweetness of divine love, that all bitterness at that time may become acceptable and pleasant to us. Hail, Mary."

In the same work is found the following, called, "An Angelical Exercise:"

"O my dear Mother! I love you more than my tongue can express, and more than my very soul can conceive. And I reverence you, O sacred Virgin Mary; and, *together with the Holy Trinity, bless and praise you infinitely*, for that you are worthy of so many praises as none can, no not yourself, conceive. I praise and magnify you a thousand thousand times, and ten thousand times I bless that sacred womb of yours, which bore the Son of the Eternal Father. Hail, Mary!

"Hail, Mary! Lady and Mistress of the world, to whom all power has been given, both in heaven and earth."

Had our readers any idea that such prayers were authorised to be offered to the Virgin? How warm and impassioned they are. How adapted to work on the feelings of the young, and raise up such a natural love to her as one human being may have for another, and yet invested with a religious, devotional hue. In fact, here is the great deception of this worship, that it inflames and intoxicates the mind. This is one of the ingredients of the cup which Rome holds in her hand. Fancy a young girl on her knees before an image of the Virgin, and in all the warmth of passionate devotion consecrating her heart to the sacred heart of Mary, taking her for her mother and Mediator, and giving to her all her faculties of body and soul!

This is, however, so important a subject that we must crave permission to resume it in another No.

"GOD MOVES IN A MYSTERIOUS WAY,
HIS WONDERS TO PERFORM."

I FIRMLY believe the Lord does move in a mysterious way, both in providence and in grace, in the life and experience of every living soul. A marvellous example of this I have had only lately. Two or three Lord's days past, I inquired of my son the name of a street which I passed by. He gave me the name, and, to my astonishment, it was one most remarkable in my life, which had occurred 40 years before. O what a train of wonder, both in providence and in grace, did that name awaken,—the revelation of God's holy law bringing to my feelings destruction instead of salvation, cutting up, in some measure, the root of self-righteousness, the breaking up of that deep fountain of our evil nature beyond all language to describe, fiery temptations driving me very near to despair. And the Holy Spirit carried me back to many times when I had heard Mr. P. and Mr. Tipstaff; bringing to my remembrance also many loving words, as well as rebukes and instruction in righteousness, which had been fastened in my heart and conscience by his own blessed hand; and which, although tempted to give up, times without number, have never quite been lost. One sermon Mr. P. preached in his early days was made a great blessing to me. The text was this: "I have stuck unto thy testimonies. O put me not to shame." He there showed that if the work was real, the Holy Spirit would enable the soul, amidst the most fiery temptations, to cleave to what the Lord had done, however small it might be; and I am a living witness to the truth of that sermon.

More than 20 years after that, I had two remarkable dreams, which I am persuaded came from the Lord, in which both Mr. P. and Mr. T. were entreated by me, with the most earnest cries, to say whether they believed it was a real work of grace or not. After that, the Lord, in various sermons by Mr. P., graciously condescended to show me that it was his covenant with me of life and peace, through his dear Son.

Bunyan, in his "Pilgrim," beautifully describes the chamber of peace in the house Beautiful. I had read and heard of it many times, but never realised the reality and blessedness of it till one Lord's day, under Mr. P.'s ministry in Gower Street Chapel, London. But the greatest blessing ever received by me was under that dear servant of Christ, the late Mr. Martin, of Stevenage. I never spoke to him in my life; but in that piece inserted in the "Gospel Standard" called "The Lamb without Spot," is a faithful account of what the Lord did in his wondrous mercy, to the very uttermost of all the worthless sinners that ever asked mercy at his hands.

There is one circumstance of the Lord's goodness I would name, as it clearly shows that, from the very first moment a soul is quickened into eternal life, there is a secret love begotten to God's people, his ways, and his word. Well do I remember when the terror of God's holy law showed me what I really was, and what all the world was around me, I felt such a love to some of God's people that I have often gazed upon them, and felt in myself, "These are Christ's jewels, and are sure to be in glory; but, alas! where shall I be?" And the first time I ever heard Mr. P. in Zoar Chapel, London, there was the same secret love; and yet I could on no account have said this to any soul living. These feelings I had, but could not explain them even to myself; and I bless the Lord that up to this moment there has been no difference in my love.

T. W.

AND NOW, O LORD, WHAT WAIT I FOR?

WHAT wait I for? To see the Lord the Lamb,
 And sing high praises to his glorious name.
 I sink, then swim, and shall till he appear,
 And to my soul his righteousness brings near.
 The terrors of the Lord I've felt within,
 With sharp reflections on account of sin;
 The fears of hell, and what seems worse than this,
 The dreadful thought of coming short of bliss.
 To lose the Saviour, after being taught
 To feel my need of him! O cutting thought!
 I find a cleaving to him in my heart;
 And cannot ever hear him say, "Depart!"
 But O the piercing goads that make me sigh,
 And to the Saviour of lost sinners cry;
 To give me such a sight of him, by faith,
 As will deliver me from fear of death.
 Lord Jesus, come, and give my soul to rest,
 By living faith, upon thy loving breast;
 The application of thy precious blood
 Is what I need to make my conscience good.
 Nor do I want to be set down at ease;
 I would be kept on waiting till he please
 Abundantly my soul to satiate,
 And thus to satisfy me of my state.

A. H.

O HOW GREAT IS THY GOODNESS WHICH
THOU HAST LAID UP FOR THEM THAT FEAR THEE!

My dear Parents,—I was sorry to hear by Mr. H. that father had been ill during some part of the last month. I had hoped to hear from him long before, expecting a full letter on things which pertain to life and godliness. It affords me great pleasure to hear and read of the people of God, and of their experience of his loving-kindness, tender mercies, and faithfulness in a time of need. Had I the choice of going to a house of mourning or to a house of feasting, I should prefer the former; and for this reason: I might there see and hear such things as would greatly profit me. The time of prosperity is mostly a time of rejoicing; but the days and nights of affliction, trial, tribulation, and adversity are days of seriousness and solemn consideration. "In the day of prosperity be joyful, but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him." (Ecc. vii. 14.)

When, my dear father, I heard of your affliction, I looked forward with feelings of solemnity to the time when you shall have done with all things here below, when the clay tenement which now encases your immortal soul shall totter to pieces, and be carried to the silent grave, and your spirit shall pass away into a wondrous eternity. I had previously often thought what an immortal mercy it was for you that God had called you by and enriched you with his grace. Many a time have I been constrained to admire and adore the sovereignty of God in calling you, while thousands are passed by. You might have had thousands of gold and silver, you might have had every thing which this world calls good and great; in a word, all that can make life desirable; but yet might have lacked the "one thing needful." Under a sacred sense of these unspeakable mercies, I have sometimes entered into the feelings of David, when, with a holy admiration, he exclaimed, "O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men!" Having redemption through the blood of Jesus, and the forgiveness of sins, having the righteousness of Christ imputed unto us, and standing accepted and complete in him; having, I say, a sweet experience of these gospel blessings in our own soul, we have all that can make us happy in time, and all that concerns us for the life to come.

I thought, too, what a great temporal blessing you had enjoyed in having had for the most part of your life good health, and a vigorous constitution. Then, contrasting your situation with my own, I thought how many sighs and groans had been forced from my heart under felt weakness, suffering, and the heavy hand of God, to which, in a comparative sense, you had, as you have said, been a stranger. O what need I have felt of patience and grace in trial, whether of mind or body.

In my last I promised to send you some account of the temptations and exercises of mind that I had lately undergone. I shall just name one or two things. I have sometimes been in such darkness of mind, so perplexed and cast down, so plagued within, and harassed without, and so truly miserable as to reel and stagger like a drunken man, having learned by bitter experience something of the meaning of these words: "O thou afflicted and drunken, but not with wine." In deep anguish of spirit I have been ready to curse the day wherein I was born, and been filled with self-pity, often having such hard thoughts of God as to conclude that he dealt with me in unwonted severity. So desperate did I feel within that, humanly speaking, I was just on the verge of committing suicide; and had I possessed the power proportioned to the enmity that I felt working within against God and his dealings with me, to what unheard of lengths of sin I might have gone. The enemy came in like a flood—like a resistless, overrunning flood, threatening entire and speedy destruction to both body and soul. No words that I can employ could fully describe the fears and dismay, the sinkings and horror that overwhelmed my soul. I often felt and feared that I was an apostate. It sometimes appeared utterly impossible that there could be one single principle of grace, whether of faith, or love, or holy fear in such a heart as mine. Satan assaulted me with blasphemies so horrid and appalling that I dare not even hint at them.

I was often obliged to bite my lips, lest I should curse and blaspheme God with my tongue; and sometimes, when there was a little cessation of hostilities, I used to ponder the things that had exercised my soul, with a view to certify myself whether I really had or had not let some blasphemies escape the door of my lips; but to the eternal praise of the restraining grace of Jesus Christ, I believe I never did.

"O glory be to God, that grace is free,
Else never could it light on guilty me.
I nothing have with me to be its price
But hellish blackness, enmity, and vice."

O glory be to God. Amen.

But to return. While in the deep distress of mind above alluded to, I one day resolved never more to say a single word about religion. The enemy tempted me to believe it was a delusion. Distressed in mind, enfeebled in body, and all but a wreck in my worldly circumstances, I saw nothing before me but ruin in all its bearings. I now felt a desperate determination to go back again into the world, to taste a little more of its pleasures, enjoy a little more of its pastimes. O the daring insult to a holy God! O the forbearance and longsuffering of the Lord! Bitter in my spirit and fretful against God, my misery was indescribable. I therefore resolved to go to an alehouse and drink, if peradventure I might find some relief to my soul; and yet I never was a drunkard nor a frequenter of public-houses in

all my life. But you must know that I now began to feel an awful trembling before God. Such an overpowering sense had I of the inflexible justice, power, and majesty of the Lord God Almighty, that I hardly durst swallow down my spittle, lest it might choke me. I felt as if, to use a figure, I had been suspended over hell by a single hair. I thought that every breath which I drew would be my last; and I feared that God could not, compatibly with his justice, holiness, and equity, continue the life of such a monster of iniquity as I felt myself to be. "If peradventure," thought I, "God could show mercy in such an extreme case as mine, could I once more taste his grace, then should I ever afterwards be at a point that nothing whatsoever could separate me from the love of God." A deep sense, too, that his holy and omniscient eye penetrated down into the very depths of my heart brought me to a serious and solemn consideration. A filial fear of God now sprang up within my bosom. All slavish fear and awful dread were removed, the terrors of hell and damnation were entirely taken away, and there was a great calm within. I felt like a little child. My hard heart dissolved like wax before the sun. I fell down before the Lord, sighed and groaned, prayed and praised, and could have wished that my head had been waters and mine eyes a fountain of tears, that I might have wept my life away, because of my sins against so good and gracious a God. Light, life, love, peace, pardon, unction, and blood flowed down from the Father of mercies into my astonished soul, and with all my heart and soul I loved my God in return. O what sweet and solemn realities! I blessed his dear and holy name, and felt a pleasurable and adoring wonder at the infinite patience and longsuffering of God towards me. Again and again I was constrained to extol and magnify the holy and glorious name of the Lord Jehovah and his no less glorious, efficacious, and immutable grace.

O glory be to God and to his dear Son Jesus Christ, and to the Holy Ghost, throughout all time and an ever-enduring eternity, for such unmerited and distinguished mercies. Amen and amen.

Yours affectionately in double bonds,

London, Sept. 26, 1842.

P. R.

A LETTER BY THE LATE DR. COLE.

Dear Mr. Birch,—My pupils left me this morning for five weeks; and before I sit down to meditate for to-morrow, I feel an inclination to pen a line to you at Cranbrook.

I seem to have been nothing of late but one continual whirl of hurry and confusion; indeed, such are my engagements on all hands and circumstances that my path seems to be one of almost uninterrupted scene of haste and distraction. There is one, however, who can, by the shedding abroad of the quickening and peaceful grace of his Holy Spirit in the soul, in one short moment quell the surges thereof, sweetly speak the storm

into a calm, hurry into quiet, confusion into order, and ere we are aware of it, make us glad and quiet, and bring us to that desired haven which is the only satisfactory element of our grace-renewed hearts. This is the stilling and quieting influence of which I feel myself so deeply in need at this moment, in order to qualify me for meditation upon what I have to do to-morrow.

What has lately transpired fills me at intervals, when I have a spare moment to think upon it, and indeed in the midst of my occupation also, with a mingled sense of distress and satisfaction. I feel distressed that I am thus prevented from going down to Cranbrook to speak in Mr. Beeman's stead, because I have a secret persuasion that Mr. Beeman, in asking me to do so, had not only his own accommodation in view, but also a willingness and glad desire of mind to show me and others also that his heart was inclined favourably towards me, and ready to take a manifest step towards maintaining "the unity of the spirit in the bond of peace;" and may God abundantly bless him for that his intention!

I am much concerned also that the Almighty should put me, a to-day-born stripling in his work, into such circumstances as to be compelled by himself to express to an elder like Mr. Beeman my inability to accede to arrangements which he had deemed it right to make. But God would have it so, and we must submit and watch the issue. I have felt many a touch upon my heart of gratitude and amazement that God should take such an unexpected means of preventing me from defilement and consequent distress of mind. For that defilement and consequent distress I certainly should have experienced, if I had gone on in the matter to preach at Cranbrooke under such circumstances, even though I should not have known what I had done till after it *was* done. How good and careful of me, then, was God to bring me himself into an inquiry and concern of mind, and hereby prevent both myself and Mr. Beeman from the step and its consequences. I can most truly say that I have felt nearly or quite as much thankfulness and acknowledgment to the Most High on his account as my own; for I am fully satisfied that the step would have been displeasing to God both in him and in me. "Keep thyself pure;" "If a man shall purify himself from these, he shall be a vessel unto honour fit for the Master's use." These "pure" ministers of the word, these vessels to honour thus purified from all others, let men or saints say what they will, are much needed in this day to stand firm for all the truth and perfection of the Person of the Son of God; and depend upon it that such whom God himself so keeps shall have sweet honour of God, and many a kiss of his approving favour upon their hearts, that the general multitude of gospel preachers never taste. 'Tis true they shall meet with opposition and reviling appellations from the world, and perhaps from half the sleepy, careless, and unwatchful church of God; but a portion of Abraham's secret consolation shall be theirs. "Fear

not, Abraham, I am thy shield and thy exceeding great reward." If, therefore, we can by watching the hand of God find his shield protecting us in the smallest measure from without, and feel but any portion of his peaceful and approving reward within, this will help us to bear up against all that may happen to us on the right hand and on the left.

I did not intend to say so much when I began, and now I must conclude, begging my kind and respectful love to Mr. Beeman, love to Mrs. Beeman, and to yourself also, in which Mrs. Cole desires to join me; and subscribe myself,

Yours, I hope, for evermore,

London, July 25th, 1829.

HENRY COLE.

**SANCTIFIED BY GOD THE FATHER, AND
PRESERVED IN JESUS CHRIST, AND CALLED.**

My dear Sir,—With the Lord's help and blessing, I desire this evening to write a few lines to you, hoping that you will not think me too bold in so doing.

I am, through undeserved mercy, quite well in health, and so is my family, which mercy I feel very thankful for. The Lord is exceedingly kind to me and mine, in granting us all good health; for many of the Lord's dear people do not enjoy this unspeakable blessing. I call it unspeakable, because its value cannot be told. I wish I could say that my soul was in good health, and walking with God, holding communion with him, and receiving daily fresh supplies of his love from his inexhaustible fulness. But, alas! I am not. To me it appears that I am going backward instead of forward; for I seem to make no progress whatever in my pilgrimage towards Zion. There was a time when my soul was all alive in the ways of the Lord. In those days I could have run through a troop of foes, and could have declared before all the world that there was no God like unto the God of Jacob; but now if I attempt to call upon him in prayer, I am so foolish and so stupid, and my mind is so confused and bewildered that I hardly know what I am about. There are so many worldly matters come before my mind, and so many heavy burdens upon my shoulders that I appear like one deprived of his reason. The Lord, I think, never had a more stupid one to deal with. The greatest wonder is that I am permitted to live.

I am quite at a point that divine grace is freely given and unconditional; for if it were not so, it never would have reached down unto my soul. I often reflect upon the Lord's tender regard over me, and am really astonished that he should have singled me out from a company of ungodly youths, and have left all the rest, for aught I know, to perish in their sin. I can only trace it up as far as this, that the Lord had mercy upon me because he would have mercy. He has given me no further account of the matter, and it is enough for me to know, and he tells me in his word, that what I know not now, I shall know hereafter.

It is twelve years this month since the Lord manifestively pardoned my sins. I shall never forget the day. I had been laid up for three weeks through ill health, and on the Sunday I set out to go and hear you. The morning was very wet and cold, and it continued to rain all the way I went, and by the time I got to the chapel my clothes were wet through. The chapel to me struck very cold, and I thought I had done wrong in going out such a wet morning. However, when you read your text, which was the first verse in Jude, I felt much warmer; and as you opened up your discourse, I felt such love springing up in my soul towards the dear Lord of life and glory that I cannot describe. You showed who those characters were that were the servants of the Lord Jesus Christ, and you assured us again and again from God's word that they were sinners,—sinners that felt their sins to be too heavy for them. Such as these, you assured us, were the characters that the Lord loved, and that he died to redeem, he being made a curse for them. Never shall I forget how the eternal love of God flowed into my soul that morning. My poor sin-smitten soul was, as it were, in a new world. It was with the greatest difficulty that I could keep from shouting out in the chapel that the Lord loved me, and had given himself for me. The afternoon discourse was from John v. 9; and so exceedingly precious it was to my soul that I ventured to believe that I was one of the impotent folk mentioned in the text, that were waiting for the moving of the waters; and I believe that all that day the Holy Spirit was moving upon the dark waters of my soul; for I never had had such a blessed time under the word before. I verily believe that the whole of those two sermons was for me. I must leave you to guess at my feelings, for I cannot describe them. I find they are much better enjoyed.

I had been for many months under sentence of death, prior to this sweet revelation of the Lord's pardoning love and mercy; and I think no poor culprit that was ever condemned by our common laws rejoiced at receiving his free pardon more than I did at receiving mine; for I well remember I shouted aloud all my way home to hedges and trees, that the Lord loved me.

This blessed frame of mind lasted for many weeks. I could sing all the day long; and at that time I never dreamt but that I should go singing all the way to heaven. Now, although it is twelve years ago, I really think I have not lost the savour of those precious anointings as yet; and as you were the honoured instrument in the Lord's hands through which these unspeakable blessings flowed, I thought, if the Lord was willing, I would write a few lines to you, to show you that I have not forgotten you. I do not believe that there is a day passes but I think of you, more or less, and oftentimes I think of the precious anointings our poor souls have had together in days gone by; so do not think because I do not write to you that I have utterly forsaken you, or that I have rambled again into the world

and hewn me out cisterns which can hold no water; for, blessed be the Lord, I have not done so as yet. But why I have not written to you for so long a time is because I have been passing under the rod in so very severe a way that I have not had heart to write to any one. The Lord has seen it good to strip me of everything; yea, almost of the hope that is in me. I have, during the past year, suffered severely. I think no poor worm of the earth has been more tried than I have been since I have been in this part, which is now three years. The Lord has sent one trial after another, so thick and so fast that I have been almost distracted. At one time I have kicked and rebelled against him, and at another I have been like a little child at his feet, feeling willing to be anything or nothing. I did not know twelve years ago that I should have to pass along this road on my way to Zion; for truly it is a thorny road, and mortal spirits tire and faint.

I have no good news to communicate, for I do not know whether I shall be able to hold on. I can only say that these are hard times. Why the blessed Lord tries me in this severe manner I cannot tell; but there is, I doubt not, a needs-be for it all; and peradventure when he has tried me, I shall come forth as gold.

But I will not weary you with anything more of my severe trials, believing that you have enough of your own. Suffice it to say that I have been greatly helped in my soul by reading the late Mr. Warburton's "Mercies of a Covenant God," and Mr. Huntington's "Bank of Faith." The precious things that these good men have left on record have encouraged my faith greatly.

I hope you are quite well in body and soul; and if you should be going on an errand to your Lord and Master, do not forget to speak a word for your fellow-companion in tribulation.

Feb. 13th, 1867.

E. F.

A LETTER BY THE LATE EDWARD SLY.

Dear Friend.—A letter you wrote to me in August coming incidentally into my hand the other day, as on again reading the contents I saw expressions that indicated a sincere desire to know him whom to know is eternal life, I could not forbear writing a few lines, knowing, as I most surely do, that the course of a young man is beset with a thousand snares, and that the devil, the great enemy of God and man, is determined, if possible, to destroy every good beginning towards God and eternal life, and so accomplish the final destruction of his precious soul. What multitudes have seemed to set out fair for the kingdom, and have run well for a time, who have, when they have come into temptation, utterly fallen away, and have, concerning faith and a good conscience, made a fearful shipwreck. How strikingly and emphatically this is marked in the Epistle of Jude: "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

The correct rendering of which would be, Trees whose early buddings wither, and so no fruit can be brought forth; twice dead, to be plucked up by the roots. O how many fair and beautiful blossoms have been blasted by the world, the flesh, and the devil; and this will be the inevitable result where the work is not of God; for what God does is done for ever, and what he does will be severely tested by the devil, by the fiery flying serpent sin, in all its cursed and alluring forms, and by the world in which we live, which is always exercising its morbid influence on the Christian.

I hope better things of you and things that accompany salvation though I thus write. I can only say that if you are the happy subject of divine life, and I daily pray you may be, you will never rest satisfied till you have some well-grounded spiritual, scriptural, and blessed evidence that you are born of God. And O what a blessed condition that is! Who so ennobled, exalted, and dignified as the child of God, an heir of God, and joint heir with Christ, that after having suffered with him, they may be glorified together. Dr. Young says, "The Christian is the highest style of man." And so he is; and it doth not yet appear what we shall be; but when "Christ shall appear we shall be like him."

O what a dear mercy it is, seeing we are so entirely depraved, so totally ruined, so utterly cursed and eternally damned by the sentence and penalty of the divine law which we have violated, that the salvation of every soul that is saved is altogether of God—Father, Son, and Holy Ghost; originating in the Father's purpose to save by the redeeming incarnation, obedience, and vicarious sufferings and death of his Son, and revealing the same by the Holy Ghost.

I trust, dear friend, you will be enabled to throw your whole soul into these eternal realities. You will most surely find in the end that nothing else will do you any real and abiding good. I have been young and now am old, and but for the sweets of God's saving and by me most undeserved mercies, I should be swallowed up of sorrow and of all men most miserable.

And now, dear friend, I wish you a spiritually merry Christmas and a happy new year, if the good Lord should be pleased to spare you. And indeed it will be a blessed Christmas if a gracious God vouchsafe to grant you all that is contained in that memorable parable of our ever-blessed Lord, the prodigal son: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and let us kill for him the fatted calf, and eat, drink, and be merry; for this my son was dead, and is alive again; was lost, and is found." In this robe may you be attired; for I need not tell you that destruction is inevitable without it. There can be no justification for sinful wretches like us, in the sight of God, without it. It is the sinner's only title to eternal life. And then the ring, the dear pledge of eternal love, the dear pledge of eternal wedlock to Christ, the Bridegroom of the

church, and every individual that composeth that church. And then shod with gospel preparation. And then equipped in the whole armour of God, you may face devils, death, sin, and the world, and make merry with a merriment that will terminate in eternal joy, and songs of triumph.

I trust you are better in health than you were when I last saw you. I am a perfect wonder to myself. I have had my poor life very seriously threatened twice in the last five months, but am now very much better, only I cannot stand the out-door air.

As in all probability I shall see nor hear more of you, the Lord bless you, keep your eyes from tears, your feet from falling, and your soul from death. That you may walk before God in the light of the the living. So prays sincerely, Yours,

Dec. 24, 1854.

EDWARD SLY.

NONE BUT JESUS.

Dear Friend,—I return you many thanks for your kindness; and may the good Lord remember you for all the kindness shown to his poor servant. I feel my unworthiness, but he makes me prove that his thoughts and ways are above ours. How this morning have I thought and tried to praise him for his many mercies toward me! What I should have been had he not appeared for me; and what he has given me in hope makes me say at this time, "Let everything that hath breath praise the Lord."

O my friend, do not be put off with anything short of the Lord Jesus. All heaven is in him, and misery without him. He is the delight of heaven, and his looks of love raise the poor soul up from the lowest place, and make us feel the insufficiency of all other things. How my soul at this time is on the stretch for him, his words bring such peace, and his kisses kill me to all but himself. What my soul feels and sees in him, at times, I have no power to describe. O how I desire to set him forth to poor sinners, the very Saviour that will, and only can, do them good. Satan hates him. Therefore he will try to beguile poor sinners by telling them and setting before them many things to amuse and entice them; but he is a liar. There is nothing worth having short of Jesus. "Vanity of vanities" is stamped upon everything below the sun; and this the good Spirit will make us feel; for it is his work to glorify Jesus, and he will make everything appear and feel so empty, and ourselves so miserable; and this will make us in good earnest cry out, "Lord Jesus, come quickly!"

I pray that he may bring and keep us there; for we learn more at his feet than anywhere else.

You must put up with this note, just as it is, as I am an invalid, and write in some pain.

Yours truly,

Croydon, May 5, 1848.

F. COVELL.

HURT not your conscience by any known sin.—*Rutherford*.

MEDITATIONS ON DIFFERENT PORTIONS OF THE WORD OF GOD.

MEDITATIONS ON THE FIRST CHAPTER OF THE EPISTLE TO THE EPHESIANS.

II.

THE death, the resurrection, and the exaltation of the Lord Jesus Christ are three vital, fundamental doctrines of our most holy faith, and, as revealed to the soul by a divine power, become well-springs of hope, of strength, and of consolation, in exact proportion to the measure of faith whereby they are apprehended, embraced, and lived upon. In and by his sufferings, bloodshedding, and death, we see sin fully and for ever put away, an effectual atonement made for transgression, the law fulfilled and magnified, reconciliation between God and man effected, and every bar and hindrance which had kept them asunder thoroughly removed.* In and by his resurrection we

* A friend has called our attention to some expressions in our December No., page 465, respecting the sufferings and bloodshedding of Christ, which he considers lay us open to the objection that we draw a hurtful distinction between bloodshedding and death, and make something less than the death of Christ to have satisfied justice and made complete propitiation for sin. Far from us be any such doctrine, sentiment, or expression as would seem to diminish the value of the death of the blessed Lord, and make anything less than his actual dying needful to put away sin; nor was it our intention to convey any such idea, for we distinctly stated that the death of Christ was a necessary and integral part of his sacrifice. The Scriptures are too plain upon this point to be misunderstood by any the eyes of whose understanding have been enlightened, and too positive to be denied by any who desire to know and revere the truth of God as a most precious possession. The doctrine which Paul first of all delivered was what he first of all received, that Christ died for our sins, according to the Scriptures. (1 Cor. xv. 3.) Whatever doctrine, therefore, contradicts or is not in harmony with this grand primary truth, that Christ died for our sins, is not according to the Scriptures, and is not the gospel which Paul preached, putting under a solemn curse every preacher of another gospel, were he even an angel from heaven. We here, therefore, distinctly declare that we firmly hold that for the putting away of sin, the death of Christ was as needful as his bloodshedding, and his bloodshedding was as needful as his death, bloodshedding and death constituting in their inseparable union the one only sacrifice for sin.

But the line which we took, and which fairly interpreted by what we have thus laid down will explain the meaning of some of our expressions, was in opposition to such phrases as we hear sometimes put forth, as that "Christ died in the dark;" that "he sank under the curse and wrath of God;" that "the weight of our sins followed him and pressed him into the grave;" that he left all our sins behind him in the tomb, when he rose from the dead." In opposition to such sentiments and speeches, which have sometimes quite shocked our mind, our object was to show that though the Lord died for our sins, yet that he died under the Father's approving smile, and that imputed sin and its consequences did not rest upon his sacred head after he bowed it in death, and saying, "It is finished," gave up the ghost.

see him declared to be the Son of God with power, the attesting seal of God set to the truth of his mission and work, and infallible proof given to a vast number of chosen witnesses that he was the Christ of God, the promised seed in whom all the nations of the earth should be blessed. (Acts i. 3; ii. 32; x. 40-42; Rom. i. 4.) Similarly in and by his exaltation we see him an ever-living Mediator at the right hand of the Father, a glorious High Priest over the house of God, an all-prevailing Intercessor, able to save them to the uttermost that come unto God by him, and a sceptred King, ruling with sovereign sway all things in heaven and on earth, angels and authorities and powers being made subject unto him. These three vital truths, as embraced and realised in their various openings and bearings on our spiritual experience, and as seen and felt in their suitability and application to our innumerable wants and woes, form the food of all living faith; and, therefore, if we do not find or feel any such life, power, or blessedness in them, it shows our little knowledge of, our little faith in the very truths of the gospel which we profess to receive and embrace.

But before faith can be raised up and drawn forth thus to act and live upon these precious truths of the everlasting gospel, we must, according to the prayer of the apostle, have the Spirit of wisdom and of revelation given us in the knowledge of Christ; for a mere doctrinal knowledge of them, however sound, a mere letter faith in them, however strong, falls utterly short of conveying into the soul their sweetness and blessedness as made known by the Spirit of revelation. One grain of living faith, if it be but a grain, as raised up and drawn forth by the power of the Holy Ghost in a revelation of Christ, will do more for the soul in five minutes as to vital union and communion with the Lord Jesus, than heaps—whole heaps, tons, whole tons of the clearest, soundest doctrinal knowledge and the strongest letter faith would do in 50 years. Well, then, may we join, heart and soul, with the apostle in his prayer that the God of our Lord Jesus Christ, the Father of glory, would give us the Spirit of wisdom and revelation in the knowledge of Christ; that we may personally realise and enjoy the efficacy of his death, the power of his resurrection, and the daily benefits and blessings of his exaltation.

In our December No., we gave as our reason for not closing our exposition of Ephesians i. with the closing year, that we could not bring ourselves to hurry over so glorious and blessed a subject as the exaltation of our gracious Lord. And do we not find some responsive echo here in the hearts of many of our readers? Who that has ever seen by faith the blessed Mediator seated on his throne of grace; what poor, tried, tempted soul

We may, perhaps, be allowed to add, that both Dr. Goodwin and Mr. Huntington concur in giving the same interpretation of the words of Peter, where he speaks of "God's loosing the pains of death," (Acts ii. 24.) as that which we have given in the December No.

that has ever longed for or felt the tender sympathy of a compassionate High Priest; what almost despairing wretch who has clung almost in agony to an Intercessor able to save to the uttermost all that come unto God by him; what perplexed, storm-tossed vessel that needs a mighty hand to guide the helm, and a voice of power to calm the winds and waves, that does not cling to a Christ in heaven—a risen, exalted, and glorified Jesus, who has but to speak and all is well? But for his exaltation to the right hand of God, where would be all our prayers, desires, longings, sighs, and groans; where would be our hopes and expectations; where any strength, support, or consolation; where any triumph over death, or victory over the grave? Can we, then, hurry over or pass by as of little import the exaltation of the Lord Jesus Christ, when with it we may be of all men most happy, without it, of all men most miserable?

But to proceed with our exposition. The exaltation of the Lord Jesus Christ necessarily followed upon his resurrection. He was raised that he might be glorified. The Scriptures, therefore, always connect the two together. It is hardly necessary to quote passages to prove this; but if you will read carefully Peter's sermons and addresses in the early chapters of the Acts, and Paul's at Antioch in Pisidia (Acts xiii.) and at Athens (xvii.), you will see how both these apostles bring together Christ's resurrection and glorification. The resurrection, therefore, of Christ, and the power put forth therein, having formed the subject of our previous Meditations, we shall now proceed to consider his exaltation. That we might know this in its experience and power was the prayer of the apostle: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." (Eph. i. 19, 20.)

If we may draw a comparison, the power put forth in setting Christ at the right hand of the Father in heavenly places was even greater than that of raising him from the dead. The one was but the beginning of the other—the first step toward it, but which would have been incomplete without it. The crowning act was not when he came forth in power from the sepulchre, but when he entered the courts of bliss, when the everlasting doors lifted up their heads, and the King of glory went in. The great, the overwhelming mystery of the exaltation of Christ, and of the power displayed therein, lies in this, that it is in *our nature* he is exalted above the highest heavens. There is no special mystery in his exaltation as the Son of God. As such he can claim it by lawful right. He that made angels, principalities, and powers, is originally and eternally above them. The mystery is that he should be exalted above all the glorious hierarchy of heaven as the Son of man. If we examine with a believing eye the three great doctrines of which we have before spoken—the death, the resurrection, and the exaltation of the

Lord, we shall see that all their grace and glory, all their beauty, blessedness, and suitability rest upon the union of two distinct natures in the one glorious Person of Immanuel, God with us. This is the great mystery of godliness—God manifest in the flesh. But this mystery has, so to speak, two sides, which alternately present themselves to view. In his death and resurrection, the mystery chiefly turns upon his divine, in his exaltation chiefly on his human nature. Let us explain this. That human nature should suffer, bleed, and die, is in itself no special mystery; that a dead human body should be raised from the dead is also no great mystery; but that he who died, that he who rose again as man, should be the Son of God and God, co-equal and co-eternal with the Father and the Holy Ghost, there is the mystery. And yet take away the Deity of Christ from his humanity, as suffering, and dying, and rising again, and you make the death and resurrection of Jesus of scarcely greater import than the death and resurrection of Lazarus. We thus see that it is his divine nature which makes the sufferings, bloodshedding, and death of the Lord Jesus so full of grace, and his resurrection so full of glory. But in his exaltation the mystery does not turn so much upon his divine as on his human nature. It is no great mystery that the Son of God should be exalted to the throne of power. It is but a step from the bosom of the Father to his right hand. But that one in our nature should be exalted to that seat of pre-eminence and power; that the Mediator between God and man should be *the man* Christ Jesus; that the hands which once were nailed to the cross should now hold the sceptre, and that the feet which once walked on lake Gennesaret, which were weary and dust-soiled at Jacob's well, which were washed with a sinful woman's tears, and kissed in penitential grief and love with polluted lips—that these very feet should now have all things put under them both in heaven and earth, *there* is the mystery. And yet what food for faith. The living family of God want a living Saviour, one who can hear and answer prayer, deliver out of soul-trouble, speak a word with power to the heart when bowed down with grief and sorrow, sympathise with them under powerful temptations, support them under the trials and afflictions of the way, maintain under a thousand discouragements his own life in their soul, sustain under bereavements the mourning widow, and be a father to her fatherless children; appear again and again in providence as a friend that loveth at all times and a brother born for adversity, smile upon them in death, and comforting them with his rod and staff as they walk through the valley of its dark shadow, land them at last safely in a happy eternity. Do but take your eyes for a few moments off yourself and your own peculiar trials and sorrows, and look around you at the dear children of God whom you personally know. Now as you call to mind this and that suffering brother or sister in the Lord, and remember that those whom you know are only a small part, solitary specimens, as it

were, of that large number of living saints who through much tribulation are entering the kingdom, do you not see what a poor and needy, tried and tempted, burdened and sorrowful, harassed and exercised family God's people for the most part are? But look a little further, and see the reason why they are thus dealt with. Do not all their various trials and exercises make them need a Saviour at hand and not afar off, a very present help in trouble, a Lord to whom they can speak and who can speak to them, and thus have union and communion with him as a risen and exalted Christ? Is not this your case, too, as well as theirs? for how ignorant you must be of the power of vital godliness not to have some personal experience of this. This, then, is all the difference between a faith which stands in the power of God and a faith which stands in the wisdom of men—between a living religion, kindled and maintained by divine communications and a dead, formal religion, which, with all its knowledge, gifts, praying, and preaching, working and willing, rests in the mere letter of truth, that the one is ever seeking or realising union and communion with a risen and exalted Lord, and the other is satisfied with making a fair show in the flesh.

Now, in this risen and exalted Lord we feel to have one whom we more or less know; and this draws out faith toward and upon him. He is revealed in the word of truth, and through the power of the word, in the hands of the Spirit, he becomes revealed to the heart. Thus our faith in the Lord Jesus is not a floating fancy, or mere matter of doctrinal sentiment, or traditional opinion, or grovelling superstition, or wild delusion; but a solid, substantial reality, for it is "the substance of things hoped for, the evidence of things not seen." And it acts thus. We read his own blessed words, as they first fell from his lips, and were then preserved and stored up in the inspired Gospels. We thus see set before us by the Holy Spirit, in the word, a perfect representation of what the Son of God was when here below; we see his tender pity and compassion for poor sinners, his wondrous miracles when he went about doing good, and the grace and truth which shone in every word and work. We follow him step by step, pondering over his promises, his precepts, his invitations, his declarations of his Sonship and oneness with the Father, his last discourses with his disciples, till we reach his sufferings and death; and as faith embraces and is mixed with what is thus revealed in the word of truth, and we feel its sweetness and power in our soul, we seem to get some spiritual and experimental knowledge of him as thus evidently set forth before our eyes, (Gal. iii. 1,) and, by the power of his grace, become enabled to believe in him and to love him. When, then, we see him by faith risen from the dead, and by the same faith follow him up to the courts of heaven, we feel to have there as our Mediator, High Priest, Advocate, and King, not one unknown to us, but the same Jesus whom we have already seen, known, and believed in through the power of the word of his

grace upon our heart. Thus, however high he is exalted, faith can still follow him up to the height of his glory, for he is still the same Jesus in the loftiest height that he was in the lowest depth; and as he is the same Lord, so the faith in him is the same faith; for as there is but one Lord, so there is but one faith. (Eph. iv. 5.)

In harmony with this, the prayer of the apostle was that we might know the power put forth by God in the exaltation of his dear Son, and thus have a personal experience of it, as raising us up to him who sits at the right hand of the Father. Let us then take a view of this exaltation as brought before us by the apostle:

i. God hath "set him at his own right hand in the heavenly places." The right hand is the place of *dignity*, pre-eminence, and power.

1. It is first the place of *honour* and *dignity*. (1 Kings ii. 19; Ps. xlv. 9; Matt. xx. 21.) We therefore read of Jesus being "crowned with glory and honour" (Heb. ii. 9); and Peter told the wondering multitude at the healing of the lame man at the gate of the temple, that "the God of Abraham, and of Isaac, and of Jacob, the God of their fathers, had glorified his Son Jesus." (Acts iii. 13.) The glory with which he is thus crowned is not the glory of the divine nature as distinct from the human, nor the glory of the human nature as distinct from the divine, but the glory put upon him as God-Man Mediator. It may therefore be termed his mediatorial glory—the peculiar glory which God has given him as a reward of his humiliation and obedience unto death, even the death of the cross. (Phil. ii. 8, 9.) It was this glory which he expressed to his heavenly Father, in his memorable prayer, his holy will that his believing people might be with him to behold and to enjoy. (John xvii. 24.)

2. But the right hand is especially the seat of *authority* and *power*; and this seems to be the chief feature in the exaltation of Christ as brought forward by the apostle, for his particular object evidently is to bring before us the investing of the Lord Jesus with supreme authority, power, and dominion over all things in heaven and in earth. What a wonderful subject for meditation is opened for us here. The presence of Jesus in heaven, of the man Christ Jesus, of the same man who was here below, who here suffered, bled, and died, is thus set before the eyes of our faith. John speaks of looking: "And behold a door was opened in heaven." (Rev. iv. 1.) And is not this an opening of a door in heaven, when we can look up and see the man Christ Jesus at the right hand of God? This was the sight which comforted the martyred Stephen: "Behold I see the heavens opened, and the Son of man standing on the right hand of God." (Acts vii. 56.) We thus see by faith the same Jesus, of whom we have heard and learnt from the word of truth, to whom we have come, in whom we have believed, to whom we are daily looking, exalted above the highest, greatest, and most glorious of all angelic beings, and invested with supreme dominion and power.

It would seem from the apostle's words here and elsewhere, especially Col. i. 16, where he says, "whether they be thrones, or dominions, or principalities, or powers," that there is in heaven what has been termed a celestial hierarchy, in other words various ranks and orders of angels. It is not a matter of faith, still less of speculation, but of reverential acceptance of revealed truth without an intruding into those things which we have not seen. In this spirit, therefore, we accept the words of the apostle, that in the celestial courts there are "principalities and powers" which hold delegated dominion—we say, delegated dominion, for their power and authority is not their own, but one with which they are commissioned, and therefore exercise as servants ("are they not all ministering," that is, serving, "spirits?" Heb. i. 14), not as masters. But though servants and messengers* yet their power is so great as to be inconceivable by us. They are said therefore, to "excel in strength," margin "mighty in strength." (Ps. ciii. 20.) John at one timesaw "a strong angel" (Rev. v. 2), at another "a mighty angel, whose face was as the sun, and his feet as pillars of fire; who set his right foot upon the sea, and his left foot upon the earth" (Rev. x. 1, 2); and at another an angel who thrust in his sickle into the earth, and gathered in the vine of the earth, and cast it into the great winepress of the wrath of God. (Rev. xiv. 19.) An angel smote in one night, in the camp of the Assyrians a hundred fourscore and five thousand. What strength was here!

What strength there was in the angel whom David saw standing between heaven and earth with a drawn sword in his hand stretched out over Jerusalem to destroy it. (1 Chron. xxi. 16.) And what a mighty power will be displayed by angels at the great day, when the Son of man will send them forth to gather out of his kingdom all things that do offend, and them which do iniquity, and to cast them into a furnace of fire. (Matt. xiii. 41, 42.) We need not pursue this point further, as we have brought it forward chiefly to show how great and glorious are those angelic beings, above whom our blessed Lord has been exalted as the Son of man.

Now this, as we have before pointed out, is the mystery and the blessedness of this exaltation, that by virtue of its union with the Person of the Son of God, a nature naturally inferior is promoted and exalted above a nature naturally its superior. To understand this, let it be observed that the nature of angels is by essential and original constitution of a higher character than that of man. They were created wholly pure spiritual subsistences (Heb. i. 7), and not as we of an immortal soul united to a body formed out of the dust of the ground. They are therefore essentially and by original constitution immortal. (Luke xx. 36.) In power, too, as we have already shown, in

* The word translated angels both in Hebrew and Greek means messengers.

original nearness to God, as ever beholding his face, and dwelling in his blissful presence (Matt. xviii. 10; Luke i. 19), in the perfection and swiftness of their obedience (Matt. vi. 10; Dan. ix. 21), and their being entrusted with the performance of works and offices beyond the natural capability of man even before the fall, they are a class of beings far superior to man. But it was the eternal purpose of the invisible God to make himself seen and known in some more visible way than the display of his power, wisdom, and glory in creation; or even in the effulgence of his brightness in the highest heavens as seen by angels. There were perfections in the Godhead, such as grace, mercy, love, &c., which creation could but dimly if at all unfold, or heaven itself manifest, but which it was his eternal good pleasure to make visibly and signally known. He chose, therefore, that his only-begotten Son, the brightness of his glory, and the express image of his Person, should come into open manifestation, that in him he might be seen and known. But here is the mystery of wisdom and grace that the Son of God, the Son of the Father in truth and love, should come into this open manifestation, not by taking on him the nature of angels, but by taking on him the seed of Abraham; and by taking part of the flesh and blood of the children (Heb. ii. 14-16), should exalt our nature, as in union with his divine Person, above the highest and most glorious angels. This, we repeat, is the wondrous mystery whereby God has chosen to display the riches of his grace, the wonders of his love, the depths of his wisdom, and the greatness of his power.

But it is time to close our present Meditations. We hope to resume the subject in our next No.

Obituary.

MR. WILLIAM BROWN, MINISTER OF THE GOSPEL.

MY DEAR FRIEND,—You ask me to give you some account of my dear husband's early days, as well as the particulars of his last illness and death. I am thankful that he left a short record of the first work of grace upon his heart, which I wrote down from his own lips, about three months ago. It is as follows:

“From a child I knew myself to be a sinner, but for a year or two, I *felt* myself to be one. I knew that if I died, I must go to hell; but these convictions came and went off again, and my principal prayer was, ‘O God, create in me a clean heart, and renew a right spirit within me.’ I used to feel that I never could be saved, that it was impossible, for that nobody had such a heart as I had. I tried to make resolutions to serve God, but I found that, like the early cloud and the morning dew, they passed away. While under these convictions, I had two very narrow escapes from drowning. On one of these occasions I was bathing one

morning unknown to my parents, in a deep part of the river Douglas, in Lancashire, when I sank, and I had all the horrors of death by drowning. I felt that I was going to hell. I was mercifully rescued by my cousin swimming to me, and drawing me to the bank. There, while I lay gasping for breath, I felt such love to God; my very soul seemed full of love and gratitude, and I thought I would love and serve him all my days; but this was, I believe, all nature, for I knew nothing of God in Christ; and when I recovered, all my love and joy evaporated like smoke, leaving not a trace behind. This I take to be like the stony-ground hearers; it had nothing to do with the pardon of sin: but my prayer continued to be, 'Create in me a clean heart, O God, and renew a right spirit within me.'

"After this, I was ill for some months; and one day, my mother was reading aloud to me John vi. I took no notice of what she read until she came to verse 37: 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' The latter part of the verse darted through my mind like a flash of lightning: 'Him that cometh to me I will in no wise cast out.' I thought, Is it possible? What! Murderers, and thieves, and liars? But it kept coming again and again. When night came, I went to bed, and I kneeled down and pleaded it over with God. 'What! Murderers, and thieves, and liars?' And it kept coming, 'In no wise cast out;' and I pleaded again and again, 'What! In no wise! What! The vilest?' And then the Lord seemed to show it all to me, and I had a view of Christ on the cross, as if I could actually see him hanging there, with the eyes of my mind, as clearly as if it was with my bodily eyes, and the word kept coming over and over: 'Him that cometh to me I will in no wise cast out,' and all my sins were instantaneously removed. They were all gone, all my sins swept away. I looked to see if there were any left. No; all swept away. I was as full of joy and gladness as I could be. In the morning, when I awoke, I thought it was a dream, I rubbed my eyes to see whether it was so. No; it was a reality. The same joy was there, and I hugged my pillow and the bed-clothes, feeling I had Christ in my arms. It was all things new. I was then not quite 14 years of age. I think I wanted one month to my birthday. I believe it was in January, 1826."

I never could persuade my dear husband to continue this account. He was always too ill, or something prevented. Soon after this blessed deliverance, the great affliction of his loss of sight began. He had been very ill, and was, he believed, unskillfully treated, by excessive bleeding and the use of mercury. As he recovered his health, he gradually became blind, and this sore trial lasted for ten years. He was then only 15. Longing to read the word of God, but unable to do so, he used to carry a little Bible in his pocket, and get anybody who was willing to read a verse to him, and then go into the garden, and repeat it over and over again to himself. He did not hear the

gospel preached, nor had he any Christian friends with whom he could hold communion; nor was he led into the blessed doctrines of grace until he was 21 years of age. It was, I have often heard him say, a most peculiar feeling that he had during these years, as if Christ died for him only, and nobody else, and such was his love to the Lord Jesus that he could hardly hear his name without the tears coming to his eyes, and he used to pray and beseech the Lord to take him to be with himself, like the poor man in the gospel. But the time was coming when a new life was to be opened before him.

Mr. Alfred Hewlett, a minister in the Church of England, came to preach in the town of Wigan for one Lord's day. He went to hear him. The text was 1 Cor. i. 30. The whole plan of salvation, and all the doctrines of grace were opened up to him. It seemed like the pouring out of the Spirit upon him. He often said he never could describe the joy he felt that day; it was like a second conversion. These blessed truths he loved and maintained to the end of his life. He soon found out some of God's poor people in the town, and met with them in a room. He became acquainted with the late Mr. Gadsby, of Manchester, Mr. Kershaw, of Rochdale, and the late Mr. M'Kenzie, of Preston. These were his early and much-loved friends in the ministry. He was baptized by Mr. Kershaw, at Rochdale.

When he was 25 years of age, the Lord opened his mouth to preach the gospel. He began to speak in a small room, with much fear and trembling, and distrust of himself; which feeling never altogether left him during the whole of his ministry, a period of exactly 30 years. I could say much on his exercises as to the ministry, which I have often witnessed; but I know how wearisome a lengthened account becomes.

He had only preached two Lord's days in a chapel, when he was led by a mysterious link in Providence to go to London to consult an eminent oculist. He went for the satisfaction of another, having no expectation himself of receiving benefit to his sight. God had ordered otherwise. He remained in London six months, having six operations performed. No benefit followed until after the sixth operation, when he saw a flash of light, and in a few days he began to see the outline of the houses, and other distinct objects. In a few weeks he was able to read the smallest print. The first portion of Scripture that he read was Ps. ciii., which I was privileged to hear. His sight always remained peculiar, having a difficulty in recognising individuals, though he could see to read both in the pulpit and at home; and this he was favoured to do to the last.

His ministry is so well known that I need say nothing more about it. He was for many years the beloved pastor of the Baptist Church at Godmanchester. He left, when his health failed, to the great regret of the people and his own deep sorrow. He was told that he could not live unless he removed to a drier atmosphere, and Brighton was recommended as his future residence.

Still it was not to be idle that he left his flock. So long as he possibly could, he did the work of an evangelist, travelling about and preaching even when obliged to use crutches. This he was at last compelled to give up; and he then assisted his dear friend and brother in the Lord, Mr Wallinger, at the Pavilion Chapel. It was on the 9th of May last, that he was suddenly seized with violent palpitation of the heart. The two previous evenings he had been preaching at West Street and Pavilion Chapels, and it was thought that the exertion had been too much for him. He was quite calm and peaceful during the attack, which we hoped might pass off. We did not apprehend danger till the Saturday night, when he became much worse, and the next day all hope of his recovery was given up. He afterwards described his feelings when his good and faithful doctor intimated to him his danger. He said for a moment he felt startled, but that he had no fear or dismay. He inquired how long it was likely that he would live, and was told that unless a change took place it would not be many hours. He said that he very soon began to feel not only peace but joy at the prospect of his speedy departure. He felt like a person going a journey, and that he had nothing to do but to die. He could not have thought it possible that under such circumstances he could have felt as he did, that dying seemed nothing, that all the sting was taken away, that it was not only peace but joy unspeakable, that he felt as if he might be walking upon the waters, and the waves all under his feet, and he compared it to the sea of glass mentioned in Rev. xv. Many dear friends came to bid him farewell.

He gave directions for his funeral, and many other things he wished attended to. He gave me his watch, saying he had done with it for ever, and that he was quietly waiting for the summons, "Come up higher."

At one o'clock on the Wednesday, both his medical attendants took leave of him, believing his end to be very near. Two hours afterwards he said he thought he could sleep. He slept for one hour and then awoke almost restored. The palpitation of his heart had ceased, his pulse had returned, and his countenance was quite changed.

I shall never forget my joy. His recovery was like life from the dead; but it was no joy to him. His distress was great. We did not see one smile on his face for two days. He very rapidly regained his strength, and in ten days was able to preach again at the Pavilion Chapel, on the Lord's day evening. His text was Phil. i. 23.

It was a blessed testimony to the faithfulness of God to his people in death. It was really like a voice from one who had been almost through the river. It had been his own experience that Christ could and did make a dying bed feel "soft as downy pillows are," and he declared it to others. Many, I know, felt the power of that discourse. My own feeling at the time was, that he was preaching his own funeral sermon.

After this, he preached only seven times. His last text was Luke xviii. 7, 8. He appeared to enjoy the subject, and was much favoured in speaking, but when he returned home, he told me he had thought whilst preaching that it would very likely be his last sermon. So it proved to be. The next Lord's day he was unable to go out, and he hardly ever left his bed afterwards, a period of five months. Amidst the greatest sufferings, for it was rheumatic gout in its most painful form, from which, indeed, he had been suffering for years, causing him to use crutches, as already mentioned, his patience was exemplary and his faith unshaken. He never was permitted to doubt for one moment his interest in Christ; and twice, when he appeared to be in the immediate prospect of death, his peace and joy were unbroken.

The many blessed things he said during those months of suffering would fill a volume; but I shall only mention a few of what I may call his dying sayings. They were exactly what fell from his lips at different times. Everything here recorded came spontaneously from him. I do not remember ever asking him about the state of his mind. I knew he was safe, ready to depart at any moment, and I had often heard him say he did not think it right to ask old believers, who had known and loved the Lord for years, if Christ were precious, and so on. "Precious," he would sometimes say, "Why, he is everything, everything; our only hope and our all." In visiting the sick and dying, he always acted on this himself.

Early one morning, when he thought death near, he said, "Dying? Fall asleep in Jesus. For ever with the Lord. O! how peaceful is my soul, and all through the blood of the Lamb. I have almost done with prayer. The prayers of David, the son of Jesse, are ended. What love to us, but justice too. Yes, God is just. This is a sweet deathbed. My sweetest, dearest, kindest love to the Godmanchester friends. I leave them my dying blessing. Also my love to the friends at Leicester, London, and the Pavilion Chapel, and to all the friends in the different places where I have preached the Gospel. My love to all who love the Lord Jesus Christ in sincerity and truth. God's people are my friends. The time of my departure is at hand. Good-bye, dear love. I have not the least doubt of our knowing each other in glory. I never doubt it for a moment. O, no! and I shall watch for you, and long for your coming." And many times he spoke of his dear old hearers who had gone before, and he believed they would welcome him in. He often said, "I have had confidence, but I did not expect joy; but it is joy unspeakable."

A few days before he died, a little cloud came over him, not a doubt of his interest in Christ, but he was not enjoying this sensible presence, and the valley got gloomy. And once he said, "Surely the waters of Jordan are overwhelming;" but added, "It is all right; I have not a doubt but it is all right; I have

not the *shadow* of a doubt but when I depart I shall be with him, and that is where I long to be."

Another time, he said, "I am beginning to feel the joy of deliverance. The Lord sends these trials to make us willing to part." I said, "'Enter thou into the joy of thy Lord.'" He answered, "I have often felt that word sweet, '*thou, enter thou.*' God's people are not all thrown in as a mass, but to each one entering heaven, it is said, separately, '*Enter thou into the joy of thy Lord.*' What a wonderful thing the Lord should ever have loved me, me who am such a wretch. 'Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.'"

In the night, Ps. xxiii. was read to him. He said verse 4 was so sweet: "'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' Christ is precious on a dying bed.

'And dying, clasp him in my arms,
The antidote of death.'

I once saw the Lord of life and glory on the cross, dying for me, and he seemed to look on me, and said, 'Him that cometh to me, I will in no wise cast out.'"

We said, "What shall we do when you are gone?" He answered, "'Fear not! for I am with thee.' It is the sweetest, the sweetest words I ever heard. Precious Jesus! Precious Jesus! Fall asleep in Jesus. My poor body will soon lie in the grave, till the resurrection morn, in the last long sleep; then awake, and, like the Lord Jesus, to have a glorious body. What a wonderful thought! O what a happy release it will be when I am gone! I wonder when it will be. The day, and the hour of the day, are all fixed by the Lord. I have nothing but the blood and righteousness of Christ to rest upon. All through the blood of the Lamb. This is always what I have preached, and it is now what I trust in. Nothing else but Christ."

On the last Lord's day, he kept repeating: "'My love, my dove, my undefiled.'" He said that word was so much on his mind.

In the afternoon he wished to have the account of the Pilgrims going over the river read to him from the second part of the "Pilgrim's Progress." He said it was "beautiful! beautiful! Delicious, delicious!" That it would bear reading once a week. He had it read to him three times.

The letters of Christopher Love to his wife, written while awaiting his execution, were also read to him. Of these he was very fond, and had been so for many years, one letter being dated, "The day of my glorification."

In the evening, the vision of Stephen was read to him. This was the last portion of Scripture which he heard. A drowsiness came over him, which continued for two days, though, when he spoke, he was quite sensible; but he could not keep awake more than a minute. So he slept on, till he sweetly fell asleep in Christ. Dec. 10th, 1867, aged 55.

Almost the last words he said were, "Not one drop of wrath."

In concluding this short memorial of my departed husband, I desire to mention with gratitude to God the love and brotherly affection which subsisted between himself and Mr. Wallinger, during the seven painful, weary years that he passed at Brighton. They truly walked together as brethren, and sometimes, I know, enjoyed sweet seasons together in prayer for a blessing on their united labours. Between many of the hearers at the Pavilion Chapel and my husband there was also a strong bond of union, and they have kindly testified their love to his ministry, and respect for his memory, by paying all the expenses of his funeral.

To Dr. Moon he was greatly indebted during the last five years of his life. He was ever ready to come to his bedside, even at most unseasonable hours, and his advice was greatly blessed, at times, in alleviating his sufferings. In the wonderful ways of Providence, Dr. Bennie was also raised up for his comfort and help. This dear friend was not only another medical adviser (hastily sent for when Dr. Moon was absent), but a brother born for adversity. For seven months he visited him daily, coming night after night, after leaving his other patients, watching by his side, and comforting and soothing both body and mind. But for the extraordinary care, attention, and love of this dear friend, it is quite impossible that he could have been nursed without the help of strangers. He always spoke of it himself as being the hand of God, and felt that he could not bless God enough for this great and signal favour.

Truly it may be said that he lived a life of faith upon the Son of God, who loved him, and gave himself for him.

I am, Yours truly, for Christ's sake,

Dec. 31st, 1867.

EMMA BROWN.

CAREFULLY AVOID all societies and callings in life which are apt to seduce the mind to an earthly and sensual frame. If men will venture on those things which they have found by experience or may find by observation do draw off the soul from a heavenly frame unto that which is contrary thereto, they will be filled with the fruit of their own ways. And with lamentation I add that professors, by their common conversation with one another and with others, walking, talking, and behaving themselves like other men, and being as full of the world as the world is of itself, have hereby lost the grace of being spiritually-minded within, and stained the glory of profession without. The rule observed by David will manifest how careful we ought to be in this respect: "I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me. I was dumb with silence; I held my peace even from good, and my sorrow was stirred; my heart was hot within me. While I was musing, the fire burned. Then spake I with my tongue."—*Dr. Owen.*

It is God's goodness to men to blast all things in the world to them, and to break their fairest hopes, that they may be constrained to look about to himself. He beats them from all shores that he may bring them to the Rock that is higher than they.—*Leighton.*

MARCH 2, 1868.

THE
GOSPEL STANDARD.

MARCH, 1868.

MATT. v. 6; 2 TIM. i. 9; ROM. ix. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

ADVANCE OF POPERY.

X. THE WORSHIP OF THE VIRGIN MARY, OF THE
SAINTS, AND OF IMAGES.

IDOLATRY, in some shape or other, has always been the most conspicuous character stamped upon false religion. An object of religious worship is almost as much a necessity of man's moral, as food or clothing is of his natural constitution. When, then, the knowledge of the only true God and the spiritual worship due to him is lost, man naturally and as if necessarily falls into idolatry; and as idolatry begins when man departs from the knowledge and worship of the only true God, so, in its progress, it leads him farther and farther into the depths of idol-worship, until God becomes but a name, and the idol wholly occupies his place.

We see this remarkably exemplified in the history of Romish doctrine and practice. Our blessed Lord was, in conjunction with the Father, the object of primitive Christian worship; but when the doctrine of transubstantiation and of the sacrifice of the mass became popular and prevalent, idolatry came in, and the sensuous worship of the consecrated host took the place of the spiritual worship of God and his dear Son; and instead of looking unto and believing in an invisible Christ at the right hand of the Father, the Romish devotee began to look to and believe in a visible Christ in the hand of the priest. So with the worship of the Virgin. There is not a syllable in the New Testament which looks that way. No special honour is there paid to her. Her very name does not occur in its pages after being mentioned as one of those who continued with the disciples, with one accord, in prayer and supplication (Acts i. 14); and of her the Epistles are wholly silent. Texts, though perverted ones, have been found for some of the Romish doctrines; but not a vestige of one, if we except Rev. xii. 1, has ever been pleaded for as sanctioning the adoration of the Virgin. In fact, it grew up by degrees. As men lost the knowledge of the only true God, and of Jesus Christ whom he hath sent, they cast about in their mind after some more natural and intelligible object of

worship. And as such the Virgin presented herself to their idolatrous hearts. First she was viewed with a degree of respect and veneration, as the Mother of the Lord. Then, as a special testimony against the Nestorian heresy, which asserted there were two Persons in Christ, and not two natures in one Person, she became called "the Mother of God." This was in the fifth century, and her image became set up in the churches. In the sixth century there arose a fabulous tale about her assumption to heaven in body and soul, in the same way as the blessed Lord himself had ascended up on high.* With this belief of her assumption, there became mixed all those natural ideas between the relationship of Mother and Son, as if the Virgin in heaven almost occupied the same place to the Son as when he was in her arms as a child. Thus one false idea led to another, one error became a stepping-stone to a second, till the Virgin became the chief object of worship. As ideas act and react on each other, and as sensible representations move the mind more strongly, especially uncultivated minds, than bare thoughts, art soon came forward to lend her aid to the worship of Mary. On the revival of painting in Italy, all the great painters seized on the Madonna (that is, "my Lady"), as the Virgin Mary had now become generally called,† as a subject on which to exercise their glowing pencils. What is called a Holy Family, that is, a picture representing the Virgin with the infant Jesus in her arms, John the Baptist, also a child, at his side, and Joseph, her betrothed husband, in the background, became a very common subject, and many a beautiful painting arose out of it. The exquisite dignity, grace, and beauty with which such painters as Raphael‡ especially adorned the Virgin Mother, making her the principal, and the child which she holds in her arms the subordinate figure in their unrivalled delineations, fos-

* Gregory of Tours, a celebrated French annalist, who wrote in the sixth century, and of whom Mosheim says, "His writings carry many marks of levity, credulity, and weakness," is the first who thus records the miracle: "When the blessed Virgin Mary had finished her earthly career, and was about to be called away from this world, all the apostles came together, from their respective localities, to her abode. And having heard that she was to be *assumed* from this world, they continued watching with her, when, lo! the Lord Jesus, with his angels, appeared; and receiving her soul, delivered it to the angel Michael, and departed. At break of day, the apostles raised her body, with the couch, and, placing it in a sepulchre, kept watch over it, expecting the coming of Christ. When, lo! the Lord again appeared, and, taking the body, commanded it to be carried in a cloud to paradise."

† We have a relic of this title in "Lady-day," *i.e.*, the day of our Lady, March 25 being "the Feast of the Annunciation," or the announcement to the Virgin of the angel Gabriel, that she was to be the Mother of Jesus. Another relic is "the Lady Chapel" in our cathedrals.

‡ There are at the very least forty Madonnas, known as executed by the hand of Raphael, and many of them in the very first style of his surpassing art.

tored and cherished the popular belief that the Virgin in heaven is still the mother of Jesus, and has the same claim upon him. Many of these paintings were intended to adorn the churches and religious edifices, so as to be ever before the eyes of the people, consecrating and sanctifying her worship by the very place which they occupied in the house of God.

These beautiful pictures, representing woman in her loveliest and most graceful form, fostered also another deeply-seated feeling of the idolatrous heart of man. The Virgin was a woman and a mother, beautiful as only a painter could conceive and represent, and withal meek and modest as became a perpetual maid, and thus possessing all the tenderness and compassionate-ness of a woman's gentle heart, without any of the stern terrors of a holy, just, and righteous God. This view of Mary drew out toward her warm natural affections from the impassioned of both sexes. She became "My Lady," "My dear Mary," "My holy Virgin," "My sovereign Queen." With her greater familiarity of address might be allowed than with her Son, and thus she became gradually looked on and looked to as a more clement, mild, gentle, and merciful Mediatrix than Jesus. Sinners could therefore cast themselves more freely on her as a tender-hearted woman than, as they had been taught to believe, her sterner and more inexorable Son. As a woman, too, she was more one of themselves, less far removed from them by the awfulness of Godhead, and therefore more accessible and approachable than the Judge of all men. She was a mother, too; one who had known the pangs of childbirth, and the joys of a new-born Son. To her, therefore, women in childbed were especially directed to look; nay, as knowing the weakness, though not the sins of her sex, gross sinners, both men and women, were encouraged to look to her for her intercession on their behalf as more merciful than Christ would be to them.

There were also many* legends continually repeated in the ears of the people setting forth instances in which very gross and open sinners, who having been in the practice of worshipping the Virgin, were especially delivered by her. These are too long to quote; but their influence upon the minds of the people was immense, for these legends being read to the people from the pulpit by the priest were listened to by them as we now listen to sermons, and were received as true expositions of the faith. Most pernicious, indeed, and demoralising, was their effect, for they taught that those who never passed her image without saluting it, and who recited the Rosary every day in her honour, were sure of her mediation in the case of death; and thus the Queen of Heaven, as she was impiously called, was made the patroness of all manner of wickedness. These lying tales,

* The very word "legends," means things to be read; for these tales were the sermons read to the people from the pulpit before the Reformation.

some of which are too bad to be related, are even now circulated by thousands in England and Ireland, in a book called "The Glories of Mary," by Liguori, and sold at the price of one shilling.

In fact, there has not been a single mode of impressing a doctrine upon the mind which has not been resorted to, in order to promote the adoration of the Virgin. We quoted in our last number some hymns which have been composed in her honour. We will now give some extracts from two very celebrated ones of the same kind, one called the "Alma Redemptoris," and the other, the "Salve Regina." A few extracts from each of these hymns will show their character. In the "Alma Redemptoris" she is thus invoked:

"Indulgent Mother of the Saviour, who art still at the gate of heaven, of easy access, and Star of the Sea, help the falling people who wish to rise; thou who didst beget, whilst nature wondered, thine own Author. A Virgin before and after, Have pity upon sinners."

The "Salve Regina" begins:

"Hail! O Queen, Mother of Mercy, our life, our sweetness, and our hope, hail! We exiles, the sons of Eve, cry unto thee. To thee we sigh, mourning and weeping in this vale of tears. So then, our Advocate, turn unto us those merciful eyes of thine, and manifest unto us, after this exile, the blessed Jesus, the fruit of thy womb! O merciful! O pious! O sweet Virgin Mary!"

Our readers will probably think that we have given them sufficient specimens of the worship of the Virgin to show that the Romish Church inculcates in the most effective manner her adoration; but we may apply to this subject the words of the Lord to the prophet: "Turn thee yet again, and thou shalt see greater abominations than these." (Ezek. viii. 15.)

Perhaps no one individual ever possessed so much influence in his day and generation as St. Bernard, Abbot of Clairvaux. Now, what says this holy Father, whose words were received with greater authority than the Scriptures themselves?

"You fear to approach the Father, terrified by his voice; you hide yourself among the leaves (referring to Gen. iii. 7-10). He has given to you Jesus as a Mediator. But perhaps even in him you dread the Divine Majesty; for although he became man, yet he remains God. Do you seek an Advocate with him? Flee to Mary; since the humanity in Mary is not only pure by its freedom from all contamination, but also pure by the oneness of its nature. Nor would I speak doubtfully. She will be heard on account of the veneration in which she is held. The Son will hear the Mother; the Father will hear the Son."

In another place, this great Doctor of the Romish Church extols the Virgin as "the subject of all Scripture, and the end for which it was given;" and even "the end for which the world was made."

But of all writers, the most inexhaustible in the praises of the Virgin is Cardinal Bonaventura, who has taken the book of Psalms, and made the Virgin Mary its subject, putting her name where we have, in the Psalms, the name of God. Take the fol-

lowing specimens of this impious production. It begins with thus paraphrasing Psalm i. :

“Blessed is the man that loves thy name, O Virgin Mary; thy grace shall comfort his soul.” “O Lady, how are they multiplied that trouble me! With thy tempest thou wilt persecute and scatter them.” (Ps. iii.) “Lady, in thee have I put my trust, deliver thou me from mine enemies, O Lady.” (Ps. vii.) “How long wilt thou forget me, O Lady, and not deliver me in the day of tribulation?” (Ps. xii.) “In thee, O Lady, have I put my trust, let me never be confounded.” (Ps. xxx.) “Blessed are they whose hearts love thee, O Virgin Mary, their sins shall be mercifully washed away by thee.” (Ps. xxxi.) “O give thanks unto the Lord, for he is good; give thanks unto his Mother, for her mercy endureth for ever.” (Ps. cvi. ; cxvii.)

As the climax of this tissue of blasphemy, we may quote the following :

“The Lord said unto our Lady, Sit thou, my Mother, at my right hand.” (Ps. cx.)

Some may say, “Is not this all obsolete? Is this Psalter in use now?” To this we answer, that it has gone through fourteen editions since the year 1830, and bears the *imprimatur* of the present Romish ecclesiastical authorities in the Vatican.

But few things have in Romish countries more contributed to the worship of the Virgin than her *images*. We in this country have no idea of the number of these images in Catholic countries. In almost every street there are niches containing the Virgin, often with Christ in her arms; a small lamp is usually burning before them during the night, and no devout Papist ever passes them by without some act of adoration. Some of these images are termed “miraculous,” and certainly date, as is evident by their rude construction, from an early period. They are generally believed to have come from heaven, and legends recount how and when they were found. They are supposed to represent so completely the Virgin that, as our readers have doubtless heard, they have been seen to wink with their eyes, to weep tears, and sweat to stand upon their faces.

In a book called “The Glories of Mary,” by Liguori, printed in Dublin, 1845, occur the following legends:

“While St. Gertrude was one day fervently saying the words, ‘Turn thy eyes of mercy toward us,’ she saw the holy Virgin pointing to the eyes of the Son whom she held in her arms. The Virgin then said: ‘These are my most merciful eyes, which I can incline in favour of all who invoke me! These are my most compassionate eyes, which I can incline to save all who ask my prayers.’

“A certain sinner who wept before an image of Mary, beseeching her to obtain from God the pardon of his sins, was given to understand that the blessed Virgin turned to the infant whom she held in her arms, and said to him: ‘Son, shall these tears be lost?’ Jesus Christ answered that he pardoned the sinner.”

In the same work occur the following prayers to the Virgin:

“O holy Virgin, if you grant me your aid, what can I fear? No; I shall no longer apprehend either my sins, since you can repair them; or the devils, since you are more powerful than hell; or your Son, justly

irritated, since one word from you will appease him. I shall only fear myself, and that forgetting to invoke you I may be lost.'

"O my tender Mother! What shall be the end of the miserable sinner that is before you! O consolation of the afflicted, have pity on me. Remorse of conscience gnaws me; hell awaits to carry off my soul; divine justice must be satisfied. What, then, shall become of me? What shall be my eternal lot? Alas! without you I am lost. Obtain for me a true sorrow for my sins, grace to amend, and persevere during life; but above all in the agonies of death, Mary, my hope! henceforth more than ever, do not abandon me, but support my confidence, lest I fall into despair. Amen."

Now, this book is in wide circulation, and that with the full sanction of the Authorities of the Romish Church; for the Sacred Congregation of Rites, after having made the most rigorous examination of the writings of Liguori, who since then has been canonised, that is, pronounced a saint above, declared "there was nothing in them deserving of censure;" and this sentence was approved by Pius VII. in 1803.

But it may be asked, "Is it possible that the Church of Rome can now sanction such idolatry? She might have done it in the dark ages; but can she do it now?" Yes, we reply, and does it daily. As a proof, we give the following extract from the eleventh edition of Gobinet's "Instruction for Youth," one of the books used in the National Schools of Ireland, and recommended and sanctioned by the Irish Roman Authorities:

"By Mary we may receive all the assistance which is necessary for us. She is most powerful with God to obtain from him all that she should ask."

"Your devotion to the blessed Virgin must be religious and holy. Have a great apprehension of displeasing her by mortal sin; and if you shall fall into that misfortune, have recourse instantly to her, that she may be your intercessor in reconciling you to her Son." (Chap. xix., page 81.)

We have occupied so much space in proving that the adoration of the Virgin is not only a strong Roman Catholic doctrine, but one carried out into daily practice to an extent of which our readers were not probably aware, that we must be very brief in our examination of the worship of saints, of images, and of relics, all which form part and parcel of the same religious system.

The worship of the saints is so universal in Catholic countries as almost to have superseded the worship of God; but we can only find room for a few prayers, which are directed in various books of Romish devotion to be offered to them, and especially those in the Missal and Breviary. The following prayer is found in the Breviary for the use of Sarum, in reference to Thomas à Becket, who, our readers will recollect, was Archbishop of Canterbury in the time of Henry II., and was there murdered, chiefly as a political assassination:

"O Christ, *through the blood of Thomas*, which he spilt for thee, cause us to mount up whither he has ascended.

“With glory and honour hast thou crowned him, and hast set him over the work of thy hands.”

“O Jesus Christ, through the wounds of Thomas, loose the sins which bind us, lest the enemy, the world, or the works of the flesh, bear us to hell. After the gifts of God's left hand, let his right hand through thee embrace us.”

The following prayers are directed in the Breviary to be offered to St. Peter and St. Paul:

“O Peter, the blessed shepherd, graciously receive our prayers, and, by thy word, unloose the bonds of our sins, to whom is given the power to open wide heaven to mortals. Illustrious teacher, Paul, instruct our manners and snatch our hearts to be with thee.” (*Breviary, June 29.*)

We now pass on to the worship of images, and shall similarly show, from authentic documents, what is both the doctrine and practice of the Romish Church.

The Council of Trent passed upon this subject the following decree:

“That the images of Christ and of the blessed Virgin, Mother of God, and other saints, are to be kept and observed especially in churches, and due honour and veneration to be given to them; not for that any divinity or virtue is believed to be in them for which they are to be worshipped, but because the honour which is paid to images is referred to the prototype or thing represented by them, so that by the image which we kiss and before which we kneel, we adore Christ and reverence his saints whom the said images represent.”

The Council speaks here with its usual wariness, but by using the words “due honour and veneration,” and by pronouncing that by the image we adore Christ, it has given the widest latitude to the worship of images.

But her great doctors assert this doctrine more plainly and unreservedly than the Council.

St. Thomas Aquinas, surnamed “the angelical doctor,” declares that, “the worship of *Latria* (i.e., the worship paid to God), must be given to images of Christ.” After stating the several grounds of this opinion, he proceeds:

“Hence, it follows, that the same reverence should be shown to the image of Christ as to Christ himself; and, since Christ is worshipped with supreme worship (*Latria*), therefore his image must be worshipped with supreme worship.”

Cardinal Bonaventura, of whom we have before spoken, thus writes:

“As Christ himself, from his union to the divinity, is worshipped with *Latria*, so is the image of Christ, as it represents him; therefore the worship of *Latria* should be given to the image of Christ.”

But idolatry has many and various phases, for when once the human heart abandons itself to the worship of idols, there is neither stint nor limit. Thus one of the idols of the Church of Rome is the actual cross of Christ, by which we mean the wooden cross on which he was crucified, for it is made therein a special object of adoration. There is a festival in the Romish Church called “The Invention (that is, the finding) of the cross,”

referring to an ancient legend, wherein it is recorded that the Empress Helena was directed by some miraculous light to find the place where it had been buried by one of the apostles. In the Romish Breviary is found the following prayer to the cross, to be offered on that day:

“O cross, brighter than all the stars, famous in the world, much beloved by mortals, more holy than all things, who alone wast worthy to support the weight of the world,—sweet wood, bearing sweet nails (sweet burdens)—*save* this present assembly congregated for thy praise to-day.”

Observe how the actual wooden cross, not he who died upon it, is here called upon in prayer to save the congregation. What is the cross, the wooden cross? Has it ears to hear, eyes to see, mouth to speak, hands to heal? Ages ago it fell into dust. What besotted idolatry then to worship it as if it were a God who could save! How does it differ from the idol of which the prophet speaks, part of which the worshipper burns in the fire, and with part he roasteth roast: “And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.”

One more extract on the same subject, which we give from the Missal, must close our quotations on this point. On Good Friday, the Romish Missal directs the following service to be performed:

“The priest takes the cross from the deacon, and turning towards the people, uncovers a part of it from the top, beginning alone: ‘Behold the wood of the cross.’ The choir sing, ‘Come, let us adore.’ And while this is singing, the whole congregation falls prostrate before it. The priest then uncovers more of the cross, raising it, by slow degrees, higher than at first. The people are then addressed: ‘Behold the wood of the cross, on which the Salvation of the world was hung; come, let us adore.’ This is repeated three times. Then the priest, uncovering the whole cross, and laying it on its place before the altar, *takes off his shoes, and draws near to adore it, kneeling down three times before kissing the cross.* The ministers of the altar afterwards adore the cross in the same manner, and sing, ‘We adore thy cross, O Lord.’”

It will be observed that the proofs we have brought forward of the idolatrous worship of the Church of Rome are taken from her acknowledged formularies. They are not the expression of private individuals in that Church, but are documents stamped with all the authority of the papal chair. The Missal and the Breviary are to the Romish Church even more authoritative than the Communion Service and the Prayer-Book are to the Church of England. Thus Rome stands convicted by her own witnesses of the sin of idolatry. When, then, we read in the word of truth the denunciations of God against idolatry and idolaters, should it not make us tremble at the thought that this idolatrous Church is everywhere upon the advance; and that, unless the Lord is pleased to avert from us such a plague idol, worship may again become dominant in this land?

But here we must pause, as we have already, from the very copiousness of our subject, trespassed too far upon our usual limits.

THE POOR.

BY THE LATE JOHN RUSK.

“The person of the poor.”—Lev. xix. 15.

THE word of God gives an account of three sorts of poor, one of which you have in Exod. xxii. 25, where the literally poor are intended. It says, if you lend him money, you shall not take usury. Another sort of poor, spiritually, but ignorant of it, you have in Revelation. When writing to the church of Laodicea, Christ says, “Thou knowest not that thou art poor, wretched, miserable, blind, and naked.” (iii. 17.) But the third sort of poor is what I have in view, and, by the help and blessing of God, I will dwell largely upon it, and show you a scriptural account of a poor person, or, as my text says, “The person of the poor.”

1. The first branch of poverty that I shall mention is, when God is pleased to quicken a man to feel the depravity of his own heart, his awful state by nature. The man feels himself in the strongholds of sin and Satan. He vows, he resolves, he labours, and strives to break off his old ways; but cannot; for God says, when the Ethiopian can change his skin, and the leopard his spots, then they who are accustomed to do evil may learn to do well. The way God does this is by putting a strong fear in our heart. Hence Solomon says, “The fear of the Lord is the beginning of wisdom.” A beautiful description you have of it in Ps. lxi., where the psalmist is giving an account of his own experience. He says, the waters, that is, the wrath of God, were come into his soul. He sinks in deep mire. God takes no notice of his prayer. He is weary of his crying while he waits for God. Then comes hatred from the children of men; and Solomon says, “The poor is hated even of his own neighbour.” Then the psalmist fasts. God, therefore, had quickened him, for a dead man cannot fast, for he will feed on the vanities of this world. The psalmist goes on with the account of what opposition he met with from the wicked, till his heart was broken, and then he sums it all up together, as it were, in verse 29: “I am poor and sorrowful;” but “the Lord heareth the poor.”

2. Another branch of poverty lies in being shut up in unbelief; for though the sinner has faith, yet, at the first going off, it always lays hold of the threatenings, and it is generally a long while before it can lay hold of the promises; and thus it is that a person may hear the word, be convinced of his need of Christ as he is preached, and feel himself lost, to all intents and purposes, without him. But, Sirs, though God has made you willing to receive him, there you will stay for 20 years if he does not work in you to do, and that is to work faith in your heart; for Christ is to dwell in the heart by faith, and all riches are in him. Hence you read of “the unsearchable riches of Christ.”

3. Furthermore, the sinner feels himself under sentence of

death, condemned for the want of righteousness. He reads the word of God, and finds the Scripture plain on this head, that the unrighteous shall not enter the kingdom of God. He looks at his actions, and finds them all wrong. He is condemned. He tries to appear cheerful, and make the world think that he is all right. But, alas, alas! He gets worse and worse; for, as Job says, "Though I make myself never so clean, yet wilt thou plunge me in the ditch, and my own clothes (or righteousness) shall abhor me." And what can put on righteousness? Why, faith. "The righteousness of Christ is to all and upon all them that believe."

4. One thing more upon this head, and that is, while in this poor state there is a broken law against us. We are enlightened to see the spirituality of it, and to feel the bondage of it. It is, as Paul says, a voice of words, or contention. It finds fault with all we do. We think sometimes we do tolerably well; but it finds fault with whatever we do. It is a handwriting of ordinances against us and contrary to us. Why? Because everything it requires we are diametrically opposite to. It calls for love; we are enmity. It calls for holiness; we are sin. It calls for perfection; we are nothing but imperfection. But when we are enabled to believe, then, as Peter says, we are justified (through believing) freely from all things, from which we never could be by the law of Moses.

5. Another branch of poverty consists in our not being happy partakers of the Holy Ghost. The reason I say happy is, because such a one as I have been speaking of has got the Spirit of God, or he could not feel his need of all these things.

Now I will notice a few blessings that the ever-blessed Spirit brings when he comes as a Comforter. "But," say you, "is that scriptural, what you have been describing of a poor person being shut up in unbelief?" I answer, "Yes;" for God has chosen the poor of this world, rich in faith. Now, if my riches lay in my faith, it is plain my poverty lies in my unbelief. Now for a few of those blessings that the Spirit brings. I might mention a hundred, but I will confine myself to six; and in those six you have all the rest.

1. *Justification.* Now, before this comes, what is there against me? I answer, first, God: "I will be a swift witness," &c. (Mal. iii. 5.) Next, Moses, in the law, accuseth you: "Even Moses, in whom you trust." (Jno. v. 45.) Next, Satan; for he is called, "the accuser of the brethren." Next, there is conscience. Paul says, thoughts and conscience accuse, &c. (Rom. ii. 15.) Next, hypocrites, worldly people, and sometimes even God's children, "every tongue" rising against us in judgment. "Yes; but not God's people," say you. Then what does David mean when he says, "Let the righteous smite me," &c.? And Hart, in his hymn:

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

Yes; all these are against us. But when God is pleased, in consequence of what Christ has done, to pronounce us just, then all our accusers are silenced. God himself accuses, as you may see in the case of Ephraim: "Is Ephraim my dear son, is he a pleasant child? For since I spake against him (in the law), I do earnestly remember him still (in Christ Jesus)," &c. And you have his poverty in verse 28, when he was bemoaning himself. Moses, in a broken law, accuses; but the law is not made for a righteous man. Satan, the accuser of the brethren, accuses; but what does the Scripture say? "The Lord rebuke thee, O Satan." Before this, he stood at the right hand of Joshua. Now, that you may be sure before justification is poverty, only take what David says: "God shall stand at the right hand of the poor, to save him from those that condemn his soul." Conscience accuses; but Paul says, God has "sprinkled our hearts from an evil conscience;" so that, says he, "my conscience bears me witness in the Holy Ghost." Lastly. All our opposers accuse us, as you may see in the case of Job; but his friends that had condemned him were forced to make him high priest: "Go to my servant Job, and let him pray for you, and offer a sacrifice, and him will I accept, lest I deal with you according to your folly." And likewise, with David, you may see the same: "By this I know thou favourest me, because mine enemies have not triumphed over me." And this is agreeable to the Lord's own promise. Hence you read: "No weapon (intimating there are many weapons) formed against thee shall prosper, and every tongue that shall rise against thee in judgment (when under the trial) thou shalt condemn."

Now, the Spirit brings these things to the poor and needy; as the apostle Paul says, "We are justified in the name of the Lord, and by the Spirit of our God." You may see the advice that is given to the poor; and had they felt their need, they would have taken the advice: "I counsel thee to buy of me eye-salve, and anoint thine eyes with it, that thou mayest see." (Rev. iii. 18.) But it was with them as it was with those who were invited to the supper; and ever will be, unless we are brought to feel our spiritual poverty. They made excuse, and, as Stephen told his accusers, we shall ever resist the Holy Ghost, being by nature uncircumcised in heart and ears.

2. But another benefit arising from being a partaker of the blessed Spirit is, *access to God the Father* by a Mediator. All the time we are under conviction, our prayers are shut out; at least we have no comfortable answers. We may have a little encouragement now and then, to keep us pressing on; but nothing like when we are delivered in soul; hence the language of Jeremiah, while in this poor state of soul, "When I cry and shout, he shutteth out my prayer;" and God's delaying to answer very often discourages us, till, like Job, we refrain prayer before God, which shows how much we are indebted to the Holy Spirit; for, being so poor, as Paul says, "We know not what we should pray for

as we ought; but the Spirit helps our infirmities;" that is, helps them out of the way; and this is agreeable to his own promise: "For the Lord heareth the poor, and despiseth not his prisoners." (Ps. lxxix. 33.) Thus all along you may see the person of the poor clearly by what he is when made rich, not in himself, but in Christ Jesus, in whom it has pleased the Father that all fulness should dwell. And now this nearness is owing to the Holy Spirit, as Paul says: "For through him we both have access," but it is "by one Spirit unto the Father."

3. Another benefit arising from the blessed Spirit is *holiness*, for without this no man can see the Lord. Now, there is a deal of holiness in the world, such as it is; but when God shines into our hearts, we can at once see that we are altogether unholy. And though Job boasted of his holiness for a whole chapter, yet at last he declares he only had heard of God by the hearing of the ear; but when his eyes saw him, he abhorred himself, and repented in dust and ashes. And any man that wishes to be honest may try himself here; and that is, if God has never pardoned your sins, but left you at ease in Zion, you will see yourself holier and holier; but if he is reconciled in Christ Jesus towards you, and has possession of your heart, you will see yourself altogether sin, or unholy, or, in plain English, like the devil. Only take these two texts. Solomon says, "There is a generation pure in their own eyes; but never washed from their filthiness." But what does God say shall be the effect of reconciliation, pardon, and friendship? Why, this: "Then shall you remember your own evil ways, which were not good, and loathe (that is different from being pure) yourselves in your own sight for your iniquities, when I am pacified towards you, saith the Lord." And in that loathing lies their poverty; hence the psalmist: "My wounds stink and are corrupt, because of my foolishness; my loins are filled with a loathsome disease." We have a little of the Pharisee's boasting in Isa. lxxv. 5: "Stand by thyself; come not near unto me; I am holier than thou. These are a smoke in my nose," &c. But the language of a child of God is always different from that. Hence Jeremiah, who was filled with the Holy Ghost from his mother's womb, declares the heart to be deceitful above all things, and desperately wicked.

