The Spiritual magazine; or, Saint's treasury. [Continued as] The Spiritual magazine, and Zion's casket
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1846-47
THE

SPIRITUAL MAGAZINE,

AND

ZION'S CASKET.

1846.

"For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One."—1 John v. 7.

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Holding the mystery of the faith in a pure conscience."—1 Tim. iii. 6.

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MDCCCLXVI.
PREFACE.

Upon the eminence of another year's accumulated months, we would again erect our watch-tower, and retiring thereward, communing with ourselves, we would ask ourselves whether during its progress we have been, as Editors of the Spiritual Magazine, profitably employed in our Lord's service?

To gain a satisfactory reply to this, it may be necessary to inquire, what a Magazine deserving the name of Spiritual should be, and what most of the Magazines professedly religious really are. We know assuredly we differ in a multitude of particulars from our numerous brethren. We have never thought it our business to gather industriously and unscrupulously every particle of religious news, and thus cause our pages to be the admired companion of all lovers of religious gossip. We should abhor becoming, like one of our youngest contemporaries, who forgetful of his own soiled garments, is the vehicle of personal slander, the hoarder up of the infirmities of good men, and the chronicler of every passing bickering amongst God's people. We cannot conceive it to be profitable to make our Magazine the repository of prettily told religious tales, or of ingeniously fabricated spiritual experiences. We shun dry elaborate dissertations on disputed topics of unrevealed doctrine; we do not attempt to penetrate thick darkness, to climb invisible heights, or to descend to fathomless abysses. What then is our aim? Simply and plainly to take the humble disciple by the hand, and with the Bible before us, to talk of things concerning the kingdom, and the Way to it; the inheritance, and the Giver of it; the glory, and the Guide to it. We look at the Holy Scriptures as our heavenly road book; and being written for spiritual persons, we are sure that it is written in spiritual language, and when the Holy Spirit, its great Author, descends to illuminate our minds, and shed a ray of his enlightening influences upon its pages, we rejoice, and are encouraged, and being desirous that our brethren should share likewise in our joy, we hasten to impart to them of our good. Just for this purpose was the Spiritual Magazine primarily instituted; just for this is it still carried on; and as the Holy Spirit is no respector of persons, but oftener imparts spiritual light to those whom the world esteems as ignorant and unworthy, and advances to high eminence in divine knowledge they who are strangers to the acquirements of earthly colleges, so we seek and prize communications from the world's illiterate, the sorely tried but often highly taught poor: we duly estimate learning and ability, as hand-
maidens to religion, but we see them so often usurp and tyrannize over their mistress, that while we trust our pages will not affect the eye of fastidiousness, we are determined that they shall not be overlaid with meretricious ornaments, or obscured by fanciful imagery.

Reader, such is and such has long been the Spiritual Magazine. During a companionship which has now existed nearly a quarter of a century, hath our intercourse tended in any measure to thy spiritual edification? Thy answer will resolve best our first question, and prove whether in thus conducting our work, we have or have not been profitably employed. We have been, and not unfrequently, encouraged by testimonies affirmative of this, and they are very delightful. As the number of our years increase, as our array of volumes lengthen, it is pleasant to reflect that our labour has not been thrown away, and that our two and twenty volumes are not regarded as lumber. Our name is unknown, our toil is unobserved, but we do wish the fruit of our labour to be apparent. Grant it, we beseech thee, O thou who alone canst render it efficient, and as the Spiritual Magazine is carried on wholly in dependence upon thee, do thou water it with thine own dew, and shine upon it thine own bright influences, so shall it be, as we fervently pray it may be, a means in thine hand to the souls' good of thy people, and the glory of thine own holy name.

"Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

THE EDITORS.
THE SPIRITUAL MAGAZINE,
AND
ZION’S CASKET.

"For there are Three that bear record in heaven, the Father, the Word, and the
HOLY GHOST: and these Three are One."—1 John v. 7.
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JANUARY, 1846.

THE GOSPEL PULPIT.

THE RIVER OF GOD ENRICHING HIS CHURCH:
A Sermon preached at the New Meeting House, Liverpool,

BY REV. JOHN JOHNSON.

"Thou greatly enrichest it with the River of God, which is full of water."—Psalm lxxv. 9.

It is usual with the Holy Ghost, in Scripture, to deliver spiritual truths in terms taken from natural things, so that many expressions are to be understood both in a literal and metaphorical sense, as might be instanced in many particular texts; which, retaining only their proper natural signification, have indeed a substantial meaning, very useful and instructive; but when understood according to their spiritual intention, afford instructions of a more rich and excellent nature. And such is the text before us.

The psalmist is here describing the great goodness of God to mankind in general, in watering and replenishing the earth, to make it fruitful and delightful for the support and conve-
words, is to express how greatly God enricheth his people with heavenly grace in Christ; which is the sense to which I shall attend in the ensuing discourse; wherein two things are to be considered.

First.—The river of God, which is full of water.

Secondly.—The enrichings which God’s people are blessed with from this river.

Under the first head, I would inquire into three things.

First.—What we may understand by the river of God?

Secondly.—What by the water in this river?

Thirdly.—Wherein its fulness consisteth?

First.—Would we understand this river, we must closely attend to the phrase: the river of God. It is not called a river, but the river, implying that it is not any common blessing, but a peculiar flow of blessings; and, therefore, directs us to the only begotten Son of God, in whom all fulness dwells. And it is called the river of God; denoting it to be the greatest, highest, and most excellent stream of blessings. It being a thing common with the ancient Hebrews, to join the name of God with anything wherein they meant to express the highest degree of excellency or perfection; that name being the highest epithet they could possibly use for expressing any wonderful thing. In the same light it may here be taken; shewing the blessings to be not only supernatural, but the highest degree of supernatural blessings; that is, the fulness of Christ, that fills all in all. And it is to be observed, that a river is a constant flow of water, permanent and uninterrupted; without beginning, but what cometh originally from the ocean, which no man can trace; and without end, but what issueth into the sea, which no man can pursue; which may be useful for illustrating the following particulars.

First.—The love of God the Father, to his elect in Christ Jesus, which has its original in God alone, without the concurrence of any creature, or anything lovely in the creature, whereby God might be induced to set his love upon them; but dwelling eternally in himself, and flowing from himself, because it is himself; God is love. Not that we loved God, but he loved us. Therefore it is called an everlasting love. It is sovereign like God himself: Who shall separate us from the love of Christ? It is of perpetual duration; for having loved his own which were in the world, he loved them unto the end. And all the blessings which spring from this love are of the same kind; election bears the same date; according as he hath chosen us in him, before the foundation of the world. Predestination, or God’s purpose of grace, has no other foundation, but the good pleasure of his will. According to the eternal purpose which he purposed in Christ Jesus our Lord, And the blessings of grace were given us in Christ Jesus before the world began. And the covenant, wherein all the blessings of grace are confirmed to God’s chosen, is called an everlasting covenant; a covenant of peace, which shall not be removed. And it may well be compared to a river, for the abundance of blessings which flow in it; as the Lord being their God, and they being his people, writing his law in their hearts, and forgiving their iniquity, &c. Yea, it is one perpetual stream of blessings, for time and eternity, life and peace, grace and glory.

Secondly.—The person of Christ, for the abundance, the constancy, and perpetuity of heavenly blessings, which dwell in him, and flow from him, may well be called the river of God, full of water, for it pleased the Father, that in him should all fulness dwell; not only in him dwelleth all the fulness of the Godhead bodily, but every believer beholds him, full of grace and truth. So full and large,
that he not only gives living water to every one that asketh of him, but inviteth every one that thirsteth, to come to him and drink; yea, to drink abundantly. And for the constant supply found in him, he is called the fountain of life, fountain of living waters, fountain opened, &c. And the riches of grace and glory, which flow from him, are called a pure river of water of life. Also for his unchangeableness, he is said to be Jesus Christ, the same yesterday, to-day, and for ever.

Thirdly.—The glad tidings of salvation by Christ, and truths contained in the Holy Scriptures, and preached in the gospel, that pure word of life, are frequently compared to waters, dropping as rain, distilling as dew, watering the earth, &c. And Christ is said to sanctify and cleanse his church with the washing of water by the word; and Apollos to water the church by preaching the gospel to believers. The scriptures may well be compared to a river; since they reveal unto us the mystery of the Father's will; testify of Christ; are used by the Holy Spirit in his special operations; and are not only of his own inditing, but under his special influence are made profitable, to the thorough furnishing the people of God, to all good works, through the many precious truths, gracious promises, and wholesome instructions therein contained; which flow as streams, and which God has promised, shall never depart from his children.

Fourthly.—The Holy Spirit is expressly called rivers of living water. And he may be so called because he proceedeth from the Father, who hath life in himself; and being received by the Son, who is the true God and eternal life, is by him, sent from the Father to his people. Also, because he shedeth forth such a plentiful effusion of love, and grace from the Father and Son, upon the souls of his children, comparable to floods upon the dry ground, which our Lord Jesus Christ expresseth in these words: “All things that the Father hath are mine; therefore, said I, that he shall take of mine and shall shew it unto you.” And which the apostle Paul, in his prayer for the Holy Spirit to be sent forth to perform his grace-office in the souls of the Ephesians, so fully declares, when he concludes his petition thus: “That ye might be filled with all the fulness of God.” The Holy Spirit also descends as an irresistible stream, none being able to hinder his operations; therefore, the apostle, in another prayer for the Holy Spirit upon the Ephesians, intreats for his operations, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. Yet the streams are most gentle and refreshing; he guides into all truth, and brings to remembrance all the gracious words which Christ hath said, and these blessings are perpetual; the promise is, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”

Thus the everlasting love of God the Father, the person of Christ in his mediatorial office, the gospel of Christ revealed in the holy scripture, and the Holy Spirit, in his gracious influences, may each distinctively be called a river; the river of God full of water, by reason of the abundance of grace which flows in them to the children of God.

But as all these have one original, for all things are of God, they all unite in one, for Christ is all, and in all; they all agree in one grand design, to the praise of the glory of his grace; and all tend to the same desired end, to bless his elect with all spiritual blessings in heavenly things in Christ, that he might bring us to God.

For all blessings which at any time, or in any way or manner, have been made known or communicated to God’s people, are no other but what were originally hid in God, and in
due time manifested, according to the
good pleasure of his will. All the
blessings which God purposed from
everlasting, he purposed in Christ;
and all his rich grace is now made
manifest by the appearing of our
Saviour Jesus Christ. All the grace
and glory fullness, that dwells in
Christ, (so far as we at present are
capable of conceiving it) is contained
in the scriptures, written in the volume
of the book, and by the gospel is
preached unto us; and the whole
revelation from first to last, amounts
to nothing more or nothing less, than
to declare the unsearchable riches of
Christ. All the spiritual blessings
conceived in the eternal counsels of
the Father, and manifested in Christ,
are communicated to the souls of his
children by the Holy Ghost; even
those things which the natural man
cannot know, God hath revealed them
unto us by his Spirit. And all the
operations and influences of the Holy
Spirit, are nothing more nor less, than
enriching the people of God with
those blessings which proceed from
the Father and Son; powerfully ap-
plying, and sealing to his children,
that grace which in a word is declared
to them by the gospel.

So that they are all one entire un-
divided river. Therefore, by the river
of God, which is full of water, we
may understand all the inconceivable
depths of the boundless ocean of the
grace of God, in all its streams, with
all its out-goings and overflowsings,
its blessed effects, and glorious end.
Wherein is contained all the blessings
of life, and peace, grace, and glory;
as adoption, redemption, righteousness,
forgiveness of sins, sanctification,
and eternal salvation, with whatsoever
may contribute to the glory of God,
and his people's eternal happiness;
all flowing from the throne of God
and the Lamb.

Thus much (and nothing less) is
comprehended in this phrase, the
river of God; which may be further
illustrated by considering some of the
properties of rivers.

First.—All rivers have their original
from the ocean, or the great unfathom-
able deep. For God, in the creation,
gathered the water together into one
place and called it the sea; where-
fore all the waters that appear in
rivers, fountains, clouds, rain, dew,
or otherwise, are one way or other,
brought from that one place; nor
was there ever any water upon earth,
for the common use of man, but what
came from the sea, there being no
other place from whence it could pro-
cceed.