Now, our poverty lies here. We know that God is holy, and we look within, and see nothing but unholiness. There is not a corruption that we used to delight in, in a state of nature, but we feel as if we are in full possession of, the unpardonable sin not excepted. Hence David says, "Keep back thy servant from presumptuous sins," &c. And then the soul argues thus: "How is it possible that one so holy as God and one so unholy as I am can come together?" I answer, "It is impossible, in one sense; for the corrupt nature you bring into the world with you is never to go to glory; by no means. God's end in view is this, that you may be effectually convinced that you are a sinner by nature, birth, and practice; that, all your false hopes and props

being pulled from under you, you may have all fulness in Christ Jesus—all that heart can wish in the Covenant Head. Hence it is said that he is made of God to us wisdom (for fools), righteousness (for condemned criminals), sanctification (for the filthy), and redemption (to such who have sold themselves). Thus you see the end God has in view.

Now, the Spirit brings all this. As Paul says, "Know you not that your bodies are the temples of the Holy Ghost, as God hath said, I will dwell in them?" &c. This, agreeable to what I said the Spirit was to us, is always given to us after we have been well disciplined by the chastening hand of God, made sick of our own way, and, as Christ says, to hate our own life; and so says Paul: "Now, no chastening for the present (while in this poor state) is joyous, but grievous;" but it is "for our profit, that we might be partakers (comfortably so) of his holiness." In one sense, we are partakers of his Spirit the first moment we have life; for "it is the Spirit that quickeneth."

4. Another benefit we receive from the blessed Spirit is *peace*. The Scripture is plain upon this, that all the time we are in a state of nature, destruction and misery are in all our ways, and the way of peace we know not. And again: "There is no peace, saith my God, to the wicked." And this is another branch of our poverty, when we are made to feel it; for he hedges up our way with thorns, and we labour hard to be at peace with God. We take a survey of our life; and the more we look at that, the more we tremble. We find that God opposes us in all our pursuits. All this time Christ is hid. If we had been brought up Calvinists in head, it matters not; conscience will condemn us in everything. I remember how hard I used to labour to have peace in my conscience by dead works; but God always followed me up, and, as Hezekiah says, instead of peace, I had nothing but bitterness. It is this that makes our life a burden. Generally, under this chastisement, there shall be plenty of opposition at home, in the family; as Christ says, "Think not that I am come to send peace on the earth, but a sword (out of his right hand went a fiery law); and what will I do if it be already kindled?" &c. Add to this family affliction, crosses in trade, oppression, life hanging in doubt, a burdened conscience, a workhouse we think in this world, and, as it appears, damnation for ever. This is the reverse of peace, and a feeling sense of our poverty. O, in such times, the least gleam of hope in the mercy of God, how valuable! "Yes," say you, "or a little false peace; it does not signify." In saying so, you lie, in the name of God; for one in such distress is afraid the trouble will go off the wrong way before he is led to Christ Jesus; and were you to go to such a one, and tell him that God will not be so strict to his law, that he is not so terrible as some people say, he would hate you, and all such daubing with untempered mortar; but a hypocrite loves it, and therefore they say, "Prophecy smooth things; prophecy deceits;" and they that lead them do as their hearers

wish, for they cry, "Peace, peace;" and the people love to have it so. But what will you do in the end thereof? But real peace is the effect of faith, joy, and peace in believing. It is the effect of righteousness, which is peace and assurance for ever. It is a gift of Christ, and his last legacy to his disciples: "My peace give I unto you." It is to be enjoyed by communion and fellowship with Christ, and the enjoyment of a good conscience. We are to have it in a dying hour: "Mark the perfect man, and behold the upright; for the end of that man is peace." By end, I understand death; so you see death puts an end to a false peace. (What will you do in the end thereof?) But is there an end to the perfect man? No; he shall enter into peace. "But," say you, "does the Spirit bring us to the enjoyment of what you have been mentioning, namely, peace?" Yes; it is one of his fruits: "The fruits of the Spirit are love, joy, peace."

5. I now proceed to the fifth benefit we receive from the blessed Spirit, which is *strength*. Now, in a natural state we suppose ourselves to be very strong; and therefore the Scripture says, "Let not the strong man glory in his strength." But hear the language of some in Scripture, who have been made to feel their weakness. It is said Samson went out, as at other times, to shake himself; but wist not that the Lord had departed from him. Paul says, "I will glory in my infirmities; for when I am weak, then am I strong." "Ah!" say you, "that has often discouraged me. I have felt myself so weak, and temptations so strong, and, as David says, 'my enemies so lively and strong,' that I have thought it impossible to hold out one day after another." I do not doubt what you say; but remember, there is not one promise belongs to you till you are brought to feel your weakness; so that, upon the whole, you may cast up your accounts with Paul, and say, "Therefore I take pleasure in reproaches," &c. And here lies your encouragement, the fulfilment of the promise: "My strength is made perfect in your weakness;" "When your strength is all gone, and there is none shut up, I will appear," &c.; "Let the weak say, I am strong;" "In the Lord we have righteousness and strength." "Lord," says one, "we have no might against this great army;" but, says God, "The battle is the Lord's; and the angel of the Lord went forth and slew them."

This strength is only enjoyed by virtue of union with Christ. Hence it is said, "Be strong in the Lord," &c.; and it is given to us by the Spirit; as one says, "I am full of power by the Spirit;" and Paul says, "Strengthened with might by his Spirit in the inner man."

6. This brings me to the sixth thing we receive from the blessed Spirit, which is the *love of God*; and this crowns all, or, I may say, swallows up all the rest. Now, no man has this love by nature. So says John, "Not that we loved God," &c. No, says Paul, "the carnal mind is enmity against God;" and Christ declares that the Pharisees hated both him and his Father; and

Paul declares, we are by nature children of wrath, even as others. Then how do we come by this love? It is the effect of nothing but the good will of God: "God so loved the world." What is the cause? There is no cause, only because he *would* love them. "But," say you, "I want to know whether he loves me." Ah, that is the point. Sensible poverty proves the whole of it,—*spiritual* poverty. It lies in being made to smart inwardly for my faults, to have the native hardness of my heart removed, and to have keen feelings, a very tender conscience. God will look to and dwell with him that is poor, and of a contrite spirit, and that trembles at his word.

You may know his love, in the next place, by this,—when you sit under the word faithfully preached, it will censure and condemn you, so that it will be like a knife to your heart. Perhaps, under these feelings, you will come home grumbling and finding fault, saying the preacher is too narrow, and try to condemn him; but only let an enemy, a hypocrite, say a word against him, and you will find yourself injured, and you will fly at him immediately. Well; this shows love; for "he that receiveth whomsoever I send, receiveth me." And David says, "I hate them with perfect hatred," &c. "Yes," say you, "I can see this proves I have a little love to him; but he may not love me." That is impossible. I say, that is impossible; for he says, "I love them that love me."

Another proof that he loves you is, by the word coming home with power to your heart. I do not mean the reproving power only, but the same word, in the power of it, is profitable for doctrine as well as reproof, for correction and instruction in righteousness; and though the word does not rebuke you, yet at times there will be a word of encouragement. And these will be your thoughts as the minister goes on: "Well; I certainly have felt that." This encourages. Then comes something sharp. "Ah," say you, "I am wrong, for that condemns me." Then you sink. After that he comes very low, and points out your case; and it may be a word of a hymn; or the minister may be very earnest in his last prayer. And then say you upon the whole, "I think I shall one day know these things;" but before you get half way home, the devil will come and say, "You know you were out of temper on such a day, and you said a bad word at such a time, and such a besetting sin overcomes you;" and then down you go into the horrible pit, and give up all for that time. And I am sure you would rise no more, were it not for the blessed Spirit. He sometimes enlightens us in Scripture to see similar circumstances; and thus we keep on, blessed be his name; till at last, when brought into great straits, he sends his word and effectually heals us.

Now, to be under chastisement, to find the word reprove and rebuke you, and not to know your election, this is poverty; but, for all that, it is the first step to true riches. You know, literally, that none know the value of riches like those who have

been in very low, poor circumstances; and it is the same in a spiritual sense. And this love comes from the blessed Spirit,—“the love of God is shed abroad in our hearts, by the Holy Ghost given to us.”

Thus I have showed the six things the blessed Spirit gives us.

(To be continued.)

“O THAT I KNEW WHERE I MIGHT FIND HIM!”

WHEN Jesus tells me he is mine,
And whispers I am his,
My head shall on his breast recline,
And drink in draughts of bliss.

O that he would his grace reveal,
And make my heart his home,
Upon my forehead set his seal
And never let me roam.

I long to know he died for me;
And long to shout his praise;
I long his blessed face to see
And trace his wondrous ways.

Experience of his love I want,
Experience of his grace;
For more experience, Lord, I pant,
To cheer me in the race.

But O my heart so backward is
To run the prize to win,
And what to me is worse than this,
I cannot cease from sin.

'Tis this that damps my soul's pursuit,
And makes me often sigh;
Still Jesus is the Friend to suit
Just such a wretch as I.

O! when will he his love reveal,
And show his blessed face?
When shall I make a heavenly meal
On Jesus' love and grace?

O! Bless his name! 'Tis sweet to me,
I wish I knew him more,
For in his light I'm taught to see
What grace he has in store.

There's naught but grace can save a wretch
Deserving hell like me;
My soul is now upon the stretch,
And longs to be set free.

1844.

A. H.

BELIEVERS' designs in the ordinances of divine worship in the first place, among the rest, are, that they may be afresh made partakers of refreshing, comforting pledges of the love of God in Christ; and thereby of their adoption, of the pardon of their sins, and acceptance of their persons. According as they meet with these things in worship, public or private, so will they love, value, and adhere to them.—*Dr. Owen.*

THE MOUNT AND THE VALLEY.

We have been wondering whereabouts our friend Mary is, not having heard from her for so long. We suppose if she had been upon Mount Tabor, in the happy enjoyment of the presence of the Lord; or on Mount Moriah, where Abraham was, with faith in exercise, and feasting upon the gracious provision the Lord has made for his people, we should have had a few lines; therefore conclude she is in one of the valleys. There is a valley where nothing but dry bones are to be seen,—*very* dry. We do not suppose you are there. And there is the valley of the shadow of death; but we do not expect you are sitting in that dark and dismal region. There you have been; but the light has sprung up, the Day-star from on high has visited you, to guide your feet into the way of peace. But there is a valley mentioned by David, through which all true Israelites must pass, all those who are seeking their way to Zion, with their faces thitherward. Hence he says, "Blessed is the man whose strength is in thee, in whose heart are the ways of them, who, passing through the valley of Baca (Baca, the place of weeping), make it a well. They go from strength to strength. Every one of them in Zion appeareth before God."

We read of one of your name, mourning and saying, "They have taken away my Lord, and I know not where they have laid him." It is grievous indeed to a soul that has known the comforts arising from the sensible enjoyment of interest in the love of Christ, who has been blessed with the light of his countenance, after this to go walking without the sun; and as some have complained: "Thou hast brought me into darkness, and not into light. Surely his hand is turned against me. He is turned against me all the day." Such deserted souls, instead of enjoying peace, have great bitterness, and are said to walk in darkness, insomuch that when the Lord withdraws, for a great trial of their faith, they are said to have no light,—no light to see their interest in the Saviour, no light upon the work of grace within; cannot see any token for good, nor perceive the least display of the grace and favour of God towards them in any of his dispensations, either within or without. Such, indeed, are passing through the valley of Baca, the place of weepers.

Various ways the Lord has of trying the faith of his people. He tries their hope, their love, and their patience. The more these are tried, the clearer we see the difference between that which is of nature and that which is of God,—that which is of the old man and that which is of the new, or of the grace of the Spirit in us. One who is born from above finds it his privilege to be following hard after those things that concern the peace of his soul, so as to find all is right between God and him. But how much is the attention taken away by the cares, concerns, and troubles of this life! What with afflicting providences that

surround the difficulties and perplexing matters they are engaged in, instead of saying, "In the multitude of thy thoughts within me, thy comforts delight my soul," and, "My meditation of him shall be sweet," they have to lament the opposite, which brings leanness and death into their souls, and they sensibly feel their need of the quickening and renewing operations of the Spirit of life. "Quicken me," says David, "according to thy word."

Besides this, we are told, "To be spiritually minded is life and peace." Our minds at times are set upon the enjoyment of the love of God, much concerned to be walking with him; to be cleaving to the Lord with full purpose of heart; anxious to make our calling and election sure; seeking for an increase of faith, and more aboundings of hope; to be more strong in the Lord, and in the power of his might; to have our thoughts more pure, holy, and spiritual; to be favoured with manifold manifestations of the love of God; to be more rooted, and grounded, and settled; to be more sanctified, body, soul, and spirit; to be vessels of honour, meet for the Master's use, and prepared unto every good work. How painful, then, to find we are loaded with this body of sin and death. "When I would do good, evil is present with me." We find, likewise, Satan is not backward in helping forward the calamity. What with his temptations, his accusations, and his lion-like roaring in the soul, he can throw us into a strange hurry, confusion, and amazement.

No doubt you know something of this. It has been my lot to know much of this, and he has not yet given it over. Sometimes he departs; but, as the Captain of our salvation found it, it is only "for a season."

I have been much tried of late from several quarters, yet have, at times, been favoured in public. I find my heart in the work, and my soul on the stretch for usefulness. I long to see Zion's cords lengthened, and her stakes strengthened.

May the Lord send prosperity, and grant you much life and power, and enable you to speak well of his name.

Affectionately in the Lord,

Mayfield, Feb. 4th, 1828.

WILLIAM ABBOTT.

SYMPATHY UNDER BEREAVEMENT.

My dear H.,—I have felt far from well, and in such a wretched state of mind, such a load of guilt, darkness, and distance from God as makes one truly miserable, and life a burden indeed. O my dear, what must it be to be banished *for ever* from the presence of the Lord, if *this life* is insupportable without his presence? I do indeed feel that that would be my portion if dealt with according to my deserts. Through rich grace, I know I am saved from this; but it is a bitter thing to sin against God; and I find, to my sorrow, it is sin that separates between him and my soul. O what a cage of unclean birds is

the heart! How bitterly do I feel the workings of pride, lightness of mind, and a hasty temper. My heart's desire is expressed in that hymn of dear Hart's:

"The soul that with sincere desires
Seeks after Jesu's love," &c.

May you, my dear, be led to seek this washing, without which you will stand defiled in the presence of a holy, sin-hating God. The Lord grant you the sweet enjoyment of it, and to me the renewal of this best of blessings, that we may live to his glory here, and in his glory hereafter, when we quit this poor vain world, and that may be very speedily. I do feel for you all; but what, my very dear girl, can we say? Hath not the Potter power over his own clay? O let us be still, and know that he is God, and ask our consciences where should we now be, had he dealt with us as we have deserved.

My soul's desire is that this dispensation may, if it please God, be overruled to the spiritual profit of each one, that your dear mother, whom I sincerely love, may feel more and more of the exceeding, the infinite preciousness of that declaration, "Thy Maker is thy husband," and be quickened to more real liveness of soul, more close cleaving to the Lord, seeking his direction and counsel in all things, and be blessed with much sensible enjoyment of his presence; and that each of the dear sisters of my affection may feel more keenly the vanity and uncertainty of this life, and the safety, glory, and blessedness of a hope, a good hope, for the future. O how my heart longs to see you blessed with real evidences of the work of grace upon your souls, and that I and you could feel that we are really sisters spiritually and eternally. I could wish that the Lord would so work with you that the late trying dispensation may be forgotten in your own soul's deep concern to be saved, and that it would please the Lord speedily to manifest himself as your Father in Christ Jesus. Then you would feel he has done all things well; and while nature feels, and must feel the stroke, your hearts would exclaim, with feelings of wonder, love, and gratitude, "Why was it not I?"

May the Lord abundantly bless and comfort each and all of you; for he only is the God of consolation.

Ever yours in much affection,

Peterborough, May, 1847.

M. BLYTON.

THE saints are said (Rev. vii. 14) to be clothed in white robes, not because they had merited or adorned themselves with good works, but because they had washed and made white their robes in the blood of the Lamb.—*Brooks*.

By flowers, understand faith; by fruit, good works. As the flowers, or blossom, is before the fruit, so is faith before good works. So neither is the fruit without the flower, nor good works without faith.—*Bernard*.

MEDITATIONS ON DIFFERENT PORTIONS OF
THE WORD OF GOD.MEDITATIONS ON THE FIRST CHAPTER OF THE EPISTLE TO THE
EPHESIANS.

III.

(Concluded from Feb. No.)

IN pursuing our Meditations on the exaltation of our gracious Lord to the right hand of the Father, we would recall to the mind of our readers a point on which we have already dwelt, that the deep mystery, and, we may add, the special blessedness of the glorification of Jesus, consist mainly in this, that it is in *our nature* that he is thus exalted to the highest place of dignity and power. Besides the unspeakable benefits and blessings which flow down to the Church from this exaltation of her glorious Head, the honour thus put upon human nature, itself is beyond all expression or conception. That a nature, originally and intrinsically inferior to angelic, should be elevated and exalted far above all principality and power, and every name that is named not only in this world, but also in that which is to come, this is the grand and solemn mystery on which the apostle would have us fix the eyes of our enlightened understanding, and receive into our believing heart as a special fruit of the gift of the Spirit of wisdom and revelation in the knowledge of Christ. Let us, then, endeavour to follow out a little further this blessed theme, as not only displaying the infinite wisdom and love of God, but as comprising in it boundless supplies of strength, encouragement, and consolation to those who, stripped of all hope or help in self, look to a risen and enthroned Mediator, High Priest, and Advocate to plead their cause, fight their battles, supply their needs, subdue their iniquities, and save them to the uttermost as ever coming to God by him.

When the Son of God condescended to take our nature into union with his own divine Person, he, by that act of love and power, qualified it not only to share in the lowest depths of his humiliation, but to participate also in the loftiest heights of his heavenly glory. For it was an indissoluble union; and therefore no circumstances of depth or height, of suffering on earth or of glory in heaven, could separate what was thus for ever joined together. But as the humiliation of our blessed Lord went before his exaltation, and was the necessary introduction to it, according to his own words, "Ought not Christ to have suffered these things, and to enter into his glory?" so must we learn by experience the one, before we can learn by experience the other. In other words, we must view by faith, experimentally know, and make as it were some personal acquaintance with Christ in his humiliation, to fit and prepare us to view, know, and make some personal acquaintance with him in his exaltation. The Scriptures therefore always connect the two together, as may be seen by comparing Phil. ii. 5-11 with Heb. xii. 2. As a part of

this humiliation, our Lord was, as the apostle speaks, "made a little lower than the angels." (Heb. ii. 9.) How wondrous that he who, as the Son of God, made angels (Col. i. 16), should be made inferior to them, and even need and receive their ministering aid and succour. (Matt. iv. 11; Luke xxii. 43.) O the depths of humiliation to which the blessed Redeemer stooped, carrying down into their lowest point that pure, spotless, holy humanity which he had assumed into union with his divine Person as the Son of God. And let us ever bear carefully in mind that humiliation is not degradation. Our blessed Lord "humbled himself" by a voluntary act of surpassing grace; and it was no more in the power of men or circumstances to debase him of his glory than of lying witnesses to strip him of his innocency. The spotless purity of his sacred humanity, as in union with his divine nature, and as filled with and upheld by the Holy Ghost, preserved it from degradation in its lowest humiliation. The crown of thorns and the purple robe, the mocking knee of the Roman soldier and the taunting scoff of the Jewish priest, though they called forth the grace, did not tarnish the glory of our suffering Lord. His holy obedience to his Father's will in drinking the bitter cup, his meek dignity amidst the worst of insults, and his calm resignation to all the weight of suffering which God or man laid upon him, all shone forth the more conspicuously under every attempt to dishonour him. It is most sweet and blessed to look down as it were into some of those depths of humiliation into which the Redeemer sank, and to see that in the lowest depths of his soul travail, when he was poured out like water, and his heart, broken with grief and sorrow, was melted within him like wax, he was, in the midst of all, the glorious Son of God, though then the suffering Son of man; and that he was the same Jesus yesterday when hanging on the cross, as he is to-day at the right hand of his Father, and will be for ever in the realms of heavenly bliss.

Now it is a view by faith of the humiliation of Jesus which prepares us for a view by faith of the exaltation of Jesus, the two being, as we have observed, so closely and intimately connected together. The eye of our faith must be ever fixed on Jesus, for the Person of Christ is the grand object of faith, and to lose sight of him is to lose sight of the Way, the Truth, and the Life. As then faith views, contemplates, and acts upon the blessed Lord in the lowest depths of his humiliation, so faith—the same faith, for there is but "one faith" (Eph. iv. 5) views, contemplates, and acts upon him in the heights of his glorious exaltation. And there is this peculiar feature and blessedness in faith's having viewed, and as it were made acquaintance with him in his humiliation, that it can carry this acquaintance with him into his exaltation. Is he not the same Jesus now that he was on earth? He is exalted, it is true, to an inconceivable height of glory, so that when John saw him even as if in some measure veiled he fell at his feet as

dead. But he is the same Jesus now as when he was the man of sorrows and acquainted with grief; and as he wears the same human body, so he has the same tender, compassionate heart. All that he was upon earth as Jesus, he is in heaven still. All that tenderness and gentleness, all that pity to poor sensible sinners, all that compassion on the ignorant and on those that are out of the way, all that grace and truth which came by him and were manifest in him, all that bleeding, dying love, all that sympathy with the afflicted and tempted, all that power to heal by a word all manner of sickness and disease, all that surpassing beauty and blessedness whereby he is to those who have seen him the chiefest among ten thousand and the altogether lovely, he not only retains in the highest heavens, but is, so to speak, endowed with greater capacity to use them, for all power is given to him in heaven and earth, and all things are put under his feet, and that not only for his own sake, but that he might be the Head over all things to the Church. Returning, then, to our exposition, we are thus brought to see some of the special benefits and blessings which flow down to the Church out of the exaltation of her glorious Head.

i. The first named by the apostle is that God hath "*put all things under his feet.*" There is an allusion here to the language of Psalm viii. In that Psalm, the psalmist having contemplated with wonder and admiration the glory of the starry heavens, turns his thoughts upon man as compared with them, apparently so mean and insignificant. But the Holy Spirit in him, as a Spirit of wisdom and revelation in the knowledge of Christ, directs him to view man not as man, but to view man in the God-man, and to contemplate human nature not as we see it daily in ourselves and others, but as assumed into union with the Person of the Son of God, and thus, though by natural constitution made a little lower than the angels, yet, after the ascension of Jesus, exalted to sovereign rule and dominion. Under this view by faith of the dominion given to the exalted God-man, he breaks forth in the following exalted strain: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." That such was the mind of the Holy Ghost in that psalm may be clearly seen by comparing with it the inspired comment on it Heb. ii. 6-10, and observing also the reference made to it 1 Cor. xv. 25-27, the whole forming a remarkable instance of what we may call the pregnancy of Scripture, and showing what depths of divine truth are laid up in passages beyond the reach of the common eye. And yet, read in the light of this interpretation, how appropriate the whole is, and what light it casts on the original donation of dominion in Adam. Adam, we know, was a type of Christ (1 Cor. xv. 45-49); and thus the dominion

given him over every living thing that moveth on the earth (Gen. i. 28) was typical of the dominion which should be given to the second Adam, he recovering all, and more than all, that Adam forfeited and lost, and, by his incarnation, exalting human nature as it never could have been exalted, even if Adam had continued in his state of created innocency.

The putting of all things under the feet of Jesus, thus highly exalted, seems to imply three things :

1. The *voluntary* submission of *friends*.
2. The *compulsory* subjection of *foes*.
3. The subjection of all *things, events, and circumstances*.

1. The *voluntary* submission of *friends*. One grand distinction between those that are Christ's and those that are not, is that the one meekly and submissively take his yoke upon them as being made willing in the day of his power; whilst the others say in heart, if not in lip, "We will not have this man to reign over us." Driven at first by necessity, and then subdued and overcome by the discoveries of his grace and the power of his word as made spirit and life to their souls, Jesu's blood-bought people fall at his feet, and acknowledge him as their Lord and their God. They not only believe the gospel, but obey it, for it has been "made known to them for the obedience of faith" (Rom. xvi. 26); and as it is the desire of their souls to be in everything subject to Christ (Eph. v. 24), to keep his commandments, to do his will, and live to his praise, so it is their chief grief and complaint that they cannot do the things that they would on account of the strength and power of the sin that dwelleth in them. But he who has brought them to his feet will perfect that which concerneth them, and will in his own time and way bring into captivity every thought to the obedience of Christ. (2 Cor. x. 5.)

2. But the words specially point out the *compulsory* subjection of *foes*. As God has put all things under Christ's feet, every one will be made, eventually, subject to his dominion; for this dominion is prospective as well as present. "We see not yet," says the apostle, "all things put under him" (Heb. ii. 8); but "he must reign till he hath put all enemies under his feet." (1 Cor. xv. 25.) The kings of the earth may set themselves, and the rulers take counsel together against the Lord and against his anointed; but God hath set Jesus upon his holy hill of Zion, and he will break them with a rod of iron, and dash them in pieces like a potter's vessel. Fear not, then, your foes, ye trembling saints. As the typical Joshua brought forth the captive kings, and bade the men of Israel put their feet on their necks (Josh. x. 24), so Jesus puts his feet, and would have you, by faith, put yours on the neck of your enemies—enemies, not personally or privately, enemies, not from jarring and quarreling, strife and contention, but enemies as enemies to Christ, enemies of God and godliness. They may rage and rave, may persecute and oppress you; but Jesus has them all under his

fect, and, sooner or later, you will see them all fall before you. Commit your way unto the Lord, wait patiently upon him, and you will see all the workers of iniquity, sooner or later, cut down like the grass, and wither as the green herb.

3. But in putting all things under his feet, God has put also under them all *things, events, and circumstances*. How vast, how numerous, how complicated are the various events and circumstances which attend the Church of God here below, as she travels onward to her heavenly home! What an intricate maze they often seem, and how much they appear opposed to us, as if we never could get through them, or scarcely live under them. Now, if all *things* as well as all persons are put under Jesus' feet, there cannot be a single circumstance over which he has not supreme control. Everything in providence and everything in grace are alike subject to his disposal. There is not a trial or temptation, an affliction of body or soul, a loss, a cross, a painful bereavement, a vexation, grief, or disappointment, a case, state, or condition, which is not put under Jesus' feet. He has sovereign, supreme disposal over all events and circumstances. As possessed of infinite knowledge he sees them, as possessed of infinite wisdom he can manage them, and as possessed of infinite power he can dispose and direct them for our good and his own glory. How much trouble and anxiety should we save ourselves, could we firmly believe, realise, and act on this! If we could see by the eye of faith that every foe and every fear, every difficulty and perplexity, every trying or painful circumstance, every looked-for or unlooked-for event, every source of care, whether at present or in prospect, are all, as put under his feet, at his sovereign disposal, what a load of anxiety and care would be often taken off our shoulders.

ii. But God has not only put all things under his feet, but has also given him to be "*the Head over all things to the Church.*" This point we therefore have now to consider.

In the early part of our exposition, we pointed out that the relationship which Christ bears to the Church as her covenant Head, and the relationship which the Church bears to him as his mystical body is, as it were, the key-note to the whole of the Epistle. Unless, therefore, we clearly see and continually bear in mind this mutual relationship of Head and members, we shall lose much of the peculiar force and beauty of every doctrine, declaration, and precept revealed or enforced in it, and have very dim and imperfect views either of the glory of Christ, or of the grace bestowed on the Church. It is indeed a subject so surpassing all human thought or conception, that we need not wonder at our inability to rise up to it, except by the power of divine teaching, and a faith of God's special giving. And yet this relationship of Christ to the Church, whereby he was constituted her glorious Head, and she made his mystical body, had a special place in the counsel of the Lord which staudleth for ever, and deeply engaged those thoughts of his heart which are

to all generations. For the Church, the Son of God came into this world, and took upon him her nature in the womb of the Virgin; for her he lived, for her he obeyed, for her he suffered, bled, and died; for her he rose again, and for her he ascended on high, and had all things put under his feet. It is, then, as her Head that he is now over all things. Bearing all this carefully in mind, let us now view what this headship means and implies.

1. It means, first, that the Lord Jesus is the Church's Head in a way of *pre-eminence*. Has not our natural head a pre-eminence over all the members of our body; and is not this its distinguishing feature? Its very commanding position in the body, the way in which it is set over the other members in its high and exalted place, gives our head an acknowledged pre-eminence. But this pre-eminence it uses and exercises for the benefit of the whole body. So it is with the headship of Christ. Its very pre-eminence is for the benefit of the members. Here, then, we see the way in which the offices which the Lord Jesus sustains are sustained by him as the Head of the Church for her special benefit. As her Head he intercedes for her as High Priest within the veil; as her Head he teaches and instructs her as Prophet; and as her Head he guides, directs, and rules over as King. This invests the offices of Christ with such peculiar force and blessedness that every transaction carried on by him in connection with them is as the Church's risen and glorious Head. This relationship gives them, if we may use the word, a special *definiteness*, as well as invests them with a peculiar tenderness. Does he, as High Priest, ever present before his Father the merits of his sufferings, bloodshedding, and death? Is that sweet incense ever rising and filling the courts of heaven with unspeakable fragrance? It is for the Church as her risen and glorified Head that he thus pleads and intercedes.

He is the Church's Representative in the courts above, and thus his very presence there as her Head is a sure pledge of the prevalence of his intercession for her. Can she fail or have her suit rejected with such an Advocate to plead her cause?

Similarly, what tenderness and definiteness does the Headship of Christ give to his office as Prophet. How tenderly does a husband teach a wife! What a docile affectionate pupil does he find in her! How he can mingle words with smiles, and counsels with kisses! (Song i. 2.) As Milton beautifully says of Eve, anticipating a relation from Adam of the discourse of the angel,

"From his lip
Not words alone pleased her."

So also viewed as King. Jesus is no arbitrary monarch to his Church, but an enthroned Husband who rules for her and in her; who claims her heart, for he has fairly won it, and her loving obedience as best for her own happiness. His dominion over her, therefore, is the gentle, loving dominion of a husband over a wife, or, to preserve the figure, the rule of our natural head

over the members of our body. For the body our eyes see, for the body our ears hear, for the body our lips speak. What we should do, where we should go, how we should act, what we should follow, what we should shun, how we should walk, run, fight, stand still, and do everything but turn back, our head advises and directs. So it is with our spiritual Head.

2. He is, therefore, secondly, to the Church a Head of *influence*. This he manifests chiefly in three ways, viz., as a Source of life, of movement, and of strength.

1. In him we *live*, for he is "our life." (John xiv. 6; Col. iii. 4.) From him it was first derived, for "the Son quickeneth whom he will" (John v. 21); and by him it is maintained, for he has promised, "Because I live ye shall live also." Whilst the Head lives, the body cannot die.

2. From him too comes all spiritual *movement*—all activity, energy, warmth, zeal, earnestness. Does the hand firmly grasp the sword? Does the foot move actively forward? Is there any willing service rendered to the cause of truth, to the afflicted saints, to the poor and needy? Is there any labour of love to distinguish the doer from the talker, the warm-hearted, self-denying, tender, sympathizing follower of Jesus from the lazy, self-indulgent, dry, and daring professor? It comes from Jesus as a living Head.

3. So also as the Church's living Head of influence, he is the source of all her *strength*. "All my springs," said one of old, "are in thee." The Head spake thus once to one of its suffering members, "My grace is sufficient for thee, for my strength is made perfect in weakness." And what replied the strengthened member? "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

But we must hasten to a close. The Church is here declared to be "his body, the fulness of him which filleth all in all."

In the mind of God, and as chosen in Christ, the Church is a perfect body. It is, therefore, the fulness of Christ. Just as our head and members, in their union with each other, form one perfect harmonious body, so is it with Christ and the Church. As the natural head would be incomplete without the body, as the body would be incomplete without the head, so it is with Christ mystical, and his body the Church. Each lacks the other, and the union of both makes the whole complete. The Son of God, by becoming incarnate, needed a body of which he should be the Head. Without it, he would be as a bridegroom without the bride, a shepherd without the sheep, a foundation without the building, a vine without the branches. He did not need the Church as the Son of God, but he needed her as the Son of man. In that sense, therefore, she is "his fulness." In her all his love is complete, his work complete, his grace complete, his glory complete; and when she is brought home to be for ever with him in glory, then all the purposes of God, all his eternal counsels of wisdom and grace, will be complete.

In this sense we may understand the expression, "the fulness of him that filleth all in all." What a wonderful thought it is that he who, as the Son of God, filleth all in all—filleth all places with his omnipresence, should yet deign to have a relative fulness in his body the Church! Thus there is not only his universal presence, but his *gracious* presence, with which he fills, according to the measure of their capacities, his saints whilst here below; for it is he who, out of his own fulness, now supplies all their need; whose mind he fills with a knowledge of himself; whose hearts he fills at times with joy unspeakable and full of glory; whose consciences, by the application of his precious blood, he fills with peace; whose wills he fills with earnest longings and spiritual desires, as well as submission under afflictions; and whose affections he fills, by drawing them up in love to himself, and to all who love him. And there is also his *glorious* presence, with which he will fill all the members of his glorified body, when, according to his prayer, they shall be with him where he is, that they may behold his glory, which the Father has given him.

But what heart can conceive or tongue express the treasures of grace and glory which are thus revealed and brought to light in the chapter of which we have attempted the exposition? With all our desire and attempt to unfold these heavenly mysteries to the spiritual understanding and believing reception of our readers, we feel how short we have come of setting before them these deep mysteries of our most holy faith. Still, we would desire to commend them to the blessing of that holy and gracious Spirit, by whom they have been recorded in the word of truth; and seeking pardon for everything defective or inconsistent, of which we may have been guilty, we now, in closing our exposition of this wondrous chapter, cast our bread upon the waters, hoping it may be found, after few or many days, to the glory and praise of a Triune God.

Obituary.

JOSHUA CARBY TUCKWELL,

DEACON OF THE PARTICULAR BAPTIST CHURCH, ALLINGTON, WILTS.

(Contributed by the Editor.)

THERE are few things more sensibly felt, as we advance in life, than the departure, one by one, of dear and esteemed friends; and though every such removal is a loud, personal, and repeated warning to us that we too shall soon be numbered with them, yet we do not less painfully feel that in this world we shall see their face and hear their voice no more.

Among these old and esteemed friends thus removed by death, I must ever bear in affectionate remembrance the subject of the present Obituary. Him I had known, and with him I had walked in union and communion in the precious truths of the

gospel for about 92 years. I feel, therefore, a sweet yet melancholy satisfaction in recording from the scanty materials which I possess, some account of the dealings of God with his soul, as well as to trace out how he lived and how he died, how he sank and rose, was afflicted and comforted, fought and conquered, until he finished at last his course with joy. My desire and aim in so doing are not only to rear a little testimony to the memory of one of my oldest and warmest friends, and one of the sincerest and worthiest men whom I ever knew in my life, but to set forth the triumphs of free, sovereign, and superabounding grace as manifested in him that it may be a means of promoting the glory of God and the good of his people, two objects which were always near to his heart.

As, like many other good men, he has left behind him no special account of the dealings of God with his soul, I am dependent chiefly on the memory of surviving friends who have heard him speak of his experience, and partly on my own recollections. But I have the special advantage in his case of having had put into my hand some choice letters written by him to a mutual friend of us both, with whom he had long felt much union and communion of spirit; and by the combined help of these sources, I hope to be able to present to his friends and my readers some connected, trustworthy memorial of his spiritual life.

I need not enter into any long, detailed account of his natural birth and education, though I am strongly of opinion that some little knowledge of these external circumstances always adds a peculiar interest to the spiritual biography of the people of God, and particularly so as often displaying in very marked characters the providential hand of God with them and over them from the beginning, and indeed, I may add, before they had birth or being. (Jer. i. 5; Gal. i. 15.) The father, then, of my late dear friend was originally by profession an officer in the Royal Navy, serving under Sir George, afterwards Lord Rodney, and was present with him in his celebrated action off Guadaloupe, April 12th, 1782, when, by breaking the enemy's line, a naval manœuvre then for the first time practised, the English Admiral completely defeated the French fleet of thirty-four ships of the line under the command of Comte de Grasse. In this celebrated action, which saved the West Indies from a French invasion, and in which my friend's father had some hair-breadth escapes of life, besides the vessels which were sunk or escaped, for a good many sheered off, six prizes were taken, and amongst them the French Admiral's own flag-ship, the renowned "Ville de Paris,"* 110 guns, with Comte de Grasse aboard, who had fought her to the last with the most desperate courage, and only

* This ship was a present from the city of Paris to Louis XV., and cost £176,000 in building and fitting out; and at the time of her capture, had on board thirty-six chests of money to pay the French troops in the West Indies.

hauled down her flag when he was forsaken by his other ships, and the sun was setting. The reason why I specially name this will be presently seen. In command of one of the prizes, Lieutenant Tuckwell, as I shall call him, his naval rank not now being exactly known, was sent home invalided, there being at that time much sickness in the English fleet, from bad victualing and the unhealthy climate. Now here we may see the Providence of God watching over my friend even before his very birth; for if his father had not been invalided he could have claimed by right of seniority to have gone home in command of the "Ville de Paris," and had this been the case, in all human probability he would never have reached his native land; for three days afterwards that noble ship, having been so terribly knocked about in the action, foundered at sea, and went down into the depths of the ocean with every living soul on board, not one of whom escaped a watery grave. Lieutenant Tuckwell reached home safely in command of his prize; but being invalided, and the war being terminated in January, 1783, by the conclusion of a general peace, his connection with the navy became terminated, and after having made some ineffectual attempt, on the recovery of his health, to join the Russian service, finally relinquished the naval profession. In June, 1793, he married, and not long after took a large farm at Netheravon, in the county of Wilts, where he resided to the time of his death, in 1819.

At Netheravon, then, on the 7th of May, 1799, Joshua Carby, the subject of the present Obituary, was born into this world of sin and sorrow; and when old enough was sent to a large school at Wantage, Berks, then kept by a Mr. Jennings, under whom he received a good and sound education. He was not, I believe, brought up to any particular profession, but like many sons of large tenant farmers, was chiefly occupied on the farm, which, being carried on by the widow for ten years after her husband's death, would necessarily demand his care and supervision.

I have been thus far furnished with materials for these temporal and outward circumstances from some members of his family who still remain to mourn his loss; and I could but wish I had equally trustworthy materials for spiritual and inward circumstances, so as to be able to describe as clearly the when and the how, the time and the place, that God was pleased to begin the work of grace upon his soul. But it evidently was when he was quite young; for he was at the time living at Netheravon, so that most probably it was some little space after his father's death. I have heard him speak, however, of the effect produced upon his mind by the first convictions of sin which fell upon his conscience, and that it drove him amongst the Wesleyans, whose meetings he for some time attended. But one evening, in the very midst of these first convictions, the leader of the prayer-meeting, to use his own words when he related the circumstance to me, "prayed to the devil;" for he cried out with a loud voice,

“Come, devil, and shake them over the flames of hell;” which words so terrified and shocked him that he felt actually afraid lest Satan himself should take the man at his word; appear in person, and show himself in some bodily shape. From that moment he firmly resolved that if he got safely out he never would be found at such a meeting again.

In a letter, which I shall by and by insert, he speaks very clearly of having experienced the work of the law upon his conscience; and this therefore is the period at which I have reason to believe he became first acquainted with its spirituality, curse, condemnation, and bondage.

When his soul was thus under this first concern, the late Mr. Roger Hitchcock came, in the providence of God, as curate to the neighbouring parish of Figheldean, where he preached with considerable boldness and clearness the discriminating doctrines of grace. His preaching caused great excitement in the neighbourhood, and Carby Tuckwell, as he was generally called, and as I shall henceforward call him, was induced to go to hear him; and finding his ministry suitable and acceptable to the state of his soul, left his own parish church, and became a constant hearer at that of Figheldean. I have reason to believe that it was under his ministry that the first comfort was administered to his soul. At any rate, it was under him that he first learnt and became established in the doctrines of grace.

It pleased the Lord soon after this time to convince Mr. R. Hitchcock of the errors and corruptions in the Church of England, and that so forcibly that he felt compelled to secede from her communion, and to resign his curacy at Figheldean. As, however, he had gathered round him there an attached people, he felt that he could not leave them without a shepherd until he saw the pillar of the cloud going before him, and therefore used for some time to meet with and speak to them in a shoemaker's room, which became called in the village “the cobbler's shop.” Thither Carby Tuckwell followed him as a constant hearer; and as he thus manifested his boldness and faithfulness as well as his attachment to Mr. Hitchcock's ministry, he was brought into a more intimate acquaintance with him, and a mutual friendship and affection sprang up between them which was never broken. Here, then, he continued to hear the preached word, and worship with his friends, until some time afterwards Mr. R. Hitchcock was led to remove from that little knot of people to the town of Andover, where he preached at a chapel, and continued until he became pastor over the old Baptist Church at Devizes. But the loss of his ministry was not so greatly felt by Carby as might have been expected; for about this time the Lord raised up a gracious, godly man, named Stephen Offer, to preach the word at a small Baptist Chapel at Netheravon. His ministry, therefore, Carby now attended, and under it was led more deeply into a knowledge of sin and self than he before had seen or known. He thus passed from under a doctrinal to an expe-

perimental ministry, which, I have observed, is a frequent leading of the Lord in the experience of his dear family. As far as I can judge from what I have seen and heard, it was under Roger Hitchcock's ministry that Carby first learnt and tasted the sweetness of the discriminating doctrines of the glorious gospel of Jesus Christ; but he had now to learn something more than doctrine, and for this reason was brought by the hand of the Lord under the ministry of Stephen Offer. Stephen, who lived many years after this, dying in 1854, was a simple, humble man, well taught and exercised in the things of God, and one who strongly insisted upon a godly, consistent walk. My friend has been heard to say that under Stephen's ministry he was often humbled down into the dust of self-abasement, and was made much more sensible of the depths of the fall, and his own sinfulness, corruption, and misery, than he had ever known or felt before. And he has been heard also to say that he thus became more deeply convinced of his personal need of Christ, was led to see more of his suitability, beauty, blessedness, and excellence, was made willing to embrace him, and long to lay hold of him, but found and felt that he could not, as being held down firm and fast by the power of unbelief. But when he was in this wretched state of mind, these words were applied to his heart with power: "What thou knowest not now, thou shalt know hereafter;" and these also: "I have many things to say unto thee, but thou canst not bear them now." But besides these helps and encouragements by the way, though not yet fully delivered, he had many sweet tastes of the love of God in his heart; and having seen baptism as a divine ordinance, and feeling desirous to pass through it, he offered himself as a candidate to the Particular Baptist Church, which had been formed at Netheravon, and being received by it was baptized by Stephen Offer in the neighbouring river in the year 1828. There was a very large concourse of people to witness the baptism, and amongst them many of the neighbouring farmers, some out of respect, and others out of curiosity, but there were few among them who did not esteem him as a sincere and good man. Early in the following year, the widow and family, who had held on the farm after his father's death, gave it up, and Carby was left apparently without a fixed occupation or home. But the God of all his mercies had, in his own eternal mind, already provided a home for him, and had fixed it in a place where he should be blessed and made a blessing. This was the little hamlet of Allington, near Devizes, in which town his old friend Roger Hitchcock was then residing as the pastor of the Old Baptist church there.

There were circumstances connected with his first going to, and specially of his being afterwards permanently fixed at Allington of a very marked and providential character, which I should be glad to name, but they are of such a private and peculiar nature that, however striking they were, I am obliged to pass them by. It was at this time that the little Baptist chapel at

Allington was being built, and when the church was formed, some time afterwards, Carby Tuckwell was chosen one of the deacons—an office for which he was well qualified, and which he discharged with the greatest faithfulness and affectionate interest in the cause of truth and people of God to the time of his decease.

I have mentioned that, though at various periods of his spiritual life he had been blessed and favoured, yet at this time he had not been fully delivered into the glorious liberty of the gospel, nor was it until about two years afterwards that he received a clear testimony to his interest in the blood and righteousness of the Lord Jesus Christ. Writing many years afterwards to the friend whom I have named, he gives him some little account of the way in which the Lord was pleased to manifest himself to his soul:

“I have not forgotten the sweet and blessed feelings I had when you preached at Avebury. I could follow you nearly all through your discourse; for I knew that I had felt the condemnation of the law, and that I was cursed by it, knew no way of escape from it, and expected to be crushed into hell by it every moment. It was against the law of a holy God I had sinned; it was his commandments I had broken, and it was the wrath due to me for so doing that I feared would fall upon my guilty and defenceless head. But, blessed be God, there was mercy for wretched, sinful me, in the Son of his love; and when Jesus Christ revealed himself to me as my Saviour, spoke comfort to my miserable soul, brought joy and gladness into my troubled heart, and said to me: “All is yours; for ye are Christ's, and Christ is God.” O, my friend, how great the change! How the tears of godly sorrow for sin; yes, and tears of joy, thankfulness, gratitude, and praise also gushed from my eyes, dropped from my cheeks on the floor of the room, and I kept saying, ‘Why me, Lord? Why such a wretch as I?’ I could not understand why the Lord should so manifest himself to me, and fill my soul with such joy and peace. At that time I was looking for hell, and expected to be sent there, but the Lord brought heaven into my heart. I can't forget the time I was so favoured and blessed of the Lord; but the sweet feeling of it has long been gone, and I have had a dark and mournful path to walk in since, and many a time have I thought I should never hold on my way.”

(To be continued.)

NONE can condemn whom Jesus Christ hath justified, and to his alone righteousness have fled for refuge.—*Fleming*. (1681.)

How many are taken in the golden net; but how very few are caught in the gospel net.—*Tiptaft*.

God is the world's Sovereign, but a good man's Father; he rules the heavens and the earth, but he loves his chosen ones. Other things are the objects of his providence, and a good man is the end of it.—*Charnock*.

GRACE is a cordial and savoury thing. No ointment is like it. Christ abounds in grace. He is “full of grace and truth.” Hence our wants are said to be made up “according to his riches in glory by Jesus Christ.” They are good and excellent graces and qualifications, wherewith the Mediator is furnished; and as do exactly answer all the necessities and wants of needy and empty sinners.—*Durham*.

APRIL 1, 1868.

THE
GOSPEL STANDARD.

APRIL, 1868.

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

ADVANCE OF POPERY.

XI. THE CHURCH OF ROME JUDGED BY ITS FRUITS.

Our gracious Lord when he bade his disciples beware of false prophets who would come in sheep's clothing, but inwardly were ravening wolves, gave them this test whereby to discover them and their pretensions: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This test, "By their fruits ye shall know them," will ever stand good; whether applied to individuals or to churches. Let us then apply this simple test to her who calls herself the only true Church, out of which there is no salvation, who claims to be the spotless Bride of God's own dear Son, the only present partaker of his grace, the only future partaker of his glory. Apart indeed from the test thus given, we should naturally expect that the Spouse and Bride of the Lord the Lamb should bear some resemblance to her heavenly Bridegroom. What Jesus was when on earth we know; and what should be the character and conduct of his people to whom he has left an example that they should follow his steps, we know. The question then arises "Is the Church of Rome, which claims to be the Bride of Jesus, like Jesus? Does she walk, has she ever walked, in his footsteps?" Let facts speak. Let us look at this tree the boughs of which have spread far and wide, and overshadowed well-nigh the whole earth. Let us examine its fruits by the simple test of the word of God. Let us take a few of them, for they are too numerous to gather the whole, from her boughs, and see whether they are grapes such as grew in the vale of Eshcol, or such as were found in the fields of Gomorrah; and whether the wine made from them is such as makes glad the heart of God and man, or whether it is "the poison of dragons and the cruel venom of asps." (Num. xiii. 23; Deut. xxxii. 32, 33; Judges ix. 13.)

We have shown in some of our late articles the corruption of

the Church of Rome in doctrine; let us now see whether we shall not be able to trace out similar if not greater corruptions in practice.

According to the interpretation of nearly all Protestant commentators, the woman described Rev. xvii. is a prophetic representation of the Church of Rome; and indeed this interpretation seems to coincide so exactly with her character and position, that we can hardly doubt it is correct. Two features are stamped upon the woman as described in that chapter which seem to fix it beyond doubt and controversy as applicable only to her: 1, The "seven heads" which she wore are explained by the angel as "seven mountains on which the woman sitteth." Now that Rome was built upon seven hills is a fact as certain and a circumstance as notorious as that London stands upon the Thames, or Paris on the Seine. In fact, there is scarcely a Roman poet who has not made it a descriptive feature of the great imperial city. 2, The angel declares that the woman whom John saw was "that great city which reigneth over the kings of the earth." Now is it possible to find any ancient city which united in itself these two features but the great city of Rome? It is evident, therefore, that the woman thus accurately described must represent Rome in some phase or shape. And as a harlot is a scriptural figure, and is used again and again in the Old Testament prophets to describe a church or a people which has departed from the Lord into idolatry, error, or evil, we seem at once bound to embrace the interpretation that the woman thus represented is a description by the Holy Ghost of a false Church whose seat and habitation is the great city of Rome.

But in order to gain a clearer conception on this subject, and to trace out this interpretation more closely and accurately, we must draw a distinction between the Catholic Church and the Roman Catholic. These are not identical as Romanists assume them to be, and would fain impose such an assumption on us as a matter of faith. One of the articles of what is called "The Apostles' Creed," which, though not written by the apostles, yet is of very early origin, is, "I believe in the holy Catholic Church." So also one article of the Nicene Creed is, "I believe one Catholic and Apostolic Church;" and the Athanasian Creed opens with: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith;" and ends: "This is the Catholic Faith, which except a man believe faithfully he cannot be saved." We quote these Creeds not as attaching any special importance to them, or as if we considered them binding articles of faith, but as illustrative proofs of the antiquity of the words "Catholic Church" and "Catholic Faith." But the retention of these Creeds by the English Reformers evidently proves that though they broke off communion with the Romish Church, they did not separate themselves from the Catholic Church, or renounce the Catholic faith.

But a little explanation of this subject may be serviceable to

those of our readers to whom these points have not been matters of examination or consideration. What then are we to understand by the terms the "Catholic Church" and the "Catholic Faith?" By the "Catholic Church" we understand the universal body of professing Christians, the word catholic meaning universal, as distinguished from separate, individual churches. It is very evident from the Scriptures that there is a church universal as distinct from and yet embracing particular and special churches. Thus we read that "the Lord added to the church daily such as should be saved," where the word church seems to signify the general body of believers then at Jerusalem, and who were too numerous to meet together in any one place of assembly, or form one particular church. So the apostle speaks of persecuting and wasting the church of God, by which he intended that body of Christians who had become separated from the world into a profession of faith in the Lord Jesus. As believing in the Son of God, as walking in the ordinances of God's house, as separated from the world, as united together in Christian fellowship, as contending earnestly for the faith once delivered to the saints, and as adorning the doctrines of the gospel by holiness of life, the great body of Christians in primitive times formed a church distinct from such particular churches as those at Corinth, Ephesus, and Colosse.

Similarly, "the Catholic faith" means that faith universally held in all places and at all times by the Catholic church, or professing body of believers, which was once delivered to the saints by the Lord and his apostles, is stored up in the inspired writings of the New Testament, and ever has been the power of God unto salvation to every one that believeth.

Now almost immediately from the first existence of the visible church of Christ, she became exposed to the direst perils from within and from without. The perils from within sprang from the errors and heresies which arose in her own bosom, such as we see indicated in the epistles, and especially those of Peter and Jude. And the perils from without were the persecutions which fell upon the church almost as soon as she became publicly known. Now for about three centuries the Catholic Church was the great support and bulwark of the faith once delivered to the saints against both these perils. Instructed, led, and supported by such bold champions and godly men as Tertullian, Cyprian, Athanasius, and Augustine, the Catholic Church distinguished herself for contending against the heresies and errors which sprang up under well-nigh every form. It would require a good knowledge of Church history in our readers fully to understand the way in which these great champions of the Catholic faith fought against the heretics as they successfully propagated their vile doctrines. Firmly did the Church maintain the cardinal and fundamental doctrines of the Trinity, the eternal Sonship of Christ, the reality of his Incarnation, the efficacy of his atoning blood, his resurrection, ascension, glorifi-

cation, and present mediation, handing them down as her choicest treasure and deposit. The Catholic Church also faithfully preserved the inspired writings of the New Testament, and separated them from all spurious writings which claimed to be apostolic. It was the Catholic Church also, that is, that large body of Christians who held by the truth, as distinct from all heretical sects, which stood the brunt of the hottest persecutions, and maintained the faith undaunted under the most cruel torments, and amidst such scenes of martyrdom as make us shudder while we read them. We do not mean to deny that with all this there was a good deal of superstition, both in doctrine and practice; but, taken generally, the Catholic Church, for the first three centuries, stood forth as the grand living witness to the truth of Christ in its purity and power.

The debt that we thus owe to the Catholic Church in maintaining the grand verities of our most holy faith, assailed as they were by every form of heresy and error, is greater than is generally supposed. To most of our readers such words as the Ebionites, Gnostics, Manichees, Apollinarians, Arians, and Pelagians, are but mere names without force or meaning; but they actually represent some of the deadliest errors and most poisonous doctrines by which Satan attempted, by the means of ungodly men, to overthrow the purity of Christian doctrine. Now, against all these errors and heresies, under the power of which thousands and tens of thousands fell away, and concerning faith made open shipwreck, the Catholic Church made firm, and, for the most part, successful opposition. During this period she was, for the most part, enduring the most cruel persecutions, by which, instrumentally, she was purified as in a furnace seven times heated, and in which she found the vital truths of the gospel for which she contended the support and the food of her faith.

But about the beginning of the 4th century, when under Constantine, the Catholic Church, hitherto persecuted, obtained not only rest, but power, and became the dominant religion of the State, dark clouds gathered over her, and she soon began to lose the purity of her doctrine and the purity of her practice. The transference of the seat of empire from Rome to Constantinople, gave the Bishop of Rome great power and influence; and as living in an imperial city, and exercising an almost imperial power, the transition was easy from the Catholic Church to the Roman Catholic Church, and from the Catholic faith to the Roman Catholic faith.

This, then, is the point at which holy John saw the woman in Rev. xvii., in her full-blown pride and haughtiness, when her abominations had culminated to their highest point. This, perhaps, we may fix about the 10th to the 15th century, when the corruptions of Rome at last became so enormous that they could be borne with no longer, and God was pleased to pour out of his Holy Spirit upon the Reformers, and to bring about

through them that blessed Reformation of which we have so long enjoyed the fruits, and of which we now seem threatened to be deprived.

We will now, then, take up some of the points in Rev. xvii., and show their fulfilment in the Church of Rome, as a test of a tree manifested by its fruits.

The first noticeable feature is her "sitting upon many waters." (Rev. xvii. 1.) These are explained by the angel as representing "peoples and multitudes, nations and tongues." How completely is this fulfilled in the wide spread of the Romish Church over its millions in well-nigh all the nations of the earth. Is not this her great boast, that millions hold her creed, and are subject to her dominion?

The next point is her "sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." This seems to denote the support given to the Romish Church as an ecclesiastical system by that civil power which she claims and holds as her inalienable possession. We well know that this is the great question of the day—the chief bone of contention between France and Italy, and which may at any period burst out into flames of open war. The seven heads of the beast represent the seven hills of Rome; and thus he seems to shadow forth that civil power on which the ecclesiastical system rests, as the woman sits on the beast. Does not Rome contend, through her advocates, that she cannot exercise her spiritual power unless she also possess civil dominion and authority? This is what Archbishop Manning, her representative and mouth-piece in this country, has asserted over and over again. None who watch the progress of modern events can help observing that the great struggle now is whether Rome should retain her power as a civil government, though only upheld by French bayonets, or be merely an ecclesiastical system. She thus plainly declares that her kingdom is of this world, and it is this which manifests she is no longer the chaste spouse of the Lamb, but a harlot who has forsaken him for a place among the kings of the earth.

It is in the exercise of this civil power that Rome has committed some of her foulest crimes. When such a prize was set before the eyes of her bishops that they should enjoy all the pomp and power of an earthly monarch, as well as universal dominion over the souls of men, need we wonder that the basest and wickedest of men should, under a cloak of priestly hypocrisy, use every art and arm to win so coveted a prize? Baronius, therefore, the great Popish annalist, in relating some of the awful corruptions of the 10th century, says that "monsters of sin and wickedness, stained with crime, and every infamy," were intruded into the papal chair; and that their proper title was rather "robbers, highwaymen, and murderers," than successors to the seat of Peter. Nor were the sins and crimes of the Roman clergy, by whom the Pope was always chosen, less, according

to the same historian, than those of the Popes themselves; for, describing them as they existed in the 11th century, he compares them to "foxes, wolves, lions, and scorpions." In fact, it is impossible consistently with decency to copy faithfully and literally from their own historians, the descriptions which Roman Catholic writers give of the sins and crimes which, with few exceptions, infected the whole body of the clergy, from the Pope, with his triple crown and lordly dominion over half the world, to the begging friar, gathering up a few crusts in his wallet, and quenching his thirst at the running spring.

Now, what are we called upon by the advocates of Romanism to believe? That these popes were vicars of Christ; that the clergy whose sins and crimes were so great, even according to the testimony of their own historians, that we cannot describe them in decent language, were the only true ministers of the gospel; and that through them, and through them alone, was all saving grace dispensed. It is through these hands, stained with blood and every crime of which human nature is capable, that what is called "apostolical succession" has come. These men, "abominable, and disobedient, and unto every good work reprobate," have, according to this doctrine, transmitted the Holy Ghost to their present representatives, the ordained priests of the churches of Rome and of England. "Transmitted the Holy Ghost?" What they never had; and if they had had, could never have handed down to another. What a figment for us to believe with an open Bible in our hands! If a tree is to be judged by its fruits, what shall we say of this tree? Are its fruits the fruits of the Spirit, or the fruits of the flesh? Is a Church ruled by such a Head, and fed and guided by such ministers, the chaste Virgin presented to Christ, of which the apostle speaks (2 Cor. xi. 2), or is she such a harlot as is described (Rev. xvii.) as "holding in her hand a golden cup filled full of abominations, and making both the kings and inhabitants of the earth drunk with the wine of her fornication?"

But now we come to another very peculiar and distinctive feature of the Romish Church, and one which was never more in positive and lively action than at the present moment. There is evidently something about the Romish Church which we cannot well describe, but which we in common with many others visibly see and sensibly feel. We mean the bewitching, ensnaring, intoxicating influence which she carries with her beyond every other system which has ever come abroad before the eyes of men. Wherever her priests come in their ministrations, they seem to carry with them a mystic, ensnaring, bewitching, intoxicating influence, especially on the minds of the young, the ardent, the impassioned, and those who are disposed from natural temperament to embrace some religion adapted to their devout feelings. And this influence manifests itself in, and extends itself over all ranks and classes of society—from the highest to the lowest, from noble peeresses at the court of St. James's to the Irish

peasant in the wilds of Connaught, from the man of the highest intellectual refinement to the poor serf who knows only how to handle the hod or the paving hammer. Take for instance two such men as Dr. Newman and Archbishop Manning—the former possessed of one of the keenest minds of the present day, and the latter of one of the most refined. Who can deny the intellectual stature of these men, their learning, their moral consistency, or their devotedness to the cause which they have embraced? And yet Rome was able to charm these men into her arms, and make them her most devoted, we may rather say, her abject advocates. We name these two men as specimens of the magic influence of Rome over powerful and refined minds, for as to the smaller fry of duchesses and marchionesses, though they swell a newspaper paragraph, they count but little as an illustrative evidence. Now take an example from the lowest end of the scale. Look at an Irish mob in the very fury of a faction fight, when broken heads and prostrate bodies discover the maddened rage of the combatants. Rush in among them; try to separate them; preach peace to them. It will be a great mercy if you come out alive. But the priest appears on his horse, with a stout hunting-whip in his hand. He rides into the crowd. All make way before him. None dare rudely touch him, and many kneel and ask his blessing. He and he only, sometimes by his mere presence, sometimes by a loud word, and sometimes by a louder application of the thong, can separate the two contending factions, and establish peace. Now what a mystic charm there must be in a man's presence thus to disperse a furious crowd, who, but for his influence and his interposition, would have murdered one another in the heat of their blood. This is an instance of the mystic power of the Romish priesthood over rude masses for good, and this not an isolated case, but reaching over a population of millions. But now take a case for evil. Only very lately in Ireland, off the coast of Galway, a Roman Catholic priest, because an Englishman who lived on the same small island, and who was engaged in working some mines, objected to a procession in memory of the Manchester "martyrs," issued orders that none of the inhabitants should have any dealings with him, or take him over to the mainland in their boats; the consequence of which was, that both he and his wife were nearly starved, none daring to supply them with food, and a poor woman who was caught so doing by the priest being flogged by him so severely that she will probably be a cripple for life. Now suppose that a clergyman in the Church of England, on the Cornish coast, had attempted thus to starve to death a parishioner on the Scilly Islands because he opposed him in some ritualistic procession, why England would have rung with it from one end to the other, and language strong enough to denounce it could not have been found. All sects and parties would call for suitable punishment for such an act. But the very same thing is done in Ireland, runs the round of the papers, is ignored or justified by the papal party, and then drops into

quiet oblivion. How could this be unless there were as if some magic spell thrown over the eyes of men, so that the crimes of Rome are not viewed as crimes, but lose all their atrocity in a kind of halo of religious light? "The end sanctifies the means." "What is done for the support and honour of the church must be right." "Crime is no crime if the object be not individual advantage, but to extend or maintain the proper influence of the priesthood." These maxims, worthy of a gang of robbers, if you merely alter the terms, meet with general if not acceptance, at least with passive acquiescence from men who would be shocked at them carried out into private life. Men like Sir G. Bowyer will defend actions done for and by Rome, which, were they committed by Protestant hands, would encounter their most withering denunciation. How is this to be explained but because they have drunk of the wine-cup which the woman holds in her hands?

Take another instance of the same bewitching influence, view another intoxicating draught out of the same wine-cup. A large piece of ground is bought in a thriving town; it is scarcely known by whose money, or for what purpose. But it is soon made manifest. The ground is staked out, and walls begin to rise, with narrow windows and iron gratings. Is it a new prison, or a Roman Catholic chapel? Neither; but something between both. In other words, it is a nunnery. Call it rather, a trap to catch unwary maidens and immure them for life. Soon, however, the nunnery is occupied by nuns from other places; and a Mother Superior, or a Mother Abbess, installed as its head. Now the trap has to be baited. A beautiful chapel was a part of the original design, as well as cells and dungeons. Here exquisite music charms the ear; a magnificent high altar, priestly vestments, surpliced choristers, veiled nuns, bowing acolytes, meet the eye; fumes of incense intoxicate the brain; and a "dim religious light" through the stained windows subdues and awes the mind. It is soon announced that a young lady of distinguished birth and beauty is about to take the veil. We need not go on with our description, or further trace the process from the baiting of the trap to the clashing together of the teeth. But very soon some heartbroken parent learns that his daughter has been enticed, we must call it, by some plausible Romanist friend, perhaps an old school-fellow, or a governess, or even her own maid, who has procured her Romish books, manuals of devotion, &c., to attend occasionally at first the Catholic chapel. She witnesses the affecting service of a nun renouncing the world for the holiness and devotedness of the cloister. Her impressible mind is overpowered, and she resolves to take the veil. All attempts to divert her resolution are unsuccessful, and she enters her cell there to abide for life, having first made before the altar three solemn vows, viz., of chastity, of poverty, and of obedience. By the first, she cuts herself off for life from all that was intended to

be woman's fittest position and greatest earthly happiness. By the second, she renounces all present and all future property, the whole of both falling into the lap of the nunnery which she has entered. By the third, she binds herself to the performance of every task, penance, or duty imposed upon her, however revolting they may be—and they are usually contrived to be so to break and humble her spirit—to her natural disposition or former habits of life. These nunneries, which are now spreading through the land, are effectually closed against all examination. Every lunatic asylum, every prison is laid under the strongest restrictions, and subject to visitation and examination from top to bottom. But so strong is the power of Romanism in this country, that these nunneries are exempt from all examination and all investigation. The poor nuns may be shut up in dungeons, treated with the greatest cruelty, and exposed to such deeds of violence or of seduction as we will not further allude to, though it is well known what nunneries have in times past been, and what human nature, being what it is, they are ever likely to be.*

Now, suppose that a similar building were erected in connection with the Church of England, or a chapel belonging to the Dissenting body, and that young women from the congregation were, with their own consent, taken from their homes and shut up as if in prison; none of their relations being ever allowed to see them, and all examination of the internal arrangements of the place refused. Suppose also that reports became spread of these young maidens, thus shut up in prison, being treated with cruelty, or exposed to what is worse than death, and that without any hope of redress. Why, the very mob would pull such a building down, or if the matter were not carried to such a natural excess of violence, the magistrates would demand admittance, and if refused, would break the doors open by positive force.

Our object in drawing this contrast is to show that there is something peculiar in the Romish system that casts a spell, what the Scotch call a "glamour" over the minds of men, so that Rome seems allowed full liberty to do things which, were they done by any other professing body, would rouse a spirit in the whole country not to be repressed, except by putting such practices down, and severely punishing the authors. The keeper of a lunatic asylum is punished, and justly punished, for maltreating a patient. But who ever heard of a mother Superior punished for maltreating a nun? And yet such instances cannot be rare, considering on one side absolute irresponsible power, and on the other utter unresisting weakness. If a prisoner die in a gaol, an inquest is held. Who ever knew of an inquest over

* We dare not pollute our pages with giving even a faint description of the state of the nunneries, both in this and other countries, in those times when Popery reigned supreme, according to the testimony of its own authorities.

the body of a nun? She might have died of self-inflicted austerities, or disease generated by her immured life. But no coroner dare intrude on a convent's holy ground. Could all this be, were there not some influence of the wine-cup spreading itself through the land?

Look, again, at the apathy, the unaccountable apathy of the great Dissenting body. How they will contend against and cry out about a miserable Church-rate, and load the table of the Houses of Parliament with petitions against it (to which, by the way, we in no wise object, as believing it to be a substantial grievance); but when the question is whether we may not be soon robbed of all our liberties, civil and religious, and be stamped under the iron heel of Popery, this great Dissenting body, who are ever boasting of their power in the State, seem buried in the deepest sleep, and will not stir hand or foot either to oppose the advance of their deadliest enemy, or even to take the trouble of lifting up their head to examine the progress which he is making.

Considering how their Puritan ancestors fought against Popery, and that from a bitter experience of its cruelty and power, we have often been astonished at the miserable apathy of their modern descendants. There was a time, that, viz., of James II., when Popery seemed nearer to regaining power and dominion in this country even than now. But there was a force at that time in reserve of which at present there appear little or no symptoms. For the first, and we believe we may add, the last time in their history, the Church of England and the great body of Dissenters united upon one point—the firm determination not to submit to Popish rule. And what was the consequence of this union of the two great religious parties of the State but the hurling of a Popish king from the throne, and the introduction of a bloodless and glorious Revolution, that of 1688, which laid the firm foundation of our present civil and religious liberties, and has been, under the blessing of God, the chief means of elevating our favoured country to its present position among the nations of the earth.

But here we must stay our pen, reserving for a future number a further description of the woman with her golden wine-cup seated upon the seven-headed beast.

O FOR a smile of Jesus' face,—
 One precious look of love,
 Another token of his grace
 And mercy from above.

I cannot rest without the Lord,
 Though I deserve his ire;
 My soul still hangs upon his word
 With an intense desire.

E. SPIRE.

THE POOR.

BY THE LATE JOHN RUSK.

(Continued from p. 84.)

"The person of the poor."—Lev. xix. 15.

I have mentioned several things relative to this poor person while in this state of poverty. The next thing, by God's help, is to point out at large the *reasons* of his poverty; for I mean to trace him through this world and into the next; and you will see that though here he is esteemed as the offscouring of all things, it will terminate in everlasting riches.

There are ten reasons why he should be so poor: 1, That he may know what power *Satan* has over him. It is said that the devil *reigns* and rules in the hearts of the children of disobedience; and though we are very powerful, and by nature all Arminians, yet we very shortly find out, as Job says, that we are holden with the cords of affliction, or, as the Church of England says, tied and bound with the cords of our sins. We think likewise, "Well, I have been a most profane wretch to be sure, but I must turn over a new leaf; it is a long lane that has no turning." And if we tell such that they are possessed of the devil, they will say, "What! Do you really believe there is a devil?" But when God shines into the heart, we see not only that we ourselves, but in time that the world at large is possessed with the devil. Yea, I will go further. We believe that moralists, professors of every rank, let them call themselves Calvinists, Arminians, Baptists, or what they will, if they know nothing of this very poverty, we believe the devil is in them all. "We," says John, "are of God, and the whole world lieth in wickedness," the same as a child lies in the nurse's arms. We likewise feel and see Satan's unwearied diligence. How hard he laboured to get Peter down. He hath "*desired* to have you," says Christ. "Yes," says Peter, "he walketh about, seeking whom he may devour." It was he that made David number the people. He is called a foul spirit. He will work in every nerve you have, upon all the lusts of the flesh, such as you hardly ever thought of in a state of nature. Sometimes, while at prayer, he will set beautiful objects before you, and tempt you by the hour to every unclean gratification. It was in this way he worked in David, in the incestuous person, &c.; and as he does in every unregenerate man and woman, "fulfilling the desires of the flesh and of the mind," &c. "Yes," say you, "I know he does in them, but not in the elect." I say he does not work half so hard in them as he does in the elect, because he makes the former do, but tempts the others. If it is not so, why does Paul say, "Mortify, therefore, your members which are on the earth?" I myself have felt a deal of his tyranny. I might mention more; but I proceed.

2. Another reason why a man should be so poor is that he may know, not only that Satan, but that *sin* reigns. This is evident in every class of men on the earth (elect or non-elect).

By nature we are all under the dominion of sin. The Pharisee labours hard to get from that power; but all in vain. The Roman Catholics likewise, though I need not make any distinction, how hard they work with their absolution, holy water, extreme unction, fastings, prayers, pilgrimages, penances, &c. What do you suppose it is all for? Nothing but sin. They feel the lashes of an accusing conscience; and this keeps them at it; and when the Ethiopian can change his skin or the leopard his spots, then may they who are accustomed to do evil learn to do well. It is this, and nothing else, that makes men so liberal in a dying hour who have been as covetous as the devil all their life. Hence their almshouses, hospitals, &c., as if possible to fall in with this text: "Charity covers the multitude of sins." Fast days, thanksgiving days, salt-fish days, prayers at church ten or twenty times a week, &c. But for all this, sin reigns. "And after all," say you, "what is to remove the reigning power of sin?" One thing and nothing else, and that is the atonement: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Now, working hard at the Ten Commandments (under the law, the Spirit quickening us) makes us feel what dominion, sin has; for Paul says, "The strength of sin is the law," by the application of which we know we are sinners. "By the law is the knowledge of sin." The strength, or natural power, we have is burnt up in the fiery furnace of affliction; and such feelings as these make such a promise as this sweet, when applied: "Sin shall not have dominion," &c.; for we think sin reigns, not being able, as yet, to distinguish the new nature from the old.

3. Another reason of our poverty is to know that *death* reigns. "It is appointed to all men once to die," &c. By sin came death; but death temporal would be nothing were it not for death eternal. Now were we never in bondage to the fear of death, we should not know the power of its reign. How needful these lessons are; but very hard teaching it is.

Thus you see there is a three-fold reign that we are under in a state of nature—Satan, sin, and death; their authority, when quickened, we feel; and our poverty brings us to know all of them.

4. It is that we may know how *strong* God is to what the devil is. Hence the scripture: "When a strong man armed keeps possession of the palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." (Luke xi. 21, 22.) Now when God takes us in hand first, and suffers the devil to tempt us, for a long time, every temptation that comes is suitable; and down we go; but when delivered, God's power is put forth.

5. It is that we may know the *insufficiency* of all human religion. We first begin with reformation, especially if we have been loose livers; then to the Church; perhaps next to the meeting; then we get a set of notions, join a church, get our heads

stuffed with the Assembly's Catechism, and so on; and from this we are respected, and if God bless us in providence, we may get such a good name from professors that we may be a deacon, chatter away at prayer-meetings four or five times a week, and appear so devout that the next thing that seems necessary is a pulpit. "Well," say you, "I think if a person arrives at what you have been describing, such are children of God." Then I say, "Hell is full of such; and if you can go no further, you will be damned, as sure as there is a God." When God takes us in hand, he strips us of all this trumpery. How Job was stuffed with it; but God stripped him and made him so poor that it is a proverb to this day, "As poor as Job," literally, besides the stripping off of what I have mentioned.

6. It is to *bring us upon our knees*. In a natural state, or with such a religion as I have mentioned, we may carry a pocketful of prayers; but what is the use of them when we are brought into this poor state? "Lord," said the disciples, "teach us to pray, as John also taught his disciples." He did not seem to contradict them, but gave them the Lord's prayer. Well, it so happened that Peter must come to Christ after this on the water; but his faith being at a low ebb, he began to sink. "Well, Peter, why do not you repeat the form of prayer that you learned?" O no. The danger was so great that he must fetch a prayer out of his own heart; and a very suitable one it was, because his heart was engaged in it: "Lord, save me. And immediately Jesus caught hold of him," &c. You see weak faith will prevail with Christ Jesus as well as strong. That is to say, if your faith is genuine, though you may have many doubts, like good old Zacharias, &c., yet it shall get the answer.

7. It is done to *train us up* for Christ Jesus. Hence Christ says, "Every one that hath heard and learned of the Father (his immutability, holiness, justice, and terrible majesty) cometh unto me," &c. It was for want of this teaching that we have such strange language in the foolish virgins, and in our tribe of hypocrites that tell as they are drawn by love, &c., and so many crying up sinless perfection and an adherence to the moral law. Had they but been like Isaiah, instructed with a strong hand, we should hear no such nonsense: but for want of this, they can trifle with the sacred writings. But God has declared by Paul that he that preaches any other gospel than that he had preached, they should be accursed. And likewise in the Revelation it says, they who add to or diminish, God will deal with such accordingly.

8. It is done to *secure the whole glory* to Christ Jesus. And this is a tender point. However people may make light of this, I mean taking the glory to themselves, God says, "My glory will I not give to another, nor my praise to graven images." Hence he has declared that from all our filthiness and from all our idols he will cleanse us, &c. David could triumph in this: "Thou, Lord, art my glory and the lifter up of my head," &c.

9. It is done likewise to *ripen the wicked* for damnation; as Christ says: "Fill ye up the measure of your fathers;" for though the wicked may think very little of injuring the children of God, God declares, "Whoso toucheth you toucheth the apple of mine eye;" and it generally is a sign that their measure is nearly full when they get a child of God by the ears. Though at present there is not outward persecution, yet the carnal heart is the same. Paul says they that will live godly in Christ Jesus shall suffer persecution; and though you may never offend them, or do anything to offend them, yet enmity lies at the bottom. "Yes," say you, "it generally does in worldlings." Yes, but how much more so in them who come the nearest to the truth, I mean the modern Calvinists. Only tell them you know the forgiveness of your sins and the justification of your person, that God at the same time shed his love abroad in your heart, &c.; and tell them likewise that you think they are deficient, that you do not believe they love God, &c. (as Christ told the Pharisees, "I know you, that you have not the love of God in you"); tell them likewise that you mystically feed upon Christ Jesus (as Christ did: "Except you eat the flesh of the Son of man and drink his blood you have no life in you"); tell them they must have the faith of God's elect, or be damned, for there is but one faith; and O how they will storm! "Yes," say you, "but Christ was God; he knew all hearts, and, therefore, could not err in judging." That is true; but take notice. Does not the Scripture say, "If any man have not the Spirit of Christ, he is none of his?" Likewise that he makes known his mind and will to his children, as Paul says, "We have the mind of Christ;" and himself says, "I have called you friends; for all things I have heard of the Father, I have made known unto you." And this was one thing he heard of the Father: "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them to babes," &c. And he made it known to his disciples: "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Besides, in judging, you will never err while you have Scripture, your own conscience, and unctuous experience from the most blessed Spirit to go by. And mind always to guard it with "Ifs," "Buts," &c.: "If they die without," &c. This is not judging any man's eternal state.

Thus I say the reason of this opposition is to ripen the wicked for destruction. I have found a deal of this myself when I have had to work with a number of men,—the fears, the tenderness, the dread. Sometimes, through tenderness of conscience, I have been forced to give them their way, and lose by it, for fear of offending conscience. O Sirs, I have stood trembling while they have been as bold as lions; and I have always found them the worst who were in a profession without having the power.

10. But I proceed to the last thing proposed, namely, it is that we may *long after the full enjoyment* of God in a brighter and

better world above, "where the wicked cease from troubling, and where the weary are at rest." But as I have a good deal to say respecting this in the finishing of this discourse, I will leave it for the present.

I have shown what a spiritually-poor person is, and the reasons of his being kept so. I will now point out in full that all he wants is in Christ Jesus, and that scripturally; and likewise that it is to be enjoyed in this world, and will show you some who have enjoyed it. I will then take this poor person to the bar of God, and he shall stand there; and at last I will show you that though poor at first setting out, yet it shall end in the true riches, and also the duration of them, I mean for ever.

Now it is all in Christ. This I have already hinted at, but now intend to dwell largely on it, and as I go on show how we may know whether this Jesus is in us or not; for our notions matter little if he do not dwell richly in us, as Paul says.

1. He wants *water*. It is said they seek water. "And," say you, "what is the reason they do not get it?" Why, because they seek it the wrong way, for it is said there is none. What! Is there none in Christ? O yes. "If any man thirst, let him come unto me and drink." "And out of his belly shall flow rivers of living water," &c. But there is none where these poor are seeking it. You see it is in Christ. "Yes," say you, "I wish I knew it was in me." I can tell you these are your feelings. At your first deliverance, you will have a good share of it. I had it well on for two months. Some have more and some less. I had it at my work, going through the streets, in private, in conversation. God is my witness how it sprang up. Sometimes I should feel a little declension; but I found heartfelt prayer would bring it on again; as the Scripture says: "Before they call, I will answer, and while they are yet speaking, I will hear." I used to say, as I walked the streets, "I bless thee for putting my worthless name in thy book; for not appointing me to wrath, for choosing me from all eternity;" and the promises would come in one after another, with such sweetness as no tongue can tell. It is joy unspeakable and full of glory. From our house to Providence Chapel many a time I hardly knew the ground I walked on; the blessed delight I have found in approaching my covenant God and Father; and when Mr. Huntington has begun—O what a heaven! Everything he spoke in the fullest assurance of faith, I clinched it as you do a nail. I have come home and told the Lord this was an answer to such a prayer, and such a prayer, and thought I had gone to the full extent; but as God liveth I could never find a bottom. Like Ezekiel, I have found it a river to swim in. I could truly say with Paul, "My conscience bears me witness in the Holy Ghost." This is Wisdom's ways, being ways of pleasantness, and all her paths being peace.

Now if you have Christ in you by his Spirit, you will find these things at first, and also after to the day of your death; and

though not always comfortable, yet always cause or ground for it. Sometimes you will find it all gone, and Satan will tell you it is gone for good and all; but he is a liar; for God's covenant is, "The Spirit shall never depart from Christ nor his seed for ever." Then again you will have a clear discovery of it, as Solomon says: "The path of the just shineth more and more to perfect day." It will spring up very often in defending the truth before hypocrites. See Paul and his various trials in the Acts. You will speak such language as will astonish you where it comes from; but, says Christ, "he shall guide you into all truth, and testify of me." It will come often in prayer, as David says: "Verily, God has heard my prayer." Also in meditating. A text shall come on the mind and branch itself out till you are astonished; but so it is. At another time you may try every scheme to get it; but no; all your efforts are in vain; and this shows us it is not natural; for what I can do when I please is; but this is when and how as God pleases.

(To be continued.)

A BIRTHDAY PRESENT.

My dear Father,—I have long had a desire to see you face to face on your 73rd birthday; but it pleases God still to keep me so very poor, I cannot. "Silver and gold I have none;" but such as I have I will send to thee. Accept my love, which still bears you in remembrance. On your last birthday, I was in the furnace of heavy trial; and ever since then it has been the will of God that it should be heated "seven times hotter than it was wont to be heated." Yet he has watched over me and been with me, and succoured me, so that hitherto the smell of fire has not passed over me. I have been, and still am, in the lions' den, yet not devoured. God has not permitted the mouths of the lions to open upon me. No; but he has delivered me, and many, many times turned my mourning into singing, and given me,—given me "the garments of praise for the spirit of heaviness." O how often have I cried out in very anguish of soul, "Is his mercy clean gone for ever? Hath he in anger shut up his tender mercies? Will he be favourable no more?" Well might poor old Jacob say, "All these things are against me." And David said, "I shall one day perish by the hand of Saul." Jacob did not know that that day would bring him face to face with his beloved Joseph. Neither did David think, when being hunted down by Saul, that there was a day before him, when he should call that solemn assembly together, and give such a charge to his son Solomon concerning the building of the Temple. Ah, my dear father, I have passed through all this. God, in his great mercy, has taught me that his mercy is "from everlasting to everlasting upon them that fear him." I have *proved* him long-suffering, pardoning rebellion, iniquity, and daily and hourly transgressions committed against him.

I know that the minutest circumstance of my life is under the control of God. He moved the heart of some one to send me the "Bank of Faith" and the "Kingdom of Heaven taken by Prayer." I cannot tell you how great a comfort they have been to my poor soul, what support and encouragement I have derived out of them.

I find I have trodden many of the same crooked paths that Huntington did, and was astonished to see he had made use of and pleaded again and again many of the same petitions under the same trying circumstances that have been the anchor of my hope during the last twelve months. Poor old R—— used to say when I was a child, "Herein we know thou hearest us, because we have the things we ask of thee." I have often had to go to the Lord for daily food. My heart has been melted at the arrival of even a few coppers, sometimes for rent. I have been so spent I could scarcely crawl up to my little spot, where I have found union and communion with the God of all mercies.

Love to my mother. God bless each of you in very deed.

Yours affectionately,

September 11th, 1867.

SARAH.

HONEST CONFESSIONS OF A SINNER SAVED BY GRACE.

My dear and esteemed Friend and Sister in the Lord Jesus,— May grace and peace be multiplied to you through him, by the blessed anointings of God the Holy Ghost, so that your precious redeemed soul may be enriched with the received, felt, and enjoyed love and blessing of Father, Son, and Holy Ghost, Israel's Three-One God. His blessing maketh rich, and with it he addeth no sorrow; while his love is a sea without bottom, brim, or shore. To know this God is eternal life, and to dwell in this love is to dwell in God; for "God is love," and "He that dwelleth in love dwelleth in God," and "They that love God dwell in God and God dwelleth in them." According to his word, "I will dwell in them, and walk in them." Now the apostle prays that Christ might dwell in his people's hearts by faith; and by faith all poor sensible sinners are, like Moses, enabled to choose his people's afflictions and his cross, esteeming the reproaches thereof greater treasures than all the things of this world. This grace and this faith are both the gift of God; so that if we love him it is because he first loved us, and if we choose him it is because he first chose us; as he said, "Ye have not chosen me, but I have chosen you, and ordained you that ye should bring forth fruit, and that your fruit should remain." And, my dear friend, our loving him and our choosing him is a part of that fruit; and I know your soul will heartily join me in saying with Hart,

"Had not thy choice prevented mine,
I ne'er had chosen thee."

I have not begun to scribble to you because I have a stock of religion come in, nor because I feel I can write what will be worth your reading, or be to your edification. But as a token of my love and esteem in the bonds of the Gospel, and as a fellow-traveller in the path of tribulation to the city of habitation, and as a fellow-heir to the kingdom of heaven above as well as heir to the afflictions and partaker of the sufferings of the saints, and grace of God in the wilderness below.

I hope the God of all grace is giving you a little more strength and health of the poor dying tabernacle; but above all that your soul is in health and prospereth. As it respects myself, the Lord in much mercy has increased my bodily strength, and given me a little more ease from pain; but my poor, hard, dead, cold, stupid heart sometimes seems to lie so cold and hard within me that neither goodness nor troubles seem to soften it; and now with me it is a rare thing to feel it a little broken; and I find again and again, unless the Lord breaks (or opens) the heart, there is no sweet flowing in of the love, favour, and mercy of God, nor any sweet flowing out of prayer, confession, and thanksgiving. I have felt a degree of death, and stupor, and barrenness, as if the few things that remained were ready to die, and have solemnly wondered where the scene would end. After my poor preaching at times, I have been so overwhelmed with shame at my darkness, death, blindness, ignorance, and confusion in preaching that I have felt I could have hidden myself in a dust-heap, and have verily thought before God it must all speedily come to an end. And I do feel amazed that the people not only sit to hear me out, but ask me to come again. I feel assured I am tried about it because of my pride. I would be something, according to my proud nature, and nothing can I do or say but more or less pride is mingled with it; and it seems the more foolish and absurd that one, who every way and every how, both in natural and spiritual things, is such an ignorant fool and such a poor nothing, should be so wretchedly proud. O how Hart's hymn tells out what is within my heart:

"Innumerable foes," &c.,

and you may wonder to read it as I feel ashamed to pen it.

"This moment while I write,
I feel its power within;
My heart it draws to rich applause,
And mingles all with sin."

It seems a greater act of folly in me than it would in a beggar at your door, covered with dust and rags, pinched with hunger and thirst, and not a mite in his pocket, to be proud before you of his person and standing when receiving your alms.

But methinks my dear friend begins to be a little weary of so much being said about one so unworthy, and is ready to say, "Have you nothing better to write about?" Well, I must confess I have, had I heart and ability to do it. I have two things as much better than the heavens are higher than the earth, and

I do humbly hope, both these things are, by the unutterable grace of God, mine. The one is Christ Jesus, that one thing needful. The other is all that grace and truth of God which came by him, comprising the complete and eternal salvation of my poor lost and ruined soul; and all who, like Jeroboam's son, shall have found in them this "same good thing," shall like him come to their graves in peace, whatever troubles, trials, and warfare they may have in their life, or even if, like some who have gone from Smithfield or other places in chariots of fire to heaven, they have lain down in peace.

I have had many tremblings and fears this month. One day of fears and faintings at Cricklade; one at Aldershot, one here, and another before me. I am such a desperate sinner that sometimes I am afraid to have God's help and favour in my soul in private, and more so in preaching; for my pride is such that

"It blows its poisonous breath
And bloats the soul with air;
The heart uplifts with God's own gifts,
And makes e'en grace a snare."

O the long-suffering of God, to bear with, to suffer, and to spare such a sinner, and, beyond this, I hope to love such a one, to save such a one! I feel

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

No poor soul has more cause to admire the discriminating grace and mercy of God than myself, the chief of sinners and the least of saints, nor greater cause to cover their face in shame and the dust for all the poor returns I have ever made to the God of all my mercies.

O what shame I have in looking *within* at the manifested sin of my heart; its coldness, darkness, unbelief, envious abominations, and *without* at my Gospel garments, and *back* at my unprofitable blank life of profession of the name of the Holy Lord Jesus. I do at times feel I would, if I could, love him more, be more conformed to his image, live more in his fear and more to his glory. But I feel, from day to day, "When I would do good, evil is present with me, and how to perform that which is good I find not;" and I have groaned out, "O wretched man that I am, who shall deliver me from the body of this death?" But here, my dear friend, I am insensibly come back to myself again. I would be thankful that although it is much night with my soul, when the sun goes down and all the beasts of the forest do creep forth, yet I still in my tempest-tossed soul have a good hope, an anchor both sure and steadfast, and which entereth into that within the vail; and sometimes he permits such a poor gentile dog to eat of the crumbs that fall from his table, and I look with hope that in a little time my ransomed soul, now in this prison house of clay, will wing its way to Jesus, be where he is, be like him, and see him as he is. I sometimes tell him,

“When this poor lisping, stammering tongue
Lies silent in the grave,
Then, in a nobler sweeter song,
I'll sing thy power to save.”

I have not been able to write better, nor can I write more. It is the only scribble since I have been out, and don't expect to write any more. There is much coming and going when out.

My dear wife is moderately well. She desires her warm, unfeigned love, and will try and write when she returns, if spared and able.

May God bless you, and keep you, and be with you; this is the feeble desire of

Yours affectionately in the Gospel,
Brighton, Oct. 27, 1865. JOSEPH TANNER.

Obituary.

JOSHUA CARBY TUCKWELL,

DEACON OF THE PARTICULAR BAPTIST CHURCH, ALLINGTON, WILTS.

(Contributed by the Editor. Concluded from page 100.)

As it was not very long after this special deliverance that I became first acquainted with him, I hope I shall be excused if I now speak a little of myself, and of some circumstances connected with my first going to Allington, especially as it will presently be seen to have a bearing on the experience of my departed friend, the subject of the present Obituary.

In March, then, 1835, after some years' conflict of mind, and prayer and supplication to the Lord, I was enabled to secede from the Church of England, both as a minister and a member, and cast in my lot with the poor despised people of God. At this time, I had no place or people in view among whom to minister; for I went out, almost like Abraham, not knowing whither I went; nor, indeed, could I well expect any such door could be opened to me, as my health at that time was so weak, and my chest so tender, that I could not preach twice on the Lord's day without suffering from it for some days afterwards. But for some time previous to my secession, though at the time unknown to me, a remarkable spirit of prayer had been poured out on a leading member and brother deacon of Carby Tuckwell's, at Allington, since a dear and valued friend of mine, who had heard of me through my dear brother, the late William Tiptaft, and who knew, through him, the exercises of my mind, that I might leave the Church of England, and come and preach there. He has often since told me how suddenly and how unexpectedly (for never having even seen me, and having only heard of me through report, he could not himself account for it) this spirit of prayer came upon him; nor could he find any rest in his mind until he had come up to Stadhampton, in Oxfordshire, where I was then residing, that he might hear me preach, and

form my personal acquaintance. I hope to be excused if I add, that, having accomplished this desire, the spirit of prayer in him was much strengthened and encouraged, though it was more than a year and a half afterwards before I was enabled to secede. Upon this point, however, I do not wish to dwell, or mention other circumstances, all of which worked together to the same point; but I believe that if I could fully detail them, my readers would feel, with me, that my going to Allington was one of the most remarkable answers to prayer that are often recorded.*

In June, then, 1835, I paid the friends there my first visit, and was with them for five Lord's days. Having been for some years somewhat sharply exercised in my own mind, not only as to my continuing in the Church of England, but as to my own personal experience of the truth of God, as well as my state and standing for eternity, I may freely say my ministry was at this time of a very separating, searching, and I believe I may add, cutting character; and having much zeal and warmth as most young soldiers have, I used to cut away right and left, without fearing foe or sparing friend, if I thought him wrong. In this spirit and with this ministry I went to Allington, where I found a people both there and in the neighbourhood who had been accustomed to smoother tidings than those which I brought, and as I thought sunk into a dead and flat state of soul. This put a fresh edge on my sword, and I dare say I cut pretty sharply at a lifeless profession. But I have every reason to believe that my going there, and my ministry at that time, judging from the effects, were of the Lord. It is difficult to speak of one's self, and therefore I shall only say that the impression made upon the people by my ministry was very marked. Some fell under

* I cannot forbear, however, giving an extract from a letter, received a short time since, from the dear friend to whom I have thus alluded:

"Your coming to Allington was at a most suitable time; and it must have been the Lord's hand and the Lord's will, as the sequel has proved to be. If ever a spirit of prayer was given to me for any one thing, it was on that point, viz., that the Lord would be pleased to send you to Allington. I felt constrained in my feelings at that time, so that it was somehow a pleasure to beg of the Lord that he would answer my prayer. But what the end would be, I did not know, or whether I should ever succeed or not. But I am sure of this one thing, that my thoughts at that time were more about you than all my business and everybody else put together—perhaps more than I thought about my own soul's standing. It has been brought very much of late to my mind afresh, and I remember how, when I used to walk about the orchard, my thoughts used to be running about making preparations for you, if you should come, contriving sometimes one plan and then another. Sometimes I thought, if you would never come here, I would move to wherever you settled. Still, I could never move back from calling upon the Lord that you might come here, though often questioning whether I was right. Nor was I ever easy till, after my begging and entreating, he made a way open, and answered my cry. Let whatever will take place, I know there was a real spirit of prayer for you on me then, and I feel satisfied that your coming to A. was wholly of the Lord.

"J. P."

it, others fought against it, and some did not know what to make of it, partly because it was a sound to which they were unaccustomed, and partly because they misunderstood my meaning and drift. Amongst these latter at that time was Carby Tuckwell. He treated me with the greatest kindness and respect; but as I spoke sometimes pretty freely of the state of things at Allington, declaring from the pulpit that I believed the deacons were in some measure to blame for it, he was induced to think that I set myself almost personally against him, that I suspected his religion, and tried to uproot it as not being genuine. This was not the case, but still such was the impression on his mind. He however cordially joined in inviting me to come again, which I did in the following September; and as my ministry became better understood and more fully received by the people, I continued with them not only all the winter, but remained with them, though I always declined their repeated wish to be settled over them, until in the autumn of 1838, when I saw my way to remove to Stamford, though I have never failed visiting them every year, generally for a month, from that time to this. But to return to the subject of my Obituary.

One Lord's day, viz., Oct. 18th, 1835, on my second visit to Allington, I preached from John xvii. 3: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." In that discourse, after pointing out what it was to know the only true God by some discovery of his Being, Majesty, and Greatness to the soul, I went on to show what it was to know Jesus Christ in the light and by the power of his blessed manifestations. This sermon fell with great weight and power upon Carby Tuckwell's mind, and showed him what he could not see before, that my searching, separating, and cutting ministry was not directed, as he thought, against himself, or against real religion, but was a cutting down of what was merely natural and notional, in order to trace out and bring out more clearly the real work of God upon the soul. I may add that previously to this sermon he had been so exercised with what he had heard from me, and the fear that I suspected him of being wrong altogether, that he had almost come to the resolution of resigning his deaconship, and giving up his church membership. But the effect of this sermon was quite to change the current of his feelings, and to receive my ministry as reasonable and suitable to the case and state of the people at that time, and to see that it was not personal against him, or aimed at real religion, but to draw a line of separation between nature and grace, the religion of the flesh and that of the Spirit. This gave him, therefore, a union with me and my ministry from that time forward. Scores, I might say hundreds, of miles have we travelled together in those days when I used to preach at the various little chapels of truth round Allington, and on many subsequent visits, as he was always my companion in the vehicle which took me out and brought me back often quite

at a late hour of the night. Nor have I ever had a kinder, more attentive, or affectionate companion and friend.

In common with all the family of God, he had his trials and afflictions, though he was for the most part very silent about them, carrying them to the Lord and not to man; but his chiefest trouble arose from the inward conflict in his own breast. Sometimes, indeed, he was much favoured, but often sank very low. In a small scrap, casually preserved in his handwriting, he mentions a blessing which he received about the middle of December, 1843. He was sunk very low in his soul, when one morning he was led to read a sermon which I had preached at Zoar Chapel, London, Aug. 10th, 1843, published in the "Zoar Chapel Pulpit," No. 21, entitled, "The Farewell," the text being, "Finally, brethren, Farewell." To use his words: "A great light shone upon one particular part, and also into my heart, showing me the state I was in. I went up into my bedroom, and fell on my knees before the Lord, when I was favoured with his presence and with a spirit of grace and of supplications." Here the paper abruptly ends; but I have heard him speak of that season, and how the Lord favoured and blessed his soul, and assured him of his interest in his mercy and love to almost a greater extent than he had ever felt before.

But I think I cannot do better than let him speak for himself, which he does in a letter written to the friend to whom I have already alluded:

"My dear Friend,—I thank you for your kind and affectionate letter, which ought to have had an earlier acknowledgment of its having reached me. Had I replied to it by return of post, I could have given you an account of a few moments of an humbling nature which I had that morning been favoured with before the Lord. In fact, I had but a short time risen from my knees, my tears had just ceased to flow, and my face wiped dry of them, when the postman delivered your letter. I need not say the perusal of it brought tears afresh into my eyes, as some part of it touched upon things my soul had been exercised and harassed with during the night; and if I could not have poured out a few heartfelt sighs and cries to the Lord to have mercy on me, to keep alive his fear in my heart, and to preserve me from falling into the temptations of the devil and from the reigning power of sin, of which my heart seemed so full, I do think I should almost, if not entirely, have sunk into despair. I had that morning read Ps. v., in which David says, 'But as for me, I will come into thy house in the multitude of thy mercy.' What a glance for a moment I had of the multitude of the Lord's mercy, and how my soul desired to fall down before him in 'the multitude of his mercy.' And while on my knees confessing my sins to him, and in sincerely acknowledging what a base, vile wretch I was, I had a feeling sense that 'the multitude of his mercy' reached sinful me. In a moment my heart was softened, slavish fear dispersed, my doubts of the Lord's compassion towards me removed, and my captive soul enjoyed for a short time sweet liberty, and I knew feelingly that it is the goodness (manifested) of God which leadeth to repentance, which induces a loathing of self before the Lord, a casting away of everything of, and all confidence in, the flesh, and makes one ready enough to 'crown him Lord of all.' But what changeable creatures we are! How soon we return to our own place, in the

flesh. And what a wretched place that is; in it we faint, mope, and mourn, and there we should remain but for 'the multitude of his mercy.'

"But you wish to know how it is with me since my affliction. As regards my bodily health, through the goodness of the Lord I am much better; but I still feel the effects of my late illness, and shall, I suppose, for some time to come. As to my soul, my dear friend, if I were to tell you of all that I pass through, the wretched unbelief of my heart, the vile sins which beset me; the complainings, murmurings, and rebellions that at times stir within me, with many other things that I cannot well mention, you would, I am sure, confess my tale was a sorry one. This, I must say, hitherto the Lord's compassions towards me have not failed, although many times I have felt as if his mercy was clean gone, and that his compassion had failed. But when the blessed Spirit again revives his work in my heart, when some token of my interest in Jesus is given, and I am favoured to feel that "the multitude of his mercy" reaches me, then my unbelief is stilled, the sins which plague me are subdued, complainings, murmurings, and rebellions are all hushed, and I declare, in the simplicity of my heart, the Lord is better to me than he is to anyone. I neither envy great or small, but I certainly covet more of that grace, long after more of that love to be shed abroad in my heart, which my dear friend is favoured with so great a share of, to be blest with more of a spirit of grace and supplication, to be kept in the fear of the Lord, to have my conscience made very tender, that I may not grieve the blessed Spirit, and that a love to Christ Jesus may constrain me to deny myself of ungodliness and worldly lusts, that I may walk in his ways unto all pleasing, and do all things with a single eye to his glory. I have many trials of late come upon me, outward and inward, temporal and spiritual; many enemies, but the worst of all is my deceitful and desperately wicked heart. This, I suppose, will be my companion through life. A wretched companion indeed it is, one that causes many groans, sighs, and prayers too to the Lord, that this enemy may not reign and rule, although it so often strives for the mastery. If we had not such an enemy, and if we were free from trials, exercises of soul, and sore temptations from the devil, I expect there would be very little time spent in earnest cries to the Lord to hold us up in our goings, to guide us by his counsel, to watch over us night and day, to make a way for our escape out of temptations, and to keep us at his feet, little in our own sight, less than nothing in ourselves, that Jesus may be the all and in all to our souls.

"Affectionately yours,
"Allington, May 28th, 1850." J. C. TUCKWELL.

I would gladly give some others of his letters addressed to the same friend, but as I shall hope to insert them, or some of them, as opportunity may offer in our pages, and as my limited space compels me for the present to omit them, I shall pass on to the closing scenes of his days upon earth.

He had for two or three years been suffering from a very painful disease of a somewhat cancerous nature, for which no relief could be obtained, and which was evidently bringing him to the end of his race. Still he was not laid aside nor confined to his bed during any part of his illness; and when I went to Allington last August, though I saw him much altered in appearance, yet I found him still able to walk about much as usual. He was able to fill up his place at both services at the chapel, and gave out the hymns in his usually clear, distinct, and emphatic voice.

One Lord's day evening during my visit he gave me a very blessed account of a gracious visitation from the Lord with which he had been lately favoured. It was much commended to my conscience, for indeed it was unmistakeable, both in its nature and its effects; and the simplicity, savour, and sweetness with which he related it were such as I had rarely witnessed in him before. I could not but tell him how fully I received it as a blessed manifestation of the Lord's goodness and love to his soul, and expressed my doubt if he ever would be so highly favoured again. To a friend who was present I said, after he was gone, that I thought it was to prepare him for some heavy affliction or trial; but it did not occur to me at the time that it was to anoint him for his burial, for so, indeed, it proved to be.

But I am thankful that I have not to eat my morsel alone, and that I can share it with my readers, for I feel a pleasure in being able to lay before them his own account of this special blessing, written a few days afterwards to the same friend as before:

"My dear Friend,—May grace, mercy, and peace be with you, and may a covenant God abundantly crown with great success your labours of love in the Gospel vineyard.

"Accept my best thanks for your kind, affectionate, and welcome letter. After I had read it I said to myself, 'I shall not receive many more letters from my old and much-esteemed friend G.,' for I was sunk very low, both in body and mind. I had, indeed, been so for some time, and I much feared I was about to go out of time into eternity, in great darkness of soul under the hidings of the Lord's face, and a horrible dread overwhelming me, lest, after all my profession and what I had hoped the Lord had done for my precious and never-dying soul, I should be banished from his presence, and my portion be with the lost in hell. Yet I could not help begging and beseeching the Lord once more to appear for me, bring my soul out of trouble, restore to me the joys of his salvation, and again assure me of my interest in the precious blood and spotless righteousness of his dear Son. When our much-esteemed friend Mr. H. was here, I heard many things drop from him to encourage me to hope in the mercy of God, and quietly wait for his coming to me again; but I could not realise the Lord's presence with me, and what was much worse, I began to think he never would manifest himself to me any more, and that I should never be favoured with one more smile from him, or that he would speak one word more of comfort to my troubled heart. O what a sad state was this to be in; at least I felt it to be so; and how I longed to be delivered from my captive state! I could not help telling the Lord if he would bring my soul out of bondage into liberty, I would indeed bless, praise, and adore his most gracious name; and yet I seemed to have no expectation this would be the case, neither that he would hearken unto my cries, or bring my soul out of its distress. On the previous evening (Wednesday) to my deliverance, I was at the prayer-meeting, attempting to pray. Although I found and felt it to be a solemn thing to address a holy God, and did not wish to do it presumptuously, I felt much shut up in my mind, and I could not get access to the throne of grace as I fain would. This rather increased the weight of the burden under which I was ready to sink, and it appeared that this was another mark of the hot displeasure of the Lord against me and against my numerous sins and aggravated offences. Yet I had not been

living in the allowed practice of sin; thanks to his preserving care of me, and for keeping me in many hours of temptation.

“Yet have been upheld till now.

Who could hold me up but thou?”

In this sad condition I was full of darkness, confusion, and dismay, greatly fearing I was about to be given over to a fearful looking-for of judgment and fiery indignation to devour me as an adversary of the Lord. Yet I could but remember the Lord's former loving kindnesses to me, and two or three special times, when he, blessed be his name, had most conspicuously manifested himself to me, brought my soul out of trouble, delivered me from all my sins, and assured me, ‘All was mine, for I was Christ's, and Christ was God's.’ This was in June, 1831.

“But I wish now to speak of the Lord's goodness to me, in turning my captivity, and manifesting himself to me in the freeness of his grace, mercy, and love. On Thursday, June 6, I was in a most wretched state of mind. I was dark within, and all seemed gloomy without. In the evening, just before going to bed, I fell upon my knees, thinking I would again attempt to call upon the name of the Lord. As soon as I had opened my mouth, these words dropped with some little power into my heart; ‘He will keep the feet of his saints.’ My soul immediately went out in strong cries to him that he would keep me by his power from all evil. I felt my heart softened before him; my spirit was meekened into godly sorrow and contrition; my soul was humbled; and I was lost in astonishment at the goodness and mercy of the Lord thus once more manifested to me. I went to bed, but not to sleep, for I had the presence of a good and gracious God with me. The whole of the night was spent in blessing and praising him, confession of sin, and earnest prayer that he would bless the souls of his dear people with whom I was in church-fellowship union and communion. My heart was full of love to the Lord and to his people. I did indeed talk with him as a man talketh with his friend; and, blessed be his most holy name, he was not offended with the familiar way I talked and communed with him, but seemed rather to encourage me, and helped me to tell him all the feelings and thoughts of my heart. And, as to sin, I did not feel one to press upon my conscience, or feel the guilt of it before a holy God. All were drowned and swallowed up in love and blood. The Father was most precious to me; the Son was most precious; and so was the Holy Ghost. My heart was full of love to God, and glad I should have been to have died, that I might never again sin against him, or offend his most gracious Majesty. I had the peace of God in my heart, and I could say:

“Not a wave of trouble rolled

Across my peaceful breast.”

I watered my couch, at times, with tears, not of trouble or sorrow, but of joy and gratitude for the great things the Lord had done for me. I cannot tell half the goodness and mercy that he bestowed upon me, and how I felt I did not merit or deserve the least of his favours, yet how kindly he heaped them upon me. I said in the simplicity of my heart, and this I feel now, that when I entered heaven the greatest sinner that ever lived upon this earth would be there. And would it not indeed be a delightful employment throughout the countless ages of eternity to sing ‘All honour, praise, and glory to God and the Lamb?’ What can I render to the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord; and I would desire the short time I may live upon the earth, to be living upon and unto the Lord.

“It is now thirty-eight years this month since I first came to Allington. I esteem it a privilege that, during that time, I have had for a companion

in tribulation, and in the kingdom and patience of Jesus Christ, our much beloved and highly valued friend, Mr. P., but we cannot now expect to be much longer together in this world. I am daily reminded that to me 'the end of all things is at hand.' I had need, therefore, to be sober, and watch unto prayer, for in an hour when I think not the Son of man may call me out of time. Then, should his presence be with me, that will make me willing to leave all things here that I may for ever be with him. With much love to you and Mrs. G.,

"I am, affectionately yours,

"Allington, June 12, 1867."

J. C. TUCKWELL.

The above letter speaks for itself, and needs no comment from me; for I am very sure, if a man do not see and feel the grace of God manifested in it and shining through it, no words of mine or of anybody else would carry conviction to his breast.

On Aug. 30th I left Allington, and he bade me farewell with more than his usual warmth and affection. It was, indeed, a solemn parting on both sides. For more than thirty years often had we met and often had we parted in brotherly esteem and affection, and usually in the expressed or implied hope of seeing each other again. But now there seemed to rest upon the mind of each the prevailing thought that we might never meet again in this world. And, indeed, so it proved; for it pleased the Lord very soon afterwards mercifully to cut short what would, most probably, have been a most distressing and protracted affliction, had his bodily complaint been suffered to run its usual course. I was in London, supplying at Gower Street Chapel, when I received a few lines from Allington, on Monday, Sept. 9th, to announce his decease on the preceding day, coupled with an earnest request that I would come down to bury him. He had been seized, on the Saturday evening, with what appeared to be a severe attack of English cholera, and was very ill all night; but immediate danger not being apprehended, medical aid was not sent for, nor his friends summoned to his bed side till an early hour the next morning, when he seemed to be sinking fast. Amongst these was the dear friend and brother in the Lord of whom he speaks above, and from whose letter to me I now give an extract:

"I feel it to be a great trial, as well as a source of grief and sorrow to part with one whom I had known so very intimately the last thirty-eight years. His end was peace, sweet peace. I took him by the hand just before he departed, and said to him, 'I take you by the hand once more. God bless you.

" 'A few more tears, a few more sighs,
And you will bid adieu to pain.'

He replied, though not with a loud voice, 'Yes, yes;' and in about five minutes after expired, without a groan and scarcely a sigh, or the least struggle whatever. He was no worse than common the day before (Friday), was down at our house, and in the evening related to us a dream which he had had the night before. It was that the last day was come, and that he heard such a crash, pointing to us the quarter whence it seemed to come; and then added, 'I was so happy, and hoped that you and I should go together.'"

I felt that I must comply with the request to go down and bury one to whom I was so much attached as a personal friend, and whom I so much valued and esteemed as a godly, upright, consistent man, and one favoured and blessed of the Lord; and on Sept. 12th I stood once more in the pulpit at Allington, my eyes resting upon the coffin containing the remains of my dear departed friend. I never recollect to have seen so many tears shed at any funeral by those who were not immediate relations.

But sincere grief for his loss was not the only feeling with the members of the church and other gracious friends present who had known him so many years as going in and out amongst them, both in his office as a deacon, and his intercourse with them as a Christian friend and brother. Mingled with deep regret that they should meet with him in that place, where they had so often assembled themselves together, no more, there was a feeling of thankfulness to the Lord for the blessing lately bestowed upon him, which seemed to cast a sweet and sacred light both over his life and death, and for the testimony also thus afforded to the power of the truth for which he and they had so long and earnestly contended as the faith once delivered to the saints. And there were those present who, if they could not altogether, from personal experience, enter into the testimony which I bore to him as a favoured partaker of divine grace, yet could and did sincerely mourn his loss as a warmly attached, kind friend, and a most sincere, worthy, consistent man.

I may seem, perhaps, to some to speak with too much partiality of my departed friend; but all I can reply to such a charge as this is that after many years' observation of the professing church of God, I have not often found a man who could live thirty-eight years in a small village where every eye was upon him, and besides a sweet and marked experience of the blessing of God, so carry out his profession of religion as not during all that time, amidst much temptation, to have been betrayed into any one inconsistent, unbecoming word or deed, and to live and die not only in the esteem and affections of the people of God, but to win for himself the general esteem and respect of all who can value amiability of disposition, kindness in word and action, and consistency and uprightness of life.

From the chapel he was borne to the adjoining graveyard, where part of Hart's hymn (463) was sung with faltering voice. It was a beautiful summer evening, and the sloping sun shone upon the little chapel yard, which lies open to the west. When I had committed his remains to the silent tomb, there to sleep by the side of other saints whom I knew to lie near him, and I looked down upon his coffin to take a last farewell, the oft-repeated prayer of my dear friend and brother, the late William Tiptaft, came strongly to my mind, and I felt it had been fully answered in him, for that indeed "he was well laid in his grave."

J. C. P.

MAY 1, 1868.

THE
GOSPEL STANDARD.

MAY, 1868.

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

THE POOR.

BY THE LATE JOHN RUSK.

(Continued from p. 116.)

"The person of the poor."—Lev. xix. 15.

But again. He says he will abundantly bless Zion's provision, and satisfy her poor with bread. But where is this bread? Christ tells you: "I am the bread of life." Now you have no call to wonder at this, for every one feeds mystically upon something. The Bible says Ephraim fed on wind (or error); some feed on the sins of God's people, which is called feeding on ashes; the covetous feed on gain; the pharisee on his own righteousness; the unclean on filthiness, &c.; so the child of God feeds on Christ. His soul is as sensibly banqueted by believing Christ to be all in all to him as these that I have mentioned are by their worldly delights. But it is of no use to set the bread of life before one that can feed on husks. No. There must be a famine, as there was with the prodigal. It is said he began to be in want. This was his case.

But as this is the second thing the poor wants, which is called *bread*, let us notice a little, experimentally and scripturally, what will be the effect of having the soul fed with the bread of life, which is Christ.

1. In answer to prayer, we shall find *strength* communicated to us; as David says: "And wine, which maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." Did you never find, when calling upon God, sensible of your own weakness, your heart propped up and encouraged? This is bread. You see, it strengthens man's heart.

2. Christ is called the Bread of life. Now, are you quickened? If you ask how you shall know it, I answer, did you ever lay your sins to heart, as David did: "Against thee, thee only have I sinned, and done this evil in thy sight?" If you have, Solomon says you have life: "The living will lay it to his heart." Now in Malachi you have the curse of God denounced

against false priests: "If you will not hear, and will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you."

But again. Did you never find a power on every faculty of your soul finding fault with you, be where you would or doing what you would, cutting you up, sometimes a whole discourse point blank against you? Paul tells you God's word is quick. That is, it gives life.

3. When your sins have been discovered to you and you went to a throne of grace, on your knees, or when going along the street, after a while you have found a little softness. You have begun to hate yourself, loathe your evil ways, wonder at the long-suffering mercy of God towards you, &c. This is called repentance unto life.

4. In the worst of hours, when almost ready to despair, you find your grief assuaged, and up springs a small degree of hope. This is called "a lively hope."

5. A full persuasion that you belonged to God and had a part and lot in Christ Jesus; and by examination you found that faith had given Christ a residence in you; as he says: "Believe that I am in you and you in me." Now, "he that believeth hath everlasting life."

6, and last, a warm attachment to the cause of Jesus. This will discover itself very soon. There will be such a love to the truth. "O how I love thy law," &c. To the children of God, ah! To them who are not, at first setting out; for we think many are the children of God who are not; but when our judgment gets riper, then we know better, till at last we get very particular. And if a man or woman knows nothing of a daily cross, the plague of the heart, opposition from the world and hypocrites, together with the temptations of the devil, instead of loving such, we hate them; as David says: "I hate them with perfect hatred; I count them my enemies." But still we love the brethren. Say you, "What is a daily cross?" I answer, it is something in us every day that is contrary to the will of God, and which will call for gratification. As Paul says: "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that you cannot do the things that ye would." This is the cross. But what is the plague of the heart? Why, it is having a continual warfare within, the new man opposing the old. One part of the new man is love to God; the old man hates him. Another is hope in God; the old man is despondency. Another patience; then comes peevishness. There is peace and likewise war. There is faith and unbelief. There is submission and rebellion. There is holiness by the indwelling of the Spirit and uncleanness by corruption. This is the plague of the heart; but every now and then God is pleased to hide all these corruptions and revive his own work; and then for a while you can look on your heart (as I did this breakfast time, Friday, June 8th, 1804), and see love

to God and hope in God, and feel resignation, pardon, faith, patience, self-loathing, self-aborrence, repentance, fresh strength, fear of God, a tender conscience, witness of God's Spirit; little in my own eyes, complete in Jesus, without spot or wrinkle; all fair and no spot in me, as holy as God's law requires. So that I could say, "Christ is all and in all." Say you, "You are always harping on Christ?" And well I may, when he says (and makes me feel it) that without him I can do nothing. This is what I call an unctuous experience of his grace in the heart. The devil skulks off when God comes, and we do not feel his cruel accusations. His works are all in the dark. This is what Christ said in the days of his flesh: "If any man love me, he shall be loved of my Father, and we will come unto him and make our abode with him." And I am a living witness this day of the blessed visitants, because I feel them in my heart. Say you, "I like some things you say, but I think you speak too confidently?" I answer, We are commanded to tell, like the mad Gadarene, what great things the Lord has done for us. Christ does not like mock modesty. He says to the Pharisees, "If I say I know him not, I should be a liar like unto you," &c. But you may say, "It is not common for professors to talk as you do." I have nothing to do with professors, but with those who have experience of these things; and if they held their peace, the stones would immediately cry out.

Thus life lies in these six things. So you see that the poor seek water, and Christ is that; the bread of life, and he is that, as I have shown; and this is agreeable to the promise: "Bread shall be given and water shall be sure," &c. "I will abundantly bless her provision and satisfy her poor with bread."

Now another thing the poor wants is *righteousness*; and this is in Christ Jesus. He is called the end of the law for it to every one that believeth. This is the only righteousness that will ever stand in any stead. It was this righteousness the man was deficient in at the feast. He had not on a wedding garment. Some fools have declared that it was not that that he was deficient in; but I think it is too plain to contradict it, if you take notice of Rev. xix. 7-9, where it says, "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen" (which this man at the feast wanted) "is the righteousness of the saints." This righteousness is referred to up and down in the Bible. The coats of skin God made Adam and Eve signified this righteousness. Likewise all the linen that was used under the law signified this righteousness. It was nothing but this that made the difference between Cain and Abel. It is said in Heb. xi., "Abel obtained witness he was righteous," &c. David also, when Ziklak was burnt and his wives taken, said, "Bring me here the linen ephod," &c. Joshua, as I mentioned before, could stand when God ordered him to have change of raiment. The church triumphs in it when she

says, "He hath covered me with the robe of righteousness." Daniel prophesied of it: "He shall bring in everlasting righteousness." And I might go on all through the Bible.

But now I will show you how you may know whether you have this righteousness on or not.

1. What do you think of your own? Can you say with the church, "All our righteousnesses are as filthy rags?" If you cannot, you have not this on. What does Paul say? Why, he counts his own righteousnesses but dung, &c. So, if you have Christ's on, you will hate your own.

2. You will not only hate your own, but the world and hypocrites will hate and persecute you, because you have a perfect one. Are you persecuted? "Blessed are they that are persecuted for righteousness' sake" (not to get one, but for one already got), "for theirs is the kingdom of heaven."

3. You will have such keen feelings, if you have this on, not only before you enjoy it but always, for it is the work of the blessed Spirit to keep us very poor, to keep us from trusting to our own righteousness; and therefore it is said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Now if I was filled only when all my accusers are silenced, there would be no call for such a promise; but though we feel a fulness in our souls when we first enjoy it, yet the Scripture says, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." There will be always an appetite in this world. This I know from experience; and the full extent of the promise will be in eternal glory, where it is said they shall hunger no more, neither thirst, &c.

4. You may know it by the calm serene quietude that attends it, what David calls the "still waters;" and this you have in the prophet Isaiah: "The effect of righteousness is quietness and assurance for ever."

5. You may know it by the peace you will enjoy, which I have hinted at before. If you were all in arms, nothing but contention, expecting God would appoint you your portion with hypocrites, the very moment this is placed to your account in the course of your experience, peace will be the consequence of it, as the Scripture says, "The work of righteousness is peace."

6. Joy will attend it, and a *solid* joy, not like the joy of the hypocrite, which lasts but for a moment. No. This joy we shall have for ever. It is called everlasting joy. And here the church triumphs: "I will greatly rejoice in the Lord." What for? "He hath covered me with the robe of righteousness," &c.

I will mention one thing more, and that is *love*, which is the fulfilling of the law. This is called by Solomon "the law of kindness," and by Paul "the law of Christ;" as he says, "Bear ye one another's burdens, and so fulfil the law of Christ," which was nothing but love. "Greater love hath no man than this to lay down his life for his friends;" but Christ laid down his for

his enemies, and Isaiah says, "He bare our sins in his own body on the tree," &c.

Another thing is *strength*; as you read in Isaiah, "Thou hast been a strength to the poor, a strength to the needy in his distress," &c. Now you may ask how you shall know whether or not he strengthens you. And here I will dwell a little, because I have long watched it in myself; and though after having a good deal of comfort at first, by being in the banqueting house and his banner over me being love, yet, let me tell you, these comforts get shorter and shorter; and was it not so I cannot see how such texts as these could be fulfilled: "It is through much tribulation that we must enter the kingdom;" "If any man come after me, let him take up his cross daily and follow me;" "Many are the afflictions of the righteous:" "You shall be hated of all men for my name's sake." Paul says, we are as "the offscouring of all things," &c. Now those who are always happy, I think the Scripture condemns as being at ease in Zion. But take notice, strengthening a person and comforting him are two things. One man may hold or lift up another who has fallen down, but it is another thing to administer comfort to him; and this I find myself a good deal of,—support, but very little comfort. Say you, "I am always comfortable?" Yes, that is because there is no warfare. You are in league with the world, the flesh, and the devil. You are all flesh, and Satan is not divided against himself, by no means whatever. Now, human strength is our weakness; and that is the reason there is so much contention. God will never put his power forth till ours is all gone. Uzzah was struck dead for making use of human power; for though natural affection may be ready to think it was hard, yet when you consider it right, it was trying to support Omnipotence itself. God will try you greatly on this head. He will suffer you to try what you can do with a broken law, and work at it till you are brought to acknowledge that the carnal mind is enmity. David says the law is exceeding broad.

Again. Your resolutions and vows are for nothing else but to exhaust your strength. In the morning you may say, "Well, I am determined to be more watchful, and to shun such and such people; and I will pray more and search the Scriptures to find out my case." Well, at it you go, and perhaps at first setting off you keep these things you have mentioned; yet look within. Where are your affections? Is Christ the uppermost? No. You are admiring yourself. You think, "Well, I have done so and so," &c.; but there is nothing but pride at the bottom; and at the first suitable temptation, down you go; and when down, then your corruptions are all alive, and you are distressed beyond measure. This I know by experience; for though in my judgment I was taught I could do nothing, yet my feelings ran contrary to that. But when we are brought to self-despair, Christ comes, and brings everything with him. Like Peter, we cry, "Lord, save, or I perish;" and after this says Peter, "Kept by

the power of God through faith unto salvation." It is nothing but the furnace of affliction that discovers our weakness, and having all our dross and tin purged away, which shows us where our strength lies; and when we are habituated to this way, we are enabled to fall under it, expecting the strength of Jesus to be put forth. "I," says Paul, "take pleasure in infirmities, in reproaches, in necessities;" and adds, "When I am weak, then am I strong." You will often find it upon your knees, when heart and flesh both fail, and you are sure if God do not keep you, you cannot stand one hour more. Then, says David, "Thou art the strength of my heart and my portion for ever. In the day when I called thou answeredst me, and strengthenedst me with strength in my soul." Sometimes it is under the word preached: "Send us help from the sanctuary, and strengthen us out of Zion." Many burdens have I left at Providence and Monkwell Street; God is my witness. This strength lies in a promise: "I will strengthen thee, I will help thee," &c. It often comes from one child of God to another, as the Scripture says, "The strong ought to bear the infirmities of the weak," &c. But this strength is in Christ Jesus.

The poor want the *consolations* of the Spirit; and Paul says, "If any man have not the Spirit of Christ, he is none of his." He wants to *overcome* the corruptions of his heart, and the devil that stirs them up; but Christ says, "I will give you power to tread on serpents, scorpions, and over all the power of the enemy." He wants *wisdom*, for he feels he is a fool, like all wayfaring men. "Not all," say you, "for Paul was a wise man." He might be naturally; but when God pulled him down, then he was glad to see Ananias. Thus the lion lay down with the lamb, &c.

Now this wisdom is in Christ: "He is made of God unto us wisdom." We want an *Advocate*; and Jesus is the person. He is called the Wonderful Counsellor. He can plead our cause. "We," says John, "have an advocate with the Father, Jesus Christ the righteous." We want *redemption*. God says they have sold themselves for nought, but shall be redeemed without money and without price; and Christ is made of God to us redemption. We are redeemed from a vain conversation from among men, from the wrath of God, from death, and from all iniquity.

Another thing the poor wants is *liberty*. But it is Jesus that is to set at liberty them which are bruised, and to open the prison doors to them that are bound. One thing more is *love*; and Paul says the love of God is in Christ Jesus. "Ah!" say you, "it is well enough for poor wretches such as you speak of to pay attention to these things; but we are above all that." So you may now be; but what says the Scripture? "A prophet shall the Lord your God raise up unto you of your brethren like unto me (or Moses), and it shall come to pass that whosoever will not hear the voice of that prophet shall be cut off," &c.; "Kiss the Son lest he be angry, and you perish from the way when his wrath is kindled but a little," &c.; and though you may fight

against him now, yet you shall call for the mountains and rocks to hide you from the wrath of the Lamb. He is the King of kings. He is the end of every prophecy, for to him give all the prophets witness. Well might Paul say, "Christ is all." I might enlarge here, in showing many things respecting Solomon's temple and the tabernacle; but I forbear.

(To be continued.)

THE COVENANT OF GRACE.

"Behold my servant, whom I uphold; mine elect, in whom my soul
delighteth."

THE eternal God, the Three-in-One,
The Holy Trinity,
An everlasting covenant made,
From all eternity.

The eternal Father chose the Son,
And fill'd him with his grace,
His servant whom he would uphold,
To save a chosen race.

The eternal Father chose his sheep
In his eternal Son;
But why he fix'd his love on them
No reason gives but one.

The reason is because he would
His love and mercy show,
And as a Sovereign King he might
His grace on them bestow.

He chose his well-beloved Son
To be the Head of those
Who from eternity in Christ
'Twas his delight to choose.

The Father gave them to his Son
Upon such terms as these,
That he would come and take their place,
His justice to appease.

God from eternity foresaw
How Adam would transgress,
And bring disgrace on all his seed,—
Sin, death, and wretchedness.

He saw his people would transgress,
And break his holy laws,
An Advocate must needs be found
To stand and plead their cause.

This Mediator must be one
Who never sinn'd at all;
And he must be Almighty too,
To raise them from the fall.

This Advocate must also be
A man in human form;
Must have the feelings of a man,
His office to perform.

Among the angels there was none
 Had power to undertake
 This solemn office to fulfil,
 Nor die for sinners' sake.
 The Son of God engaged to come
 To do the will of God:
 A body for him was prepared
 Of human flesh and blood.

Yes, in this body he engaged
 To come and dwell on earth;
 And in the eternal mind was fix'd
 The time and place of birth.

He undertook to keep God's law,
 Which they would violate,
 And pay to justice his demands
 Without the least debate.

The Father pledged to send his Son,
 The Son engaged to come,
 To seek and save the lost, and bring
 Each chosen sheep safe home:

The Holy Ghost engaged to give
 Spiritual life to those
 Whom Christ was bound by oath to redeem,
 Yea, all the Father chose.

Thus the eternal covenant
 Was made sure, sign'd, and seal'd;
 How blessed is the state of those
 To whom it is reveal'd!

The Father did receive the bond
 Of his Almighty Son
 Because what'er he undertook
 Would certainly be done.

He also was well satisfied
 That God the Holy Ghost
 Would quicken every soul for whom
 His Son would pay the cost.

The eternal Three are witnesses;
 No others are required.
 They sign'd the eternal covenant.
 What more can be desired?

If I should ask a child of God,
 What more do you desire?
 An interest in the covenant,
 This is what you require.

To know if you are called by grace,
 Are one with Christ its Head,
 To say by faith the blood of Christ
 For all your sins was shed.

J. B.

If Christ mediated and died for all men, how comes it to pass that all are not saved? There must be a defect in his mediation. But this is impossible, because his work is perfect. Then it must follow that he mediated for his people only, and every one of them will be saved.—*Alfred.*

THE BURNING AND SHINING LAMP.

“Thy word is a lamp unto my feet, and a light unto my path.”
(Ps. cxix. 105.)

THE use of the lamp is chiefly in the night season, to assist us to see what we are about, or to find what we may have lost, to discover to us any person or thing that may be in our way, or that might injure us, to direct us to accomplish our object in design. As the lamp of candle is exceedingly useful for the above purposes, so is the word of God useful, and absolutely necessary, to guide poor, miserable sinners into those things which lead to everlasting felicity: “For the commandment is a lamp; and the law is light; and the reproofs of instruction are the way of life,” (Prov. vi. 23.) How base must any man be, or set of men, who would strain every nerve to conceal the light, who would let the Scriptures remain in a dead language, who would prohibit, on pain of excommunication, the reading of the Bible by the poor and unlearned! Invaluable have been the blessings attending the circulation of the holy Scriptures for several centuries in our land; and may the lamp of truth never be removed from the British Isles till day and night come to an end. But, though we are blessed as a nation above most, it is to be deeply lamented that the lamp of Zion burns dimly; if it be not a dark night, it approaches very near it. Our lamp wants replenishing and trimming. I do not mean that the word of God wants our wisdom to set it forth in its brightness; no! but a veil of obscurity is cast upon the word of God by men’s carnal wisdom: they have no ear to hear the voice of truth, no humility to bow to its solemn declarations. As there was confusion among the Babel builders, occasioned by their awful presumption, so there is confusion among the priests and the people, respecting the doctrine of the Holy Trinity, the Person of Christ, the work of the Holy Ghost, and the manner of his conducting his flock by his word of grace, by exhortations, by cutting reproofs, by sweet invitations, by precious promises, by sanctifying their trials, and emptying them from vessel to vessel, and making them meet for the Master’s use. In all the foregoing points there is a manifest deficiency in the present day. Faithfulness was never more necessary than at the present period; and he that is enabled to be faithful will be considered legal, if not an Arminian, by some; and some will say that he is an Antinomian. But men’s fancies and wild ideas, uttered ever so gravely or dogmatically, must not be heeded by the servant of God; he is accountable to his Master and not to men. The words of Christ in Luke xii. 35-38, doubtless are designed for the whole church on earth, down to the end of time; but especially for the ministers of Christ: “Let your loins be girded about, and your light burning,” &c.

By the “word” in the text at the head of this piece, we may understand the whole revelation that God hath seen fit to give unto us, comprehending his just and holy law, and the everlasting

gospel; for the law is as truly the word of God as is the gospel. Though the law is weak through the flesh, or corruption of nature, and cannot do anything for poor ruined sinners in a way of comfort, yet in the hand of Christ it is made exceedingly useful, in convicting, in stripping the poor sinner of all his fancied righteousness, and then it leaves him naked at the footstool of mercy. But how can the word of the law be said to be a lamp? By the majesty and holiness of Jehovah shining in it, and by the discovery it makes of the dark and desperate condition we are in by nature; which is what Paul means: "For we know that the law is spiritual; but I am carnal, sold under sin." (Rom. vii. 14.) How came Paul to know that the law was spiritual? Did he, when at the feet of Gamaliel, or when persecuting Christ in his members, know that the law was spiritual? No, indeed; he took the letter of the law as his rule of life, as thousands do now; but when Jesus put majesty and power into the commandment, and gave Paul eyes to see, then sin revived, and he died, as he says; and the commandment which he had been expecting life from, he found to be unto death. (Rom. vii. 9, 10.) But observe, he never calls the law sin, nor speaks of it degradingly, but quite the reverse: "The law is holy, and the commandment holy, just, and good. Is the law sin? God forbid." He saw that the light of that lamp was lost in the brighter rays of the glorious gospel, "the glory that excelleth." The gospel, which is the ministration of righteousness, is a much brighter lamp; for therein is the righteousness of God revealed from faith to faith: "Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) The gospel word comes nigh to poor sinners, and well suits their guilty condition, even "the word of faith, which we preach." (Rom. x. 8.) This is the lamp that goeth forth as brightness into a sinner's heart, when sent home through the preached word by the Holy Ghost, discovering to a ruined lost sinner, the Saviour's complete righteousness and everlasting salvation. (Isa. lxii. 1.)

By the gospel word through the Spirit shining into our hearts, we are led into the knowledge of one of the greatest mysteries that God has declared in his holy word, namely, how God can be just and the justifier of the ungodly, that "he is a just God and a Saviour."

Now the gospel, which is the ministration of the Spirit, is a lamp to our feet, directing us what to do, where to go, what to receive, and what to reject. Where are the sinner's feet rambling, that has not God's light to guide him? Why, in paths of error, in darkness and delusion. The learned philosophers of Greece and Rome, who dived deeply into all natural things, were mere moles and bats as to any true knowledge of God; though some of them drop some expressions which indicate that they had some notions of the Trinity, of the soul's immortality, &c. Yet it is pretty clear that they derived their information from the Jews. "The world by wisdom knew not God." Even the

Jews, who had Moses and the prophets read to them every Sabbath day, were, for the most part of them, as destitute of the true knowledge of God as the learned Gentiles. They had, it is true, the lamp; but it was the mere lamp without the holy oil; and when the Saviour came to his own, very few of them had any light to see that he was the true Shiloh. The veil was upon their heart, and blindness upon their understanding, as it is on that people to this day, with *very few exceptions*. Many of the Jews have indeed turned to other religions, and some we have known have professed to believe the truth, and have preached some of the doctrines of Christ; but it has turned out that *money* was their object. But where God's lamp shines into the heart of either Jew or Gentile, it will show him that covetousness is idolatry, and the love of money the root of all evil. It is not a bare knowledge of the letter of gospel truth that God's light leads a sinner into. A natural man may attain to that with a little labour; but the letter of the gospel as well as the letter of the law killeth; it is the Spirit that giveth life. If the Holy Spirit is not a man's teacher, if a man does not receive his doctrine from the Holy Ghost, preach what he may, and be admired as he may, even by some of Zion's children who are full of spiritual diseases, he is no further than the letter of truth; his lamp will go out in obscurity. Paul's observation is weighty, and should be solemnly considered by every minister: "Who also hath made us able ministers of the new testament, *not of the letter*, but of the Spirit; for the letter killeth, but the Spirit giveth life." (2 Cor. iii. 6.) In the letter of the gospel stand many preachers of the present day, and many such are placed over different churches where there may be many of the Lord's poor children, whose conversation after hearing their *letter man* may be something like this: "Well, how have you heard to-day?" "Indeed I hardly know what to say to your question. The preacher has certainly spoken some great truths, and I admire his manner, he has not that *coarse blunt way* in his delivery like Mr. ——. But though I do not wish to judge the man, and can say *nothing against what he has advanced*, really, I have neither received reproof nor comfort; but the fault may be in me. I know I am a poor creature! I should like Mr. —— if he were not quite so rough; but really he sometimes makes me *blush* and *tremble* too; yet when I am very low and tried in my mind, and have gone to hear him, I have wondered how the man could so enter into all my path of trial, and I have come away under *very different feelings* to those I have after hearing Mr. —— to-day."

Reader, if the cap fits thee, put it on. I intended it for wear. Do not suppose because a man preaches great truth that he is a spiritual minister. The rough unpolished diamond is of more value than the finest polished glass, though it may have a beautiful appearance. "Prove all things, hold fast that which is good." John had a rough garment, and a rough tongue. Hence he called his hearers, a "generation of vipers!" But the Saviour says, "he

was a burning and a shining light," though his was a dim lamp compared with Paul's.

1. The word of God, the lamp and light of truth, leads a sinner into the experimental knowledge of his fallen state. He finds *by feeling*, what the word of God says to be true, that he has been a transgressor from the womb, a base rebel, a child of wrath, of ignorance, and folly; and under this supernatural power he cries out, "Pardon my iniquities, O God, for they are great."

2. This lamp discovers and makes plain to a sinner, in time, his personal election in Christ. By God's light he sees that his name is written in heaven, that he is graven on the palms of the Redeemer's hands, and shall never come into condemnation, and that he shall be supplied from the fulness of Christ with every needful good unto the end.

3. By this lamp he sees where the ungodly world stand, in a state of blindness and ignorance; either trifling with the things of God, or openly mocking them. He sees by this light of truth that all the inhabitants of this earth, save and except God's called ones, are under the devil's control, that they are blinded by the god of this world.

4. By God's light and the teaching of his Spirit, he sees, as if written by a sunbeam, the empty profession of the day, that it is a body without a soul, or rather, a shadow without a substance.

Lastly. This light shows him the dawn of hope, the path to bliss, and assures him that he shall stand before the Son of man in a state of blessed immortality (2 Tim. i. 10); and all these things the Lord has showed me by the light of his own lamp. I bless him for it, and desire to be guided by his word and good Spirit all my journey through. God's counsels, precepts, rebukes, and exhortations, are as dear to the real child of God, under a proper influence, as are his promises. There is no real prosperity in that man that will excuse his vile flesh; nor any true wisdom in the man's speech who asserts that the exhortations of the word, which are addressed to the saints, are *legal*. Such preaching is manure for rotten-hearted hypocrites, who soar high in false confidence, and their false confidence is confirmed by such wild, ranting preaching as is condemned above. "Keep back thy servant from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression."

H. FOWLER.

A LOVE VISIT.

My dear Friend,—I promised when I last saw you that I would drop you a line, which at that time I little thought would be on the subject I hope the dear Lord will enable me to write a little about. The Lord hath many things in store for us, which we little think of, and are brought about in a way far above our reason, but, blessings on his dear name, to the honour and glory

of his blessed Majesty, and for the good and profit of our never-dying souls. What a wonder-working God is our God! His knowledge is unsearchable, and his ways past finding out. Well may the poet Cowper say:

"He plants his footsteps in the sea,
And rides upon the storm."

It hath pleased the Lord to lay me upon a bed of affliction for five weeks. The last Friday in October I had a slip off the hind part of the cart, and rubbed a bit of skin off my leg, and it took to gangrening, so much so that every application seemed useless; the inflammation resisted everything, so that I was compelled to take to my bed, where I lay, with the exception of a few hours, five whole weeks, and, wonderful to relate, the dear Lord so reconciled me to my state and situation that a murmuring thought was not permitted to enter my mind. I never had a wish that it had not taken place. When I first began to suffer pain, I begged the Lord that he would be pleased to give me that measure of faith and patience that I might be enabled to bear all like a Christian, and not like a coward; and his blessed Majesty was pleased to be entreated by a poor worm, and granted me the request of my lips. I had always thought that I should be one of the most fretful if laid upon the bed of affliction; but the Lord hath showed me that his grace and strength are sufficient for all things. Where he gives peace none can give trouble, and where he gives divine resignation to his sovereign will and pleasure, we feel a quietness and assurance that all things are for the best. O, my dear friend, I shall never be able to tell you a hundredth part of the goodness and mercy of the great God in his Trinity of Persons to me, a poor sinful worm, one of the most undeserving of all his creatures, through this affliction; but, with the Lord's gracious help, I will try and tell you a little, and I hope it will be to the honour and glory of his great and holy name, for he is worthy to be praised. Last Sunday three weeks it pleased the Lord to visit my soul in a very special manner, in the following way: My dear wife brought me my dinner up and put it on the bed, and went down to have her own. I tried to ask his blessed Majesty to bless the food to the nourishment of my body, and it pleased my blessed Jesus to draw so near to my poor soul, and say unto me, "I am thy salvation," that I was so absorbed in his love, mercy, and divine compassion, that I could not eat any food. O! the heavenly joy, peace, and consolation, that flowed into my poor soul I shall never be able to find language to express; but this I can say, I felt as happy and as peaceful for two hours as it is possible for any poor soul to feel on this side eternity. In fact, I felt that the continuation of such blissful feelings would be heaven enough for me. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and it doth not appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is."

“O, blissful place and bless'd abode!
I shall be near and like my God.”

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

O, my dear friend, what a vitality there is in the religion of Jesus Christ, personally known and felt in the heart. May the dear Lord be pleased to give you a little of the sweet savour of his precious ointment in reading this, my feeble attempt to speak a little of his matchless worth, free and unmerited favour to my poor soul. I have many times thought of you since I last saw you, and have felt much real sympathy for you on account of your poor afflicted daughter. I should be truly glad to hear, were it the Lord's will, that you could trace some little tokens of divine life in her soul. The Lord give you grace to take her case daily to him, and lay her personally before him, for him to do with her just as he pleases. It is a blessed place to be brought to fall into his hands as a bit of clay into the hands of the Almighty Potter, who hath a sovereign right to do with us and ours as shall seem good in his sight. I felt a little of these blessed feelings in my soul the night when my leg was at the worst. The inflammation was so strong that my dear wife was obliged to be up with me the whole of the night, applying fomentations and other things. It caused her to be very much alarmed, thinking it might be for my end, and I could not tell but it might prove fatal. But the Lord was pleased to give me such divine resignation to his most holy will, that I fell into his most blessed hands, and felt most blessedly prepared for life or for death. The dear Lord so confirmed my faith in his blessed self that I was assured my soul was saved in the Lord with an everlasting salvation, and that I should not be ashamed nor confounded, world without end. Death to me appeared to have lost its sting; it had no more terror to my soul than the dawning of a blessed morning. I felt at that time it would be one of the greatest sins I ever committed to call in question the greatness of God's love and power to my soul at that time. I have tried to tell you a little of the great mercy and loving-kindness of my tender-hearted and compassionate Jesus to my poor soul in time of need.

I would tell you much more, but I feel tired, as this is the first thing I have attempted to do since I have sat up. I have not been downstairs yet. I hope the few simple remarks I have been enabled to make may not be unacceptable to you.

If it should please the Lord to grant you a little of that sacred fire which I felt at that blessed season, we shall be enabled to magnify the Lord together, and to bless and praise his holy name.

May the Lord fill you with all joy and peace in believing, which is the sincere prayer of yours in love,

Bampton, Dec. 17th, 1867.

J. C.

MEDITATIONS ON DIFFERENT PORTIONS OF
THE WORD OF GOD.MEDITATIONS ON THE SECOND CHAPTER OF THE EPISTLE TO THE
EPHESIANS.

As we have reason to believe that our Meditations on the word of truth have been, for the most part, favourably received by our spiritual readers, we feel encouraged to continue them; and as exposition of the Scriptures, if one has the necessary grace and gift to understand and open the mind of the Spirit in them, is generally allowed to be both instructive and edifying, we desire to direct our Meditations into that channel, in the hope that the Lord may condescend to bless his own word to his own people as thus brought before them.

Having been for many years a student of the Scriptures, especially those of the New Testament, and having at times seen, felt, and tasted much sweetness and blessedness in them, we desire to cast into the treasury what we may have thus gained by trading; and if we should be the favoured instrument of thereby enlightening the understanding, strengthening the faith, encouraging the hope, and drawing forth the love of any of the living family of God upon his dear Son and the word of promise in him, we shall consider ourselves well repaid for all our labours.

It has been a question with us whether we should go on with our exposition of the Epistle to the Ephesians, or take up some other portion of the word of truth; and amongst them 1 Pet. i. has presented itself to our view as a portion in which we have seen much edifying and instructive matter for exposition. Each course would have its distinctive advantages. By taking up 1 Pet. i., we should break up, as it were, new ground, and thus afford a little variety of subject, which is, to a certain extent, desirable, as one continued strain of thought has a tendency to weary the mind of both writer and reader. But, on the other hand, by going on with the Epistle to the Ephesians, we should have the advantage of building on a foundation already laid, and thus be able to bring the great and glorious truths which we have already opened up to an experimental and practical issue. The second chapter of Ephesians is a most beautiful development and application of the sublime and glorious doctrines set forth in the first, and unfolds very clearly and distinctly the fruit of those spiritual blessings with which we are blessed in Christ in the heavenly places. As then in our exposition of the first chapter we have laid the foundation, we think that the advantage of rearing on it a fitting superstructure preponderates over breaking up fresh ground; and therefore, in that hope and confidence, we have decided, with the Lord's help and blessing, to go on with our exposition of the Epistle to the Ephesians.

“And you hath he quickened, who were dead in trespasses and sins.” (Eph. ii. 1.)

It is worthy of observation, what an experimental and practical turn the apostle gives to the resurrection, exaltation, and glorification of the Lord Jesus Christ. He does not leave it as a mere doctrine, barren and inoperative, but comes at once to personal and practical fruits: "And you hath he quickened." He thus appeals to the personal experience of the Ephesian saints, as carrying in their own bosom a living proof of the glorious truths which he had laid down concerning the risen Head of the church. "You," he would say, "have a proof and evidence in your own bosom of the resurrection and glorification of the Lord Jesus, for, as risen and glorified, he has breathed divine life into your soul." He could, therefore, write to them as Peter spake when he stood before the council: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 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. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts v. 30-32.) We see here, then, the connexion between the glorification of Christ and the gift of the Holy Ghost. Our gracious Lord, in his discourse with his disciples, said to them, "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John xvi. 7.) John, therefore, declares, "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John vii. 39.) We see from these passages that the giving and sending of the Holy Ghost was the immediate fruit as well as the visible testimony that God had glorified his dear Son, and exalted him to his own right hand to be a Prince and a Saviour. By going up on high and taking with him within the veil the incense of his sacrifice and death, and thus presenting himself before the eyes of the Father as the great High Priest over the house of God, he removed every barrier which had checked, so to speak, the free flow of the Holy Ghost in his gifts and graces to the children of men.

But the question may, perhaps, arise in the mind of some of our readers: "If this be the case, it would seem as if the Holy Ghost was not given till Christ was glorified; and if so, what was the faith and hope, and what was the religion of the Old Testament worthies? Were they not taught by the Holy Spirit? Had they not the Holy Ghost? Does not David expressly say, 'Take not thy Holy Spirit from me?'" To this we answer, 1. First, that indubitably the Holy Ghost was given to them and was in them; for Peter, speaking of the ancient prophets, says of them that they "searched what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Pet. i. 11.) But he was given *prospectively*,

in the same way as pardon of sin was given. Properly speaking, there was no pardon of sin till the Son of God had put it away by the sacrifice of himself. But prospectively God pardoned sin with a view to the atonement which was to be made by his dear Son for it. So all the gifts and graces of the Holy Ghost before Jesus was glorified were prospective; for till his ascension, he had not received gifts for the rebellious, that the Lord God might dwell among them. And, 2, the Holy Spirit was not yet poured out in *all the fulness of his gifts and graces*. There was not yet that full baptism of the Holy Ghost which the Lord promised to his disciples before his ascension: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (Acts i. 5.) But now having gone up on high, the gracious Lord, as Mediator between God and men, has not only opened a way whereby poor sinners may draw near freely unto God, but a way also whereby he can freely and fully send forth the Holy Ghost to testify of himself. And that holy and blessed Comforter delights in fulfilling his covenant office in taking of the things of Christ, showing them to his people, and thus glorifying him. In the resurrection, the ascension, and glorification of Jesus we see a treasure of heavenly grace; for it hath pleased the Father that in him should all fulness dwell. To quicken, therefore, into divine and spiritual life those members of his mystical body who are yet dead in sin, is in his heart and his hands to whom all power has been given in heaven and in earth.

Now, whatever a man may be in the sight of God as chosen in Christ Jesus before the foundation of the world, and blessed, already blessed, with all spiritual blessings in heavenly places in him, he must be quickened into divine life before he can be brought into that manifest union and communion with God's dear Son which puts him into a spiritual possession of, and real participation in the blessings of the gospel. But consider, for a moment, in what a state a man is before thus divinely quickened, and see how he is "alienated from the life of God through the ignorance that is in him, because of the blindness and hardness of his heart." Then observe what a wonderful display it is of sovereign grace and omnipotent power to breathe spiritual life into a soul so utterly sunk in death. The special character of God is that he *lives*. It is, therefore, the chief attribute by which he swears when he swears by himself, "As I live, saith the LORD." What emphasis is here! What a dwelling upon his own eternal existence! And so when godly men of old swore by him, their language was, "As the LORD liveth." Now life and death, even on earth and between man and man, can have no union or communion. When Sarah, the beloved partner of Abraham, died, the aged patriarch said to the sons of Heth: "I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight." (Gen. xxiii. 4.) She who had so long been the delight of

his eyes, the wife of his bosom and the mother of his Isaac must now be buried out of his sight; for death had come between them, and with death had come those necessary accompaniments of death which demanded her removal out of his sight. A living Abraham and a dead Sarah could live no more in the same tent, and lie no more in the same bed. If, then, this be true in the things of earth, and in those ties which bind together one human being to another, how much more is it so in the things of heaven. What union, what communion can there be between a living God and a dead soul?

But there is something even worse than death. "Dead in trespasses and sins." In natural death, corruption and putrefaction are worse than the mere decease, than the pale cheek and cold rigid form, more loathsome, more disgusting, more cutting off union and communion with the living. Could our beautiful maidens see themselves, or could their doting lovers behold them, as they will appear a week or two after they have been buried out of sight, what a knell would it ring to all the charms of beauty. But even natural corruption, the hideousness of putrefaction, the loathsome change which has passed upon beauty's soft cheek and flashing eyes are nothing to the loathsomeness of sin in the sight of a holy God. Even our moral sense sometimes sees and feels this. We may admire the charms of maidenly modesty, but we loathe the painted cheek of the flaunting harlot. We may picture to ourselves in imagination the loathsomeness of a putrefying corpse, but all that the eye might see or the imagination suggest of such a scene would fall far short of what man is before the eyes of his Maker as dead in trespasses and sins. We can never, therefore, sufficiently magnify and adore the riches of his free sovereign and distinguishing grace if we have any clear testimony that the Lord has quickened us who were dead in trespasses and sins, for never, never could we have given life to our own dead soul. As well might a corpse raise itself from the grave and come forth to breathe and live in the light of the sun, and walk amongst living men, as a soul, dead in trespasses and sins, could quicken itself out of death to live in the light of God's countenance, and walk in union and communion with his dear Son and his living people.

Death in sin is of course a figure, and must be interpreted as such; for moral death is its meaning, and by moral death we understand the utter absence of everything holy, heavenly, spiritual, and divine; the entire want of participation in, and conformity to the life which God lives as essentially and eternally holy, pure, wise, and good, and for ever dwelling in the glorious light of his own infinite perfections. To be dead, then, is to have no present part or lot with God; no knowledge of him, no faith, no trust, no hope in him; no sense of his presence, no reverence of his terrible Majesty; no desire after him or inclination toward him; no trembling at his word, no reliance on his promise, no longing for his grace, no care or concern for his glory. It is to

be as a beast before him, intent like a brute on satisfying the cravings of lust, or the movements of mere animal passion, without any thought or concern what shall be the issue, and to be bent upon carrying out into action every natural purpose, as if we were self-creators, and were our own judge, our own lord, and our own God. O! what a terrible state is it to be thus dead in sin, and not to know it, not to feel it, to be in no way sensible of its present danger and certain end, unless delivered from it by a mighty act of sovereign power. It is this want of all sense and feeling which makes the death of the soul to be but a representation of, as it is the prelude to that second death which stretches through a boundless eternity.

But the apostle now changes the figure: "Wherein in time past ye walked according to the course of this world." Clearly, if a man were actually, literally dead, he could not walk; and if the soul of man were dead within him, so as to be deprived of all understanding, feeling, desire, will, or affection, it would be as incapable of any movement within the body, as a directing influence, as a dead body would be incapable of any bodily movement. The death of the soul, therefore, is its death Godward. It is lively and active enough in the ways of sin, lively and active enough in following and carrying out every inclination and movement towards self-gratification. It knows no death there. Its death is only as regards God. It is lively enough as regards man. And as the whole world is but an aggregate of human beings, all equally dead to God, but all equally alive to self; as the same passions, desires, thoughts, feelings, lusts, and inclinations sway with more or less force every bosom, the whole forms what the apostle calls "the course of this world." As in a river every drop flows with the rest in one course toward the sea, as in a crowd all rushing to see the same sight, each individual man makes up with the rest a continuous stream of men, all intent upon the same object, so there is "a course of this world," individuals being but drops in the stream, each man being a unit of a sum exceeding calculation; but the whole collective body forming one mass, like a concourse of people rushing forward with common aim, and each pushing on his neighbour with unresisting, irresistible force. Now, combine the two ideas of the apostle, though we shall presently see that there is another agency to come into force; but combine and compare the two ideas of death in sin and walking according to the course of this world, what do we gather from this combination? Is it not that to walk according to the course of this world is to be dead in sin?

The course of this world is not always or perhaps often a course of that decided open transgression which is generally stamped by the name of sin. Many a worldly man cannot afford to be an open sinner. He would lose caste, he would forfeit character, he would damage his reputation, and with his reputation his hopes of advance in life, if he allowed himself the open, unchecked practice of those breaches of morality against which

the world in general and good society in particular has affixed its mark of reprobation. But he may not be the less a wicked man—not only dead, but dead in trespasses and sins. He may be a secret infidel, though he regularly attends his church or chapel; an inward mocker and scorner of all vital godliness, though a decent observer of its form; a thorough hater of God and his people, though too prudent or too decorous to give his enmity open vent; a presumptuous rebel, a proud, covetous, stony-hearted, iron-handed oppressor of the poor, an unkind husband, a despotic father, a rigid, unfeeling master, a scheming, unprincipled money-grubber, a selfish wretch, incapable of a noble thought or generous action; and yet all the time he may keep within the range of the strictest morality, and deal out harsh measure against the least deviation from it. Thousands of such men, more or less approaching various points of this sketch, though we will not say embodying all its worst features, tread every day the London pavement, sit in easy chairs in counting-houses, draw cheques on their bankers, serve their customers in shops, and fill every rank and grade of society, from the millionaire rolling home from the City in his carriage to the sweeper at the street crossing, to whom, in the overflowing liberality of his heart for a successful stroke in business, he throws a penny. Here, too, are to be found, in thickly serried ranks, scores of men and women who consider themselves and are usually considered very religious, and who would count it a stigma and a reproach not to profess some kind of religion, more or less marked with outward and distinctive form. Unstained by outward sins, moral and consistent in conduct, kind, generous, and liberal, active and energetic in various works of philanthropy and benevolence, really possessed of many amiable and admirable qualities, endowed in large measure with domestic and social qualities worthy of respect and imitation, most useful and honourable members of society, the very stay and support of our favoured country; yet they bear the fatal mark stamped upon them, that they walk according to the course of this world. Their religion has never really separated them from, or crucified them unto it. Whatever they may be before men (and we have freely allowed their possession of many admirable qualities), before God, who seeth not as man seeth, and who looketh to the heart, they are dead in sin, as walking according to the course of this world. In a crowd of men, all moving one way and bent on the pursuit of the same object, there may be great outward differences. Some may be clothed in rags, and others in choice apparel. Some may rush along with oath and noise, others move forward silently and steadily; some may lead and others follow; some may urge on the lagging, and others seem more driven by compulsion than full of eagerness and animation to be first and foremost in the race; but they all follow one course—a course which leads all to the same eventual end. So it is with all who walk according to the course of this world. Were they searched to the very core,

were their hearts laid naked and bare before the eyes of him with whom we have to do, they would be found to have no single eye to his glory, no godly fear or holy reverence of his great name, no sincere aim to please him, or dread to offend him; no earnest longing or breathing forth of earnest desire to know his will and do it; in a word, nothing heavenly, holy, spiritual, or gracious; nothing as the fruit of a new birth, and springing out of the operation of the Spirit of God upon the soul. Their motives, principles, aim, object, and desire; what they live by, and what they live for; the whole tenor and drift of their words and actions, are worldly, and according to the course of this world; masked, indeed, by a thin veil of a devout profession and a religious phraseology, whereby they deceive themselves and others into the confident persuasion that they are not as other men are, but bid fair for, if they do not stand at present high in the favour of God. How a ray of divine light, entering as a word from God's mouth with quickening power into their heart, would rend asunder this deceptive veil, and piercing their conscience as a two-edged sword, would lay them and their profession naked and bare before him who, in his glorious Majesty, is a consuming fire.

But there is another mark of "the dead in trespasses and sins" given by the apostle, another reason assigned by him why such as walk according to the course of this world are at present without hope and without God. They are *under a Satanic influence*. This is dreadful to think of, and were it fully realised, enough to make all such as are under it start back with dread and horror. And yet if we accept the word of God as pure infallible truth, it is as undeniable a fact as that of his own existence. The words of the apostle are, "According to the prince of the power of the air, the spirit that now worketh in the children of disobedience." You will observe here that the word "according" is connected with their walking; and that as they are said to walk "according to," that is in union with, in obedience to the moving power, impulse, and influence of this world, so also do they walk "according to," that is, under the impulse and influence of the prince of the power of the air. But this demands a little closer and fuller examination.

By "the prince of the power of the air" Satan is here intended, for he is "the spirit that worketh in the children of disobedience." Several things are noteworthy here: 1, The solemn fact that there is such an infernal being, full of deadly enmity to God and man; 2, That his seat is in the air; 3, That he worketh in the children of disobedience; 4, That all who walk according to the course of this world are under his influence.

1. The very existence of such a being as Satan is now by many denied. The Scripture doctrine concerning the devil is now often viewed as a Jewish tradition, or as an oriental myth, or as merely a strong and figurative representation of evil, investing it by way of metaphor with a bodily shape, and that all belief in the personal existence of the devil should be consi-

dered in our enlightened times as on a par with crediting the existence of witches, ghosts, apparitions, and the effect of charms and magical incantations. But the personal existence of Satan, as an evil spirit, is so strongly laid down in the Scriptures, both Old and New, and so interwoven with the history of the Lord himself in the Gospels and the language of inspiration in the Epistles, that we must either believe it on the force of God's testimony or acknowledge ourselves infidels as regards receiving the whole and undiminished word of God. It is indeed a part of Satan's own peculiar subtlety to persuade men of his non-existence, that he may more successfully entrap them in his snares, as Hart well says:

"The devil can self-denial use,
And that with dev'lish, selfish views;
His being and his state disown;
And teach that devil or hell there's none."

To deny, then, his existence, is not only to deny the word of God, but clearly shows that he has all the more successfully blinded the eyes of those whom he is leading at his will by hiding from them that he is their guide. On this point, however, we need not further dwell. It is sufficient for us on this as on every other point of revealed truth to say, "Let God be true and every man a liar."

2. But he is called in the words before us "the prince of the power of the air;" from which we gather these three things, that he is a prince, that he possesses great power, and that his seat is in the air. Our gracious Lord calls him "the prince of this world," and the apostle Paul terms him "the god of this world." (John xiv. 30; 2 Cor. iv. 4.) The very words "prince" and "god" imply dominion and authority. What this dominion is, and in what this authority mainly consists, the Scripture does not clearly inform us. But we find again and again in the word of truth, both of the Old and New Testament, a dominion and authority ascribed to Satan whereby he rules and reigns over the children of men. Into this subject, however, we cannot now fully enter. Its most formidable feature is that it is unseen, and yet of amazing strength and power. Bounds indeed are set to it by the overruling providence and absolute dominion of God; and in the case of his dear children this power is broken, and only suffered to come so far near them as may be consistent with the purposes of God and their eventual benefit. Were not the power of Satan under God's overruling authority as regards his own family, this earthly scene would soon become a wild arena of death and destruction, and the witnesses for God's truth be swept out of it by the malice of the prince of this world and the furious enmity of his agents and followers.

3. The seat of this prince, his dwelling-place from which he surveys the wide extent of his domain, is the air above and around this earthly ball. This gives him such velocity of flight, such ready access to all spots and places, such ability to trans-

port himself with more than the swiftness of the eagle to his quarry, or of the vulture to the fallen prey. Satan is not ubiquitous, that is, he is not present in every place; for universal presence belongs only to God. But as a spirit, and retaining, though a fallen spirit, the original qualities of an angelic nature, he can transport himself with a readiness and a velocity of which we have no conception to every point of the compass, and to every spot on which his eye is fixed as a scene of infernal action. Now these are not mere speculations, or even sound deductions from the language of inspiration, but are pregnant with warning and admonition. Are we surrounded by Satan and a whole host of infernal angels, all ready at his beck and call, and all in league with him, little perhaps inferior to him in strength and subtlety, and all equally bent to work us woe if not ruin? How careful, how watchful, how cautious should this make us in all our movements, as feeling that wherever we go or wherever we are we are watched by an infernal adversary, hovering around us in the air, like a bird of prey watching for a favourable moment to swoop down upon us, and if not destroy, to wound and maim us. And how it should lead us to be unceasingly putting ourselves, so to speak, by faith and prayer, under the protection of our Almighty Friend, that he may be our Protector and Preserver from the open assaults and inward temptations of our deadly adversary. In the last chapter of this epistle the apostle gives us a solemn exhortation to "put on the whole armour of God;" and why? "That we may be able to stand against the wiles of the devil." And then he adds: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians vi. 12.) By referring to the margin we see that "high places" are translated "heavenly places," that is, the lower heavens, corresponding to the airy region in which Satan has his seat.

4. But the main point before us is the solemn fact that Satan "worketh in the children of disobedience." How wide, how comprehensive are these words. But as this subject demands a more ample consideration than we can now give it, we must reserve our comment upon it to a future number.

How many there are who have eyes for the world, ears for the world, and hearts for the world; but how few that have eyes for Christ, ears for Christ, and hearts for Christ.—*Tiptaft.*

THERE is nothing so unaccountable as the multiplicity of thoughts in the human mind. They fall from men like the leaves of trees, when shaken with the wind in autumn. To have all the thoughts, all the conceptions that are framed and agitated in the mind, to be evil, and that continually, what a hell of confusion and horror must it needs be! A deliverance from this loathsome, hateful state is more to be valued than the whole world. Without it neither life, nor peace, nor glory can be attained.—*Dr. Owen.*

REVIEW.

Ritualism: Doctrine, not Dress. Notes of Lectures on Ritualism.
By Thomas O. Beeman.—Cranbrook: Waters and Son.

THIS is a very interesting, and to those who want sound and authentic information on the subject which it handles at considerable length, will, we believe, be found a very useful book. Mr. Beeman has put together a great variety of authentic matter from the best sources of information, to show the real character of that movement in the Church of England, now assuming such an important shape, which is commonly called Ritualism. The object of the work is to show that the point at issue is "not dress, but doctrine;" in other words, that all we read or hear about the vestments and changeable suits of apparel, and all those kneelings, crossings, and bowings which have been well and wittily characterised as "a mixture of posture and imposture, with a strong dash of man-millinery," in which the Ritualists seem to delight, have a meaning and significancy far beyond that which meets the eye. This, indeed, is the case with all symbols of a party, whether civil or religious, and is equally true of all external and distinctive badges. What, for instance, is the English flag? To the eye a mere piece of bunting, marked with different crosses and colours. But is that all it is when this flag waves over the house of a foreign Consulate, or when it is carried at the mast of a man-of-war? Is it then only a piece of bunting floating in the wind? No, it speaks; and that with a loud voice—a voice that has made many a stout heart tremble—"England is here. I represent England with all its power and authority. Where I wave, under my floating folds, every Englishman is safe, so long as he is not a criminal or an evil-doer." Men have fought for colours and ribbons, scarves and flags, even unto death, some for orange, others for green. What are orange and green more than blue and yellow? Nothing, as mere colours. But orange, in our Sister Island, symbolises triumphant Protestantism, and green symbolises aspiring Romanism. So these Ritualistic vestments, called by the now almost unknown names of Albs, Copes, Chasubles, Maniples, Stoles, Dalmatics, &c., are in themselves nothing, whether red, violet, white, blue, green, black, yellow, and gold, for these it must be known are all approved colours amongst the Ritualists; but it is what they symbolise and represent. Mr. Bennett's evidence before the Ritual Commission, on July 4th, 1867, as quoted by Mr. Beeman, will elucidate this:

"In contending for what are called Ritual Observances, I am not really contending for any external thing, but for the *doctrines which lie hidden under them.*" "The *Vestments* are used with a *specific respect* to the *Divine Person* of the Son of God; to advance His Glory; to set forth His Real Presence; and to vivify His Sacrifice upon the Cross."

"The object is to convey religious impressions, and to guard religious doctrine."

"The doctrine is accurately expressed in these words, *The Real Objective Presence* of our Blessed Lord, the *Sacrifice* offered by the Priest, and the *Adoration* due to the *Presence* of our Lord."

"The ancient vestments present to crowds of worshippers the fact that here, *before God's Altar*, is something far higher, far more awful, more mysterious than aught that man can speak of, *namely, the presence of the Son of God in human flesh subsisting.*"

"At Holy Communion we use the *Vestments*; the Chasuble, Dalmatic, and Tunicle. I should use the Cope if I were wealthy enough to have one." "I consider the *Doctrine of Sacrifice* is involved in *wearing the Chasuble*: that it signifies the office of a Priest performing a Sacrifice. I consider myself a *Sacrificing Priest*. I think I do offer a Propitiatory Sacrifice."

In a similar manner, every part of the present mode, or code, as we may almost call it, of Ritualistic worship is significant of some doctrine symbolised by it, and without which it would be even to the worshippers a mere piece of stage mummery.

The object of Mr. Beeman in this work is to trace out the commencement and the gradual development of Ritualism in the Church of England till it has assumed its present form. He has gone back as far as 1826 to show when the leaven was first put into the meal. Now we happen to be in a position to be able to verify from personal knowledge much of what he has here advanced, as having been in the very centre of the original movement, and personally knowing some of its leading originators. Ritualism then commenced at Oxford, where the first visible shape it assumed was under what is known as Tractarianism; that is, the doctrines put forth in a series of tracts written by Mr. Palmer, Dr. Newman (then known as John Newman), Dr. Pusey, &c., and called "Tracts for the Times." Of this tractarian movement, Mr. Beeman has given a full and most interesting account. This was about 1832 or 1833; but the foundation had been laid some years before this. Mr. Oakeley, then a fellow of Balliol College, and a personal friend of our own, now known as an active Roman Catholic priest, in his "Historical Notes on the Tractarian Movement," traces its beginning to the teaching of Dr. Lloyd, Bishop of Oxford, and Regius Professor of Divinity in that University. Dr. Lloyd, a learned and able man, had a private class of pupils, comprising nearly all the rising men of the University,* over whom, from his ability, learning, strong mind, blended with a most amiable temper and disposition, he exercised a remarkable influence. With this private class he read and discussed the history of the Council of Trent, and that of the Anglican Prayer-Book† and in such a way, to use Mr. Oakeley's language, as to present to his pupils, and in fact imbue them with a respect and regard for

* This private class we joined at Dr. Lloyd's special request, which otherwise certainly we should not have done, as not much admiring the bishop's teaching.

† This class we did not attend, our attendance being chiefly confined to reading with the Bishop the epistles of the Greek Testament.

Roman Catholics and Roman Catholic doctrine, which to them was an entirely new notion. Looking back on that period, and tracing out the various influences which all concurred to help forward that Tractarian movement, of which we now see the wide and melancholy consequences, it is well worth while to observe the subtle, yet powerful agencies put into motion. One, then, of these subtle, yet powerful influences, and one of the things which, according to Mr. Oakeley, heralded in the Tractarian movement, and helped towards its real success, was the publication of John Keble's "Christian Year." To show the effect of this remarkable book, which, from the beauty of its poetry and other causes, has gone through more than seventy editions, and been sown so wide-cast over the land as to be found in almost every churchman's house, we quote the testimony again of Mr. Oakeley:

"Not only was it free to an extent at that time remarkable from anti-[Roman] Catholic phraseology, but it dared to plead in terms than which even a [Roman] Catholic could use no stronger, for the love of which our Blessed Lady should be the object."

He quotes the following lines in proof:

"Ave Maria, thou whose name
All but adoring love may claim."

Dr. Newman says of the "Christian Year" that "One main intellectual truth it brought home to him was what might be called in a large sense of the word, the '*Sacramental System*.'" Now, this is the very marrow of Ritualism, for a celebrated Ritualist, explaining what Ritualism is, uses this language: "Religion is a Sacramental theory—a *sacramental system*. Rites, forms, ceremonies, acts, words, worship—these are its outward visible parts." Dr. Pusey, speaking of the "Christian Year," says that "it was the unknown dawn and harbinger of the re-awakening of deeper truth." But, besides the poetry of Keble's "Christian Year," which, though it was neither very elevated, nor impassioned, nor sublime, yet had a certain calm repose, which, being in harmony with its subject, gave it to a certain class of mind a peculiar charm, there breathed through it in places what might almost be called an evangelical feeling and spirit, which gave it currency amongst a large body of religionists who would have at once rejected it had they believed that there was in it so much Popery in disguise. Take, for instance, the following verse, in which the poet addresses the Lord Jesus:

"Abide with me from morn to eve,
For without thee I cannot live;
Abide with me when night is nigh,
For without thee I dare not die."

How subtle was this attempt, under the cover of such language as seems to breathe the very spirit of the Gospel and the experience of the saints, secretly to infuse into thousands that poison which has now come forth in the open shape of Ritualism.

Our space will not admit of entering upon the once celebrated, though now almost forgotten, "Tracts for the Times," though we cannot altogether pass by the notorious No. 90, which was a laboured attempt, by John Newman, to show that the 89 Articles do not, when rightly interpreted, condemn the doctrine of Transubstantiation, or the Invocation of Saints, or the Adoration of Relics, or Purgatory, or Indulgences, as sanctioned by the Council of Trent. This sophistical, disingenuous interpretation he called "non-natural," that is, such as would not naturally occur to the mind as a legitimate meaning. But it may be quoted as a striking, yet melancholy instance of the corrupting influence of Roman Catholic doctrine on a powerful and subtle mind when not seasoned and taught by grace. Dr. Whateley, the late Archbishop of Dublin, an old and most intimate college friend of Dr. Newman's, but a man of thoroughly honest, upright, independent mind, thus characterised this audacious attempt to interpret the Articles of the Church of England, so as to make them harmonise with Roman Catholic doctrine :

"Indeed, he set such an example of hair-splitting and wire-drawing—of shuffling equivocation and dishonest garbling of quotations—as made the English people thoroughly ashamed that any man calling himself an Englishman, a gentleman, and a clergyman, should insult their understandings and consciences with such mean sophistry."

Well-spoken, rough, old honest Whateley. It does our heart good, amidst all the shuffling and time-serving of the modern bench of bishops, to find there was one who dared speak out boldly and honestly the sentiments of a thoroughly independent mind, even though it was to denounce the sophistry of one with whom he had for years walked as a friend and brother.

But our readers meanwhile may be desirous to know what "Ritualism" really is. They will find then in this book a very full and excellent description of what it is and what it teaches. It is indeed somewhat loosely put together, and rather lacks that orderly arrangement which so intricate and copious a subject requires for its full and clear elucidation ; but it contains a large amount, of excellent information, substantiated by quotations from authentic sources.

The following extracts will give a very good idea of the character of the work. Our readers should understand that the chief feature of Ritualism is what is called the Sacramental System—in other words, that grace is only communicated through the medium of the Sacraments, viz., Baptism and the Lord's Supper. Thus Mr. Shipley says :

"The Catholic Faith is a religion of Sacraments." "*Not a single step can be taken in the Supernatural Life, without the co-operation of Sacraments; not an advance can be made; not an end can be gained.*" "*No Sacramental Grace can be applied to individual souls, without the intervention of a personal agency;*" that is, the agency of a priest.—*Rev. O. Shipley. Sermons on Sin.*

A main feature, therefore, of Ritualism is the exaltation of the priest. What do our readers think of the following extract?

"In a Tract, called 'The Commission of the Christian Priest,' the people are exhorted to 'remember that when the Clergyman comes to them, he does not come alone; the Lord Jesus comes with him.' 'Remember,' says the Author, 'that when you receive your Clergyman, you receive your Saviour;' and 'that whatever he does as your Minister—such as administering the Holy Sacraments, marrying, blessing, visiting, burying—it is not he who does it, it is God Almighty. He therefore that despiseth, despiseth not man but God.'"

The Bishop of Salisbury thus states fully his views on this point:

"In another part of his Charge, the Bishop states this Sacramental and Sacerdotal Doctrine more fully, in the following words:

"(1) That *certain men have had intrusted to them by God* 'as fellow workers with Him,' *some Supernatural Powers and Prerogatives.*'

"(2) That, for example, *God has been pleased to give to them, as His Ministers, the power of so blessing oblations of bread and wine as to make them the channels of conveying to the soul, for its strengthening and refreshing, the Body and Blood of Christ.*

"(3) That as Christ, our ascended Lord, is now ever pleading His one sacrifice, so these Ministers of Christ, as His representatives, plead on earth, *that which He pleads in heaven.*

"(4) That God, who alone can forgive sins, has *delegated* to these same His Ministers the *power and authority of ministering* to those fitted to receive it, *the pardon of their sins.*"

Now observe the consequences of the grand leading doctrine of Ritualism. Mr. Prynne thus explains the Sacrament of the Lord's Supper:

"The Sacrifice which Christ offered after His last supper,' 'He willed that His duly Ordained Ministers should continually offer even unto the end of the world.

"None but Priests can offer a Sacrifice, therefore Christ ordained His Apostles to be Priests, to offer His Body and His Blood to God the Father, under the Sacramental veils of bread and wine, *as the one True Sacrifice, which alone can take away the sins of the world.*' The Apostles ordained other Priests *with power to offer this great memorial Sacrifice.*

"This Sacrifice is the same in substance as that which Christ offered at His last Supper, and *finished upon the Cross.*' 'It differs only in the manner in which it is offered. 'It is not a bloody Sacrifice,' 'but unbloody, in which, by a way which Christ Himself set up, we make His Sacrifice always present, and offer and plead it as the ONLY procuring cause of our Salvation.'

"Those Christians who are never present when the Holy Eucharist is offered up, NEVER plead for their pardon and forgiveness IN THAT ONE WAY WHICH CHRIST ORDAINED that they should plead for it.'

"They never celebrate, in Christ's appointed way, the continual remembrance of the Sacrifice of the death of Christ."

This doctrine cuts off at one stroke from eternal life every person who does not receive the Communion of the Lord's Supper from the hands of an ordained priest, either Roman or Anglican:

“‘The Holy Eucharist is a Heavenly Feast as well as a Sacrifice.’ ‘The Holy Communion is the way ordained by Christ, whereby His Members may eat His Flesh and drink His Blood, and so dwell in Christ and Christ in them.’

“‘Unless men obey Christ's express command, and feed upon His Body and Blood in the Holy Communion, they cannot remain united to Christ, and if not united to Christ, they cannot come to Eternal Life.’”