So this river of God has its original
from that immense boundless ocean,
the unsearchable mind, will, and coun-
sel of the Lord Jehovah; nor has it
any cause but God himself. This
was so astonishing to the apostle
Paul, as made him cry out, "O the
depth of the riches," &c. All the
blessings of grace flow according to
the purpose of him who worketh all
things after the counsel of his own
will. And the great salvation is
wrought according to his own pur-
pose and grace, which was given us
in Christ Jesus before the world be-
gan. The glad tidings of the gospel
are no other than the hidden wisdom
which God ordained before the world.
And the truths revealed to us by the
Holy Spirit, are no other than the deep
things of God. And as the water
which breaks forth in fountains among
the hills and valleys, which becomes
the heads of rivers, is carried far
through the earth, under ground, in
a way to us unknown; so the river of
grace was carried on in the secret de-
crees of God, undiscovered until the
time appointed of the Father, being
kept secret since the world began;
and is called the mystery which hath
been hid from ages, and from gene-
rations, but now is made manifest
to his saints. And the spotless
Lamb of God (in whom all grace
resides, and through whom it is con-
made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness." So that Christ alone is the fountain opened, through whom the love and grace of God flows in such abundance, that it may truly be said, in him are all the fountains of the great deep broken up.

Thirdly,—Another property of rivers is, that when the water has broke forth in the fountain, it is from thence carried away in streams to water and replenish the earth. So the riches of grace discovered in Christ, in his incarnation, in his doctrine, in his death and resurrection, in his ascension, in his glorification and intercession, with all the fulness of covenant blessings which dwell in him, are carried on in streams of life and salvation by the Holy Ghost to the enriching of his church. It is the Holy Ghost who is the author of the scriptures, in which these great truths are revealed; it is he that qualifies ministers to preach the gospel; it is he that blesseth the word (when read or preached) and makes it effectual to the souls of them that hear it; causing it to come not in word only, but also in power, which otherwise would not profit. For (in a spiritual manner) "No man can say that Jesus is the Lord, but by the Holy Ghost." And none can "see the kingdom of God but those that are born of the Spirit." But when "the kindness and love of God appears, it is by the Holy Ghost shed forth abundantly, through Jesus Christ our Saviour." The Holy Spirit is equally engaged with the Father and the Son, to bless the elect with all special blessings; and being a divine person, equal with the Father and the Son, both in his essence and his gracious operations, doth effectually communicate the grace of God to the soul, and shed abroad the love of God in the heart, enriching his children with all comforting and sanctifying grace. Thus the rich blessings which proceed from the Father's bosom, through Christ the living foun-
tain, are by the Holy Spirit carried forward to his people in living streams; and become one entire, and perpetual flowing river.

Fourthly,—Rivers which are full of water make a strong current, which loosens and carries away all before it; whatsoever grows or lies in its way is washed along with the stream. So this pure river of God operates to set souls free from reigning sin, from the love of the world, from a vain confidence in their own righteousness, and from the terrors of a guilty conscience; for “where the Spirit of the Lord is, there is liberty.” These streams carry the soul away with delight in the ways of God, and make it willing to “follow the Lamb whithersoever he goes.” Such an one finds himself powerfully drawn with cords of love, supported by faith, and comforted in hope, which cause him to run the way of God’s commandments with an enlarged heart; esteeming all his ways pleasantness and all his paths peace. Such a soul need not be driven with terrors to perform duties as a task, for the love of Christ constrains him; yea, God’s loving kindness (to that soul) is better than life; his will is involved in the will of God; and nothing can satisfy him short of a full enjoyment of God, and a likeness to him, “whom his soul loveth.” Because there the glorious Lord is to him a “place of broad rivers and streams;” where the soul is not forced along by the strength of legal oars, but is sweetly carried down the streams of love and grace, by the delightful gales of the Holy Spirit.

Fifthly,—Rivers cease not flowing till they arrive at the sea, whence they had their origin; so likewise the grace of God ceaseth not in its operations till all his people be completely brought to himself. For as God hath chosen his people “for his own inheritance,” so “Christ suffered for our sins, that he might bring us to God;” and when he shall come the second time, he will gather together his elect, and they shall be for ever with the Lord. And to this end, “he which hath begun a good work in them, will perform it until the day of Jesus Christ;” for by this rich and powerful grace, all obstacles are removed which impeded our peace with God, our access to him, our enjoyment of him. And by this grace, souls are brought to the knowledge of God, delight in him, and conformity to his will, and shall at last be brought to behold his face in glory, through Christ our Mediator; and when this great work shall be completed, all things shall resolve into himself, “and God shall be all in all.”

This is that river, which for its unsearchable original, its abundant overflowings, its uninterrupted streams, its wonderful effects, and its glorious end, is by way of pre-eminence called the river of God; as well as to show that all the blessings of grace and glory are alone from God, who is the “First and the last, and beside him there is no saviour.”

[To be concluded in our next.]

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LETTER FROM MR. JOHN RUSK TO HIS DAUGHTER.

Dear T.,

As it was your desire if I got worse that we should let you know. I therefore with difficulty, and in much pain, attempt to write you a few lines. Last Monday and Tuesday I walked a great deal, and all day Tuesday felt I was getting very bad, and got home at night, before ten o’clock; but it increased more and more, insomuch as I have not been able to walk across the room; in such violent pain, that I have hardly kept from screaming; could neither lay in bed nor sit up, but in agony. O, what nights, to be sure! neither is the complaint at all removed. Mother has been very sadly, but keeps about. Saturday night she com-
plained a good deal, and was in great fear of the spasms. And now I will drop a line or two about spiritual things, as I know you will not be against that; and it shall be a brief account of what I believe a minister of the Spirit must experience. 1st. He must know experimentally the Adam-fall transgression. He must, in God’s light, see and feel himself to be from the sole of the foot to the crown of the head, full of wounds, and bruises, and putrefying sores—as a stinking putrid carcass would literally be in our eyes and nostrils—so God shews us we are by the fall. Hence Paul agrees with the prophet I have quoted, and says: I am the chief of sinners. Now, after labouring long under this teaching, striving to break the power of sin, but in vain, the Lord is pleased to put a cry in the heart to the Lord Jesus for mercy; but to us, it appears impossible, because we are so unpeacably vile. However, at last, when bordering upon black despair (like the publican) he is pleased to appear, and turn our captivity; and now we find a great change, darkness made light, and crooked things straight; the Holy Spirit leads us to Jesus Christ, as a fountain opened to cleanse us from all sin. Now, all this the prophet Isaiah experienced before he went to preach, read chap. vi. But this is not all; for the Holy Spirit testifies of Christ’s righteousness to all such as feel that they are naked, or clothed with filthy rags, as says the same prophet, and you read that Noah was a preacher of righteousness—i.e. the imputed righteousness of Christ. Now, these two things are essential to salvation, and both must come into the conscience. 1st. The blood of Christ. Hence St. Paul says—He hath sprinkled our hearts from an evil conscience. 2nd. The righteousness of Christ; with the heart, man believeth unto righteousness, and by his (Christ’s) obedience shall many be made righteous. Now, let a man preach whatever he may, yet if he never got at his religion this way, he is a deceived soul, and not fit to teach others; and all he has got is head notions, and he is only a sounding brass, and a tinkling symbol; although, as Paul says, he may understand all mysteries—yea, and speak with the tongue of men and of angels. Believe me, Jane, the way to glory is very narrow. Take it from our Lord’s mouth, “Strait is the gate and narrow is the way that leadeth into life, and few there be that find it.” Now, although such a real preacher is pardoned and justified, as I have shewn, yet it is not all sunshine; and therefore he will have to go through scenes of affliction, in order that he may be made useful to God’s family. Hence Paul says, whether we be afflicted or comforted, it is for your consolation and salvation. I endure all things for the elect’s sake. Some go to hear such a preacher only out of curiosity; but God’s time being come, and they being chosen of God, God attends the word with power to quicken them, the word is quick and powerful in the hand of the Spirit; others shall go to deep conviction, expecting nothing but ruin and destruction, and God shall set their souls at liberty; others, after having enjoyed these things, shall have backsidden, they shall conclude that they are hypocrites, but God speaks a soft word which breaks the bone, and true repentance follows, as you may see in Ephraim. Thus God’s work is going on and the preacher is a very tried man, he sometimes doubts and fears that he is deceived himself altogether, he is not like those presumptuous men that make it out that people might believe if they liked; such men are destitute of the teaching of God’s Spirit, and never were convinced of the power of unbelief. However, Jane, may the Lord lead you and me in the narrow way as I have shewed, for to such the kingdom of heaven is opened, hence
they sing in glory "unto him who hath loved us and washed us from our sins, &c.;" here is pardon, secondly, righteousness, "Then shall the righteous shine forth as the sun in the glory of their Father's kingdom for ever and ever." God bless thee, so prays your affectionate father,

JOHN RUSK.

THE WAY OF THE LORD'S LEADINGS.

My dear T—,

I am at Oxford, and from what I see and feel, I find it a barren place to my soul. I have found one or two that appear to be seeking the things of the kingdom, but the hail has not swept away their refuges of lies, nor the waters overflowed their hiding-places, so that I cannot feel a heart-felt union to them as yet. We are taught of God to love one another. We must drink into each other's spirit before we become as the heart of one man. I heard that there was a little people at Wallingford, thirteen miles from Oxford; I accordingly went over last Thursday. I found one or two of them, and truly they are blessed of the Lord, a savoury, unctuous, and deep led people. I met with an old shoe-maker, and we could hardly part; he came with me six miles on the road, and truly my heart and soul is one with him. It is the same cause as Mr. Huntington speaks of in his Tidings from Wallingford. They have no stated minister. Mr. Gadsby, Mr. Warburton, and a gracious man of the name of H——, have each spoken to them occasionally: if I am spared I intend hearing either of them when they come. They read Mr. Huntington's works when they have no preaching.

My wife and self would very much like you to come down to Oxford for a day. I should like to see you and talk to you; I have much to say. There are coaches from London three or four times a day. I do hope the Lord will enable you to come: I will meet you at the coach. I wish you to write me soon and tell me.

I had a severe loss in selling all my furniture before we left, and the very great expense in our moving left us very low: though we are not bad off, mind that, we have plenty of food and raiment. My business here is extremely heavy, I have not a minute to spare; it sadly disturbs our family order, and the work within: I am generally dry, barren and lifeless, and my mind dark and confused; but this I do know, that in the multitude of all my thoughts, the Lord's comforts alone delight my soul.

I very much dislike Oxford, and I believe I always shall. Could I see the Lord's hand, I would ask for London immediately, but until then I am afraid; though to outward appearance the way is open, as I have a promise from a friend at—— that he will do what he can for me to assist in my coming to London, if I wish to come. When you come down we will talk it over. Give my love to Mr. Hobbs and all my dear friends.

And now I must conclude this confused jumble, with a hope in my soul that the Lord will preserve me in his fear, and keep me alive to himself. And I have a persuasion that the Lord will in the end bring the matter to a final issue, even to his eternal glory, and the everlasting salvation of my worthless soul. I know he has broken my league with hell, and he often declares my covenant with death shall not stand. Oh, what a sweet support is this to our unstable souls. May the Lord God Almighty bless thee and keep thee. Oh, what a mercy, he will never, no, never leave us, nor will he let us quite leave him.

NATHANIEL MARRINER.
A FEW NEW THINGS FOR THE NEW YEAR.

DEAR READER. Time is ever on the wing. Our days are swiftly passing away; death, the grave, and eternity are at hand, or fast approaching. Are we prepared to die and appear before the Lord? Are we interested in the atonement and righteousness of Christ? Are we born again of the Spirit? Solemn questions; what answer can we give? By the time you read this, another year will have passed away. How have its days been spent? Have they been spent in the fear of God? Let conscience speak, let its voice be heard. If it condemns, let us fly to the cross and cast the burden of our guilt upon our sin-bearing Surety, and beg of him to sprinkle our souls with his precious blood, and to manifest himself unto us as a God of sin-pardoning love and mercy, that being constrained by his love we may be devoted to his fear.

The past has been a year of mercies, for which we have cause to be thankful. We have great reason to be thankful for temporal favours, but more especially for the gift of God’s dear Son, for his gospel, for the Spirit of his grace, for the means of his appointment, for the hope of his glory, and that such unworthy cumberers of the ground, are still the living to praise the goodness of the Lord.

“Come, let us magnify the Lord, let us exalt his name together.” When we consider the various ways in which we have revolted from and dishonoured our God, we feel that we have abundant reason to praise his ever-blessed name. “Bless the Lord, O my soul, and all that is within me, bless his holy name,” Psa. ciii. 31.

There a few new things, spoken of in the word of truth, the consideration of which may tend to refresh our minds while entering upon the new year.

I. “The Lord hath created a new January, 1846.] thing in the earth, a woman shall compass a man,” Jer. xxxi. 22. By the woman here, I understand the virgin Mary, and by the man, her son Jesus; this glorious man was conceived, contained and encompassed in the womb of the virgin, Isa. vii. 14. This was a new, unheard of, extraordinary thing. The human nature of Christ was prepared by the Holy Spirit, as the angel said to Mary: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God,” Luke i. 35. Here we see the love, wisdom, power and faithfulness of God shining with beams divinely bright, John iii. 16. Here we behold also, the condescending grace of the incarnate Lover, “who though he was rich, yet for our sakes became poor, that we through his poverty might be rich,” 2 Cor. vii. 9. “Thanks be unto God for his unspeakable gift,” 2 Cor. xi. 15.

II.—We read of a new heart; “A new heart also will I give you,” Ezek. xxxvi. 26. The old heart is a heart of stone, a deceitful heart and desperately wicked, Jer. xvii. 9. This being the case, every unregenerate sinner needs a new one. Well, God has promised it, and he will give it to all his redeemed family. By the new heart, we are to understand a new principle, a principle of life, a gracious disposition, a new creature, called the new man, which is created in righteousness and true holiness. Hence the apostle says, “If any man be in Christ Jesus, he is a new creature, old things are passed away, and all things are become new,” 2 Cor. v. 17. This is one of God’s gifts, and a gracious one it is; it is the work of the Spirit in regeneration and sanctification. The new heart is a heart to fear God, and to obey his will, and like its gracious giver, it is meek and lowly. It may also be known by its daily conflict with unsanctified nature. Rom. vii. 24. Dear reader,
have you obtained this invaluable blessing?

III.—The scriptures speak of a new name, “Thou shalt be called by a new name, which the mouth of the Lord shall name,” Isa. liii. 2. Christ is called the Lord our Righteousness, and his chosen bride (the church) is called by the same name. “This is the name wherewith she shall be called, the Lord our righteousness,” Jer. xxxiii. 6; xxxiii. 16. The new name which is given in regeneration, is that of Christian, of saints, the people of God, and the church of Christ. It is said that Lo-ammi shall be taken off from the converted Jews at the latter day, and that they shall be called the people of God, See Hos. i. 10; Acts xi. 26; Rev. ii. 17. The new name is a very superior name, being better than that of sons and daughters. “Even them will I give in my house and within my walls a place and a name better than of sons and daughters. I will give them an everlasting name that shall not be cut off,” Isa. lvi. 5. To be children of God, to be interested in the new covenant, to bear the image of Jesus, and to shine in his likeness, is better than to be the sons and daughters of an earthly potentate. Shew me an individual who has a new heart; and the new name bound upon his brow, and I will shew you a soul that shall strike a golden harp in glory, and sing the song for ever new, before the throne of God.

IV.—We read of a new song, “Oh, sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory,” Psa. xcviii. 1. The song of redeeming love may be called a new one in allusion to that which was sung by Moses and the children of Israel after they got safe through the Red Sea, Exod. xv. 1. The church of Christ under the new testament dispensation, sing of covenant mercies, of salvation by grace; of redemption by blood: of justification by imputed righteousness; of free pardon, of divine promises, and everlasting faithfulness. Sinners saved by free and matchless grace can raise a higher note than angels can. Angels sing of Christ as their head of conservation, and tune their notes to the praise of everlasting love; but they must pause while redeemed souls proceed with their loud sounding praises of redeeming love, Rev. i. 5; v. 9. Those happy souls whom God has chosen for his own, who are washed from their filthiness in the precious blood of Christ, adorned with his righteousness and snatched as brands from the burning, have cause to sing, they must sing, and so they do when the sun shines, and when in its bright light they can read their interest in new covenant mercies; free grace has done the work, and to grace they give the glory. Through this grace, may writer and reader join with the happy singers round the throne to praise the never ceasing wonders of redeeming love.

“Then will we sing more sweet, more loud, And Christ shall be our song.”

V.—Let us direct our attention to the new Jerusalem; John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. The church on earth is often called Jerusalem, which may signify the visions of peace. In her dwells the Prince of Peace; in her the gospel of peace is proclaimed, and within her courts are found the sons of peace who are blest with the “peace that passeth all understanding.” But the above passage appears to me to refer to the church triumphant above, which will be seen at the last day, descending from heaven, with her glorious Lord, when she will be met by rising saints in the air, and when the souls and bodies of the redeemed will be re-united, and dwell for ever in the presence of their best
Friend; then will come the marriage supper of the Lamb, when the bride arrayed in righteousness divine, will sit down in the presence of her husband, and enjoy the blessings of the feast, Rev. xix. 7, 8. There faith will be turned into sight, hope into fruition, and sorrow into joy. There the crowned Redeemer will be seen in the full blaze of his glory, and the whole blood-redeemed family, will hold sweet and uninterrupted communion with him. If this should be our mercy, dear reader, we shall have light without darkness, joy without sorrow, peace without trouble, and communion without annoy; there old sorrows, old cares, and all enemies will have for ever passed away, and all things become new.

* O happy state of overflowing grace.*

Dear reader, allow me in conclusion to ask you one solemn question, what do you know of the new birth? it may be you are born again, if so, that is a great mercy for you; but if you know nothing experimentally of the new birth, you are yet without God, and without hope in the world, and if you live and die in that state, you cannot be saved, John iii. 3, 7.

A COUNTRY MINISTER.

GOD IS KNOWN IN HER PALACES FOR A REFUGE.

My beloved Friend,

In my last communication I invited your contemplation upon the glory and privileges of the church of Christ upon earth, as composed of poor guilty sinners, whose hearts the Lord hath touched, making them willing in the day of his power, to be saved in him, with an everlasting salvation. It is truly blessed, while witnessing the sad effects the introduction of sin has occasioned upon all the powers of the human mind, to contemplate the rising glories and deathless triumphs of the Son of God, who hath abolished death, and brought life and immor-

* How sweet the name of Jesus sounds,
In a believer’s ear;*
It soothes his sorrows, heals his wounds,  
And drives away his fear.

My brother, if we desire to have our minds affected by the greatness, and glory of God's method of saving a sinner, from the bitter pains of eternal death, let us ever bear in mind, that when our first parent violated the law of his Maker, he justly incurred his righteous displeasure, and had he from that moment, been consumed by the breath of his mouth, and consigned to the regions of everlasting woe, all the perfections and attributes of Jehovah would have been glorified during the countless ages of eternity. But oh, the matchless grace, the unmerited mercy, manifested in devising means whereby his banished ones should not be expelled from him. It is true, when a soul is spiritually convinced of sin, he can see no hope of deliverance, and often, in the feelings of his mind he is saying, "Can the prey be taken from the mighty, or the lawful captive be delivered;" can there be hope for such an one as me; sin is now the burden and torment of his soul, and in secret he groans out before God, "Bring my soul out of prison, that I may praise thy name for ever." He can no longer take his fill of the imagined pleasures of iniquity; yea, a remembrance of his oft repeated transgressions, bite as a serpent, and sting as a adder, and he is ready to conclude, "there is no help for him in God;" but just in the moment of self despair, perhaps his feet are conducted to the house of God, the gospel table is spread, the poor, the lame, the blind, the utterly destitute are invited to partake of the provision, eternal mercy has provided; his heart is opened to believe the glad tidings of salvation; whilst the Holy Spirit with almighty power addresses the convinced, the seeking sinner, and says, "I counsel thee, to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see." Immediately upon this gracious invitation being applied to the heart, the captive is brought forth out of the prison-house, the bars of unbelief are broken, Satan subdued, whilst a conscience stained with guilt receives the blood of atonement, by which peace flows into the soul like a river, and righteousness as the waves of the sea. Never, my brother, no never can I forget the holy joy that filled my trembling heart,

"When Jesus shewed his heart was mine,  
And whispered I am his."

Yea, blessed be his dear name, such at times have been the sweet manifestations of the love of Christ to my soul, that my mouth has been filled with laughter, and my tongue with singing; so, that blessed scripture hath been happily realized in my experience; "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them." Indeed, no tongue can tell the joy of heart that is felt, when a poor sinner, who has long been brooding over his miseries, and his soul fainteth within him, when divine comforts and spiritual life is infused into his soul, bringing him forth into the sweet liberty of the children of God, crying, Abba, Father. I refer to these seasons just to remind my brother, that however gloomy may be the frame of his mind, however mysterious the dispensations of providence, and however sorely he may be tried by the prince of darkness; the "Lord loveth the righteous, and will satisfy them early with his mercy:" therefore wait on him, neglect not the house of prayer, remember he hath promised to make the place of his feet glorious, to feed his people, and to lift them up for ever.

Hark, the Redeemer from on high  
Sweetly invites his favourites nigh,
AND ZION'S CASKET.

From caves of darkness and of doubt,
He gently speaks and calls them out.

My soul to pastures fair he leads,
Amidst the lilies where he feeds;
Amidst the saints whose robes are white,
Wash'd in his blood is his delight.

Till the day break, and shadows flee,
Till the sweet dawning light I see,
Thine eyes to me-ward often turn,
Nor let my soul in darkness mourn.

My dear friend, I would fain tell you, but time prevents me now, the sweetness I felt this morning before the break of day, whilst musing over the tender mercies of a covenant God, and could not but inwardly exclaim, "O how great is thy goodness O Lord, 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." This is a most blessed scripture, it has supplied my soul with many a sweet, and brought heaven down in a way of anticipation, even the glories of the Lamb in the midst of the throne.

Mark, I beseech you, the blessed truth the Holy Spirit designs to convey to the heirs of promise in this scripture, and I am sure you will join with me and say, "Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him, and bless his name;" and can it be otherwise, seeing that by faith we can discover blessings laid up to fill the ransomed soul with eternal delight, while immortality rolls along; and not only so, but there are streams flowing out of this ocean of everlasting blessedness, to cheer and comfort the heart of the pilgrim on his way to his Father's house above, where sin and death will not be known, or feared any more for ever; indeed, it is impossible to tell out what our covenant God in Jesus has wrought out, as well as laid up for the spiritual welfare of his children, in this vale of tears.

The sweet singer of Israel, not only celebrates the love and mercy of God, in laying up in a covenant ordered all things and sure, an incorruptible portion which fadeth not away, when dull mortality will be swallowed up of life; but also, the many supports, liftings up, and deliverances we experience, as we make our way through this valley of cares, sorrows, and conflicts. It is here, in this distant country, we have sometimes to eat the bread of scarcity, and to drink of the bitter waters of Mara, so that we often imagine, judging by the outward dispensations of providence, our spot and portion is not that of the children of God, for of them it is said, "They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied;" and again, "The steps of a good man are ordered by the Lord, and he delighteth in his way." But, my brother, the bitterest ingredient in the cup of divine appointment, arises out of the withdrawal of the light of our Father's countenance; of hardness of heart, and the little enjoyment of the chief things of the ancient mountains; truly we can say, "without are fightings and within are fears;" having to contend, "not only with flesh and blood, but principalities and powers, and spiritual wickedness in high places;" but blessed be God, this is not our rest and portion; "For if we had only hope in this world, we should be of all men the most miserable;" our portion lies beyond the skies, and whenever the Holy Spirit is pleased to hold up to faith's view, the glories which are laid up for our everlasting felicity, we can then look over the mountains of our guilt, and the valley of conflicts, with which we have now so much to do, and taste, and enjoy by anticipation, the glories of the upper and better world; hence the apostle with holy triumph of soul exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me in that day, and..."
not to me only, but unto all those who love his appearing.” Yes, blessed thought, the blessings laid up in the covenant of grace are immense and eternal, and will impart to every blood-bought sinner, full and everlasting bliss; “where the wicked cease from troubling, and the weary will be for ever at rest;” hence a brother of old said, after bearing the heat and burden of the day, “As for me, I shall behold thy face in righteousness, then shall I be satisfied, when I awake up in thy likeness.”

Nor sorrow, nor sickness, nor pain,
Nor sin, nor temptation, nor fear.
Shall ever molest me again,
Perfection of glory reigns there.

This soul and this body shall shine,
In robes of salvation and praise
And banquet on pleasure divine,
Where God his full beauty displays.

My dear friend, I cannot close these beastly remarks without again inviting your observation to every movement of our Father’s hand in a way of providence, all of which are intended to work out the purposes of his grace, in the everlasting salvation of all the objects of his eternal regard; hence the period was fixed, when sovereign mercy was to be manifested in arresting the sinner in the midst of his iniquities, the Holy Spirit by his uncreated light and power, resting upon his conscience, causing him to cry out, from a conviction of his guilty and undone condition, “Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies, blot out my transgressions.”

This spiritual conviction, is the first manifested blessing of the everlasting covenant, by which the after mercies bestowed become adapted to his state and condition, and most bles sedly prepare his heart for the full enjoyment of the saints in glory; hence precious faith is implanted in the soul; he views the atonement as completed upon Calvary’s summit, as possessing virtue and power sufficient to cancel his guilt, to pardon his iniquities, and by an application of the sin-subduing, and peace-procuring blood of the Lamb of God, he feels as in a moment peace with God. I have no room even for another line. Farewell.

Your’s affectionately,

Chatham. J. M.

A NEW YEAR’S TOKEN FOR MOURNING PILGRIMS FOR 1846.