But let us now show, from the same authentic sources, the consequences which flow from the doctrine of the Real Presence. The following statement is made with respect to the reception :

“Every rightly informed, rightly believing Christian can have no doubt whatever that the reception of the Blessed Sacrament is by far the most important action which he can perform upon this earth. It is more important than dying; yes, far more important, though the lingering horrors and desperate struggle of the last hour may seem, to worldly eyes, a more awful sight than the quiet Altar and humble appearance of bread and wine, YET TO GO TO GOD IS SURELY NOT SO IMPORTANT AS TO RECEIVE GOD INTO OURSELVES.”

Now observe the directions given to the intending communicant :

“The intending Communicant is instructed how ‘to go to bed’ the preceding night. ‘Go,’ the compiler says, ‘with a kind of holy and impatient joy, to think that *Jesus will come to you in the morning, that you will—you can hardly believe so great a thing for very gladness—THAT YOU WILL RECEIVE HIS BODY INTO YOUR BODY the next day; that for SOME HOURS He and you may be so utterly one, that,* as a Saint says, ‘*The prayers you pray for a while after Communion are not so much your prayers as His, who is praying in you.*’”

Is not this awful doctrine to inculcate, that on receiving the sacrament, “The body of Jesus is so received into the body of the communicant, that for some hours, that is, while the bread is *digesting*, he and the communicant are one.” How abject must the state of that man's mind be, whether priest or communicant, who can really believe, what we almost tremble to write, that the glorious Son of God can so come into his stomach under the shape of a piece of bread, that whilst it is being digested, he is one with the Lord of life. Is this the religion which, amidst banners and crosses, copes and chasubles, and muttering priests, is to rule and reign in this land of Bibles? Is every chapel to be closed, that every church may open its thronged doors to such miserable idolaters of a piece of bread? One can hardly think that men even of common sense can take such gross views of the ordinance of the Lord's Supper. But when once an error so great and awful is introduced into and gets full possession of the mind, who can tell to what lengths it will not carry those who are so given up to believe a lie? Were it not so solemn a subject, it would become almost ridiculous. As an instance of this, one Ritualistic writer much complains of those who wear long moustaches; for he says that sometimes they get dipped in the wine, and thence drop upon the pave-

ment, compelling the poor priest, after the service is over, to search for it. Think of the following language:

“You may see men leave the altar with their moustaches bedewed with the Precious Blood, and the poor clergy have to go down on their knees to search for that which has been suffered to drop.”

Fancy an Oxford man, once the pride and ornament of his College and University, but now a Ritualist priest, grovelling on his hands and knees, and searching and examining, as if with microscopic eye, the pavement of the chancel to find out, carefully gather up, and, we presume, devoutly swallow a drop of the precious wine which has fallen from the long moustaches of an officer in the Guards—perhaps his own brother or cousin, who has, under his influence, just communicated. It has been said, “From the sublime to the ridiculous is but a step;” but a step like this, from the solemn to the ridiculous, is a far worse step, for it is awful trifling with the souls of men, a mockery of sacred things, and not far removed from blasphemy against the truth of God. If this mean and grovelling superstition, this combination of the grossest idolatry with the most inordinate pretensions to the pure and almost exclusive worship of God, is once more to prevail in our Protestant land, and thus carry us back from the pure light of the word of God to the darkness of the middle ages, when the Bible was an unknown book, it will indeed be a melancholy instance of what God, in righteous indignation, shall allow to come upon a nation for abused privileges and despised truth.

We feel that we have given but an imperfect idea of the work before us; but we trust we have said sufficient to recommend it to the perusal of those who take an interest in so important a subject as the gradual advance of Popery under the shape of Ritualistic doctrine and Ritualistic practices.

Obituary.

MRS. MARY HARRIS.

MRS. MARY HARRIS, widow of Mr. David Harris, of Kingston-upon-Thames, died Feb. 15th, 1868.

Mary Harris was for many years a consistent member of the Particular Baptist Church, meeting at Providence Chapel in the above town. Naturally of an amiable disposition, and humbled by grace, she was much loved and respected by all who knew her, and particularly by Christian friends. She was truly poor in spirit, and one who hungered and thirsted after righteousness.

She was baptized some years ago. On that day she greatly rejoiced, but was afterwards much in the dark, with hope only just kept alive by now and then a portion of Scripture seemingly whispered to her soul while reading the word of the Lord, which

was truly her every-day book, though she was always deploring its being so sealed.

She continued in this state up to March 29th, 1865, when, while dressing that morning, after a night almost wholly spent in prayer, the Lord graciously answered her request, and said thrice unto her soul, "I am thy salvation." That was a day to be remembered by all who had the pleasure of seeing her. She desired her friends to be called in that they might bless and praise the Lord with and for her.

The happiness arising from this continued for some time; but after a few months she got into the old unhappy place again, and continued there till the evening of Dec. 18th, 1867. She had then been confined to her room a fortnight, which two weeks were spent in wrestling prayer, as very many previous weeks and months had been. Truly her every breath was prayer, generally consisting of very few words, such as, "O Lord, do help me." "Do, dear Lord, have mercy on me." Sometimes adding, "Say unto my soul, I am thy salvation." But on the night above mentioned, two friends called to see her after the prayer-meeting. She shook hands with them, but directly forgot that they were present. It was evident her breathings were, "Lord, help me," though not spoken out, and he graciously condescended again to speak to her. A change was seen to pass over her countenance, and in a minute or two she said, "Bless the Lord, bless the Lord, O my soul." She then opened her eyes, and, seeing her friends, asked them to bless and praise the Lord, for he had again said unto her soul, "I am thy salvation."

A few days after this, these words came with sweet and gentle power: "I the Lord have called thee in righteousness. I will hold thine hand and will keep thee." (Isa. xlii. 6.) But again she sank very low, and it was almost painful to hear her wrestling in an agony of prayer for the Lord's presence.

Dec. 31st was a very dark day with her. At night her daughter and a very dear friend (a member of Gower Street) were sitting up with her, and she begged of them to ask the Lord to come according to her wishes and their expectations, which he presently did; and her joy was then very great. Between 11 and 12 o'clock she began shouting, with her feeble voice, "I'm safe! I'm safe! I'm safe to all eternity!"

"On the Rock of Ages founded,
What can shake my sure repose?"

She then told them the Lord had assured her she was firmly fixed on the Rock of Ages.

One day, she thought and hoped she was going home, as these words came to her with sweet power: "This day shalt thou be with me in paradise." And what made her think still more that her time would be very short, the Lord said, "Fear not, I have redeemed thee; thou art mine." And she said she saw a heavenly convoy waiting to take her home, which entirely removed

the fear of death, which fear had held her in bondage for upwards of 50 years.

The last manifestation of God's love to her soul made her so happy that for a time she felt she had left the body. The words that gave this exceeding joy were, "Soul, come up higher, and shout, Victory! victory! victory! through the blood of the Lamb." She never sank very low in her mind after this, though not altogether as happy as she wished. She felt and used to say the Lord would not have taught her to trust in him, and leave her at last.

She was now very anxious to be gone, that she might be free from Satan and self, and praise the Lord as she ought.

For the first six weeks she suffered very little pain; but fast-increasing weakness caused great weariness after that time. Pain increased, and it was very grievous to her family and friends to see her suffering so much, especially in the nights of the last week up to half-past two on Friday morning, when she appeared to go to sleep, and continued so for 24 hours, when she very quietly breathed her last without a sigh or a groan.

T. M.

As Abraham dealt by his concubine's child, so does God by the Ishmaelites of the world. He gives them portions and sends them away; but the inheritance he reserves for his Isaacs. To them he gives all that he hath; yea, even himself. And what can we have more?—*Coles.*

O EXCELLENT hiding, which is become my perfection. My God! Thou hidest thy treasure to kindle my desire. Thou hidest thy pearl to inflame the seeker. Thou delayest to give that thou mayest teach me to importune; seemest not to hear to make me persevere.—*Anselm.*

CONSIDER not only one single act of Providence, but the whole scheme, to make a conclusion. Men do not argue from one single proposition, but draw the conclusion from several propositions knit together. It is by such a spiritual logic we are to make our conclusions from the way of Providence. As in reading the Scripture, if we take not the whole period, we may make, not only nonsense, but blasphemy, as in that of the psalmist: "Thou art not a God that hath pleasure in unrighteousness." If a man should read only, "Thou art not a God," and make a full stop there, it would be blasphemy; but reading the whole verse, it is excellent sense, and an honourable declaration of God's holiness. Such errors will be committed in reading the books of Providence, if we fix our eyes only in one place, and make a full stop where God hath not made any. We judge not of a picture by the first draught, but the last lines; not by one shadow or colour, but by the whole composure. The wisdom of God is best judged of by the view of the harmony of Providence. The single threads of Providence may seem very weak or knotty and uneven, and seem to administer just occasion of censure; but will it not as much as raise the admiration to see them all woven into a curious piece of branched work? Consider therefore God's ways of working; but fully judge nothing till the conclusion, for that is to judge before the time. Judge not, then, of Providence by the first appearance; God may so lose the glory of his work, and you the comfort.—*Charnock.*

JULY 1, 1868.

THE

GOSPEL STANDARD.

JULY, 1868.

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

ADVANCE OF POPERY.

XII. POPERY UNDER ITS PRESENT POLITICAL ASPECT.

It was our wish and intention, as we intimated at the close of our last article, to enter more fully upon the crimes of Popery, and to show from authentic documents that every age has borne witness to the truth of that striking description which is given of Rome mystical as a harlot, seated upon a beast with seven heads and ten horns, Rev. xvii. The two main features to which we should have drawn attention are: 1, the golden cup which she held in her hand, full of abominations and filthiness of her fornication; and, 2, that she was drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Shameless lust and unbridled cruelty are symbolised by these two graphic features; and page after page could we have filled with the most authentic proofs, even from her own historians and annalists, of the abandoned lusts and remorseless cruelty of her popes, cardinals, and priests, in those ages when Rome was the great dominant power of the world. The state of the monasteries and nunneries in this country was so dreadful before the Reformation that Froude, a most impartial historian, says:

“I do not know what to say on this matter, or what to leave unsaid. If I am to relate the suppression of the monasteries, I should relate also why they were suppressed. If I were to tell the truth, I should have first to warn all modest eyes to close the book and read no further.”
—*Froude's History of England*, Vol. II., p. 419.

Yet these very monasteries and nunneries are now springing up in all directions. And when we had held up to view these features, and proved their truth by the most undeniable evidence, we should have asked this simple question: “Are these the features of the chaste bride and spouse of the Lord the Lamb?” Is it possible to believe that a Church of which the ministers in every age have been so abandoned to profligacy as regards their moral conduct, and to the most remorseless cruelty toward all who denied or resisted their pretensions to be the chosen servants of the living God and the ministering priests at his altar, can

be that Church of which the Lord said it was built upon a rock, and the gates of hell should not prevail against it? But however striking or convincing our proofs might have been, and we have before us materials enough to sicken the heart in the contemplation of such scenes of wickedness, we have thought it best to waive these points, and pass on to another part of our subject. Events are moving forward at an accelerated pace, clouds are gathering around us more closely, and the threatening aspect of the political horizon seems to betoken that we may very soon have to encounter a heavier storm than this country has had to grapple with since the revolution of 1688. We have sedulously, during our long career, abstained from political matters, but politics are now so intimately connected with the main subject of these papers, viz., the Advance of Popery, that we find it no longer possible to keep off strictly political ground.

We hope, therefore, to be excused if, under these circumstances, we devote our present paper to a political view of the subject, meaning thereby no expression of opinion for or against either of the two great leading parties in the state, but such a general consideration of the whole matter as is almost forced upon us by the peculiar features of the case.

The gradual and hitherto successful advance of Popery in this country is certainly the greatest and most important question of the day, whether viewed under its political or religious aspect. These cannot well be separated, for Popery is making its advance, not only as a religious, but also as a political power; and indeed its political aspect is more formidable than its religious; for though it is advancing as a religious system, it could never regain supremacy in this country but through its political influence.

Two powerful parties are contending in Parliament, the great arena of gladiatorial skill, as it is the seat and centre of all government, for the enjoyment of place and power; and it seems as if the leaders of each would sacrifice every principle to the acquisition of that prize on which their hearts are set. It is no longer, as in times past, a mere conflict between two political parties, of which the success or the defeat of either brought with it no result affecting the very core of our civil and religious liberties. It is now whether a deadly enemy to both will not come in through the breach in the walls of our ancient constitution made by their desperate struggles for power, whether political faction will not end in universal servitude, and whether Rome will not set her foot upon the neck of our liberties sacrificed in the conflict. Ireland just now is not only, as it ever has been, the main difficulty of all Governments, but has been selected as the fulcrum of that powerful lever which is to oust the present possessors of place and power to make room for their political adversaries. Now, it is not for us to express any opinion in favour of either. As far as regards advancing their own political interest, at any cost and at any price, the leaders of the one

seem to us as little scrupulous as the leaders of the other. The only point on which we fix our eyes is the advance of Popery through the breach made by the contentions of the two great parties in the state. Again and again has it occurred in history that when two political parties have worn themselves out with mutual and unceasing strife, a third has stepped in whose aid each or both have invoked, and has snatched from both the spoils of victory. So we fear it will be now. The Romish party are thoroughly acquainted with, and intently watching, our political crisis. Rome cares little which wins the game, for it most profoundly despises and hates both. What can an Italian priest and his Romish counsellors care for England's welfare? Do they love English liberties, the freedom of speech and action which we enjoy, the liberty of the press and of conscience? Our danger is this, that a foreign priest directs from Rome the movements of a vast body of men whose sworn creed is unhesitating, unquestioning obedience to his commands. Ireland is the spot to which these machinations are now directed. The Romish party cares little for Ireland as Ireland. It is too poor a country, too small a field for their towering ambition. It is England, wealthy and powerful England, this wonderful country in the very van of civilization, whose fleets cover the sea, whose words and opinions influence the world, that they covet for their possession. But with all the subtle policy which has ever characterised the Papal court, they will use Ireland as the grand instrument of forcing their way into supremacy over England. The character of our nation is to have sudden panics, during which great energy is shown, and then a relapse into a state of the greatest indifference and apathy. We are just now under the influence of the cold fit. Apathy and indifference seem to have settled down over the whole land, and men generally seem little to care whether Popery prevail again or not. A gradual change of feeling toward it is spreading far and wide. Many think that it is quite as good a form of religion as any other, and that it is a matter of perfect indifference to society at large whether mass be celebrated in this or that cathedral, and in this or that church, or the present Protestant service still continue. Others view what we may call only its fair and bright side. They see, for instance, a great outward appearance of devotion; they observe, on one hand, sisters of mercy going about visiting the sick, or engaged in other acts of kindness or benevolence; they read, on the other, of holy nuns, some of them women of rank and family, who have devoted themselves to a life of prayer, seclusion, and mortification. They hear or read of the holy mortified lives of such men as Father Newman or Brother Ignatius, and they think that a religion of such devotedness must be one of undoubted excellence. Prepossessed in its favour, they disbelieve what they consider to be calumnious representations of Popery; and if any one bring forward undoubted proof from past history of the crimes which have been committed

or sanctioned by it, they throw the whole blame, not upon the system which fostered or tolerated such acts, but upon the times themselves, as being dark ages, when society had not been purified and refined by modern civilization. Others again, whilst they fully admit that Popery, fully carried out, is a system crushing alike to religious and civil liberty, yet seem to believe that the alteration of the times has produced a similar alteration in Popery itself. They fully hope that should Popery regain its once dominant influence in this country, it will not be attended with any dangerous consequences either to religion or to society. They are well content, therefore, to see it advance, as apprehending no danger even were it once more enthroned as the religion of the state. Others again view the whole matter as a mere piece of political machinery. Religion has no place in their thoughts, or if it have, only as an object of contempt and scorn. All we want, they say, is peace. The interests of commerce and of the general prosperity of the country outweigh every other consideration. It can signify little to anybody what this or that man's religion is; it is a matter of conscience to those who make it a personal concern; but it is of little consequence to us, and to the country generally, whether this man be a Papist, and that man a protestant, so long as he is a good man of business, upright in his dealings, and a useful and honourable member of society. It will not affect the markets, it will not lower the funds, it will not interfere with imports and exports, it will not in the least degree influence the general prosperity of this country, whether Archbishop Manning or the Archbishop of Canterbury preach before the Queen, and whether mass be said in Westminster Abbey or the Church of England service intoned. "At present," says he, "I can see but little difference between our fashionable churches and Romish chapels, and if the Ritualists keep increasing as they seem to do, it will be, after all, but an easy transition from the Anglican priest to his Romish brother."

Meanwhile, under the cover of, and aided by this general apathy and indifference, Rome is hard at work. We are divided, and the few who tremble for the ark are but a feeble and despised remnant. We have enjoyed in this country so long an immunity from Papal tyranny, and public opinion when roused has been so hostile to every attempt to enthrall us, that we have sunk into forgetfulness of what Popery really is. We have lost sight of what it was in this country previous to that glorious Revolution which baffled and put to the rout all its designs. We have lost sight of that deep, crafty, and we may well say infernal policy which for more than a hundred and fifty years was ever at work to reintroduce by fraud or force that mental, moral, and political slavery from which God had in a most marked way delivered us. It is, indeed, only those who have studied the records of history, especially as laid bare in modern publica-

tions* that really are aware of the way in which Rome, for a long period of years, conspired with Spain, with France, with Austria, and every other Catholic State to reinstate Popery in this country at any price, and at any risk. What Popery is capable of was amply demonstrated by the gunpowder plot, which, though now treated almost with contempt as a forgotten myth, was as real as well as black and foul a conspiracy as ever was recorded in the pages of history. Great complaints are now being made of the treatment to which Catholics were subjected in this country in former times, and the penal statutes passed against them are now for the most part viewed as acts of bigotry and persecution. But was there not a cause? Had not the English people seen the invincible Armada, as it was proudly called, sent from Spain, at that time the most powerful state in Europe, for the express purpose of subjugating England to the Papal yoke? Had they forgotten the fires of Smithfield? Had the cruel execution of Ridley, Latimer, Cranmer, Hooper, Bradford, and a host of godly martyrs been lost out of English minds? Could they forget the horrors of the massacre of St. Bartholomew, when the streets of Paris were as if flooded by the blood of the Protestants; when the very king of France fired upon the fugitives from the windows of the Louvre, and neither age nor rank nor sex was spared of the hated Huguenot? Had the English people forgotten that the Papal court triumphed and gloried in this massacre, and that a medal was struck in honour of it which exists to this day? Had they forgotten the massacre in Ireland of the Protestants in the reign of Charles I., when forty or fifty thousand of them lost their lives, and such horrors were committed as the pen of history refused to record? Had it not been burnt into the very heart of this country that there was in her midst a powerful party to whom the ties of patriotism, loyalty, and even natural affection were as tow before the flame if they came into collision with the claims made upon them by what they considered their religion? Our ancestors knew by bitter experience what Popery really is. They knew that it was an organised conspiracy against all that they held dear either for time or for eternity. They knew that its machinations were the contrivance of the subtlest, keenest, and most practical intellects that Europe could produce; and they knew that no consideration of morality, honour, integrity, love, friendship, or anything that binds man to man in social compact, would stand for a moment in the way of carrying out the plans devised by these subtle intellects. If needed, assassins could be readily found like Jacques Clement, the Dominican monk, who stabbed to death Henri III., and Ravallac, who drove his dagger into the heart of Henri IV.† If money were

* Froude's History is especially valuable for this.

† In 1584, a Roman Catholic, named Parry, was executed for a design to murder Queen Elizabeth. On him was found a letter from Cardinal Como, encouraging him to proceed, and informing him that it had the

needed, the treasures of Peru were ready to be freely poured forth; if soldiers were required, the veterans of Spain, at that time the most formidable body of infantry in Europe, were at the disposal of their king, under the conduct of some of the greatest generals that have ever led on troops to victory.* Thus it was against no imaginary or feeble foe that our Protestant ancestors had to contend; and they had the example of the Netherlands before their eyes to show them what the state of England would be if a Spanish army should land upon her shores. Knowing this, and feeling that she had in her bosom a band of traitors who would, without shame or scruple, open the gates to England's enemies, can we blame our fathers if they wisely and prudently bound the hands of these men behind their backs? Our ancestors were no fools. They knew what they were about; and they knew what sort of enemies they had to deal with.

But now see what has been the effect of a totally different line of policy. We do not say that it was possible, with the advance of society, to maintain those restrictive measures which had proved for so many years England's safeguard. But considering what a crafty and unprincipled foe we had to deal with, they might have been more cautiously relaxed. What then has the suspension and removal of these restrictions landed us in? Have they produced the fruit fondly hoped for from them? Have they pacified Ireland? Have they satisfied the Papal party? Are we, as was expected, become a united empire? We all know that the effect has been just the contrary. Ireland never was more dissatisfied, more restless, more intolerant and impatient of the English yoke. Every concession has only been made a ground for asking, or rather demanding more. First it was toleration, then equality, soon it will be supremacy. The oaths which were devised in the strictest terms to bind them, and were accepted by the ruling heads of the Romish Church in Ireland as such, have been one after one either so modified as to be practically worthless, or altogether rescinded; and as one step makes way for another, and is cited as a precedent, we may expect that every oath will shortly be swept away, and every office laid freely open to Papists, not excepting even the succes-

entire approbation of the Pope, who granted him plenary indulgence and remission of all his sins, according to his request.—*Hume*, chap. xli.

In the year 1593, it was discovered that Fuentes and Ibarra, who had succeeded Parma in the government of the Netherlands, had bribed the Queen's physician to poison her.

* The Earls of Angus, Errol, and Huntley, the heads of three potent families, had entered into a confederacy with the Spanish Monarch, and had stipulated to rouse all their forces; to join them to a body of Spanish troops, which Philip had promised to send into Scotland; and after re-establishing the Catholic religion in that kingdom, to march with their united power to effect the same in England.

sion to the Crown.* Bulwark after bulwark against the pretensions and encroachments of Popery has been removed, and when this last has been thrown down, our children, if not we ourselves, may see a Catholic king on the throne, surrounded by a Catholic court and crowds of followers in the wake of favour, patronage, and fashion.

Ireland is the grand question of the day, and without doubt the most puzzling, intricate, and perplexing problem which has ever come before the nation. To pacify, to quiet, to reconcile Ireland to this country is the grand object which every statesman professes to be with him chief and paramount. Now it does not suit the Papal party that Ireland should be quiet, should be pacified, should become united to England in heart as she is in empire. Much more is got by agitation, by keeping Ireland disquieted, in a state of semi-rebellion, than by letting her be in peace. More is to be got from England's fears than England's affections, and a greater harvest is to be reaped by threats and menaces than by peace and quietness. As long then as the priests can extort from England's ears, and, we may add, England's desires for peace and quietness, more than they could gain from submission, they will go on stirring up the minds of their deluded followers. And as what is called the Irish vote, that is, the support of the Irish members, is necessary for party purposes in the House of Commons, and as it is through these members that the Papal party act and carry out their policy, we may fully expect that whatever ministry may be in power, Papal interests will obtain more and more firm footing, until eventually Rome may regain full supremacy, first in Ireland, and then through Ireland in England.

Meanwhile, if we cannot by any exertions of our own, or any supplications before the throne, avert this catastrophe, let us not join hand in hand with those who are bringing it on. It may be God's will that Popery may for a time prevail in this land; but when that time comes, should we live to see it, it will be a day of heavy trial to the real saints of God. The worshippers in the outer court, very many of whom in the Establishment are even now papists in heart, will go over at once without scruple, and according to Mr. Huntington's views, who in this, as in other matters, may prove himself a true prophet,

* Sir Colman O'Loghlen, an Irish member, has already given notice of his intention to move the insertion of a clause in Committee of the Promissory Oaths Bill, to do away with the provision which requires every new Sovereign, on his accession to the throne, to make a public declaration against the doctrine of Transubstantiation, the Adoration of the Virgin and of the saints, the Sacrifice of the Mass, and other distinctive doctrines of the Romish Church, any provision in the Act of Settlement or the Bill of Rights notwithstanding. If this be carried, the next step will be to repeal that part of the Act of Settlement which excludes a Papist from possession of the crown of this realm, and thus our children may see a Papist king on the throne, and the utter overthrow of our Protestant constitution.

the large body of Arminian dissenters will follow in the wake. It is upon the inner court worshippers, the living witnesses for God and his truth, who will not sell their consciences for power or profit, but will adhere to God's word and ways at all costs and hazards that the weight of persecution will fall.

The conflict may be sharp, but it will be short. The same prophetic word which has intimated the temporary triumph of Popery has also predicted its downfall, and when it falls it will fall like Lucifer, never to rise again.

We have to apologise for the political aspect of our present article; but the advance of Popery now wears such a political shape, and is so closely and intimately connected with our subject, that we have felt it was scarcely possible to do ourselves or our readers justice unless we devoted one paper at least to that express purpose.

THE POOR.

BY THE LATE JOHN RUSK.

(Concluded from p. 169.)

“The person of the poor.”—Lev. xix. 15.

I PASS on to the next thing proposed, namely, a *good conscience*. “Ah!” say you, “that’s what everybody in a profession is talking about.” I do not doubt it, and when God is pleased to lay his rod on heavily, and convince a man that he has nothing but an evil conscience, they will add not a little to the calamity. This I know from bitter experience, for when God was showing me my calamitous state there was an old man, a Pharisee, who watched over me for evil, from month’s end to month’s end. I used to dread the sight of him. He was for ever finding fault. I used to strive all I could to shun every occasion, but never could master him; and though he himself frequented public-houses every night in union with the world, yet he could not see this beam, but had such a clear sight into the mote in my eye. He had been in a profession and a member of a church about twenty years; but I am fully persuaded not the church of God. This man used to say, “Where is your conscience?” Every word I spake he would turn it against me, whether it was or not. Poor man! I believe in my soul he was nothing but a presumptuous hypocrite. I might say much about him which may be seen in some other writings; but when God was pleased to apply the atonement to my conscience, and give me a love to his blessed self, then I could say experimentally with David, “By this I know thou favourest me, because my enemies have not triumphed over me.”

Now in order to show a good conscience, there must be the following things: 1, It may be said to be good when what God says about it in his word exactly agrees with my feelings; as, for instance, God has declared that “every imagination of man’s

heart is evil, only evil, and that continually." Again: "The heart (heart and conscience are synonymous terms) is deceitful above all things, and desperately wicked." Again: "We are altogether as an unclean thing," &c. "Conceived in sin and shapen in iniquity," says David. Now though this discovers me, or finds me out, yet I was so before, but never felt it. Now I am good in this sense, I am a partaker of God's Spirit. This shows me I am bad. The blessed Spirit applies the law to me, and Paul says it is just and good. The word of God is sharper than a two-edged sword, but it is the good word of God; and therefore it says the word of God must be sown in an honest and good heart; but this is not the enjoyment. I will, however, point out a few things which, when we experience, then we may be said to enjoy conscience, and not before; and though the Pharisee pretends to it by dead works, yet he never shall have the approbation of God.

The first I shall mention is the renewing influences of the Holy Ghost. Renewing implies we had something, but, having lost it, we are renewed to it again. Now, in our original state, we had the image of God. Hence the Almighty says, "Let us make man in our own image, after our own likeness," &c. But not to dwell here, we will come to the experimental part, and the first thing God the Spirit does, after he has showed us our polluted state, is to wash it all away, and then to anoint us, or renew us. "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and anointed thee with oil." This is the work of God, and this work is carried on in the hearts of all believers; for we often stand in need of this anointing. Hence the Psalmist says, "My horn shalt thou exalt like the horn of a unicorn. I shall be anointed with fresh oil." This is going on all the year round. The filthiness of our nature is discovered; and when we are brought to submit to God's sovereign will, then we are renewed—more love, more knowledge, more confidence, more peace, more joy, more discoveries of his mercy; for it is of "his mercy he saves us, by the washing of regeneration and the renewing of the Holy Ghost." You may see this in many of the children of God. You may see it in Micah. He begins very mournfully: "Woe is me." Yet he has a desire left: "My soul desireth the first ripe fruit," that was his first love. He goes on and passes his judgment upon professors, and tells us the most upright was sharper than a thorn-hedge. "Ah!" say you, "he was very narrow." This set his enemy at him; but he says, "Rejoice not against me. When I fall I shall arise," &c. You see he could so far foretell future events. But before he finishes the chapter, this renewing takes place: "Who is a God like unto our God, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage?" &c. And then adds, "He delighteth in mercy." And, as I said, it is of his mercy he saves us. Job likewise says, "O that it was with me as in days and months that are past." But

this renewing came again when he had been a little exercised; and therefore he says, "Now my eye seeth thee; therefore I abhor myself and repent in dust and ashes." This is the enjoyment of conscience. Again, God's approbation will attend a good conscience. Always aim at the testimony of God. I have watched this in myself. I have walked with God in peace and equity. I have found zeal, life, power, &c., and with these things I have gone thinking they would approve of me among them that I thought to be sure were far beyond me; but, alas! I have been robbed and come away in irons. God knows what they are. I must leave that; but I assure you these things have made me love singularity; and as the archbishop says, "I would sooner be shut up in a room by myself than with never so many Christians;" and though I am no enemy to the communion of saints, but dearly love to be in company with the tried ones of the family, yet when I consider how few there are of this sort, and how seldom two Christians shall be able to speak of the power of God at the same time, the many tokens for good, the many answers to prayer, the supporting power, the many promises I have had applied, as I said before, of the two, I prefer to be alone. Thus I have been knocked down by them, and likewise, as Paul says, by false brethren. The world has had a blow at me; but I have always found when the most of this there has been the most of God's approbation. And so it was with Paul, as you read in the Acts. How often the Angel of the Covenant, which was Jesus Christ, appeared to him: "Fear not, Paul, no man shall set on thee to hurt thee;" and Paul could say before them all, "I have lived in all good conscience to this day."

Again. The blood of Christ must be applied by the Holy Ghost before we can enjoy a good conscience. Before this, be ever so exact, ever so watchful, try to avoid what company you may, or be ever so diligent, yet it will bring nothing but bad news to you. I have heard people say, "I do not know the meaning. I am condemned as much for my good deeds as for my bad ones;" but they never need to wonder at that, for by the deeds of the law no flesh living shall be justified. "But," say you, "I have heard people talk of a well-spent life and how much they have done for God." Yes; and you ask them what God has done for them, and they will tell you he never gave them a kid to make merry with their friends. No; such people are conscious God has done nothing in their hearts, and so want to bring him in debtor to them. But, blessed be God, when the atonement is applied, then with Paul we can say he hath sprinkled our hearts from an evil conscience.

Again. The Spirit's witness is necessary; and though you may say you have had this, yet if it is not followed up, you will find your accusers are not dead. At first this puzzled me not a little. I have found the blessed witness of God's most holy Spirit, I may say hundreds of times; but I used to wonder, when

in a dark frame, when I have been relating it to a friend, or contending with a hypocrite, I have been as condemned as if I had been telling lies; and something used to say, "There, that is wrong; you are wrong there; you only say as Mr. Huntington says;" and sometimes I have been forced to recall it all in my own mind and beg the Almighty's pardon. But when the witness has come, I could rejoice in the whole and not repent for a word I said. It is not enough that we have had the witness, but he must be enjoyed, or, as Hart says,

"If thou, Celestial Dove,
Thine influence withdraw,
What easy victims soon we fall
To conscience, wrath, and law."

Again. The fear of the Lord; as God says, "I will put my fear in their hearts that they may not depart from me;" "The fear of the Lord is to depart from evil!" This you may see in Joseph, in Nehemiah, and in Job, a perfect and upright man, one that feared God and eschewed evil. And this we should never leave out of our prayers: "Lord, thou hast promised to put thy fear," &c. It is always most felt when the conscience is most tender. Hence the complaint: "Why hast thou hardened our hearts from thy fear?" And if any snare or trap is laid in our way, it generally starts up. He that feareth God shall come forth of them all. It is peculiar to a son, not a servant: "My son, be thou in the fear of the Lord all the day long." God promises to give himself to such. He will give a reward to his servants the prophets and to all that fear his name, small and great. What is the reward? Why, "Abraham, I am thy shield and thy exceeding great reward."

Thus, I have showed you from Scripture a poor person, and have enlarged upon it by showing the benefits arising from being a happy partaker of the Holy Ghost, and the man's poverty by the reverse to that. I have proved from Scripture the poverty such have till they enjoy the benefits. Then I showed the reasons of his poverty, and then, that all he wants is in Christ. I have pointed out the enjoyment of all that is in Christ, and showed them that they have enjoyed it in this world.

Now the next thing is to take this poor person to the bar of God, and see whether he will stand the test, and then show some of his riches; for, as I said at first, he is to the end amazingly rich.

Now what does the Scripture say keeps every unregenerate man out of heaven? I answer, six things: 1, *Unrighteousness*: "The unrighteous shall not enter the kingdom of God;" "Open ye the gates, that the righteous nation which keepeth the truth may enter in." 2, *Holiness*: "Without holiness no man shall see the Lord;" but God chastens the poor for their profit, that they may be partakers of his holiness. 3, *Lying*. Nothing is to enter that maketh a lie, but they that keep the truth enter in. 4, *Uncleanmess*. No unclean person is to enter: "And such were some

of you; but ye are washed," &c. 5, *Unbelief*. The unbelieving are not to enter, but he that believes shall be saved. 6, *Hatred*. They that hate Zion shall be desolate; but God hath circumcised our hearts to love him, that we may live.

Now for some of his riches in eternal glory. The first I shall notice is the *food* he has: "They shall hunger no more;" "The Lamb shall feed them in the midst of the throne." It may be asked, "What is their food?" I answer, his presence. While upon earth, every now and then they had it; but a deal of fasting; as the Scripture says, "The time will come when the Bridegroom shall be taken away from them, and then shall they fast in those days." Here they go in and out and find pasture; but there they shall go no more out. There is not a grace they had while on earth that was always full. No. But now they have all fulness. Had they joy here? There they have in his presence fulness of joy. Yea, they "return with everlasting joy upon their heads." Had they the love of God shed abroad in their hearts here? There they shall be filled with all the fulness of God; and John says, "God is Love."

Not only his presence, joy, and love, but life. It is called "everlasting life." Well, the Lamb shall lead them to fountains of living waters. Sometimes here they could hardly tell whether or not they had life; and when they prayed to be quickened, it was generally answered by a continual warfare; but now all war is ended. Farewell to every enemy. No temptation, no broken law, no devil nor his fiery darts, no inbred corruptions, no expecting to fall one day by the hand of Saul, no assaults from the world. No, no. There the wicked cease from troubling, and there the weary are at rest. They had a taste of rest here, by faith; but there they rest in the bed of God's eternal love, and walk in their uprightness, which is their love playing back again to him. Peace, also, they had a taste of here; but it was very often disturbed. Not so there, for they shall enter into peace; and it is my opinion, that every trial, difficulty, opposition, temptation, affliction in body or family, losses, crosses, disappointments, besetting sins, &c. &c., everything, shall be unravelled; as the scripture says, "Truth shall be settled in heaven;" all controversy shall be settled here. We shall see as we are seen, and know as we are known, and be for ever in the enjoyment of him we have longed so much for.

Again, we shall see God face to face; I mean Father, Son, and Holy Ghost. As Christ says, "In that day I will show you plainly of the Father;" and, "Blessed are the pure in heart, for they shall see God." We shall likewise see all the patriarchs, prophets, apostles, saints, &c., that the Bible speaks of; and many of our dear departed friends, who with us have groaned under a daily cross, the burden of sin, and the hiding of God's face, &c.

Here will be likewise a completion of all promises. A great many cannot be fulfilled till we come here. It will be the delight

of our souls to see the many intricate paths we have passed over, and how the promise was timed in this world; but more so when we are in the enjoyment of every promise and are dwelling in the richness of the Promiser to all eternity. Then while on earth it was said, "You shall hunger no more, neither thirst any more, neither shall the sun (of persecution) light on them," now it will be said, "Well, I am now in the enjoyment of that happiness God promised me, where are all my doubts and fears? They are all gone; and here I am basking in eternal glory." There will be no intermission here, but one continual enjoyment. O, it is but a faint description we can give of it.

Another thing that we shall in a particular manner get rid of is hypocrites; in that day there shall be no more the Canaanite in the house of the Lord for ever. They in this world plague us a good deal; but there we shall be all one family. O, blessed sleep that will bring us to the enjoyment of this, when we shall enter into the joy of our Lord.

Another thing is our employ. It will not be prayer. No, no. We shall have done with prayer. That was confined to the church militant on earth; but now praise (or singing); and what will be the song? "Unto him that loved us, and washed us from our sins in his blood." We used to try to begin on earth; but having so much to cope with, hindered us greatly; but now we shall break out in raptures, "Salvation and honour, glory and power and might be unto him." Salvation in the fullest sense, body and soul.

Glory also. While on earth, he said, "The Lord shall be unto thee an everlasting light, and thy God thy glory," &c.; but now the promise is fulfilled. And thus we shall ascribe that glory to him. While on earth, I proved his power in keeping me in so many eminent dangers, and amongst so many enemies; but now I can triumph in his power. He said, I remember, "All power is given to me in heaven and on earth." Now I know it, now I enjoy it.

But again. Let me take notice of a few things this world calls riches; and then set the other against them.

1. A *king* is thought much of; and we are not behind here, for he has made us kings and priests unto God. Death puts a stop to the reign of an earthly king, but we shall reign for ever and ever. A king wears a crown, and, says Paul, "He has laid up for me a crown of righteousness," &c. When on earth, we used to have this crown of righteousness, and enjoyed it at times; but now there is no interruption. No, we shall wear this crown to all eternity, and cast it at his feet. There is also the crown of life (Rev. ii. 10); the crown is glory (1 Peter v. 2); and the crown of the wise (Prov. xiv. 24), which is their riches. The Lord himself is to be our crown (Isa. xxviii. 5). O, what condescension! And what is still more, he is pleased to wear us as a crown (Isa. lxii. 3): "Thou shalt also be a crown of glory in the hand of the Lord," &c.

2. Another thing that is thought much of in this world, and by the world, is to be a *prince*. Now, we have that title also, as is beautifully set forth in 1 Sam. ii. 8.

3. People boast much of a temporal *throne*, and we shall boast of a spiritual one to all eternity. As the Saviour says in the Revelation: "Him that overcome will I grant to sit with me on my throne, even as I have overcome and set down with my Father on his throne."

4. They boast of *honour*. Our honour consists in the complete victory we shall have over devils, in judging and condemning them.

5. They boast much of their *inheritance*, and so can we; for we are heirs of God, and joint heirs with Jesus Christ. We are fellow heirs of the grace of life. Death will put an end to their inheritance; but we have an inheritance incorruptible, undefiled, and that fadeth not away. We inherit thrones of glory, the kingdom of God. What we have in this world lies in our confidence; for God hath chosen the poor of this world, rich in faith, &c.; but we shall not want faith in eternal glory; for the end of faith is the salvation of the soul. Faith will be turned to sight, and then we shall come to substance: "I will cause them that love me to inherit substance, and I will fill their treasures;" which is what we never had on earth, for we always found a vacancy. The fullest accomplishment of every promise is another part of our inheritance. Our faith has been a long while living on the promises, and longing for the accomplishment of them; but at last, when faith and patience have been well tried, then, says Paul, we inherit the promises. Now, let the inheritance of the wicked be what it may, this text upsets it all: "The curse of the Lord is in the house of the wicked." And though they may boast of their riches, and how God has blessed them in providence, yet what does the Almighty say by the prophet Malachi? "I have cursed your blessings, because you lay not your sins to heart."

6. Another thing they boast much about is *pleasure* or happiness; but let it be observed, their pleasure arises from insensibility, and the Almighty tells them to go on with joy: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth," &c.; "But know thou that for all these things God will bring thee into judgment." This pleasure, falsely so called, is always attended with rejecting God and hatred to him. Hence the Scripture says, "They are lovers of pleasure more than lovers of God." But let us leave them and come to something substantial. I must confess it is undertaking a great thing to speak of the pleasures of heaven. Nevertheless, we will abide by Scripture, and then we shall be safe. True pleasure consists in the great delight Christ Jesus and all his elect people will have together to all eternity; as in Ps. xvi.: "At thy right hand are pleasures for evermore." Now, this must mean his people; for he says in Prov. viii., "His delight was

with the sons of men." But you may say, "Why at the right hand of God?" I answer, he sets the goats on the left, but the sheep on the right. Pleasure consists in the full enjoyment of that river John speaks of in the Revelation and Ezekiel in his vision of the holy waters. It is true we are not altogether strangers to it here. The streams have often made our hearts glad; but now there is no scarcity. Hear what the Scripture says: "Thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life."

7. Another thing they boast much of is their *pedigree*. Now, naturally, we cannot boast here, for it is in general the poor of this world God has chosen. Still we can boast in another sense more than they. There is one great thing we may boast of. We are, says John, "sons of God." O what language! This comes to us by predestination before the world began. In time the Lord enables us to realise it by sending his blessed Spirit into our hearts, crying, "Abba, Father!" This liberty we shall enjoy to all eternity.

Having taken the poor to the bar, and found he can stand the test, and then pointed out largely the riches, let us finish the whole by a few remarks.

1. As worldly prosperity is a snare, and to be sensibly dependent upon God is a never-failing stock, may this be our prayer: "Lord, let me not have a stock in hand; but give me a strong faith in thee, both as a God of providence and a God of grace, to draw out of a Saviour's fulness whatever I stand in need of; thou having told me to take no thought for to-morrow, and that thou wilt supply all my need." Agar went this way to work: "Give me neither poverty nor riches," &c.

2. As there is nothing worth living for in this world short of an experimental acquaintance with Jesus, "Lord, enable me to set light by it, to delight myself in thee. Enable me to live above the world. Keep me singular, and make me prevalent with thee in prayer."

3. As it is not long we have to be here, may God enable us to take up our cross. We shall find something of this every day; and to help us on, may we be enabled to aim at this one thing, namely, to have Jesus uppermost in our affections. This is the way to keep clear of many reproofs and rebukes, as you may see in the Revelation. Notwithstanding all the Church's usefulness and sufferings, yet, "I have somewhat against thee" (mark that, against thee!), "because thou hast left" (not lost) "thy first love." It was this made the Hebrews take joyfully the spoiling of their goods.

4. Remembering the afflictions we have had and the furnace of God's appointment having exercised us sharply, may we be enabled continually to pray, that everything of an idol that we may feel may be purged away continually from us as fast as Satan sets them up; and in this way we shall make straight paths for our feet, &c.

5. May we be enabled to set a great store by them that have the image of Jesus; I mean such as are in the path of tribulation. I do not mean every professor, but such as groan under the plague of their hearts, and know or are seeking after the forgiveness of their sins. You know Christ's command is, "Love one another."

6. Let us remember one thing, that is, never to expect a smooth path. We are never so lively towards God as when we are sharply tried. It is a time of trouble that will cause us to pray; as is said of Christ, "Being in agony, he prayed the more earnestly." It is when we want help we get it from the sanctuary. These things make us hate our own life, and that proves we are real disciples. Hezekiah says, "By these things men live, and in all these things is the life of my spirit."

7. We gain greatly in spiritual things by trials. If we go on easily for a while, we drink into the spirit of the world, such as jesting, covetousness, indifference in prayer, and dislike to reading and to the company of lively Christians; but when, without cause, we are hated by the world and professors, and God mars all our schemes, this makes us seek treasure in heaven above.

8. Finally, may we ever be enabled to keep clear of the half-hearted. It is true they will condemn us for not loving the brethren; but remember, how wroth God was with Jehoshaphat for his love to Ahab. He says, "Shouldst thou help the ungodly and love them that hate the Lord?" As Huntington says, "Where we are not sure whether they belong to God or not, let us pray to God for us not to hate them, but still keep clear of them."

Thus I have got through what I proposed, namely, the rise, progress, and end of the spiritually-poor person, and given my advice (and may God help me take it myself) to all quickened souls.

May God give his blessing to the feeble attempts of one so unworthy to write and make it useful in some measure to his family. This is the earnest prayer of one that can say sincerely he is a lover of all them that love Jesus Christ in sincerity and truth.

I began these Meditations May 9th, 1804,
and finished them Aug. 13th, 1804.

JOHN RUSK.

BELIEVERS are acquainted with the sweetness of Christ's words otherwise than any in the world are. Christ is another thing to them, and his word is so also, than to all the world beside. It is a good sign when Christ's lips are so lovely.—*James Durham*. (1688.)

THE spiritually-minded come unto the ordinances of divine worship with the design, desire, and expectation of being directed and excited by them to the exercise of divine faith and love; and their design is not useless and inactive, but they diligently endeavour to be found in the exercise of them, not suffering their minds to be diverted from the pursuit of their designs; and when they find it otherwise, they can have no rest in their souls.—*Dr. Owen*.

AN OLD YEAR HYMN.

"I stood upon the sand of the sea."

JOHN, with divinely opened eyes,
Saw things that should hereafter be ;
Behold the ten-horned beast arise,
Which bore the names of blasphemy.
He saw its wondrous rule and reign,
Until it sank to hell again ;
Before him pass'd, in fell array,
The judgments of the last great day.

The years now wane, and on the sand
Of time—eternal ocean's shore ;
We, in these latter ages, stand
Where mortals never stood before ;
Behind us lie the actions done
By them since first their course begun.
Before us all is hidden night,
Except to Revelation's sight.

While many a curious theory sails
Aloft, on Speculation's wings,
The boasted light of reason fails
To shed one ray on heavenly things.
Bewail an age that would deny
The power of Christianity ;
Bewail an age that would entomb
The truth in superstition's gloom.

The ancient heresies appear,
Revived again, in modern guise ;
And one blasphemous form is here,
Like John beheld from earth arise ;
Now to deceive, and soon to brand
Both rich and poor in their right hand,
And on their forehead burn a name,
The mark of blasphemy and shame.

Around a solemn silence reigns ;
We gaze with wondering awe, and say,
O teach us, Lord, what yet remains
In these our times, in this our day ;
And if the coming night be dark,
And storms assail thy holy ark,
Amid the dangers may we see
Our safety, Lord, is all of thee."

Our comfort is in Christ alone,
His crown and covenant are sure ;
His mercies to the Church were shown
In ages past, and still endure.
With many a gracious token blest,
Sweet foretastes of eternal rest,
We work and watch, and wait and pray,
Until the shadows flee away.

DRINK WATERS OUT OF THINE OWN CISTERN.

My dear Friend,—I received your kind present, for which I thank you, and pray the Lord to return you a hundredfold. He has said a cup of water shall not lose its reward; and I have no doubt he means what he says.

You say in yours you want to hear my voice once again, and I shall be as glad for you to hear it as ever you will. There are others quite as anxious as you are; but we must wait the Lord's time, and that will be the best. I sincerely hope the Lord will bless the means, and that the sea air and bathing will do me good.

You say you have been thinking much about the 14th, 15th, 16th, and 17th verses of Prov. v., and wish to know my thoughts upon them, especially on the 14th verse. Were I to attempt fully to enter into them, it would take five or six letters; therefore I can only give you a few hints. I have no doubt the 14th verse has a reference to public worship; and if I must be honest and tell you the truth respecting myself, I have not been almost, but altogether in nearly all evil, which has made me say with Hart:

"Can ever God dwell here?"

I have no doubt Solomon has a reference to the hidden evils of the heart; and only to think such should be the case in the house of God; and it really has been with me, has made me hate myself and think I was worse than anybody; but I can say with Paul in Rom. vii. 15, I do not after the inner man allow it, but hate it, and myself for being the subject of such evil; but never expect to be finally delivered till death.

With respect to the other three verses, I have no doubt literally they have a reference to the honourable estate of matrimony; and those pleasures and comforts which arise from that estate Solomon compares to water from his *own* cistern, and *own* well. You will find, by carefully reading the chapter, that Solomon is giving his son some excellent advice; but the spiritual sense of the words appears to me to set forth that spiritual union that exists between Christ and his church. The Lord is compared to a well, too, in the word; and the word *thine* appears to set forth the covenant relationship that exists between Christ and his people. The cistern may set forth the heart of the Christian, which is filled from the wells of salvation,—the Trinity in Unity; for each divine Person is a fathomless well. The love of God and the influence of the Spirit are compared to water. As Christ told the woman, "The water that I should have given thee should be in thee a well of water, springing up into everlasting life." There is nothing else can really satisfy the living soul. He wants it from his *own* cistern and his *own* well. He wants to be assured of that relationship that exists between Christ and his people. He wants his cistern filled. He knows religion is a personal thing, and so another's experience will not

do for him. It must be *his own* personal knowledge of Christ that will give him satisfaction; and it is when a little of this blessed water flows into his heart that he is enabled to drink thereof to his own comfort and consolation. This truly is the water of life; for it gives life to his faith, hope, love, obedience, fear, his soul, and the ways of God.

Again. The words have a reference to the minister of the gospel; that which he preaches is to be his own and not another's. John says, "That which we have *seen with our eyes*, which we have looked upon, and our hands have *handled* of the word of life, declare we unto you," &c. A minister is to have his message from God and God will bless it; and I am sure it will drop as the rain and distil as the dew, and will have the same effect spiritually as the former have literally.

My paper is full, and I cannot say more. The Lord bless you and fill your cistern, for his name's sake.

Walkern, June —, 1859.

J. MARTIN.

A WORD FOR THE PRAYER-MEETING.

Friend G.,—Having this week been thinking over days past, and calling to remembrance the Lord's goodness to me for so many years, I felt a desire springing up in my soul to praise him from whom all blessings flow. Have we not cause indeed to praise him, and raise our Ebenezer? for hitherto hath he helped us in meeting together, to offer up prayer unto him who is both a God hearing and a God answering prayer. And can we not truly say with others, that it has been good to be there? Several have declared to me, such as I believe are sincere, seeking souls, that they have had refreshing seasons at the prayer-meetings. Well, my dear friend and brother, the Lord knoweth our hearts, and the motives that brought us to think of the same; and he has said, "Them that honour me I will honour, and they that wait upon the Lord shall renew their strength."

Thus far he has brought us, trusting in his name. Let us, then, take courage, and follow on, ever remembering that in our weakness we shall prove that Christ is strong; and though a host of foes should encamp against us, let us ever keep in mind that our Captain is stronger than all who can oppose us.

May the good Spirit help us to pray for his blessing, to rest upon us as a church, and likewise on our dear pastor, that he may have many seals to his ministry, and that such, and such only, may be added to us whom the Lord will have to be saved.

I have been reading a little book lent us, "The Death of Western Eve, who was bitten by a Mad Dog." Did you ever see it? It is a sweet work, only a penny. I intend, if spared, to go to London to get a few to circulate among the Lord's people.

My wife unites with me in Christian love to you and your dear partner.

Yours, I trust, in the best of Bonds.

Carshalton, Dec. 15th, 1857.

J. J.

A LETTER BY THE LATE MR. WILLIAM BROWN.

My dear Friend,—Your truly kind present quite overwhelmed me, for I feel myself to be so unworthy of the love it manifested. What am I that you should care to think about me? May the Lord abundantly bless you with his felt presence and communion with him at the mercy seat! We love him because he first loved us, and we love each other because we are led and taught by the same blessed Spirit. What a sweet word is love! It is strong as death, and many waters cannot quench it. How often does the devil try! (Rev. xii. 15.) But greater is he that is for us than all that can rise up against us. My path is a very trying one; but I have much to say of the Lord's goodness to me. That word has often stopped my mouth from murmuring: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Truly I can say so; my soul deserves the lowest hell, and instead of this, the Lord has given me a place better than of sons and daughters, written my worthless name, I hope and trust, in the Lamb's book of life. The precious blood, the finished work of the Son of God as the poor insolvent's Surety is my only hope and desire. I am still enabled at times to blow the gospel trumpet on the walls of Zion. Last month I preached three Lord's days at West Street, but I am not able to go from home; this is why I do not send my engagements to the "Standard." It is painful for me to refuse my friends at a distance, and if they saw my name down, they might conclude I could supply for them as formerly. The Lord giveth no account of his proceedings; but he has himself told us—O that we could always believe it—that the covenant is ordered in all things. Not a single thing, the most important or the most minute, but is ordered by infinite wisdom.

"Wisdom and mercy guide my way,
Shall I resist them both?
A poor blind creature of a day,
And crushed before the moth."

I send you a few lines which I wrote lately on the dear woman who washed the feet of the Lord with her tears. Bless the Lord, I know the hallowed spot. Whatever takes place during the year we have entered upon all will be well if we abide here. I do not believe in those who profess to know the times and seasons. All power is in the Lord's hand, and all the saints are there too. We should much like to see you, if the Lord will.

May the blessing of the Lord rest upon you, and may you be privileged to walk in the light of his countenance.

My dear wife joins me in kind love to you and Mrs. C., your dear mother, and Mr. and Mrs. S.

Your affectionate Friend in the Lord Jesus,

WILLIAM BROWN.

GRACE SHALL OVERCOME.

My dear Friends,—May the peace of God which passeth all understanding keep your hearts and minds through Jesus Christ.

Distance and want of money prevent me from visiting you so often in person as I could wish, therefore I must visit you by letter; and it would be most pleasing to me to find that the blessings of life and peace were communicated to you, both by my personal and epistolary visits. The fountain of life and peace is the eternal purpose of a covenant God. David says, "With thee is the fountain of life." Christ crucified and the Holy Spirit, as fulfilling their covenant engagements, are the two main streams that flow from the everlasting spring. God sent his Son into this world that we might live through him, says John. Jesus obtained the enjoyment of that life for us, by his obedience and death. The Spirit quickens us, who were dead in trespasses and sins, and abides with us for ever, to preserve our souls in life, and to keep our feet from falling.

The revelation of the good will of God in Christ, of the finished work of the Saviour, and of the gracious operations of the Holy Spirit, which revelation is made by the gospel in its declarations, invitations, promises, and encouragements, is the channel in which the water of life runs. Hence it is called "the word of life," in opposition to the law, which is the ministration of death and condemnation. Therefore living children go to the river which makes glad the city of God, viz., Zion, where that river flows. Those who have a name to live, and yet are dead, still encompass the old mount, and seek righteousness, as it were, by the works of the law, and are so blinded that they deny doing so. Upon Mount Zion God commanded the blessing, even life for evermore. So sang the sweet Psalmist of Israel. But Zion is God's chosen, redeemed people. The bond-children deny this. God's election they hate and oppose. The whole world, and not a peculiar people, are redeemed according to their account. Therefore Mount Zion is in no estimation with them. But, blessed be God, we love it, and adore that divine sovereignty that made it his own. "I will say unto Zion, It is my people." Let who will deny, oppose, rage at, or ridicule her walls, towers, and bulwarks, her foundation, inhabitants, and their privileges, they are made too secure by covenant wisdom, love, faithfulness, and power, ever to be overcome.

"Infidels may rage or laugh; God's elect can never fail."

"Then you may live as you list, and do as you please," say they. No, we cannot. We cannot do what we would, because of sin; and we cannot sin as we would because of grace. The spirit lusteth against the flesh, as well as the flesh lusteth against the spirit.

"But Jesus hath his promise pass'd
That grace shall overcome at last."

Blessed be God for all his mercies.—Yours affectionately,
Sunderland, Feb. 7, 1829. S. TURNER.

MEDITATIONS ON DIFFERENT PORTIONS OF THE WORD OF GOD.

MEDITATIONS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

Love and mercy, as dwelling in the bosom of God to poor sinners, and especially as manifested in the gift of his dear Son, were the two leading and prominent features of our last month's exposition of the chapter now before us, and we remarked, at the close of our paper, that "the point on which the apostle chiefly dwells, as a proof and mark of the riches of God's mercy and the greatness of his love, is the quickening of those who were dead in trespasses and sins." At this point, therefore, resuming the thread of our exposition, we shall commence the present article. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.*)" Eph. ii. 4, 5.

It will, perhaps, be observed that, according to our version, there is a little apparent ambiguity as to the connection of the words, "Even when we were dead in sins," and that they may be taken either in connection with the preceding clause, "wherewith he loved us," or with the following clause, "hath quickened us." If taken in the former connection, we should read, removing the comma after "us," "But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins." If we adopt the latter connection we should read it, "Even when we were dead in sins hath quickened us together with Christ." Each would be equally true in doctrine, each would almost equally set forth the love and mercy of God, but one seems almost to bring before us his love more brightly and conspicuously than the other. Our translation has made the point rather ambiguous, by putting the stops as they stand in our version; and as in the original MSS. stops are never used at all, there may seem to be the same ambiguity in the Greek as in the English. And yet as that language is much more clear and precise than our own, though it would not be bad or ungrammatical Greek to adopt the first interpretation, yet after giving the point some consideration and examination, we are inclined to think that it is more consistent with the original to connect the clause, "Even when we were dead in sins," with the words which follow, rather than with those which precede. Still, as the point is ambiguous, we shall drop a few remarks upon that connection which we have spoken of as fairly admissible, and which certainly is a grand gospel truth.

The doctrine, then, laid down by the apostle, according to this view of the subject, is that God loved his people even when they were dead in sins. Now when we consider what is involved in being dead in sins, when we take a view of who and what God is, and who and what men dead in sin are, it may well make us

pause and ask ourselves the question, "Does God, can God love his people, when they are dead in sins?" To this, consistently with his truth, there can be but one answer. If once you hold with the doctrine of election, if once you believe that God loved and chose his people in Christ before the foundation of the world, if once you believe that with God there is no variableness neither shadow of turning, you must necessarily believe that no circumstances which occur in time can alter or affect what was done in eternity. Having been loved in Christ, having been blessed in him with all spiritual blessings, and made accepted in the Beloved, however they may have lost the image of God in which they were originally created, however low they may have sunk in the Adam fall, however they may have become dead in sins and personally defiled by actual transgression, the original and eternal love of God towards them could not be impaired or diminished, much less utterly cease. He loved them therefore when they were dead in sins. Though there was everything in them to make them hateful and loathsome in his pure and holy eyes, though he hates their sins with perfect hatred, though no heart can conceive or tongue of men or angels express the infinite disparity which there is between a God so holy and sinners so vile, yet if we once admit that the love of God to his people depends on their obedience to his word, and that it comes and goes according to their spiritual life and death, their holiness and unholiness, we at once overthrow the whole plan of salvation, and destroy the very foundation of electing love. But you say, "It is inconceivable that God can love sinners in all their sins, dead in them, without repentance, faith, and love, or one spark of goodness or holiness." It is indeed inconceivable, and that makes it so deep and high a mystery. Yet what would be the consequences of any other view? Ask yourself, for instance, Why did God quicken your soul when dead in sins? You will say, perhaps, "His unspeakable mercy moved him. He saw my ruined state; he knew that I could not quicken my own soul, and he therefore bade me live, because he would not let me sink into eternal death." True, most true. The mercy and compassion of God to poor sinners is a blessed truth, and is beautifully set forth by the apostle in the words, "But God, who is rich in mercy." But we have already shown that in the bosom of God love and mercy blend together, and that love is the moving cause of mercy. He does not love because he pities, but he pities because he loves. Was not this shown in the parable of the prodigal son? Did not the father pity his truant child because he loved him? He was his son; this drew forth his love. He was hungry and in rags; this drew forth his pity. There might be others as hungry, naked, ragged, and destitute; but they were not as sons, the objects of the father's love. As this point, however, is so obvious, we shall not further dwell upon it; though we might ask a caviller, how he would understand Paul's declaration, when, speaking of the love of Christ,

he says, "Who loved me and gave himself for me." If Christ gave himself for Paul, it was because he loved him. Now who, where, and what was Paul when Christ gave himself for him on the cross? Was he alive unto God, or was he dead in sin? Did Christ, then, love Paul when he was holding the clothes of the witnesses who stoned Stephen, and was thus consenting to his death as a righteous act? Did he love Paul when he was breathing out threatenings and slaughter against the disciples of the Lord? If not, will you fix the exact time when Christ began to love him? And if you put it at any period after the crucifixion, you will contradict the words, "Who loved me and gave himself for me." However inconceivable, then, by our mind, however surpassing every thought of our heart, we must still, if we would hold the truth with a firm hand, abide by this, that God loved his people even when they were dead in sins, and that that is one reason why his love is so great.

But now let us look at the other connection of which we have spoken, and let us read the passage thus, "Even when we were dead in sins hath quickened us together with Christ." This leads us to see the cause of that quickening into spiritual life which is granted to every member of the mystical body of Christ. Of the eternal union subsisting between the Head and the members we have before spoken, and we have also connected the resurrection of Christ with the resurrection of his members; and yet a few further thoughts upon this point may not be unprofitable or unacceptable.

In the resurrection, then, of Christ from the dead, we may view the virtual and efficient resurrection of all his members. If we may use, without disparagement, such a figure by way of illustration, is there not some similarity in this point between nature and grace? Is it not our head which is the first to awake each morning out of sleep? Whilst our head slumbers, every member of the body slumbers with it. But the head awakes, and awakes first. In and with this awaking each sleeping member awakes also—after the head, but in union with it; and as each member is aroused into the renewed vitality of a freshly awakened life, it rises through its connection with the arising head. Of course, the figure is but an illustration, and a faint and feeble, if not wholly imperfect representation of a spiritual truth from a natural comparison. But taking the truth itself, as it stands in all the strength of its beautiful simplicity, without the aid or hindrance of any natural illustration, see what a gracious and glorious light it casts over the quickening of each mystical member of the body of Christ; and to make the matter more plain and clear to your own mind fix your attention upon some individual who, though still dead in sins, is yet, according to the supposition, a member of Christ's mystical body. Now observe how, in this particular instance, the light and life of the Spirit from above are to visit and quicken his dead soul. Fix, then, your faith firmly on this point. Though now dead in sin,

though now walking according to the course of this world, though now by nature a child of wrath even as others, yet there has been that done for him in Christ which is a sure pledge of that which shall be done in him by Christ. He was quickened together with Christ. Being, then, already a partaker of so unspeakable a blessing, when the grace of God visits and quickens his soul into divine life, it is but the passing over into his heart of that life wherewith he was virtually quickened when Christ rose from the dead.

If this be difficult to understand or to believe, look at it from another point of view. Do you believe in the resurrection of the dead? Do you believe that when Christ comes there will be a resurrection of the body? Now what is the virtual cause and pledge of that resurrection of the body? Is it not the resurrection of the body of Christ? As this is the grand argument of 1 Cor. xv. we need not trace it out. We see then that the resurrection of the body is intimately connected with the resurrection of Christ from the dead. Now why should there not be a similar connection in what we may call the resurrection of the soul? For as the dead body will rise hereafter in the literal resurrection, so the dead soul rises now in its spiritual resurrection. Observe also what a pledge is thus given to the work of grace upon every vessel of mercy—upon every member of the mystical body of Christ. A dead soul is as powerless to quicken itself as a dead body to raise itself. Whence then come both regeneration and resurrection but from a risen Christ? In his resurrection there was the grace which quickens as in his resurrection there is the power that will raise.

We lament to see so little of what is called conversion work going on. It pains our mind to look around and see how few there are who bear marks of being called by sovereign grace. But are there more or are there fewer to be called by grace than are members of Christ's mystical body? Can that number be added to, can that number be taken from? If the soul of man is as thoroughly and actually dead as the Scriptures declare, what short of divine power can quicken it into spiritual life? Means of grace should be employed and that without ceasing, prayer and supplication made, and the blessing of God be earnestly sought for and asked. But when all this has been done we still want the quickening breath. Bone may come to bone, and sinews and flesh come up upon them, and the skin cover them above; but there will be no breath in them till the Spirit of God breathes upon them that they may live. Thus though on the one hand it may seem discouraging to all our efforts that, do what we can, do what we may, we cannot make the gospel effectual to the quickening of those that hear, yet on the other hand it is equally encouraging to believe that in the resurrection of Christ there was a pledge given as well as a virtual quickening of those members of his body who are still dead in sins. A servant of God looks around his congregation, and

knowing from personal and painful experience what death in sin means, and seeing how he is surrounded on every side by such, hope seems almost to die out of his heart that any word spoken by him can so touch men's hearts, or so reach men's consciences as to make their souls alive unto God. But let him look again, and instead of looking around let him look up, and fix his believing eyes upon the risen Son of God whose servant he is, whose gospel he preaches, in whose name he stands. Will not this draw down into his soul a sweet encouragement that as the mystical members of the body of Christ were virtually quickened in and with him when he rose from the dead, there is every hope and reason to believe that he will now fulfil that pledge, and make the word of his grace life and spirit to those souls by actual regeneration who have been already mystically and virtually quickened in and together with him at his resurrection?

Now it would almost seem as if some such thoughts passed through the mind of the apostle as he thus connected the quickening of those who were dead in sins first with the rich mercy and the great love of God, and secondly with the resurrection of Christ. He therefore throws in, by way of parenthesis, the words, "By grace ye are saved." At first sight there seems to be no special reason for their abrupt introduction and the interruption which they cause in the sentence. But when we view them as gushing out of the apostle's heart in his holy admiration of the wondrous truth which we have endeavoured to unfold, then we see a beauty in them. Our readers may also perhaps observe with us the change of person from "we" and "us" to "ye." It is we who were dead in sins, it is we who were quickened together with Christ—you and I, I Paul, a Pharisee of the Pharisees, and you Ephesians, abandoned to every filthy lust and vile idolatry. But perhaps this is too great a mystery for you to receive. You can scarcely believe that you were quickened together with Christ; but do you not know that by grace ye are saved? Is not salvation, the whole of salvation—salvation first and last, entirely of grace? Then if it be only by grace that ye are saved, why should you hesitate to believe that when you were dead in sins you were quickened together with Christ? Were salvation of works, you would have been quickened by virtue of your obedience; but salvation being not of works but grace, to have been quickened together with Christ is but a branch of that full and glorious salvation which in grace begins, which by grace is carried on, and which by grace will be fully accomplished.

One grand and blessed distinction between works and grace is this, that there is a limit to one, but no limit to the other. When a man has done his best, done his all, even assuming that his obedience is, as far as it goes, perfect, it has a limit; it can only rise to a certain height, the faculties of the creature; and its reward is limited by its extent. If you pay a workman for his work, you pay him according to the character, the amount, and the goodness of the work done. When he has that, he has

all that he can demand or expect. You may give him more than his wages, but all the surplus is a gift, not pay. All work, therefore, and all reward of work, must be limited. But grace knows no limit. Whatever the love of God can embrace, whatever his wisdom can contrive, whatever his power can perform, are the only limits which can be assigned to his grace, or, taking the word in its true and primary meaning, his favour. To make this point a little more clear as well as a little more simple, contrast the love with which a husband regards and shows to his wife with the wages which he pays to a servant. There is a limit both to a servant's work and to a servant's wages; but there is no limit to love, and therefore no limit to the gifts and fruits of love but the power of the bestower. How much more blessed then is it to be under grace, to have a place in God's heart, a share in his favour and love, than be upon the footing of a servant, doing work and expecting wages. Ahasuerus was willing to give to Queen Esther half of his kingdom; but the highest reward granted to the man whom the king delighted to honour, was but to be arrayed in his apparel, ride his horse, and wear his crown for an hour in a passing pageant.

Now apply this to the point immediately before us. The apostle is speaking of God's great love in quickening us together with Christ, when we were dead in sins. This was a special act of grace, which, therefore, made the apostle throw in that parenthetical clause, "By grace ye are saved." But he goes on to show how this grace was still further manifested: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. ii. 6.) The quickening of the natural body of Christ in the tomb was the first step toward his resurrection; for the entrance of life into his dead body must have been the first act in the raising up of that body from the temporary sleep of death. At that moment, as we have pointed out, the whole mystical body of Christ was virtually quickened. But in order that the blessed Lord might come out of the tomb in all the power and glory of his resurrection he had to be raised up as well as quickened. Now his mystical body, as it was quickened together with him when life entered into his dead body, was raised together with him when he came out of the tomb. God is said therefore to "have raised us up together with him." We thus see that there is a distinction between being quickened together with Christ and being raised up together with him. To be raised up together with Christ is a fuller, more complete, more definite, and more glorious act than to be quickened together with him. Is not this true in the experience of God's people? To be quickened into divine life, to be convinced of sin, to have the fear of God planted deeply in the soul, is the commencement of a work of grace. But this is not a deliverance, not a being raised up out of darkness, bondage, doubt, guilt and fear. This is not a knowledge of Christ and of the power of his resurrection; this is not a full coming out of the dark and silent tomb

into the glorious light and warmth of day. There is, therefore, a difference between being quickened and being raised; between an interest in that grace and power which give life, and an interest in that grace and power which give liberty. But here is the great blessedness of a mystical union with the Lord Jesus Christ that, as by virtue of interest in him there is a partaking of the benefit and power of his having been quickened, so there is a partaking in the benefit and power of his having been raised up. God does not quicken a soul into divine life to let it remain in the dark tomb of doubt, fear, guilt, and bondage. In raising up Christ there was not only a pledge of the spiritual, but a virtual resurrection of the members of his body. Liberty then, the liberty of the gospel, deliverance from all doubt and fear, the manifestation of pardon and peace, the shedding abroad of the love of God in the heart, are blessings as much assured to the members of Christ's mystical body as their first quickening into spiritual life. They have no more power to bring liberty into their own minds or to speak peace to their own consciences than they had to quicken themselves when they were dead in sins. But both are equally assured them in Christ their covenant Head.

But the apostle goes on still further to show the blessings and benefits of union with Christ: "And made us sit together in heavenly places in Christ Jesus." The ascension of our blessed Lord followed upon his resurrection from the dead. He rose from the dead not to tarry here below, though he graciously continued upon earth for forty days after his resurrection, but that he might go up on high and take his seat at the right hand of the Father. Now, as the members of his mystical body were ever, and must ever continue to be, in union with him, they ascended together with him, and this made the apostle say, "Hath made us sit together (that is, with him) in heavenly places."

Christ is gone before as their Head and Representative to prepare a place for them, that he may come again and receive them unto himself, that where he is they may be also.

But as we have shown experimentally what it is to be "quickened together with Christ and to be raised up together with him," let us now show what it is, in sweet and living experience, to "sit together in heavenly places in him." This is the sitting together with him in affection as the apostle speaks: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. iii. 1, 2.) When as risen with Christ we seek those things which are above, when we set our affections on them, when our heart and conversation are in heaven, then are we made to sit together in heavenly places in him. Here is the only true rest, pleasure, and happiness of the soul, when it can live above all the carking cares, sorrows, and afflictions of this miserable world, and in

anticipation of an eternity of happiness, live, speak, and act as if already through Christ in possession of it.

At this point, however, we must pause for the present, leaving to our readers, if so blessed and favoured, their own meditations upon this wondrous mystery of eternal love, which we trust may coincide with our own when further opened in our next No.

REVIEW.

Songs in the Wilderness. By the late William Brown, Minister of the Gospel, &c.—London: J. Gadsby, Bouverie Street.

How continually it happens that good men and approved ministers of God's word pass away and leave no memorial behind them beyond that affectionate remembrance which still remains in the hearts of those by whom they were personally known, or to whom their ministry was owned and blessed. It is pleasing, then, when we can possess some memorial of them of a more fixed and permanent character than those reminiscences which grow weaker and weaker every day.

We are glad, therefore, to welcome this little memorial of so worthy and excellent a man, and of so acceptable a minister to those who knew and loved the truth as our dear and esteemed friend, the late Mr. Brown. In this little book we have a two-fold memorial of him, each in its way singularly expressive; for we have in it not only a photograph of his face and person, strikingly like him, as the frontispiece, but we have a photograph also as clear and as striking of his mind. Thus there meets us, at the opening of this little nicely gotten-up book, the representation of his outward man, strongly recalling to our remembrance his manly, intelligent, and yet subdued features, and in his poems as clear and vivid representation of the features of his inward man.

Besides the clear and sweet line of experience which runs in a very marked manner through these "Songs in the Wilderness," there is more of a poetic vein in them than we often find in the compositions of good men, who would almost seem to think that such minor considerations as poetical language and correct rhymes need scarcely to be attended to in comparison with clear statements of doctrinal truth, and a bringing forward of living, sound, and gracious experience. Were, indeed, the choice to lie between poetry and experience, between what Mr. Hart calls "tinkling sound" and "rich savoury meat," we could not for a moment hesitate which to prefer. But why should we not have both, or at least why should real poetry be thought by some out of place in the setting forth of God's truth? In ancient days, when the Holy Ghost inspired godly men to sound forth God's praise, he did not disdain to clothe the divine thoughts in a poetic dress. Indeed, so striking is the poetry of the Old Testament that worldly critics to whom the theme is distasteful, have been compelled in every age to acknowledge the beauty of

the form. Nay, even in later days, when such inspiration has ceased as moved the men of God whose compositions are recorded in the inspired word, we yet often find gracious thoughts and feelings, to use Milton's expression, "wedded to immortal verse." It is worthy also of observation, that almost all our most approved hymn-writers, and almost all whose compositions have found a permanent place in the books and hearts of those who know and love the truth, possessed considerable poetical gifts. There is a charm in true poetry quite independent of mere poetical language, though, of course, that has considerable effect. Thus sublimity of thought, aptness of comparison, beauty of figure, vividness of illustration, are all distinct from the mere poetical form of rhyme or metre, and of a much higher character, for they remain when these are lost. We have a striking illustration of this in the Scriptures, those parts of them we mean which are strictly poetical. None of them have the forms of our modern poetry, such as rhyme and metre, but how full they are of all the highest and truest characteristics of true poetry. Take, for instance, the song of Moses at the Red Sea. What poetic fire animates it! with what strength and vividness of expression, what striking contrasts, and what surprising force and beauty are the thoughts and ideas expressed! Observe the following verse: "And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea." (Exod. xv. 8.) We seem to see the waters gathering together at the blast of God's nostrils; we seem to behold the floods standing upright as a heap, and the depths congealing themselves in the heart of the sea. But the enemy appears in sight; we see the chariots and the horsemen, and we hear their language, anticipating a speedy and thorough triumph: "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." (Exod. xv. 9.) "I will pursue, I will overtake, I will divide the spoil." What a determination! "My lust shall be satisfied upon them." I will take full vengeance, and bathe my sword in their blood. We seem to see them pressing on and drawing their swords, as they rushed through the heaped up floods and the congealed depths. Now observe the contrast: "Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters." (Exod. xv. 10.) How we seem to hear the roaring of the wind and see the sea loosening itself on each side! See how it covers them; see how they sink as lead in the mighty waters. Then hear the loud burst of holy triumph: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Is not this true poetry, the best and highest form of it? Will our readers kindly excuse this digression into which we have been drawn by our desire to show that the highest Scripture truth may be clothed with the greatest poetic beauty,

and that the soul of poetry may exist where we have not the body?

It is in vain, of course, to compare human compositions with the inspired word of God; but let none think that true poetry is out of place in a hymn book. One hymn alone of Cowper's would be sufficient to prove the co-existence of true poetry and living experience. We mean the hymn beginning,

"God moves in a mysterious way."

But we have sadly wandered from good Mr. Brown's "Songs in the Wilderness," and yet not altogether without purpose, as wishing to convey thereby our opinion that even in poetic features these "Songs" are superior to many similar productions. The flowing rhythm of the metre, the correctness of the rhymes, and what is termed the unity of composition, that is, to speak more simply, keeping close to the subject, have struck us as peculiar features of Mr. Brown's poetry, and they are three points which all critics consider necessary to constitute poetic excellence. He often takes a passage of Scripture as his theme, and twines round it not only a poetic garland, but makes it the vehicle of setting forth his own experience in a sweet and simple way. This, indeed, is the chief value of the little work, and without it it would not have been a memorial of so good a man and acceptable servant of God. Poetic form is to poetry what the shape and impress is to a coin or medal. It is the gold, not the form and impress which makes a sovereign valuable. Few may understand the beauty of the impress; all understand the value of the metal. So in religious poetry, the children of God cannot always recognise a true poet, but they can always recognise a true Christian, and they would sooner have a sweet savoury hymn in rugged verse than the highest poetic beauty and the life and power of truth absent. Our feeling is with them. Though we are glad to find the union of both; yet, if we can have but one, give us the power in preference to the form. :

But as the best illustration of our thoughts and views upon the chief features of this little book, we will present our readers with the following extract, in which a somewhat unusual and difficult metre is handled with remarkable ease, skill, and success:

ALL IS VANITY.

"Vanity of vanities; all is vanity."

Vanity and trouble,
Such is carnal mirth;
Bursting like a bubble,
Almost at its birth;

An airy nothing—prized by children of the earth.

Wisdom counts it madness
Thus to play the fool;
Calls to grief and sadness,
In the Saviour's school;

A sense of sin and guilt,—its first essential rule.

Contrite hearts and broken,
 Tremblers at the word,
 What the Lord has spoken
 Have ye never heard?
 The proud shall be abased, the humble be preferr'd.
 Infinitely better
 All forlorn to dwell,
 Like a captive debtor,
 Brooding in his cell,
 Than, with the thoughtless crowd, go dancing down to hell.
 Said I not of laughter,
 With the gay and glad,
 Heedless of hereafter,
 Surely it is mad?
 My soul, be thou content, if with the righteous sad.
 Blest are Zion's mourners,
 Favourites of the King,
 Gather'd from all corners,
 Incense sweet they bring;
 And oft their choicest notes in saddest hours they sing.
 When the heart is broken,
 And the spirit bow'd,
 Sweet is Noah's token—
 Peace it speaks aloud;
 While yet the big drops fall, God's bow is in the cloud.
 One there is acquainted
 With the mourner's lot;
 Else their soul had fainted,
 Desolate, forgot;
 He shows his hands and side, and bids them sorrow not.
 Marvel not, ye tempted,
 Harassed by the foe;
 None may be exempted,
 Zion's records show;
 Hell's fiery darts are hurl'd at every saint below.
 Trials are appointed,
 Losses, crosses, cares;
 These the Lord's Anointed
 With his people shares;
 In all the griefs they feel, a part the Saviour bears.
 View your warfare ended,
 With your Captain one;
 One with Christ ascended,
 Seated on his throne;
 O'er sin, and death, and hell, the victory he has won.
 Earth is all disorder,
 Empty, waste, and void;
 But in Canaan's border
 Peace shall be enjoy'd;
 The curse, sin's bitter fruit, eternally destroy'd.

AUGUST 1, 1868.

THE

GOSPEL STANDARD.

AUGUST, 1868.

MATT. v. 6; 2 TIM. i. 9; ROM. ix. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

NOTES OF A SERMON BY MR. SMART.

“ And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God.”—ZECH. xiii. 9.

THE Lord has here promised, and he will perform and make it good, that he will bring the third part through the fire. The profane world and the professing world, so living and so dying, will find what an awful thing it is to die in their sins, and to be cast into that lake of fire where their worm dieth not, and the fire,—the wrath of God due to sins,—shall never be quenched; but the third part, his sons and daughters, loved and chosen from all eternity in Christ his Son, separated for his own use and purpose, these he has promised and evidences more or less to their souls, that they will be brought through the fire.

Now the word implies that they must come through the fire. It also implies that he *will*,—his absolute promise is to his own,—that he *will* bring them *through* the fire. There is no possibility of evading it; and we must be brought through it to know the mercy, grace, and compassion of God to the vilest of men. By nature what a deal of self-sufficiency and self-righteousness cleaves to us sinners; and how necessary it is to pass under the law, to be taught savingly out of the law, that we might be brought experimentally into the bond of the everlasting covenant.

Mr. Smart here, in speaking of a Pharisee in his own supposed goodness, feeling nothing of the righteousness of God's law against sin, said, Nor can that soul need Christ, nor can he seek him, nor can he receive or glorify Christ, the Friend of Sinners. There is no coming together till the poor soul is brought to know something of him, and to know what the apostle meant when he felt under the law that it worked all manner of concupiscence. Nor could Saul, the boasting Pharisee, and Christ meet together till the law entered. “ Where sin abounded, grace did much more abound.” The law was given by Moses, but grace and truth came by Jesus Christ. Though all God's people do not go to the same depth, or experience the same law-work, nor are all brought

to know as much of the law as Paul was, they must all be killed by it to all hope of mercy by the deeds of the law, and be brought to God by the Spirit's teaching to seek salvation alone by and through the work, blood, and righteousness of the Lord Jesus Christ. Many of God's dear people have been much cast down because they have not had as deep a law-work as other people. If God has put a desire in thy soul, he will fulfil that promise, "They shall call upon me, and I will hear them." Never despise that teaching that leads thee in any measure to feel thyself a poor guilty sinner in the sight of God. Never despise that teaching that leads thee to know the exceeding sinfulness of sin, the distance there is between thee and God, that nothing can heal thee but his atoning blood; that brings thee to seek mercy through that blood, and to see and feel that thou hast been building thy hope of mercy on the sand. I know that makes thee to see out of obscurity, and thy eyes are in some measure turned to a refuge in Christ, longing for salvation by him. I say, never despise this teaching of the Holy Ghost in thy soul. Thou mayest go on in a deluded state, destitute of penitence, and perish in the final overthrow.

"And I will bring the third part through the fire." There is a needs be that this fire should burn up the rubbish of creature righteousness, to make way for the imputed righteousness of the Son of God. There is a needs be that we should be killed by the law; that we should have the sentence of death in ourselves; that we should not trust in ourselves, but in God which raiseth the dead, and all this to pave a way for the manifestation of mercy in a sinner's soul. Those that are the best advocates of sovereign grace are those who have had this teaching in their souls, and been brought with Paul to say, "By the grace of God I am what I am." While souls are ignorant of it, you see what a vast deal of rubbish sinners are huddled up in; and until they are brought to know, more or less, something of God in a broken law, how ignorant they are of their own nakedness, guilt, and shame. Let me tell thee, poor sinner, if God had not loved thee, he never would have taken the veil from thy understanding, never would have brought thee from Egyptian darkness; never would have given thee a concern for eternity; never would have led thee to seek mercy through the Lamb's atoning blood; and if God had not loved thee, he never would have quickened thee. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." I say, sinner, the point lies here; are you brought more and more to feel your nakedness, guilt, and shame, more and more to see the impossibility of obtaining salvation by the works of the law, more and more to know that

"None but Jesus
Can do helpless sinners good?"

Does sin grieve thee? The rottenness and corruption of thy heart, are they thy plagues? There is only one that can heal thee, and that is Christ. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

"I will bring the third part through the fire," and O, what a mercy, what a mercy, poor sinner, that we are not only to be brought into it, but to be brought *through* it! And is it not better to come into this fire in this time state than to go to hell when we die? What a mercy to receive the light of life, to be convinced of our poverty and need, and to know the language couched under it in the latter part of the text, "I will say, Thou art my people, and they shall say, The Lord is my God." Never did the gospel of his grace shine upon a seeking soul, bringing peace, pardon, and salvation, but what that soul could feelingly utter, "Thou art mine," and God says in effect, "Thou art mine." O what a mercy of mercies ever to be brought to know anything of the gospel of the grace of God; to know him whose name is grace and truth, to know him who is acceptable to his brethren, to know him as a refuge for every poor outcast wretch! What can he say but that God is his God, when God speaks manifestly to his soul, "Thou art mine?"

"I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Now the text speaks of the footsteps of the flock. You may here ask yourselves whether you are of the few, whether God speaks in the dispensations of his providence out of love to you, O poor child of God. I live to prove the truth of this, I live to prove that every trial works for good, and though this furnace work is bitter work, it is profitable work. There is not a fire too many; it is all designed by infinite wisdom, and is all under the controlling power of our God. All our trials, as well as all our mercies, are under the wise management and control of the Lord our God.

"I will refine them as silver is refined; I will try them as gold is tried." When gold or silver is dug out of the earth, it is dirty, and seems of use for no purpose; therefore, how necessary it is that it should be put into a furnace to make it shine. Now, if it were nothing but silver and gold, without any dross adhering to it, there would be no need for this refining; but it is the dross that makes this fuss in the conscience. If you and I had no old man, and no carnal mind that is enmity against God, we should never get into a furnace. No sooner does the Lord put us into a furnace, to purify us, than enmity rises up; and so it will be, poor sinner, till he giveth thee "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." When true penitence is wrought in the soul, deliverance is nigh at hand. He will "give beauty for ashes." Till then, you see it is evident the fire has not had its effect, the separation has not taken place. And so it is with you and me when we are put into the fire. How we begin to rebel! We think it

would have been better if we could have escaped it altogether, but, you see, the Lord is wiser than we. While this furnace and purifying is going on, what distressing work it is. No one knows but those that have felt it. God knows, in his own time and way, how to bring about this purifying, and it is in his delivering love and grace that we can thank him, love him, and adore him, and come out of the furnace, and say, "The Lord hath done all things well."

Now, some of the best lessons that we have learned have been in the hottest fires. "Now, no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." I say the heaviest trials have been brought, there to know more of the Lord Jesus Christ, and to know what poor, vile sinners we are. When we are brought out of this furnace as gold seven times purified, how we have brought unto him an offering in righteousness; how we have wondered at our own baseness towards God! O sinner, God will teach thee these things, for he is more wise than we; I have proved it again and again. Though I stand and talk to you, yet when the Lord has brought me into a fresh trial, I have thought I could tell the Lord I could have done without it. We must come out of them to know what God is to us. * * * *

Have we not expected some cloud or other, and that black cloud has been proved to bring the greatest mercies of a covenant God?

"Ye fearing saints, fresh courage take,
The clouds ye so much dread
Are big with mercies, and shall break
With blessings on your head."

Bunyan says, "Dark clouds bring water when the light brings none."

For the most part, God's people in this world are poor people. What does worldly prosperity do? A man's riches are the very backbone of his pride. Perhaps nothing makes a man proud and self-conceited sooner than wealth, and this brings more dross and calls for more furnace. It is our work to collect this pride and this rubbish, and God, by his wisdom, for our sin and folly, sees fit to put us into another furnace. Our heavenly Father does not want to be continually putting us into the fire, but we are so independent. When things have gone on prosperously, have they led thee more to humility? Is the Bible more precious? Whatever feeds the flesh starves the soul. Whatever feeds our flesh feeds our corruptions. The God of peace brings his children into some fiery trials to make them more earnestly to seek his face in temporal things. I have felt as if God took pleasure in tormenting me. It is bitter work, but it is profitable. These trials cause us to spread our case before God, and sometimes with groanings which cannot be uttered. They also make way for the deliverance of our God. We want the very things that feed the

flesh and starve the soul. These things, you see, bring us to our God to anchor there; to see his kind interposition on our behalf. I say trials work well. They purge us from dross and glittering tin.