“... And confessed that they were strangers and pilgrims on the earth.”—Heb. xi. 38.

Dear fellow pilgrims in this land of sorrow, we are spared as monuments of mercy in the land of the living another year. During the small compass of the past year, what changes have we witnessed: many of our old warriors in the camp of free grace are no more with us, but have cast anchor in the harbour, while we are left a few more days or hours to be tossed in the storm; they have put off the harness and laid down their cross, to take their crowns, and fill their mansions in their Father’s house above. Each revolving year brings fresh trials, and fresh deliverances with it. The world’s smiles and frowns will soon be buried together in everlasting forgetfulness. Its smiles go away as the foam on the water, and its frowns are as the waters that pass away and are no more seen. Time flies away with swift wings, and carries our earthly comforts and crosses too along with it: neither of them will accompany us into the house appointed for all living, Job iii. 47. For the last seven years, I have had to endure severe trials from false brethren, who make a fair show in the flesh, and are held in repute by many professors, who do not discern between those that glory in appearance only, and those that glory in heart. The humility of these lay in words, they speak meanly of themselves that others may exalt them; hence the
pains they take to set off their persons, and the contemptuous manner they carry themselves towards the poor tried servants and people of God, "having men's persons in admiration because of advantage:" shews their profession is only a mask; and when the Almighty shall take this paint off, such will appear rottenness, and dead men's bones. The real cause of this conduct in preachers and professors, is the want of a change of heart; such have not the root in them, and therefore they bring forth no spiritual fruit, Luke viii. 14. Let such professors know they are far from the way of peace, though they may cry peace to themselves! God, says one, is patient towards the wicked that by their means he might try the righteous. He burns not the wisp till he hath scour ed his vessels, nor lays by his hammer, till he hath formed some of the matter into excellent fashion. He useth the worst of men, as rods to correct his people, before he sweeps the twigs out of his house. But we need not dread men, since we have one to restrain them; nor fear devils, since we have one to chain them. It is to no purpose to dissemble, for sooner or later truth will come out; and a "lying tongue is but for a moment." The iniquity that is concealed under an outward show of godliness, will be discovered, perhaps in this world, as Judas was, and Simon Magus, but if not, it will in the great day, when the secrets of all hearts shall be made manifest, Rom. ii. 16. If men's religion prevail not to conquer and cure the wickedness of their hearts, it shall not always serve for a cloak. The day is coming when hypocrites shall be stripped of their fig-leaves. It is an experimental knowledge of being saved and a prospect of future glory, that gives a little alleviation from our woes, and tends to lessen our sorrows in this vale of tears. In this world of sorrow, the heaven-bound traveller has to encounter sharp winds, beating tem-

pests, and swelling surges, well nigh, in his apprehension, swallowing him up. It is then his unspeakable happiness to find Christ a sufficient shelter, a rock of refuge, into which he runs and is safe. Not unfrequently he is the subject of temporal distress and affliction, destitute of many of those comforts and enjoyments which some of the enemies of Jesus so abundantly possess; perhaps at the time under the affliction hand of his heavenly Father. The world of professors at once pronounce their judgment: An evident token of perdition, say they. But though hated, despised and persecuted, let him remember, that as Christ was here, so he shall be like him there:—

"His people are, he was here,
An object of contempt to men,
And when he shall again appear,
They shall be like him then."

It is hard, but they will think there must be something essentially wrong where God thus visits with sorrow upon sorrow; they judge by appearance, not righteous judgment. They know nothing of light in darkness; calm in the midst of storm: how should they then see, that it is all in love? Many a time does the believer turn from all these, to his covenant God, rejoicing that his witness is with him, and his record is on high. How precious is Jesus at such seasons! Now is the time for the exercise of faith, like Abraham, against hope to believe in hope; judging him faithful who hath promised. He carries his burden to the Lord, pours his sorrows into the bosom of Jesus, and knows what it is when all created streams are dry, to drink at the fountain, to draw consolations from thence, that infinitely outweighs all his sorrows. The bread of sorrows is sometimes the saints' daily bread; our Saviour himself was a "man of sorrows." Let us not therefore be afraid of the cross, for when we bear it, it bears us, and when we refuse to
take it up, we refuse the staff of every
christian pilgrim, and the weapon of
every christian soldier. Christ lived
and died in sorrows, and "for suffer-
ing death he was crowned with im-
mortality," resolved to take all his
children to the fellowship of the same
sufferings, that they might have a
participation of his glory. He also
hath designed to present us to God,
dressed in the same robe, and treated
in the same manner, and honoured
with "the marks of the Lord Jesus."
"He hath predestinated us to be con-
formed to the image of his Son."
And if under a head crowned with
thorns, he were to bring to God
members circled with roses and down,
and who had been clothed in purple and
fine linen, and fared sumptuously every
day, as triumphant members in the
militant church, God the Father
would reject them; he will not own
those who are so unlike our elder
brother: for we are members of the
suffering Lamb of God, who hath
said, "if we suffer with him we shall
be glorified with him together." The
outward gifts of God are not always
the proofs of his love; yea, some-
times are bestowed in displeasure.
How foolish then are they, who mea-
sure God's love by temporal be-
fits, and are ready to applaud empty
professors proserning in wickedness,
and to neglect and treat with con-
tempt, God's poor and afflicted peo-
ple. If an angel, says one, were
sent to find the most spiritual saint,
he would probably not find him
among the rich and great, living in
a splendid mansion, but perhaps a
cripple in a poor-house, whom the
parish wish dead; and humbled be-
fore God with far lower thoughts of
himself than others think of him,
"For God hath chosen the poor of
this world to be rich in faith, and heirs
of the kingdom." What will become
of those who are cruel and unmerciful
to God's servants? The cries of the
injured will be heard, the sin of the
injurious will be punished. They
that shew no mercy and kindness to
them, shall find none. Matt. xxv. 45.
The children of God, the children of
faith, live another life, breathe an-
other atmosphere to what the children
of this world do. I conceive the
worm that crawls the earth, and
makes the dust her habitation, has
as clear a conception of the life and
enjoyments of the human race, as the
natural man has of the spiritual life
and enjoyments of the true believer.
This is an hard saying; say they, how
can we bear it? It is wrapped in
mystery to human reason, for they
have no faith to penetrate the cover-
ing, so that it is beheld by them with
indifference or contempt, and so it is
at this present time. His great
work of salvation is little esteemed,
and his person less; for though some
may talk of him as a Saviour, yet as
to his beauty and glory they see it
not. And here lies the amazing dif-
fERENCE BETWEEN THE MERE NOMINAL
professor and the real chris-
tian; the one is in total dark-
ness, the other has had his eyes
anointed by the heavenly Physician;
the scales are fallen off and he be-
holds Jesus, the sight of whose glory
darkens every earthly object, so that
could the believer have the eye of his
faith habitually, unwaveringly fixed
upon him, he might defy all the
powers of earth or hell to draw away
his heart; when the soul is drawn out
upon Christ, under the teachings and
anointings of the blessed Spirit, to see
the perfection of his finished work,
the glories and beauties of his person,
with his oneness to, and interest in
all he did and suffered; his sin and
imperfection is then swallowed up,
and he is enabled to look above and be-
yond all he finds without, and feels
within, and to rejoice in God his Sa-
vior; these are happy seasons, and
though clouds will sometimes inter-
vene and darken the prospect, yet,
soul-cheering truth, our sun tills shiores,
his light is not diminished, or his
heavenly rays affected by the thick
vapours that hang over our visions, he remains the same, shining with undiminished lustre, though we perceive him not. God is a sovereign in all his dispensations, not only does he call his people by free and sovereign grace, but he pours down his refreshing showers just when and where he pleases; we cannot command a single spiritual influence, it is a great point that the believer should be kept sensible of his own weakness, and insufficiency to do any thing of himself, therefore to that point the Lord will keep him; there are times when the Lord hides his face from his dear children, they seek him, but they find him not; ordinances that are used to invigorate and refresh their spirits, are now barren; they read the word of God but it is a sealed book, bow the knee at the throne of grace, but their prayer appears shut out, and they go on mourning all the day long, hang their harps upon the willows, almost despairing of singing any more of the songs of Zion in this strange land; ever they are aware their souls are made like the chariots of Aminadab, saith the church of old, they sing, “When the Lord turned again the captivity of Zion, we were like them that dream, then was our mouth filled with laughter, and our tongue with singing.” The faithfulness and truth of Christ, which was their support when walking in darkness, is now their triumph and boast; in the worst of seasons the Lord never leaves his people, they may be always sure of promised support, so that when they cannot rejoice he enables them to rest; and it is no small mercy, to be able to leave our comforts with our God, to acquiesce in his will concerning these also, to be satisfied he is doing all things well, on the immutability and unchangeableness of his covenant God, the believer meditates with peculiar pleasure, he knows himself to be as variable as the wind, changing with every changing breath, there is nothing could support his mind under the daily view he has of himself, but a persuasion of the faithfulness of Jehovah; the more trials the saints have passed through in their way to heaven, the sweeter it will be to them when they arrive there, when the travellers are got safe at home, the inns appointed for them by the way for their supply are shut up, the candles are put out when the sun is risen, and the tabernacle used in the wilderness is folded up, when the temple of glory is come in its room; they will have an eternal rest in God, who is the centre of their souls; there they find the satisfaction of all their desires, having full enjoyment of God, and uninterrupted communion with him. This is the point unto which till the soul come, it will always be restless; its rests, for he is the last end, and the soul can go no further, it cannot understand well, or pester more, but in him it has what is commensurable to its boundless desires. This is the happy end of all the labours of the saints, their toil and sorrows issue in a joyful and eternal rest. Hallelujah.

Who are they clothed in radiant white,
That stand around thy glorious throne,
Their garments of celestial light,
Pure with a lustre not their own?

Those are the saints who once below,
Walked in the path their Master trod;
Midst pain, and mockery, and woe,
And searching flames they sought their God,
Through his dear might who once was slain.
Firm as the burning stake they stood;
And washed from every guilty stain,
Their garments in his precious blood.

Therefore around the throne they stand,
And in his holy temple shine;
Rich in the joy of his right hand,
Robed in his righteousness divine.

There they can never hunger more,
Nor ask the cooling draught in vain;
For he will living waters pour,
And heal from every earthly pain.
In those bluest realms of endless day,
The Lamb shall all their wants supply;
And God's own hand shall wipe away,
The falling tear from every eye.

Brighton. W. Q.

CROSSES AND COMFORTS.

My dear Brother,

Is my letter did you good,
yours did me no less, and should
have answered it before, but I have
again been in deep conflict; but as
you observe, "the Lord alone is the
lifting up of my head." Oh I do be-
gin to experience the unchangeable-
ness of his love; already, I can set
my seal, in many ways, that God
is true. Yesterday morning I had a
sweet sense of his love by the renew-
ing of his promise, to my yet in a
great measure unhumbled heart. I
have had mountains of proud and
freshly corruptions to contend with,
which I have asked the Lord repea-
tedly to subdue; but in wisdom he
has suffered them to molest, that I
might know the bitterness of sin, and
the sovereignty of his power as to the
time as well as the manner in which
he relieves. It is the promise of his
all-conquering grace that alone sup-
ports me; his wills and his shall are
my prop. It was reading Ezek.
.xxxvi. xxxvii., that I had a sweet
glimpse of his face, and saw the kind-
lings of his love toward me, wherein
he promises to cleanse his people
from all their filthiness, and then to
put his Spirit within them, and cause
them to walk in his statutes, and to
keep his judgments and do them;
then he says, "They shall remember
their evil ways and doinge, and be
ashamed and confounded, and shall
loathe themselves in their own sight;
and the land that was desolate is to
be tilled and sown, and shall become
like the garden of Eden; but not for
any good that is in us, but for his
holy name's sake; and he will be
glorified by us to do these things for
us. This would discourage me, if
ever this was left to my option;
but blessed be his name, he has not
left it to our choice, whether we will
have him to reign over us or no. He
has promised to pour out upon us the
Spirit of grace and supplication, and
he is to reign as King and Shepherd;
as King to rule and guide, and as a
Shepherd to preserve from harm.
What dignity and condescension
blended in one character. And in
chap. xxxvi., I discovered, that the
work of regeneration in the soul, is
not accomplished all at once; there
is the shaking of the bones, which I
conceive to be the alarms of con-
science; then he causes the breath to
enter, which I take to be the love of
of God, which saves from death, and
imparts life; then he says, he will
lay sinews upon them, which must be
strength to move in the divine life.
Then he will bring flesh upon them,
and cover them with skin; the latter
I take to be the robe of righteousness
which Christ wrought to hide our
nakedness. I was much straitened
to learn that the whole work is of
grace, from first to last, as it is said
of him, by one of the apostles, "He
is the author and finisher of faith."
Your remark on the conversion of
the heart, appeared very clear to me
that was a fresh burst of light to me,
which drew forth fresh gratitude
from all the painful dispensations of
his dealings towards me; much has
been lopped off, and much, I fear
remains. I had never seen that por-
tion of scripture in that light before;
in fact I drew comfort or instruction
from the whole of your letter, for
which I thank God. Oh, when he
takes possession of the heart by love,
what want we more. Oh that his
visits were longer and more frequent.
Sometimes I am so cold and dead, I
have scarcely a desire after him. I
must conclude abruptly, for I scarcely
know how I have penned this to-
gether, I have written it at many dif-
ferent times. Mrs. L—— being ill,
but seriously. I hope it will find you all well, and if the Lord disposes your heart to write again, I shall be glad. With my love to all, I remain your affectionate sister,

A. Fishen.

EXPERIENCE OF A SISTER IN THE FAITH.