“I will refine them as silver is refined, I will try them as gold is tried.” In temporal prosperity how the soul is lifted up; no appetite for the Bible; and as for a throne of grace, there is not the will, but there is the form to pacify the conscience, and that is all. “I will refine them as silver is refined, I will try them as gold is tried.” Well, now, who are the most savoury, the most humble-minded, the most lowly among the children of the living God? Why, those who know most of the fire and furnace, the purifying and purging. He says, “I am the vine, ye are the branches, and my Father is the husbandman. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit.” You see, we want to escape the furnace, the purging work, the purifying work, and what should we bring forth? Not fruit unto God, but fruit for the flesh. I have known what it is to feel that all trials must and will work together for good to them that love God, and to say with David, “My help cometh from the Lord that made heaven and earth.” I say, it is one thing to read of this help, and another thing to feel we need this help to sustain us, to deliver us, to stand by us, and to bring us through the furnace as gold seven times purified. The deeper the trials, the deeper the soul sinks, the more will that soul be made to supplicate before God. O how many times, sinner, have I asked God to give me the spirit of prayer, and answers to prayer, but, alas, alas!

“It has been in such a way,
As almost drove me to despair.”

I do not know that ever before I have been brought to plead with God in this manner, as I have been of late. “O Lord, I have stood for thee, do in thy mercy stand for me. If I sink, I will sink trusting in thee.” O sinner, though these things are bitter, they are profitable. He will never neglect his seeking people; and what will *they* do? Why, offer him an offering in righteousness.

“I will try them as gold is tried.” I will tell you another thing we learn in this purifying work. We see by God’s light our own weakness, our own shortcomings, and when we see light in God’s light, how the poor soul sinks into nothing. The very heart heaves out in supplication, “Make me fruitful in every good way and work.” How profitable it is to be purified as gold, and yet, left to ourselves, there is such a nature in God’s own people to evade the heart-trouble. Let me escape it, let me go round it. “No; *through* it. I brought thee into it, and I will bring thee through it, and to thank me for a Saviour, even Christ the Lord.” “I will try them as gold is tried,” and, sinner, it is of no use, if God love thee, to attempt to get out of this path as long as you are in this world. When we can divest ourselves of evil and sin,

then God will cause this furnace work to cease working in us. It is as natural for us to be stuffed full of pride and conceit as it is to breathe. It is "through much tribulation we are to enter the kingdom." While there is sin there is sorrow. There must be some fiery path, some fiery furnace, or hot persecution, to bring us through and to make us see what a God of grace, mercy, and compassion, God is to us. What a mercy it is that we come out of the furnace gold. Peter says "that the trial of your faith, though it be much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory, at the appearing of Jesus Christ." Now go and ask the worldling and the dead professor what they reap in their trials. Do they come forth as gold purified, as vessels meet to make an offering in righteousness? O! It must be the hidden man of the heart to bless, praise, and adore God, that we ever come out on the right side. It is when he delivers our soul, and brings us through this furnace, that we say, "The Lord does all things well," and with Job, "When he hath tried me, I shall come forth as gold." When God turned Job's captivity, then he could acknowledge that "the Lord is very pitiful, and of tender mercy." Every vessel of mercy brought out of the furnace by the grace, love, and mercy of God will ever come out gold, to thank, bless, and honour him; whilst every professor may have gone in a lump of dross, and come out a lump of dross. Yet, I say, left to ourselves, we collect dross. It is as natural to us as it is to breathe. If left to ourselves for a few moments, we collect sin enough, pride enough, and dross enough to call for another furnace, as Bunyan says:

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

Now look at the children of Israel in the wilderness, what marked deliverances God wrought for them, and how they sang his praises. They were such marked deliverances and such praises, one would have thought they would never have rebelled against God again. So it is with you and me, sinner. It is very well for me to talk at this rate to you. I am as naturally prone to collect dung, dross, and tin as any poor mortal on the face of God's earth; and if there be so much rubbish, you see, the furnaces must stand pretty thick. "He that spareth the rod, hateth his son, but he that loveth him, chastiseth him betimes." "And I will try them as gold is tried." I say it is a mercy to come out gold.

Now how did you come out of your trials? If you are a living child of the living God, you came out gold to praise him, to glorify him, more or less. O sinner! If you never lose any dross or tin in the trial, and say with David, "Thou hast considered my trouble, thou hast known my soul in adversities;" if you never come out on the right side, to see his wisdom, love, and grace, if you never come out gold to praise him, what is your

religion worth? He will bring his children out at the right side, to adore his goodness, to ascribe it all to his praise. Yet left to ourselves for a little season, we are as proud as ever, and then we must come into another furnace. We must not go round it, but through it.

“Gold in the furnace tried,
Ne'er loses ought but dross;
So is the Christian purified,
And better'd by the cross.

Affliction makes us see
What else would 'escape our sight;
How very foul and dim are we,
And God how pure and bright!”

O what a mercy it is, what a mercy to come out on the right side, and to come out on God's side, to thank, praise, and honour him.

“They shall call on my name, and I will hear them.” Now, as I have before observed, poor sinner, when is it we have called upon his name? When his chastening is upon us. “Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.” It is out of our fear we call upon God. David says, “I will cry unto God that performeth all things for me.” O sinner, without these furnaces, when should you and I call upon God? You see the prayers of God's people are not like those that are gabbled over at church, but they are indited by the outpouring of the Holy Ghost. O sinner, the best prayers are those when words are never uttered. I say these are they that come up with acceptance before the living God. When a child is terrified, and in danger and distress, how naturally it turns to the parent for succour and help; but when it is playing among the flowers, and nothing to annoy and nothing to frighten it, it is easy for the father and mother to look at it; but let danger threaten, it does not want merely the father's eye to look on, but a father's arm to pick it up. Thus it is God has stood by me. How I have pleaded with him: “Give me cause once more to adore thee, and now stand by me in my trouble and distress.” Now, the mother does not take notice of every cry, but when the child gets some bad fall, it calls out with a more earnest cry, and the mother does not stand to wash her hands, but she rushes after it, just as she is. As for professors, one half of their prayers never get through the ceiling. “The kingdom of heaven suffereth violence, and the violent take it by force;” and the soul falls before him, “If I perish, I must perish at thy feet.” “And shall not God avenge his own elect which cry day and night unto him? Yea, he will avenge them, and that speedily.” He brings them out of the horrible pit and miry clay, and puts a new song in their mouth, even praise to our God. Crying to the Lord seems to imply more than saying prayers. He cries to God for help and succour; and this peculiar cry God hears and answers. Why does the mother rush to the child? There is

something the matter. It is not her neighbour's child, it is *her* child. Her heart yearns to hear its cry. And will God neglect his praying children? Impossible! "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee."

"They shall call on my name, I will hear them." Why? My heart is towards them, my love is fixed upon them. I will rejoice over them to do them good, with my whole heart and with my whole soul. "They shall call on my name, and I will hear them. I will say, It is my people, and they shall say, The Lord is my God." O what a blessed finish this, "I will say." You see it is not a neighbour's child, it is *my* child. O the love of our heavenly Father! O the love, mercy, pity, and compassion of our covenant God towards his sons and daughters. His very soul is toward them to do them good. "I will say, It is my people, and they shall say, The Lord is my God." Whom is he going to tell that they are his people? It is not merely to let the devil know that they are his. The devil has known that long enough, and has long lost possession of them. It is not merely to let angels know it; but it is to let his own sons and daughters know it. I will speak home to their heart, "My child," and I will whisper, "Thou art mine;" "I will say, It is *my* people," &c.

Has he said that to us? That is the point. Did he not say it when he revealed his Son in us at any time? Can any soul ever be possibly delivered from the law by the revelation of the grace of God, but what God spoke home to that soul with fatherly affection, and spoke to that soul, "Thou art mine?" And did he ever speak to that soul, and not embolden that soul to say, "Thou art mine?" There is the very echo in the soul. God never manifests his love to any poor sinner, but that soul will in return say, "Thou art mine."

RECOLLECTIONS OF THE LATE MRS. SINGLEHURST, OF NOTTINGHAM.

WHEN sitting with Mrs. Singlehurst, she said, "I often think I should like to put down how the Lord began his work on my soul." I took out my pencil and asked if I might write it for her. She then said, "The first impression of a serious kind that I remember, was when, at a funeral of an old gentleman who died suddenly, at the grave the people sang a hymn. One verse was:

" ' Whilst those who Christ's poor brethren love
Lift up their heads with joy,
Preserved and blest with heavenly rest,
Eternally employ.'

I had been brought up from a child to regularly attend church. I now began to wonder who this Christ was. Being very delicate, I looked into the grave, and thought how nice it would be to be laid there, to be free from a body of affliction.

"I then began to think about Christ, but had no one to teach me. At that time, I was very frightened at thunder and lightning, and used to wonder what the devil was like. One night I dreamt I was walking in a gentleman's garden, and on the walks I found gold and silver. I kept picking it up, and soon filled my pinafore. I was very pleased with my treasure; but as I walked I thought I saw the devil coming right at me. This so alarmed me that down went my gold and silver. This dream made a great impression on my mind. Indeed, very frequently when a child, I had natural convictions.

"At the age of fifteen I had a great desire to leave home and come to live in Nottingham. I heard of a lady who wanted a girl to wait upon her housekeeper. She engaged me, and at length took me as her own maid, when I had both time and opportunity for novel reading, and became very fond of such books. All this time I attended church. The clergyman would sometimes talk about Jesus, and there was something in the name which drew my attention; but still I was very fond of the world, and would play at cards and attend the theatres. I was also very fond of dancing, until once, when I was dancing, there came a tremendous thunderstorm, which so terrified me that I begged of God to preserve my life that once, and then I would never dance again; which vow I kept, but still continued card playing, &c.

"I had another dream which made a great impression on my mind; this was when I was about eighteen. I thought I was in a thick mist. At length it cleared off, and I came to a beautiful green, and on a hill I saw a large number of angels coming towards me; they had glittering swords in one hand and bunches of laurel in the other. At last one of them came and touched me on the shoulder. When I awoke I was very miserable, because I knew I was not fit for their company. I had used to wonder whether there were any good people in the world. At last I met with one old lady, who talked with me a great deal and told me about Jesus, and instructed me in the letter of truth. Once as I sat in church I lifted up my head and thought I saw a light, and in this light Jesus Christ upon the cross dying for me. I then was quite satisfied about my state, and told my friends that all was right; I had seen Jesus; but this was only like Balaam's vision—a light in my head, not my heart. This was the beginning of my religion. Then I began to read the Bible, and was sorely tried to find that Christ only came to the Jews; until this passage was applied: 'Other sheep I have.' &c. Then this word came: 'Come unto me.' I thought man had power to come, and strove hard for years to come, but could get no forwarder; and I used to think of those words: 'Those that seek me early shall find me.'

"About this time I had a serious illness. When my friends came to see me, they told me I was quite safe; but still I *felt* there was something wanting, but did not know what it was.

Soon after this I got married; then I joined a dissenting church and stood very high in a profession. One evening the minister gave out that hymn:

‘O! what a narrow, narrow path
Is that which leads to life,’

and I began to think I was not in that narrow path. A friend brought me one of Huntington’s works, ‘The Barber.’ I read a few pages, and then told them if they did not fetch it away, I would throw it out of the window, I so hated the writer. But what I read still remained on my mind, and I entreated the Lord to show me whether he or I was wrong. Then I saw I was like Balaam; I wanted to die the death of the righteous, but all my religion was only in my head. Down I sank, and was for some time dreadfully cast down; but the Lord was pleased to raise me to hope when reading Huntington’s ‘Fountain of Life.’

“Soon after this, Mr. Chamberlain came to Nottingham, and about the same time I had another remarkable dream. I thought I had a very steep hill to climb, and the path was so narrow I could only go one step at once. On one side was water, on the other a deep quagmire. At last my foot slipped and down I sank into the mire, and it covered my head. I awoke very much distressed with these words: ‘I sink in deep mire,’ &c. I was very fond of that hymn:

“‘O for a glance of heavenly day,’

and that:

“‘Deep in a cold, a joyless cell.’

“I continued for two years in great distress, with only a ray of hope at times, continually crying, ‘What must I do to be saved?’ No outward circumstances cheered me, and my poor husband used to say I certainly should lose my senses. I was taken, in the providence of God, to Sheepshead, to hear Mr. C. His morning text was: ‘I will lead the blind,’ &c. I felt, when in the chapel, that if the Lord should appear for me, it would be more than I could bear. In the afternoon I earnestly entreated the Lord to enable me to receive his word and to support me. When going to the chapel, I said to a friend, ‘I feel as though I can bear up no longer,’ I was so dreadfully depressed. Mr. C.’s text was: ‘I will comfort all her waste places.’ As he was preaching I sensibly heard these words spoken: ‘I have pardoned thee fully and freely.’ I said, ‘What me, Lord?’ ‘Yes, thee.’ I said, ‘But I’m naked!’ I then felt the robe of righteousness as sensibly thrown over me as any thing I ever put on in my life. I looked round to see if there was any way for me to escape out of the chapel, but it was so full I was obliged to remain. O how I longed to die, that I might never sin again!

“This blessed frame of mind continued for six or seven months, and at times I was so overcome with the blessing and power of

God that I scarcely knew how to go about my lawful work; but, alas! even after this blessed deliverance, I was left like Job, to curse the day of my birth. A circumstance occurred in the church which caused great unpleasantness and trouble; but the Lord forewarned me of this by a dream. I dreamed I was in a churchyard completely walled in, and I could see no way of escape. At last, I saw a little hut, and out of it came the devil, and we began to fight. I soon found he was double jointed; so, turn which way I would, his joints turned towards me. At length I overcame him and stood upon him. I then awoke, with these words: 'Ye shall tread upon the lion and adder.' I found things had been misrepresented to Mr. C., and the friends said I was pharisaical, &c., which brought me into great bondage, and for some time I feared I had committed the unpardonable sin.

"I continued in this state for three months, when I had an interview with Mr. C.; he said he had been misinformed. The trial was in a great measure removed, and I saw the fulfilment of my dream.

"Soon after this, the Lord removed my brother, who had always been an idol, and I had no hope of his salvation. I felt very rebellious that the Lord should take one and leave another, until one evening he was pleased to show me it was a great mercy that *any* were saved. I then felt I could justify him, and could bow to his sovereignty.

"I soon had another trial. My little girl came from school, and cried, 'O my head! my head!' She was taken ill of a fever, and died in 10 days. Just before this, one day I had gone into the yard to fill my kettle, when I heard a voice saying, 'I will make thee sick in smiting thee.' (Mic. vi. 13.) I looked round, but saw no one, but heard the words a second time. I was very rebellious all the time. My little girl was ill, and I could not bear the thoughts of parting with her; but when she died the Lord removed all my trouble, and I could say, 'None of these things move me,' &c.

"In six months after this, my husband was taken with brain fever, and at the same time my mother lay dead in the house, and my eldest son was considered to be in a deep decline. I was almost distracted, and I earnestly entreated the Lord to give me *himself*, and then I could part with all the rest. It pleased the Lord in a few weeks to restore my husband, though he never quite got over the attack; for years he was in a poor, low way. I always found the Lord, in the midst of all my trouble, 'a present help.' He never promised me anything but he brought it to pass; and I can set to my seal that God is true, rebellious as I was.

"After I lost my daughter, I was very much tried because I feared I had not sorrowed so much for the Saviour as I had for her. I used to hear Mr. C. speak of mourning and being in bitterness as for our firstborn. I thought I had more natural affec-

tion than spiritual; but one night I dreamt I was in a solitary place, where a man was lying on the ground, and there came another man, and said, 'I'm going to fetch the nails to nail him to the cross;' and I said, 'Oh! I can't bear it! I can't bear it!' I was in such trouble that I awoke, and these words came: 'Ye shall look upon him whom ye have pierced,' &c.; and the whole of Isa. liii. came pouring into my mind. The Lord showed me I could not bear much of this vision, it so overpowered me.

"In a few years after this, the Lord took away another little girl, of the same complaint as the last. Like Jonah, I said, 'I do well to be angry;' and for two years I was in bondage. O, the awful rebellion I felt about losing that child! I even sat on the coffin, to catch the infection. But I was made to feel it a mercy to be killed to everything but *himself*; in two senses to be killed, first to our sinful nature, and then to our natural affection; but O, what a blessed book the Bible is, that we may know that others have trod the same path!

"I had a bad illness myself, and the power of the Spirit was then present with me to heal. The word kept pouring in, so that I was weaned from every earthly tie, and longed to go; but the Lord restored me. My poor husband was quite wrapt up in me. He once thought I was gone, when I was in a swoon, and he cried, 'O, she's gone! She's gone!' It had such an effect on his mind that he never was the same man afterwards. We were too happy, and so the Lord sent abundance of trouble to overbalance it.

"In 11 weeks after this my husband died. The night before he had that shock about me, he had been reading Huntington's 'Fountain of Life,' and was very much blessed under it. I was a good deal tried about him, because his mind was so much affected. However, one day, when I was standing over his bed, I cried, 'Lord, thou art just in all thy ways. This poor creature is in thy hands. Either take him or leave him, just as thou seest fit; only, dear Lord, show me whether thou hast a favour towards him.' Then those words came powerfully, as if they had been spoken: 'Saved in the Lord with an everlasting salvation,' which quite settled me about him. I felt I could quite give him up, and afterwards I was brought to know the meaning of that word, 'No affliction for the present is joyous,' &c. The Lord told me he would be a father to the fatherless and a husband to the widow; that when I passed through the waters they should not overflow me. Many words came to encourage me, and though I often felt that all things were against me, yet the Lord kept me looking unto him.

"My next heavy trial was my youngest boy. He died when only six years old. He had always been a remarkable child, so fond of his book, and very fond of that hymn beginning:

" 'Happy are they to whom the Lord
His gracious name makes known.'

A few weeks before he died, he asked me to read to him that hymn:

“ ‘ A few more rolling suns at most;’

And one day he said, ‘ Mother, come here. How beautiful this is:

“ ‘ How wondrous are the works of God.’

I was particularly led to take this child to the Saviour, and to entreat the Lord for him; and when he was gone I felt quite resigned and *thankful* that the Lord had taken him to himself.

“ Some years after this, I had another serious illness, and was given up by the doctors. At that time I was living at Radford, and my son sent a fly for me to be taken to his house; and just before I was removed these words came: ‘ Thou shalt return to thy habitation in peace;’ which words were literally fulfilled. I was very much blessed during the affliction. I had a fulness of joy, and such a sense of the Saviour’s love in dying for me.

“ I began now to be a good deal exercised about ministers. In the course of time I went to Zion Chapel, and heard Mr. Hallett. His text was, ‘ Thy good Spirit led me.’ I was a good deal tried about it; but still there was something which abode with me, and I entreated the Lord to confirm me, if Mr. H. was right; so when he came again, I went to hear him. He then preached from, ‘ He sent his word and healed them.’ He spoke of the efficacy and power of the blood of Jesus and the power of the Spirit to apply the word, and said, ‘ How condescending it was of the Lord to look upon such unworthy worms.’ I felt the same power as I did when I heard Mr. Chamberlain. Once, when he was speaking of being in Christ, he said that everything we needed was in him; nothing but sin in us.’ Then I had faith given me to believe I was complete in him, and I went home and threw myself on my bed, and said, ‘ It is enough, Lord; it is enough.’ I was so melted at the thoughts of the Lord’s condescension in saving me. When I heard of Mr. C.’s last affliction, I went to the Lord about it, and he said, ‘ The end is come.’ (Ez. vii. 6.)”

Here ends the account. Mrs. S. asked me twice if I would destroy these papers, for she felt so ashamed of herself, and did not like the thoughts of other people knowing, as she said, what a wretch she had been. I believe the last time I saw her she alluded to them. She then said she was waiting for the Lord to take her to himself.

Nottingham.

E. ADAMS.

[The above is a very imperfect account, as the writer would himself most freely acknowledge, of a remarkable woman whom we personally knew by our visits to Nottingham. She has been called, with some truth, “ a second Sukey Harley,” from her natural roughness of make and peculiar experience of the things of God, in both which she much resembled Sukey. When we knew her she was advanced in life, but retained full possession of her mental faculties, and was lively in the things of God. Her judgment was very sound, and her conversation

spiritual, experimental, and savoury. Our last visit to her was not very long before her death. She had been knocked down by a carriage in the street, which had much shaken her, though no bones were broken. Being weak, she was not able to say much, but we spoke a little to her, and then read and prayed with her. We should have scarcely named this had we not afterwards heard that this visit was made a special blessing to her, and left, for some time, an abiding savour on her spirit. Mr. Adams knew much more of her than we did, but we are glad to add our testimony to the memory of one who was truly a mother in Israel.—Ed.]

A WORD OF EXHORTATION.

“The blessing of the Lord maketh rich, and he addeth no sorrow with it.”—PROV. x. 22.

Dear Friend,—I received your account, and cannot help pitying you in your distress, as I well know the disasters which have happened. The loss you have sustained must fret and exercise your mind; for “where the treasure is, there the heart will be also.” I would to God this was not your experience! But I fear it is, and doubtless you feel it so, too much to your grief and sorrow. The loss you have lately sustained, I mean the loss of a little perishing earth, too sensibly affects and touches you; but this ought not to be, to your shame be it spoken.

It may be said of some people, too truly, as it was of Micah. When they took away his idols, which he worshipped, says Micah, “You have taken away my gods, and what have I besides?” And the Lord (not the Sabeans, nor your customers) has taken away your property: and what have you left? Why, methinks I hear you say, nothing but distress, a peevish spirit, a rebellious will, a dejected countenance, and a heart that frets against the Lord, and does well to be angry. (Jonah iv. 9.)

O my friend, how very, very precarious and uncertain are human affairs! We do not know what a day may bring forth. And speaking after the manner of men, who would have thought of Mr. D.’s falling? But, alas! he has fallen! And this should teach us not to put any confidence in an arm of flesh, nor any trust even in princes, the most superior of all the human race, in dignity and honour. Says David, “It is better to trust in God than put confidence in man; for the most upright man is like a thorn hedge, or a broken reed of Egypt,” that if a man does but lean upon, it will bend under him, and give him a fall. Solomon says, “It is like a broken tooth, or a foot out of joint.” All things in this world are mutable and subject to change and decay. They disappoint our eager hopes and sanguine expectations. All things are subject to vanity, and every creature perishes in the using. It fades away and dies, though for a while it flourishes and blossoms like the grass or the flower of the field, yet suddenly it is cut down in a moment, and it soon, very, very soon fades, droops, and dies, and its comeliness, beauty, and verdure is soon gone; a very fit resem-

blance indeed of all worldly joys; which are like grass growing upon the housetop, that soon withers, and is so very scanty, that the mower cannot fill his hand with the little crop that this world affords of human earthly joys.

What different changes and revolutions are we subject to every moment of our lives! As for riches, they make to themselves wings, and flee away like an eagle towards heaven; *i.e.*, both out of our sight and out of our reach. Ah, my friend, never repine at the loss of these perishable things, for all that they can do is only to supply a temporary want; and instead of giving us any real relief and satisfaction, they serve only to disappoint our hopes, flatter our souls, and exercise our minds with a thousand fruitless cares and anxieties which serve only to lead us into a labyrinth of misery, lamentation, and woe in the end. Says Solomon (and we may believe him, and give him credit for what he says, as what he spoke was the result of good experience, and many deep and tedious researches), "What can riches do to the owners, save the beholding them with their eyes?" They cannot add, nor diminish, any further comfort; for, as riches increase, so in proportion the desire increases, and keeps pace with them. Therefore, there is that which desireth and hath not; *i.e.*, we want comfort and happiness, and after the greatest attainments and acquisitions. Still, after all, the eye is never satisfied with seeing, nor the ear with hearing, nor the heart with craving; for still there is an aching void and vacuum in the soul that no earthly thing can ever fill.

When we ask for riches, honours, and pleasures, we have not, because we ask amiss. Says our Lord, "Seek the kingdom of heaven and the righteousness thereof, and all other things shall be added." Solomon obeyed this divine precept, and asked for wisdom, which is Christ; or, in other words, the kingdom of heaven within us, or Christ formed in the heart. Solomon calls Christ, in the Proverbs, emphatically, Wisdom, and Paul agrees with him, and says that Christ is made unto us wisdom, righteousness, &c. &c. And our Lord says, when speaking with reference to himself, that wisdom (or Christ) is justified of her children. Again, says Solomon, Wisdom crieth in the streets. And, says Christ, at the last day of the feast, when he stood up and cried, "If any man thirst, let him come unto me." &c. And "He that is weary and heavy laden, let him come unto me, and I will give him rest; and I will in no wise cast him out."

But to return, as I have not forgotten the burden of your letter. And have you lost an immense sum of money? and has this providence swept it away in a moment, so that it is all inevitably lost? Then how much better is it to have a good hope through grace, and an interest in Christ, who gives durable riches and righteousness, which can never fade away, nor be lost. It is subject to no change; a treasure which moth nor rust cannot corrupt, nor thieves break through and steal." (Matt. vi. 20.)

Happy is that man who has an interest in Jesus. He may say, in the language of the inspired apostle, "To me is given the unsearchable riches of Christ, in whom are hid all the treasures of wisdom and knowledge;" or, with the prophet, in the triumph of an invincible faith, "Although the fig-tree shall not blossom, neither shall there be fruit in the vine, the labour of the olive shall fail, and the fields shall yield no meat; though the flocks shall be cut off from the fold, and there be no herd in the stall, yet will I rejoice in the Lord: I will joy in the God of my salvation." (Hab. iii. 17, 18.) Here the prophet could rejoice, notwithstanding he was threatened with the loss of all his worldly comforts; and all because he had God for his eternal portion and inheritance. And therefore he joys in the God of his salvation, and rests secure in the midst of threatening danger, famine, and poverty. There are a thousand things that may separate our money and property from us, but nothing can separate our eternal inheritance from us; neither life, nor death, things present (our worldly losses), nor things to come.

Remember, my friend, that the Scripture says that riches profit not in the day of death, and that the love of money is the root of all evil and misery in the world, from whence it all proceeds; it is the bane and plague of every heart. Money captivates and engrosses every man's affections, more or less, till the love of God takes possession of the soul. The love of money is a bewitching and an ensnaring thing.

Solomon was determined to see if there was any happiness to be found in the creature. He ransacked and searched all nature and creation through, in pursuit after it, to see what was the chief good for man; and God permitted him to make the fruitless search. He blessed him with vast abundance, and promised much riches, for he gave him riches, wisdom, and honour that exceeded all the kings of the earth; so that there were none before nor after him that exceeded him in riches, honour, wisdom, and fame. There were none that could vie with him in wisdom and splendour. And all this, no doubt, God permitted to show the boundless desires and cravings of the human heart; for an example to all afterwards, and a caution for us not to seek after happiness in the creature, as Solomon did. What was written afore time was written for our profit. The Lord made Solomon at last condemn it all, after a tedious and wearisome search, as nothing but vanity and vexation of spirit that the sons of men are exercised with from day to day. He calls it extreme madness and folly; and at last he sums up the whole, draws his inference, makes his conclusion, and shows wherein true, substantial happiness consists, and so concludes; giving many instructions, admonitions, counsels, cautions, and rebukes to all such as are seeking for happiness in the creature, as he did in the days of his ignorance. He tells us how to avoid the snares, griefs, and perplexities of the one, and how to obtain the blessedness of the other; I mean that true, lasting, and

substantial happiness, durable riches and righteousness, which is alone to be found in God, the source and fountain of all bliss and true felicity. See the book of Ecclesiastes, and Proverbs too, for the confirmation of this. In these two books Solomon speaks like one who had proved and tried all things, and at last had found out what was the chief good for man under the sun; for no man could hasten thereunto more than Solomon; for his heart was mad after happiness in the creature; and after he had been so much disappointed, he went about and caused his heart to despair of all his labours and acquirements he had gained under the sun.

If your loss is sanctified, like Job's, then your temporary loss will prove a spiritual and an eternal gain. And if so, you then will have no reason to complain of stripping providences and worldly losses. The Lord saw it needful to take away this, to make a little more room in thy heart, for his own residence and for spiritual things; for I fear the world engrosses too much of thy heart and affections, and, consequently, must rob God of his glory, and deprive him of his right, and also deprive thy soul of many sweet manifestations of his love. It is impossible to serve God and mammon. A divided heart is what God complains of; and this is his language: "My son, give me thine heart," even thine.

Again, stripping and bereaving providences may be a mark of thy sonship; for whom the Lord loves, he rebukes and chastens. He is very jealous of us; and this is very evident in the case of Job. And I hope that God, in love to your soul, has permitted the scourge to come upon you, in order to show you how needful and necessary it is for you to trust in him, and moderate your desires after worldly things, and use the good things of this world as though you used them not. If riches increase, set not your heart upon them. This was a very prudent caution of the apostle, which we do well to take heed unto.

Now, my friend, it is best known to God and thy soul how matters stand between him and thee, whether you have indulged an unbecoming fondness for the creature. But though man cannot be a competent judge of another's state always, yet, when he sees God's visitations towards him, as he did towards Job, we then, like his three friends, begin to suspect something is not right. But if we presume to assign the reason why, and point out the cause, perhaps we may err, as Job's three friends erred. Now the Spirit of God is the interpreter; one among a thousand who can show unto a man his way. I pray the Lord to show you the cause why he contends with you, and why you meet with such ill success. We may pray for success in our human enterprises (with submission to God) from good, lawful, and just motives, as David did: "That our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labour; that there be no breaking in, nor going out;

that there be no complaining in our streets." (Ps. cxliv. 13, 14.) All this we may pray for, if our desires and intentions are purely to be more generally useful and benevolent to God's poor indigent members here on earth. But we must not, nay, we dare not pray for prosperity, nor worldly honour, any further than it will be subservient to the cause of truth, and the advancement and spread of Christ's kingdom in the world; not to ask for blessings to consume on our lusts. Remember this motto, that it is "the blessing of the Lord that maketh rich, and he addeth no sorrow with it."

How can we expect success in our worldly calling? We may labour and weary ourselves; rise early and sit up late, and eat the bread of carefulness; run hither and thither, and say, I will go to such a city, and trade, and get much gain. But, alas! All these are fruitless attempts. In vain do we watch, except the Lord keep the city. All our assiduity and industry will be in vain. I do not mention this to indulge idleness, nor to relax the sinews of industry and diligence. No, by no means; only to show that all success depends upon God; that though Paul, with all his labour and pains, may plant; and Apollos, with all his strong reasoning and beautiful and charming eloquence, may water; yet, after all, it is God only that can give the increase. For our Lord has taught us this divine lesson, that after we have done all, we are unprofitable servants.

My friend, we are commanded, and this the Scriptures teach us, that we should honour the Lord with all our substance; yea, as Joshua did, with all his house; and with ourselves too, *i. e.*, our bodies, souls, and spirits, with all we have and are; and give and bestow on his cause, or indigent members as much as we can afford. This is the way to sanctify the whole lump, and bring down the blessing of God upon all we possess; for if the first fruits be holy, the whole lump will be holy; for the blessing of the Lord maketh rich, as may be clearly seen in Abraham, Jacob, Job, and David. God made them rich, and from poverty raised them up, and blessed them with abundance; and we read that God blessed Laban, an ungodly man, a heathen, for Jacob's sake.

This was the practice of all the patriarchs, prophets, and apostles which have been before us; and this has been the work of all the saints, primitive Christians, and children of God, in every age of the church, more or less, down to the present day, as history, both sacred and profane, positively declares with one united voice. Every temporal mercy we enjoy is sanctified by prayer, and made clean; and without this they are all curses. Yea, all the creatures in the world, from Adam's fall to the present day, are and have been cursed, and will remain so till they are sanctified (man himself included among the miserable number, as the most conspicuous part) by prayer and the word of God; as it is written: "Now are you clean, through the word I have spoken unto you." And hence we see our Lord, when he

fed the multitude, ask a blessing on what he fed them with. And we see the salutary effects of his blessing on the bread and fish; how they increased the five barley loaves and two small fish; what a supply they had. This may serve to show us the necessity of prayer, and the blessing of God on what we possess, in order to multiply and increase our little stock, and prosper it; for my motto says, and positively affirms, that it is "the blessing of the Lord that maketh rich."

From what has been observed, we may learn that the things of the world prove a curse and a snare to men, when they are not sanctified, and drown men's souls in perdition, and cause them so much the more, as they are possessed with these things, to abuse themselves, the good creatures, and God through them. As it is written: "Their table is become a snare and a trap to them," and that which should have made for their welfare, is become a curse to their souls.

Now, my friend, how stands it with thee concerning this matter? Permit me to make a short application, and so conclude.

First, do you keep up private prayer, and manage all your concerns with this, whether it be your trade and transactions with the world, or the more weighty concerns of your soul, and the souls of your family; with prayer for a blessing on their souls, and likewise a blessing on all you do, whether it respects temporals or spirituals? This is one divine means to obtain success; and without it, all is cursed; for you must still remember, that it is "the blessing of the Lord that maketh rich."

Secondly, a studious and a conscientious reading of the word of God, and meditating thereon, upon every occasion, with an intent to practise it, and make it, with all its whole contents, a directory for all your conduct, in matters of faith and practice. As it is written, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word;" and to have respect to all his commandments and precepts, scattered up and down in the Old and New Testament, some for our moral, and some for our spiritual conduct, as all scripture is given for this purpose, and is profitable for doctrine, instruction, correction, and reproof, that we may be completely furnished with every good word and work, in order to make us wise to salvation, as David says. By this means we become wiser than our teachers, because we take heed to God's word.

Thirdly, do you keep up family prayer; and to the utmost of your ability instruct all those God hath committed to your care? Do you read, and pray with them daily? And not only appear as a pattern of industry (which in worldly matters is commendable), but do you set them an example, in all Christian conduct and behaviour and deportment, in showing an awe and reverential fear of God, before the eyes, of them under your control; so that you may be able to teach, reprove, rebuke, not only with the authority of a master, but with the love, humility,

patience, and wisdom of a Christian, according to the ability God has given you for edification?

Fourthly, Do you see that all your family attend divine worship (I do not say attend legal, erroneous preachers, who do more harm than good), and spend their time profitably on the Lord's day, and not indulge them in idle and vain company, and carnal amusement?

Now you may depend upon it, my friend, that if you are not found active in these means, and diligent in these spiritual privileges, and find a delight in them, you have no ground of reason to expect success in anything you do. Don't forget my text: "The blessing of the Lord maketh rich." And if you meet with bad success, it is the just reward of your bad conduct; for, with respect to temporal things, the promise runs thus, in a conditional manner, but not so in a spiritual. Says the Lord, concerning temporal things, "If thou shalt hearken diligently unto the Lord thy God, and obey his voice (and I need not inform you, what God commands you in his word, as you are well acquainted with it in the theory, but seeing we are dull of understanding, and want line upon line, &c.), blessed shalt thou be in the field, blessed shalt thou be in the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shalt thou be in thy basket and thy store." Thus, says God, all these blessings shall come upon thee, and overtake thee. But, on the other hand, if thou shalt cease to hear and obey his voice, quite the reverse shall be thy lot; cursing, and ill success instead of blessings, in all that thou settest thy hand to do.

Now, you see it is true what the wise man says, that the diligent souls shall be made fat, but the slothful and indolent shall have poverty enough, and his wants shall come upon him like an armed man. Therefore you see that the only way to prosper, even in temporal things, and to entail a blessing on all you possess, is to acknowledge the Lord, wheresoever you go, and he shall direct your paths; for Paul declares that godliness hath great gain; for it hath the promise of this life and of that which is to come. Therefore, in a literal sense, my motto is true; "The blessing of the Lord maketh rich."

When Job's captivity was turned, and his heart humbled and taken off from earthly things, and purged from all self-conceit and vain confidence, then the Lord prospered him again, and gave him double to what he had before, and it is said, he then laid up gold as the dust. The Lord does not want to deprive us of the things of this world, but to take the love of it out of our hearts. There is no evil in the creatures, but in the use we make of them. We make them evil by our abuse; and, therefore, that which should terminate in our comfort and good, becomes a snare and a trap to our souls. We, through our depravity and corruption, turn those sweets into poison, and make those waters bitter that would otherwise be sweet and salutary, if used aright.

Now, my friend, notwithstanding we procure our crosses, and merit ill success by our crooked conduct, and, as it were, constrain the Lord to chastise us, yet, such is the goodness of God, that he doth not reward us according to our iniquities, nor deal with us according to our deserts. But if we forsake his ways, he will visit our iniquities with a rod, &c.

Let me also observe, that though we may walk ever so circumspectly, and live ever so near the Lord, still, after all, we are not exempted from losses, crosses, and disappointments, whereof all are partakers, who will live godly in Christ Jesus. Yet, as I said before, we bring them on ourselves, more or less, and they are the fruits and effects of our conduct. But herein is a very distinguishable and manifest difference between us and the world; between those that live near God and those that live and walk at a distance. If we do sustain a loss, and our hearts are alive to God, we shall not be so sensibly touched with these things as others. It will not so affect us, but we shall say as Eli did, "Good is the word of the Lord;" and as Job, "The Lord gave, the Lord taketh away, and blessed be the name of the Lord."

Nothing but grace (and not a small portion) will enable us to bear cheerfully, and suffer with all the fortitude, courage, and magnanimity of a Christian. As the apostle says, "If any man suffer, let him suffer as a Christian." But, on the contrary, if we are remiss, found living at a distance from God, we shall kick, fret, and rebel against the Lord, and the crosses too, internally, if not externally, and enjoy no peace in our minds, quite ready to despair; and, consequently, cannot, like the apostle, rejoice in tribulation, and take pleasure in reproaches, nor take joyfully the spoiling of our goods. See Heb. xi. for a further illustration of this. There you will see it largely amplified. Read it at your leisure. O my friend, think on these things. Bow to the rod and kiss it, and him who hath appointed it, and say:

"Welcome the blessed rod,
That brought me near my God."

"Whatsoever afflictions seize us,
They shall profit, if not please;
But defend, defend us, Jesus,
From security and ease."

"Good when he gives, supremely good,
Nor less when he denies;
Ee'n crosses from his sov'reign hand,
Are blessings in disguise."

Dear friend, ponder over these things, and give them their due weight; and I only add, what I cannot by no means omit, *i.e.*, my prayers to what I have here written; and with love and affection, I rest assuredly,

Yours, &c.,

Kingston-upon-Thames, May 5, 1778.

J. PAVEY.

[A wise and good letter, sound, practical, and experimental, without being legal.—Ed.]

WHEN HE HATH TRIED ME I SHALL COME
FORTH AS GOLD.

My dear Friend,—We have been expecting a letter, to inform us of your present circumstances. They continue, perhaps, much the same, or you would have informed me.

A wounded spirit dictated your last. I have had a mournful satisfaction in reading it again and again. Your trials have been many, and, like Job, you may say, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." But gloomy as your epistle at first appeared, I have read it, until I can plainly read therein your spiritual adoption; and the Lord, who directed Samson to gather honey from the carcase of a lion, can furnish you with every suitable mercy under these crosses, and enable you to discern his covenant love under the chastisements of his hand. Blessed be the Lord that his visitation preserves your spirit, though perhaps unperceived by you. A stranger, if corrected, flies, but it is not so with the affectionate child; he still turns to his father, and seeks his forgiveness, his favour, and his house; and herein is a proof that you are his—that under trouble you are not looking to the right hand nor to the left, but are looking upward, and saying, "Lord, how long? Hide me till these calamities be overpast. My hope is even in thee, and all my desire is before thee." Your present trials are painful, and you seem ready to say, with the church of old, "My way is hid from the Lord, and my judgment is passed over from my God." In darkness of soul, we are very ready to conclude, "he shutteth out our prayer." In such seasons, I have sometimes found relief from that word, "Nevertheless, he knoweth the way that I take." May the Lord enable you to take the comfort of it. His presence is still with you, and suitable grace is afforded. What else could keep you still seeking him? What else makes you surrender yourself, your all, to the Lord's will? We want much humbling to bring us to this. The proud, rebellious heart never submits but to all-conquering grace. Job says, "He maketh my heart soft;" and the Lord is dealing thus with you. He has put you in the fire of affliction, to teach you some useful lessons.

Perhaps I can guess a little at your present experience. You see more of your own unworthiness, and confess yourself less than the least of all his mercies. You are in a greater degree loosened from the world; perhaps you have heretofore pronounced it vanity, but you now *feel* it to be so. Christ is more precious to you. O! An interest in him is worth a thousand worlds. The promises are found more suitable, more desirable than they were; prayer is drawn out more earnestly; and, though darkness seems to surround the mercy-seat, yet the feeling of your soul says, "I will not let thee go, except thou bless me." My dear friend, give God the glory of his own work. It is a false humility that denies it. Your sighs and tears are many, and grief

sometimes, I suppose, chokes your utterance, or a sight of your ignorance and hardness of heart makes you confess, "I am as a beast before thee;" but this is the Lord's way to sicken us of ourselves, and to make a crucified Saviour all our salvation and all our desire. Be of good comfort. While you are groaning, the Lord the Spirit is interceding, and in due time you shall have to tell that mercy rejoices against judgment. All your tears are bottled up, and all your prayers are upon the file in heaven. None shall be lost. His mercy now supports you and keeps you looking to him, and by and by rich consolation shall crown his grace. God takes it kindly that we look to him in our distresses: "I remember thee, the kindness of thy youth, when thou wentest after me in a land that was not sown." And to whom else can we go?

It is a wonderful kindness that the Lord will take any method to quicken our stupid souls. In this view, afflictions are great mercies. Since I saw you I have more than tasted of the cup of bitterness, and never before known so much soul desertion, being often ready to conclude I am cast out of his sight. I verily believe you know nothing like the dark, stupid frame that I have been the subject of, and my body so weakened by disease as very considerably to affect the powers of my mind. I can truly say nothing gives me pleasure. I should not thus mention myself but to show that if your way be dreary and dark, you are not alone.

"Absent from thee, my Guide, my Friend,
Without one cheering ray,
'Midst darkness, fears, and gloomy death,
How desolate my way.
O shine on this benighted heart;
With beams of mercy shine;
And let thy healing grace impart
A ray of love divine."

Let us pray for each other. We have been chastened sore, but not according to our sins. Their punishment, if we are believers in Jesus, was laid upon him, and our corrections are to show us the evil of sin. We are, therefore, exhorted not to despise the chastening of the Lord; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

"But you are troubled on account of another." Still watch and pray. Nothing is too hard for the Lord. Only let me caution you, do not confine the operation of grace to any particular way. Grace may exist where there is much natural darkness and misconception of many things. If you can discern a conviction of sin, a sense of a need of a free salvation, and a desire after Christ as the soul's refuge, you would have, I think, abundant cause of thankfulness, though from habits and circumstances in life, you might still differ in many things. Let us still pray without ceasing.

I am not fond of writing; yet see how long a letter I have

written. Receive it at least as a proof of my love and sympathy. Let me entreat that you will never keep any of my scribblings. I feel almost ashamed to send you this, and beg, if you have patience to read it through, you will then put it into the fire. I write to no one with so much freedom.

I am, yours affectionately,

J. G.

ONWARD! UPWARD! HEAVENWARD!

ONWARD, Christian, although weary
 Are thy steps, and faint thy heart;
 Onward, though thy way is dreary,
 God, thy God, will strength impart;
 Though thy breast is fill'd with woe,
 And thy spirit seems to fail,
 Onward, Christian, thou must go.
 Christ is thine; thou shalt prevail.

Upward, Christian, past the mourning
 Of the spirits of the night.
 Upward; O behold the dawning
 Of yon glorious heavenly light.
 'Tis thy Saviour! He will guide;
 All thy way thy steps are sure.
 Upward, for thou shalt abide
 In his love for evermore.

Heavenward, heavenward, we are tending;
 Each day nearer to our home;
 While our Prince, his Spirit sending,
 Leaves us not to roam alone.
 Blessed Jesus! We would praise
 Wondrous love and grace divine,
 Hymning, with melodious lays,
 All the power and glory thine.

Christian, what a joyful meeting
 We shall have in yon bright land,
 When, 'mid sweet angelic greeting,
 We shall join the ransom'd band.
 O, I long for that bright time
 When my soul her Love shall see.
 Thought enchanting! thought sublime!
 And with him spend eternity.

C. W.

THERE must be renewed strength from heaven every moment, which David knew; and therefore when his heart was in as holy a frame as ever he felt it, and the people by their free-will offering declared the same, yet even then he prays that God would "keep this for ever in the imagination of the thoughts of the heart of his people, and establish their hearts to him." (1 Chron. xxix. 18.) He adored the mercy that made them willing, and then he implores his further grace to strengthen them, and tie a knot, that these precious pearls, newly strung upon their hearts, might not slip off. The Christian, when fullest of divine communications, is but a glass without a foot; he cannot stand or hold what he has received, any longer than God holds him in his strong hand.—*Gurnall*.

MEDITATIONS ON DIFFERENT PORTIONS OF THE WORD OF GOD.

MEDITATIONS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

UNLESS, by the power of divine teaching and divine testimony, we can enter in some good measure spiritually and experimentally into the grand and glorious truths of the everlasting gospel, we can neither see their peculiar beauty, nor feel their peculiar sweetness and blessedness. Take, for instance, the grand truths on which we have been lately dwelling in our exposition of the chapter now before us (Eph. ii. 1-6). How can we enter into the heavenly truths there unfolded so as to see their divine beauty, and realise their power and preciousness, unless we can read them more or less in the light of our own experience? What we were as dead in trespasses and sins, what we are as quickened and made alive unto God, what we hope to be when enjoying in full that of which we have now the earnest—how can we see eye to eye with the man of God as he unfolds these mysteries in the verses to which we have just referred, unless we can realise them in some good measure as our own, both in faith and feeling? The main reason why men stumble at noon-day as in the night, and halt and boggle both in understanding and expression when they attempt to handle these divine epistles, is from want of an experience of the truths set forth in them. They want the right key to fit the wards of this intricate lock, and therefore uselessly poke at it with false keys, which, though they cannot spoil the lock, plainly show the ignorance of the workmen.

Bearing this, then, steadily in mind, we now resume the thread of our exposition.

Our readers will remember that three points have hitherto mainly engaged our attention as connected with the calling into life of those who were dead in trespasses and sins. These were: 1. The quickening of them when dead; 2. The raising them up with Christ; 3. The making them to sit together with Christ in the heavenly places. We have more than once pointed out that these three successive steps are all in the closest and most intimate connection with the resurrection of the Lord Jesus Christ, and his ascension to the right hand of the Majesty on high, and are the fruits and results of the eternal and indissoluble union which exists between the Head and members.

But we have just now laid it down as a vital point that there is no seeing the beauty nor feeling the blessedness of this union with Christ in his resurrection and ascension on high, except by a spiritual knowledge of, and experimental entrance into it. Before, then, we pass on to consider more fully the point at which we paused in our last number—viz., the sitting together with Christ in the heavenly places, we would observe that as there were three successive steps in the actual resurrection and

ascension of Christ personal, so there are three successive steps in the spiritual resurrection and ascension of Christ mystical; in other words, that as the Head was first quickened, then raised, then taken up on high in fact, so are his members in feeling. 1. First, then, they are "quickened." This is the beginning of the work of grace upon their hearts—the first communication of divine life to their dead souls. This, therefore, comprehends and embraces all those convictions of sin, all that work of the law on their consciences, all that guilt, bondage, distress, and misery which they experience before deliverance. They are alive, yet in the tomb; quickened, but not brought forth; still in darkness, because the stone is not yet rolled away, nor the resurrection fully accomplished. In Christ personal we may well suppose this was but a moment; but that is no reason why it should be so momentary in Christ mystical. All will allow that time is an element of little importance in a work of grace, and that as in the natural, so in the spiritual birth it is not the length or severity of the labour which makes the deliverance, but the bringing forth of a living child. It is, therefore, no objection to this view that what was accomplished in an instant in the actual body of Christ is accomplished in a longer interval of time in the members of his mystical body; or, to speak more correctly, that the interval between quickening and deliverance is more prolonged in their case spiritually than in his case actually. It is amply sufficient for all spiritual purposes that the quickening of his dead body in the tomb was the pledge, first fruits, and initial cause of the quickening of their dead souls into spiritual life.

2. The next step, then, is actual resurrection. This in Christ personal was accomplished in his coming forth out of the tomb in power and glory; but in Christ mystical is the deliverance of the soul from the bondage of the law into the liberty of the gospel. This deliverance was not only symbolised by, but is the express fruit of the resurrection of Christ; for, in the language of the apostle, God "hath raised us up together with him." The actual coming forth, then, of Christ personal from the tomb not only symbolises, but is the initial cause of the deliverance of the soul from the bondage of the law into the liberty of the gospel; for as Christ personal, that is, Christ himself, in all the dignity of his glorious Person, rose from the darkness and narrow limits of the tomb into the light of day, and into all the fulness of his resurrection power and glory, so does the member of his mystical body rise out of darkness into light, and out of bondage into liberty when delivered from the condemnation of the law by a revelation of the Son of God with power.

3. But the chief point to which we would draw the attention of our readers is the third step, or the sitting together with Christ in the heavenly places. This, it will be observed, was not only symbolised by the ascension of Christ, and his sitting

at the right hand of God, but is the initial cause* of it. Our blessed Lord said to his sorrowing disciples, "I go to prepare a place for you." When, then, he ascended up on high, and sat down in the heavenly places, the members of his mystical body ascended also, and sat down with him, for as they were buried with him, and rose with him, so they ascended with him; and when he took possession of the seat given to him in glory, virtual possession was given them of the mansions in his Father's house, in and with him as their Head and Representative. He said, therefore, to his and their heavenly Father, "The glory which thou hast given me I have given them." (John xvii. 22.) And this will explain the meaning of those words of the apostle "Whom he justified, them he also glorified." (Rom. viii. 30.) They are glorified in anticipation, as already mystically sitting with Christ in glory in heavenly places.

But the chief point for us to consider is not so much, or rather not only the doctrine which we have thus endeavoured to unfold, but the gracious experience connected with, and flowing out of this ascending with Christ, and sitting together with him in the heavenly places. This is briefly, but very clearly and powerfully, set forth by the apostle in those striking words: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. iii. 1-3.)

When, then, our desires and affections ascend to where the Lord Jesus Christ now is, when raised out of all the smoke and fog, din and strife, noise and bustle, cares and anxieties, pursuits and pleasures, sins and sorrows of this earthly scene, we can in faith and hope, in love and affection, live above and beyond all things here below, and beholding with unveiled face the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord—this is being made to sit together in heavenly places in Christ Jesus.

When the Lord Jesus went up on high, he entered into his glory. (Luke xxiv. 26; John vii. 39.) As then we behold him in his glory in faith and love, there is the reflection of his

* As this expression, which we have used several times, may not be fully understood by some of our readers, we would briefly observe that the cause of an action may be either final, or instrumental, or initial. Take the following illustration of these three causes. A man goes to work. Why? For wages. Then wages is the *final* cause, as being the end and object of his going to work. To earn these wages he works all day in the harvest field. This then is the *instrumental* cause, for by it as an instrument he gains his end—wages. But something is still needed to set him on to his work. This is the will of his employer, which is therefore the *initial* cause, as originating the work, and making him the instrument of its execution. If not strictly logical, this will explain what we mean when we say that the resurrection of Christ was the *initial* or originating cause of our regeneration.

glory, as we have just intimated from 2 Cor. iii. 18; and saints thus favoured enter into heaven when still upon earth, and have the foretaste of the glory which is to be revealed at the Lord's coming before they are for ever clothed with it. There are, indeed, comparatively few who are so highly favoured, and even they only at rare intervals, and for short moments; but that does not affect the truth and certainty of the fact. It is a most blessed truth that if we are members of the mystical body of Christ, the deficiency of our experience, though it deprives us of much of the enjoyment, does not deprive us of our interest in, or union with, our great Covenant Head, and of the fruits which spring out of it.

But the apostle proceeds to unfold one main reason why God has thus quickened, delivered, and made to sit together with Christ in the heavenly places the members of his mystical body. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph. ii. 7."

What we now see or feel of the kingdom of grace is but a beginning of what is one day to be revealed. The counsels of God are an unfathomable deep of wisdom, love, and grace; and all that has been yet displayed of them is but a drop of that vast ocean. We, indeed, may well suppose that in the gift of his dear Son, and in the glorious mystery of God manifest in the flesh, there was more wrapped up than the salvation of a few poor souls here and there, and that there was intended to be a richer and greater display of the kingdom given to the Lord Jesus Christ than has ever been yet witnessed in this miserable world, where sin and Satan have so long reigned supreme.

We could not, indeed, unfold this subject, or rather our views upon it, without getting upon controversial or at least doubtful ground, which we wish to avoid; but it is plain, from the whole tenor of Scripture, that there will be one day a display of the exceeding riches of God's grace, beyond all that has ever yet been seen or known. All that God can do, and has promised to do, in the riches of his grace, has not yet been fully accomplished.

We are but the first fruits of a glorious harvest. At the council at Jerusalem James well expressed the nature of the present dispensation: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." (Acts xv. 14.) God is now in his dealings with the Gentiles taking out of them a people for his name; but a time is coming when there will be a fuller display of the riches of his grace. God's own word, which cannot be broken, is, "But as truly as I live, all the earth shall be filled with the glory of the Lord." (Num. xiv. 21.) And agreeably with that oath or promise, runs the declaration of the prophet, that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isai. xi. 9.) Without entering into disputed points,

may we not simply ask, Have these promises been yet fulfilled? Has the earth been yet filled with the glory of the Lord? Look how the waters cover the seas from shore to shore. Has the knowledge of the Lord thus filled the earth from sea to sea, from shore to shore, so that every place has been full of the knowledge of the Lord? Are not the dark places of the earth still full of the habitations of cruelty? Not to speak of such countries as India, China, Turkey, look at France, Italy, Germany, even our own favoured isle, and see how sin runs down our streets like water, and instead of the knowledge of the Lord filling the lands as waters covers the sea, see rather how ignorance of him, contempt of his word and will, open disobedience to his clear commands, and iniquities of every shape and name, fill every place and spread themselves from shore to shore.

We cannot pursue this subject, but it is sometimes refreshing to a soul wearied with the spectacle of the sins and sorrows which make this world such a scene of misery, to believe on the testimony of God himself in his holy word, that it shall not be always so, that a time is coming when the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. In these ages to come God will show in a more full and complete manner the exceeding riches of his grace, of which he has already given us a pledge, earnest, and foretaste in his kindness toward us in Christ Jesus.

The mention of grace fires, as it were, the apostle's soul, and therefore he drops for the moment the view which he had cast into the ages to come of the exceeding riches of grace, then to be more fully revealed, and directs his pen to the clearer opening of the nature of grace, and of salvation by grace: "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.)

It is hardly necessary for us to explain what grace is or means. The simplest view of it is the truest and best. View it then as simply meaning favour, and thus expressive of that peculiar favour with which God regards his people in Christ. The point on which the apostle chiefly dwells both here and elsewhere is the grand distinction between grace and works in the matter of salvation. It must be either by one or the other, for they are mutually opposed to each other, as he argues elsewhere: "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.) It is clear that if I am to be saved, it must be either by my own obedience to the law of God, or apart from that obedience as an act of pure favour on the part of God toward me. It must either be one or the other; for if works be once taken into account, then there must be a strict and rigid examination of these works to ascertain whether they are really good; and if, on examina-

tion by the holy and unswerving law of God, they be found not good, their condemnation must ensue as a necessary consequence. If I have a debt to pay, and the money which I bring is forged, false, or counterfeit, it is not only not paying my debt, but it is adding a crime to non-payment. All, then, being alike debtors, and none able to pay a farthing of their debt for want of good and right money, those who are acquitted of their debt must be so on the footing of pure favour from their great Creditor, or else they must incur the due penalty, which is to be shut up in the prison of everlasting woe.

Now, by this grace or pure favour of God we are saved through faith, faith itself being the special gift of God; and thus the very medium by which we receive salvation, and become manifestly interested in it, is not of ourselves. The eye which sees salvation in the person and work of the Son of God, the ear which hears and receives the glad tidings, the hand which lays hold of and embraces the Saviour in his atoning blood and justifying obedience, are all the special gift of God. Do we see Jesus and salvation in and through him? God has opened our eyes to see. Have we heard his blessed voice? God has given us ears to hear. Have we laid hold of him, and brought him into our heart in all his saving benefits and blessings? God gave us that faith by revealing his dear Son in us, and making him spiritually and experimentally known to our souls.

But the apostle assigns a special reason why salvation should not be of works, "Lest any man should boast." It is a peculiar feature in the revealed character and government of God that he will not allow any one to boast himself in his presence. He is a jealous God, and will never suffer the creature to arrogate to itself any part of the glory which belongs solely to him. The apostle, therefore, assigns this as a sufficient reason why Abraham could not be justified by works, for if he were he would have whereof to glory; but this, he says, "not before God," that is, can never be allowed before and in the presence of God, for it is opposed to the whole of his character, to his revealed will, and fixed determination. (Rom. iv. 2.) He therefore says, in the same strain of argument, "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii. 27, 28.) As if holding in his hand the balances of the sanctuary, and weighing in them salvation by grace and salvation by works, that which turns the scale is which of these two ways excludes boasting. As, then, salvation by works favours boasting, and salvation by grace excludes it, the matter is at once decided; that scale must weigh the heavier in which there is no human glory. You will observe that the apostle does not introduce into this question the point of the goodness or badness of the works. He merely takes the principle of works generally as meritorious, and enabling the worker to present them as such for acceptance. That

they should allow boasting is sufficient for his argument, as an unanswerable and a *priori* objection to their claim being for one moment tolerated. Thus the doctrine of salvation by works is cut up *in limine*; directly it comes into court, before the advocate is suffered to plead, the judge asks him, "Does this plea of yours admit of boasting on the part of the plaintiff? If it does, it cannot be entertained in this court, and I shall stop the trial at once. This is the King's court, and no cause can be heard or tried here which allows of any glory except to our sovereign Lord the King." This is the whole force of the apostle's argument, and so strong was it that he draws from it the certain conclusion that we are justified by faith, because it excludes boasting, and not by works, which allow it. "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii. 28.) The great question has always been, "How is a man to be saved?" Now there are but two possible ways—by works or by grace, by merit or by favour. Paul declares himself for salvation by grace, by favour, and not by merit, in which he stood alone against all the legalists of his day. And such views had he of the honour and majesty of God, and such a holy zeal for the glory of God, that it was sufficient for him to decide the whole matter that salvation by grace brought glory to God and salvation by works brought glory to man. On this point he takes his stand; here he firmly plants his foot. There needed, therefore, no long and laborious examination of this or that man's works, not even of Abraham's, the very friend of God, whether they were good or bad. It is a sufficient argument to dispose of the whole question, that as the creature is not allowed to boast itself before God, a way of salvation which, as a principle of merit, allows of that boasting, is *ipso facto*, primarily, thoroughly, and fundamentally wrong, and must, without further investigation, be condemned and cast out of court, as utterly opposed to the character of God and repugnant to the eyes of his glory.

But we must reserve to our next number the further consideration of salvation by grace, and not of works, lest any man should boast.

THE world cannot exalt a proud man so high but God will bring him low; neither can all the world so debase a humble man but God will exalt him.—*Venning*.

THIS also is the reason why nothing can come at us but that it may do us good. If the God of mercy is round about us, about us on every side, then no evil thing can by any means come at us; but it must come through this mercy, and so must be seasoned with it, and must have its deadly poison by it taken away. Hence Paul, understanding this, saith, "And we know that all things work together for good to them that love God." But how can that be, did they not come through the very side of mercy? And how could they come to us so, since Satan trieth to wound us deadly in every or in some private place, if mercy did not compass us round about as with a shield?—*Bunyan*.

THE PILGRIM ON HER WAY HOME.

How dark and stormy is my way,
 Though sharp the conflict be;
 Nothing, O Lord, can be my stay,
 But that which comes from thee.

While higher and higher the waters rise,
 O be thou near to me;
 Dearer than life and all besides,
 Is near access to thee.

Lifting my watery eyes to heaven,
 And see my Jesus smile;
 Let troubles come by six and seven,
 I'll triumph all the while.

While tribulations fast increase,
 To heaven for help I send;
 And by this help I onward press
 To reach my journey's end.

Plodding along this thorny path,
 I find the promise true,
 That tribulations here on earth
 Attend the pilgrim through.

My days are drawing to a close,
 The dawn of heaven doth come,
 And while the wind of trouble blows,
 Each wafts me nearer home.

Nearer to glory every day,
 Nearer to Jesu's feet;
 To dwell with thee, dear Lord, I pray,
 And take the humblest seat.

E.

If thou risest from a low estate to a great one, it is but like stepping from a boat or barge into a ship; thy dangers continue, for thou art still upon the sea.—*Calamy*.

THE apostle Paul found himself to be the subject of sin, as well as of holiness; of flesh, as well as of spirit. He experienced, to his sorrow, that sin was always present with him; that it attended in the closet, and in the pulpit; and that, therefore, he could not pray without sinning, nor preach without sinning, nor discharge any Christian duty without a sinful defilement attending it. Persons most eminent in holiness have always had the deepest sense of their sinfulness. They look not upon themselves nor on sin in the light as others do.—*Brine*.

THE great Cham is said to have a tree full of pearls, hanging by clusters; but what is the great Cham's tree to Christ our tree of life, who hath all variety and plenty of all fruit upon him? The blessings that come to believers by Christ are so many that they cannot be numbered; so great that they cannot be measured; so copious, that they cannot be defined; so precious that they cannot be valued; all which speaks out the fulness and all-sufficiency of Christ.—*Brooks*.

GOD waits to be gracious to his people. He waits for opportunities that he may do his people good in the best season: but he doth not sit still all that while. "He hath prepared his throne for judgment," (Ps. ix. 7,) "and he hath prepared the instruments of death for the enemies." (Ps. vii. 13.) He is preparing the mercy for his people, and them for the mercy.—*Cass*.

SEPTEMBER 1, 1868.

THE
GOSPEL STANDARD.

SEPTEMBER, 1868.

MATT. v. 6; 2 TIM. i. 9; ROM. ix. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

ADVANCE OF POPYRY.

XIII. POPYRY UNDER ITS PRESENT RELIGIOUS ASPECT.

In our July No. we considered the present political aspect of Popery. We purpose now to examine its present religious aspect.

The peculiar character of Popery and the chief source of its amazing strength is the union of two mighty powers into one compact, harmonious system. It is at one and the same time a political and a religious power; and it is for this reason that it presents itself under these two aspects, sometimes assuming one and sometimes the other, as may best serve its purpose. This union of two powers into one system seems symbolised by the woman sitting on the beast (Rev. xvii. 3), to which we have before adverted. The beast symbolises, as in Daniel, political power, for the successive monarchies or powers which ruled the earth, as the Assyrian, Persian, Greek, and Roman, were represented each by the symbol of a beast. (Dan. vii.) The woman sitting on the beast, in a similar way, symbolises an adulterous or apostate church, for this is the figure used of the fallen Jewish church all through the prophets, and notably Ezek. xvi., xxiii., and Hosen ii.; and thus the woman arrayed in purple and scarlet, and having a golden cup in her hand, represents Rome as a religious power. The sitting of the woman on the beast, and, as it were, riding him and using his activity and strength, symbolises the union of these two powers for one common end and object. In a mounted horseman we see a combination of power and intellect. The strength, fleetness, and activity of the horse are guided by the intelligence of the man, and by this union tasks are performed and feats accomplished, which neither man nor horse could do alone. It is this union of political with religious power which has made Rome in all ages so formidable, and makes her so formidable to us as a Protestant nation now. Nothing can give us a clearer view of this combination of religious with political power than the present state of Ireland. The Irish people, that is the masses, are intensely Catholic. Their religion is with them a passion, a fury, a burning fire. Not that they have any real religion, any-

thing spiritual, heavenly, or holy, any real faith, or hope, or love; but their attachment to the creed of their fathers, their superstitious reverence for their church, their priest, their mass, their extreme unction, their rites of burial, the prayers and masses for the rest of the soul, and their furious hatred of heresy, and especially English Protestantism, is beyond the conception of all who have not witnessed or known it. Now upon this religious feature of the Irish character the priests work. They are really and truly themselves political agents, mere tools in the hands of their ecclesiastical superiors, and especially the bishops, whose power over them is despotic and arbitrary beyond all idea, and who themselves obey orders transmitted to them from Rome, or in accordance with the known projects and policy of Rome. Thus two powers are acting in concert and moving simultaneously on, each aiding the other. Were Rome one power only, she could soon be met and dealt with. As a political power she would be simply contemptible, of no more weight in the political scale than Denmark or Portugal, and as a religious power she would, in England at least, be of less weight than the Wesleyans, Baptists, or Independents. But by combining political with religious power, moving forward stealthily, yet steadily, in one fixed line, knowing what she wants, equally undeterred by fear and unimpeded by scruples, Rome is marching on toward supremacy.

The great secret of Rome's religious strength is that she has seized upon all the springs of natural religion. There is in man a natural conscience which convicts him of being a sinner; and though this natural conscience, through the darkness of the understanding, unbelief of the mind, and hardness of the heart, is fitful, uncertain, and variable to a wonderful degree in different individuals, yet it is sufficiently strong in most to lay them open to fears and apprehensions of the anger of a justly-offended God. Now upon this natural conscience Rome, as a religious system, works. To pacify, to appease, to relieve this naturally guilty conscience, she addresses herself. The merit of good works, the efficacy of the sacrifice of the mass, the forgiveness of sin through confession and priestly absolution, the benefit of plenary indulgences and extreme unction, are all addressed to the natural conscience, and have been devised by the Romish church as means of quieting and pacifying it. The true way of obtaining pardon and peace, viz., through the blood of the Lamb, is plainly and clearly revealed in the word of truth; but Rome, partly by holding back the Scriptures, and partly by perverting the doctrines contained in them, has devised a way of keeping in her own hands the means of pardoning sin and thus of quieting troubled consciences. This she chiefly accomplishes by what we may call the sacramental system. According to this system, all grace is communicated through what are termed sacraments; that is, certain rites and ceremonies of Christ's institution. But in order that these sacraments should be effectual conduits,

as it were, of grace, they must be administered by a priest. Now as a priest can be made so only by episcopal ordination, and as no bishop can ordain a priest who has not himself derived his power and authority by lineal succession from the apostles, it practically gives Rome, who holds in her hands this apostolic succession, a monopoly of grace. According to her doctrine, none are priests of Christ but those whom she ordains, all others being profane interlopers, having no more part or lot in the priesthood than Korah, Dathan, and Abiram in the priesthood of Aaron. No sacraments, therefore, are valid but her sacraments. Her priests alone can offer sacrifice, and therefore in all other hands the Lord's Supper is a useless and empty, if not a prostituted and profane rite. It results from this doctrine that out of her pale, as there is no priest and no sacrament, there is no grace, and therefore no pardon nor salvation. All grace, then, being purely sacramental, she begins with the infant. By baptism, we speak according to her view, the infant receives the grace of regeneration. This is his entrance into the divine life. The next sacrament is confirmation, when the bishop, by anointing him and signing him with the sign of the cross, renews and confirms the grace which was first given in baptism. The next step is first communion, when the young communicant, after much preparation by confession and absolution, for the first time partakes of the body and blood of Christ under the form of the consecrated wafer or host. Then come repeated confessions and absolutions at stated seasons through life, until after the final confession and absolution on a dying bed, the last sacrament of extreme unction, or anointing with oil, usually *in extremis*, that is, at the last gasp, is administered, as securing an immediate entrance into paradise.

It will be observed that the whole of this system is sacramental and priestly, and that the Church of England has in her Prayer-book followed very closely in this track. The sacraments being the only means of grace, the sole channels of pardon, the only means and instruments of salvation,* and the priest being the only true administrator of them, need we wonder at the place which he occupies in the Romish system? As a man he may be, as frequently in Italy and Spain, a licentious, dissolute libertine, with whom no woman to whom he has any means of access is safe; or he may be, as often in Ireland, a coarse, vulgar-minded, brutal tyrant, riding about with a heavy horsewhip, to keep his flock, both male and female, in due order. But as a

* The only exception to this is the case of baptism, when an infant is apparently dying, and a priest cannot be procured. In this extreme case, the Church of Rome allows even the midwife to baptize the child, if she use the proper baptismal formula. It is said that the Jew boy, Mortara, whose case created so much excitement a few years ago at Rome, was secretly baptized by a nursemaid. But as she had used over it the baptismal formula, the ecclesiastical authorities decided that it was a valid baptism, and would not give the child up to its Jewish parents.

priest in his priestly robes, he is, in the confessional or before the altar, a holy being, holding in his hands life and death, and able, by a word, to bring Christ down from heaven to lie on the altar in his divinity, body, flesh, and blood.

This is but a faint and feeble sketch of Rome's religious system—or rather that part of her system which she presents for view and acceptance under the form and name of religion. Of this religious system, the most prominent feature is, of course, the sacrifice of the mass. According to her view, it is a real sacrifice, and not the representation or commemoration of Christ's death on the cross, but is, though an unbloody offering, as much a sacrifice for the sins of the living and the dead as was his actual bloodshedding and death. The mass; in the eyes of every true Catholic, is of the deepest importance. To it, as accompanied with confession and absolution, he looks for the present pardon of his sins, and the future repose of his soul, by its deliverance from the fires of purgatory, through masses said for him after death. He does not expect nor look for salvation, as we do, by faith in the Son of God, or for pardon by any personal manifestation of his blood and love, but looks to the sacrifice of the mass. Nor does his faith, such as it is, look to or embrace Christ and him crucified, nor Christ risen from the dead at the right hand of God, but Christ in the hands of the priest, under the form of the consecrated host. Nor does his hope, like ours, enter within the veil, as an anchor of the soul, both sure and steadfast, but rests in a sacrifice offered by the hands of a priest, and in an absolution pronounced by the lips of a priest.

Now, this is the system which is gradually advancing in England, by two distinct roads—the direct road of open, avowed Popery, and the indirect road of what is now called Ritualism. By tracing out, then, the advances of Popery by these two roads, we may more clearly, perhaps, show its present religious aspect, the chief subject of the present article.

In every place where she can plant her foot, Rome is advancing, by the *building of chapels*, there being now scarcely a town where she has not one, and in large towns, especially in the North, more than one of these buildings. Through the Irish population, of whom there is usually a colony wherever that kind of work is to be had which they seem alone fitted to perform, she has a nucleus in a ready-made band of devoted adherents, who have imported into this country, and maintain undiminished, all that intense bigotry of which we have before spoken. They, indeed, are for the most part too poor to erect or maintain chapels, but Rome knows well whence to draw the funds which they cannot supply. To raise these funds she has spread her nets to entangle wealthy heiresses into convents—laying her hands on all their money, and to make converts of peers and peeresses, the elder sons of the nobility, the possessors of property and estates, present or in prospect; and, as tests of their sincerity, and as meritorious acts of religion, she requires from

them large contributions for her purposes, and especially for that one grand fixed purpose of reducing England to obedience to the Papal See. Many of the old Catholic families are very wealthy; and some of the new converts, titled and untitled, male and female, have carried over large amounts of property, real and personal, into the bosom of their new Mother, who, adopting them into her family, considers herself entitled to a control over their possessions for her own good, and the good, too, of their souls. Besides which, Rome can freely draw upon the pockets of all her Catholic millions in every quarter of the globe. The funds of some of her societies, especially that *de propagandâ fide* (to propagate the faith), are immense; and as the conversion of England is Rome's ardent desire, she can obtain any amount of money to execute that purpose. In all ages, to clutch money and enrich herself with possessions has been her fixed aim, and to induce her adherents to spend their wealth, not on the gratification of personal pleasure, but to advance the interests and extend the dominion of the church to which they belong. In the Romish church the individual is nothing, the church is everything. This which is true in the case of the laity is especially true in the case of the clergy. Their compulsory celibacy not only cuts them off from the most endearing of all social relationships, but removes all desire and aim to labour for the maintenance of others. They have no family for whom to toil, no house to be expensively furnished for a wife and children to occupy, no company to entertain, no sons to educate and start in life, no daughters to settle and portion. Thus all their desires and energies are concentrated in one object, and fixed on one point—the interests and advance of their church. She is their Mother and Mistress; she provides them with due maintenance: she can promote or degrade them, as they serve or do not serve her; to her they have pledged their vows of obedience until death; her creed and faith is theirs, from which there must not be the least deviation. The stern discipline under which they are placed, the narrowness with which they are watched, the severe punishment which can at once, and without any appeal, be inflicted upon them, should they depart from the prescribed path, or lean to abhorred heresy, turn the whole Catholic clergy into a body of soldiers, who must obey the orders of their superiors without scruple or hesitation. And as Rome can inflexibly punish the mutinous and disobedient, so she can reward the active and the obedient. She can frown upon and coldly treat a Newman, though the greatest and most illustrious of her converts, because not sufficiently plastic, and preserving too much his naturally independent mind; and can promote to the highest office in this country a Manning, as more courtly, more devoted, more intensely and unhesitatingly Catholic, more adapted to carry out her projects without any inconvenient thoughts or language of his own.

Now with this army of priests, concentrated in force, and

acting as one man, in Ireland, and scattered, but ready to combine at the proper moment in England, Rome is gradually pushing on. They are not, like the Anglican clergy, divided and distracted, a loose, undisciplined body, and much more likely to fight with each other than against the common enemy—not to mention those traitors in the camp, the Ritualists, who will most probably go over in a body when Rome has made greater progress. The sleek, long-robed, smooth-faced priests whom we see in such increasing numbers in our streets, are all prepared to act when the time comes. They will then do their bidding openly, as they are now doing it secretly, without fear or scruple; and nothing under heaven will stop them but the rising up of the Protestant indignation of a Protestant people, who will not tamely see their liberties, civil and religious, trodden under foot. But if, instead of this general burst of Protestant indignation, this uprising of the stouthearted, liberty-loving people of England, this nation should tamely yield its neck to the Romish yoke, these sleek priests will then come out in their true character as furious haters of all civil and religious freedom, devoted soldiers of the Papal army, and, if permitted, blood-thirsty persecutors of the saints of God who will not bow the knee to their Baal, or worship the beast and his image.

Another line of advance is through the various *brotherhoods* and *sisterhoods* which have been of late years established in such force. Besides her clergy, whom we may consider as her standing and regular army, Rome has her militia, her volunteers, enrolled under various brotherhoods. These cannot be called irregular or undisciplined, for they are marshalled under the strictest rule and discipline among themselves; but they may be termed subsidiary, as furnishing a most active body of soldiers besides the regular priests. The members of these brotherhoods and sisterhoods are not exactly monks and nuns, for they go abroad among the people wherever they can get access or admission, and are not shut up in monasteries and convents. Of these the Jesuits, though most hidden from view, are both most numerous and most formidable. A Jesuit wears no particular dress, nor bears any outward mark by which he can be known. The German music master, the Parisian lady's maid, the teacher of languages, the member of a foreign legation, who has access to the highest society, the admirable tutor, or accomplished governess who is educating your daughters, is perhaps a Jesuit; these and other situations, which bring them into contact with the wealthy and influential classes, being often occupied by them. Many of our female nobility who have gone over to Rome were first perverted by a governess or a lady's maid—a Jesuit in disguise, who taught them to worship the Virgin Mary, or say their prayers before a crucifix. For the poorer classes there are various sisterhoods, as "The Sisters of Mercy," "The Little Sisters," &c., who attend and nurse them in illness, beg clothes, which they mend, and broken victuals, for them, which they

dress again. These sisters are rapidly displacing the old nurses at the London hospitals, as being more sober, attentive, intelligent, and benevolent. Now we have not a word to say against their works of kindness and self-denial. For this let them have their due meed of praise. But under all this they are secretly pushing on the advance of Rome by making proselytes wherever they can; not, indeed, by argument and noisy disputation, but by influence and example, and putting in here and there at every opportunity some Catholic doctrine or practice, and thus gradually winning over the ignorant and impressible.

But our present subject is so wide and extensive that we must defer the further consideration of it to our next article.

GLEANINGS FROM A SERMON BY THE LATE MR. VINALL, OF LEWES, 1841.

“If ye were Abraham’s children, ye would do the works of Abraham.”—John viii. 39.

THE characters to whom our Lord addresses these words were those Jews who believed on him with merely a historical faith, the natural children of Abraham, but not his spiritual seed.

Who are the spiritual seed of Abraham? “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.” (Gal. iii. 28, 29.) They are so in a fourfold sense: 1. By the special gift of the Father: “Thine they were, and thou gavest them me, and they have kept thy word. And all mine are thine, and thine are mine, and I am glorified in them.” “Behold me and the children whom thou hast given me.” 2. By the purchase of his own most precious blood: “Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” “Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine.” “Ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.” 3. They are manifestly his, by the conquest of his grace, the fruits and effects of his election before time began. A holy call is the evidence of our eternal salvation, but not the cause of regeneration; that must be traced to God’s everlasting love of the objects of it, being chosen in Christ before the foundation of the world. 4. By a voluntary and absolute surrender of ourselves unto Christ for time and eternity, being made willing in the day of his power that he should take the entire government of us, and sway his rightful sceptre for ever in our hearts.

“Ye would do the works of Abraham.” What are they? The works of faith; and the work of faith is God’s work: “We pray always for you, that our God would count you worthy of this calling and fulfil all the good pleasure of his goodness and the work of faith with power.” Abraham’s first work was his yielding obedience to the heavenly call; and as many as are of faith are blessed with faithful Abraham. Abel’s work of faith was offering the lamb with an eye to Christ, in whom both his person and offering were accepted. Mark, the person must be accepted before the offering can be; for whatsoever is not of faith is sin and abomination to the Lord. Cain took of the firstfruits of the earth. There was nothing amiss in the offering; but it was not brought in faith, consequently rejected. In the conduct of Cain is displayed the enmity of nature to divine sovereignty, and too well does even the believer know, from painful experience, that it rises against it. If ye have not the Spirit of Christ, ye are none of his. With the Spirit of Christ is communicated the spirit of faith, of filial fear, and of love. By faith Abraham received the promises. In Gen. xii: 2, 3, is contained a cluster of precious promises, and a blessing; also the promise of Christ. These he cordially received and treasured up in his heart. Of others it is said the gospel did not profit them, not being mixed with faith in them that heard it. The greatest act of faith is receiving the word, and Christ, the Incarnate Word, affectionately into your hearts; the greatest sin is the heartfelt rejection of the same.

Now let me come to the application: Have you ever been enabled to receive the word preached? If God has given you faith in your hearts to receive it cordially and affectionately, it is a sure evidence that you are the beloved children of God, of Abraham. “Unto you that believe he is precious.”

I will now show you some of the works of Abraham, between his regeneration and his knowledge of his justification. The following passage is the key to the whole: “Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his own good pleasure.” Abraham built an altar, and called upon the name of the Lord, not by way of merit, but as his privilege, his daily food; and the prayer of the upright is God’s delight. Many times in this interval he erected an altar, and called upon his God. The Spirit also maketh intercession with groanings which cannot be uttered, and the eye of the Lord is upon the work of prayer. He beholds the desires and hears the sighs and groans; and many times, doubtless, was the promise renewed to strengthen Abraham’s faith and encourage his hope; for “they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.” He went on, too, journeying towards the south. He did not sit down content, but, like the Apostle, forgetting those things that were behind, and reaching forth to those

that are before, he pressed towards the mark for the prize of his high calling of God in Christ Jesus. There is no separating between Christ and his Church. What he is, such are we—all fair in his comeliness.

“Venture on him, venture wholly;
Let no other trust intrude.”

I would make him what God has made him, a whole Saviour, wisdom, righteousness, sanctification, and redemption. He also made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Abraham, putting on the Lord Jesus Christ, making no provision for the flesh, chose him for his portion. There is a difference between putting on the new man and putting on the Lord Jesus Christ. None but those who have put on the new man can put on Christ; therefore, the soul that is enabled to do so is advanced a step further. Lot left the church of God, probably his ordinances also; and we do not find that he enjoyed one five minutes' communion with God while he remained in Sodom. There was a death in his soul as to spiritual enjoyments; but after Lot was gone, God came to Abraham. What a blessed idea! It does not say Abraham went to God. I have often enjoyed the sweetest visits from God when he has come in a way of sovereign grace unsought by me; nor will this lead to carnal security.

“Never did men by faith divine,
To carelessness and sloth incline.
The Christian works with all his power,
And grieves that he can work no more.”

Abraham's faith worked by love. Hearing of the captivity of Lot, he arms his servants, and goes out against the kings. What is the spiritual meaning of these kings? 1. Satan, spoken of in Ecclesiastes, “who out of prison cometh to reign. There was a little city, and few men within it, and there came a great king against it, and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.” Here is represented Zion in the loins of Adam, the elect of God, besieged by Satan, but delivered by the Lord Jesus Christ. 2. Death, the king of terrors. 3. The old man of sin. 4. The world. Our gracious Lord has overcome for his people all these kings. He came into the world that he might destroy him that had the power of death, that is the devil. “O death, I will be thy plagues. O grave, I will be thy destruction.” “Be of good cheer, I have overcome the world.” “And they that are Christ's have crucified the flesh with its affections and lusts.”

On Abraham's returning from the battle more than a conqueror, Melchisedec, king of Salem, came forth to meet him with bread and wine, and blessed him. Who is this glorious personage? I believe no other than our Lord Jesus Christ in

human shape or form, and I think this is fully signified in Hebrews vii.* Isaiah says, "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." Did Abraham engross the spoils to himself? No; faith worked by love; and rather than rob God of the glory due unto his precious name, he would give up everything; and this will be the case in a measure with all his seed. So entirely is faith out of the power of the creature, that if salvation depended on one act of it, he could not put it forth. "Abraham believed in the Lord, and it was counted to him for righteousness." The object believed in is our justification. "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." Are we enabled to believe in Jesus Christ? He is our Justifier, the end of the law for righteousness to every one that believeth; and the sinner that believes in him is justified from all things. "For he is made unto us wisdom, righteousness, sanctification, and redemption." Having been brought to a sight of your lost state, to feel many longings and earnest hungerings and thirstings after righteousness, you are brought in due time to feel your justification by receiving Christ. "In the Lord have I righteousness and strength; even to him shall men come." "In the Lord shall all the seed of Israel be justified and shall glory." What God does is done for ever, and the sinner that has been enabled to put forth this justifying act of faith is eternally secure; for he that believeth shall be saved.

We next come to Abraham's sacrifice, made at the command of God, upon which the fowls of the air came down; and is it not so with the children of God in their sacrifices? How often, when in prayer, will the power of darkness come down to interrupt, hurrying away the thoughts after some foolish things, and thus occasions conflict.

"And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." The smoking furnace represented the iron furnace of affliction in which the Israelites were long bound; the burning lamp, the glorious lamp of salvation which followed. Take courage, then, poor, afflicted, tried believer. Though thy God has chosen thee in the furnace of affliction and the furnace of affliction for thee, yet the lamp will follow. One is set over against the other.

"In that same day the Lord made a covenant with Abraham." In the next chapter we have a sad account of his fall through the power of unbelief; and this I would impress on your minds, or, rather, pray that the Holy Ghost would impress on your minds, that after some sweet manifestation of God's love to your

* Melchisedec was a type of Christ, but not Christ himself. The very circumstance that Christ was "a priest after the order of Melchisedec," shows that he was distinct from his type.—Ed.

souls, in which the marriage Covenant is renewed, you are more liable than at any other time to temptation. Look at all the falls and slips of the Lord's dear family recorded in Scripture. The reason is, because too often we are elated and pleased with our frames, and less watchful. We rest more in the grace received than in that which is treasured up for us in Christ, and this is wrong. Paul says not, "Be strong in the grace that ye have received;" but, "Be strong in the grace that is in Christ Jesus." We do not find that under the thirteen years' chastisement which followed that Abraham had much communion with his God. The rod of fatherly displeasure was over him; "Folly is bound up in the heart of a child, but the rod of correction shall drive it far from him." "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

In Gen. xvi. we find Satan, who is compared to a fowler, lays a snare to catch these two birds of paradise, the objects of God's delight, loved with an everlasting love. The Lord had promised to Abraham a seed, but had not said who was to be the mother. Might not Abraham and Sarah reasonably conclude, from Sarah's barrenness, that some other was to be the parent instead of her? Thus their reason worked, and they fell into the snare. From this time Abraham's house became a house of correction; a perverse spirit was mingled among his household; and thus he was made to read his sin in his punishment: "Thy own sin shall correct thee, and thy backslidings shall reprove thee." What was his work during this period? "To be still, and know the Lord is God." To be still is to cease from working: "To him that worketh not, but believeth, his faith is counted to him for righteousness." There are five things in which a person may be justifiably engaged, and yet be still; neither speaking nor acting, which would be contrary to stillness. 1. He may listen and hear: "Listen, O isles, unto me, and hearken, O people, from afar." Who are the isles? God's dear people; and they shall wait for his law, and hear the voice of God in his law, by his servants, and by his providence, and the still small voice in the whispers of his blessed Spirit. 2. One may be still, and yet may look and observe: "Look unto me and be ye saved, all ye ends of the earth." "Looking unto Jesus." "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hands of her mistress, so are our eyes upon the Lord our God, until that he have mercy upon us." 3. One may desire and long, and yet be still. Thus the church: "With my soul have I desired thee in the night," &c. Abraham's desires were kindled to see the fulfilment of the promise, his faith honoured, "darkness made light, and crooked things straight before him." Above all he panted, I doubt not, to enjoy the renewed visits of

God's love, as in former days. The desire of the righteous shall be granted, and the desires of the new man are only good. Not one spiritual desire, arising from the hidden man of the heart, shall fall to the ground, for God will not create the desire to thwart or disappoint it. "Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" 4. One may be still, and yet ponder: "Ponder the path of thy feet, that all thy ways may be established." 5. He may watch and wait also: "What I say unto you, I say unto all, Watch!" "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

For the sake of those who may not be able to enter so fully into the subject I am now led to treat upon, I will endeavour to point out what things are essentially necessary to be known before we can enter heaven, and what will render a death-bed easy and comfortable. 1. Effectual calling, the fruits and effects of God's predestination: "For whom he did predestinate, them he also called." 2. Reconciliation; the enmity of the heart being subdued: "But now in Christ Jesus, ye who were sometimes afar off are made nigh by the blood of Christ;" "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." 3. To be clothed with the imputed righteousness of Christ: "The righteousness of Christ is unto all and upon all that believe." 4. A knowledge of salvation by the remission of sins: "They shall all know me, from the least unto the greatest." 5. The sealing of the Holy Ghost: "After ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance;" "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

In Genesis xvii. the covenant with Abraham is renewed, and here is the safety of the elect in this everlasting Covenant (the Lord Jesus Christ), ordered in all things and sure. The Lord appeared unto Abraham, and said, "I am the Almighty God," proving him from eternity the self-existent Jehovah. "And Abraham fell on his face." Such visits produce such a reverential awe, such holy adoration of his Divine majesty, such self-loathing and melting of soul as are much better felt than described. "That the Lord is near, his wondrous works declare," and by such effects you may know that he is very near. If you do not enjoy what you could wish, yet if you can trace anything of this kind, despise not the small things; they are intimations that God is about to come down in showers of blessing upon you, as sometimes before a soaking shower there are a few drops that intimate that rain is at hand. "And the Lord talked with Abraham." There is a great difference between your talking to God and God's talking to you. It is a great relief, a blessed privilege, when he deigns to lend his ear, and you are enabled to unbosom yourself unto him. There are times when you cannot get the ear, as in the case of Jeremiah: "I cry and shout," says he, "but he

shutteth out my prayer." But it is God's talking with you that produces love, comfort, peace, and joy. The Lord loves to hear the voice of his children. Thus, speaking to his church, he says, "O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." "Thy lips, O my spouse, drop as the honeycomb. Honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon." But he does not always give immediate answers. In Song i. 7 we have the church speaking to Christ. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon, for why should I be as one that turneth aside by the flocks of thy companions?" In the next verse her Beloved deigns to talk with her: "If thou know not, O thou fairest among women, go forth by the footsteps of the flock and feed thy kids beside the shepherds' tents." As an example, take the woman of Canaan, who went to Christ on behalf of her daughter, "he answered her not a word," but still she had his ear. Again she entreats, and the Lord tries her faith by a rebuff; again she entreats with greater vehemence, and mark, that this time she drops, "Thou Son of David." Her faith grows from the humanity to the divinity of Christ; but again he seems to speak harshly: "It is not meet to take the children's bread and to cast it unto dogs." "Truth, Lord," she replied, under a deep sight and sense of her sinfulness, "yet the dogs eat of the crumbs that fall from their master's table." Now Christ talks with her, and it brings in the full tide of peace, joy, and comfort. If you have the ear of Christ, be assured that you have his heart. "Then Abraham fell on his face and laughed." I believe this laughing proceeded from the joy of faith. But is there such a thing? Yes, "glorify ye the Lord in the fires." There is loss of sense and carnal reason here.

Look at Habakkuk. "Although the fig tree shall not blossom, neither shall fruit be on the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fields, and there shall be no herds in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation." "And being not weak in faith, Abraham considered not his own body, now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was able also to perform." Have you not sometimes when under trial been enabled to believe God's promise with Paul, "He that hath delivered and doth deliver, in him I trust that he will yet deliver?" Also that he hears your prayers, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me?" Suppose that I begin with a regenerated soul, a babe in grace. Do you not sometimes find

when troubles come, a secret prompting to go to Christ, as the poor woman, "If I *may* but touch the hem of his garment, I shall be made whole?" Here is faith, genuine faith. If you have one grain of this, do not despair because you have not attained to the same measure as Abraham. Is it the same kind? Then a little faith will bring you to heaven as well as a great one. "As many as are led by the Spirit of God "to sow in tears" will at times have a secret hope that they shall reap in joy some sweet anticipation of all promised good, as Abraham had.

[Though we do not agree with the interpretation of the person of Melchisedec, yet we consider the above to be a truly excellent, sound, experimental sermon, and full of blessed truth, savour, and sweetness.—ED.]

AN EXPERIMENTAL LETTER TO A BROTHER UNDER GOSPEL CONVICTION.

My dear Brother,—“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins.”

I feel my own weakness, Isaac, to do this, but “I know that my Redeemer liveth,” and that he will furnish me with thought and matter. That the Holy Spirit may be upon me at this time and enable me to write comfortably unto you, is my earnest prayer.

Your letter gives me real joy, and my heart is so full that I can hardly contain myself, to think that I have been the humble instrument in God’s hand to convince three poor souls already of their awful condition by nature. Yes, three. Bless the dear Lord for it; to him do I ascribe all the glory, and for him will I fight manfully against the devil, and all his servants of corruption who preach up man’s free-will.

I will tell you who the three are: Miss C., Miss R., and yourself. Miss C., though she had been baptized and admitted a member of a church in London, never knew and never felt the power of the Holy Spirit upon her until the other evening. When I was conversing with her, the Lord blessed the conversation, sent the word home with power by his Spirit, and showed her where she had been resting, and the awful delusion she was in. Miss R., a Wesleyan, was believing and resting on her works, and that Christ died for all. I told her some time ago that self was the predominant cause of her religion, and that it was that she might be seen of men. This cut her to the quick, and she has been as miserable as you are ever since. The evening I alluded to just now, after I had left them, they sat up till one o’clock in the morning searching to see if I was correct, and every passage they looked at proved that I was, and condemned them. They were both obliged to yield, and I trust I

can say that the Lord has begun his work in their souls; and I know he will carry it on. The difference in their general conduct is noticed by all, and they say, "It is that deluded —— who has done it all." How I pity their blindness! Truly "the election hath obtained it, and the rest were blinded."

But to come more minutely and especially to your own case. I am heartily glad, and do rejoice with exceeding great joy, that the Lord has made me a humble instrument to convince you of your awful state and condition by nature. All mankind are in this state, but they know it not, nor feel it; nor will they till the Holy Ghost reveals it by his power. Till then they are, as Kent says :

" At peace with hell, with God at war,
In sin's dark maze they wander far;
Indulge their lusts and still go on
As far from God as sheep can run.

But mark how God's indulgent care
Attends their wanderings here and there;
Still hard at heel where'er they stray,
With pricking thorns to hedge their way."

You are now brought where every true child of God at first is, when convicted of sin, to your right senses. Conscience is restored by God to its proper place, and is accusing you of your sins, and showing you to what an awful extent you have been rebelling and sinning against your Creator. The devil has been leading you quietly and easily down the road of destruction; but it is a source of much comfort to me, and I believe to every child of God's family, that the devil is never said to run in the ways of God. He may walk, creep, and go about seeking whom he may, not will devour; but no faster. Why? Because the love of Christ can outrun him, and goes beyond his infernal reach. Once the love of the dear Redeemer is revealed to a poor soul, he is safe then, as much so as if he were in the realms of bliss.

I once experienced the same wretched and deplorable state of feelings as you do now, and, doubtless, you remember the time.

In June I came home for a week, for the benefit of my health. as I thought, and so did you all; but I know now what was the real cause. My soul was under the power and operations of the Holy Spirit; and for months was I in this low, miserable condition; but they shall be made willing in the day of my power. They! Whom? Why, God's elect; not one of his dear and precious sheep or lambs shall be lost:

" Glory to God, they ne'er shall rove
Beyond the limits of his love;
Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills."

Then it is, you see, a sure salvation, firm as a rock. O how sweet and precious are Jehovah's shalls and wills! "I will be their God, and they shall be my people." No doubt about it

here, poor soul. "Come unto me, all ye that are weary and heavy laden, and *I will* give you rest." Here is a positive declaration, poor soul, on the part of thy Redeemer, that, if feeling your load of sin and guilt to be a burden too heavy for you to bear, and casting yourself at his feet, pleading his blood and righteousness, he will give you rest. Again:

"The appointed time rolls on apace,
Not to propose, but call by grace;
To change the heart, renew the will,
And turn the feet to Zion's hill."

Now, they are made willing in the day of his power, and not before. Mark that! How much soever a man may strive and seek for salvation, he will never have it till God make him willing to enter in at the strait gate; and how few are they that find it! Thank God, my dear brother, that he has turned your feet to Zion's hill; and bless him also that your brother W. is in the narrow path, and that you can look to him for some guidance, comfort, and instruction.

You probably will remain in your present condition for some time; but cheer up. "O," say you, "it is hard work to cheer up." Granted. I know it. I have been the road before you. Remember, God cannot lie. In him there is no variableness, nor a shadow of turning. He hath promised, when he begins a work, he will carry it on; and I would again say, "Cheer up." He has begun the good work in your soul now, and I am quite sure he will not leave it unfinished. No, no; I know my Master too well to doubt him here. He is too good and too wise a Master-builder ever to leave his work for anyone else to finish. He uses means, I know, to carry it on, to plant, and to water; but it is the Spirit that quickeneth, and it is God who gives the increase.

Your letter fills me with love and gratitude to my dear Saviour. It is full of genuine repentance and real heart sorrow. There is no Arminianism about it; but, depend upon it, it will not end here. Your conscience has become alarmed, your understanding awakened, and the Holy Ghost has begun his quickening work upon your soul, making you feel your guilt, raising you from your carnal security, and bringing you from a state of spiritual death and insensibility. And now you will have to take your trial. Mind, I am writing spiritually, and I know what I am about. Do not despise my youth, as really as the wicked will do at the day of judgment, when the Judge is seated and the books opened (Dan. vii. 10); and so you will find it. Remember, the children of God are tried and punished for their sins in this world, the children of the devil for ever and ever hereafter. There is not only a first and second resurrection, but a first and last judgment also; and as I write from experience, perhaps my letter will be the more interesting. Who can describe it but those only who have felt it? And I bless my dear Lord that he has brought me through, and created within me a clean heart.

The first resurrection is from your carnal, dead state, at enmity against God, to a newness of life. This is foolishness to the self-righteous, and to Mr. Worldly-Wiseman; but it is a precious truth to the child of God. The second resurrection is the final entering at the last great day. The heavenly mansions prepared by God the Father, Son, and Holy Ghost for the elect family who are tried in this life and justified by faith in the Saviour. Justification here implies a trial; hence, they are said to pass from death unto life, never to come into condemnation. This implies that there was a ministration of death at which they were arraigned, and under which found dead, yet escaping the sentence. How else could they be said to pass from death to life for ever to escape condemnation? The Lord hath often, in various ways, discovered himself as an angry judge to a sinner, by the pulpit, by a word spoken in season, by a letter, &c. He has spoken to your conscience by my letters sufficiently to convince you of your awful state. Your most secret and hidden thoughts, that you hardly believed could ever have existed, are discovered and laid open, and you are now in the hands of a powerful God, convicted of all your sins, and you imagine you hear the sentence sounding in your ears: "Depart from me, ye cursed!" Your soul is sinking within you under all the horrors of a condemned criminal, causing you, as you say, to fear and tremble the whole night long. You are now beginning to feel the operations of the word and the Spirit of God; and, mark me, when the Lord does speak to the heart, the sinner is arraigned, judged, and condemned both by law and conscience. And now you feel as though you would sink and be lost to all eternity; but there is an Advocate, my brother, and therefore your trial will not end in eternal death, but in a fatherly chastisement; as it is written: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. xi. 32.) So you see, if the Lord did not, in his compassion, love, and mercy, visit your transgressions with the rod in this life, he would, in his wrath, to all eternity. What a mercy! What infinite and sterling love (nothing else, depend upon it), to spare your life!

My object is to carry out my text, to comfort you in this trial. Let me point out and set before you a bleeding Lamb! Go to Him, and, in private, pour out your wants before Him; and, depend upon it, you will, perhaps, for the first time in your life, utter a real prayer.

"Are thy sins beyond recounting,
Like the sand the ocean laves?
Jesus is of life the fountain;
He unto the utmost saves."

And now I would advise you affectionately, as your younger brother, and the only one you have, to put away Byron, and the whole of those works you possess, and let the Bible and such works as the "Gospel Standard" be your study. Read

those I bound for mother, and, I warrant you, you will find comfort in them. Why? Because you will begin to feel something of what is therein written and described as your own feelings.

May the Holy Ghost carry home these feeble and imperfect remarks to the good of your immortal soul. This is the sincere desire and fervent prayer of

Dec. 1, 1847.

Your affectionate brother,
A BABE IN GRACE.

THE BREATHINGS OF A WOMAN OF A SORROWFUL SPIRIT.

Worthy, dear, and much-esteemed Brother in Christ and the Path of Tribulation,—The many sweet and refreshing seasons I have been favoured with both in hearing and conversing with you, I believe will never be erased from my mind; and the union I feel towards you I am persuaded is cemented by the Holy Spirit, who has manifested you to me as a beloved son and servant of the Most High. Therefore, for your further encouragement, I consider it right to inform you that I know of more than one person of rich and unctuous experience who can bear a sweet testimony to the blessed truths you preached the last time you were here. One of those persons is a friend from London, who stands high in Mr. Fowler's church. We are often speaking of you, and we should esteem it a high privilege if you would come and see us, for I have fully proved you to be a man of peace, and to you it is given to know the mystery of the cross of Christ.

But, my friend, I find, and so do you, that we must go to sea, and do business in deep waters, and many fiery trials we must be exercised with before we can have real fellowship with Christ in his sufferings. But, O, how hard it is to nature to drink of the bitter cup which he drank of. Ah! my friend, I believe you could tell me better than I can describe the agony, the tortures of the crucifying of the old man of sin, the real believer has to endure; but, blessed be God for his marvellous, unspeakable love and mercy to me, the chiefest and vilest of sinners, in implanting his grace in my heart, plucking me as a brand from the burning, when going the downward road to destruction, and sending the arrows of conviction into my heart, the poison of which, as Job says, drank up my spirits. The law was sent home with such power to my trembling soul that my frame was so shaken, and my nerves so shattered, that I have never got the better of it, yet he has proved, times out of number, that it is his own divine work, by keeping up those convictions, and by plunging me again and again in the ditch, until my own clothes abhorred me. It is, indeed, by terrible things in righteousness that I have been stripped of all my fancied goodness and self-righteousness, and been taught that without him I can do nothing good; and this is the hardest lesson to learn, yet a poor sinner can never rest in Christ until he is brought here. But deficiency of gifts and utterance, together with want of time, prevent me

setting forth what my loving, kind, gracious God and Father hath done for my soul, in delivering me from eternal death and destruction. O! had I a thousand times thousands of tongues, or all the paper, pens, and ink in the world, and could live long enough to use it all, it would be insufficient to set forth the praises of him who hath done such great things for me. Glory be to his precious name. He hath brought me up out of the horrible pit and set my feet upon the rock, and keeps me alive by sharp, sore, and cutting trials. Still, his cordials are as sure as his rods, for he says it is those whom he loves he rebukes and chastens; and, believe me, I have an abundant measure of both.

I am just reminded how I have digressed from the purport of this letter. It was not my intention, when I began, to enter into my experience farther than to inform you a little of my late exercises, sore trials, and weighty burdens which have lain upon my mind for months past. It is impossible to express them; no language can describe the deep sorrow, the agony of soul, the restless nights and sorrowful days I have been exercised with on account of the state of the churches of Christ. God is my witness of this truth, that all my other temporal troubles (which are not few) have been swallowed up in this. Yes, believe me, as a dying woman, I dare not use deception. I have been led, as it were, with a bleeding heart, to meditate upon the dishonour done to our adorable Redeemer, and fearing the just judgments we are so loudly calling for, by the unholy, untender, and unchristianlike walk of many one towards another. O what variance, strife, envying, evil speaking, self-seeking, pride, deceit, watching over each other for evil, and, like wicked men, exposing each others' infirmities to our brethren, instead of carrying a garment to cover them. O my friend, the good Lord hath not hid it from me that you are a fellow-sufferer and mourner for the desolations coming upon the church of God, the foundations of which are all out of course. O that I could find more taking these things to heart. Then there would be less backbiting, slandering, cutting off and casting out, judging and condemning; but there is a generation who are pure in their own eyes, who are not washed from their filthiness, who are persecuting the real godly. I do not mean the world, for their hatred does not concern the believer in Christ. They can rejoice that they are counted worthy; but for those who we hope are Christ's sheep to be biting and devouring one another is horrid and abominable. Well, the Lord reigneth, and is ruling and overruling all things for his own glory. By these evils, which could not exist without his permission, he will bring about his divine purposes, and make all work together for his people's good. The work must be tried with fire.

I do pray the good Lord will be pleased to strengthen, encourage, and support you in the work, to go on in his sweet Spirit, through evil report and good report. No doubt you are

often cast down, but not forsaken; poor, yet making many rich—dying to the things of time and sense, yet living to Christ, because he lives in you; and he will make you more than conqueror through him who hath loved you, given himself for you, and called you to this war. Then, like a good soldier, may you keep the field, but set your face like a flint not to fear the frowns nor to court the smiles of your hearers, whether they will hear or not, for the battle is not yours, but the Lord's. Therefore we have nothing to do but to stand still, and see his great salvation.

God grant that you may be faithful unto death, and obtain the crown, and that you may not be left to confer with flesh and blood; but, under the influence of the blessed Spirit, be anointed to declare the whole counsel of God, and to show the house of Israel their sins, the judgments we are bringing down, and the chastisements we are calling for, to teach us a more excellent way.

But O, my friend, the dreadful, vile, abominable evils I groan and labour under within, and seeing so many in others, often am I tempted to be weary of being a Christian; and certain I am, if it depended upon myself, I should give all up, and turn atheist; but, glory be to him who holds up my chin above these boisterous waves in the storms, and will not let me sink so as to rise no more, and often gives me an assured hope that he will land me safe over all the waters. O that he would hasten the time for that blessed hour to arrive to meet him whom my soul loveth! Then will all tears, pain, sickness, sin, and sorrow be at an end; for I can truly and sincerely say, "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." O how good is the Lord to take such pains to discipline his people. As an ancient author says, "He will wear his rod to the stump to bring his people to their right mind." I fear we shall feel heavier ones if we are spared; and may the Lord increase our faith, love, and watchfulness, lest we be like the foolish virgins.

I shall be glad to hear from you. May every covenant blessing and the peace of God rest upon you and all who love God.

Yours, in the best bonds,

South Pallant, Chichester, 3rd May, 1835.

E. SARELL.

FELLOW FEELING.

My dear Friend, Sister in the Faith, and Fellow Traveller in the Thorny Path,—Many anxious thoughts have passed through my mind on your account during the last three months, and many petitions have flowed from my heart for your present welfare, prosperity of soul, and everlasting good.

As a fellow-pilgrim in this inhospitable wilderness, I am not ignorant of the difficulties and perplexities which attend the wayfaring soul, whose treasure and best portion is laid up in reserve, and who is in this time-state being raised up and

made meet for the eternal inheritance that remaineth for all the Lord's chosen and redeemed family. The path to the heavenly kingdom, my dear friend, lies through much tribulation, and in this rough, dark, and mysterious passage the souls of God's people are oftentimes greatly exercised, discouraged, and cast down; but our whole pilgrimage, with every crooked dispensation, and every opposition and obstruction we meet with in it, is all divinely appointed, and every bitter, as well as sweet ingredient, is wisely mingled in our lot, and apportioned out for us in number, weight, and measure by him who loved us before the foundations of the earth were laid. (See Deut. xxxii. 8-10.) We find in experience many things come to pass, and many unexpected afflictions, bereavements, and sharp trials befall us, which we fear will quite overwhelm our spirits and sink us so as never to rise again. Thus it was with the chosen remnant of the Jews, who were carried away captive with the rest of the people. They, no doubt, considered their sad case hopeless and desperate, for they said, "Our bones are dried, and our hope is lost; we are cut off for our parts." (Ezek. xxxvii. 11.) But if we read the chapter through, it is evident that the Lord's gracious purpose and their conclusions were as far different as the east is from the west. God's message to them in Babylon by the letter of Jeremiah (xxix.) was to encourage and instruct them how to act and what to do during their long captivity. Moreover, the Lord revealed to them by the prophet what was his gracious design and merciful will concerning them: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end." So in the case of Hezekiah (xxxviii.), he drew the most gloomy and bitter conclusions when the heavy affliction came upon him; but when the light of the sun broke in again on his dejected spirit, and the Holy Spirit operated afresh upon his own implanted grace in Hezekiah's soul, then he uttered a very different language: "The living, the living, he shall praise thee as I do this day. The fathers to the children shall make known thy truth," &c.

A few nights past, my mind was led to read the Book of Ruth, in which is detailed the chequered path of Naomi. The early part of her life appears marked with some prosperous and smiling providences; but when the land of Israel was visited with a famine, she, with the whole family, emigrated into the country of Moab, where she sojourned about ten years. During this period the stroke of death took away her husband and both her sons, and she was left a desolate widow in a strange land. By some means she heard that "the Lord had visited his people in giving them bread." Then her heart was influenced to return to her native country, and the Lord inclined Ruth to cleave to and go with her to Bethlehem, where her old friends and acquaintance cordially received her; but her present poverty and widowhood state drew from her heart a sorrowful lamentation,

very expressive of her inward sensations. Nevertheless, there were good things laid up in store for her, poor widow, though she feared all would be bitterness to the end of her life; yet such was the overruling hand of God in his wonder-working providence, that, notwithstanding all her misgiving fears, her name must be Naomi, "the Lord's pleasant, comely one," to the end of her days.

When reading this most interesting account in the records of divine inspiration, dear Mrs. Martin was presented to my view, and my mind ever since influenced to inquire concerning your welfare, for I am rather in fear that either your health is somewhat impaired, or that you are depressed in spirit on account of some dark dispensations in providence, which, in the present evil time, most certainly bear with a heavy weight upon the minds of those that fear God and view with trembling eyes and troubled hearts the heavy judgments that hang over this sinful land. But in the midst of all these surrounding tribulations, our "God is faithful, who will not suffer us to be tempted above that we are able, but will with every temptation make a way for our escape, that we may be able to bear it;" for "the Lord knoweth the days of the upright" (both adverse and prosperous), "and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied." (Ps. xxxvii.)

Indeed, my dear friend, I sensibly feel what I now write more than I can express in words, having been long inured to manifold afflictions and tribulations. During the past month I have been called to endure a heavy indisposition of body, together with discouraging outward trials and inward depression of soul, which altogether brought me very low; but in the midst of all, the Lord was very gracious with me, and in tender mercy intermingled these exercises with many tokens of his providential goodness; and with some strong consolations sweetly upheld my soul in life and my heart in hope; so that upon a review of the whole, I can testify with one of old, "It was good for me that I was afflicted."

Another peculiar circumstance was, that our dearly-beloved Mr. Chamberlain was with me in the same furnace, the same affliction, and at the same time. Two successive Sabbaths we were both prisoners confined at home, but during the course of ten days I received two letters from him, the contents of which were to me more precious than the golden wedge of Ophir, inasmuch as we enjoyed the sweetest fellowship together, both in tribulation and consolation; and I feel a humble confidence that we shall spend a happy eternity together when every sorrow will be left behind, and earth exchanged for heaven; when we shall come to Mount Zion above, with songs of victory, and everlasting joy upon our heads.

These blessed prospects, my dear sister, when faith is in exercise, abundantly counter-balance every trial we meet with

by the way, as the apostle, under the sacred teachings of the Holy Spirit, saith, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us:" "For" (in the midst of all our conflicts) "the earnest expectation of the creature waiteth for the manifestation of the sons of God," &c. (Rom. viii. 18, 19.) Therefore, seeing these things are so, let us lift up our drooping heads, and join with the royal psalmist when he was sorely tried: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God."

These cheering considerations, realised by faith, do at times encourage my spirit in the midst of surrounding perplexities, and they will have the same effect upon the spirit of my dear friend if she feels the need of divine consolation; and, in this present sad day, in which iniquity abounds, and the love of many waxes cold, the afflicted and poor people left in the midst of our Zion stand in need of all the encouragements they can obtain. It is their privilege to strengthen each other's hands in the good ways of the Lord; and we are to comfort one another with the same comfort wherewith we ourselves are comforted of God. This was exemplified in the experience of the apostle Paul (2 Cor. vii. 5—7), as he thus states: "Our flesh had no rest, but we were troubled on every side. Without were fightings, within were fears. Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus," &c.

Now, should it please the Almighty to communicate only a small measure of his comfort by the means of this sheet, written in much weakness, it would greatly rejoice my heart; for I know how prone we all are to pore upon second causes, and how apt to forget the mighty God, who feeds the strength of every saint.

As my sheet is nearly full, I have no room for minor matters, only to entreat my dear friend and fellow-pilgrim to favour me with a few lines, that I may learn how the warfare goes on, and whether the great Author of all salvation is present with you, and his blessed name to you as ointment poured forth. This is all I ask or desire, only to know your state, if I may be counted worthy of such a favour.

The Lord's day that dear ——— was in town I was confined to my room; neither did those of my friends he then saw know my situation. Please to give my most cordial love to him, to Mr. Charles, and Mr. and Mrs. Jaques, when you write to them, together with all in your circle that love our Lord Jesus Christ in sincerity and truth.

My dear wife unites with me in true affection and regard.

I remain, in the Bonds of the everlasting Gospel,

Yours affectionately,

London, Feb. 7th, 1831.

JOHN KEYT.

A LOVE VISIT.

Dear Brother,—Grace and love be with thee.

I send thee a line to say that I am still in the land of the living, and I find the road to be as rough as ever. Troubles and trials keep coming one after another, to let me feel that this is not my rest, and that the Lord will not let me have it here. I try hard to settle down, and want a better nest; but the Canaanites dwell in the land; and it is the good will of our Father that they should. But, dear brother, they were to be put under tribute. David was raised up of the Lord to do it on behalf of Israel of old, and our David, raised up of our God, has done it for us; and I feel assured that they shall never get possession of the land again. Indeed, they are only permitted of our Father to remain for the good of our souls and the glory of his dear name.

But I have got a bright side as well as a dark one; for my Jesus does not forget me, but comes and pays me a visit now and then. I had one on my knees a short time ago. I told him what I needed, and then he began to pour into my empty vessel of his love and mercy; and you know the vessel is so small that it soon began to fill—yea, my brother, to overflow; and I kept blessing and praising his dear name, till I could not do it any longer. I was drowned in tears at his dear feet, wondering at the love and mercy shown to such a poor unworthy creature as I am. But it was not long before my dear Friend came again, and we had another meeting, and he did the same again, pouring in oil and wine. No particular word came; but I had such a sweet manifestation of our Jesus as dying for me that I cannot forget the spot. It is dear to me. My heart was so full and so fixed on my dying Friend that all that I could say was, "Lamb of God, didst thou die for me? Lamb of God, didst thou die for me?" After a while you came into my mind, and I felt such a love to you as I never did before; but though you came into my mind, you did not take away my mind from our dear Friend Jesus; but I got up from my knees with such a sweet feeling of love to Jesus, and my mind was so calm, there was no trouble about any thing. I took up my bible to look for a text, and opened on the last chapter in Hebrews, and there my mind was so fixed that I could not turn to another part of the word as I had been accustomed to do; and so I sat with a sweet and solemn feeling, looking into that chapter till it was time to go into the house of God. But the sweet feeling did not last through the services, though I spoke with liberty.

And now, my dear friend, I feel to have told thee all I can; for my vessel is empty again.

The Lord bless thee, and keep thee, and cause his face to shine upon thee, and give thee peace. This is the prayer of thine in the truth as it is in Jesus.

Nov. 27th, 1867.

D. SMITH.

EXTRACT FROM HUNTINGTON'S "CONTEMPLATIONS ON THE GOD OF ISRAEL."

THE fruitfulness of the saints is owing to the in-dwelling and operation of the Holy Spirit. But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance; against such there is no law. (Gal. v. 22, 23.) Again, "For the fruit of the Spirit is in all goodness and righteousness and truth." (Eph. v. 9.) Christ is our living root; the in-dwelling of the Holy Spirit makes us one with Christ, while the everlasting love of God the Father to us in him unites us to him. From his fulness does the Holy Spirit continually supply us. We receive from his fulness, and grace for grace; present grace, to assure us of future grace, or sanctifying grace in this life, as a pledge of glorifying grace in heaven. The Spirit takes of the things that are Christ's and shows them unto us; his undertaking, his finished work, his truths, doctrines, and promises; his righteousness, peace, and satisfaction; his mysteries, his kingdom and the power and majesty of it; his exaltation, mediation, intercession, and glorification in heaven above. This is the work of the blessed Spirit, and this union with Christ Jesus does the Holy Spirit keep up, and we, having life in Christ the root, the Holy Spirit communicates life every moment from the root to the branch; for our life is hid with Christ in God. And Christ says, Because I live ye shall live also. Hence the promise, "Their leaf shall be green, neither shall they cease from yielding fruit." And no small part of the saints' fruit is put forth in God's house of prayer and by diligent attendance there. The Lord loveth the gates of Zion more than all the dwellings of Jacob. The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing: to show that the Lord is upright; he is my rock and there is no unrighteousness in him. (Ps. xcii. 12-15.) In God's house of prayer the united fruits of the lips are offered up: such as honest confessions of sins and humble acknowledgments of mercies received. Prayers, supplications, and intercessions are offered up in the unity of faith and love. God is extolled by the high praises of Zion, by thank-offerings, and by blessings, and by the celebration of the perfections and attributes of his nature; such as his mercy, goodness, truth, and holiness, love, pity, and compassion towards poor sinners in Christ Jesus. Let him that glorieth glory in this, that he understandeth and knoweth me, that I the Lord exercise righteousness, judgment, loving-kindness, and tender mercy in the earth, for in these things I delight, saith the Lord. Here the saints often have bowels of mercy drawn forth and their hearts enlarged towards the poor of the flock, to relieve their wants. Those that are enriched by Christ Jesus come not behind in this

grace also. Besides all these there are internal fruits brought forth under the word of God, which word is said to bring forth fruit. "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you since the day ye heard of it and knew the grace of God in truth." (Col. i. 3-6.) A word of reproof often brings self-loathing and self-abasement; a word of severity mixed with love produces humility and meekness; a word descriptive of the tried soul's case, attended with an increase of strength and encouragement, draws forth faith into lively act and exercise; a word of comfort draws forth love to God and joy in him; a word that restores a backslider is attended with contrition and godly sorrow; a word that seals pardon to a fallen saint fires his zeal and arms him with indignation against both sin and self; a word of instruction that settles a doubting mind or fixes a soul halting between two opinions, and which informs his judgment and discovers heresy and heretics, produces blessings and thanksgivings to the glory of God; a word that encourages and succours the tempted excites love to Christ and hatred to Satan; a word that strengthens and refreshes the sincere seeker produces patience, submission, and resignation to the will of God; and though these are sometimes short and transient, yet they are genuine fruits, and such fruits as are produced under the influence of the Holy Ghost, who applies the word and works with it and by it. All these and many more such fruits do the hearts of God's children conceive by the word and under the operation of the Holy Spirit of God, which often fills their souls with great grief, godly sorrow, or love to God, or self-loathing, so that they would be glad, could the discourse be stopped, while they might retire into some lonely apartment to acknowledge his goodness, express their joys, or to pour out their souls before God, and are often grieved when they go home to find the blessed unction and the divine power abated and the heavenly dew dried up.

A WORD OF AFFECTIONATE COUNSEL.

My dear Friends in the Lord,—In my prayers for you both I feel led to ask of the Lord to give you faith and patience, for these two graces you much need in active and daily exercise. But that you may have them brought into your heart, and there maintained with a divine power, tribulation is needed, for tribulation worketh patience (Rom. v. 3), as well as the trial of faith (James i. 3). And this patience must have her perfect work, that you may be perfect and entire, wanting nothing. If, then, you had no trials or perplexities, no tribulation or temptation, you could not have your faith tried as by fire, and there would

be no patience accompanying it, working with it and perfecting it. Nor, again, would you have it made manifest to yourselves or others that you are possessed of the grace of love, for that beareth all things and endureth all things (1 Cor. xiii. 7).

I was thinking the other morning about Christian love, and I seemed to see that it was the first of all evidences and the last of all graces. Let me explain my meaning. Love to the brethren is the first scriptural evidence of having passed from death unto life. But this love, as we journey onward, and have to do more and more with the crooked ways of God's people, is the last of all graces, as well as the greatest, as having to live and thrive under well-nigh everything which serves to damp or quench it. As patience, then, is useless without burdens to bear and trials and temptations to encounter, so love is useless unless it has to be maintained under all those circumstances, and all that chilling opposition which seem so contrary to it. If the people of God were all we could wish them to be, and for ourselves to be, kind, forbearing, forgiving, affectionate, unsuspecting, open-hearted and open-handed, prayerful and spiritually minded, love would flow out so toward them, that it would not be a matter of any difficulty. But to love the people of God for what we see of Christ in them, in spite of all their crookedness, perverseness, ignorance, obstinacy, ill-temper, fretfulness, and deadness in the things of God—this is the difficulty. But the Lord does not bestow his graces to lie idle in the bosom, but to manifest their presence, their activity, and their power by what they have to do. If, then, you are to be blessed with the graces of faith and love and patience, you must expect burdens, exercises, afflictions, perplexities, annoyances, and a variety of circumstances most contrary to your natural feelings and expectations. But if, in the midst of all these painful and perplexing circumstances, faith credits the word of promise, patience quietly and meekly endures its load, and love is still maintained in exercise in word and deed, you will find the approbation of the Lord in your own breast, and will sooner or later prove that he ever honours his own grace and his own work in the soul. The great thing that we have to dread is the giving way to, and being overcome by our own spirit; or what is worse, mistaking our own spirit for a right spirit, and our own will for a right will. In these things we need to be instructed by the Holy Spirit, the promised Teacher, that we may have not only a right judgment in all things, but be enabled to speak, live, and act, as he would have us to do. I think I know something of your perplexities and difficulties, and can see that to support you under them, and bring you through them, you need faith and love and patience, and this is the reason why I have ventured to lay before you a word of friendly counsel and encouragement, and I shall be very glad if you may find it suitable and supporting. I have endeavoured to show you such a path as I should desire, if grace

enabled me, to tread myself if placed in a similar position. But, alas! it is one thing to give advice and another to act upon it oneself. I remember, how many years ago, the words of Eli-phaz (Job iv. 3, 4, 5) came to my mind as sadly applicable to my case. But we have to learn our weakness as well as where and in whom our strength lies, and the Lord is very merciful and gracious, never leaving us, nor suffering us to be led into any path in which his grace is not sufficient for us if sought and looked to; for we have to confess that when it has been otherwise, it has been because we did not look to him, nor lean upon him, but looked to self either for strength or indulgence.

Yours very affectionately in the Lord,

Croydon, March 25th, 1868.

J. C. P.

[The above letter would not have been inserted but for the special request of the friends to whom it was written, and to whom the word of counsel given in it was much blessed.—Ed.]

THE SPIRIT OF THE TIMES.

A CLOUD is gathering o'er the land;
 Its shadows thickly round us fall,
 Veiling the eyes of sinful man,
 Spreading o'er truth a funeral pall.
 Alas! alas! what errors rise;
 Behold full many a gaudy cheat.
 Thus Satan lures his votaries;
 While ruin whirls beneath their feet.
 I hear the deep-toned Sabbath bell,
 Inviting to a house of prayer;
 Do they the love of Jesus tell?
 Do they his boundless grace declare?
 Ah, no! 'tis but a painted show;
 'Tis but a solemn mockery;
 A senseless passing to and fro,
 A grand display of vanity.
 Grim Death, with bridal robes array'd,
 Sweet flowers upon corruption laid.
 Ye blinded leaders of the blind,
 Why chaunt ye notes of melody?
 Why seek ye to enchain the mind?
 How will ye meet eternity?
 I look on all your proud display,
 I look, but with suspended breath,
 Knowing ye rush along the way,
 The way that leads to endless death,
 And all your incense and perfume
 Will vanish into deepest gloom.
 Dear Lord, to thee thy children cry;
 Arise in grace and majesty;
 Dispel the cloud that hovers nigh;
 O grant poor captives liberty.
 We want no incense, no perfume,
 But that which rises from thy blood.
 No priest can for our sins atone,
 But the Almighty Son of God.

C. W.

MEDITATIONS ON DIFFERENT PORTIONS OF THE WORD OF GOD.

MEDITATIONS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

AMONG the innumerable displays of the infinite wisdom of God which the gospel of his grace has revealed and brought to light, must be named the special provision which he has made, that good works should hold therein a fitting and appropriate place. One of the strongest objections which cavillers and opponents have in all ages brought against the doctrine of salvation wholly and solely by grace is, that it supersedes the necessity of good works, and thus by virtually, if not nullifying, yet reducing them to insignificance, opens a door directly or indirectly for licentiousness. Could this charge be substantiated, it would be almost fatal to the claims of free grace as a divine revelation, for a holy God could not sanction, much less devise and reveal, a scheme of salvation which, by encouraging sin, should break down the very barriers of moral rectitude. Even our natural conscience, even our dim and misty notions of right and wrong, virtue and vice, good and evil, would be shocked at, and revolt from any conclusion which would impair the holiness of God, or represent him as sanctioning or licensing sin. In order, therefore, to secure the gospel from so fatal a charge, God has made a special provision that good works shall occupy in it a high and honourable place. That good works should save is one thing, that they should be wholly set aside is another. Not only, then, shall they, according to God's appointment, not be set aside, but they shall be raised in worth and value. They shall be made a means of glorifying God, which sets on them a higher and nobler stamp than if they merely effected or concurred in the salvation of man. They shall be done from higher, better, and purer motives; they shall be wrought by the blessed Spirit; they shall be accepted by and approved of God as fruits of righteousness which grow upon and manifest the living branches of the only true Vine.

But let us, taking up the thread of our exposition, observe more particularly the place in which they are set by the apostle in the chapter before us: "For 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.) Several points, thus placed before us, demand our attentive observation.

1. Observe, first, what is here declared of those who are saved by grace through faith—that they are God's "*workmanship*." The word here translated "*workmanship*," means in the original not so much the act or skill of the workman as the effect and product of that act and skill, and may therefore be more simply rendered "*work*." "*We are his work*"—the fruit and product of his creative hand. All, then, that we are and all that we have that is spiritual, and as such acceptable to God, we owe to the

special operation of his power. There is not a thought of our heart, word of our lips, or work of our hands, which is truly holy and heavenly, simple and sincere, glorifying to God or profitable to man, of which he is not by his Spirit and grace the divine and immediate Author. How beautifully is this expressed by the church of old, and what an echo do her accents find in every gracious heart: "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." (Isa. lxiv. 8.) How suitable, how expressive is the figure of the clay and the potter. Look at the moist clay under the potter's hand. How soft, how tender, how passive is the clay; how strong, how skilful are the hands which mould it into shape. As the wheel revolves, how every motion of the potter's fingers shapes the yielding clay, and with what exquisite skill does every gentle pressure, every imperceptible movement impress upon it the exact form which it was in his mind to make it assume. How sovereign was the hand which first took the clay, as the apostle declares: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. ix. 21.) And as divine sovereignty first took the clay, so divine sovereignty shapes it when taken into form.

Good works, therefore, properly so called, spring out of the inward operation of God's grace. By making the tree good he makes the fruit good. (Matt. xii. 33.) He works in us first the will to do that which is good, and then he gives us the power. He thus works in us both to will and to do of his good pleasure. (Phil. ii. 13.) Under the operations of his grace we are transformed by the renewing of our mind to prove what is that good, and acceptable, and perfect will of God (Rom. xii. 2); and as this will is sought after to be known and done, good works follow as the necessary fruit. All those acts of love and affection, of kindness, sympathy, and liberality towards the Lord's people; all those instances of self-denial and willingness rather to suffer than to do wrong; all those proofs of disinterested desire to do all the good we can according to our means, position, and circumstances of life; all that striving after and maintaining integrity and uprightness of conduct in all matters of business and trust; all that strict and scrupulous adherence to our word, even to our own injury; all that Christian fulfilment of our relative duties, and the social relationships of husband and father, wife and mother, which the scripture has enjoined—in a word, all those works which by almost unanimous consent are called "good" by men, are only really and truly good as wrought in the heart, lips, and life by the power of God.

But we must not linger too long on this one feature of good works, but pass on to show how

They are the fruit of special *ordination*. Thus we are said to be "created in Christ Jesus unto good works which God hath before *ordained*, that we should walk in them."

The performance of good works by his people, God, according to this testimony of the apostle, has secured by three things: 1. Sovereign ordination; 2. Actual creation; 3. Effectual operation. The last point we considered first, because the apostle first names it by declaring that we are God's "workmanship." The two other points we shall now briefly consider:

2. Observe, then, that God has before *ordained* that we should walk in good works; that is, in the performance of them. Good works, therefore, are subjects of divine decree. This secures their performance, and they are thus as much a matter of predestination as the persons of the elect. Peter therefore declares that we are "elect unto obedience" (1 Pet. i. 2). Election unto eternal life, unto salvation, unto the blood of sprinkling many gladly hear of, receive, and profess. This, they say, is sweet and precious doctrine. And so indeed it is. But do they find or feel any similar sweetness and preciousness in being chosen and ordained to know and do the will of God? Do they see and feel the blessedness of the precept being secured by divine decree, as well as the promise; and that there is a constraining power in the love of Christ, under which they experience a holy and sacred pleasure in no longer living unto themselves, but unto him who died for them and rose again, similar in kind, if not in degree, to the pleasure which they experience in knowing they were ordained unto eternal life? We hear much of election unto salvation. Many preach it, more profess it. But how many of these preachers, how many of these professors of the doctrine of election gladly preach or gladly hear of being elect unto obedience, or being ordained unto the performance of good works? And why, but because, even by the verdict of their own consciences, their want of obedience would disprove their election, and their non-performance of good works would show they had neither part nor lot in this divine ordination? But until this obedience be rendered, until these good works be brought forth, half of the sweetness and blessedness of real religion and of salvation by grace is not felt or known, nor the liberty of the gospel thoroughly realised or enjoyed, for the gospel must be obeyed and lived, as well as received and believed, that its full liberating, sanctifying influences may be experienced, as sweetening the narrow and rugged path of doing and suffering the whole will of God.

3. But observe further, that believers are "*created* in Christ Jesus unto good works." The word "unto" means "for the purpose of." Among other ends, therefore, for which believers are made new creatures in Christ, one is that they may be fruitful in every good word and work.

This creation in Christ Jesus unto good works carries out their ordination unto them. As because they were ordained to eternal life, they were called by grace, and thus effectual calling follows upon and proves their predestination, so because they were ordained unto good works, they are created unto the per-

formance of them. This creation is that new creation of which the apostle elsewhere speaks: "Therefore if any man be in Christ, he is a new creature," or, more literally, "creation." (2 Cor. v. 17.) So also in this epistle: "And that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 24.) And again: "And have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. iii. 10.) All these texts speak the same clear, uniform language, that good works are the fruits of that new nature, that heavenly and divine principle which, as born of the Spirit, is spirit. This, therefore, sets good works in a very high, holy, and honourable place, and effectually distinguishes them from the good works of amiable, benevolent, active, and zealous men, which, however useful and beneficial to suffering humanity, are not wrought in them by the power of God, nor fruits of a new creation in Christ Jesus.

By thus keeping close to the inspired language of the apostle, we avoid two great mistakes as regards good works: 1. We do not ignore them, neglect them, slight them, and by never mentioning, dwelling, or insisting upon them, virtually set them aside. 2. We do not legalise them, and thus make out of them a yoke of bondage. They are not the tree, nor the sap of the tree, but the fruits of the tree, by which the nature and goodness of the tree are made manifest, and openly seen and known. As the goodness of the vine is seen and known by the goodness of the grapes; as their number, colour, size, and flavour manifest to all who see and taste them the exact sort, cultivation, and character of the vine itself, so it is with the good works of the saints of God. They are outward marks and proofs of the inward grace of God, and by them the true saints of God are manifested to be trees of righteousness, the planting of the Lord, that he might be glorified. And similarly by the want of them are distinguished those dead professors, who so abound in our day, of whom Jude speaks, as "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

But as we are not preaching on the subject of good works, but attempting to open the chapter before us in a way of simple, experimental exposition, we shall now proceed with the apostle: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. ii. 11. 12.) There is a break in the subject here. Up to this point, from the very commencement of the epistle, the apostle had been dwelling upon the rich and wondrous blessings which God in his grace had bestowed upon the saints in Ephesus and the faithful in Christ Jesus. Commencing with their election in Christ, he had traced out blessing after blessing in him, till he had brought

them out as trees of righteousness, bearing abundant fruit, and thus glorifying God. But now, lest they should be lifted up with pride, and think that there was something in them more than in others which drew down upon them those distinguishing favours, he reminds them of their base original, and especially of this circumstance, that they were Gentiles, and as such had no interest in the promises made to the literal Israel. "The Circumcision in the flesh made by hands," that is, the literal Israel, Israel after the flesh, the lineal descendants of Abraham, the Jews, had an interest in the promises, and especially in the great promise of the Messiah, who was to come from Israel and to Israel. As Israel after the flesh has been for a time cast off from the favour of God, we are very apt to overlook the privileges possessed by it, and much study of the Scriptures, both Old and New, and simple adherence to the testimony of God therein, in spite of our own powerful prejudices and current opinions, are necessary to understand the mind of the Spirit concerning the ancient family of God. Paul enumerates the privileges of ancient Israel very clearly and concisely: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. ix. 4, 5.) It would take us too far from our subject to explain the privileges thus enumerated, and to show the position of Israel after the flesh at the time when the gospel was first preached as well as now. That position is well and clearly opened in Peter's address to them (Acts iii. 22-26); and by Paul and Barnabas. (Acts xiii. 46, 47.) In Christ, as chosen and blessed in him, there is no distinction between Jew and Gentile, as Paul speaks: "Now we, brethren, as Isaac was, are the children of promise." (Gal. iv. 28.) And again: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." (Col. iii. 11.) But there is a distinction in privilege, and this distinction is clearly opened in the words: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." (Rom. xv. 8, 9.) Thus what the Jew received at the first promulgation of the gospel, he received by promise; but what the Gentile received he received by pure mercy. The distinction between them may be thus illustrated. Here are two men, equally needy. To the one I have promised help, to the other not. When, then, I give a present to the former, I give it according to promise; when I give a present to the latter, I give it of pure favour. As Gentiles, therefore, these Ephesian saints had no claim upon God. They were not children of any covenant which God had made with their fathers.

Intimations, indeed, of intended mercy for the Gentiles were scattered up and down the Scriptures, some of which the apostle quotes. Rom. xv. 10-12; and the grand promise made to Abraham, that "in his seed all the nations of the earth should be blessed," folded in its all-embracing arms Gentile as well as Jew. But as Gentiles they were far off from God, and their wicked lives, their foul idolatries, their gross superstitions, their dense ignorance, their natural atheism and infidelity set them farther still. The apostle, therefore, sets before them their state as Gentiles, that he may impress more clearly and powerfully upon them their obligations to free, sovereign, and superabounding grace.

Thus he goes on to tell them: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. ii. 12.) They were, in their natural state, before divinely quickened and made alive unto God, "without Christ," that is, without manifest union and communion with him. The word translated "without" is the same as occurs in the expression, "Without me ye can do nothing;" where we read in the margin, "severed from me." Though in the purposes of God, and by their eternal election in Christ, they were members of his mystical body, they had not been baptized into Christ by the Spirit so as to be made living members of his spiritual body, the church (1 Cor. xii. 13), and therefore had not "put on Christ." (Gal. iii. 27.) And as they were, such were we. We were "without Christ" in our Gentile days. He had no place in our thoughts. We knew nothing of his Person and work, blood and righteousness, beauty and blessedness, grace and glory. He was to us a root out of a dry ground, and in our eyes he had no form nor comeliness. His name might have been on our lips, but his Spirit and grace were not in our hearts. And if matters be in any way different now with us, if there be any faith on him, hope in him, or love to him, grace has wrought it all. Let us never forget what we were before we were called by grace. Let the remembrance of our sins and of the whole bent and current of our lives be bitter to us, that we may all the more prize and admire the riches of that sovereign grace which stooped to us in our low and lost estate. The paschal lamb was to be eaten with bitter herbs. The remembrance of Egyptian bondage should ever accompany the enjoyment of gospel liberty, and godly sorrow for sin the feeding on the flesh of Christ.

They were also "aliens from the commonwealth of Israel." It is hard for us to realise now the peculiar position which Israel occupied as the outward people of God. The word "commonwealth" means rather "polity"—its literal translation; and by the polity of Israel we are to understand the whole of their civil, religious, and national fabric. God himself had built them up into a nation different from all other nations. He had

assigned them a peculiar land, of which he put them into possession. He gave them a code of laws—moral, civil, and religious. He appointed rites and sacrifices, by which he was to be approached and worshipped. He set apart a peculiar tribe, that of Levi, to minister in his service, and a peculiar family of that tribe, the house of Aaron, to minister at his altar and in his tabernacle. He thus made of Israel a peculiar commonwealth, or rather a polity, and as such it had privileges peculiar to itself, and such as no other nation on earth ever possessed. Now, the Ephesian saints, and all other Gentile believers in common with them, were "aliens from this commonwealth of Israel," and therefore had no part or lot, share or interest in the laws, privileges, sacrifices, and ceremonies of that peculiar people. When, then, the blessings of the gospel were extended to them, God went, so to speak, out of his way—not, indeed, out of the way of his secret will and the firm decrees of the everlasting covenant, but out of the way marked in the lines of his word; and when Israel, as a people, by the voice of their leaders rejected the Son of God and crucified the Lord of glory, the stream of blessing was diverted from its natural and prescribed course, and turned into the Gentile wilderness, to make the desert rejoice and to blossom as the rose.

Similarly they were "strangers from the covenants of promise." There is a little apparent difficulty in the word "covenant," as being in the plural, not the singular number; for God's covenant with Israel after the flesh was really but one, and is so spoken of by the apostle, Gal. iii. 15-17; iv. 24; Heb. viii. 9, 13; ix. 1. But he speaks also, Rom. ix. 4, of the "covenants" as Israel's peculiar privilege. We explain the difficulty thus: The covenant made with Israel was really and truly but one, but as given and renewed on more than one occasion, it may be viewed as several. There were two special occasions on which this covenant with Israel was made. 1. It was made first with Abraham (Gen. xv. 18.; xvii. 2-8.) 2. It was made secondly with the children of Israel at Mount Sinai. (Exod. xxxiv. 10, 27; Deut. v. 2.) Thus though the covenant with Israel was really but one, yet as thus repeated and enlarged, and stored with fuller and clearer promises, it may be spoken of as more than one. In a similar manner we speak of "the charters" of our early English kings, though really and truly Magna Charta is the great and only charter, of which all subsequent charters were but the renewing, enlarging, and re-establishing. These covenants contained promises, some absolute and others conditional, and therefore are called "the covenants of promise." The original promises made to Abraham were absolute and unconditional. These were mainly three. 1. That the Lord would be a God to him and to his seed after him. 2. That in his seed (Christ, Gal. iii. 16) all the nations of the earth should be blessed. 3. That he would give the land of Canaan to him and his posterity for an everlasting possession. These promises were absolute and

unconditional, and have never been revoked, though the first and third are in abeyance. But the promises made at Mount Sinai were conditional. See, for instance, Deut. xxviii., and observe how conditional the promises contained in it are. Every blessing was promised them if obedient; every curse threatened if they were disobedient. The conditional character of these blessings is well summed up, Deut. xxx. 15-20. Now the Gentiles were strangers to these covenants of promise. They were not altogether without promises, for they had an interest in the one great promise, besides scattered promises of intended mercy; but they had no promises made to them in and by a specially revealed covenant. Mercy, therefore, comes to them out of the overflowings of God's grace, and this makes it doubly precious.

In the admiration of this special mercy and grace, let us for the present close our Meditations.

O LORD, BE THOU MY HELPER.

In the path of tribulation,
Lacking wisdom what to do;
Tried almost without cessation,
Keep me with the crown in view.
Be my Helper.

That I may the way pursue.

Lord, thou knowest all my sorrow;
Thou wast once a man of grief,
Bid me trust thee for the morrow;
Grant me day by day relief.

Be my Helper,
And when needful send reproof.

Chooser of thy people's crosses,
Thou hast chosen mine for me;
All my gains and all my losses,
Ordered are by thy decree.

Be my Helper,
Till Thee face to face I see.

In me, Lord, fulfil thy pleasure;
Work in me to will and do;
Be to me my chiefest treasure;
Lead me all this desert through.

Be my Helper,
That I may the crown pursue.

A. H.

If our spiritual treasure be as we profess in spiritual things, (and woe be unto us if it be not,) on them will our affections and, consequently, our desires and thoughts be principally fixed.—*Dr. Owen.*

Thus is a man made righteous, even of God by Christ, or through his righteousness. Now if a man is thus made righteous, then in this sense he is good before God, before he has done any thing of that which the law calls good before men; for God maketh not men righteous with this righteousness, because they have been, or have done good, but before they are capable of doing good at all. Hence we are said to be justified while ungodly, even as an infant is clothed with the skirt of another, while naked, as touching itself.—*Bunyan.*

OCTOBER 1, 1868.

THE
GOSPEL STANDARD.

OCTOBER, 1868.

MATT. v. 6; 2 TIM. i. 9; ROM. ix. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

ADVANCE OF POPERY.

XIV. POPERY UNDER ITS PRESENT RELIGIOUS ASPECT.

THE gradual advance of Popery in this country as a religious system is as palpable and remarkable a fact as its increased and ever-growing weight in the state as a political power. As an army attacking a country advances to the capture of its metropolis by different lines, but with one fixed and resolute purpose,—the subjugation of the whole land to a foreign yoke, so Rome is pushing on by these two lines with the long-planned and determined object of obtaining, first, supremacy, and then installing its priesthood in the high places of authority and power* throughout our Protestant England.

We pointed out in our last number some of the more visible and prominent signs of this advance on the line of religion, such as the continual increase of chapels and priests, and the planting amongst us of those religious brotherhoods and sisterhoods which have always been such strongholds of Romanism, and by means of which almost every revival of her power from periods of languor and depression has been accomplished.

To this we might have added the remarkable increase of *monasteries* and *convents*, all filled with Rome's most devoted adherents, and by means of their chapels, schools, and the connection of the monks and nuns by ties of blood with some of our highest families, gradually drawing into their net one by one their Protestant relatives.

The successful steps also taken to introduce salaried *Romish chaplains* into the army, county jails, &c., thus gradually sapping or overthrowing the principle that Protestantism is the religion of England, are tokens of a similar advance.

But the object of our present paper is not so much to trace out these visible signs of the advance of Rome as a religious sys-

* Laud, who, though Archbishop of Canterbury, was a thorough Romanist in heart, used to say that "he hoped to see the day when every Jack-gentleman would stand with his hat off before the lowest parish priest."

tem as to examine the foundation of that remarkable influence of Popery over the human mind to which so much of this advance is due.

No tree can grow without a root, and this root must be firmly fixed in a deep and suitable soil if the tree is to attain to any size or magnitude. There is always a correspondence between the growth and size of the tree and the depth and extension of the roots. When, then, we see the tree of Romanism, as a religious system, so strong and so growing until it threatens to overshadow the whole land, we may be sure that it has a deep and widely-spread root. Those who see only the weaknesses, what indeed we may well call the absurdities of the Romish religion have always been puzzled by three striking problems :

1. How it has subjugated some of the finest minds and most powerful intellects to credit doctrines which to us appear the height of absurdity, such as transubstantiation, the power of a priest to forgive sins, miraculous images, and the legends of the saints. 2. How with all its dreadful iniquities, with all the known and acknowledged crimes of its popes, cardinals, and priests, the Church of Rome should still maintain its loud and lofty claim, and have it acknowledged by thousands of well-educated, refined, and virtuous men and women as the immaculate Church and spouse of Christ. 3. And thirdly how it has again and again risen from the greatest depression, and not only regained its former ground, but has advanced to still greater heights of power and influence. There can be but two satisfactory solutions of these difficult problems; first, that which Rome adopts and unceasingly proclaims, viz., that she is the true and only Church of Christ, and that her power to subjugate the most powerful intellects to her sway, her continued tenacity of life, and her resurrection from apparent or imminent death, are but proofs of the fulfilment of the word of Christ that she is founded on a rock, and of his promise that the gates of hell shall not prevail against her. The other and the only possible solution of these difficulties, if we reject the former, is that which we shall now offer as the main subject of the present article.

Politics and religion are distinct influences, and as such act on distinct classes of minds. Rome, with her unrivalled sagacity and unscrupulous policy, acts by both, and often through the same individual.* But politics are limited both in extent and influence. Political motives and ambitious designs, under a cloak of religion, may indeed be the ruling passion and unwearied aim of the governing heads at home and abroad, who see in Romish supremacy an ample field for their own profit or fame. But beyond a natural desire for

* Archbishop Manning is a striking instance of this. To the Prime Minister, present or future, and to political leaders generally, he stands as a representative of the political weight of the Catholics in the State; to his clergy as invested with authority in all matters of their religion.

its supremacy in the State, such motives do not act with any great weight on the minds of Rome's most devoted adherents; for these are often found among the monastic orders, or those male and female devotees who, as belonging to the laity, can reap no temporal advantage from the advance of the priesthood and the supremacy of their church. Politics are an absorbing passion only with a few, and those chiefly who look to them as a means of promoting their worldly interests; but the success of the Romish religion, the advance of the creed in which they have been brought up or which they have adopted, is the ruling passion with thousands who covet neither money nor place, but are now toiling night and day without fee or reward for the attainment of that object. If, then, it be asked, Why does Romanism as a religious system not only maintain its ground but keep advancing onwards, and what is the secret of that sway which she exercises over minds unsullied by the lower motives of worldly interest? the answer is, Because it has a deep footing in the natural mind of man. This is the root of that huge tree whose baleful shade is spreading itself far and wide over this land.

This, then, we offer as the only possible solution of the problem, if we reject that which Rome puts ostentatiously forward as her explanation of a universally acknowledged phenomenon. It is, we believe, simply this—that Rome has, with consummate skill, with such a perfection of crafty wisdom that it has been ascribed by many good men to infernal agency,* seized upon every faculty of the human mind, and through that medium firmly rooted itself in the natural heart of man. Religion of some kind is with most men at some period of their life a matter of conscience, and to some minds one of absolute necessity. True, that is spiritual religion, vital godliness, as taught in the word and wrought in the heart of real believers, men despise and hate, but a religion suitable to human nature and adapting itself to its views, ideas, and wants, commands acceptance and approbation. Bearing this in mind, let us now trace out how Rome has seized hold of some of the deepest and most powerful feelings which can move and influence the heart of man, and has established upon them her religious system.

As professedly founded upon the religion of Jesus Christ, she cannot, and indeed does not, deny the fundamental doctrines of Christianity. To do so would be fatal to her claims as the professed Church of Christ. Thus the doctrine of the Trinity, the Deity and eternal Sonship of Christ, the personality of the Holy

* Mr. Cecil says, in his "Remains," that he believes Satan himself could not contrive another such system. But that arch-fiend has not yet, we believe, exhausted all the depths of his infernal policy and power. According to the prophetic page, if we read it aright, there looms in the horizon an Antichristian power which, though foreshadowed by Popery, will attain to dimensions which it has never reached, and be a foe to the Church of Christ far more formidable if not so enduring.

Ghost, and the grand truths embodied in the three creeds—the Apostles', the Nicene, and the Athanasian, she firmly holds. These indeed, as we showed in a former No., are Catholic doctrines, that is, doctrines held and advocated by the universal body of Christians from the days of the apostles, in opposition to the errors and heresies of different sects, by which the Church of Christ was assailed from the very beginning. These doctrines, therefore, continued to be held by Rome when she turned aside to establish Popery as a corruption of primitive truth and practice. But these doctrines, though still a part of her creed, she keeps for the most part in the background in actual practice, and brings forward those tenets chiefly which she has drawn from tradition or built upon perverted scriptures. Such doctrines, for instance, as the sacrifice of the mass, the necessity of confession and priestly absolution, the intercession of the Virgin Mary and of the saints, the distinction between mortal and venial sins, the power and authority of the Church, out of which there is neither sacrament nor salvation, the flames of purgatory, the merit of good works, and the saving efficacy of what she terms the *Viaticum*, or last participation of the body and blood of Christ, and of extreme unction—all these doctrines she puts prominently forward, and presses into her service every means of advancing them in power and influence.

But we will now endeavour to trace out the secret of her power to sway and influence the human mind almost at her will.

1. The first lines of her attack upon the mind are through the *outward senses*—those inlets to inward perception, thought, and feeling, those outworks which must be gained before any successful assault can be made on the citadel.

She begins her attack, as is natural, with the *eye*, as the most important organ of sense. To this she addresses her splendid ceremonial and ritual worship. Enter a Romish chapel or cathedral, and you are at once struck with objects made purposely attractive to the eye. You are entering, in fact, a religious theatre, in which everything which meets the eye has been as much designed for a striking effect on that sense as the opening scene of an opera. The beautiful architecture, the painted windows, the "dim religious light" toning down and subduing all glare, the highly-decorated altar, the sumptuous vestments of the priests, their repeated bowings, crossings, and genuflexions, and the general aspect of the whole ceremonial, when not seen through, and abhorred as a piece of stage trick, a mere theatrical show, awe and impress the mind, and infuse into it a peculiar solemnity and elevation which, as so distinct from the noise and bustle of the external world, wear the air of religion. Now assume that this beautiful building is the house of God; assume that these ministers at the altar, with their shaven crowns and "changeable suits of apparel," are the priests of the Lord; assume that the very body, blood, and

divinity of the Lord Jesus are present on the altar, and you can understand the power which all this external show has on the mind of the Catholic worshipper. View the whole as a mockery, an imposture, a profanation, and the spell is broken; but this is your view, not his. To conceive how *he* views and feels it you must put yourself into his place, and then you will see how, through the eye, Popery, as a religious system, acts on the human mind. This is the key to all that long train of ceremonial and ritual observances with which Ritualism is treading in the steps of Romanism, modelling the Common Prayer Book to the Romish Missal.*

To the *ear* Romish worship addresses itself in that beautiful music which so charms and captivates all possessed of musical taste. To an enlightened mind and circumcised ear all this chanting and intoning are senseless gabble, and the alternate responses of the surpliced choir an awful profanation of the service of Him who is a spirit, and seeks and requires spiritual worshippers. But the pealing organ when played on by a master-hand, and the full-voiced choir, where the high-toned voices of the boys so harmonise with the tenor and bass voices of the men, especially when, as is often the case, these voices are of exquisite purity and sweetness, thrill through the very soul of the hearer, when possessed of any musical feeling or taste.†

To the sense of *smelling*, Rome addresses herself in the incense which, as a fragrant breath, gives such a peculiar character to her ceremonial, and mounting into the brain seems to lull it into a gentle stupor, subduing the whole mind into a calm, which, to its votaries is that of heavenly peace, but to an enlightened mind a mere physical effect of the inhaled incense.

Now put all these things together, and as all the senses are closely connected, each conveying its own peculiar impression to the mind, and all in this instance harmonising without jar or discord, see how strong must be the combined effect of the whole. The gaudy, artistically-arranged spectacle—quite as much so as a stage procession at the opera-house, or a pantomime in a theatre, which meets the eye, the sweet sounds which ravish the ear, the fragrant incense which gratifies the smell, act all together, as with simultaneous and united effect, to subdue and overpower the mind and to assimilate it to the pervading influence of the place.

* We hope to dwell more fully on these points in our intended papers on Ritualism.

† Milton, who was possessed of an exquisite musical ear, beautifully describes, in his "Il Penseroso," the feeling thus produced:

"There let the pealing organ blow
To the full-voiced choir below,
In service high and anthems clear,
As may with sweetness thro' my ear
Dissolve me into ecstasies,
And bring all heaven before my eyes."

2. Add to all this the effect of *sympathy*. There is in our mind a strong tendency to sympathise with the emotions of others when vividly presented to our view. The sight of a weeping widow and children at a funeral draws sympathetic tears from those who never knew the husband and father thus mourned over. So when the otherwise cold and indifferent spectator of the Romish ceremonial stands, say, for the first time amidst a crowd of kneeling worshippers, all adoring the elevated Host, a feeling of solemnity and awe, unless he see and abhor the idolatry, steals over his mind and imbues him with the spirit of the place.

3. The *devotional* part of our nature, that natural religiousness which most possess till driven away by profligacy, infidelity, or a seared conscience, now comes into play and makes room for further impressions. Having thus toned down and subdued the mind into what we may term a devout superstitiousness, Rome now brings into activity other and still more subtle and powerful influences. There is in our nature a strong tendency to *idolatry*. We need not multiply proofs from the ancient history of Greece and Rome or the present state of India. The bible affords us, from the history of the ancient people of God, the plainest evidence that the worship of idols is a principle deeply imbedded in the heart of man. Rome has an idol which she presents in the most attractive form to the worship of her votaries. This is the Host—that holy wafer which transubstantiated by the consecrating words of the priest, *Hoc est enim corpus meum*, into the actual body, blood, and divinity of the Lord Jesus Christ when elevated is presented for adoration to the assembled worshippers. Observe the cheat! What is it thus devoutly and reverently worshipped? Before what does every head bow and every knee bend, and some fall actually prostrate? A piece of bread which to prevent its crumbling has been made into a thin wafer. The grand point, the chief feature of idolatry is that it presents to the worshipper a visible God—a representation to the senses of him who is essentially invisible. Thus the consecrated wafer is to the Romanist what the idol spoken of by the prophet was to the Jewish idolater. How applicable to the Romish idol are the words of the prophet in his lofty, yet pungent description of an idolatrous image: "He planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image. He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god." (Isai. xlv. 14-17.)

With part of the same tree he had warmed his chilled fingers as he burned it on his hearth, and with part he had cooked his

food, roasting with it his meat, and another part he had made into his god, before which he fell down and worshipped, and said, "Deliver me, for thou art my god." So the priest takes some of the flour, and makes of it bread for his breakfast, and then takes another portion, and of it makes a wafer for the Host.* This, when duly consecrated, becomes his god, before which he bows his head and silently adores. How does this really differ from the idolatry reprobated by the prophet? The idolater did not worship the image till it had been blessed. (Isa. lxvi. 3.) Micah's graven image was of no avail till first one of his sons and then a Levite had been consecrated to become his priest, and turn the whole into a religious service. (Judges xvii. 5, 12, 13.) So the Host is but a bread idol, remaining, after the priest's consecration, as much a wafer made of flour and water as the image made from the ash was still but a piece of tree after it had been blessed. But in an idol there is something visibly present to the senses of its worshippers. Of course, the worshippers would say, "We do not worship the wafer as a piece of flour and water; that would be the worst of idolatry. What we worship is the very body, blood, and divinity of the Lord Jesus Christ, into which the wafer has been miraculously transubstantiated. Far from us be the idolatry of worshipping a piece of bread." Would not the heathen idolater say the same? "Far from me be the worship of a piece of wood. It is because I believe it is a sensible representation of a god, and that he dwells in it, that I worship it. It is not the wood I worship, but the deity which is presented to my eyes and heart by it." Yet it is this very persuasion which makes the idolatry so subtle and so perilous. It is giving to a representation of the body of the Lord—a mere idol of human invention—the worship due to the Lord himself. It is not worshipping Jesus at God's right hand; it is worshipping what the votary believes is the body of Jesus, then and there on the altar. This faith of the votary, this belief in the very presence of the body of Christ on the altar, draws out the devotional feelings of the natural mind. There is in it no true religion, no knowledge of the only true God and of Jesus Christ whom he hath sent, no spiritual worship of the Lord Jesus Christ; but a natural, sensuous, devotional feeling of the unregenerated mind, wrought upon by sensible objects, and sometimes to a great height of impassioned feeling, which indescribably charms those under its influence. The prophet has well expressed it: "Inflaming yourselves with idols."

* In the "*Directorium Anglicanum*;" or, Manual of Directions for the Celebration of the Holy Communion," the following advice is given: "If the ordinary wafer-breads, so eminently convenient, which are commonly used in the Western Church, be not provided, it is very desirable that the bread or wafers should be made in the priest's household. Doubtless, some of our sisterhoods would gladly prepare the breads for the use of the Church."

(Isa. lvii. 5.) So the Jewish women were seen by the prophet, "sitting and weeping for Tammuz." (Ezek. viii. 14.)*

Thus an idol excites emotions in the human breast which, though utterly distinct from spiritual feelings, yet wear the closest resemblance to them. The impassioned devotion of the more ardent votaries to the sacrament of the altar we see most clearly in the Romish manuals, which bend all their strength to excite and inflame it. It would require pages to fully illustrate this from materials now before us, but we will give one short extract from a work by Alphonsus Liguori, entitled, "The Spouse of Christ:"

"All the saints have found their paradise on earth in this sacrament. St. Teresa said one day from heaven to one of her religious: 'We who rejoice in heaven, and you who suffer on earth, should be the same in purity and love. And what we do in heaven before the divine essence you should do on earth before the most holy sacrament.' And what greater paradise can a soul that loves Jesus Christ find on this earth than to remain at his feet, to manifest the love she bears him, to offer to him herself and all that belongs to her, to make known her desires to see him face to face, in order to love him with greater ardour?" †

* This was a Syrian idol, representing Adonis, a youth ardently beloved by Venus, and killed by a boar. Once a year the Syrian damsels wept with Venus over her lost lover, and these Syrian damsels had infected the Jewish women with this idolatry.

† Observe the lying legend on which, as usual, Liguori, now himself a canonized saint, builds his advice to the nun for whose instruction and edification he composed the book from which we have given the extract. S. Teresa, in one of these saintly legends, is represented as speaking from heaven to one of her "religious," for that is the term for those who are bound by monastic vows. To explain her language, we may observe that the consecrated wafer which is not eaten at mass is put into a little box called a *pyx*, or a tabernacle, preserved in which it lies always on the altar for adoration. To this consecrated Host, therefore, prayers are continually addressed, and Liguori counsels his nun thus to pray to it as if it were Jesus himself:

"I adore thee, O my Jesus, in the most holy sacrament of the altar. Thou didst once sacrifice thy divine life on the cross for my sake, and now because thou lovest me thou dost remain shut up in this tabernacle, as a prison of love. I do not wish ever more to depart from thy feet; I wish to visit thee frequently. Thy presence will give me strength to banish every affection which is not for thee; it will remind me of my obligation to love thee, and to have recourse to thee in all my necessities. I wish to remain always near thee, and I wish to communicate often in order to love thee more ardently, and to be united with thee, my beloved Lord. I love thee, O God, concealed in the most holy sacrament. For the love of me thou dost remain continually on this altar; and for the love of thee, I wish as much as possible to remain in thy society. Shut up in this tabernacle, thou dost always love me; and shut up in this convent I will always love thee. Then, my Jesus and my all, we shall remain always together, as I hope, for time in this house, and for eternity in paradise. O Mary, my Mother,

How subtle is all this; how through it breathes the deceptive spirit of idolatry. To whom, to what is all this devotion paid, this love felt, this inward prostration of heart produced and drawn forth? Bear in mind that it is to the Host, the consecrated wafer as the real body, blood, and divinity of Christ. It is not to Jesus himself—Jesus crucified, risen, ascended, and glorified. It is to that which the Church of Rome has substituted for the true and only Christ of God—to a lying representation, to an idolatrous image, to a piece of bread made by the hands of man, and presented for adoration, and every act of religious worship to be paid to it, instead of the ever-living Son of God, in the reality of his glorified Person, at the right hand of the Father.

What we have called the devotional part of our nature is the deepest and most powerful faculty of man's moral, as distinct from his intellectual nature. Upon this Rome has seized; in this her religious system has struck its deepest, widest, strongest roots. Her operation on the senses is merely preparatory to this. These sensuous impressions are evanescent, but religious impressions are for the most part permanent. Architecture, a stately and showy ceremonial, ravishing music, and fragrant incense, merely prepare the sensuous part of our nature for the reception of those deeper impressions which are to be made on our devotional and religious nature. And the nearer those false devotional impressions approach the true, the more that the worship, the faith, the love, the inward prostration of spirit, which are given to the idol resemble the worship, the faith, the love, the devotedness rendered to the Lord himself, by the teaching and operation of the Holy Spirit in regenerate hearts, the greater the delusion, the more awful the imposture.

Here, then, we see the main secret of Rome's religious advance. She is spreading before the eyes of hundreds, and especially before the eyes of the young, the thoughtful, the serious, the impassioned, everything attractive to the senses, and beneath and beyond all this that which lays hold of the deepest feelings of the human breast. Religion is almost the only thing which has had its martyrs. Science, learning, power, and profit have all their ardent votaries. But can they show a roll of martyrs—of men willing and eager to die for science, literature, a place in the state or the acquisition of a fortune? They may die *in* them, but rarely or never die *for* them. But Rome can show a long roll of martyrs. In China, in Japan, in India, even in

pray to Jesus for me, and obtain for me a great love for the most holy sacrament."

This is but a specimen of the artful way in which Romish manuals of devotion lead its adherents into idolatry. Observe the expression, "Shut up in this tabernacle," as if the Lord of heaven and earth could be shut up in a box! Is this the religion prepared for our sons and daughters? Is this idol to be worshipped through the length and breadth of the land?

our own country, Rome has had devoted adherents who bore pain and torment and the agonies of a cruel death, on account of their creed. But this is her greater and deeper sin—that she should have availed herself of those devotional feelings which, as a relic of the fall, are innate in the heart of man, and enable him to bear suffering and death itself for a religious object, and into that strong and yet most tender and sensitive nature struck its deepest roots. This is not the most atrocious apparently, but is the most atrocious really of all her misdeeds. Which is the greater crime in a man, to seduce and draw aside a virtuous wife, or to sin with a common harlot? Which, then, is the greater crime, in a religious system, to seduce and draw aside into idolatry and superstition the devotional and higher part of human nature, or to play upon the baser and lower passions of the heart? To poison wells, and thus defeat an advancing army, has always been reprobated by civilised nations as an abominable mode of warfare. But Rome has poisoned, as far as she can, all the wells of religion, by infusing into them the deadly drugs of idolatry and superstition. Thus, instead of teaching her adherents to worship God in spirit and in truth, and to believe in his dear Son, she teaches them to worship idols.

The consecrated Host is her chief idol, but she teaches them also to worship the crucifix, the images of the Virgin Mary and of the saints, relics such as the holy coat at Treves, pieces of the wood and the nails of the cross, and similar objects of idolatrous homage. And though she nominally draws a distinction between what she calls *Latria* and *Dulia*, the former being the worship paid to the Lord and to the Host, and the other to images, this nice distinction is practically ignored, and the same idolatrous worship is paid alike to all.

4. She has also seized on the *conscience* of the human mind, and planted in that soil some of her deepest roots. Confession and absolution have here fixed themselves. To ease and relieve the guilty conscience, and sometimes to torture it, Rome has devised the practice of confession. She holds it out as a relief to a conscience loaded with guilt and crime to confess the sins which burden it to a priest, and she gives authority and power to the priest to absolve the penitent. At that solemn hour when men are serious, if ever so in their lives, when death is drawing nigh, she is most busy, as if resolved she would carry her authority into the next world as well as this. She after confession and absolution gives the dying man the consecrated Host, expressly reserved for that purpose, and then anoints with holy oil his eyelids, ears, nose, lips, hands, and feet. This "extreme unction" she teaches, takes away mortal sins if the dying person is sorry for them, and forgives all venial sins. It takes away also the punishment of purgatory and gives the dispositions needed for a happy death.

Our space forbids our further opening this subject. It is rather in our mind at the close of our present papers on the

Advance of Popery, either to add one or two supplemental articles, or to commence a fresh series on the Peculiar Teachings of Popery and Ritualism. But we shall have another opportunity to revert to its more important features in our articles on Ritualism, with which we hope to close the present series.

AN ACCOUNT OF SOME OF THE DEALINGS OF GOD WITH A POOR SINNER, BOTH IN PROVIDENCE AND IN GRACE.

For many years I have had impressions to give an account of some of the dealings of the Lord with me. I attempt not the whole, but a feeble statement of his goodness in bringing me out of the horrible pit and establishing my soul upon the rock Jesus Christ.

I lost my mother in my third year, at which time, with an only sister, I was sent to Farnham to my mother's friends. When about eight years old, we returned to live with my father; and we had placed over us a woman we were to call mother.

We were sent to a Sunday school when I was about 10 years of age. We were told of the necessity of prayer and of loving the Lord Jesus. The love of Jesus was much talked of and also his mercies. After some months' attendance, I began to feel a love to Jesus, and a desire to see him, thinking I should like to love him. I could not sleep comfortably if I had not first by my bed-side repeated prayers which I had been taught. In my simplicity, I thought if the hands kept up-folded I had prayed to the Lord, but if through sleep they fell I thought I had prayed to the devil; "for," said I to my sister, "the Lord is above the earth, but the devil is below it." This gave me great trouble; I dreamt Satan was after me in my bed-room, and in running from him I fell down before I could reach the family. This dream followed me almost nightly for months, and most solemnly worked in my mind. I was convinced there was a devil and hell for the wicked; also a dwelling for the righteous. The terror this worked in my mind I could not tell. My nerves were shaken to the centre. My sister, two years younger, was tired with my entreaties of, "Do touch me, dear!" I can say truly that, at the age of eleven, my life was a burden; the dreams and terrors of the night were a burden, and the day was little less. Something of my mind was known to my friends. This woman taunted me much by telling me she was sure I had dealings with the devil. It was for her own gain; she kept us with little food, and she laid many stripes upon our backs to keep us in fear of her. This, at that time, was not known to my father; but he was fond of drink, became an habitual drunkard, and consequently religion to him was nothing.

To describe my feelings at that time, of which I have a perfect remembrance, I cannot. I thought I wished I could be good, that Jesus might love me; for I felt sure nobody else did; but

how to gain his love I could not tell. Do all I could, I felt no better.

When between 12 and 13, I had the inexpressible pleasure of seeing this woman leave us. My mind was still distressed, though not so much, and the desire to love the Lord was at that time such that I could have sacrificed all I had, to make myself acceptable in his sight. I had the charge of home, and found I could not control my sister as I wished; I felt to love her, but we could not well agree. I wished, as I often told her, we might be good and love the Lord, that he might love us; and in this my Polly would not be a partaker; so that I still could find no companion.

Somewhere about this time we were in the room with a companion at play, when a sudden light shone in my mind with a love to the Lord indescribable. I threw my arms around them both, for I felt to love everything and everybody, and exclaimed, "Oh! do let us be good and love the Lord! I feel so happy; and people that are good always feel as I do now." My sister and companion laughed and wondered, while I cried. This was the first time my young heart ever found anchorage, as it were, for even my sister's affection I could not gain. When I have placed my arms around her, she has ever recoiled from me; but here I felt a relief, the soul going out to its object, yet I knew it not then.

We were brought up in the Church service, and at that time there was no established Baptist cause at Richmond, where we resided. My Sunday-school master with a few others left the church and built a Baptist chapel. Our home was still very wretched, as my father continued drinking. His poor mind was so deranged as to carry him past all human feeling. It was not likely two girls so young could have control over him. At times, while under the influence of drink, his rage was most terrific. I have seen my poor sister beaten by him until my heart seemed to open at every stroke; and I have said, "Oh, father, beat me instead." I think it lightened hers a little, as he said, "You shall have it, if you want it," which I received at another time. He has cried over her wounds when sober, and bought ointment to heal them. Once, when I was about 16 years old, he thought we had told him a falsehood, which we had not; he came home under the influence of drink, and declared we should do so no more. We lived in a house rather solitarily situated, there being no thoroughfare past it; but by my sister and myself one of the spots not soon to be forgotten. So common were his punishments, we dreaded to see him come home. At this time we were ordered up-stairs, and father followed. He asked us for the truth. We had told it, and were afraid to reverse it. He swore we should not deceive him again. He told us to say our prayers, and tell him when we had done. While we were on our knees he held a large log of wood with another piece of wood through the centre for a handle, waiting to give the fatal blow. (I name

these things to show the power of the enemy while a person is under the influence of drink, and of the almighty Preservation of him who seeth in secret, and ordereth all things in the counsel of his own will.) Just at this moment, a voice called, "Jack!" which was a name father was mostly called by. My sister and I heard it, as that of a man well known. I said, "Father, you are called." This he thought I did to avert his mind, and with an oath said, "You shall not deceive me again;" but again, twice, the same name was called; and father heard it. He answered, throwing up the window; but no one could be seen. Leaving us, he went to the door, and from thence to a neighbour's; and then returned, saying, "There is something in all this; I forgive you both." In naming the matter, he was laughed at as a madman; but I have ever looked upon it as a miraculous escape from death by the goodness of the Almighty. Father's mind was somewhat impressed with the circumstance for some time. My sister, also, has ever looked upon the matter as one of great note, seeing the goodness of God in it, though at this time not a possessor of grace. O how true the poet:

"Not a single shaft can hit
Till the God of love sees fit."

As I had the care of home, my troubles were not small, as all attempts to please were vain, thus adding to the bitterness of my childhood, though much, doubtless, arose from want of judgment. My principal comfort was in looking forward to the hope that the Lord might always love me, if I could but make myself acceptable in his sight; and many times I have cried and wished the Lord would love me, and at times have had sweet peace upon my spirit, which made me long more to love him. At this time this hymn was a companion to me:

"O Zion, afflicted with wave upon wave," &c.

Since this I have called the hymn mine. It was in our cottage school book. Through grace, I have experienced the whole of it.

About this time I was passing through Isleworth fields alone, when I heard a voice behind me, and looking round I saw a shepherd with a crook in his hand, calling the sheep; each one left grazing and looked up, seeing the shepherd, and went to him. I looked with admiration, and said to myself, "This is just how Jesus calls his sheep. O how I wish he would call me!" The love in my soul was sweet. I have many times looked back with pleasure to the spot. I thought this the prettiest sight I had ever seen.

Father once took us to the theatre, some time hereabout, for a treat; but it was none to me. I thought I would rather have had the money, for I saw no sense in it; but I dared not tell him my mind. We had left school, and poor father was so opposed to anything like religion that he was ever ready to ridicule what little was in my mind. My desires were often upward. I felt a full persuasion there was something more in

religion than I had. The burden of sin was continually upon my conscience, and sometimes with great weight. The fear of a sin-avenging God was continually before my eyes. Seldom did my fellow-creatures complain of me, yet my countenance often fell before them; for I thought all could see what my poor sinful heart was, that there was no one else like me. My miseries were very great; yet at intervals there was a sweetness upon my spirit that seemed to pay me well, and ever had this effect: "O that I could love the Lord!" Then, again, how often has this resolution been formed when in the midst of sin and drunkenness: "I will take this road and be happy too;" for my father wished me to follow him in public houses, declaring I should sing in them; and though my resolution has been made up to take the same way to shun trouble, yet, through grace, the opportunity and will never came together, that, through an overruling Providence, my feet were held fast. But for the interposition of Providence preventing greater draughts, he alone could tell where I should have stopped; yet little things, to appearance, have often melted my heart and overflowed my eyes, because I saw the goodness of the Lord in them.

When about 15, our landlord lent us a piece of ground each for flowers. One Sunday morning, father not being at home, we transferred our plants, which so displeased him he knocked me down and beat me while down. His anger worked such fear of displeasing God by Sabbath-breaking, as I could see nothing but God's anger in my doing this on the Sabbath day.

In a similar way things went on, until I was near 17. I had a slight acquaintance with a young man of respectable connexions; but father and he disagreed; so he was forbidden the house and my company. He was not, however, willing to be easily rejected, and in father's absence, at his request, I let him shoot off the gun. We each had a shot at a tree, which some one must have told him of; and for this my misdemeanour, my sister, though ignorant of the matter, shared the same fate as I did. This was on a Thursday. We were stripped, flogged, and sent to bed; and as father said he would repeat the flogging, so he did, at intervals, keeping us with bread and water until Sunday. He shut up the house, and carried the key with him. A neighbour once gave us a little food by means of a ladder at the bedroom window, and declared father should be brought before a court of justice. As may be supposed, we had a dread of his approach, as, indeed, I scarcely remember the time when it was not so. His insanity, while under the influence of drink, was, at times, extreme. As he mostly spent his evenings from home, we seldom did right. If we sat up for him, we did wrong; and if we went to bed we were too lazy to sit up for him. He has gone to the pump for a pail of water to throw over us in bed, and has driven us on a cold night from the bed into the garden.

The writer gives here a long account of the cruelties of her father, but we omit it, principally on account of want of space.]

"Ono Sunday," she says, "I felt the well-known strap, but my poor sister's back was so lashed, when it came to her turn, I could not bear it. A sort of sudden frenzy seized me; over the stairs I flew, and out of the house I went, crying in agony, 'O, my poor sister! O, my poor sister!' I ran to a neighbour, who watched him go from home, and gave us some refreshment. My sister came to me. My father, through fear, shut himself up in the tap-room, which was next door, as he said afterwards, to hear what was going on. We dressed, and, fully purposing to see home no more, left Richmond as the church bells rang for afternoon service. This was on a fine Sabbath-day, in my seventeenth year."

[The object of the children was to go to their aunt's at Kennington, but it seems they went sadly out of their way. They got to Brixton, then far away to Hyde Park Corner, each sympathizing with the other on their fatigued looks.]

Now we inquired for Kennington. The distance was too far, and night just setting in. This truly was a perilous situation with one shilling and tenpence in this great metropolis. We had bought a penny loaf, &c. Trouble only seemed here to begin, for which way to turn I could not tell. We tried to get a bed, but in vain. Three times over, in our confusion, we went from the top of Piccadilly to Oxford Street, and the third time I found we were retracing our steps.

"Yet see how Heaven's indulgent care
Attends their wand'rings here and there."