Continued from page 306.

Satan cannot rob us,
Though oft he has tried,
That heart-cheering promise
The Lord will provide.

A young person with whom I was acquainted and to whom I was very much attached, tried to do me all the injury she could, when she had it in her power, though pretending to be very friendly inclined towards me, once said to me: I have been to hear a man of the name of Chamberlain, and he explained the scriptures different to all others. I questioned her as to what he said. She replied:

"He remembered the time when he dared not say the Lord's Prayer, because he could not call God his Father." She questioned her further, as to what he said, but this was all she could remember. This was just my case, for I dare not say the Lord's Prayer, and it caused a great desire in me to hear him; but before I had an opportunity, he left London. The Lord's time was not yet come; but bless his name for ever, he remembered me in my low estate, because his mercy endureth for ever. My friend then told me, she had been to the Wesleyan Chapel; they promised to pray for her, which pleased her greatly, and she said, You know the prayer of the righteous availeth much. I replied: I feared their prayers would not be any benefit to her. This caused her to be offended and our acquaintance was at an end. I believe it was the Lord's will to wean me from creature friendship and creature props, that I might seek after him. One Lord's-day I walked up to London with Mr. T——, he said, as we walked by the way: Margaret, you see men are coming and going, but few are in the right way. I wished I was, but held my peace. He again said: There is every encouragement in the scriptures for those who are led to seek; and the Saviour says, "He that cometh to me, I will in no wise cast out." I still kept silence, but thought it was of no use his speaking to me, for I had sinned away the day of grace, and I did not turn when my friend requested me; the Lord now had received me, and I had come too late. We went into Providence Chapel, and heard Mr. Burgess, from this text: "The backslider in heart shall be filled with his own ways; but a good man shall be satisfied from himself." He made this remark in the course of his sermon: When I was a young man, I was of a gay turn of mind, and when under convictions I went into company in order to stifle them, and get rid of my trouble. But it was of no use, for in the midst of such laughter the heart was sorrowful, and the end of such mirth was only heaviness, for I always returned with my burden heavier. He was the first that ever touched my case, and the first minister, I ever mourned the loss of. As in the week, I sat at my work, weared in body and mind, fearing I should perish for ever, these words came to my mind: "My thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." I pondered this in my heart, but had no understanding into this scripture. I could not believe that such was the low estate in which I was. The Lord had thoughts of peace to my soul. About this time I received a letter informing me of the sudden death of my brother; he was very
fond of me, was by my father's first wife, but behaved very kind to me, and I esteemed him very much. I never saw any appearance of religion in him. This account of his death distressed me very much, and I feared I should not be very long after. Soon after this, I was taken ill with a pain in my head; was obliged to go to bed: was very much afraid this was for my end. After laying trembling some time, I dropped asleep, and dreamed, I was walking up to London with Mr. and Mrs. T—— to hear the word, when the minister concluded with these words: Let Christ be preached among them once more, they that believe shall be saved, but they that believe not shall be damned." I found I could not believe, but wished I could. "They that believe not shall be damned," sounded so loud in my ears that I trembled all over, so that I could hardly stand. Oh, I would gladly have parted with all the world, if I had been possessed of it, to have believed that Christ died for my sins, for me, but I could not, and therefore must be damned. As they walked home, I walked behind, and observed how calm and unconcerned they appeared, and well they might, for I saw they were secure in Christ Jesus, and safe for ever. Oh, how I longed and desired to be like them, and wished I was; the clouds began to gather very thick, and it grew dark, it seemed to me the end of the world was come. I thought I got in as quick as possible, went up stairs, laid myself on the sacking, and put the bed over me to hide myself. Then came a loud peal of thunder, and with it a very powerful voice, saying, Come to judgment; then a louder clap, and, Come to judgment, was repeated, and this was done three times. This appeared to go through me, and made me so tremble that the house seemed to shake. I saw all the world guilty before God, and an awful sight it was. Never did I hear such thunder as this, and hope never to again. As I lay trembling I heard a small still voice say, "Come unto me;" and it seemed as if someone spoke through me, that I cried out, How can I come except the Father draw me? I saw it was impossible for any ever to come to Christ Jesus without the drawings of the Father. Then I awoke very much astonished and distressed, but these words, "Come unto me," did calm my troubled mind, and raised a little hope within. I believe the horror I felt when I heard the voice in the thunder, say, Come to judgment, was the same as the wicked will feel in that day, when they will call to the rocks and mountains to fall upon and hide them from the wrath of Him that sitteth upon the throne. The next day I was very ill, but having a shipping order to execute, was obliged to sit at work, which made me so very bad that I was obliged to give over, and to lay up. Mrs T—— was very kind to me, and the Lord enabled me to show gratitude to her for it. By the goodness of God I recovered, and I began again to read the Scriptures in search of comfort. This passage, "They who believe not are condemned already;" distressed me very much. I felt the condemnation in my own soul. I saw it was as easy to create a world as to believe, and that it was utterly out of my power. This sunk me so low that I concluded there was nothing better for me than to make up my happiness in this world, as I should be miserable in the next; that it would be better to go what I now could and enjoy." The scheme of Satan I lost no time in putting into execution. I told my friend Mrs. T—— I intended leaving him. They appeared struck with astonishment. I said, that was my intention. A few words passed between us. I perceived her mind was hurt, and I left the room, went up stairs into a front room, and shut the door; these words came through my mind, "All these things will I give thee, if thou wilt
AND BION’S CASKET.

fall down and worship me.” For some time I stood in the centre of the room trembling. I could not move. I trembled for fear the Lord should leave me to the choice I had made. I was led to see what an awful one it was. I now begged of the Lord to overrule for me, to take me under his care, choose for me, not leave me to my own choice, nor suffer me to make up my happiness in this world.

[To be continued.]

EXTRACT FROM A SERMON, BY MR. JOHN WARBURTON

“For thine is the kingdom.” Oh, says the poor soul, If I did but know this kingdom was in my heart. Why, I tell you what, my dear friends, God has left it on record; it is so plain, so simple, so pointed out where this kingdom of God is; the fruits and effects of this kindom are manifest, what it produces, that there is no possibility of deception. Dear me, says one, I think it is all over with me, I am deceived; “I know nothing at all of the kind. Where this king-
dom of grace is in the soul it is opposed to every thing that is against God; it works, leads, and influences every thing in the soul that is God honouring, raising up the soul after God. Well, says the soul, I am not a whit nearer now, I must have it opened up plainer than that. The Lord’s children are such a comical set of folks, they must have it brought right opened and backed by the word of God, until their very feelings are opened up, their very experience pointed out and declared, so that they cannot squeeze out; they will get out if they can. This is the difference between those who have the kingdom in their heart and those who are in an empty profession. Professors take encouragement from reading, being zealous, their uprightness, their purity, their zeal and godliness. But God’s children, my friends, cannot take encouragement here, they must have God’s truth brought home to their heart, to break down every obstacle. Art thou there, poor soul? then the kingdom of God is in thy heart.

REVIEW.


The author of this work is altogether unknown to us, except by what we learn from the perusal of the book before us. He was born, it appears, in the year 1806, his childhood and youth were passed in scenes of the deepest penury, hardship and affliction, which indeed seems to have continued after he became a husband and a father. The Lord raised up, however, benevolent individuals who out of their abundance ministered often to his necessities, and unto some of whom he was rendered spiritually useful. He was in early life associated amongst those who advocated the ability of man, and general redemption; but as the Lord opened to his view the depravity of his heart, and brought him to feel his own helplessness, he was driven out from these, and became one amongst the despised few who mourn over the plague of their own hearts. Gradually it became evident to these that he was
endowed with ministerial gifts, and by degrees he was called forth to speak to them of what the Lord had taught him. Some were refreshed, some lamentably complained of his ignorance of grammar, but still continuing, he was favoured with seals to his ministry, and thus clearly demonstrated he was called to the work. He is now the minister of Bethel chapel, Robertabridge, Sussex, a little sanctuary erected on the voluntary principle, where we hope the Lord will be with him, and with the people amongst whom he labours.

We read the narrative with much interest, and with profit. We cannot but regard the author as a brother beloved, and therefore with every sentiment of cordiality towards him, we recommend both him and his little book to the kindest attention of our readers.


A new tract by one who formerly was a frequent correspondent of the Spiritual Magazine. The tract is illustrative of our Lord Jesus Christ as the "God-child" born to be the consolation and the salvation of his people Israel. The author being a minister in the National Church, we at first judged that the tract had some allusion to baptism as administered there-in, and afterwards, when we discovered its import, the title not being a Bible term, did not lose a crudeness which causes us still to consider it not a happy phrase, more especially in reference to Him who is "God over all and blessed for evermore."


Since the conversation recorded in the first tract, the father has called to his aid a Wesleyan minister, who now forms a third party in the Dialogue, which is sustained with considerable interest, and which, as it advances, promises to become a formidable adversary to those who maintain the doctrines of man's ability and a contingent salvation.

So far as the work has proceeded we cordially approve of its contents, and earnestly recommend its perusal to all, who not having been enabled yet to look to Christ as a full Saviour, are still striving to add something of their own to his complete righteousness.


This is a second edition of a Sermon which at its first publication, nearly eight years ago, was noticed and commended by us. The author of it has since become a London minister, and we sincerely trust that the Lord who ordereth the steps of his people, will be with him in his new station, and make his ministry a blessing.


This little messenger of love from one who was indeed a father in Israel, is addressed 'to one who is under conviction of sin, and has not found full peace and assurance through the blood and righteousness of our Lord and Saviour Jesus Christ.' The tract is full of encouragement for these feeble folk, and will, we do not doubt, in its circulation, become, in the hands of the Lord, a means of strengthening and of lifting up to many, who, because the promised vision farrieth, fear that it will never come to gladden their hearts.
POETRY.

THE FIRST PILGRIM'S RESOLVE AND ENCOURAGEMENT.

"I will cry unto God most high, and he shall send and save me." Psalm vii. 2, 3,

To thee, to thee, O God most high alone,
Now will I cry, and make my trouble known;
'Tis thou alone who help'd in days now past,
And thou art pledg'd to help me to the last.

But though I now should tell thee all my grief,
Not that alone could bring my soul relief;
The thought is sweet, thou ever art the same,
And aid will give to those who love thy name.

O thou who dost all good for me perform,
Support bestow midst ev'ry raging storm;
Though clouds oft veil thy smiling face from me,
Disperse the clouds, let me thy favor see:

Nor see alone I but let thy love be felt
In my cold heart, it's ice, O do thou melt;
Yea Lord, reanimate, now drive away
All coldness, in the onward heav'ly way.

I feel, I feel thy word of 'truth divine
A ray of hope bestow, while joys sublime
Shine on my mind, thy word my sorrows wave,
"I know yet shall send from heaven my soul to save."

Comforts divine to me shall yet be given
And I from earthly trust, completely driv'n
The prospect is most sweet, 'tis blessed too
My Saviour's hand, in all things here to view;

He yet will save! How precious is the word!
How kind, how full of faithfulness my Lord.
My heart is fixed, its purpose yet shall be
To praise for all things, though they dark may be;

Although his purpose now I cannot trace,
Still will I praise him for his wondrous grace;
He sav'd and snatch'd me as a brand from hell,
His wondrous work, for this my soul shall praise.

O may he still uphold me by his pow'r
Through life, and till that all-important hour,
When death commission'd from his sov'reign hand
Shall call me hence, to go to yonder land.

Where all is peace and joy, eternal rest;
And where the dwellers are completely blest:
Then may I find, how blessed 'tis to die
With sure and certain hope of endless joys on high.

Sweet is the prospect, that there doth remain
A rest for pilgrims, freedom from all pain:
Unto that rest my longing soul aspires,
Where God shall give me all my soul desires;

There I shall see his face and never sin!
There view my Jesus, and no veil between:
There see the Holy Spirit, while his love,
Shall charm and beautify the hosts above;

The triune God shall all the saints inspire
With love immortal, while each golden lyre
Shall sound forth praise for Jesus' dying love
And ev'ry saint its matchless worth shall prove.

With those dear favor'd ones my tongue shall join,
Nor ever tire in hymning praise divine,
There, there for ever this sweet song shall swell
Jesus, the Sinners Friend done all things well.

Deptford.  J. HARDING.

LINES ON THE CLOSE OF THE YEAR.

ANOTHER of my years is gone,
Death and the grave are hast'ning on;
The solemn hour is close at hand,
When at thy bar my soul must stand.

Prepare me by thy special grace,
To dwell in yonder heavenly place;
Where angels see thy lovely face,
And sing the triumphs of thy grace.

Clothe me in righteousness divine,
In which thy bride shall equal shine:
That I with all the blood-bought band,
May find a place at thy right hand.
A worthless servant I have been,
Lord cleanse my soul from every sin;
Baptize me in the sacred flood,
Of Jesus' rich atoning blood.

I thank thee for thy mercies Lord,
And for thy heaven inspired word;
May its bright beams upon me shine,
And light my path to joys divine.

May all my trials work for good,
The bitter sweet, the medicine food;
That I may tend the heavenly way,
Whibh leads to everlasting day.

Uphold me by thy mighty power,
And keep me every day and hour;
Till death shall seal my last remove,
From worlds below to worlds above.

O give me grace to love thee more,
And serve thee better than before;
That I may to the world proclaim
The sacred honours of thy name.

One thing great God I full well know,
Without thee I can nothing do;
'Tis in thy strength I would be strong,
And make thy power and grace my song.

O make thy face upon me shine,
That I may taste thy love divine;
By faith thy great salvation see,
And close my mortal life with thee.

A COUNTRY MINISTER.

JESUS IS LOVE. 1 John iv. 8.

Sinner! flee to yonder mountain,
Jesus is love;
Bathe in Calv'ry's crimson fountain,
Jesus is love:
Jesus will from guilt relieve you,
To his arms he will receive you,
Pardon, peace, and joy he'll give you,
Jesus is love.

Come ye heavy-laden sinners!
Jesus is love;
Grace will make you more than winners,
Jesus is love:
Over death he reigns victorious
On His throne, all bright and glorious,
Making intercession for us,
Jesus is love.

Once he died on Calv'ry's mountain,
Jesus is love:
Open'd wide an healing fountain,
Jesus is love:
There he finish'd our redemption,
For his church, he found a ransom,
Now he reigns in yonder mansion,
Jesus is love.

To the Lamb, ascribe salvation,
Jesus is love;
Glory, praise, and adoration,
Jesus is love;
To our souls, O Holy Spirit!
Now apply the Saviour's merit,
Then we shall all joy inherit,
Jesus is love.

Soon we hope to reign with Jesus,
Jesus is love;
On his throne, to sing his praises,
Jesus is love:
There to view our precious Saviour,
And to dwell with him for ever,
Ne'er to part again, no never!
Jesus is love.

Chanting glory, hallelujah!
Jesus is love;
To the Three in One, Jehovah,
Jesus is love:
Shouting strains more loud and glorious,
With the saints who went before us,
There to swell the blissful chorus,
Jesus is love.

Plymouth. W. Gendle.

CHRIST'S DIVINITY.

If Jesus was not God and man,
The Bible's false, it can't be true;
For it declares that he was both,
In places, many, not a few.

Isaiah calls him, "Mighty God;"
And David also, "Lord of Host;"
And Christ declares he's equal to,
The Father and the Holy Ghost.

Saint Paul is not a whit behind,
For he asserts his God had too;
And John and Peter with the rest,
Proclaim him God, the only true.

Then let us worship Christ as God,
And at his footstool humbly fall,
The Bible's true, it can't be false,
Jesus is God, and Lord of all.

Clement.

A DESIRE.

Oh, let my Lord his power display.
And take the reign of sin away,
And make a captive free;
To Satan I was born a slave,
A better service I would have,
And Jesus' freeman be.
THE SPIRITUAL MAGAZINE,
AND
ZION'S CASKET.

"For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One."—1 John v. 7.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.
"Holding the mystery of the faith in a pure conscience."—1 Tim. iii. 6.

FEBRUARY, 1846.

THE GOSPEL PULPIT.

THE RIVER OF GOD ENRICHING HIS CHURCH.

A Sermon preached at the New Meeting House, Liverpool,

BY REV. JOHN JOHNSON.

Continued from page 6.

"Thou greatly enrichest it with the River of God, which is full of water."—Psalm lvi. 9.

Secondly, To understand the water in this river, we may observe, that water is for enriching and replenishing the earth; and it becomes effectual by being applied to the ground, either brought in streams, or poured forth thereon, so as the earth is watered thereby. In like manner the water of life is made effectual, to the enriching and replenishing the church, by the quickening influence of the Holy Spirit; together with the word of grace—in the gospel, or by the everlasting gospel, under the application of the Holy Ghost, whereby the soul receives a communication of all those rich blessings of life and salvation which proceed from the Father and the Son.

February, 1846.

In this application of heavenly grace, we always consider this two-fold operation: but still we ascribe all the glory to the Holy Spirit, inasmuch as he is the author of the word of God, and the alone qualifier of ministers to publish it; only we distinguish between the Holy Ghost going forth in the ministry of the word, and his going forth in his special influence, making the word effectual to the heart. For the gospel, considered simply as written in the bible, or preached by the minister, makes no impression on the heart, without the quickening Spirit co-operating. "The word preached did not profit them, not being mixed with faith in them that heard it." So the Lord blessed Lydia, and others, by opening their hearts to receive the things which were spoken. And in the parable, where the gospel is compared to seed, it brought no fruit, only in the good ground; which goodness of ground was not anything natural in the creature; for by nature, "There is none that doeth good, no not one;" it must therefore be understood, of that preparation of the heart, which is from the Lord.

Neither does the Holy Spirit, by his immediate communications, re-
veal any gospel truth without the word; for as the vision and prophesy are now sealed up, and the scripture is complete in all needful instructions, and wholesome doctrine, there is nothing to be added thereto, nor any new revelation to any person, so that since the completing of the gospel revelation, till Christ’s second coming, no man upon earth knows, or can know anything of the mind of God, but what he learns by the works of creation, and providence, in common with other men, or what he knows from the Scriptures; they only being the revelation of God’s will to us, and the means appointed of God, for the manifestation of himself. Therefore, by the preaching of the word, the great truths are made known; and by the blessing of the Holy Spirit, they are made efficacious to the soul. Thus, when God would bless Cornelius with these living streams, he appointed him to send for Peter to open the Scriptures, and preach the gospel of Christ to him and his house; and “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.” And the gospel came to the Thessalonians, “not in word only, but also in power, and in the Holy Ghost.” Wherefore the communications of saving grace, are always conveyed by this double stream: the word alone, declares the glad tidings, but does not give it place in the soul. The Spirit in his immediate operations, makes no new discovery; only in illuminating the mind to understand the scriptures, and causing the word to come with such energy, that the soul receives it with all meekness, reverence, and readiness of mind, as it is in truth the word of the living God.

And as there is no ground to expect spiritual blessings from the bare preaching of the gospel, without the divine influence; nor the blessings of grace from the Holy Spirit, without the word of his grace, “since faith cometh by hearing, and hearing by the word of God;” neither have we any reason to expect the Holy Ghost should command his blessing upon any other doctrine, but the gospel of pure grace, where Christ is the Alpha and Omega. It is the office of the Holy Ghost, to take of Christ’s fulness and shew it to his people, and to seal the instructions of his pure word to their hearts; but how shall he cause us to receive blessings of grace from such corrupt or legal doctrine, where pure grace is not held forth? Can we expect God should water the seed of tares till it produce wheat? no, the more it is watered, the more rank will the tares be; so the more taste, attention, and affection, we have in hearing corrupt doctrine, the more corrupting it will be to our minds. Unsound doctrine cannot be the means of enriching the soul without a miracle; but can we expect Christ to work a miracle, for the sake of giving sanction to such doctrine, wherein he himself is not glorified, but which is mixed with the will, power, and righteousness of man, and the pure gospel of the grace of God, perverted and confounded? No, when Christ was pleased to work a miracle, to feed his auditory, it was by commanding a blessing upon real bread, and not by complying with Satan, in commanding stones to be made bread. Christ alone is the bread of life, and the Holy Spirit, whose office it is to testify of him, will not give stones to his people, instead of that bread, nor feed his children with husks, which swine do eat; nor will he apply to their souls any doctrine, wherein any thing is determined to be known, save Jesus Christ, and him crucified. So we conclude that the water of life, whereby the church of God is enriched, is the fulness of grace, from God the Father, and from our Lord Jesus Christ, and it is communicated alone by the Holy Spirit, in his word, and by his indwelling power.
But having considered these waters in their communications, let us consider them in their effects.

First, Water is for purifying, so is the grace of God; “Christ is the fountain opened for sin and uncleanness.” “His blood cleanseth from all sin, and purgeth the conscience from dead works.” He loved his people, and washed them from their sins, both from the guilt, and from the infection of sin, in his own blood. He gave himself for his church, “that he might sanctify and cleanse it with the washing of water by the word.” His saints are made clean through the word which he hath spoken unto them; and wheresoever he gives his Holy Spirit, he purifies the heart by faith; yea, such cleansing virtue is found in these waters, that nothing can prevent their purifying efficacy; for he saith to his people, in the very height of their pollutions, “Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you.” Therefore whosoever shall pretend to the grace of God, and does not experience inward and outward purification, but continues in sin, is an imposter; for he that sinneth, “hath not seen the Son of God, neither known him.” Are the original, the fountain, and all the streams of this river of God, holiness? Then every soul that drinks of the water, must partake of that holiness. But holiness is essential to the Father, Son, and Spirit; therefore holiness is essential to all that are called by his grace. And though at present, the saints are not made perfect in holiness, yet the true seed abideth in them, real and experimental grace and holiness.

Secondly, Water is for refreshing and comforting, so is the grace of God. The gospel is good tidings of great joy, and the words which Christ speaks to his disciples, are spoken to that end, “that this joy might remain in them, and that their joy might be full.” And he hath abundantly promised his Holy Spirit, the Comforter, who shall abide with his church for ever, whose fruits are joy and peace, and who continues as a plentiful rain, whereby God doth confirm his inheritance when it is weary. And the saints in all ages have been favoured with these refreshing, which made David say, “Thou hast put gladness in my heart, more than in the time that their corn increased;” with very many such expressions of joy and satisfaction. The prophet Habakkuk in the view of all temporal distress says, “Yet I will rejoice in the Lord, I will joy in the God of my salvation.” And the apostle Peter declares concerning the saints, that they rejoiced with joy unspeakable and full of glory.” And this must needs be the consequence, since every thing in Christ’s kingdom leads to joy and satisfaction. God says, “I will rejoice in Jerusalem, and joy in my people.” And again, “They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord.” “In thy presence is fulness of joy, at thy right hand there are pleasures for evermore.”

Thirdly, Another effect of water is to cause fruitfulness; so likewise the grace of God enricheth the saints with all spiritual and good fruits; both internal, as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. and also external, being fruitful in every good work. Which is frequently called the fruit of righteousness, because it is the effect of union with Christ, who is the Lord our Righteousness; they only bearing this fruit, who abide in him; as also this fruit discovers so much of the righteousness of the law fulfilled in their hearts. Therefore good fruit is the discriminating character of a good tree, ingrafted into Christ, and watered by his grace. None is barren among Christ’s trees of righteousness.
ness, nor shall they cease from yielding fruit, because herein is the Father glorified, and Christ hath chosen and ordained them thereunto. Wheresoever the pure gospel seed is sown in a prepared heart, it bringeth forth fruit abundantly, and the fruit of the Spirit is in all goodness, and righteousness, and truth. Wherefore the soul that bears either evil fruit or no fruit, is a stranger to true grace.

Thirdly, I shall now consider in what the fulness of this water consists.

But here I confess my thoughts are lost, and all my conceptions are swallowed up in this boundless ocean, which being absolutely infinite and unsearchable, it would be equally vain to pretend to, as impossible to perform a complete search or inquiry into this unfathomable deep. It surpasses all the capacity of created beings to conceive of it; and were it possible to conceive of it, it would surpass all the skill of tongues to express, and all the bounds of time to relate it. The more we view, the more we are struck with astonishment; and the more we would relate, the more we are struck with silence. I shall therefore only hint at two particulars.