Having repeated a third time the inquiry for a bed at a common beer shop in Upper Bryanston Street, the potman, a young man whose heart the Lord opened to sympathize with us, on inquiring the cause of girls so young in such a perilous situation, I told him, as well as sobs and tears would allow. He regretted he had not the power to help us. His master was just dead. He knew it was no good asking to be allowed to give up his bed, or willingly would he lie on the taproom table to shelter us, for, he said, we knew not the snare or danger of our inquiry for beds. At this my heart seemed only wanting to break, for the more I cried the more vent still did my poor heart want. A singular incident had happened to a person he knew, which I heard of afterwards. A man and wife had quarrelled, at which the man had left his home. This young man went and told the woman, and she came and spoke to us. Through the warning from the man, I feared lest a trap was laid for us, but there was no choice left; and I can say with trembling steps I entered the house. Here was a poor woman, with a small family, deserted by her husband, supporting them by selling coffee at Cumberland Gate, Hyde Park, and, with all the affection of a mother, her heart was open to receive us. She and I wept together, till I could cry no more. I gave her the little money we had. She said, "Is that all you have?" As soon as my eyes were open

in the morning, she being out, we began consulting what to do, and I said to my sister, "I wish I had not given her all the money. She will be sure to keep all for the bed, and we shall have no breakfast." The good woman came home, and we were set down to breakfast with meat, toast, bread, and butter, and plenty of good tea and coffee. Her great kindness so broke my spirits I could scarcely eat or drink, and again we mingled many tears. After breakfast the woman sent her daughter with us to Kennington, to find my mother's sister; as she had been in business for many years on the Common, this was easily done. Aunt said home was the same to mother as it had been to us; so father's conduct seemed nothing new to her. She promised us a home on condition that we first went home; then we were to take our turns till placed in situations. This was good news, and we returned to our new friend's, as aunt thought it best to stay that day with them. On the Tuesday we returned home; but our concern for our father was not small, as he had not been seen since Sunday. He, in searching for us by daybreak on Monday, had bent his steps to Kennington, reaching there shortly after we left. He also returned home shortly after us. Though he was not angry at our proceedings, yet I could no more settle there. I had a perfect hatred to home, and Richmond. Father left it to my will to go or stay. I chose the former, and preparing my little all, my heart was heavy as I parted from my sister. Father gave me ten shillings, that I should not appear without money before my friends. With a box on one arm and a basket on the other, I walked from Richmond to Kennington, with my little all, wearied to excess. I felt a load within, increasing almost to choking. As I approached my aunt's door, my mouth refused moisture to my tongue. I waited a few seconds at the door, wondering what would happen. At the entrance I was met by my aunt. She said, "What do you do here?" On my telling her she gave me leave to come, she said father had been there, and the sooner I was gone the better. I had better not let my uncle catch me there, and he was expected every moment. Accordingly I left the house without sitting down; and sure I am if I could pen it, few could enter into my feelings; I knew not which way to go or take. In this world I knew not a friend. Why my father so treated and deceived me in this matter I could not tell. My heart was so filled with guilt and woe, most heartily did I wish, as I passed the cricket ground, the earth would open her mouth and swallow me. Every eye I met seemed to penetrate to my soul with "If you were not such a sinner, it would not be so;" yet how to make myself acceptable in God's sight, or love him that he might love me, I could not tell. In bending my steps to my new friend's, with the hope she might again smile, I felt thankful her daughter was with us when the invitation was given; and on my return to her, with all the affection of a mother she took me in, saying, "Make this your home,

girl, till you get one." I got a situation in a few days. From that time father was astonished, declaring he was ignorant of giving any cause. Drink was the principal cause, doubtless, on his side; but I have not yet been able to justify my Kennington relations, as they had never so much as sent to know if I had returned home or not.

I found it hard work still to follow out my resolution of making my peace with God. It was hard bondage indeed. I got a situation for my sister; but she soon left and returned home, and has not left Richmond since.

Six-and-twenty years after this, I called to see if there was a change in my aunt, and to make myself known to her. I told her I was the one she turned out of doors. Her poor head dropped on her chest, without her being able to look at me for a time. I felt desirous to tell her my standing in the Lamb's book of life, and soon heard enough of them to know they were in enmity to God's right ways.

In my next situation I suffered much for want of common necessaries, but had no desire to return home. The view I had of my own insignificance kept me tolerably close from connection with acquaintances in town, and I can look back to much of the Lord's manifest kindness and answer to prayer.

In my twentieth year I took a situation in Berners Street, and began more to lament my miserable state. In self pity, I grieved at not being able to take pleasure as I could see others did. A trap was laid which for months I fell into. I felt that all my misery was from myself. I thought there was no hereafter, and if I did as other people did, I should be as happy as they. Accordingly I spoke to a young woman next door. I heard them laugh at my ignorance at first, and shortly heard them say, "She is getting on a bit." At this I felt more self-confidence, and being determined to have the peace that was stealing over my guilty soul at any price, I tried the theatres, Greenwich fair, Sunday pleasures in all their variety. And O what could I say of that great God who held me in with a high hand and would not let me go? Let it suffice to say, that in every way was a pricking thorn, that for the most part I dreaded to go a second time the same way, yet strove hard not to have any of those guilty fears of my sinnership and death which had been such a terror. The Lord took from us by death my mistress, which was such a fright to me I soon left my situation.

(To be continued.)

By the word Grace we are to understand God's free, sovereign, good pleasure, whereby he acteth in Christ towards his people. Grace and mercy, therefore, are terms that have their distinct significations. Mercy signifies pitifulness, or a running-over of infinite bowels to objects in a miserable and helpless condition. But grace signifies that God still acts in this as a free agent, not being wrought upon by the misery of the creature, as a procuring cause; but of his own princely mind.—*Bunyan.*

"HOW SHALL I PUT THEE AMONG THE CHILDREN?"

"How shall I put thee among the children!" Ah! how, dear Lord, indeed?

I who have earned a double hell, and not one word to plead.

"How shall I put thee among the children?" It must be a stretch of grace,

For angels and saints will blush to see so desperate a case.

"How shall I put thee among the children?" Sure, Lord, there's some mistake,

For I, in thought, and word, and deed, thy righteous law did break.

But deeper-dyed a million-fold of sins I have yet to tell,

Outdoing many a damned soul within the grasp of hell.

"Sinner! Thou shalt call me Father! It is my sovereign will;

I'll take vengeance on thy ways; but thou art my child still.

I chose and loved thee in my Son, ere earth received her frame.

Chosen, redeem'd, and sanctified, I call thee by thy name."

But, Lord, thou'lt surely hold thy hand when I relate the whole,

How sins against thy light and love have stain'd my rebel soul.

When God the Spirit unsheath'd the sword of thy tremendous law,

Demanding perfect obedience, without a single flaw,

Sins long buried, long forgotten, like bloodhounds track'd my way,

Drove me to desperation, for I had nought to pay.

"Go, know the worst," the fiend said; "thou canst but know the worst;

God will never forgive thee, thou art for ever curst."

With devilish haste he press'd me on; I felt his hideous form.

"Do it! do it!" he loudly cried; his hand was on my arm.

But who stands there? 'Twas Jesus, unseen by wretched me,—

Christ battling with the monster, to let my soul go free.

Sudden he stands reveal'd. Hark to the precious word:

"While we were yet sinners Christ died;" in my inmost soul 'twas heard,

Like a thousand suns these words did stream. My soul, ah, who can tell

But thou shalt yet be conqueror o'er sin, and death, and hell?

Who could have thought (I did not) that I should ever tire?

For in love's sweet obedience my soul was then on fire.

Ah! who could have thought that I should leave my glorious Lord for sin,

But ever sit at his precious feet immortal souls to win!

Lord and Giver of life, now shine on every living word

That ever has dropp'd into my heart from Christ, my suffering Lord;

And while I tell how Jesus came, though friend and foe pass'd by,

O crown him, all ye saints on earth and all ye saints on high.

"How shall I put thee among the children?" E'er time its course began

I knew by nature thou wouldst prove a lost and sinful man;

I knew thy sins would far exceed the sands upon the sea,

And cause me to chastise thee sore and hide my face from thee.

But sovereign has ever been my love, as thou canst fully tell,

In its fountains and its stream, or thou hadst been in hell;

In the footsteps of my chosen flock henceforth, then, go thy way,

Weeping like Mary at his feet, never finally to stray.

" My grace and power and glory, as thou hast sometimes seen it there,
Which has often rescued thee from the jaws of black despair."
No cunningly-devised fable of Satan and man's vain word,
But the demonstration of the Spirit in a crucified risen Lord.

" When thou art baptized in Jordan's watery flood,
The Holy Ghost shall bring my word, ' When I see the blood,
I'll pass over thee,' he'll ratify it in thy heart,
That in my Son Christ Jesus from thee I'll never part ;

" And as thou hast made me to serve with thy now detested sin,
The Holy Ghost shall work this mighty power within.
To the babes, young men, and fathers their servant I thee call,
Esteeming it the highest honour to minister to each and all.

" But oft in godly sorrow mourn o'er my dear Son,
Bemoaning his great sufferings, feel what thy sins have done.
There the meanest and the lowest, 'mid all thy brethren dear,
Esteem it an honour to wash their feet in my most holy fear.

" There I'll show thee what great things thou must suffer for my sake ;
In my Son I have thee pardon'd, but the power of sin I'll break ;
Carry on my new creation till thou kneelest the lowest down,
Where cursed sin shall no more stain thy glorious blood-bought crown.

" O thou of little faith," once said my glorious Lord ;
I feel that this was meant for me, this kind reproving word,
For after what thou hast done for me, to doubt thy love again
Deserves the very uttermost of everlasting pain.

Though I may not believe, Christ is my faithful Lord,
Never for one moment changing when he has pass'd his word.
Satan, sin, and death, with my unbelieving fear,
All vanish like the morning cloud, if Jesus but appear.

Yes, lovely Christ, I found thee true in Jordan's watery flood,
Beheld thee as in days of old with garments dyed in blood ;
Beheld by faith on his glorious head the holy, holy Dove,
And felt within my beating heart the breathings of his love.

Crucified with him in weakness, raised with him in power,
I shall live to prove his faithfulness in temptation's dreadful hour ;
Only reveal thy lovely face and thy life-giving breath,
I'll clasp thee in love's warm embrace, the conqueror of death.

Not a dark enemy, but friend, will death then be to me,
Opening this wretched casket, to let the jewel free.
Does the prisoner sigh for freedom, and the slave to break his chain ?
So pants my soul sometimes to see thy lovely face again.

Short visits here ; but the hour is coming, my coronation day,
When I through an endless eternity with thee shall ever stay ;
Seeing new beauties every moment, as I gaze upon thy face
Each moment a greater debtor to free and sovereign grace.

A MEMBER AT GOWER STREET.

[The above lines were written by one of those who were baptized on the evening of last June 16th, at Gower Street, and were written by him under a particular blessing which was then given him.]

I AM a stranger even at home. Therefore if the dogs of the world bark at me, I neither care nor wonder.—*Bp. Hall.*

A SCRAP OF THE IMMORTAL COALHEAVER.

Dear Friend,—Yours came to hand last night, and gave me some relief from my anxiety, as I had long wondered why I did not see you nor hear from you.

I wonder not at the confusion of your mind. Satan's oppositions have attended me in all the paths and steps that God has directed me in. Anything that is of God Satan is sure to oppose; but if they be plausible that the devil lays down, there is no opposition to those, unless by the frowns of God, the checks of conscience, cross providences, and, at last, cutting disappointments. Satan is not divided against himself. If he were, how should his kingdom stand? I am in hopes it will be a means of establishing thy own heart, and by hearing often, it will help to extend thine own views, to keep the word alive in thy heart and to stir up thy gift. Hearing the word constantly is a great blessing to dubious and doubtful minds; and I shall be always ready to solve any difficulty as far as God shall enable me, or to offer my thoughts upon any subject you may inquire about.

I have longed for this month past to be in London, as poor Jenkins has lately been up to see me; but he is exceedingly feeble. I want also to be at Cranbrook, but am tied by the leg until the warm weather comes on, and my calico carcass is too much weather-beaten to abide the damps in the winter season. The Almighty has indulged me much in private prayer. The burden, the care, and concerns are taken off my mind, and my soul trusts, hopes, and safely confides in him. I am neither my own property nor my own servant. I am bought with a price. I serve the Lord Christ, and he will do as he pleases with me. I hope in God I shall see you soon.

My kind love to all friends, and accept the same. Ever yours
in Him.

W. H.; S.S.

[The above is a copy of a letter from the late Mr. Huntington to Mr. Lock, then living at Lakenheath. It is without date.]

IT IS GOOD FOR ME TO BE AFFLICTED.

Dear Friend,—Yours came to hand with the order for 80s., for which I thank you, and the kind friends with you, for their mutual sympathy, under the all-wise dispensation of a most loving God, in sending affliction to teach me, and to give me confirming proof of how much he loves me. Truly, as David says, it is even good to be afflicted, for it is then we both see and feel what Jesus must be both for us and in us; for us, God over all, blessed for evermore; in us, in all his grace to sanctify and make us meek, patient, still, and quiet under his moulding hand; or the old man of sin, under Satan's power, would cavil against God, fume like a fury, and murmur, fret, and blaspheme like a fiend. But through his grace, which only can prove all-sufficient in

such times of need, our every rising thought of rebellion is brought into willing subjection unto him, and his Almighty strength is made perfect to faith, and also to feeling, notwithstanding our perfect weakness. And O, what a rich thought is this! that all Satan strives to do in order to destroy or distract and undo our souls, and that for ever, only amounts to so many needs-bes for heaviness under the many temptations to prove to us the certainty of the Godhead, Sonship, and immortal assumed manhood nature of the Son of God, that as God-Man, for man he might not only become a suitable High Priest in things pertaining to God, to make reconciliation for our iniquities, and our most glorious Mediator between God and our souls, but be also our Rock and Refuge to flee unto in every time of trouble and danger. And it is the blessed contemplation, under the Spirit's divine manifestation of him as made unto us by the all-gracious and loving Father, wisdom, righteousness, sanctification, and redemption, that gives to faith such a heavenly boldness, as to even challenge Satan with a "Rejoice not against me, O mine enemy; for though I fall (into fears, doubts, and misgivings), I shall arise again (into the confidence of faith), and though I sit in darkness (of soul and mind, and afraid to move or stir, lest I go wrong in body, soul, and circumstances), the Lord will be a light unto me," to teach me that darkness and light are both alike with him, and that there is nothing too hard for the Lord, who knoweth how to make all my crooked things straight, my rough places plain, and darkness light before me. And can it remain any marvel that the old growling, roaring lion of hell should be always upon the watch to seek by what means he can gain the advantage over us, seeing we have such a watchful Shepherd, who neither slumbers nor sleeps, but keeps us night and day, and waters us with the dew of his blessing, to keep us from quite drying up? No; is it not as great and marvellous a sight to see a poor bruised reed, thoroughly shaken by his temptations, and puffed at by a whole host on his side, and yet not to be broken in pieces, but instead thereof out of growing sensible weakness to be stronger and stronger in the belief of who and what Christ must be, if ever we get safe through all without ending a thorough wreck? The eternal God as our refuge, and the everlasting arms of Omnipotence, hold us up when sinking with fear under pressure and load. O! This vexes the old enemy, and makes him show his teeth and stretch out his tearing talons, and often threaten, by all his infernal hate, that he will spill our souls, and crush us to hell! And what poor dummyquakes are we to ever give an ear to what he says, much more to credit such a completely foiled foe! But this is our infirmity, and he who looketh on, and sees not as man sees, says, "Destroy it not, for a blessing is in it;" the blessing of God the Father's love shed abroad in our hearts by the Holy Ghost given to us, the blessing of knowing the Son of God in the eternal oneness and essence of the Father, in his incomprehensibility as God over all, and

blessed for evermore, and the Father's fulness of grace to fill the all and all of the elect of God with joy and peace in believing, and the blessing of the indwelling of the Holy Ghost to lead, teach, and guide into all truth, and to quicken, renew, comfort, strengthen, and establish our hearts in the firm belief of interest in all that heaven has good, and secured to us by the covenant and oath of our Three-One God. It is this that makes the enemy give back as often as Jesus sees him approach to destroy us, by saying, "Avaunt, Satan! Stand back, ye foes! They are mine!" And O, What a shout of a king in the camp when faith can see the poor, cowardly foe skulk away at Jesus' bidding! Now thanks be unto God, who always causes us to triumph in Christ.

O for more of the simplicity of faith, humbleness of mind, and meekness of spirit, and then we should often snap our fingers at old Satan, and laugh at him.

I am but poorly in health, but through rich, free, and sovereign grace and mercy, I am humbly kept hoping against all hopeless things with a "Who can tell but the things that have, and are happening to me may yet turn out for his glory, and my real good in the end?" I desire to give him credit for it, knowing that he can make all grace to abound for fruitfulness, even to the end.

May 20, 1863.

J. MOORE.

HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY.

My dear Friend,—It is a blessed thing to know what love is. David said it was precious, when found to exist among the brethren, which love springs from the heart being made right; for if that is wrong, it can love only that which is not good. Ephraim loved his idols; Judas loved the money; and so did Demas, who forsook Paul, having loved this present evil world; and if any man love the world, it matters not what man, the love of the Father is not in him. Then, of course, the devil is; and such will do his works, as far as God permits, but no farther. Pharaoh would have overtaken, but he could not; Sise-
ra's mother looked out at the window, and wondered at his long tarrying, and congratulated herself upon his success; but death had entered his heart, and his soul was summoned to the bar of his Judge. Thus we see God's hand interposes, which is made known, and upon this his weak ones are obliged to lean. To this David looked. To this John looked; and so do you.

Thus far I have written, through looking at your friendly epistle, and am glad to find that your spouse is better. May you live together in that way spoken of in God's word, that you may be fellow-helpers of each other's joy in the Lord.

But there is another thing which causes me to write about love, and that is through feeling a spirit of love in my soul this way, which overcame all bitterness; and well I know that

" Love makes my willing feet
In swift obedience move;"

I felt love overcome all hatred, and found, as good William Huntington said, that it was the bond of all perfectness. I loved not the world, but could say I loved them that hated me, and could bless instead of curse. I could say, " Let him do with me as seemeth him good." Such is the kind feeling love brings. I think I hear my friend saying, " Surely this is a Shunamite I have received into my house; for have I not seen him revengeful? Has not his poor flesh grown too much? Yes, it has; but the fire burns it up, and then it is that the pure gold is seen. ' Ye are his workmanship, created anew in Christ Jesus unto good works, which God hath beforehand ordained that we should walk in them.' But this is all his own work; for man is nothing without grace, which he obtains daily; and thus he ascribes all to grace alone, as Paul did. He could not glory in the flesh. Those who are in the flesh cannot please God, nor those who war after the flesh. Those who know what the spirit of life in Christ Jesus is, that makes free from the law of sin and death, are delivered from the flesh and from every evil.

What a mercy to be a lover of the truth that makes free, to walk in it, to bind it about us, and say, with David, it is our shield and buckler!

I thank you and your wife for all the kindness I have received, and pray the Lord may ever appear for you, spreading your table, enlightening your eyes, strengthening your heart, giving you knowledge, compassing you with his cloud of favour, shedding his refreshing showers in your midst when you meet together, nourishing you with the words of life, and at last bringing you to praise his name above. This is the desire of

Your affectionate Friend,

Deptford, April 7, 1859.

J. CLARK.

A SANCTIFIED person dreads more being left to the corruption of his own heart than he fears all that men and devils can do unto him. And the more a person experiences the work of sanctification being carried on with power, the more such a person is affected with, and sensible of the odious and God-dishonouring nature of sin, and loathes himself the more on account thereof. I grant that this new spirit, begotten of the Spirit, is of a more divine temper, genius, and aspiement than the image of God in Adam was, which, though holy, yet but in a natural way; in knowing God in and by the creatures, and by the covenant of works, and so only according unto what is naturally due unto a creature reasonable as he first falls out of the hands of his Maker. And I should not only grant that this new divine nature, born of the Spirit, is supernatural, in comparison to corrupt nature and the dispositions thereof, but also in comparison of pure nature. Inasmuch as Adam was but an earthly, natural man, comparatively to that which is born of the Spirit, which is the image of the heavenly, and is ordained in the end to see God himself, and will be raised thereunto; and at present hath such a way of knowing and enjoying God, and such objects spiritual suited to it, as Adam's state was not capable of.—*Dr. Goodwin.*

MEDITATIONS ON DIFFERENT PORTIONS OF THE WORD OF GOD.

MEDITATIONS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

How graphic, how forcible is the language of Scripture! How a few simple words, inspired and dictated by the Holy Ghost, describe our condition by nature, and especially that of the heathen world, as uninspired man could never have expressed it, with the utmost of his boasted wisdom, knowledge, or skill. "Dead in trespasses and sins;" "By nature the children of wrath even as others;" "Strangers from the covenants of promise;" how forcible are these expressions, and how, by a few simple touches, they lay out, as it were, for open view the whole length and breadth of man's fallen state.

And now come two expressions which seem almost more than any other to describe the forlorn and miserable condition of man as alienated from the life of God, through the ignorance that is in him, because of the blindness of his heart: "Having no hope, and without God in the world."

Pursuing, then, our fixed track, we shall now proceed with our exposition of the chapter before us.

1. The first expression which demands our attention is, "*having no hope*," as specially descriptive of the state and condition by nature of the Gentile world before God.

By "having no hope" is meant that they had no well-grounded hope, no hope such as God would recognise, or to which salvation was attached (Rom. viii. 24); and the reason was because no special promises had been given to them or prospect of deliverance held out to them by the word of God from their state of death in sin, or from the wrath of God, which was their due as sinners. For them there was no covenant of which God could be mindful. They might groan under their misery. The whole earth might be filled with the habitations of cruelty; widows and orphans might be plundered and oppressed; torrents of innocent blood be shed; wickedness triumph; crime go unpunished, and earth be a charnel house, in which the victims of ambition and war should be slaughtered by myriads without help or hope. As Elihu said, "By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty. But none saith, Where is God my Maker, who giveth songs in the night?" (Job xxxv. 9, 10.) None of the oppressed could say, "Where is God my Maker? To none of them were given "songs in the night," in the hope of deliverance; but they perished in sullen silence, or reckless despair. Whatever misery they suffered, it was not with them as with the children of Israel in Egypt—that God heard the groaning of the prisoners, for there was no covenant that he had made with or for them which he had to remember. (Exod. ii. 24.) Thus on the side of God they had no hope, for he was not bound to look

upon them, or have respect unto them; and on their own side they had no covenant to look to (for a covenant implies two parties), as containing any promises of mercy for them. Nor had they any written revelation* of the mind and will of God afforded them, and nothing beyond the faint remains of tradition, such as sacrifices, which they abused, or what they could learn of his eternal power and Godhead—those invisible things which were to be seen and understood by the things that were made, but which not retaining in their knowledge, they became vain in their imaginations, and their foolish heart was darkened. (Rom. i. 20, 21.) How different from this condition was that of Israel! An Israelite under oppression or trouble had a covenant to which he could look, full of promises; sacrifices which, to an enlightened mind, spoke of atonement by the blood of Messiah to come; a written revelation which he could read, as unfolding to him the mind and will of God; priests who could teach him (Mal. ii. 6, 7); and prophets who could warn, admonish, or encourage him.† To the Jew, therefore, there was hope, for to him belonged the promises. But to the Gentile there was no hope, for with him God had made no covenant, and to him, therefore, there were, on that ground, no promises. We find, therefore, the apostles preaching the gospel in a different way to the Jews and the Gentiles. To the Jews it was preached as a fulfilment of the covenant and the promises made to their fathers. Thus Peter, after telling them that “the God of Abraham, and of Isaac, and of Jacob, the God of their fathers, had glorified his Son Jesus,” whom they had denied and killed, at the close of his discourse says: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” (Acts iii. 25, 26.) In almost a similar way Paul preached to the Jews at Antioch, in Pisidia: “And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.” (Acts xiii. 32, 33.) But when they preached to the Gentiles, they preached simple faith and repentance: “To him give

* This distinction between Israel and the Gentiles is very clearly put by Moses, Deut. iv. 5-10; xxx. 10-15.

† The prayer of the Levites (Neh. ix. 5-37) most beautifully and touchingly unfolds the peculiar privileges of Israel, with their abuse of them, and yet the infinite, unchangeable mercies of God in spite of their disobedience. If individually and personally, or even to a great extent nationally, the children of Israel abused all these privileges, and made God's name blasphemed among the heathen (Rom. ii. 24), that did not affect their relationship to God by outward covenant, nor cancel his promises to them.

all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts x. 43.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 30, 31.) Our space does not admit of our dwelling further on this point, but, unless clearly seen and understood, much of the Acts and the Epistles will be dark and obscure. In fact, it was the great and absorbing question of that day.

To return, then, to our exposition. "Having no hope." What a knell do these words seem to ring to the whole of the Gentile world! "Having no hope." Picture to yourself an emigrant ship, crowded with passengers, which has just struck on a hidden rock in the middle of the sea, and is now slowly sinking in the deep waters; figure to yourself their terror when the captain, abandoning all further effort to save the ship, says, "There is now no hope!" Or take the idea of a beloved husband on his dying bed, and picture the agony of the poor distressed wife, soon to be a forlorn widow, when the physician says, "There is no hope!" Or, what is nearer still, figure to yourself a dying man, almost if not wholly in the jaws of despair, feeling and crying out, "There is no hope! I must go to hell, with all my sins on my head!" How forlorn, how dreadful are all these cases! To have lost all hope is to have lost what often is our chief support under pain, trouble, and affliction, which we only bear with some degree of patience as looking forward in hope to a change for the better.

But suppose, just as the ship is about to sink, deliverance comes in the near approach of a vessel; or a favourable turn is given to the sickness of the dying man; or the Lord breaks in on the soul of the poor despairing sinner. There is now hope, and this is a hope which maketh not ashamed. The passengers and crew are saved; the dying husband restored to health; the despairing sinner blessed with pardon and peace. Such is the gospel to the poor Gentile, when it becomes to him the power of God unto salvation, and all the more prized and precious because it comes to him when without hope.

2. But now comes the last and as if finishing touch to this powerful description of the Ephesian Gentiles before called by grace: "And without God in the world." The word rendered "without God," is literally "atheists." But what a description does this one lifelike touch give of the carnal, godless, atheistical state of the heathen world. Ignorant of him in whom they lived and moved, and had their being, and who had given them life and breath and all things, they thought, spoke, and acted as if they had had no Creator who had called them into existence, no Preserver who had maintained their being, no Judge to whom they

were accountable for their actions, no Avenger of oppression, no Protector of the oppressed. They were atheists in the true and proper sense of the word, for their gods were either dumb idols of wood and stone, or deified representatives of every lust and crime which had debased human nature below the beasts. Jupiter, their head god, at whose nod Olympus trembled, was guilty of incest, adultery, rape, and other crimes for which, in this country, he would have been hung; Bacchus was a drunken profligate; Mercury was an accomplished thief; and Venus a prostitute. Thus their very religion, such as it was, debased and degraded their minds, fostered every vile lust and passion by the example of their deities, and was really, as the apostle declares (1 Cor. x. 20, 21), a service and a sacrifice to devils. But we need not pursue this point further, as it is sufficiently plain.

Let us then apply this description of the state of the Gentiles by nature to our own case. It is true that, viewed outwardly, we do not stand exactly in the same position with the heathen nations. Living in a nominally Christian land, the word of God having come to us in both Old and New Testaments, the gospel being preached with more or less clearness in our midst, many examples of Christian men and women being daily before our eyes, having had parents, or teachers, or friends who knew something of the only true God and Jesus Christ whom he hath sent, our case by nature was not outwardly so hopeless, or our state so thoroughly atheistic as that of the Ephesian Gentiles. We should be unmindful of, and ungrateful to the providence of God which has cast our birth in this highly favoured land, if we despised as worthless and valueless all such privileges; and yet, spiritually and experimentally viewed, as far as the salvation of our souls is concerned, there was but little real difference between us and them, for we had no well-grounded hope of eternal life, and, if not speculatively and avowedly infidels or atheists, practically and really we were without God in the world. Acknowledging him by our lips, we denied him in our hearts and by our lives; and if we did not worship gods of wood and stone, or deify our lusts, yet idols filled every niche of our heart, and we lived in rebellious defiance of the God of heaven. Thus practical, if not speculatively infidels and atheists, we thought, spoke, and acted as if there were no God who searched our heart, heard our words, marked our actions, hated our sins, or would bring us into judgment for them. Such we were, such we should have continued to be, such we should have lived, and such should we have died, but for the sovereign, superabounding grace of God.

“O to grace how great a debtor!”

It is only by taking a view of our state by nature, and seeing and feeling what grace has delivered us from, that we learn how free, how full, how superabounding grace is.

Having thus beautifully and graphically described the state by

nature and practice of these Gentile Ephesians, the apostle now goes on to show how mercy, pure mercy, reached their ease: "But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ." (Eph. ii. 13.) How continually does the apostle bring before us union with Christ Jesus as the foundation of all spiritual blessings! If you will read carefully the first chapter of this Epistle, you will see how again and again he says, "in Christ Jesus," "in Christ," "in the Beloved," "in whom," as if he would dwell on this union as a bee dwells on a flower to suck all its sweetness, and bear away the honey for others also. And observe also, as to be "without Christ" is to have no hope, and to be without God in the world, so to be "in Christ" is to be made nigh unto God by his precious blood. As poor Gentile sinners we were "far off." Sin had set us at an infinite distance from God. For us there was no hope; and being dead in trespasses and sins, under the influence and guidance of the Prince of the power of the air, children of wrath, even as others, without Christ, having no hope and without God in the world, we were as far from God as sin and Satan could set us. Whence, then, and why did mercy come to us in our low and lost estate? The key to it lies in the words "in Christ Jesus." These three simple words harmonise the two chapters. Taking us back to eternal election in Christ, and to redemption through his blood, they tell us why these poor hopeless and godless heathens, and we among them, who were sometimes (that is once, or formerly) afar off have been made nigh by the blood of Christ. Thus it is not the whole of the heathen world who are made nigh by the blood of Christ either by universal redemption, or as put, as modern divines teach, in a salvable condition. But it is those who had been blessed with all spiritual blessings in Christ before the foundation of the world, and therefore were interested in that everlasting covenant which was both anterior and superior to the covenant made with Abraham, Isaac, and Jacob. There was no covenant made with the whole body of the Gentiles as with the whole body of the Jews; and therefore the whole body of the Gentiles was not brought nigh by the blood of Christ as the whole body of the Jews by the blood of the sacrifices. The blood of the everlasting covenant was shed for elect Gentiles and elect Jews, and these only are brought nigh unto God by it. It was, therefore, only as having an eternal union with Christ, as being chosen in him before the foundation of the world, and having redemption by his precious blood as a fruit of that union, that these poor, godless Gentiles were brought nigh unto God. These, and these only, are called by grace; these, and these only, are quickened from a death in sin, for it is by grace only, that is the free, distinguishing favour of God, that they are saved. We, therefore, read: "And the Lord added to the church daily such as should be saved," or, as the word might be rendered, "Those who were to be saved." (Acts ii. 47.) And again: "As many as were or-

dained to eternal life believed." (Acts xiii. 48.) We must carefully distinguish between the world at large and the elect, whether Jew or Gentile, or we shall soon fall into confusion. Whatever distinction there was between Jew and Gentile as to outward privilege, distinct from, and independent of the Person and work of the Lord Jesus Christ, no such distinction exists between them as viewed in union with him. In him all such distinctions vanish. As chosen in his dear Son, as blessed with all spiritual blessings in him, accepted in the Beloved, and redeemed by his precious blood, all the elect of God, whether Jew or Gentile, stand before him one in Christ Jesus.

But how are they brought nigh by the blood of Christ? They are so in two senses: 1. As regards their persons; and 2. As regards their experience.

1. As redeemed by the blood of Christ, the separation and distance from God, caused by sin, are put away and removed. It was sin which separated between them and God. (Isa. lx. 2.) Being enemies in their mind by wicked works, they were far off from him. But when Christ put away sin by the sacrifice of himself (Heb. ix. 26), he by his precious blood reconciled their persons unto God, and thus brought them nigh unto him.

2. And when they receive the atonement (or "reconciliation," margin, Rom. v. 11), that is into their hearts and consciences, then they are brought nigh unto God in their own happy experience. There is no other way of being made nigh unto God, either as regards the acceptance of our persons or access to his presence.

But now observe what further benefits and blessings spring out of being thus brought nigh by the blood of Christ: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." (Eph. ii. 14.) He is our peace. This necessarily springs from being reconciled and brought nigh by the blood of Christ. Sin has not only made us enemies to God, but made God an enemy to us. What peace, then, can there be between us whilst thus mutual enemies? Peace is between friends, not between foes. During this state of hostility and warfare, as there is no real, so there can be no felt or enjoyed peace. But the removal of the cause of the war brings about peace, first really and then experimentally. Christ has made peace through the blood of the cross. (Col. i. 20.) There is now no enmity on the part of God, for it was a law enmity. God always loved his people in Christ; and as he is unchanging and unchangeable, he never could or did hate them. But as a judge is an enemy to a criminal, even were that criminal his own son, so as Judge and Lawgiver, God was an enemy to his own elect, viewed as law-breakers. But when the law was fulfilled, and all the breaches of it atoned for by the obedience and death of his dear Son, then this law enmity was removed, and the anger of God against sin and the sinner pacified. Sin, therefore, being put away, the whole cause

of that law enmity is removed; and when we believe in the Son of God, and receive the atonement by his precious blood, then there is no enmity on our side; for the goodness, mercy, and love of God melt the heart into the sweetest humility, affection, and love to and before him.

But Christ "is our peace" in another sense, and this seems to be the chief drift of the apostle here. There existed a deadly enmity between Jew and Gentile. The Jew loathed and abhorred the Gentile, and the Gentile hated and despised the Jew.

To the Jew the Gentile was an unclean dog, with whom he would neither eat nor drink, whose very touch was profanation, and his presence in the land of Judea a hateful and intolerable burden. To the Gentile the Jew was odious from his narrow bigotry, his obstinacy, his refusal of all intercourse, his grasping covetousness, and his hatred of a foreign yoke. When, then, elect Jew and elect Gentile were alike brought nigh by the blood of Christ, they needed to be reconciled to one another as well as unto God, and as all those distinctions which had kept them separate were done away in Christ, they were to be united in the closest bonds of affection and love. As one in Christ they must also be one with each other. In this sense Christ is "our peace."

The apostle therefore adds: "And hath broken down the middle wall of partition between us." There seems to be some allusion here to the temple at Jerusalem, in which there was a low wall separating the court of the Gentiles from the inner court, which none but Jews might enter. There is a similar allusion to this in Rev. xi. 1, 2, where the outer court of the temple is given to the Gentiles. This middle wall of partition symbolised, therefore, the separation between Jew and Gentile, which was one cause of the enmity between them. The Jew, as we see from Acts xxi. 28-31, viewed the entrance of a Gentile into the temple, or even beyond the outward court, as polluting the holy place, and a crime worthy of death. And the Gentile so resented this exclusion that the object of every foreign conqueror, as in the case of Antiochus, Heliodorus, Pompey, &c., was to break through this restriction, and personally enter into and profane the most holy place. As long, then, as the middle wall of partition stood, Jew and Gentile were kept asunder. But the blessed Lord, as our peace, and by uniting into his own mystical body elect Jew and elect Gentile, and thus making them one in himself, broke down (it is literally "loosened," or "dissolved") the middle wall of partition between them. Thus all distinction between Jew and Gentile is dissolved and gone. No middle wall of partition now separates them, for they are one in Christ Jesus.

All this may seem very plain and simple to us, but it was not so when first revealed and made known. Indeed it was the mystery made known to Paul by special revelation. "How that by revelation he made known unto me the mystery; (as I wrote

afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. iii. 3-6.) This mystery, or, as the word means, heavenly secret, hidden in the bosom of God from the beginning of the world, was the union of elect Jews and elect Gentiles into one mystical body, of which Christ should be the ever-living and glorious Head. He had, therefore, to remove out of the way all causes of separation between them, and thus break down the middle wall of partition.

But there was another cause of separation of which the middle wall in the temple was but a symbol: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. ii. 15.) The Jews had a law which the Gentiles had not. This law the apostle calls "the law of commandments contained in ordinances." By this we understand chiefly the ceremonial law, which he calls "the enmity," as being the main cause of the enmity which existed between Jew and Gentile. It was by the ceremonial law that the Jew was peculiarly separated from the Gentile. At Mount Sinai God gave not only the ten commandments, or moral law, but all those ordinances of worship which we call ceremonial, as chiefly consisting in the performance of a number of prescribed rites and ceremonies. These rites and ceremonies being for Israel only, and intended not only to give them a right and acceptable worship of God, but to keep them separate from all other nations, fostered, through the depravity of man's heart, enmity against the Gentiles. God bade separation, as needful for their preservation as his peculiar people; but their national and religious pride turned separation into enmity. Similarly, the Gentile burnt with enmity against the Jew for his exclusive spirit, and against the ordinances which caused it and fostered the enmity which sprang out of it.

This law of commandments, then, contained in ordinances Jesus abolished in his flesh, that is in and by his incarnation, for by his sufferings, bloodshedding, and death he not only fulfilled the moral law, but the ceremonial. All the sacrifices, rites, and ceremonies of that burdensome law he fulfilled by his one great sacrifice. All these types and figures he, the anti-type, accomplished, and they then, having served their appointed purpose, were virtually abolished. When, then, he abolished in his flesh the law of commandments contained in ordinances, he abolished at the same time the enmity between Jew and Gentile by abolishing the cause of that enmity. All that had separated them and kept them separate was now removed. Circumcision, sacrifice, temple worship, meats clean and unclean, fasts and feasts,

and the whole Jewish ritual, were virtually abolished; and these causes of separation being removed, the mutual enmity between Jew and Gentile fell with them. All causes of enmity being thus removed, the Lord now could "make in himself of twain one new man, so making peace."

But we must defer the consideration of this point to our next number.

BEHOLD THE MAN!

JOHN xix. 5.

BEHOLD the man! How glorious he!
Before his foes he stands unawed,
And without wrong or blasphemy,
He claims equality with God.

Behold the man! By all condemn'd,
Assaulted by a host of foes;
His person and his claim contemn'd,
A man of sufferings and of woes.

Behold the man! He stands alone;
His foes are ready to devour;
Not one of all his friends will own
Their Master in this trying hour.

Behold the man! Though scorn'd below,
He bears the greatest name above;
The angels at his footstool bow,
And all his royal claims approve.

Behold the man! A pris'ner now,
And with transgressors doom'd to die,
A crown shall soon adorn his brow,
A crown of glory and of joy.

Behold the man! The world is his,
Yet who on earth so poor as he?
For others he submits to this;
For them he stoops to poverty.

Behold the man! He knew no sin,
Yet Justice smites him with her sword;
He bears the stroke that else had been
The sinner's portion from the Lord.

Behold the man! So weak he seems,
His awful word inspires no fear;
But soon must he, who now blasphemous,
Before his judgment-seat appear.

Behold the man! A King he is,
His throne is built in heaven above;
And there, the people who are his,
Shall see his face, and sing his love.

KELLY.

CHRIST and the saints are not one as the oak and the ivy that clasps it are one; but as the graft and stock are one. It is not a union by adhesion, but incorporation. Husband and wife are not so near, soul and body are not so near, as Christ and the believing soul are near to each other.—*Flavel*.

NOVEMBER 2, 1868.

THE
GOSPEL STANDARD.

NOVEMBER, 1868.

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

ADVANCE OF POPERY.

XV. RITUALISM AS A RELIGIOUS SYSTEM.

No great revolution in Church or State was ever accomplished without a concurrence of various causes, all working with combined effort to one common end. Single, isolated circumstances, however strong in themselves, are too weak to overthrow an existing system of wide extent and long duration, and to substitute another, usually of an opposite character, in its place.

But besides this concurrence of causes there must be also, in a free country like this, where public opinion eventually determines the success of all political movements, a change of national feeling in its favour before any great revolution can be accomplished.

If these positions be true, and we could easily substantiate them by examples,* then so great a revolution as Popery regaining its ancient supremacy in this country can be accomplished only by a combination of favouring circumstances, acting in concert with a change of public opinion. That there has been and still is this concurrence of circumstances, forwarding the advance of Romanism, and that there is a growing change of public opinion in its favour, we have already endeavoured to show. And as of these concurring causes the growth and progress of Ritualism has not been one of the least influential, for, as we have already pointed out, it is one of the lines by which Rome is advancing to her meditated conquest, we shall devote this and the following paper to the consideration of this remarkable system, which, commencing with a few men of ability and learning at Oxford, about 40 years ago, has now assumed such large dimensions. The plan which we propose to adopt is to give in our present Article a slight sketch of the principal views and doctrines held by the Ritualists, and in our next to show how, through this channel, Popery is gradually advancing in growth and influence.

But as we deem it unfair and unjust to try or condemn any man or any system without witness, judge, or jury, we shall, by

*The Reformation in Germany and in this country, the Restoration of Charles II., and the great French Revolution, might all be quoted as striking instances of the truth of these positions.

way of proof, bring forward somewhat copious extracts from Ritualistic works, and thus enable our readers to form their own judgment upon the truth or falsehood of our conclusions.

We have just intimated that the system now known as Ritualism first began to show itself at Oxford about 40 years ago; but it would be a mistake to suppose that what was at first known as Tractarianism or Puseyism, but is now called Ritualism, was unknown in the Church of England till such men as Froude, Keble, Newman, and Pusey brought it forth. Had it been but the product of their active brains it must have died as soon as born. But its germ existed long before them. They only brooded over and hatched an egg which they found already laid in the nest. There is scarcely a principle or a practice, a doctrine or a duty, a rite or a ceremony, taught by them, and now carried into practical effect by the Ritualists, which Archbishop Laud, in the time of Charles I., had not endeavoured with all his might to establish. But all his efforts in this direction fell with him; and as the whole nation, and with it the Church itself, from the violent proceedings of James II., became imbued with a determined hatred of Popery, and clearly saw that all these innovations in doctrine and worship tended only that way, the High Church party became as averse to a stately ceremonial as the Low Church, or Puritanical party, as seeing in a borrowed, showy ritual the face of a hated foe. Thus for two centuries the Catholic, or sacramental element, as it is now termed, in the Church of England lay as if dead.

But in order to understand the revival of this element at Oxford about 40 years ago, we must look closely at the internal character of the Church of England. Its external features are widely seen and known, but it is its inward features which must be narrowly examined to understand what Ritualism is in its principles and practice.

The Reformation in this country in the 16th century, viewed in the light of New Testament principles, precepts, and practice, was very incomplete, partly from the force of circumstances which they could not control or withstand, and partly from the deliberate judgment of the chief Reformers themselves. Cranmer and his coadjutors, especially Bishops Ridley and Hooper, all three afterwards burnt at the stake by Queen Mary, were deeply sensible of the errors in doctrine and abuses in practice of the Romish, then the Established Church in this country, and not only swept them away with bold and vigorous hand, as soon as the accession to the throne of Edward VI. and the countenance given them by Protector Somerset allowed them to act, but were fully prepared to go much further in cleansing the sanctuary. But the premature death of the young king, A.D. 1552, defeated their intentions, and, indeed, may be said to have virtually closed the Reformation of the Church of England; for, after the short and blood-stained interregnum of Queen Mary, a bigoted Papist, every successive step taken by Queen

Elizabeth, a Protestant in lip and from state policy, but half, if not wholly, a Romanist in heart, was rather to push the Reformation back than advance it. But even as regards the mind and intentions of the Reformers themselves, they, instead of making a thorough sweep and purging out every crumb of the old Popish leaven, as Calvin did so boldly and successfully at Geneva, and Knox in Scotland, retained, especially in the Liturgy, a great deal of ancient doctrine and worship.* This they did deliberately, as considering they were thus following the doctrine and practice of the primitive Church, as embodied in the existing remains of the Fathers of the first three centuries, before the Church of Rome had introduced her corruptions into a purer creed and worship.†

But when they came to draw up Articles of Religion, then having clear ground before them, and not being hampered by Breviary, Mass Book, or Primer, they, for the most part, adhered to the truths of the gospel, and proclaimed with no unwavering tongue not only the great verities of the Christian faith, as the Trinity, the Incarnation, &c., but, putting aside all tradition, declared "the sufficiency of the Holy Scriptures for salvation," and spoke soundly on such points as Original Sin, Free-Will, Justification, Good Works, Predestination and Election, &c. Even on the Sacraments, the doctrine taught in the Articles is purer and clearer than that expressed or implied in the Liturgy, and can hardly be reconciled with it.

Now what has been the result of this halting between two opinions? That there are two distinct elements in the Church of England as represented by her authorised formularies, viz.,

* The Common Prayer Book was chiefly compiled from existing Offices of devotion, such as the Breviary, the Missal, and especially a little book called the Primer. This being in English, whilst the Breviary and the Missal, or Mass Book, were in Latin, had been for at least 150 years before the Reformation a most popular book among the laity, the Breviary and Missal being chiefly confined to the priests, it being obligatory on them to read a portion of the former every day, and the latter being the service book for the due celebration of the Mass. From these ancient Offices the Reformers compiled the Prayer Book, omitting the Invocations to the Virgin, the elevation and adoration of the Host, &c., and substituting for a few fragmentary Psalms and Lessons the whole of the Psalter and the reading of the Scriptures throughout the year in daily course.

† They therefore thus speak in the Preface to the Prayer Book: "There was never anything by the wit of man so well devised or so sure established which, in continuance of time, hath not been corrupted, as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof, if a man would search out by the ancient Fathers, he shall find that same was not ordained but of good purpose, and for a great advancement of godliness." And again: "That you have here an Order for Prayer and for the reading of the holy Scripture much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used."

1. The simple truths of the New Testament as laid down in the Articles; and 2. The traditions of the ancient Fathers as embodied in the Liturgy. This comprehensive, or to speak more truly, this contradictory character of the Church of England, has been viewed by some as her glory, by others as her shame, by some as her strength, by others as her weakness, by some as her wisdom, and by others as her folly. She is thus considered by her admirers as standing midway between Popery and Puritanism, avoiding the defects and embracing the excellences of each, and by her opponents as a halting, shifting, worldly compromise in which the truths which she holds in one hand are neutralised by the errors which she holds in the other. But the practical effect of this motley mixture of Scriptural truth and traditional doctrine and worship is, that she has thus two different faces, and speaks two different tongues. To such men as Toplady, Romaine, Newton, &c., she turned her Calvinistic face, and spoke to them soundly and clearly of Justification, Election, Original Sin, Free-Will, and the sufficiency of Scripture, as containing all things necessary to salvation. By this Scriptural aspect, and by this pure language, she won their affection and retained their allegiance. But to such men as Laud, Keble, Newman, Pusey, &c., she turned her Catholic face, and spoke to them no less plainly and clearly of Baptismal Regeneration, Sacramental grace, the Body and Blood of Christ actually present in the Eucharist, Confession, and Priestly Absolution.* Thus there are actually two creeds in the Church of England—the creed of the Articles, and the creed of the Liturgy, the consequence of which has been almost from the very first the existence of two distinct parties in her bosom—the Evangelical or Low Church, which cleaves to the Articles, and the Orthodox or High Church, which cleaves to the Liturgy.

But these two parties, who in our youthful days divided between them, though in different proportions, the Church of England, have both of late years undergone a striking change. The Evangelical party has abandoned, for the most part, the

* Mr. Newman thus speaks of himself when he first began the "Tracts for the Times:"

"I rested the main doctrine of which I am speaking upon Scripture, on the Anglican Prayer Book, and on St. Ignatius's Epistles."

"As to the existence of a visible Church, I argued the points out from Scripture." "As to the Sacraments and Sacramental Rites, I stood on the Prayer Book. I appealed to the Ordination Service, in which the Bishop says, 'Receive the Holy Ghost;' to the Visitation Service, which teaches Confession and Absolution; to the Baptismal Service, in which the Priest speaks of the child after Baptism as regenerate; to the Catechism, in which Sacramental Communion is receiving 'verily and indeed the body and blood of Christ;' to the Communion Service, in which we are told to do 'works of Penance;' to the Collects, Epistles, and Gospels, to the Calendar and Rubrics, portions of the Prayer Book, wherein we find the Festivals of the Apostles, notice of certain other Saints, and days of Fasting and Abstinence."

Calvinism of Toplady and Romaine, and has sunk into Arminianism and worldliness; and the High Church, or Orthodox party, with its cold, stiff formality, its dread of enthusiasm, and its antipathy to Popery, has become almost extinct, the Ritualists having succeeded to its place. Ritualism is, however, distinguished from this old and now almost obsolete party, of which Bishop Mant and Lord Eldon might be taken as types,* by two prominent features: 1. It has seized hold with strong hand of that Catholic element which this old Orthodox party held with a loose one, and 2. Instead of following its footsteps in its antipathy to Popery, embraces Rome with a warm and sisterly affection.

This simple sketch of the character of the Church of England and the position of the parties in it may prepare us to understand more clearly the nature and tendency of Ritualism.

And first, what is meant by the term? It is so named as significant of the strict and scrupulous attention paid by its adherents to the performance of the Rites and Ceremonies prescribed by, or implied in the Rubrics of the Prayer Book.† But there is something far deeper in Ritualism than an exaggerated formalism. The decorated altars, priestly vestments, bowings, crossings, and genuflexions have a deep significancy, and are but external representations of its doctrinal sentiments.

We have pointed out the two conflicting elements in the Church of England, one the Evangelical or Puritanical, and the other the Catholic or Sacramental. Now, it is this latter element on which Ritualism has seized, and has developed to such a degree that a thin partition only divides it from actual Popery. But before we dissect its leading doctrines and views, let us hear what one of its strongest advocates has to say on its behalf. The high ground taken will, we think, surprise if not shock many of our readers:

“Ritual and Ceremonial are the hieroglyphics of the Catholic religion, a language understood of the faithful, a kind of parable in action; for as of old, when He walked upon this earth, our Blessed Lord, still present in His Divine and human nature in the Holy Eucharist on the altars of His Church, still spiritually present at the Common Prayers, does not speak unto us ‘without a parable.’ But as our Lord’s ‘visage was marred more than any man, and His form more than the sons of men,’ so has it fared, at least in His Church in this land, with the aspect of His worship on earth. For the last three hundred years, brief but brilliant periods excepted, our ritual has lost all unity or significance of expression.”

“Even the Calvinist will concede the Liturgy to be an Act, a ministerial Act, and not a bare form of Prayer. But the Catholic Priest who

* We name Bishop Mant as the author of a well-known Commentary, and Lord Eldon as dispensing for many years as Lord Chancellor a large amount of Church patronage.

† The directions how to conduct the service, now printed in Italics, were formerly written in red letters, and were thence called Rubrics, *rubrica* being the Latin for red clay, and thence applied to the titles of the statutes.

knows that this action is done in the Person of Christ, who knows his office to be to perpetuate on the altars of the Church Militant on earth the same Sacrifice which the great High Priest consummated once on the cross, and perpetuates, not repeats, before the Mercy-seat of Heaven, will reverently handle such tremendous mysteries, will be greatly careful that no dishonour be thoughtlessly done unto his Lord, who vouchsafes to be present on our altars. How delicately will he approach, even before consecration, the elements which are thus to be so supernaturally honoured. How will he be exceeding urgent to do all things well as to matter and form, as to vestment and ritual, whether in his own person or by his assistants, in this wondrous Service. And if in the Sacrament of the Altar some things strike the eye as graceful and beautiful, it is well; but this is not their object. The one aim is to offer the Holy Sacrament in a worthy manner to Almighty God."

"The Church in heaven and on earth is indeed one, and the Holy Eucharist as a sacrifice is all one with the Memorial made by our High Priest Himself in the very Sanctuary of Heaven, where He is both Priest after the order of Melchisedec, and Offering by the perpetual presentation of His Body and Blood; therefore the Ritual of heaven and earth must be one,—one that is, in intention and signification, though under different conditions as to its expression."—*Preface to "The Directorium Anglicanum."*

This is high ground to take, and to our mind as full of error as it is of presumption. Let us endeavour to show this, which will give us the opportunity of analysing the leading doctrine of the Ritualists—the actual bodily presence of the Lord in what they call the Sacrament of the Altar, but which we, who desire to speak as the oracles of God, call by the Scriptural term the Lord's Supper. (1 Cor. xi. 20.) 1. First it assumes that when the Bread and Wine in the Eucharist have been duly consecrated by a Priest, and observe how in the above extract the Church of England minister is called a "Catholic Priest," they become the *actual* body and blood of Christ. But an extract from a little book called "The Altar Manual," edited by a Committee of Clergy, and of such wide circulation that the edition^o before us is the 18th thousand, will more clearly show this:

"The Sacrament of Holy Communion is the Body and Blood of our Lord Jesus Christ 'under the form of Bread and Wine.' Our Lord himself says: 'The bread which I will give is my flesh, which I will give for the life of the world.' (S. John vi. 51.) And when he instituted this Holy Sacrament the day before his crucifixion, 'He took bread, and blessed it, and brake it to the disciples, and said, Take eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; this is my blood of the New Testament, which is shed for many for the remission of sins.' (S. Matt. xxvi. 26-28.)

"Having thus instituted this Holy Sacrament, our Blessed Lord ordained His Apostles Priests of the New Law, and gave to them and to their lawful successors power and authority to do as he had done, saying unto them, 'This do in remembrance of Me;' that is to say, 'Offer this Sacrifice as a Memorial of my Passion;' and this power was to continue in his Church until the end of time. When, therefore, the Priests of the Church 'do this,' celebrate this Sacrament, breaking the Bread, and blessing the Cup, according to his command and example, they do precisely what their Divine Master did. Upon their pronouncing the

words, 'This is my Body;' 'This is my Blood,' in the Prayer of Consecration, the Holy Ghost comes down upon the Elements of Bread and Wine, and they become, verily and indeed, the 'Body and Blood of Christ.'

We thus see that the Ritualistic Creed is the actual bodily presence of the Lord in the elements of bread and wine, and that the bread not merely represents his flesh, but is his flesh, and the wine not merely represents his blood, but is his blood. Hear the language on this point of Dr. Littledale, a most ardent Ritualist:

"After Consecration, the Body and Blood of the Lord Jesus Christ are verily and indeed present on the Altar, under the forms of Bread and Wine."

"The Body and Blood present are the same Body and Blood which were conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, ascended into Heaven, but they are not present in the same manner as they were when Christ walked on earth."

This is their foundation error, and one so gross and palpable that it is astonishing it can be so widely entertained and believed. and that not only by such dense and ignorant minds as that of the poor Irish peasant, but by men of acute and educated intellect. When our blessed Lord took bread and blessed it, or gave thanks (Luke xxii. 19), and gave it to his disciples, and said, "Take eat; this is my body," can any one endowed even with common sense, or, we might say, with the use of his ordinary, natural senses, believe that by those words the bread became what it was not before—the *actual body* of Christ, and that the wine similarly given thanks over, and given to the disciples, became, by similar words, his *actual blood*? If we cannot trust our natural senses, what can we trust? In all the miracles of our Lord, there was an appeal to the natural senses to prove their truth and reality, as when he said to John's disciples, "Go your way, and tell John what things ye have seen and heard" (Luke vii. 22); and so after his resurrection, he is declared to have "showed himself alive by many infallible proofs." (Acts i. 3.) Similarly, when he said to his disciples, "Behold my hands and my feet that it is I myself; handle me and see" (Luke xxiv. 39), he appealed to their natural senses of touch and sight. But the Ritualists call upon us to believe that the bread, when consecrated, is no longer bread, but the actual body of Christ. But if we look at it, do not our eyes tell us it is bread? when we touch it, do not our fingers tell us it is bread? and when we eat it, does not our taste tell us it is bread? But besides this contradiction to our natural senses, observe another almost more monstrous. If their doctrine be true, the Lord must have had in one and the same place, the upper room, and at one and the same moment, two distinct and different bodies; one his pure humanity in union with his divine Person, which took, blessed, and brake the bread, and the other the bread itself, which he gave to, and was eaten by the disciples. Can anything

be more monstrous, repulsive, or repugnant to every thought of our enlightened understanding, or to every feeling of our believing heart? To assert that Christ has two bodies is as monstrous, and as much a contradiction both of sense and reason, as well as of the Scriptures, as it would be to assert there are two Gods. "A body hast thou prepared me." (Heb. x. 5.) There is, there can be, but one body of Christ—that holy, sacred body which he took of the flesh of the Virgin; and if he has but this one body, he cannot have another under the form of bread.

But to clear themselves, if possible, from this contradiction, which is so plain and palpable that it could not escape their observation, they say, with Dr. Littledale, "The body and blood present are the same body and blood which were conceived of the Holy Ghost; but they are not present in the same manner as they were when Christ walked on earth." But there are only two ways in which Christ's body and blood can be present, either, first, *spiritually*, by faith; or, secondly, *bodily*, by actual substance. The Church of England, in her Article XXVIII, distinctly holds the former. It thus speaks, with no hesitating voice:

"The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

It is here most clearly and distinctly stated that the body of Christ is given, that is, as we understand it, by the Minister, and taken and eaten by the Communicant only after a heavenly and spiritual manner. The word "only" clearly excludes every other but this heavenly and spiritual way; and if it be only after a heavenly and spiritual way that the body of Christ is taken and eaten, it cannot be a partaking of his actual and real body, under the form of bread and wine, which is but a natural way, and independent of the faith of the recipient. To remove, therefore, all doubt upon the point, the Article adds an explanation of the spiritual and heavenly way in which the Body of Christ is taken and eaten—viz., that "it is by faith;" so that if there be no faith in the recipient, it is not the body of Christ to him at all, which it still would be, were it the real and actual body of the Lord Jesus. The difference, then, between the doctrine of the Church of England, as laid down in the Articles, and the Ritualists, is simply this, that, according to the Articles, the bread becomes the Body of Christ only to him who receives it by faith; in other words, that it is not in itself the real and actual Body of Christ, but is viewed as his Body spiritually by faith on the part of the communicant; whilst the Ritualist believes that it is not the faith of the recipient which makes the bread to be the actual body of Christ, but the act of consecration. The difference between the two doctrines is immense, and that is the main reason why we have taken some pains to explain it. The former does not very much differ from the views we hold ourselves,

except that we look upon the Lord's Supper as a commemorative Ordinance, and not a Sacrament, whilst the latter is really only disguised Popery.

But the last clause of the same Article seems also to show distinctly that the Church of England holds only the spiritual, and not the actual presence of the Lord Jesus in the Lord's Supper, for it says:

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

The Article here distinctly reprobates certain practices in the Church of Rome, all of which spring out of and are connected with the doctrine of the actual presence of the body of Christ in the consecrated Host.

To understand this we must bear in mind that in the Romish Church a consecrated wafer is always "reserved;" that is, not eaten, like the rest, by the communicants, but set aside by the priest, in order to be kept in a pyx or tabernacle, as we mentioned in our last No.,* generally adorned with precious stones, and placed on the altar, that it may lie there for the perpetual adoration of worshippers who may come in for that purpose, at indiscriminate seasons, when mass is not being celebrated. This reserved host is always carried to the dying; and, in Catholic countries, every one who meets the procession is required to fall on his knees or, at least, bow his head as it passes by;† and "the lifting up and worshipping" refers to the elevation of the Host, and the worship paid to it by the priest and the people.

Now, these are the very things which the Ritualists are endeavouring to bring back.‡ In the *Directorium Anglicanum*, third edition, there is a frontispiece representing the Celebrant, as he is termed, elevating the cup, and under it are the words, "And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 32.)§ And in the body of the work the following directions are given:

* See note, p. 300.

† Blanco White, in his entertaining letters from Spain, mentions that sometimes this procession of the Host passes by the theatres just in the height of the entertainment, and immediately that the tinkling of the little bell which goes before it is heard outside, to announce that "el Dios pasa" ("the God is passing by"), the whole audience, actors and all, fall on their knees, and so remain till the bell is no longer heard, when the play, perhaps a farce or a pantomime, is resumed just as before, and harlequin and columbine finish their dance. Such is Popery, coupling together the most abject superstition and the most abounding license.

‡ It is worthy of observation how the Ritualists treat the Common Prayer Book. When its language seems to fall in with their views, and it suits their purpose, they call it, with Dr. Pusey, "that precious jewel, the Prayer Book;" but when it is opposed to their views, they then ignore it or treat it with contempt. Take the following instance. In a sermon lately preached by Dr. F. G. Lee, the Editor of the *Directorium Anglicanum*, he says:

§ This frontispiece is almost the counterpart to the frontispiece of the

"After the words, 'This is My body which is given for you,' the Hostia (that is the Host) should be placed on the paten (that is the plate), and the Celebrant with his assistants (who, by the way, are represented in the frontispiece as kneeling upon the steps before the altar) should reverently genuflect (that is, bow the knees). Then, rising, the Celebrant should at once elevate it with the first finger and thumb of both hands for the worship of the faithful while he is saying, 'Do this in remembrance of me.'"

But as every error is the fruitful parent of more, and as the tenacity with which a foundation error is held is usually in proportion to the strength of the structure built upon it, so it is with this leading doctrine of the Ritualists. It is the monstrous parent of a monstrous offspring.

1. Its first monstrous birth is that the Sacrament of the Body and Blood of Christ, to use their term, is a *Sacrifice* offered unto God. We, therefore, read in the *Directorium Anglicanum*, the grand text-book of the Ritualists, the following direction:

"The Holy Sacrifice ought to be offered if there be four, or three at least, to communicate with the Priest."

Mr. Stuart, who is one of their best and clearest writers, thus explains the nature of this-Sacrifice:

"We do not slay Christ again in the Eucharistic Sacrifice, but we plead the merits of His death by offering His Body and Blood before God. The priest in the Holy Eucharist does not sacrifice, that is, he does not kill and slay; but he *offers* a sacrifice, that is, he offers Christ, the one only Sacrifice for man's sins."

And where is his divine warrant for this? Let him show any one passage of the New Testament which directly or indirectly speaks of the Lord's Supper as a Sacrifice? It is a showing the Lord's death till he come, a doing this in remembrance of him (1 Cor. xi. 24-26), and thus a commemorative ordinance, but no sacrifice; nor does the Scripture know anything of such distinc-

Romish missal; but there is one sad defect—the dress called the chasuble is the same, the posture and act of devotion are the same; but, alas! the priest, or celebrant as he is called, has not a shaven crown. The clerical tonsure, the distinguishing mark of orders in the Romish Church, is wanting in his Anglican brother. Fatal defect to Catholic eye! But we suppose, in due time, the razor will do its duty to the clerical head.

"We must be thankful that the Church of England had not attempted to define doctrine, or add to the faith, for it was utterly powerless to do so; she accepted the Creeds implicitly. It must be borne in mind that the Thirty-nine Articles were not matters of faith; some of them were written in such a form that it would be simply absurd to subscribe to them as formulas to be believed like the Creed."

He then went on to say:

"The time might come when they would be done away with; he hoped that it would, as they were an undoubted bar to the Re-union."

Now, what does this mean, but that the Thirty-nine Articles at present stand in the way of re-union with Rome, and that it will be necessary to do away with them, in order to bring together the two Churches of Rome and England?

tion between not sacrificing by actual killing and slaying and offering a sacrifice which has already been killed and slain. There are but two kinds of sacrifice spoken of in the Scripture: 1, actual, and 2, figurative; the former being that of a victim killed and slain, and the latter of the body and soul, words and works, prayers and praises of believers. (Rom. xii. 1; Phil. iv. 18; Heb. xiii. 18-16; 1 Pet. ii. 5.)

But observe how the Ritualists exalt this their pretended Sacrifice. Mr. Stuart thus exalts the Eucharist over the ancient Jewish sacrifices:

“And this we do far more effectually than ever did the Jews; for first we plead a Sacrifice (the death of Christ) which has already been effected, and not one which is still to come, as did the Jews; and secondly, we offer continually the very Victim himself, which was once slain, but which ‘ever liveth to make intercession for us.’ It is no bare sign of an absent Victim that we offer before God in the Holy Eucharist; no mere bread and wine, figuratively signifying the Body and Blood of Christ; for then would our worship have but little more value in it than that of the Jews; but by the Real Presence of the Body and Blood of Christ in the Sacrament, veiled beneath the form of Bread and Wine, we offer before God Christ Himself, Who hung upon the cross, the very Victim which was once for all slain, and we plead the merits of His death by this offering of His Body and Blood.”

We have given this long extract to show in their own words that the Ritualists believe that they offer a sacrifice to God when, to use their language, they “offer Christ Sacramentally in the Eucharist, in which he is really, truly, and substantially present beneath the veil of Bread and Wine.” But may not God say unto them, “Who hath required this at your hands?” The Sacrifices under the law were expressly commanded by God himself; but where is his command to offer any sacrifice now? When our gracious Lord put away sin by the sacrifice of Himself, He “by that one offering perfected for ever them which are sanctified.” There can, therefore, be no repetition of that one sacrifice under any form. The apostle (Heb. x. 1-3, 11) argues from the repetition of the sacrifices under the law that they were inherently defective, for their continual repetition was a proof of their imperfection. He therefore contrasts the sacrifices under the law which were oftentimes offered, with the sacrifice of Christ, which was offered but once: “And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, for ever, sat down on the right hand of God.” (Heb. x. 11, 12.) This one sacrifice of Christ can therefore never again be offered. It may be pleaded, as in prayer; it may be commemorated, as in the Lord’s Supper; and the virtue and influence of it may be and is represented by the appearance of Christ himself in heaven for us; but there can be no repetition of it. It is, therefore, a gross, grievous, and awful error, the effect of which is to divert the eyes and heart of men

from the one true sacrifice of the Lord Jesus, and lead them to rely upon a visible sacrifice offered by a priest before their eyes.*

2. And this leads us to another product of their foundation error, viz., that as none but a priest can offer sacrifice, every ordained Church of England minister is a *priest*—that is, a sacrificing priest. For this reason, in the *Directorium Anglicanum*, the celebrant is always called a priest. We, therefore, read in that extraordinary book of directions:

“As there is one altar, so can there be but one Priest (acting in that capacity), whose place is to stand at the altar.”

To him, therefore, as the sacrificing priest, it is directed that the greatest reverence should be shown. Behind him stand two inferior officers, called respectively Deacon and Sub-Deacon, or, as they are sometimes termed, Gospeller and Epistoller, from one reading the Gospel, and the other the Epistle, in the Communion Service. When the Celebrant elevates the Host, they are directed to kneel, and remain kneeling, until after the second consecration; and one of the offices of the Gospeller is to raise the Chasuble,† or sacramental vestment which the priest wears, at the elevation of the Bread and Wine. The following directions are also given to the Server, that is, the assistant of the priest:

“On reaching the sacristy, the Server will stand a little aside, and as the Priest passes him, will make a reverence.”

And again:

“If the Priest should wash his hands, as is most likely, the Server will assist at the Lavatory. When all is done, he will make a final reverence to the priest.”

And our readers will probably think it is high time that we should make him our final reverence too; for though necessary to expose the system, such details are, to spiritual minds, as repugnant as they are wearisome.

But who does not see in all these minute directions, in all this

* The following extract from a work entitled, “Manual of Devotions and Directions for the Members of the Church of England, intended especially for the Young,” will show the practical effects of this doctrine.

“Just before the consecration of the elements—

“Now kneel upright, your hands clasped upon your breast; follow the Priest in silent awe, for Jesus thy God is very nigh thee. He is about to descend upon the altar, surrounded by the fire of the Holy Ghost, and attended by the angels. At the Consecration and Elevation, prostrate yourself to the dust, and say: ‘Hail! Body of my God! Hail! Body of my Redeemer! I adore—I adore—I adore thee!’”

† The chasuble is a kind of large cloak, or rather cape, generally made of velvet, satin, or silk, richly embroidered with bands of gold, and a cross on the back extending throughout the whole length and breadth. This is “the sacrificial Vestment,” and is considered by the Ritualists so important, if not indispensable a robe, that the editor of the *Directorium* says that “the cloak mentioned by Paul as left at Troas (2 Tim. iv. 13), is considered to be no other than the Vestment which the apostle used when he celebrated ‘Holy Eucharist;’” in other words, that Paul wore the Chasuble when he administered the Lord’s Supper!

bodily service, that the real design is to exalt the priest? The grand object of all their doctrines and worship is twofold: 1. To substitute for the one Sacrifice of Christ upon the cross a Sacrifice offered by human hands; and, 2. To exalt the priest, as thus making him the mediator between God and man, instead of the Mediator of God's own appointment.

Our space will not admit of our dealing further with this subject; but we think we have sufficiently shown the real nature of Ritualism, and that it is a covert way of re-introducing Popery.

As this, however, will form the subject of our next Number, we shall here stay our hand, having, we fear, much tried the patience of our readers with what, in their eyes, must be worse than childish nonsense, were it not a daring and subtle attempt to overthrow vital, spiritual truth, and set up an idol in its place.

AN ACCOUNT OF SOME OF THE DEALINGS OF GOD WITH A POOR SINNER, BOTH IN PROVIDENCE AND IN GRACE.

(Continued from p. 309.)

SHORTLY after this, I accepted an offer of marriage. In this my happiness was to be complete; but, alas! if we search the globe around we must still come to this conclusion: all is vanity and vexation of spirit. My poor heart became restless, and I thought if my husband was religious, how glad should I be, and I would be so too, for as yet I knew not the way of salvation, but I could find no rest. Sin stared me in the face. Turn which way I would, no ease could I find, for the fear of an offended God followed me continually.

At the time of my giving birth to my first child, I lost my father. This came as a heavy trial upon me when, to all appearance, I was little fit to bear it. My own life was despaired of for weeks, and my eyes were opened for the first time to see that I had a soul as well as a body to live for ever in eternity. O the awful sound! How it rang through every nerve, with, "O, my father! Where art thou, and how can I escape?" I looked on all near and dear, and saw we were all going the downward road, and there seemed to be no way of escape. The hope of serving the Lord better if my health was restored wore off with the bustle of business and the cares of my new life: yet was my soul troubled and full of confusion. I had gone to the Church of England, but felt sure there was more than all this wanted to serve the Lord aright.

When the child was about 11 months old we were compelled to give up business, and my husband was out of employment for three months, during which time the Lord saw good to afflict the little one with a complication of disorders incurable. This was a heavy blow. I had not a friend to speak to, and wanted the common necessities of life for months, while my

sins lay upon my heart with an almost unbearable weight, and those words fastened upon my mind: "Visiting the sins of the fathers upon the children." I saw nothing but my sins as the cause of all the suffering of my infant. How earnestly I tried to pray and read the Bible, God is witness; but I could not. Truly the heavens were as brass. I clung close to the Bible at nights, with the hope it would keep off those evil spirits which so distressed my soul. I could not disperse the fear of being carried off soul and body by them. This was about a nine weeks' trial, when the child was taken out of time.

Three months after this my second child was born. Still did my concern for the first remain until my second was eight months old, when I was arrested by the Blessed Spirit of all truth while walking in Marsham Street, Westminster, with the assurance that I should be brought to a knowledge of the truth and meet the child in glory, which took all my trouble off respecting him from that hour; and for a time I had relief from my own guilty conscience.

I felt a great impulse to go into a Baptist chapel in Morley Street, Westminster, and could not resist. The minister so spoke my feelings I was so terrified that the Lord had revealed such a sinner to the people, I dreaded to pass outside the door, and left my dwelling in fear of being seen by them.

About this time the Lord brought my husband's brother, who had been an exceedingly reckless one, to a knowledge of the truth. This worked in me great jealousy. I determined to be as good as he, for I loved him for the change that was in him, and my desire was to be like him. I began by prayer and supplication to make my request known to the Lord, and tried to love him with all my heart. The number of times I prayed in the day I could not tell, but I had a continual increase of pleasure in my soul; and when this was at all disturbed, no matter how often I went into any place or corner on my knees to make my peace with God, my joy was great. I could not feel under the word preached what I thought I ought to feel; but as yet I had not heard the truth preached; but my happiness was great, my peace calm, as I bore all trials with the feeling that it was my duty to do so. My brother was expected to dwell with us, and I thought he would be glad to hear of my religion. He came; but instead of joy I felt bondage and misery in his presence. I told him where I had been, which was the Scotch Church in Regent's Square. He said, "Are they not blind leaders of the blind? and if the blind lead the blind, shall they not both fall into the ditch?" O the horrors of the pit that was opened to my terrified sight! I saw the fall in Adam, that all had sinned and come short of the glory of God. All my self-righteousness stood before me, and the places that I had bent the knee in appeared as so many swift witnesses against me, to condemn my poor guilty soul as mocking the Lord of hosts; and where to hide my guilty head from him I knew not. My soul's

cry was, "Hide me, O hide me from his all-seeing eye!" There and then should I have taken my life, but for the next sight,—the impossibility of escaping his presence. I saw the ditch I must fall into, as the soul could not be destroyed; and on this awful precipice I stood for weeks, not daring to tell a soul, thinking they would fly from me if they knew me, and I dreaded to be alone, fearing the devil would catch hold of me and carry me off. It is impossible to describe the horrors of my guilty soul. The horrors of hell got hold of me. The full weight of what I could stand up under I felt in these words: "All our righteousnesses are as filthy rags." I saw the utter impossibility of helping myself; yet how I was to be saved I could not tell.

I had just recovered from my confinement with my then third living child. Business had been bad for some time, but my husband, who was of a close disposition, did not tell me of affairs, but came and asked me to go and pledge a watch for money to go to market with. I could not displease him willingly, so went; but as I could not get what he wanted, I returned with the watch, and to my great grief, saw him alive no more. I just got home as life had left him, through breaking a blood-vessel. Here my trouble again was very great, as I had not the means of burying him, with three children under five years of age; but the good hand of God was over me for good. Through several friends, he sent me upwards of ten pounds; not that I was known to any of the Lord's people at that time; this was from my neighbours. My position was a most trying one, as I had not one friend in the world to lend me a helping hand, save my husband's brother. I was brought completely to a stand, while the Lord worked marvellously; yet my cry was, "All these things are against me;" for I verily thought his judgments were because of my sins. The dreadful thought of eternity wrung my poor soul to the centre. If what I now felt was to last to eternity, how could I bear it? Yet how light was all this side of the grave in comparison!

In this state, I felt the necessity of trying to get a little help from the parish, for I felt, as some of my friends told me, I was fit for nothing, so I had better go into the workhouse. In this there was a secret known only to the Lord and myself; but deep are the wounds sometimes without a cause, where little expected. My promise was a little revived, that I should be brought to a knowledge of the truth, and go into the poor-house accordingly. I went through the routine of being passed from St. Pancras parish to St. Martin's-in-the-Fields, when the doors were at first shut upon me and my three sweet babes, at that time under six years. I thought my poor heart must break. Some said, "Poor thing! How she does cry!" The nurse said, "O! let her bellow, I like to see them do so at first; they are sure to be better afterwards." I dreaded much to part with the children. But here the Lord overruled the matter, and the fortnight I stayed in at that time we all slept in one bed, for

which my soul was sincerely thankful. At the end of the fortnight, I left them with a very small allowance for two months. In very deed did I prove that the tender mercies of the wicked are cruelty. At the end of the two months the officers told me they did not feel justified in allowing me relief; so I had to return again to the poor house. And now two of my little ones were roughly taken from me, the eldest being sent to Norwood. This drove me nearer to the Lord, and my incessant cry was, "Lord, have mercy upon me, a sinner." After a few weeks I felt very happy, not from any words in particular, but the lines fell in pleasant places, read where I would; and dear Hart's hymn-book with the Bible were such sweet companions. I began to make this my palace. My joy brought many enemies. Two poor women daily set upon me, styling me "the happy young widow." One told me she went out and got drink purposely because she could not get from the Bible what I did. Those words seemed as it were to rest upon my spirits for weeks: "Blessed are ye when you are persecuted for righteousness' sake," the sweets of which none can fully tell but by feeling. I usually walked in the grounds when I pleased, as I suckled my own, and undertook the charge of a motherless infant.

Time passed on, and my little girl I had not seen for nine weeks. It was then my turn to visit her. On doing so, they brought her to me, but I refused her for some time, for I knew her not, until I thought of a mark on her arm by fire. So much was she altered I could not see my own in her. Then, having the pain of leaving her behind again I could not endure. Accordingly, I again sought for liberty, and a fortnight after had the pleasure of leaving the workhouse. They allowed me three shillings per week.

I often look back to that time, and praise the goodness of the Lord for that peace of mind during my thirteen weeks in the poorhouse; for the cruelties of the rulers and the scoffs of the wicked are hard for flesh and blood to bear; but all things shall work together for good to them who are the called according to the foreknowledge of him who worketh all things after the counsel of his own will. I took my three little ones home once more, purposing to try my best with them; but my comforts all fled; consequently my troubles seemed redoubled. The hope I had of proving by this circumstance the work to be of the Lord had fled, and the enemy set in in double force. I may say a legion seized my soul to try to destroy it. My husband's brother was daily with me; to him my soul clave closely. He was at that time my only friend, and him the Lord shut up close in circumstances, so that he waited also for what the Lord saw good to send in for us; and, through mercy, he was compelled to stand with me. My trouble of soul was great. I could not even try for a living; but the Lord continually sent in just enough to keep us holding on, greatly blessing the little we had to our sup-

port. One lady, a strict Church one, was a strong friend for months.

I could not at any time speak to my brother of spiritual things, but had great fear the Lord would reveal to him what a wretch I was. "Then," thought I, "I am sure he will not come again where I am." As he left me at night, I could tell to none the horrors of my mind, as my room seemed to fill with evil spirits, and I fearing lest I should be carried out of the room. In what distress I have thrown myself upon my knees, unable to utter a sentence, with sigh after sigh, until my poor breast seemed unable to bear its load; yet no relief could I get. At other times I have felt a sweet refuge in finding access in prayer at a throne of grace; yet was the fear of hypocrisy so great that I could see nothing else in my poor deceitful heart, which had so wofully deceived me that I feared to trust it again. Go where I would to chapel, I never heard anything to profit. I was mostly insensible to all I heard. The fear of eternity was so great I feared the end of time more than I did my own death, and have, in contemplation, daily feared to see all vanish before me, and leave me to fall into hell. In reading I mostly lighted much on the judgments of the wicked; and these words were very solemn to me: "It is not of him that willeth nor of him that runneth," &c.; yet I was compelled to struggle onward, for I felt with force that to turn back was certain death. The only way was to keep on, yet that seemed impossible. Every hand seemed to point at me as a hypocrite as I entered the chapel, yet I dared not stay away. How I dreaded the Sabbath days on this account. I felt many times the force of these words of Esau's: "Hast thou not reserved a blessing for me?" With overflowing eyes I saw my tears and groans could not obtain the blessing; and how to do so I could not tell. I thought sometimes to speak to my never-failing friend; but here I was afraid also to trust, yet felt anxious to know his mind. Read the scriptures where I would, the word was mostly against me, or so I took it to be. The Epistle of Paul to the Romans made me tremble, yet the truth in it made me love it more. Chapter viii. 6-8 made such an impression upon my mind that none but God could erase; and for this I feared to trust my own heart or that of another, and desired most earnestly the Lord's teaching alone, for sure I was that none other could save my soul; and I feared to tell another lest it should be a false prop to me. Then I felt how near to themselves must Judas be when the disciples asked the important question, "Is it I?" not suspecting Judas. "O," thought I, "a Judas or an Esau must I be, for all things are against me. Surely the Lord will not have anything to do with me." My sins were continually before my face.

My youngest child, being afflicted with weakness, did not run until three years old, and was much in my arms. It was suggested to my mind to destroy him, as there was hope of him if he died in infancy, or he would grow up as big a sinner as my-

self. This was a fiery trial at intervals for weeks; but the enemy was sent away in a moment from those words: "Get thee behind me, Satan;" yet did he soon return, and only seemed set on with redoubled force, so that, though I longed for deliverance, I dreaded that also, because of the force of the enemy after every sip of comfort.

On one occasion, after a great temptation, I clearly saw two families of all that ever were or will be. I saw a line which it was impossible to pass, as it were reaching to eternity, and if I were not within that line it was impossible to get there, which made me tremble. My prayers altered from that time; for I could not bear the thought of banishment from the presence of the Almighty. My cry was, "Do, Lord, make manifest I am thine." I found my mistake that instead of first loving the Lord, it must first be his love to me, before it were possible for me to have a thought for myself. My prayer was continually:

"Prepare me, gracious God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace!"

As I began to see more of God's mercies to his chosen, so my soul panted after him more earnestly. I envied the disciple John more than all the rest, thinking the Lord loved him more; for of a truth I felt to love the Lord. My almost constant cry was, "Do, dear Lord, bring me to the same spot, to lean on thy blessed bosom." At intervals, for weeks my comforts were great, as many portions of Scripture were consoling to me. Once these words: "Verily I say unto thee, thou art Peter; and upon this Rock will I build my church, and the gates of hell shall not prevail against it;" "Blessed art thou, for flesh and blood hath not revealed this unto thee." I saw the immutable Rock Christ Jesus, but had not power to lay hold. Still I could think in contemplation that the Lord had begun the work of grace in me; but the fear of being deceived, as my comforts were so short, mostly prevailed. My sincere cry was, "Search me, and try me, and see if there be any wicked way in me. O leave me not to be deceived!" This fear so prevailed against me that one night my poor brain was all but turned. I had from a genteel house the broken pieces of food. I left the little ones in bed. I thought I would go from the house to Gower Street chapel; but with what power the enemy set in with those words: "What a fool you are! This is not chapel night." "No more it is," said I. "How soon shall I be in Bedlam!" I had forgotten which way to go home, and went on until I found myself opposite the chapel, and not a little surprised and distressed to see the doors open; for I saw what influence the devil had over me, as it was chapel night after all. Now for the first time I heard to my remembrance anything profitable. It was partly over; but Mr. B. entered into my case while describing the needs-be or the Lord thus to use, as it were, his file, to take

off the rust. The Lord alone could give another to feel the same I felt. "Well," I said, "if there's more rust to file off, still die I must." But see the blessed Spirit's searching. None but the Lord and my soul knew what I felt when he said, "Stop, poor child of God, you highly favoured one. It is not all the children of the Lord are brought here." The snare was broken; my poor soul leaped for joy. I said, "I can bear all this. It is all nothing, if I am a child of God. I am favoured indeed." Yet there was not that full satisfaction I wanted. I feared to call the Lord mine, and yet could not rest short of this. I could not give up the desire. I knew the Lord's power was sufficient, and for that I cried continually. I opened the Bible and read Deut. xxx. 10-14, and while reading my soul exceedingly rejoiced. I looked into my own heart, and said, "What is this in my heart?" Eternal life. Then, indeed, flesh and blood hath not revealed this. The words were so impressive: "It is not hidden from thee, neither is it far off; but in thy heart and in thy mouth;" and I felt a divine persuasion the time was not far off when I should know the same for myself. I went with swift feet to and from the chapel, seeing no other way of deliverance but from the pulpit. I was favoured with a spirit of waiting for about three weeks, when again I fell into deep despondency at the long delay.

I had returned from chapel on Sunday night, and sat waiting for my brother-in-law; but he did not return, which was unusual. I sat lamenting my hard case, when I opened the Bible before me, and alighted on John xix, and felt a softening of heart. I read to those words, "They smote him with their hands." I felt something like an electric-shock go through my frame. I closed the book, and laid my head upon my hands, leaning on the table, when my eye of faith was directed to a man sitting with a crown of thorns upon his head, his hands bound, and some ruffians standing looking on. I felt a persuasion this was Jesus, and the first thought was how to go to him, but I could not get at him. The next moment my astonishment was at the lamb-like spirit in which the sufferer bore all the cruel mockery of those around him, which so grieved my poor heart, I knew not how to bear the pain. I saw the awful extent of sin; and while entering into the sufferings with a suffering Saviour, I felt that all before was light affliction. While musing thus upon sin and its awful effect, I looked and beheld the same man upon the cross, and heard a voice say, "It is finished!" O that I had ability to write here what I saw, which was opened in a moment to my mind,—the spotless robe wrought out, and redemption's price laid down for all the blood-bought family. Here again I saw the impossibility of the creature ever having power to save his own soul, and the wondrous work that Jesus undertook and did. I was still in the same position with a broken heart, and sobs and tears without control. With my heart burning with love for him whom my eyes had seen, I cried, "O that he had

loved me!" There was a sweet response, "I have loved thee." I said, "O that I could believe the Lord had loved me!" Again the voice came: "I have loved thee." I cried out, "O Lord, I am not worthy;" but as it were in my feelings he closed me in his arms, saying, "I have loved thee." I sank back into his sweet embrace, exclaiming, "O my blessed, blessed Jesus! How long I have sought thee, but little thought this was the way."

How long I sat I know not, the Lord is witness. All fear and sin were gone. I was aroused by a knocking at the street door, and on my return was utterly astonished to find my room empty, for I knew not at the moment that I had seen a vision; for the Lord's presence had been so powerfully with me that I thought my bodily eyes could see him. I waited anxiously for him to return, and was sadly displeased at the party who came to the door.

For days my fretfulness increased. Chapel and all alike was an empty void. This was on a Sunday night, and on the following Monday I went to Great Alie Street, and heard Mr. Godwin from these words: "Unto whom coming, as unto a living stone," &c. I could say a few crumbs fell from the Master's table, and in the City Road I felt a drawing near to the Lord, and said, "Lord, I have had a few crumbs; give me a feast;" for indeed I felt to want it, as it was a cold, wet night, but I felt not the effects of the weather at this time. I saw, as it were, a throne in heaven, and before it a stream of blood; and I saw the impossibility of getting near the throne without passing that blood; and O how precious that blood was to my soul!

On the Tuesday I went to hear Mr. Warburton, at Eden Street; when, like a flood, this word came into my mind: "Deceived!" and the distress of my soul I cannot tell. I was just about rising to leave the chapel (though not half over), when this sight was again presented to my view: There is no other way. Precious, precious blood! There is none other name given under heaven whereby we can be saved. My burdens were gone.

Now I began to work for the family; for hitherto I could not. I went to charing and washing, which I had not been accustomed to; but the Lord, in mercy, gave me favour in the eyes of my employers. The Church lady, before named, brought me to books. In one of my visits to her she said, "What religion are you?" "I don't mind where I go," said I, "if the truth is preached." We had an hour's conversation, in which she found I was a Dissenter from the Church. After much applause for my work and abilities, she said, "What a pity it is such a nice little woman as you should run after those people. If you will turn again to the Church, you shall not want a friend." She promised much for me and the children, if I did; but if not, she would not be justified in relieving me any longer. There was hope, as I had been christened and confirmed, in my return; but not without. She found me obstinate; at which she said,

"You, a poor ignorant thing like you, to suppose yourself a favourite of the Almighty! Why, my husband can talk seven different languages. He can talk the very language of the Saviour, and I am looked up to as an advanced Christian. You and your favourite St. Paul, go hence and read the two last chapters of the Revelation, and you will not find election there." Thus we parted, not to speak again; for though she gave me work at the time, she sent for it before it could be done. I left her without the least desire for a divorce from my Beloved, for all her fair promises; and in thinking of her words "poor" and "ignorant," the Lord spoke these words to me: "I will give thee mouth and wisdom." I felt my own inability much; but this kept me close to the Lord for directions and strength to fulfil my daily task.

I have washed at eight different places in one week, besides what I had to do at home, and could not tell of my comforts. At those times it was daily prayer with me for strength and ability; and O the endearing language my soul was blessed with in return, with these words, and many more: "Blessed art thou. Thou art mine. I have loved thee with an everlasting love." In returning home from my labour, I have scarcely known sometimes that I have touched the ground, until I have reached home. If I had felt the same at my work, it must have gone undone. These were happy, happy seasons. My dear babes lay close to my heart. I could not bear the thought of parting with them, and I had much prayer for them.

(To be concluded in our next.)

WHEN God gives any thing in answer to prayer, he often discovers a more than ordinary hand of providence in it.—*Ambrose.*

THE elect of Christ are his natural subjects, though not naturally so. They are his by another title, and to another end; and so intimate is the relation between him and them that they are said to be of "his flesh, and of his bones." They both have one soul and spirit; he and they make one perfect man.—*Coles.*

LET us enquire what obligation this puts upon us—that God from all eternity, out of his mere sovereign grace, should first choose us to life and salvation by Jesus Christ, decreeing immutably to save us out of the perishing multitude of mankind—from whom we could not make ourselves in the least to differ. What impression does this make on our souls? What conclusion do we educe as to our practice? "Why," saith one, "God has thus chosen me, I may then live in sin as I please. All will be well in the end; which is all I need care for." But this is the language of a devil, and not of a Christian. Suggestions like this may possibly be injected into a believer's mind, as what may not be so? But he that shall embrace, and act practically according to this inference, is such a monster of impiety and presumptuous ingratitude as hell itself cannot parallel. I shall use some boldness in this matter. He who is not sensible that an apprehension of God's electing love has a natural immediate and powerful influence upon the souls of believers, to the love of God and holy obedience, is utterly unacquainted with the whole nature and actings of faith.—*Dr. Owen.*

MEDITATIONS ON DIFFERENT PORTIONS OF THE WORD OF GOD.

MEDITATIONS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

Among the many sad and dreadful fruits of the Adam fall, the enmity between God and man, and the enmity between man and man which sprang out of it, for we class them both together as produced by the same cause, was not the least or last. Sin, which set man at variance with God his Maker, set man also at variance with man his brother; and, as a proof of the breach thus made, the original sin which drove Adam out of Paradise speedily manifested itself in the actual sin which armed the hand of Cain against Abel. As long, then, as sin, the cause, remains, enmity, the effect, must remain too; and nothing but the removing of sin can remove the enmity which sprang out of it, whether it be between God and man, or between man and his fellow.

But as the expression "enmity between God and man" may strike some of our readers as harsh, let us explain what we mean by the term.

We have already observed that the enmity on the part of God is what we have called "a law enmity." There is not, there never was on the part of God any real enmity against the people of his love and choice, for enmity and love are incompatible with, and mutually destroy each other; but infinite Justice viewing them as sinners, God was of necessity an enemy to their sins. But this enmity against their sins is not enmity against their persons, nay, is perfectly consistent with the purest, deepest love toward them. And here we may, for the sake of clearness, draw a distinction between enmity and anger. Anger reaches the *person* as well as the *sin*; but enmity may reach the sin without reaching the person. The Lord was angry with Moses (Deut. i. 37), with Aaron (Deut. ix. 20), with Solomon (1 Kings xi. 9)—angry with them personally on account of their sins, but was never at enmity with their persons. Moses was still God's servant, faithful in all his house (Num. xii. 7); Aaron was still the anointed high priest, and a saint of the Lord (Ps. cvi. 16); and Solomon was still beloved of the Lord (2 Sam. xii. 24). We have a very simple, yet forcible illustration of this distinction between anger and enmity in the case of a father and his disobedient, unruly, or profligate son. The father is an enemy to his son's sins, but not to his son's person; and the more deeply and tenderly that he loves his son the more is he at enmity with those sins and that conduct which make a separation between them. But as regards his anger, not only is he angry with the sins of his son, but he is angry with his son also on account of those sins. But assume that his son has been drawn into bad courses by the arts of some vile tempter. How does the father feel toward this base wretch through whose

instigation or example his son has been drawn aside into sin or crime? Does he not feel enmity against his *person*, against the *man* himself, as well as against his vile practices? We thus see that God is an enemy to the persons of the ungodly as well as to their sins; but as regards his people, he is an enemy to their sins, but not to their persons. But assume further that his son repent of and forsake his sins, and to make our illustration more complete, let the father be a gracious man, and let grace manifestly touch the son's conscience, and let him come home, like the repenting prodigal, with weeping eyes and a broken heart, confessing his crimes, will there be enmity or even anger between father and son any longer? We would confidently appeal to any gracious father who reads these lines, and whose grief and affliction it is to have an unruly son, if all his anger would not at once melt away like a snow wreath before the sun at the sight of his boy, and could he well refrain from falling on his neck and kissing away all his doubts and fears of a kind reception? But suppose still further that this prodigal son had run deeply into debt, and that it was necessary that these debts should be paid before he could resume his place in his father's house, would there be any sacrifice which his father would not be willing to make that all those debts might be fully discharged, and that his repenting and reclaimed son might live with him honourably and happily without fear of creditor or gaol? All illustrations must, of course, necessarily be imperfect: but there is still a sufficient analogy between an earthly and a heavenly father which may be available to throw a clearer and fuller light upon the relationship in which God stands to his people and his consequent dealings with them. When, then, our gracious Lord rendered full satisfaction to offended Justice by his obedience, bloodshedding, and death, this law enmity on the part of God was removed out of the way, and eternal love could now freely and fully flow forth from his bosom without let or hindrance. It is so necessary for our walking with God in peace and equity* to understand, believe, and realise this that we have been induced thus to dwell upon it.

But closely connected with the removal of enmity on the part of God is the removal of enmity on the part of man, both against God and against his brother; and as this is not only a point of great importance, but the main subject of the apostle's argument in that portion of the chapter which is now before us, we shall here resume our exposition. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his

* The word rendered (Mal. ii. 6) "equity" means properly "straightness," and thence signifies, as it is sometimes translated, "righteousness," and "uprightness." To walk, then, with God in equity as well as in peace is to walk with and before him as justified by Christ's righteousness, and with that uprightness of heart, lip, and life which is the fruit and effect of it.

flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh." (Eph. ii. 14-17.)

There was apparently in the apostle's mind a blending of several things together which has given to his language a degree of difficulty. It will be, therefore, our pleasing task to unravel, as far as we have light and wisdom bestowed upon us, his mind and meaning, and thus set the whole matter in a clearer point of view before our readers. His grand topic here is reconciliation between God and man and between man and man by the blood of the cross. We shall have, therefore, to unfold the nature and means of this reconciliation in both these instances.

The enmity between God and man, and the enmity between man and man, of which we have spoken as springing out of the fall, is of the widest and most desolating nature. When this spark was first lighted it was the kindling of a fire which burns to the lowest hell, the first breaking out of a deadly disease, which has filled earth with the deepest misery and peopled with millions of inhabitants the gloomy regions of eternal despair. No thought or tongue of men or angels can conceive or describe what it is for a man to be at enmity with God; and the records of misery produced by the enmity of man against man might well be written in characters of blood. The havoc, the ruin, the misery, produced by this state of enmity none but the Son of God could repair, and he only by bearing our sins in his own body on the tree, and by enduring in his own Person the wrath of God justly due to us. The reconciliation thus effected by his bloodshedding and death is beautifully described by the apostle in the words, "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." (Col. i. 21, 22.)

But as reconciliation necessarily implies the removal of all enmity, or it would not be complete, it is needful to observe that this work of reconciliation consists mainly in these three things: (1) the reconciling of the persons of the elect unto God; (2) the reconciling of their understanding, their conscience, their will, and their affections; and (3) the reconciling of them to each other. These three fruits of redeeming blood are expressed or implied by the apostle in the words before us, which we have already quoted. The reconciling of their persons, whether Jew or Gentile, is expressed by the words, "And that he might reconcile both unto God." The reconciling of our understanding, conscience, will, and affections is implied by the words, "For he is our peace." And the reconciling of man to man, and especially of Jew to Gentile, is expressed by the words, "For to make in himself of twain one new man, so making peace."

But these points need and deserve a fuller explanation, not only for a clearer unfolding of the mind and meaning of the apostle, but as also involving blessed experimental truth. Upon the first point, the reconciling of our *persons* unto God, we shall not dwell, as we have already sufficiently touched upon it. But the reconciliation of our understanding, conscience, will, and affections, and the reconciliation of us to one another, are subjects which well deserve our closest attention.

Reconciliation implies the removal of enmity both in its cause and effects, and the uniting of the contending parties in amity, friendship, and peace. The blood of the cross by the atonement made thereby for sin removed the law enmity on the part of God; and the same blood as experimentally revealed, applied, and sprinkled removes also the enmity which there is in our understanding, in our conscience, in our will, and in our affections, and thus produces in them harmony, amity, and peace. But as this enmity must be seen, known, and felt before it can be sensibly removed, we shall, at the risk of a little digressing from our subject, show how it is discovered and brought to light. And here we see the effect of the moral law as distinct from the effect of the ceremonial law. The ceremonial law, as we showed in our last number, provoked and stirred up enmity between Jew and Gentile; but the moral law, entering into the conscience, stirs up and provokes the enmity of the heart against God. This enmity against God, which is the very breath and being of the carnal mind, lies for the most part benumbed and torpid in the heart till roused up as a sleeping lion from his lair, or as a serpent awaked out of its winter's sleep by a ray of light shining into its hole. How many amiable persons do we find who, never having seen or felt the enmity of their heart against God, would be shocked if they were told that they by nature hated him with perfect hatred. And, on the other hand, into what deep distress, guilt, and bondage is many a dear child of God thrown by the hissing of the venomous serpent within, by the awful rebellion and enmity which seem to break forth at times as with an overwhelming flood, as if the end would be eternal misery and despair. Now it is the entrance of the law into the conscience which not only discovers, but stirs up, provokes, and, as it were, puts life into this dreadful enmity of the carnal mind. So Paul felt and found it. "Without the law," he says, that is, without the application of it, "sin was dead." Lust, and enmity, and every other evil lay in him as if dead, without breath or motion; and being able to discharge all his moral and religious duties without let or hindrance, "touching the righteousness which is in the law," that is, its external performance, he "was blameless." Thus he was "alive without the law once;" "but when the commandment came," that is, when the law in its spiritual meaning, power, and authority came into his heart, sin, which before was dead, revived, and taking occasion by the commandment deceived him and slew

him. And thus he died before God, smitten down by the curse and condemnation of the law, without help or hope.

The enmity thus discovered, and irritated also and provoked by the application of the law to the conscience, must be removed before any inward reconciliation can be felt or known. The apostle, therefore, tells us that it is slain, and shows us how: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. ii. 16.)

The "one body" of which he here speaks is his mystical body, and as this mystical body is made up of both Jews and Gentiles, and they are alike enemies to God by wicked works, there was a necessity that both should be alike reconciled unto God, that being knit together as living members of Christ they might have union and communion with Him their head, and with each other in Him. But this union and communion cannot be felt or realised as long as there is enmity in the heart either against God or against one another. Hence arises the need of reconciliation *internally* as well as of reconciliation *externally*—internally of the soul, as externally of the person. It is by the cross, and by the cross alone, that this twofold reconciliation is effected. On the cross and by the cross the blessed Lord slew the enmity, the law enmity which severed God from man, and the carnal enmity which severs man from God.

We have shown how the law in its application to the conscience discovers and provokes this enmity of the carnal mind. As, then, it was needful to remove the law out of the way as being a bar to God's friendship with man, so it was needful to remove it out of the way as being a bar to man's friendship with God. This the apostle beautifully unfolds in those striking words: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. ii. 14.) These words, taken in connection with the passage which we are now attempting to open (Eph. ii. 16), throw a clear and blessed light on the wondrous way by which this enmity is slain. "The handwriting of ordinances" spoken of as being "blotted out" is not the ceremonial, but the moral law, for it is this which is "against us" as sinners, and "contrary to us," as condemning us for transgressing it in thought, word, and deed. It is called "the handwriting of ordinances" because written by the finger of God on the two tables of stone which he gave to Moses; and we may observe that what the finger of God wrote nothing but the finger of God could blot out. When, then, the Son of God fulfilled the law both by his perfect obedience and by enduring its curse, he, so to speak, with his own divine fingers blotted out the handwriting by sprinkling it all over with his most precious blood, and he thus "took it out of the way," so that it should no longer stand against us as a bill of charges, but become null and void; and not only so, but "he nailed it to his cross," that none might take it down as a condemning law, but that it might

ever stand and be seen as blotted out, and to be to all ages a permanent trophy of his victory over the curse and condemnation of the law.

When, then, under a sweet and blessed revelation of the Person and work, blood and righteousness of the Son of God to the soul, it is seen by the eye of faith that this cursing, condemning law was blotted out and taken away by the blood of the cross, then the enmity of the carnal mind stirred up by the law is slain, the bar between God and man removed, peace proclaimed, and sin forgiven. The apostle, therefore, connects the forgiveness of sin with the blotting out of the handwriting of ordinances, clearly showing thereby that "the handwriting of ordinances" is not the ceremonial, but the moral law; for it is *that*, and not the ceremonial law, which brings us in guilty before God. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting," &c. (Col. ii. 13, 14.)

To know and enjoy this reconciliation is to receive the atonement (Rom. v. 11 margin), and to be reconciled unto God internally, feelingly, and experimentally by receiving the ministry and word of reconciliation. (2 Cor. v. 19, 20.)

Now this reconciliation as an inward blessing spreads itself, so to speak, over every faculty of the soul, and reconciles everything in it which before was at variance with God. Thus 1. It reconciles the *understanding* by showing how "God can be just, and yet the justifier of him which believeth in Jesus," filling it with a heavenly light and a holy admiration of the wisdom of God in contriving such a way of saving sinners through the blood of his dear Son, and thus making mercy and truth to meet together, righteousness and peace to kiss each other. 2. Secondly, it reconciles the *conscience*, which before was full of guilt, and purging it by the blood of sprinkling, gives it peace with God. 3. Thirdly, it reconciles the *will*, removing out of it its frowardness and disinclination to submissive obedience, and brings it into harmony with the will of God. 4. And fourthly, it reconciles the *affections* by dethroning all idols, and filling the heart with the tenderest love to Him who is the altogether lovely. It thus makes a complete conquest of the soul, reconciling and harmonising every inward faculty to move in sweet unison with the will and word of God, and to enjoy peace in believing.

But from this inward reconciliation with God flows reconciliation with all the dear family of God, and the removal of that enmity which set the hand of man against his brother, and, as we showed in our last number, especially set at variance Jew and Gentile. For, as these were to be reconciled in one body by the cross, so as to be knit together in one harmonious body, they must also have peace one with another that this harmony and union might be complete. The apostle therefore says, "To

make in himself of twain (that is, the two, viz., the Jew and Gentile) one new man, so making peace."

The apostle seems to draw here a distinction between the "one body" and the "one new man;" at least, as the expressions differ, we may well assume that the meaning intended by them is different also. By the "one body," then, we may understand that mystical body of Christ of which elect Jews and elect Gentiles are alike members; and by the "one new man" that possession by them of a new and divine nature whereby as baptized into and made to drink of one Spirit, they have spiritual union and communion with one another. To set this point in a clearer light, let us ask, What is the main cause which separates between, and divides asunder the living family of God? What is it which rends churches to pieces, often separates chief friends, causes coldness, shyness, and even variance between those who once walked in love and affection, and thus mars harmony and peace? Is it not the flesh? Pride, ambition, covetousness, wrath, stubbornness, obstinacy, selfwill, prejudice, slander, hasty tempers, cutting speeches, unkind actions, are not these and other similar fruits of the flesh almost the sole causes of division and disunion among the family of God? Did any circumstance ever arise to divide a church or separate bosom friends which cannot be traced to the old man, the body of sin and death which we carry about with us? And ask again, What brings together, unites and cements soul to soul, heals divisions, restores peace when broken, and knits together in sweet harmony and love the living members of Christ? Is it not the new man of grace—that "new man which after God (that is, after the image of God) is created in righteousness and true holiness?" If ever we have felt in our own bosoms the bitterness, the misery, the bondage, the sadness, the mournful days and sleepless nights produced by disunion and strife in churches or between Christian friends; or if, on the other hand, we have ever felt the happiness, the sweetness, and the blessedness, the spiritual profit and comfort, of walking in love and union with the dear family of God, we know by our own experience that the old man in ourselves or others has been the cause of all the misery, and that the new man in ourselves and in others has been the spring of all the sweetness we have ever felt in the company and conversation of the living saints of the Most High. We see then and know from our own experience both of the bitter and the sweet what is the apostle's meaning when he speaks of our gracious Lord making in himself "of twain one new man, so making peace." It is thus that he makes peace between those who were once at variance by communicating to them of his own grace and Spirit, and thus knitting them together by the unity of the Spirit in the bond of peace.

We see from these remarks, if, at least, we have rightly interpreted the mind and meaning of the Spirit, how inward reconciliation unto God brings with it reconciliation to man, and unites

all the mystical members of Christ, not only into one body, but also into the possession of one Spirit, as the apostle speaks: "There is one body and one Spirit, even as ye are called in one hope of your calling" (Eph. iv. 4), and to the same purpose: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." (1 Cor. xii. 13.) In Christ, and by union with him, all those distinctions which separate man from man, and are of the flesh, are lost. Rank, sex, age, station, all natural and worldly distinctions, melt away before a spirit of love and union. When this is felt toward any dear child of God, we think no longer of any difference that there may be naturally between us. The rich and the poor, the young and the old, the educated and the uneducated, the master and the servant, the mistress and the maid, are all one in Christ. All natural distinctions are swallowed up and lost by virtue of union with him and with one another in him. As we experience and realise this sweet union of heart with heart and spirit with spirit, we "put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian bond nor free, but Christ is all and in all." (Col. iii. 10, 11.) And again: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. iii. 27, 28.) O how clearly and blessedly does the Holy Ghost in these passages of inspired truth set forth the nature of that spiritual union which knits together in Christ the living family of God! And O that it were more fully realised, felt, and known, that there might be a visible fulfilment in us of that wondrous prayer of our gracious Lord: "Neither pray I for these alone, but for them also which shall believe on me through their word that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John xvii. 20, 21.)

With these words we shall close our present Meditation.

Obituary.

JOHN NUTTALL, OF MANCHESTER.

JOHN NUTTALL, long a member of the church at Manchester, was born April 14th, 1793, and died July 26th, 1868. He was, in the Christian life, a man of sterling worth.

The round of his earthly pilgrimage may be compassed in a few words. He was born at Bacup, Lancashire, and, step after step, removed to Clough Fold, Sabden, Burnley, again to Bacup, then to Church Bank, Goodshaw Fold, and to Bacup again, then to Height Side, Whitewell Bottom, and thence to Manchester, where now his mortal remains rest in Machpelah, where many a Jacob and Sarah rest in hope.

When he was four years of age, his life hung in human balances for death by burning; but, in the decree of heaven, just as snfo as before the fire kindled upon him. His times were in the Lord's hand. At five years of age, he began to work for his daily bread, which he continued to do for 70 years.

Shortly after his removal to Manchester, it pleased God to quicken his dead soul; as says Paul, "You hath he quickened who were dead in trespasses and sins." To use his own words: "I began to be alarmed in my mind." After many ups and downs, hoping and fearing, he went to hear that dear man of God, W. Gadsby. He was preaching from these words: "Brethren, farewell." The Lord caused the words to rest upon his heart, and he was greatly affected by it. This, he said, gave him an errand to the throne of grace.

He continued to attend Mr. Gadsby's ministry; but it was about six years after this before he obtained a sense of pardon, peace, and gospel liberty. Before he enjoyed true peace, he was often brought very low, even to the borders of despair, and concluded there was no hope for him. The set time came at last. On the 10th day of March, 1824, it pleased God to pour out upon him such a sense of mercy, peace, and love, that he became unfit for business. His own words were: "Mercy appeared in a wonderful way, and has done many times since. O that I could praise the Lord for his unspeakable love!"

On March 23rd, 1824, he was proposed to the church, on April 2nd related the Lord's dealings with him, and on the first Lord's day in April, 1824, he was baptized, and received into fellowship, which day was to him a great day; and no wonder, since it must be a great thing to put on Christ, as says Paul, "As many of you as have been baptized into Christ have put on Christ." (Gal. iii. 27.) The text on the occasion was: "The eternal God is thy refuge," which was very sweet to him; and the hymn beginning

"Jesus, thy blood and righteousness,"

was the music of his very soul. "My very soul," he said, "was humbled before the Lord." He enjoyed much these words: "Fear not, for I am with thee; be not dismayed, for I am thy God."

Before long he got into a very low, distressing condition of mind, often experiencing heart-departures from God, with a sense of sad and awful depravity, which made him often cry, "My God, my God, why hast thou forsaken me?" Such times were to him solemn times indeed. When reflecting on the sufferings of Christ, these words made his sorrow keener still, viz., "This man hath done nothing amiss;" and he was relieved by that sweet portion: "The ransomed of the Lord shall return, and come to Zion with songs."

The following incidents are given as near in his own words as possible: "I feel it good to converse with God's people." "I was melted in prayer with God's kind promises to one of his

dear children, and relieved in reading Ps. cxvi. ; I felt refreshed in reading, in the 'Gospel Standard,' the experience of one of the Lord's dear children. Reading Job xix. was much blessed to me; and I was much blessed and delighted in prayer at my employment with the lovingkindness of the Lord to so ungrateful a wretch. I felt much sweetness in reading Ps. cxxi., and softened while reading about Mary washing Christ's feet. I had a precious time while Mr. Taylor was preaching of the lovingkindness of the Lord, and had a blessed revival in communing with several brethren. I had a grand time under the word preached by Mr. Taylor on June 7th, 1868, from Ps. ix. 14. I had a precious time indeed under the word preached from the love of God in Christ; and that hymn:

"Sweet the moment, rich in blessing'

The Lord made this a precious time indeed to my soul. I was often and much blessed in reading obituaries in the 'Standard.' Had a profitable time in prayer in my family, thanking God for his goodness and mercy to one so vile. Much refreshed reading of Jacob meeting Esau, and the circumstances connected with it. Had a sweet revival in hearing a sermon preached from Ps. lxxiii. 25, 26. Was much blessed in reading about the woman of Canaan coming to Christ. I was melted in reading of Christ praying in his agony, and his disciples going to sleep, and Jesus asking them if they could not watch one hour. Much revived with that hymn:

"Afflicted saint, to Christ draw near.'

Had a good time while Mr. Taylor was preaching from Psalm lxxxviii. 10. Was blessed while reading about Christ washing his disciples' feet, and Peter saying, "Thou shalt never wash my feet." Had a glorious hearing while Mr. Taylor was preaching from Ps. xli. 10. Much darkness, very low, sorely tried; but O what a glorious revival I had from the Lord in sweet solemn power resting on my spirit; it made me sing:

"Why do we, then, indulge our fears?' &c.

After this, I was in long and great darkness of soul; but, blessed be the Lord, he delivered me out of it. While walking in the street one day, a spirit of prayer came upon me, while my soul was alarmed at my rebellion, and I trembled within myself; but I was led out in prayer in such a way, and I had such liberty to plead with God, and these words were so good and so refreshing: "Fear not; be not dismayed, for I am thy God."

In the above extracts there may be observed certain joints apparently dislocated; but they are in the shape the author left them, and honest men like originality, and it is a question if they would look as well in any other shape, especially if ornamented with borrowed trimmings.

A long familiarity with the dear departed brother has left a sweet savour on his very name as a Christian. His attendance at the house of God was indeed exemplary. Weather was not the question with John Nuttall; and when his seat was seen

empty, the thought readily suggested itself, "John Nuttall must be poorly." At prayer meetings the hymns he gave out were not always descriptive of the frame of his mind. But the moment he opened his mouth in prayer one might see through his whole soul. If in darkness and compassed with evils, his voice was in a low tone. "Dear Lord, — a vile — wretch — is — permitted," &c. But if under the sweet shining of the Sun of Righteousness, his voice was firm; clear, and even rapid: "Dear Lord, we bless thy precious name for thy goodness and mercy to us," &c. His nearness to the Lord was often manifest. His attendance upon all means was regular, and not merely to hear the minister; with brother Nuttall worship was the object. He sought to worship God. The language of his heart was: "O come, let us worship and bow down; let us kneel before the Lord our Maker." Like other men, he had choice of men and of ministers; but worship was his object.

As affliction grew upon him, his place in the house of God was seen empty. At length he was confined to his home; the chair; the couch; and then the bed. The Lord was indeed merciful to him. His affliction was short.

On the Tuesday before he died he was very low in mind, oppressed, and sorrowful; but was much revived on Wednesday, and on Thursday was much favoured, comforted, and indeed blessed, having many precious views, and sweet enjoyment of the love of Christ. Hymn 174 was very much blest to him. O, with what eagerness did he say, "Jesus is precious!" and how freely did he bless his precious name! The name of the Lord was indeed a strong tower to him. He enjoyed safety in it.

On Saturday, and especially Saturday night, he was greatly comforted. He seemed to long to hear the wheels of the Redeemer's chariot. Several of the friends met at his sick bed, and he talked then freely and sweetly of redeeming love. They sang hymns and conversed till midnight, our afflicted and dying brother joining in the song and conversation, as far as his affliction would allow, at intervals exclaiming, "Precious Jesus! precious Jesus!" On being asked how many real, true love-visits he had experienced in his journey, he replied, "O, many!" Pausing a little, he said, "Many I have forgotten; but there are six real jewels I can neither lose nor forget."

His complaint was diseased liver, and an attack of diarrhœa so prostrated the system that it could not rally. Spasmodic affection set in, a third attack of which closed the scene, and he breathed his last in the arms of a son-in-law, a brother also in the Lord Jesus.

Thus died John Nuttall, on Lord's day evening, July 26th, 1868, much beloved by his surviving brethren.

He was a man of peace. Had there been a thousand John Nuttalls in the church, there would have been no trouble with them.

JAMES COLLINGE.

DECEMBER 1, 1868.

THE
GOSPEL STANDARD.

DECEMBER, 1868.

MATT. v. 6; 2 TIM. i. 9; ROM. ix. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

ADVANCE OF POPERY.

XVI. RITUALISM AS A RELIGIOUS SYSTEM.

THE Church of England has for many generations been almost universally looked upon as the grand standing bulwark in this country against Popery, and has on this ground won the respect and good wishes of very many who, compelled by the force of truth and conscience, are widely separate from her communion both on principle and in practice. Believing the Church of Christ to consist only of the spiritual members of his mystical body, called out of the world by a special work of grace to believe in his name, they cannot find in a National Establishment the lineaments and features of the living Bride of the Lord the Lamb; and seeing also what enormous evils have been the practical result of an unholy alliance between Church and State, they feel not only fully confirmed in their judgment of her unsound and unscriptural character as a Church, but determined, by the help of God's grace, not by outward acts of worship to be found partakers of her sins. But this deep-seated feeling and fixed determination, grounded as they are on the dictates of an enlightened understanding and a living conscience, do not hinder them from viewing her with respect and good wishes as a bulwark against Popery. If they dislike and dissent from the Church of England as a worldly system, they dislike Popery more; for they see in it not only the worst features of the National Establishment, but all of them intensified to the highest degree, and gross and crying evils superadded, from which she is comparatively free. They view Rome as the determined and inveterate enemy of all civil and religious liberty; and as they see in Protestantism, as a religious system, freedom, progress, right of private judgment, an open Bible, toleration, liberty of conscience and worship, and every claim and privilege dear to an English heart, so they see in Popery slavery, superstition, priestcraft, bondage, oppression, and the unscrupulous employment of every instrument and engine which the subtlest brain can devise, or the heaviest hand execute to crush and debase the mind of man. In the advance of Popery, therefore, in this

country, they see the onward movement of a deep, widely spread, and thoroughly organised conspiracy at home and abroad to bring our native land under such a yoke as has been found too heavy for Italy, Austria, and even Spain—proud, bigoted, and intolerant Spain, the land of the accursed Inquisition—to bear; and it at once moves their righteous indignation and stirs up every warm and honest feeling of their soul that there should be in our very midst a band of traitors who are working might and main to bring our free necks under the feet of priestly tyranny, and thus sink us lower than those very nations whose religious servitude and degraded moral and political condition have been wont to move both our pity and our scorn. As lovers, therefore, of liberty, civil and religious, we may be thankful for every rampart against an invading tide of superstition and slavery; and thus there is no real, if apparent, inconsistency in standing apart on spiritual grounds from the Church of England in the matter of principle and worship, and yet viewing her with respect and good wishes so far as she is a bulwark against a formidable foe, whose triumph and supremacy would ring the death knell to every right of conscience and freedom deservedly dear to our hearts.

Upon the simple ground, then, of being a rampart against Popery, the Church of England occupies, as long as she continues faithful to those Protestant principles which are embodied in her Articles, a position of unrivalled strength; but the moment that she abandons them, and openly or disguisedly embraces those very Romish doctrines from which she was reformed, she not only ceases to be a defence against Popish invasion, but becomes the very means by which Papal Rome can achieve her greatest success. She thus resembles a strong and impregnable fortress, built on the frontier of a country, or at the mouth of a river or narrow strait, to guard the metropolis against an invading foe. Now it is evident that the strength of this fortress, however favourably situated or skilfully fortified, depends as much on the bravery or faithfulness of the garrison placed in it to defend it as on the fortifications themselves. If the garrison prove cowardly or faithless, the situation and strength of the fortress are of little avail. The bastions and trenches, however skilfully constructed, will not defend themselves; and if tamely or treacherously surrendered, the very fortress which was intended as a means to keep the enemy out becomes the most effectual door to let him in.

In our last number we sketched, imperfectly we know, some of the main features of what is called Ritualism, and we mentioned our intention to show in our present paper how through this channel Popery is gradually advancing in growth and influence. This pledge we shall now, therefore, attempt to redeem.

There is in this country a well-grounded distrust and a deeply-seated dislike of Popery. All that we know from history of

what it once was when supreme here, and all that we see or hear of what it now is wherever dominant in foreign lands, make the true-hearted Englishman alike distrust and abhor it. The treachery, cruelty, intolerance, bloodthirsty, persecuting spirit, proud ambition, and unscrupulous policy of the Romish Church and Court, in all ages and in all countries, are so alien to English feeling that they have made a deep impression on the English mind, and imprinted upon it a fixed determination never to submit to such a yoke. No events recorded in the history of this country are so impressed upon general remembrance, are read with such thrilling interest, or so still stir the blood as those connected with the attempts of Popery to rule and reign over our free isle. All other historical events seem dull and lifeless compared with the struggles of our Protestant ancestors against Papal tyranny. "Bloody Queen Mary" will never lose that name as long as the world shall last; and her memory will be detested by our children's children as much as it is by us. What characters in the whole range of English history have been so pitied, loved, and revered from generation to generation as our English martyrs who sealed their faith by their blood? The names of Latimer, Ridley, Hooper, and Cranmer are still household words amongst us; and more tears have been dropped over the touching history of their sufferings at the stake than over any event recorded in the page of English history. What true-hearted Englishman has not gloried in the defeat of the Spanish Armada? Who has not abhorred the foul treason of Gunpowder Plot? Who has not rejoiced in that glorious and bloodless revolution which, by seating William III. on the throne of England, baffled all the attempts to re-introduce Popery? Our children's children will read these stirring events with the same thrilling interest as we have read them; and even if it should please God to sell us for a time into the hand of our cruel foe, the day will come when England will arise in her might and shiver to pieces the yoke which Rome may glory it has just securely fastened upon her neck. England, we hope, is still sound at heart; and though the peculiar state of Ireland, and real or apparent political necessities may give, for the present, Popery a weight in Parliament and the State, yet should it ever come to pass that it should attempt to tyrannise over Englishmen as it has tyrannised over Italians, Austrians, and Spaniards, or should it ever be found tampering with the virtue or polluting the minds of English maidens and wives in the dark confessional, as it has done in all other lands where priests prevail, a storm of indignation will burst forth which will sweep away every attempt of Rome to subjugate and subdue, to conquer and rule our race.* Popery then, as open, barefaced, naked Popery, could

* Dr. Manning's words are a striking proof of what Rome aspires to and is now attempting to do: "If ever there was a land in which work is to be done, it is here. I shall not say too much if I say that we

never again regain its footing and reign supreme in these realms. If it do for a time succeed, and we have every reason to believe and hope that it will be but for a time, it can only be by coming in politically through the peculiar circumstances of the leading parties in the State, as we have attempted to unfold in a previous article, or religiously through what we may term the back-door of Ritualism. But this is the point which we have to open in our present number.

The peculiar danger to be apprehended from Ritualism seems to be this, that it is doing in a crafty, subtle, and insidious way for Popery what Popery could not do for itself. Were it not for this peculiar source of peril, we might almost afford a smile at what we read or hear of the flexions and genuflexions, the postures and the impostures, the processions and hymnals of a few ardent Ritualists. All these flags and banners, this long procession of surpliced choristers, acolytes, thurifers, and priests in their chasubles and vestments, would really be of no more weight and consequence, except as a miserable exhibition of clerical superstition and folly, than a procession of Odd Fellows, or of a benefit club on Whit-Tuesday. But there is hidden under all this outside show a purpose and a spirit which will manifest themselves more and more as the movement gains popularity and strength.

It seems to us that Ritualism is working underground for the re-introduction of Popery in these three subtle ways: 1. It brings Popery to our very doors and into our very houses. 2. It introduces it disguised and under a mask. 3. It presents it under all its attractive features, and strips it of all its repulsive and objectionable ones.

If the subtlest brains and most far-seeing and fore-seeing eyes of the Church and Court of Rome could have set themselves to work to devise a plan whereby most easily and most successfully they could re-introduce Popery into this country, they could not have possibly hit upon a better scheme than to bring it in through the medium of the Church of England. That the grand and long-standing national bulwark against Rome, the strong and impregnable fortress of English Protestantism, which for centuries had withstood all the open attacks and secret plots of Popery, and had baffled and triumphed over them all, should voluntarily, unasked, unsought for, go over to its side, and embrace it with the utmost ardour and affection, would be of itself a success which would have made the heart of Philip II.

have to subjugate and subdue, to conquer and rule, an imperial race. We have to do with a will which reigns throughout the world, as the will of old Rome reigned once. We have to bend or break that will which nations have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet there, and therefore in England the Church of God" (that is, the Romish Church) "must be gathered in its strength."

leap for joy, and make his long melancholy face a second time to smile.*

But in order to realise this point a little more clearly, just conceive what would be the effect in favour of Popery, if in every parish church of England there were a Ritualist minister and a congregation thoroughly imbued with the doctrines preached from the pulpit and the practices performed before the altar. It is true that at present the instances are few; but they are sufficient to show what would be the effect on a larger scale. Hatred of the Reformation, and a longing, yearning desire to be re-united to what they believe to be the Catholic Church is the feeling of the Ritualists.† But they consider that they are in their present position doing a work which could not be done were they openly to join the Church of Rome. They are now in possession of the churches in which they minister, have a congregation furnished, so to speak, already to their hand, and have by the law of the land, if incumbents, a freehold in their livings from which they cannot be dislodged but by actual sentence passed upon them in a court of law.‡

* It is said that the only time when this monarch of half the world was seen to smile was when he received tidings of the massacre of the Huguenots (as the Protestants were called) at Paris, on St. Bartholomew's Day, A. D. 1572.

† Nothing shows this more plainly than the contemptuous way in which they speak of many things in the very church of which they are members and ministers; from which they derive all their emoluments, and by means of which alone they possess any power or influence. Thus they call the Reformation, the "Deformation;" and the 39 Articles, "the 40 stripes save one." A common expression amongst them for the Liturgy of the prayer-book is "the wicked man," the allusion being to the first sentence which occurs in it, "When the wicked man turneth away from his wickedness," &c. But of all their writers, Dr. Littledale is the worst in this direction. In a public lecture, at Liverpool, he called our reformers, such as Cranmer, &c., "a set of miscreants," and pronounced them to be far worse than Robespierre, Danton, and other leaders of the French Revolution. Rome, on the other hand, they call their "dear sister," as in that well-known line of Keble's:

"Speak gently of our sister's fall."

Should we have occasion to write a paper or two on the teachings of Ritualism, we may enter more fully upon this point, and on the drift of Keble's lines, which it is surprising has never been properly commented upon.

‡ Many persons much blame the bishops for not putting down Ritualistic practices with a high hand, and turning the Ritualist ministers out of their churches and livings. But those who so speak do not know the practical difficulties of this mode of action. No doubt many of the bishops are themselves deeply infected with the same poison, and would not so act if they could. But were they minded to act in this direction, they are practically powerless. They may inhibit a clergyman from preaching; but if he choose to disregard the inhibition, he can only be silenced, if an incumbent, as many are, by an expensive law-suit. This may seem strange, but a little consideration will show that it is necessarily connected with the position which an incumbent occupies as possessing, according to law, a freehold in his living, and to secure him

Among the signs of the advance of Popery, we have named the great increase of Roman Catholic chapels in this country. But though this must be accepted as a symptom of progress, yet their practical effect is very small; indeed, compared with their number, almost *nil*. To realise this, just consider what little real practical impression is produced upon a town by the presence in it of a Catholic chapel. You, perhaps, live in one in which a new chapel has been built, or where there has been one for some years. Now, have you not observed that, except a small population, chiefly, perhaps, of low Irish, who were born and bred Catholics, and one or two, here and there, who from various motives may occasionally go there, the congregation is as nothing compared with the size of the town, and that there has been scarcely any accession to its number from the Protestant population, or at least, from any influential class in it? Here and there, there may be some wealthy or conspicuous convert, whose conversion to Popery is loudly trumpeted in a newspaper paragraph. But on the solid masses of the Protestant population what little real impression has been made by these new chapels. From the Dissenters' places of worship, most probably, not a single convert has been made, nor is it likely that there should be any accessions from that body.

But now assume that the parish church, or, if it be a large town, several parish churches, are in possession of Ritualistic incumbents. What an opportunity is here for the introduction of the very soul of Popery under the disguise of the Church of England. We all know how an English churchman sticks to his church, and especially his parish church. In small towns and villages, where every person's conduct and movements are watched and known, it is thought discreditable for one above the lowest ranks of society not to attend church, or at least that his family should do so if he should occasionally be absent himself. It is thought also, if not actually discreditable, yet an extraordinary and hardly justifiable step if he leave his parish church even to attend another. We may think the feeling to be absurd, or a prejudice which should be eradicated; but there it is, and we well know how obstinate and immovable such widespread feelings and such deeply-rooted prejudices are, and that men generally cannot and will not be reasoned out of them.

in it from the arbitrary tyranny of his bishop. Suppose that the bishop could, by a stroke of his pen, without any trial of the case, or any sentence passed upon him by a legal court, turn out an incumbent, what a field it would open for both tyranny and favouritism. How a bishop might deprive incumbent after incumbent of the most valuable livings in his diocese upon a charge of Ritualism, true or false, and proved or unproved, and, when vacant, bestow them on his sons or sons-in-law. And though the force of public opinion might hinder this, yet it could not prevent lesser acts of tyranny and arbitrary power. The law, therefore, wisely will not put this arbitrary power into the hands of the bishops; and thus they are practically powerless, or can only act through an expensive process. Such is the fruit of union between Church and State.

The general feeling of the society in which they move is too strong for most, unless there be some strong counteracting influence of advantage in the unscrupulous, or of conscience in the scrupulous. But what vantage ground does this general and deep-seated feeling give to the Ritualist clergyman? Let us trace its course and see how it acts. The old clergyman, some quiet evangelical or easy kind of man, who never troubled himself or others much about religion, dies, and is succeeded by a new incumbent, a secret, if not open and avowed, Ritualist. He enters upon his living deeply imbued with the principles and practices of Ritualism, into which he was probably indoctrinated at the university by teaching or by example at the most impressive period of his life.* Now what does he find when he enters upon the living to which he has been presented by a nobleman, or a relative, or a bishop, or his own college, to one of whom the patronage, that is, the right of presentation, belongs? A congregation made to his hand, so fast glued, as it were, to the very seats of the parish church that scarcely anything can tear them asunder. What an advantage is this, of which he will not be slow to avail himself. If wise in his generation he will act according to the advice given in the following extract from a leading article in the "Church Times," the organ of the Ritualists:

"Churches like St. Alban's, Holborn, and St. Lawrence's, Norwich, books like the 'Altar Manual, the 'Priest's Prayer Book,' and 'The Church and the World,' fairly represent the most advanced post yet reached by the Catholic revival in England. They are not the ultimate goal." . . . "This, then, is the thing to do. Let the advanced posts remain as they are. Let each of those which is a little behind, and only a little, gradually take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain. Let a *gradual change* be brought in. A choral service, so far as psalms and canticles are concerned, on some week day evening, will train people to like a more ornate worship, and that which began as an occasional luxury will soon be felt to be a regular want. Where there is a monthly communion, let it be fortnightly; where it is fortnightly, let it be weekly; where it is weekly, let a Thursday office be added. Where this is already existing, candlesticks *with unlighted candles* may be introduced. Where these are already found, *they may be lighted at evensong*. Where so much is attained, the *step to lighting them for the Eucharistic office is not a long one*. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence taken."

As the chief object of our present paper is to show the subtle and crafty way by which Popery is creeping into this country through the door of the Church of England, our readers,

* In 19 college chapels at Oxford out of the 24 the communion table has been turned into an altar, and lights placed upon it. The names are given in the "Directorium Anglicanum," p. 43. Now we may be sure that in all these colleges Ritualism is, more or less, taught and practised.

perhaps, will excuse us if we give another extract to the same purpose:

“Take a Church where things have gone on in the old way, hearing prayers and a sermon once a week, receiving the Sacrament on the great festivals, or perhaps oftener. Into such a parish comes an energetic Evangelical, awakening slumbering consciences, creating a desire for personal religion, but leaving the people so aroused to believe that the action of the Holy Spirit directly on their minds, without any intervention from Priest or Sacrament, is the way in which these newly-created desires are to be satisfied. To him succeeds one who will teach further that the Church is a house of prayer; who will bring the neglected ‘table’ into decent condition, have ‘monthly communions,’ and introduce ‘Hymns, Ancient and Modern.’ The congregation perceive the improvement, and begin to want to hear more than one doctrine of the gospel, as their eyes open to that one. They put crosses on their prayer-books; begin to keep Lent and Saints’ Days; find out that the Church teaches Baptismal Regeneration; and discover the value of increased communions.

“There is an honest dread of Rome, Ritual, and ‘extreme views’ on the part of both people and priest; yet, little as they know it, they have begun a course which will lead their children, if not themselves, nearer and nearer to the precious truths of the Incarnation, as yet beyond their grasp. Their priest knows no better than they whereunto all this is tending; but he is doing more to lead that parish eventually into the true faith than the most advanced Ritualist could probably do at that stage. Sacramental doctrines involve Sacerdotal, and then comes the discovery that the priesthood and its claims are the same, in all parts of the Church, and in all ages.”

How subtle is all this,—the very spirit of Jesuitism; but how well contrived to introduce Popery through the Church of England. The impression made upon the congregation, and especially upon the elder part of it, might not at first be very great; indeed, the first effect might be that of repulsion, if not of contempt and scorn. But it is surprising how soon a change takes place in the minds of those who have no settled views in religion, and especially no divine light to guide the judgment, and no divine life to influence the soul. As we showed in our article upon “Popery as a Religious System,” there is in the mind by nature a soil into which false religion can strike its roots. Now in every congregation there will be a number of young people whose minds have not been hardened by the stern realities of life and the struggles even for existence with which their fathers probably earn their daily bread. The mind of woman especially, all observation shows us, is naturally open to these religious impressions, and in the days of their youth, before they know the cares of a family, there is often a yearning void in many a female breast for want of something to occupy the thoughts and engage the affections. It is upon such impressible minds that the doctrines and practices of Ritualism especially possess a powerful influence; and we may observe that the two chief features of Ritualistic doctrine and practice are the two very points most calculated to work upon these youthful and impassioned

hearts. These two doctrines are the Sacrifice of the Altar and Confession.

1. The Sacrament, as it is generally termed, is, for the most part, looked upon in the Church of England with superstitious reverence. Even in the cold way in which it is administered, under the usual system in the parish church, it carries with it a certain degree of awe. To attend it is considered a duty not to be neglected by any person who occupies a certain position in the parish. Men may neglect receiving the Sacrament; but it is considered almost discreditable if the wives and daughters of the leading people in the parish should absent themselves at the rare times, generally four times a year, at which it is administered. Now what ground this is to work upon—ground already prepared for our new incumbent's hand, and see what an advantage this gives to the Ritualistic clergyman. We will now give a short extract from a very able Ritualistic writer. He gives the following advice to an incipient Ritualist:

“Let the altar be duly raised, so that it may be seen by the congregation as the centre of all worship; let it be in size, and workmanship, and material such as may show the honour in which, for its office sake, it is held. Let the altar cloth (varying in colour with the seasons of fast and festival), and the ‘fair white linen’ of the finest texture, and the jewelled chalice, and the altar lights, and the altar cross to crown the whole with the visible emblem of our Christian faith—let all show signs of reverence and love in proportion to the means of the congregation which there seals its union with God in Christ.”

After speaking of its being desirable that “the altar, and the cross, and the credence table, and the architecture of the sanctuary itself should be bold and masculine in design and execution,” he adds the following very characteristic suggestion:

“But we would have the embroidered altar cloth, and the altar linen, and the furnishing of flowers at the great festivals, and other such decorations which exercise the greater delicacy of feminine skill as well.”

How we see here something just suited to the minds and fingers of those impressible young females of whom we have spoken. That they should have the privilege, the honour, and, as they would be told, the blessing of embroidering that altar cloth, on which the very body of Christ is to be laid, and thus participate in making that holy altar a fit place for the reception of so glorious a Guest, what a chord this strikes on such naturally devout minds.* And when they are told again and

* In a book published at Oxford, entitled “A Prayer Book for the Young,” is the following sentence: “You see, dear children, by these things, how holy and complete is this sacrifice. You see with how many ceremonies Holy Church honours it. Do not, then, neglect any opportunity of being present at so sweet a service. All the Saints have made it their delight; kings have rejoiced in serving the priest with their own hands; queens have spent their time in working altar cloths and lace for the Holy Sacrifice and robes for the priests.”

Among these pious and devout queens who have worked altar cloths and petticoats for the Virgin is the ex-Queen of Spain, who has been

again from the pulpit in the deepest, most solemn, and awful tones which the preacher can employ, that in the Sacrament of the Lord's Supper there is the actual presence of the very body and blood of Christ; and when they see continually the priest himself bowing with the deepest reverence at and before the altar, and holding up what they are thus taught to believe is the very body and blood of Christ for their worship and adoration, need we wonder if such a doctrine lays firm hold of their mind, and strikes deep roots into their soul? They thus become, almost before they are aware, earnest and devout believers in the actual presence of the actual body and blood of Christ upon the altar. Not knowing the truth of God for themselves, not seeing through the deception, can we wonder if their minds are impressed with solemn awe and reverence before such a deep mystery? Poor things! They have no alternative between receiving or rejecting it. If they reject it, what have they to fall back upon? Infidelity. Truly pitiable is their case. They know not the truth which would preserve them from these deceptions, so that with them to disbelieve this is to disbelieve religion altogether, and either to harden their hearts in the pursuit of gayety and worldliness, or to see before them nothing else but a dreary blank of irreligion and infidelity.

2. But let us now see how this belief in the real presence draws on the other point of which we have spoken; and to put it in a clearer light let us assume the case (and no doubt there are many such) of a young impressible female, who has received as a certain truth the doctrine of the real presence. She has been in the habit of coming to the Sacrament under the former clergyman, whose doctrine and mode of administering it did not make much impression upon her mind. But what she once

driven from her throne on account of her hardened profligacy, having had such a succession of male favourites that it is generally believed every one of her children has had a different father. Her confessor is Father Claret, of whom Sir George Bowyer testifies that he is "a most exemplary ecclesiastic; that his whole life is devoted to charity and piety, and that he is universally venerated as a most devout and practical Christian." Lady Herbert assures us that he is "a man remarkable for his great personal holiness and ascetic life." Now this saintly confessor has year after year heard the Queen's confessions, and given her a full and free absolution and pardon, for without it she could not go to mass. He and Marfori, the ex-Queen's present favourite (for she has had a good many), are now with her at Paris; and Sir George Bowyer's "most devout and practical Christian," and Lady Herbert's "remarkable man for personal holiness," after confessing and absolving the Queen, would sit down with the adulterer, known to be such by the Queen's own confessions, at the royal table. How Popery must blind the eyes and stupefy the conscience, when two such distinguished converts so trample down ordinary morality! As to Father Claret, he is only obeying the voice and following the example of his infallible Head; for to this exemplary lady the Pope lately sent the Golden Rose, as a testimony of his approbation and blessing. Is this the system which is to be introduced into Protestant England?

viewed as a formal duty to be done, and then all over, she now regards with different eyes and different feelings. What was a piece of bread and a sip of wine, she now believes to be the very body and blood of Christ himself. Is she then, with her altered feelings, to receive the Sacrament as before or not? Everything conspires to urge her on. What she hears from the pulpit, and what she sees practised by the devout people in the congregation, combine together to urge her forward. But now comes another point involving a matter of very deep and anxious consideration. Is she fit? If not, and she should eat and drink unworthily, she will eat and drink her own damnation. What then is she to do? Why, she must consult in her trouble her minister, the priest whose words have already made her tremble. She goes to him half dead with terror. He receives her very kindly, listens to her pitiful tale, and gives her advice. What is that? To come to confession, which he has already, in a quiet and private way, begun to institute. He assures her that she is not fit to come to the Sacrament without previous confession; that she has committed many mortal sins, and if she receive the Sacrament without confessing them and obtaining absolution, which he as God's priest is empowered to give, she will eat and drink the body and blood of the Lord unworthily, and to the peril of her immortal soul. Now in what a dilemma is she placed, and how subtly and yet how strongly is she drawn on, step by step, until she cannot, and dare not, draw back, and yet knows not how to go on. All this the priest well knows, and the torture which it inflicts. There are various manuals of confession published; but in one, printed at Oxford, a list of questions which a penitent has to ask himself occupies fifty closely-printed 16mo. pages. The manual thus addresses the penitent in going to confession:

“As you stand at the door, your very soul will haply sink within you sick and faint, and your shaking limbs well-nigh refuse to bear you onward. But on you must go, and kneel when you enter the place where your confession is to be made, and remain kneeling during the whole time of confession. You must cast aside all earthly feelings and thought of human respect, to consider only that the priest, the representative of Christ, is with you, and Christ himself beside him in all power to give his sacerdotal act its perfect efficacy. It may be that bitter tears will choke your voice, and burning shame so swell within your heart that it will seem at times as though your very lips could not articulate the record of some debasing deed or word whose memory stings you to the quick; but when such feelings rise, recall to yourself how fearful it were to hide your guilt; in dread, therefore, of sacrilege, and in hope of pardon, continue your sad revelation to the end.”

Mr. Beeman, from whose most interesting work on Ritualism, lately reviewed in our pages, we have copied the above extract, and to whom otherwise we are much indebted, well and eloquently asks:

“Shall the hearts of English girls be thus laid bare by the unsparing scalpel of a ruthless practitioner, who first infects, and then pretends to

cure? Shall their young hearts' tender and budding emotions be exposed to the unholy gaze of a man because he is called a priest? Shall such things be, and no indignation be felt or expressed? Are the brothers of English maidens, the fathers of English girls, to look on with heedless indifference while enemies of God and man are laying their snares and baiting their traps? Are they to wait until the poor victims are hopelessly entangled in the fatal net? Are they to wait until the coils of the wily serpent are wound in deadly grasp around its helpless prey, before they lift a finger for the protection and defence of their sisters, their daughters, their wives, from these servants of Satan (to use the apostle's words) under the garb of ministers of righteousness?" (2 Cor. xi. 13-15.)

But it is time to draw to a close, and, indeed, we owe an apology to our readers for the length of this present paper, for which the only excuse we have to offer is the great extent as well as the importance of the subject.

The subject of our papers has been "The Advance of Popery," and in tracing out this advance we have endeavoured to show the two main distinct, yet converging lines by which it is making its most successful inroads. These it will be remembered are (1) *politically*, chiefly through the medium of the state of things in Ireland; and (2) *religiously*, chiefly through the medium of the Church of England.

Our wise and prudent ancestors guarded both these lines as far as they could. The political line they guarded by the exclusion of Roman Catholics from all power and office in the State, and especially by the Coronation Oath and the Act of Settlement. The other line they guarded by a very severe act, which fell, indeed, with cruel severity upon the Nonconformists of all denominations, but was aimed mainly at Popery,* the Act of Uniformity. Now modern legislation, whether for good or ill, has removed most of these fences; and in the new Parliament there will be, no doubt, a struggle, and probably a successful struggle, to do away with, or nullify, the Coronation Oath and the Act of Settlement. Should this be the case, there will be no barrier against a Catholic monarch sitting on the English throne. In our time the march of events is rapid, and the popular mind open to sudden changes such as has been rarely witnessed at any period of our history.

All these symptoms have a portentous look. What, then, has been long foreseen by those who know the times, and by others who read the prophetic page, may come to pass, and Rome may regain her ancient supremacy. But there is this consolation: her triumph will be short. She may slay the witnesses and rejoice over them, and make merry, and send her gifts to her

* In a celebrated paper in the "Spectator" on "Public Credit," Addison represents the Acts of Settlement and of Uniformity as the two grand safeguards of the constitution, and Popery as the ruin of all national confidence and credit. He might be wrong; but it shows what was the opinion of his day, when Popery was wearing a threatening aspect.

friends and champions. But her hour will come; the doom of Babylon is written by the finger of God, by a hand as sure as that which traced the writing on the wall of the king of Babylon. In that very hour, when she is saying in her heart, "I sit a Queen, and am no widow (as I once was in this isle), and shall see no sorrow," in that very day shall her plagues come; for strong is the Lord God who judgeth her; and when she falls, she will fall to rise no more.

AN ACCOUNT OF SOME OF THE DEALINGS OF GOD WITH A POOR SINNER, BOTH IN PROVIDENCE AND IN GRACE.

(Concluded from p. 345.)

I OPENED the word of God, and reading these words, which till then I knew not were in the Bible, "My spirit that is upon thee shall not depart from thee, nor from thy seed, nor from thy seed's seed for ever," my joy was very great. My hope was fixed in sweet anticipation that the Lord would still do great things for me. The Lord's hand was over us for good, greatly blessing the little we had both in soul and body; for there was not a trial but it was made profitable to my soul. There were five of us; consequently our trials were very great at times; yet were they always seasoned with salt.

At that time, I felt a full persuasion the Lord was too wise to err. Well do I remember on one occasion having but one pennyworth of coarse oatmeal for breakfast for myself, brother, and children; I felt pained at not having more to set before them, as everything was pledged that could be; and once, on going to Eden Street Chapel, I having nothing for the little ones to eat, had put them to bed in want; but on my return, I found some pieces of bread in paper; and thus seeing the good hand of God, what great hope this produced. While helping to the porridge, these words so softly and sweetly dropped in my soul: "A little that a righteous woman hath is better than the riches of many wicked." It was a thankful meal; my heart bounded to the Lord in gratitude for what we had, and I could truly say I envied not the rich or great, but felt within that peace which only he that feels can know.

About this time the Lord's hand in providence was much closed; and, instead of finding I could live on past mercies, I had to prove most painfully the lack of needs. My weaning time was coming on. This was about twelve months after my espousals, and much intimation I had of an approaching warfare. I had a desire to tell the Lord's people what great things the Lord had done for me. But all this had its work to do, and set me searching my heart; and as I found my comforts and sweet love-visits slacken, my cry was continually, "Do, dear Lord, show me much of thyself." Once while at the wash-tub this was a strong cry; when all of a sudden, such an exceeding

glory shone before my eye of faith that I was greatly afraid, and cried aloud, "O Lord, in mercy stay thy hand;" for I verily feared I should be consumed; and ever after it was a place of fear to me; and sure I am that, out of Christ, God to us could only be a consuming fire. I now feared to pray as I had done, and my cry was, "Lord, show me more of *myself*." I had such an overwhelming sight of sin within and without that I knew not how to stand upright for weeks, and dreaded to walk the streets, for the effect of sin was exceeding painful to my soul.

At this time I heard Mr. Tite, and was surprised to hear him say, "We pray not for trouble, for we should be sure to have enough of that. Keep up as long as we might, we should be down soon enough."

One night, at this time, I opened the word of God and read these words: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;" and in going to chapel, and opening the Bible as I went, I alighted on these words: "I will bring the blind," &c. (Isa. lxii. 16.), when there was a secret pain and pleasure which solemnized my mind and confirmed my soul that, pass through what I might, the Lord would bring me through. When I have looked into my heart and seen the wondrous change wrought there, and could say, "My God!" and look on all below and say, "It is all my Father's," I must say I never expected to experience, in after life, what I did. I was washing when these words came with power: "What is thy petition, and what is thy request?" and my soul responded, "Lord, that thou wilt go before me and be my rearward;" when these words came: "You've asked nothing temporal." I saw the snare, and said, "Satan, having Christ, I all possess." The same hour these words were brought: "Behold, I have set before thee an open door." I said to myself, "I shall know no more trouble," for this open door to me was one in paradise. I named these things to some of the Lord's people; but they told me they disbelieved it, and feared I was deceived. The Lord did so with Mr. Huntington, Mr. Warburton, and a few others, but not in general with his people.

Shortly after this I changed circumstances by marrying again. My husband was a good man, and I promised myself a heaven on earth; for I thought if trouble came now it would not distress me as heretofore; and for about eight months my life was tolerably easy, when my husband's employers left England, and thus my husband was thrown out of work. When my first child by my second marriage was born, we had not the common necessaries of life; and when he was only six days old, I had to do some washing for a subsistence for the family, which only amounted to two or three shillings when done. Still we went on month after month the same. The principal I felt was in these words:

"Gird thy loins up, Christian soldier!
Lo, thy Captain calls thee out."

And what we had to endure none but God could have supported us in or brought us through; but he has done so; and not unto us, but to his name be all the praise.

For eight years our trials were extreme; but of these I can but give a sketch, which the Lord may bless to some.

My second was born, and we had no more likelihood of employment than before. When one scanty meal was gone, there was no way to be seen for the next. And how many times we have varied the little, by eating all at one time to have a meal, and then dividing it into scanty meals at long times between, to see which we could best exist upon; and this we did with little variation for the period of nearly eight years. To speak for myself, my sufferings were, at times, extreme. I earned sometimes between three and four shillings per week for a year or two by washing; and many times, when carrying it home, have I been compelled to sit down on steps at doors, while I have been bathed in sweat, and such hunger has seized me I have not known what to do; and this was also common when I took a little exercise. Once, while opposite a baker's shop, I thought go in and steal I must, when I was silenced with these words: "The cup that my heavenly Father hath given me, shall I not drink it?" This brought me into a sweet submission to his holy will, feeling assured there was a gracious needs-be for all. But the lady the washing was from leaving town, shut up this door. My brother-in-law, getting into a situation, never failed to do a little for us; but all seemed only as a drop to the ocean. I should tremble at the thought of passing through such again; yet I can bless my God for the trial, for there is nothing more establishing than the trial of faith.

About this time two of the children had the small-pox, and on my taking them to the doctor, he accidentally touched my hand, and said, "I never felt such flesh; you are like one fast sinking;" and all this was from long-continued want. Myself and one of the little ones were laid by, with little hope of recovery, with diarrhœa. I then broke an inward blood vessel, which I have suffered from at times ever since.

Being somewhat in arrears for rent, we had an offer from a poor man, a Christian, of a room rent free. We had lived seven years in apartments, but the landlord took our beds, with all besides; but shortly afterwards he left the house, and has not been very prosperous since. For months we had but one chair; but a friend gave me thirty shillings, which enabled us to get a few things to lie upon.

All this time my soul was fixed firmly upon the Rock Christ. I had a solid peace and joy in believing that my lot was cast into the lap, and none but God could dispose thereof. At the end of the week, how many times I and my little daughter have come loaded with food for ten or fifteen pence, with grocery greengrocery, and butcher's meat. My husband many times said, "Where did you get it all from?" which was wonderful, as

we were amongst strangers; but all these things are marvellous in our eyes. This is no fable. It was repeated so many times I could not enumerate them.

About this time, the Lord, in tender mercy, opened a way in providence for my husband to get his livelihood; yet it was a terrible struggle to start again. He was obliged to return home to have the soles of his shoes sewn on with needle and thread before he could proceed, as he had two or three miles to walk. I have left the family to go and get a little for him, which I had to sit and help to earn first; and after eight hours' absence, the children having nothing in that time, I yet have gone home leaping for joy, which I could not have known but for the trial. When I have prepared the meal, the goodness of the Lord has been so great to me, I could only sit and tell the children of the same; and although I had before felt so much the want of food, having nothing all day, I have felt too full of gratitude to need it then, and could not take it for hours after. I could give glory to him who had chosen me in the furnace of affliction. There was not one trial too many or out of place.

The Lord saw good to add another to our family. This sweet one had not his proper faculties, consequently was much afflicted, but my poor weak heart clung to it as a little idol; and the whole time he lived, which was one year and seven months, go where I would, to chapel or elsewhere, he was always uppermost in my mind; and his last day on earth was one of extreme anguish, which I lost not for two years; and then I felt those words: "From all your idols I will cleanse you." We had a sweet answer of peace in his end; and when I was delivered, the beauty of the resurrection of the saints was so opened up to me, and as I lay to rest my mind was so taken up with the glory thereof, that I thought I must get up to write. Now I could bless the Lord for taking the child to his blessed abode; for, although I knew he was gone to glory, it was the first time I could bless the Lord for taking him from the evil to come.

A year or so after this I began to lament my state and standing, as not among the children in church fellowship, and those I could hear most to profit were amongst the Baptists. This set my soul in exercise upon the matter, which continued for about four years. I knew Mr. Shorter then; but his chapel was too far off. When Mr. Freeman first came to London, I was favoured to hear the word by him. I opened my mind to him, and was the first person baptized by him in London. As I was much opposed, I tried to get rid of my exercises upon this matter, but could not. All I could do only increased them. I heard Mr. Kershaw, and he made this remark to one: "Do you think you shall be profited by the ordinance?" "Yes," said the candidate; "I have been exercised upon the matter for 14 years, and I shall lose that." I thought I could bear testimony that the Lord, in his tender mercies, had blessed my soul. I searched the Scriptures, and wondered how teachers in Zion could throw

aside water baptism. I was brought through the ordinance, I trust, to glorify his most holy name; and many, I believe, bore testimony that the Lord was in our midst. I felt it a great honour to be allowed to bear testimony to my heirship; and the following day I was blessed with these words: "Thou hast well done, whereunto thou hast made a good profession before many witnesses;" and if I could get the same consolation by going into the water, I should wish often to be there. Let men say what they will, I am made to prove

"The way I take cannot be wrong,
If Jesus be but there."

[Here follow several pages, giving some account of various ministers which the writer heard; but as we do not think they would be generally interesting, and as our space is limited, we omit them.]

I have had much desire to see this in print, for the express purpose of showing the goodness of the Lord to me, and hoping it might be useful to some poor tried one in the wilderness. I have three times, when finished, seeing my own ignorance and inability to the work, committed it to the flames; but the last time I did so I felt I had done what I would gladly have undone, such distress followed as soon convinced me I had done wrong. Besides which, I dreamed two dreams. In the first I was on a dying bed and in great distress through having destroyed the writing, it being the only thing that troubled me. The anguish of my soul was so great that I rolled about the bed and could not die on account thereof. Such was my dream. In the other I was also on my dying bed, having accomplished the same, with a nurse in attendance, my beloved brother and husband by my side, in the sweet anticipation of eternal rest, and they singing these words:

"We shall be conquerors all ere long,
And more than conquerors too."

I immediately set, for the fourth time, to the task, making my remarks as explicit as possible. And I can say, through mercy, "By grace are we saved, through faith, and that not of ourselves; it is the gift of God."

A LETTER BY THE LATE MRS. TANNER.

My dear and highly-esteemed Friend,—Your kind good letter, with many others received from dear friends, did me good. I can from my heart say I would rather have a place in the hearts of God's praying, living family than all the treasures of this poor world. It is a high privilege to live in the affections of God's people, and a blessing, I believe, we shall never know to the full till we get to glory. I do, therefore, esteem it greatly above all earthly blessings.

I should have acknowledged your letter before, but felt too full of grief to do so. I have been called to pass through many fires, but the furnace this time has been heated seven times more than it has been wont to be heated, and my soul hath well nigh died within me; but, blessed be God, I have in bitter trials proved his gracious word true, that when I have been called to pass through deep waters they have not been suffered to overflow me, nor the flame, when walking through the fire, to kindle upon me; so graciously doth our heavenly Father weigh and measure any bitter in the cup of sorrow that we may feel that it is a Father's hand, who knows what we can bear and what we need.

O my dear friend, I know and feel persuaded when in my right mind that God can make no mistake in any of his matters; that all he does is well done, and shall be proved by his people in the end, when they have put off this body of sin and death. But alas! while here we feel we are made of sinful flesh and blood, and if partakers of the divine nature cannot do the things that we would, and groan, being burdened with sin, sorrow, and affliction, day by day. I have found, dear friend, that the way to glory is more covered with thorns than roses, but this bitter draught came so unexpectedly, and to my wicked heart at so untimely a period; but I thank God my rebellion has received a check, and I want to kiss the rod and the hand that holds it, believing that he is good, supremely good, when he gives, nor less when he denies. But O it is hard, hard work, for nature to yield up her chief good, and say it is well for life and heart to go together.

But what a mercy, dear friend, that the Lord knoweth our frame and remembereth we are but dust, a wind that passeth quickly away, and though he cause grief yet will he have compassion according to the multitude of his tender mercies, for he doth not afflict willingly, nor grieve the children of men.

What a change two months has made in our family! God's ways are a great deep, and he giveth no account of his matters. O my dear friend, let me beg a share in your prayers. My best love to dear Mrs. G. and the dear friends at G. There are many there to whom I felt my heart knit. Every heart knows its own bitterness. Mine, mine is a bitter grief; my loss is irreparable by any earthly good, but the Lord has mingled many comforts and consolations with the trial. O for more grace, more love, more meekness, more patience to be granted me, that I may glorify my heavenly Father which is in heaven.

My dear husband has left a good bit of writing, which, perhaps, after a time may be sent forth.

Yours I trust in the best bonds,

MARY TANNER.

Market Place, Cirencester, Feb. 27th, 1867.

MEDITATIONS ON DIFFERENT PORTIONS OF THE WORD OF GOD.

MEDITATIONS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

THE main theme of our last month's Meditations was Reconciliation by the blood of the cross, embracing 1, chiefly and primarily, Reconciliation of man unto God; and 2, as its fruits and consequences, Reconciliation of man unto man. We shall now, therefore, at this point resume the thread of our subject. "And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." (Eph. ii. 17, 18.)

Having made peace through the blood of the cross, the blessed Lord came and preached it, not personally, but ministerially. Personally he had gone up on high, and had entered into his glory. The world should see him no more in his visible presence, nor behold him going about doing good. Israel, to whom he specially came, had rejected him by the voice of its rulers, had denied the Holy One and the Just, and desired a murderer to be granted unto them. (John i. 11; Acts iii. 14; xiii. 27, 28.) Jerusalem knew not the time of her visitation, and therefore never again would he personally tread her streets, or should she hear the accents of his voice. But he would come spiritually and ministerially, and preach peace to those who were afar off and to them that were nigh. It was, then, by pouring out the Holy Ghost first on the day of Pentecost, and afterwards by the continual supplies of his Spirit and grace, clothing their word with power, that the Prince of Peace came by his Spirit and presence, and thus ministerially preached peace by his apostles. They were his "witnesses" (Acts i. 22; ii. 32; v. 32) and "ambassadors," to whom he had given the word and ministry of reconciliation (2 Cor. v. 18-20), whom he had put in trust with his gospel (1 Thess. ii. 4), that as preached by them it might be the power of God unto salvation to every one that believed; to the Jew first, and also to the Greek. (Rom. i. 16.) In this sense, therefore, the Lord came by the mouth and ministry of his apostles, and preached peace to them which were afar off, that is, the Gentiles, and to them that were nigh, that is, the Jews. Not that the one was actually nearer to God than the other; but the Jew was nearer to God by external privilege and outward covenant, and was not so debased by idolatry, so sunk into thorough ignorance of the only true God, or so foully and grossly stained by the unchecked practice of those abominations which prevailed in all the heathen nations. In this sense the Jew was relatively nearer to God than the Gentile; but as regarded his actual state, there was no difference, as the apostle elsewhere speaks: "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." (Rom. iii. 9.) Was the Jew

with all his privileges, better than the Gentile whom he loathed and despised? No; in no wise. All alike were under sin; all alike had sinned, and come short of the glory of God. Therefore, whether relatively near or relatively far off, both Jew and Gentile needed the same Saviour and the same salvation. Peace was preached by Jesus Christ alike to both in the ministry of the gospel. Elect Jew and elect Gentile were alike reconciled to God, united into one mystical body, and, when called by grace, were baptized with, and made to drink into, one Spirit. Thus they were one in Christ, outwardly and inwardly, actually and experimentally, in right and in enjoyment; "for through him," adds the apostle, "we both have access by one Spirit unto the Father."

Access unto God is only through Jesus Christ, and as reconciled and brought near by his blood. It is one of the first and most precious fruits of peace as preached by Jesus Christ, and experimentally received and made known in a believing heart. There is no access through a broken law, nor through any other mediator but the risen and glorified Son of God. Nor can we draw near so as to have any felt or sensible access unto the Father except through the operations, influences, and power of the Spirit.

But the chief object of the apostle in dwelling on this point here is to show that this is the privilege and the blessing alike of Jew and Gentile, and that thus it forms a ground of spiritual union, and a hallowed spot of mutual communion. This we know in vital experience, as distinct from being Jew or Gentile. Some of us seem in our feelings far off from God, and others seem nigh. The tempted, the tried, the burdened with sin, the cast down by reason of the difficulties of the way, feel as if they were far off. The blessed and favoured, the comforted and the indulged, feel to be nigh. But whether far off or nigh, all meet at the mercy seat. Is not that the sacred ground, the hallowed spot where all differences cease, and all believing hearts are knit together into one? There are not two spirits in praying souls. It is "one Spirit," as there is but "one Lord." There is no approach, no access, no drawing nigh, no acceptable worship, no communion with the Father but through his dear Son, for he is the Mediator, the only Mediator between God and men. (1 Tim. ii. 5.) We continually find it by experience a solemn truth that whether on our bended knees privately, or in the worship of God publicly we attempt to draw near to the Majesty of heaven, we have no sensible access unto the Father but by Jesus Christ; and we know also in the same way and by the same means, that it is only as the blessed Spirit helpeth our infirmities, and himself maketh intercession for us according to the will of God (Rom. viii. 26, 27), that we can offer a spiritual sacrifice, or sensibly feel any communion with the Father of all mercies and the God of all comfort. We may use words, and there may be what is called a gift, enabling the possessor to pray with much

fluency and propriety; but this is a very different thing from that inward access of the whole heart and soul unto God, when, solemnly impressed with a sense of his holiness and majesty, and deeply penetrated with a feeling of our own sinfulness and unworthiness, we yet approach him through his dear Son under the sweet and sacred influences of the Holy Spirit. But so to draw near is the special privilege of the children of God; and on this ground, therefore, all the redeemed and regenerated, all the reconciled and accepted sons and daughters of the heavenly Father meet. This, then, is the grand point of union—the blessed meeting place, the hallowed spot, the consecrated ground where all true believers meet, and are of one heart and one soul. As through sin, all being alike sinners, there is no difference, so through grace, all being alike saved, there is no difference. No one on his bended knees can say to his kneeling brother, “You are a greater sinner than I,” or, “I am more saved than you.” But as alike reconciled to God through the blood of the Lamb, as alike believing in the Son of God, as alike approaching the throne of grace in earnest prayer and supplication, and thus alike finding access by one Spirit unto the Father, both those that are afar off and those that are nigh meet together as children of one Father, who is above all, and through all, and in them all.

But we must not enlarge further on this point, as much lies before us worthy of our attention and meditation. “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” (Eph. ii. 19.) By nature we all are strangers to God and godliness. Our understanding is darkened, and we are alienated from the life of God through the ignorance that is in us, because of the blindness of our heart. (Eph. iv. 18.) We neither know God nor want to know him, and say in thought, if not in word, “Depart from us, for we desire not a knowledge of thy ways.” (Job xxi. 14.) But when grace touches our heart, and especially when by faith in the Son of God we receive the atonement, then this alienation or estrangement, as the word means, from the life of God is removed, and we are no longer strangers to him, to his word, to his will, or to his ways. A divine light shines upon his word, for the entrance of the word giveth light; divine life is felt in the soul, making the conscience alive and tender in his fear; and what he speaks with divine authority and power is received by faith into a reverent, submissive, and obedient heart. We thus come “to know the only true God, and Jesus Christ whom he hath sent;” and though this divine light is often clouded by the darkness, unbelief, infidelity, and carnal reasonings of our natural mind, and this divine life often sadly interrupted by the workings of sin, temptation, guilt, and legal fear, yet it still holds good that “the path of the just is as the shining light, that shineth more and more unto the perfect day.” (Prov. iv. 18.)*

* The word translated “perfect” properly signifies “steady, fixed,”

But as points of divine truth are sometimes set in a clearer light by contrast, we shall shew first what it is to be a stranger to God, before we shew what it is not to be a stranger to him. To be a stranger to God, then, is to be a stranger to his character as revealed in the word, and as made known through the word with a divine power to the soul. It is to be a stranger to his holiness, majesty, heart-searching eye, and universal presence, so as not to be affected or influenced by it in our thoughts, words, or works. It is to be a stranger to his gracious dealings, divine leadings, spiritual teachings, and gentle, yet powerful intimations of his holy will. It is to be a stranger to his fatherly corrections, wise yet tender chastisements, inward reproofs, secret rebukes, and the various ways whereby he searches the heart, and tries the reins. It is to be a stranger also to the visitations of his mercy, the consolations of his gracious presence, and the sheddings abroad of his love. In fact, it is to be a stranger to everything in which the power of true religion and vital godliness consists. And as to be a stranger to God is to be a stranger to everything which can make the soul holy or happy, and to everything which it is our chief, our only blessedness to know and to enjoy, so not to be a stranger is to be admitted to all that friendship, intimacy, familiarity, communion, and intercourse with God, and enjoyment of him, which is the special privilege of his redeemed and regenerated family. Those whom he has reconciled unto himself by the blood of his dear Son, he draws to his breast by the cords of his love, that they may no longer be strangers to him, but be made near, and may walk with him and before him in the light of his countenance. O what wonders of grace, what depths of unspeakable mercy, what riches in possession, what treasures in prospect, are stored up in being reconciled to God through the blood of the cross! Truly we may say, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Rom. viii. 32.)

And as reconciliation through the blood of the cross opened a way whereby those who are thus reconciled should be no more "strangers," so also it provided and accomplished that they should be no more "foreigners." A "foreigner" is one who cannot speak the language, is unacquainted with the customs, is bound by no ties of allegiance, is imbued with no love and affection to the country in which he takes up his abode. Many such foreigners we have in this country, who, though they are in it, yet are not of it, to whom it is not their country or their home, and who, though they may mix with Englishmen, have not an English heart in their bosom, or any of those English feelings which are found so strong in the natives of our beloved isle. Such is the state and character, spiritually, of one who

and thus means the steady light of a clear bright noon, as compared with the struggling misty light of a cloudy morning.

moves among the family of God without belonging to that family. Many such foreigners, in a religious sense, fill our chapels, and go in and out among the living people of God. But though with them, they are not of them. They cannot speak their language, at least, not from the heart; they do not really and truly love the same things; have not the same hopes or the same fears; are unacquainted with their joys or their sorrows; have not their faith, or their godly fear; nor their reverence of God, nor their spirit of prayer, nor their contrition for sin, nor their brokenness of heart under a sense of God's goodness and mercy; nor their tenderness of conscience, desire for, and love to holiness; nor their anxiety to be right, and dread of being wrong. In all these, and similar points, they are foreigners, who speak inwardly, if not outwardly, a different language, live under different motives and influences, and do not serve, worship, obey, or love the same God.

But now let grace reach the heart of any such foreigner who has gone in and out, it may be for years, amongst the family of God, hearing the same truths and attending the same house of prayer, and yet untouched, unaffected, uninfluenced by the word, because he has never felt its power, what a change will it make in him. We need not trace out the work of grace upon his soul, for that would take us too far from our subject. But let us assume that he is reconciled and brought near unto God by the blood of the cross, that he who is our Peace comes to him in the ministry of the word and preaches peace to his soul, and that he finds access through Jesus by one Spirit unto the Father. He is now no longer a stranger and a foreigner. He can now understand and learn to speak the language of Canaan; and, though it may be at first with a broken accent and imperfect utterance, yet, as it is the real language of his heart, those who know what is the language of a broken heart and contrite spirit can feel a union with him and he with them, and thus he is a foreigner no more.

But this brings us to still further blessings and privileges which he is made to enjoy. And as these which we have already considered are indirectly negative, so these are directly positive. "But fellow-citizens with the saints, and of the household of God." Two blessings are spoken of here: 1. A participation in all the rights and privileges of the city of God, and 2, a place in his house and family.

1. The city here spoken of is the city of the saints, of which by grace those who once were strangers and foreigners, being now reconciled unto God, and having access by one Spirit unto the Father, have become citizens, and thus possess all those rights and privileges which belong to the free-born inhabitants. One peculiar feature of Greek and Roman civilization was the gathering of communities into cities, usually walled and fortified, and, as thus capable of self-defence, enjoying special privileges and immunities. It was something analogous to our

borough towns under a municipal government, but much more complete and organised, society being in those days, in many points, widely different from our own. Now, when a foreigner was admitted to the rights of citizenship of any of these free communities, he was at once put into possession of every privilege enjoyed by the free-born natives. There seems to be some allusion in the words of the apostle here to Israel as the city of God both by privilege and possession. Till the middle wall of partition was broken down, the city of the saints was limited to the Jews. Of that city the Gentiles were not citizens, for they had no hope, and were without God in the world. But now, as reconciled by the blood of the cross, and having access by one Spirit unto the Father, believing Gentiles become incorporated into the city of God, and are thus fellow-citizens with the saints. This city, as being the city of the saints, represents the Church of God under two aspects: 1. Its present state of grace; 2. Its future state of glory. Glorious things are spoken of this city of God. (Ps. lxxxvii. 3.) Thus it has *foundations*, as it is said of Abraham, that "he looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 10.) It has also *walls* and *bulwarks*: "We have a strong city; salvation will God appoint for walls and bulwarks." It has also *gates*: "Open ye the gates, that the righteous nation which keepeth the truth may enter in. (Isa. xxvi. 1, 2.) It has also a *river*: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." (Ps. xlv. 4.) This river is the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"—a river of life and love, emblematic of those pleasures which are at God's right hand for evermore. This city belongs wholly to the saints, that is, those who were sanctified and set apart by God the Father (Jude 1), sanctified by the blood of God the Son (Heb. xiii. 12), and sanctified by the operations and influences of God the Holy Ghost. Even in its present state, as the Church of Christ upon earth, it is the city of the saints; for none but saints really participate in, or spiritually enjoy, its blessings and privileges. Others may walk about Zion, tell the towers thereof, and mark well her bulwarks; but they are not citizens who have right to the tree of life, and may freely enter in through the gates of the city. But there is a state of glory to come, of which John had a view when he saw in vision "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The beauty and glory of this city John describes: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. xxi. 23.)

Our space forbids us to enter further into this glorious subject. We must leave to our spiritual readers their own Meditations upon the glory of this heavenly city; and if the Lord is but pleased to shine into their soul and give them a view of the

glory which is to be revealed, and a blessed testimony of their interest in it, how it will support and comfort them under all their afflictions and tribulations, and make them admire and adore that free and distinguishing grace which has made them fellow-citizens with the saints, and given them a home with them here in grace, and the blessed anticipation of a home hereafter with them in glory. Are they not at home with them now in the best, warmest, and happiest feelings of their soul? And is not this a proof and evidence that they are fellow-citizens with them? Are they not their choice and only companions now? Are not the saints in their estimation, however the world despises and hates them, "the excellent of the earth, in whom is all their delight?" Now, to be no more a stranger and a foreigner, a poor, miserable outcast, wandering here and there, without house or home, friendless, and forsaken of God and man, as we might justly have been, on account of our sins,—instead of thus reaping our deserts on earth until we sank under the wrath of God into hell,—to be made and welcomed as a fellow-citizen with the saints of God in their present state of grace and their future state of glory—what wonders of grace are here, and how, as realised by faith and feeling, they melt the heart into admiring love and gratitude. Of such unspeakable blessings both now and for evermore may we not say, "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?" (1 Cor. ii. 9.)

2. And as they are "fellow-citizens with the saints," so also they are members of the house and "family of God." The figure is here changed. The Church of God which he had just compared to a city, he now compares to a house or family, terming it "the household of God." It will be observed that both these figures imply much the same thing, and express each of them the idea of community. Thus a city of which all the citizens partake of the same rights and privileges, and a household or family of which all the members stand in the same relationship to its head, agree in this, that the citizens of the city and the members of the family are bound together by certain ties, in which they, and they alone, have a common and mutual interest. Thus as the Church of God is sometimes symbolised by the figure of a city, so it is also in other places represented under the figure of a house. We read, for instance: "But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. iii. 6.) And again: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. iii. 15.) Now as we found that the city represented the church of Christ in its present militant state of grace, and in its future triumphant state of glory, so it is as regards this house. At present, in this house

of God here below, though none are really members of it but those who are brought nigh by the blood of Christ, yet there are many who go in and out of it who do not spiritually and vitally belong to the family. To this there is some allusion in those striking words of the prophet: "In that day there shall be no more the Canaanite in the house of the Lord of hosts," implying that such is the case now. And to the same effect speaks the apostle in those warning words: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." (2 Tim. ii. 20.)

One feature of a family is the difference of ages in the children. In the same family, there is often the grown-up son and the babe in arms. In the spiritual family there is a wider reach still, for that contains fathers, young men, little children, and babes. Indeed, we may say that in this house there are children of all ages, and all sizes; and yet all standing in the same relationship to one common Father. The same rich grace which admitted those who once were strangers and foreigners into the city of God, and made them fellow-citizens with the saints, admits them also into his living family. They have listened to the gracious call: "Come out from among them, and be ye separate, and touch not the unclean thing;" and they have found and realised the truth of the promise: "And I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17, 18.) All that a Father's heart can feel, a Father's love bestow, and a Father's hand can accomplish, is their happy portion. And what is their happiness, their wisdom, their mercy, and we may add their duty, but to walk in all holy obedience to their heavenly Father, who has received them into his family; and in all love, tenderness, kindness, forbearance, and affection to their brothers and sisters, who have been loved by the same love, redeemed by the same blood, called by the same distinguishing grace, and are journeying onward with them to the same happy and everlasting home?

It was our hope and intention to bring our Meditations upon the chapter before us to a close with the closing year. But we have been, we can hardly say disappointed, but prevented from accomplishing our intention, by two circumstances: 1. The great length of our article this month on the "Advance of Popery;" and 2. by the consideration that, if we attempted to finish the chapter now, we should have to pass over very much important and blessed matter. We have, therefore, decided to reserve for the coming year what yet remains to be entered into of the chapter which has hitherto engaged our Meditations. In so doing, we may anticipate that we shall have for the most part the same readers, and that very few of those who take an interest in, or have derived profit from our Meditations, will discontinue the "Gospel Standard" at the end of the year. At best, months, and days, and years are but an artificial division of time.

But the things of God, and we trust our Meditations upon them, stretch beyond time into eternity, and therefore do not hang upon days, and months, and years, whether they begin, or herthey end, for they rest upon, and testify of Him; who “the same yesterday, and to-day, and for ever.”

*A FEW THOUGHTS OCCASIONED WHILE STANDING
BY A RIVER SIDE.*

WHILE I stand and view the river,
Softly purling o'er the stones,
It reminds me of another
Bursting from Jehovah's throne.

From the heart of God 'tis flowing,
To poor sinners vile and base,
That from earth to heaven are going
To behold his lovely face.

O the joy, the peace, the gladness,
When those streams are felt within;
Though some call it nought but madness,
Yet I love to drink therein!

O, poor sinner, do now listen
While I tell of Jesus' love;
O that in thine eyes 'twould glisten,
And would draw thine heart above.

This exhaustless, wondrous ocean,
That is flowing from above,
Is without a shore or bottom;
O the heights and depths of love!

It will reach the basest rebel,
Though his soul be black as hell,
And his heart be like a pebble;
This, O this, will make him feel.

Look at Mary, Paul, and Peter,
David, too, among the rest;
Yea, bloodthirsty, vile Manasseh,
These were loved, yea, saved and blest.

Millions now God's love are telling,
To their sweetest harps of gold,
How their souls were saved from falling
In the pit ordain'd of old.

They are drinking at the fountain,
But the streams are just the same;
They will melt the loftiest mountain
Till it soon becomes a plain.

DEATH did not first strike Adam, the first sinful man; nor Cain, the first hypocrite; but Abel, the innocent and righteous. The first soul that met with death overcame death; the first soul that parted from earth went to heaven. Death argues not displeasure; because he whom God loved best dies first; and the murderer is punished with living.—*Bp. Hall.*

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