First, The all-sufficiency of this grace, which is extended freely to every soul that seeks, asks, or desires the blessing. And all needy souls are invited by a royal proclamation to come and partake of these living streams. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come; and whosoever will, let him take the water of life freely.” And the assurance that they shall receive, is as strong as the invitation is free. “Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water.” “I will give unto him, that is athirst, of the water of life freely.” And as it is thus largely extended, it is also completely adapted to the circumstance and condition of every thirsty soul. They cannot be so miserable, but here is all-sufficiency to relieve them; their wants cannot be so great, but here is fulness to supply them; nor their desires so large, but here are immense treasures to satisfy them; for it is he whose name is I AM, in whom the grace subsists.

Secondly, The perpetuity of this grace, being from everlasting to everlasting. The love of God is an everlasting love; he hath mercy on his people, with everlasting kindness; and “Israel shall be saved in the Lord with an everlasting salvation.” And therefore we are encouraged to trust in the Lord for ever, “for in the Lord Jehovah there is everlasting strength.” He doth not cause us to drink of waters that fail; but whosoever drinketh of the water which Christ giveth, it shall be in him “a well of water, springing up to everlasting life;” and he “that comes to him shall never hunger, and he that believeth on him shall never thirst.” This grace hath its beginning from himself, is carried on by himself, and is completed in him, who is the Lord and changeth not, therefore must be eternally inexhaustible. All that are once blessed with his love, are “kept by the power of God through faith unto salvation;” because his “loving kindness shall not depart, nor the covenant of peace be removed.” This is that river of God, which is full of water, which though it may be branched forth into many rivers; yet all centre in one; and is one, eternal, and perpetually overflowing river of life, love, grace and glory; whose original, whose springing forth, whose progression, and whose consummation are
all in God; whose effects are so salutary, and whose fulness is so inexhaustible. And as God is its all, the Father, Son, and Holy Ghost, in one, united to complete its perfection; it is not in the power of adversaries, in earth or hell, to stop the stream, or prevent its sovereign virtues. And hence ariseth the strongest encouragement, to the thirsty soul, to look to Christ for salvation, and for a supply of whatsoever he wants. Whether he be a sinner under wrath, there are peace and pardon in Christ; or whether he be a regenerate soul labouring under temptations, and thirsting for God, there is grace sufficient to sustain him, and to perfect that which is lacking in his faith. Nor is there any discouragement to any soul, whatsoever his condition be, since no enemy can be so strong, but here is victory; no disease so malignant, but here is healing virtue; no bondage so severe, but here is liberty; no pollution so contaminating, but here is purification; no misery so deep, but here is consolation; nor any poverty so distressing, but here is a supply of durable riches. And no soul can be disappointed, that waiteth for the refreshing streams of this river of God.

I come now to the second head; which is to consider, the enrichings which God's people are blessed with from this river; these consist in two things.

First, Freedom from evil.

Secondly, The enjoyment of blessings.

In the first place, every one that is made partaker of the special grace of God in Christ finds deliverance,

First, from the condemning power of sin, as saith the scripture: "there is therefore now no condemnation to them which are in Christ Jesus." He that believeth on him, is not condemned. He that heareth my word, and believeth on him that hath sent me, hath everlasting life, and shall not come into condemnation. It is true, the wrath of God is revealed against all their unrighteousness, but the Father hath imputed their unrighteousness to his Son; for "he hath made him to be sin for us, who knew no sin." He hath actually laid their unrighteousness upon him. "The Lord hath laid on him the iniquity of us all." He hath sent forth his wrath against him: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts." Yea, Christ did verily feel the punishment due to all the sins of all his people. "Surely he hath borne our griefs and carried our sorrows: he was wounded for our transgressions, he was bruised for our iniquities; who his own self bare our sins in his own body on the tree." He hath set them free from wrath; "having made peace through the blood of the cross." And is become their righteousness; they being made "the righteousness of God in him." Therefore the soul is not only acquitted from all imputation of sins: being justified freely by his grace through the redemption that is in Jesus Christ: "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," but also, the application of this redemption and justification, is by the Holy Spirit brought to the conscience; whereby the soul is enabled to look to Christ, with an appropriating faith; and with the apostle to triumph saying, "Who shall lay any thing to the charge of God's elect?" It is true, the law pronounceth a curse against every one that transgresseth it in the least degree, and continueth not in every precept; but the believer can with joy and courage plead, that "Christ hath redeemed us from the curse of the law, being made a curse for us." It is true, "the wages of sin is death;" but Christ hath abolished death, and "destroyed him that had the power of death;" so that the believer can with satisfaction
say, "On death, where is thy sting!" They are not afraid of being called to Christ's tribunal, having "boldness in the day of judgment." They are free from the terrors of hell and damnation, having part in the first resurrection; and on them the second death hath no power.

Secondly. From the power and tyranny of Satan, which every son and daughter of Adam, by nature, is under; walking "according to the prince of the power of the air," and therefore he is called, "the god of this world." But the Son of God was manifested for this purpose, that "he might destroy the works of the devil." God promised from the beginning, that he should bruise the serpent's head. And "whom the Son makes free, they are free indeed." Therefore whoever is blessed with his delivering grace, is no longer under the dominion of Satan.

Now by the works of the devil, we mean not so directly such external sins, as lust, drunkenness, revellings, &c., which proceed immediately from the grossest part of corrupt nature, and wherein man resembles the beast. Nor do we altogether intend those more subtle sins, as malice, pride, deceit, &c., as they are commonly understood among men, though in these things is discovered, the very resemblance of the devil. But by the works of the devil, we intend more especially, either first, that deceiverliness of unrighteousness, whereby the devil corrupteth the minds of men, from the truths of God, by such subtle insinuations as he used to Eve; contradicting God's word, suggesting unkindness, or imperfection in God; teaching them subtly to evade the force of God's law, and to excuse sin. And by transforming himself into the likeness of an angel of light, and putting false glosses on heavenly things, beguiling unstable souls; teaching them to heal themselves slightly, crying, Peace, peace, when there is no peace; and so to think themselves something, when they are nothing. And by false reasonings, propagating spiritual wickedness in high places: teaching souls to cast contempt upon the blessed gospel, and to raise objections against the glorious truths therein contained, &c. Or by the works of the devil, we mean, that violence, wherewith Satan assails souls in distress, when brought under conviction by the righteous law of God; then, to distress and terrify the conscience, not by aggravating their sin, as some suggest, for sin cannot be aggravated, nor made to appear more detestable than it is, in its own nature; nor more pernicious in its consequence. Besides, it is not the devil, but the holy commandment of God, that makes sin become exceeding sinful. Neither does Satan distress the soul by aggravating the severity of God's law, as others suggest, for the severity of God's law cannot be aggravated, or made to appear more strict or inexorable than it is. And it is not Satan but Christ himself, that tells us, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Nay further, as it is out of the devil's power to tempt a soul in these things, so it is as far out of his nature to expiate on them: and certainly it is a temptation of the devil, for any one to imagine he ever attempted it. For it rather would be his plea, to oppose the conviction of the Holy Spirit, by persuading that those convictions come from himself; and this way many souls are beguiled. But the way that Satan distresseth a wounded conscience, is by filling the mind with dark confused thoughts, concerning God and his grace, to hide from them the light of the glorious gospel. "In whom the god of this world, hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." Raising doubts about
the authority of the holy scriptures, and the light in which they are to be understood; doubts concerning the true deity, the humanity and offices of Christ; doubts concerning the imputation of sin to the person of Christ, and the imputation of his righteousness to his people; doubts concerning the all-sufficiency of Christ's blood and the special efficacy of his Holy Spirit, in his gracious operations, &c. By such means as these, the devil violently distresses, and oppresses weak minds. But by the flowing streams of covenant grace, God redeems their soul from deceit and violence. When he that "commanded the light to shine out of darkness," is pleased to "shine into their hearts, in the face of Jesus Christ, then the veil is taken away; then the true light shineth; then the prince of darkness is cast out. Thirdly, By its souls are delivered from the reigning and defiling power of sin.

But to proceed, Secondly, to the blessings enjoyed, First, It transforms the soul into the image of Christ; which consists in love, truth, peace, humility, patience, self-denial, obedience, holiness, goodness, spiritual mindedness, &c. All the elect of God, are predestinated to be "conformed to the image of his Son;" and his rich grace is sufficient to complete all his purposes. And therefore it is impossible it should miscarry, or that any one of his chosen should be prevented this enjoyment, to bear Christ's image. And their relation to him makes it necessary, being conceived together with him, in the same womb of election, or being "chosen in him, before the foundation of the world," given to him in covenant, and recorded in his "book of life, from the foundation of the world; purchased with his own blood;" "begotten of God;" "quickened together with Christ;" born again of the Holy Spirit; Christ liveth in them, and they live by faith in him. The same Spirit which anoint-
righteously is to have a due regard to every person, with whom we have any concern, and to the relation we bear to them in the station where God hath placed them and us; carefully avoiding whatsoever may damage, distress, or invade the rights of any person, either in his body, mind, name, or circumstances; and also, to be actually ready to serve our neighbour, for his good, as we have opportunity; making the command of Christ our rule therein: "Whatsoever ye would that men should do to you, do ye even so to them. And to live godly, is to live devoted to God's will, his ways, his service, his honour and glory; to have a holy regard to and reverence of his name, a diligent attention to his word, a careful observance of all his commands, and a constant attendance on his ordinances, with a loving, humble, becoming conduct to his people. These things the grace of God both teacheth, and powerfully worketh in his children, that "as he that hath called them is holy, so shall they be holy in all manner of conversation."

Thirdly, These flowing streams of heavenly grace, enrich and replenish the soul, in all his waitings upon God. All ordinances of divine worship, are no other, than as so many gates, whereth the believer waiteth to see the king in his beauty, and to be blessed with his spiritual presence; or as so many conduits, where the soul waits for the living streams of his grace; or as so many forms of conveyance, in which God sends forth and communicates his love to them. And it is only the sweet enlargements of his grace, by the Holy Spirit, that make all his ordinances refreshing to his children, as the Lord hath said; "And I will make them and the places round about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings." It is the Holy Spirit that opens the understanding, to understand the scriptures in reading; he makes the preaching of the word powerful; he comforteth the soul in private meditation; gives a sharpening influence to the countenances of christians, in conference; gives enlargement, boldness and free access to God in prayer; enables the soul with joy to offer the sacrifice of thanksgiving and praise to God through Christ; which made the apostle say. "I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." Likewise those ordinances which are peculiar to the heaven-born soul, as baptism, and the Lord's Supper, though they are bright figures of heavenly blessings, and the soul that is carried through those shadows, to Christ the substance, beholds a glorious display of divine grace, held forth by them; yet, these, without the Holy Spirit, enabling us by faith to view Christ in his rich grace, as the substance of these shadows, cannot be of any benefit to any soul; for so far are they a blessing, but no further than the soul is enlarged by faith, to behold the things signified thereby. The believer cannot be satisfied with performing any ordinance as a task, or service, as if God was to be pleased, or himself benefited, by the bare performance. He attends upon the ordinance of God's house, as breasts of consolation, and cannot be satisfied with dry breasts, but with the sincere milk, which flows from Christ's fulness.

Fourthly, The streams of this river of God are sufficient to comfort and sustain the saints under all sufferings. Whatever trials or afflictions we meet with, Christ hath given us this encouragement; "Be of good cheer, I have overcome the world." And he being the Captain of our salvation, the safety of his people depends entirely upon him; which gives them courage to say, "In all these things
we are more than conquerors through him that loved us.” God has not promised to exempt his people from trials; but he has promised that he will be with them, preserve and sustain them, whether they “pass through the fire or through the water.” Those afflictions which come immediately from the hand of God, are sent in very faithfulness, are intended for our profit, and always “yield the peaceable fruit of righteousness.” It is true, we many times have sharp combats from within, the flesh lusting against the spirit; temptations from Satan, persecutions from the world, and sometimes from the professed people of God: being “wounded in the house of our friends,” &c. But the Lord gives comfort, saying, “Fear not those things which thou shalt suffer.” The apostle Paul found such divine support from that grace, which the Lord had assured him was sufficient for him, that in the view of the most heavy trials, he could say, “But none of those things move me.” And in the strength of the Lord, every soldier of Jesus Christ may put on a cheerful courage, having present comforts for his refreshment, future hopes for his satisfaction, the power of God for support, the God of Je-shurun his help, the eternal God his refuge, and underneath the everlasting arms.

These are the enrichings that flow from the river of God, which is full of water; whence we may draw a few inferences.

First, Hence ariseth the strongest encouragement to sinners, to look to Christ for salvation; since this river of God is so full, so free, so perpetual and so effectual that no condition can be so deplorable, but here is a plentitude of grace, sufficient to give complete and eternal felicity; nor can any objection be formed so forcible, but what is fully answered in the sweet invitations, strong encouragements, and promises of the gospel.

February, 1846.

If a soul shall object the high aggravations of sin, they cannot be higher than those everlasting hills, from whence the blessings of grace and salvation flow. If he shall complain of the cursed depths of sin, it cannot be deeper than the eternal counsel of God. If he shall object his long continuance in sin, it cannot be longer than the streams of God’s everlasting love. If he shall complain of the number of his sins, they cannot exceed the multitude of God’s mercies. If he object, how extensive his sin is, it cannot be more extensive than that place of broad rivers, which is God himself. Has he been a rebel against God? Christ hath received spiritual gifts for the rebellious also. Is he the chief of sinners? Christ came into the world to save the chief of sinners. Is his soul lost? “Christ came to seek and to save that which was lost.” Is he bound under the tyranny of Satan? Christ came to deliver those that were subject to bondage. Is he dead in sin? The Son of God quickeneth whom he will. Is he far off from God? Those who sometimes were afar off, “are made nigh by the blood of Christ.” Is his conscience wounded by sin? Christ healeth them that are bruised. Is he defiled so as no part is clean? “The blood of Christ cleanseth from all sin.” Is his heart as hard as an adamant? A believing view of a pierced Jesus, is able to melt it down. Is he an alien to all good; without God, without hope? The streams of divine grace are sufficient to enrich him, and make him possess all things. Therefore the poor, the maimed, the halt, and the blind, are called. And every one that thirsteth, is invited to come to these living waters. And for their encouragement, Christ hath given this strong assurance: “And him that cometh to me, I will in no wise cast out.”

Secondly, The way whereby the streams of grace are conveyed, affords instruction to all such as desire to
enjoy those blessings, where to wait for the communications thereof. It is by means of the pure word of the gospel? Then let them attend the gospel, where it is preached in its purity, under those ministers who determine not to know any thing among you, save Jesus Christ, and him crucified: who publish glad tidings of peace, in the blood of a dying Redeemer; preaching Christ the Lord our Righteousness, and forgiveness of sins alone through him, who was “wounded for our transgressions, and bruised for our iniquities:” who preach Christ as the alone Advocate, Intercessor, and way to the Father; by whom we have access to God and acceptance with him: who set him forth as the grand treasury, in whom all fulness dwells; he of whom the Holy Ghost testifies, and of whose fulness he receives, and applies to his people. Not such as mention Christ occasionally, but such as make it their constant study, to preach Christ, and no other name. Not such as make Christ a something among the rest only; but such who advance Christ in all their labours, and exalt him in all things, as the Alpha and the Omega. And at the same time giving due honour to God the Father of our Lord Jesus Christ, who sent his Son to save sinners; and also to the Holy Ghost, who is sent from the Father and his Son to bless his people. For there cannot be any ground to expect a blessing from God, upon any other doctrine. The apostle pronounceth a curse upon any one that preacheth any other gospel; and admonisheth us to beware of the concussion. That is, all such as oppose, corrupt, mix, or confound the gospel of Christ; or substitute any other thing, in whole or in part, instead of the righteousness of our Lord and Saviour. Therefore if you desire to be enriched with the streams of grace, "Seek not the living among the dead." Again, is it the Holy Spirit that openeth the understanding, and makes the application of the grace of Christ to the soul? This directs us where we are to seek for special blessings; having such encouragement to wait upon God by prayer, for his Spirit, who hath said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And again, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Thirdly, Hence ariseth encouragement to the weak lambs of Christ, who have not attained to such advances in grace, as some others have done. Is this river of God so full of water; is his grace so infinite and effectual? Then there is a sufficiency to supply all your wants, and to perfect that which is lacking in your faith. You cannot have any weakness, but here is power to sustain; nor any deficiency, but here is fulness to supply. Is not Christ like a green fir-tree, from whom thy fruit is found? "And they that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine." If you be grafted into this good olive-tree, you shall take root downward, and bear fruit upward: for every branch in him, receiveth of his root and fulness. And the living streams that flow from him, are sufficient to water and enrich you with all blessings, in time and to eternity.

Fourthly, Hence ariseth matter of thanksgiving and praise to God, from the whole church. And hence it is that all his people ascribe "blessing and honour, and glory, and power to him that sitteth on the throne, and to the Lamb for ever and ever." Because all their enjoyments in time, and to eternity, flow entire from him, and from no other fountain. Do all these blessings of grace, originally spring from God? Are they maintained of his pure love, and goodness?
Did they afford abundant supplies to us when we, like dry, chopped earth, had no moisture in ourselves? And are they bestowed on us, without the least merit in us; and communicated by his word and Holy Spirit, without the least power, or concurring influence of our own? Then certainly all the glory is due to him, who is and who was, and who is to come; the “Three that bear record in heaven, which Three are One.”

Fifthly, This sovereign, boundless grace, lays the children of God under the strongest obligation to live unto God, and to glorify him in their whole lives, seeing they profess to live by these vital streams, which proceed from the Father’s bosom, through the precious blood of the Lamb of God, by the communion of the Spirit of holiness. It becomes them therefore, not to live to themselves, but to him that died for them and rose again; that their conversation may “be as becometh the gospel of Christ,” walking as Christ also walked. And as this grace does not only lay us under the greatest obligation, but also wheresoever it becomes effectual, it hath a powerful influence, to work holiness in the heart; how shall it be known that we are Christ’s disciples, but that we bear his image in all holy conversation? Therefore, if we have believed in God, let us be careful to maintain good works. If we name the name of Christ, let us depart from iniquity. “If we live in the Spirit, let us also walk in the Spirit.”

I leave these hints to the blessing of the Holy Spirit, who alone is able to make application.

FROM AN OLD DIVINE.

Humility, how acceptable is it to God, how yielding to his command! God gives grace to it. God looks off from heaven and earth to look to that man who is of a contrite spirit, that trembles at his word. He that is the high and lofty One, who dwelleth in the high and holy place, and inhabiteth eternity, will dwell also with the humble spirit, to revive the spirit of the humble, Isa. lvi. 15. This spirit hides pride from man, and so fits it to all holy returns to God by repentance. It withdraws man from his purpose; it changes the purpose of man. That which was the full purpose of the heart before, was to cleave to sin and the world; now the heart cleaves to God with its full purpose. This humble, broken spirit is the sacrifice of God, the sacrifice he will not despise, because it is ready to yield up itself in all obedience to him. But the sorrow of the world, not eyeing God, nor having any regard to him, never changes the heart nor life into obedience unto him, and so leaves a man in the same lost undone state, and so becomes desperate sorrow and anguish as the scripture calls it, Isa. viii. 22, and may be most fitly described by Jer. vi. 28, 29, 30. “They are all grievous revolters; they are brass and iron; they are all corrupters; the hewels are burnt, the lead is consumed of the fire, the founder melteth in vain; for the evil of the heart is not pulled away: reprobate silver shall men call them, because the Lord hath rejected them.” When the Lord therefore, as the great founder, casteth men as into the furnace of sorrow, and they are not purged from evil, the melting is in vain, they are therefore rejected of God as reprobate silver. When sorrow and affliction, which are the chirurgery or blood-letting of the gracious hand of God, effect nothing of good, it is as the corruption of the whole mass of blood, and is certainly unto death. Isa. l. 11; lxv. 14; Lam. iii. 65.
EXPERIENCE OF A SISTER IN THE
FAITH.
Continued from page 21.

I saw my own foolishness, and begged of the Lord to give me wisdom; not to put me off with a portion of this world's good. I did not mind what I suffered if at last I did but get safe to heaven. I saw it was worth the waiting for, therefore I did not mind waiting. I entreated the Lord to satisfy me from his own mouth, and not leave me to place any dependance upon the creature; for now, more than ever, I feared resting short. I asked the Lord to enable me to commit all to him; leave all at his disposal; that he would direct me what to do; and that I might see his hand going before me. About a week after, Mrs. T. said, "Do you still think of leaving us?" I replied, "No." That was all that passed between us, and I remained with them seven years. My mind now felt easier, and I had a hope that the Lord would undertake for me. But things run cross, the work was so badly paid for, I could scarcely clear my way. If I was two or three shillings behind, this scripture would follow me, "Owe no man anything." That winter I rose early and worked till the proper time for the others to come; by these means I was enabled to keep out of debt. It is now about three and twenty years this Christmas, I paid a visit to my father. It was the day after Christmas-day; because I had not called the day before, he would not speak to me, as he had provided purposely for dinner; he was so offended, he could not be reconciled, but left me and went out. I had walked from Stratford to Knightsbridge, then returned on foot as far as Aldgate, where I got the stage and rode home. I was very tired and cast down. I thought if it was so hard to reconcile an earthly parent, when offended, how much more an heavenly one. My prayer was, "O that the Lord would preserve and keep me." A sister my mother had by her first husband called to see me, telling me she was going into the country; could not give me her address, but would send it; she never did; and I have never seen her from that day to this; two other sisters I lost when they were infants; my brother was gone, and I seemed quite left alone. I could not discover any religion in my father, so that Mr. and Mrs. T——- were more to me than all the world; they appeared the excellent of the earth, in whom my soul delighted, and like Ruth of old, I could say, "They should be my people, and their God mine." My soul I felt cleaved to them. If I could steal in unobserved when they were at family prayer I did, but was often so wearied, had hard work to keep awake. The next day being Sunday, and I very unwell, stopped in the house. By accident I took up a book, Mr. Huntington's "Justification of a Sinner." I lighted upon that part where he sets forth the beginning of the Lord's work upon the soul; and I blessed him for ever writing it, and do to this day. "The memory of the just is blessed;" and his was indeed to me. Mr. Hart's hymns were likewise a great help to me. I seldom took them up but a word came in season. The stony heart was the first that arrested my attention, my heart felt so hard I could not weep, and this verse suited my case:—

'The rocks can rend, the earth can shake,
The sea can roar, the mountains quake;
Of feeling, all things show some sign,
But this unfeeling heart of mine.'

The minister called to see Mrs. T——-; and I was swift to hear if anything might be said from which I could take comfort; they were conversing about a member of his. Mrs. T—— said, "I think the devil has gone out of him." This seemed to me an awful state. It came to my mind, "This is just your case, the
man seeketh rest and findeth none; you know you are seeking rest for your soul but cannot find it, and never will.” This sunk me very low. I dreaded more than trouble, and begged of the Lord not to suffer me to be deceived. I did not mind what I went through, so that the Lord himself would satisfy me. I wished I had been on the earth with the Saviour; and how highly favoured those were who lived on the earth at that time. How I longed to know that Christ died for me; if I did but know, let my condition be what it might in this life, I would not murmur. Bread and water, with Jesus Christ, seemed to me a happy lot; and indeed I found it is, though the Lord in his goodness has given me every comfort. When I heard some talk of their happiness, how I envied them; I saw they were in possession of the blessing, after which my soul was craving. I feared it was too great a favour ever to be granted to me. I used to visit occasionally at the house of a friend, where I picked up many a sweet morsel of the bread of life from the savoury conversation of two brethren. I used to hold down my head while the silent tear would trickle down my cheek, and bless the Lord that ever I fell into their company; my soul felt a union to their religion, a union that I trust will never be broken; their words were as choice silver, and I esteemed them more than my necessary food. I loved my neighbour as myself; felt myself unworthy to sit at their table; by me they were both highly honoured and greatly esteemed. I was led to see with the Psalmist, “Happy are the people that are in such a case;” they were in my heart to live and die with; and by me the memory of them is revered to this day. At times, when much cast down, these words have come softly to my mind, “come unto me, all ye that are weary and heavy laden, and I will give you rest.”

The difficulty with me was, how to get at him; I did not then know that desiring and longing after the Saviour was coming unto him; that he would satisfy the longing soul, and fill the hungry soul with goodness; the adversary would tell me, “This is not meant for you, it is of no use praying to the Saviour, for the prayer of the wicked is an abomination to the Lord; he shuttest your prayer and doth not answer, though you cry unto him continually; yet he doth not regard.” One night, lying awake, these words came to my mind, “Blessed are they that hunger and thirst after righteousness, for they shall be filled.” Just after, the adversary standing by, saying, “Don’t you be so presumptuous as to think this is meant for you; for the wicked are like the troubled sea, that cannot rest; there is no peace, saith my God, to the wicked; my servant shall eat, but ye shall be hungry; my servant shall drink, but ye shall be thirsty.” This distressed me very much, and I thought there was no hope for me. When I read the scriptures they seemed to be so much against me that they added to my distress. I tried to shake it off. When I had concluded, as I had never committed any particular sins, why should I be so miserable? This scripture came with power, “I’ll visit the sins of the fathers upon the children.” This completely knocked me down, and threw up the rebellion of my heart against the Lord. I thought it was cruel beyond description, and wished I had never been born. I knew my father was a wicked man, and thought the Lord could have hindered my being born in sin. Why did he suffer it to be? Oh, how hard I strove to fly out of his hand, but could not; I found it a fearful thing to fall into the hands of the living God; and this came into my mind, “Why not put an end to your existence at once?” You can but know the worst; you will do it at